Lives of the Early Muslims

أدعية القرآن والسنة

Arabic · Latin reading where available · English meaning

1904 complete cards

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حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: قيل لبعض الحكماء: صف لنا قدر الدنيا ومدة البقاء؟ فقال: الدنيا وقتك الذي يرجع إليك فيه طرفك؛ لأن ما مضى عنك فقد فاتك إدراكه، وما لم يأت فلا علم لك به، الدهر يوم مقبل تنعاه ليلته، وتطويه ساعته، وأحداثه تتصل في الإنسان بالتغيير والنقصان، والدهر موكل بتشتيت الجماعات، وانخرام الشمل، وتنقل الدول، والأمل طويل، والعمر قصير، وإلى الله تصير الأمور. [موسوعة ابن أبي الدنيا 5/103].

English meaning

Condemning reliance on this world and delight in its comforts: A wise man was asked, 'Describe for us the

measure of this world and the length of our stay.' He replied: 'Your world is the moment in which your glance returns to you. What has passed is beyond your grasp, and you do not know what has yet to come. Time is a coming day whose night announces its passing and whose hour folds it away. Its events continually change and diminish the human being. Time scatters gatherings, breaks bonds, and transfers power from one people to another. Hopes are long and life is short, and all matters return to Allah.' [Ibn Abi al-Dunya Encyclopedia 5/103].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: عن عبد العزيز أبي مرحوم قال: دخلنا مع الحسن رحمه الله على مريض نعوده، فلما جلس عنده قال: كيف تجدك؟ قال: أجدني أشتهي الطعام فلا أقدر أن أسيغه، وأشتهي الشراب فلا أقدر على أن أتجرعه، قال: فبكى الحسن، وقال: على الأسقام والأمراض أُسست هذه الدار، فهبك تصح من الأسقام، وتبرأ من الأمراض، هل تقدر على أن تنجو من الموت؟ قال: فارتج البيت بالبكاء. [موسوعة ابن أبي الدنيا 5/108].

English meaning

Condemning reliance on this world and delight in its comforts: ʿAbd al-ʿAzīz Abū Marḥūm said: 'We went with al-Ḥasan, may Allah have mercy on him, to visit a sick man. When al-Ḥasan sat beside him, he asked,

“How do you feel?” The man answered, “I crave food but cannot swallow it, and I crave a drink but cannot take it down.” Al-Ḥasan wept and said, “This abode was founded upon illnesses and ailments. Even if you recover from illness and are cured of disease, can you escape death?” The whole house then shook with weeping.' [Ibn Abi al-Dunya Encyclopedia 5/108].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: عن الحسن البصري قال: مسكين ابن آدم رضي بدار حلالها حساب، وحرامها عذاب، إن أخذه من حله حوسب بنعيمه، وإن أخذه من حرام عذب به، ابن آدم يستقل ماله، ولا يستقل عمله، يفرح بمصيبته في دينه، ويجزع من مصيبته في دنياه. [موسوعة ابن أبي الدنيا 5/110].

English meaning

Condemning reliance on this world and delight in its comforts: Al-Ḥasan al-Baṣrī said: 'Poor son of Adam! He is content with an abode in which what is lawful brings an accounting and what is unlawful brings punishment. If he takes from lawful means, he is called to account for its pleasures; if he takes from unlawful means, he is punished for it. Son of Adam considers his wealth too little but does not consider his deeds too little. He rejoices over a misfortune in his religion and grieves over a misfortune in his worldly life.' [Ibn Abi al-Dunya Encyclopedia 5/110].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: قال فضيل بن عياض رحمه الله: الدخول في الدنيا هين، لكن التخلص منها شديد. [موسوعة ابن أبي الدنيا 5/115].

English meaning

Condemning reliance on this world and delight in its comforts: Al-Fuḍayl ibn ʿIyāḍ, may Allah have mercy on him, said: Entering into worldly life is easy, but freeing oneself from it is difficult. [Ibn Abi al-Dunya Encyclopedia 5/115].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: عن هشام بن إسماعيل رحمه الله قال: كان ملك من الملوك لا يأخذ أحدا من أهل الإيمان إلا أمر بصلبه، فأُتي رجل من أهل الإيمان بالله فأمر بصلبه، فلما قتل: أصابوا كتابا فيه ثلاث كلمات: إذا كان القدر حقا فالحرص باطل، وإذا كان الغدر في الناس طباعا فالثقة بكل أحد عجز، وإذا كان الموت بكل أحد راصدا فالطمأنينة إلى الدنيا حمق. [موسوعة ابن أبي الدنيا 5 / 116].

English meaning

Condemning reliance on this world and delight in its comforts: Hishām ibn Ismāʿīl, may Allah have mercy on him, said: There was a king who, whenever he seized a believer, ordered him to be crucified. A man who believed in Allah was brought before him, and the king ordered his crucifixion. After he was killed, they found a writing containing three statements: If destiny is real, greed is futile. If treachery is part of people's nature, trusting everyone is helpless folly. And if death lies in wait for everyone, feeling secure in this world is foolishness. [Ibn Abi al-Dunya Encyclopedia 5 / 116].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: عن عبد الله بن شوذب رحمه الله قال: كان يقال: إن الله وسم الدنيا بالوحشة، وجعل أنس المطيعين به. [موسوعة ابن أبي الدنيا 5/118].

English meaning

Condemning reliance on this world and delight in its comforts: ʿAbd Allāh ibn Shawdhab, may Allah have mercy on him, said: It used to be said that Allah marked this world with loneliness and placed the comfort of those who obey Him in Him. [Ibn Abi al-Dunya Encyclopedia 5/118].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: خطب عمر بن عبد العزيز رحمه الله فقال: أيها الناس إنكم خلقتم لأمر إن كنتم تصدقون به إنكم لحمقى، وإن كنتم تكذبون به إنكم لهلكى، إنما خلقتم للأبد، ولكنكم من دار إلى دار تنقلون، عباد الله إنكم في دار لكم فيها من طعامكم غُصص، ومن شرابكم شرِق، لا تصفو لكم نعمة تسرون بها إلا بفراق أخرى تكرهون فراقها، فاعملوا لما أنتم صائرون إليه، وخالدون فيه، ثم غلبه البكاء فنزل. [موسوعة ابن أبي الدنيا 5/118].

English meaning

Condemning reliance on this world and delight in its comforts: ʿUmar ibn ʿAbd al-ʿAzīz, may Allah have

mercy on him, delivered a sermon. He said: People, you were created for a matter that, if you truly believe in it, you are foolish to neglect, and if you deny it, you are doomed. You were created to live forever, but you are moved from one abode to another. Servants of Allah, you are in an abode where your food can choke you and your drink can go down the wrong way. No blessing that makes you happy remains pure for you except with the parting of another blessing whose loss you dislike. So work for the abode to which you are going and in which you will remain. Then weeping overcame him, and he stepped down. [Ibn Abi al-Dunya Encyclopedia 5/118].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: قال داود الطائي رحمه الله: يا ابن آدم فرحت ببلوغ أملك، وإنما بلغته بانقضاء مدة أجلك، ثم سوفت بعملك، كأن منفعته لغيرك. [موسوعة ابن أبي الدنيا 5/121].

English meaning

Condemning reliance on this world and delight in its comforts: Dāwūd al-Ṭā’ī, may Allah have mercy on him, said: Son of Adam, you rejoiced at reaching your hope, although you reached it only because part of your allotted life had passed. Then you put off your deeds, as though someone other than you would benefit from them. [Ibn Abi al-Dunya Encyclopedia 5/121].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: عن الحسن رحمه الله قال: لا تخرج نفس ابن آدم من الدنيا إلا بحسرات ثلاث: أنه لم يشبع مما جمع، ولم يدرك ما أمل، ولم يحسن الزاد لما قدم عليه. [موسوعة ابن أبي الدنيا 5/132].

English meaning

Condemning reliance on this world and delight in its comforts: Al-Ḥasan, may Allah have mercy on him, said: The soul of the son of Adam does not leave this world without three regrets: he did not have enough of what he gathered; he did not attain what he hoped for; and he did not prepare good provisions for what he is approaching. [Ibn Abi al-Dunya Encyclopedia 5/132].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: قال عامر بن عبد قيس رحمه الله: الدنيا كل من فيها يجري على ما لا يريد، وكل مستقر فيها غير راض بها، وذلك شهيد على أنها ليست بدار قرار. [موسوعة ابن أبي الدنيا 5/132].

English meaning

Condemning reliance on this world and delight in its comforts: ʿĀmir ibn ʿAbd Qays, may Allah have mercy on him, said: In this world, everyone who lives in it moves through things he does not wish for, and everyone who settles in it is dissatisfied with it. That bears witness that it is not an abode of lasting residence. [Ibn Abi al-Dunya Encyclopedia 5/132].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: كان ابن السماك رحمه الله يقول: من أذاقته الدنيا حلاوتها لميله إليها: جرعته الآخرة مرارتها بتجافيه عنها. [موسوعة ابن أبي الدنيا 5/132].

English meaning

Condemning reliance on this world and delight in its comforts: Ibn al-Sammāk, may Allah have mercy on him, used to say: If this world lets a person taste its sweetness because he inclines toward it, the Hereafter will make him drink its bitterness because he turned away from it. [Ibn Abi al-Dunya Encyclopedia 5/132].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: عن أبي سليمان الداراني رحمه الله قال: لا يصبر عن شهوات الدنيا إلا من كان في قلبه ما يشغله من الآخرة. [موسوعة ابن أبي الدنيا 5/135].

English meaning

Condemning reliance on this world and delight in its comforts: Abū Sulaymān al-Dārānī, may Allah have mercy on him, said: No one can abstain patiently from the desires of this world unless his heart contains something of the Hereafter that occupies him. [Ibn Abi al-Dunya Encyclopedia 5/135].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: عن بعض الحكماء قال: من زهد في الدنيا: ملكها، ومن رغب في الدنيا: حُرمها. [موسوعة ابن أبي الدنيا 5/135].

English meaning

Condemning reliance on this world and delight in its comforts: One of the wise said: Whoever renounces this world gains mastery over it, and whoever desires it is deprived of it. [Ibn Abi al-Dunya Encyclopedia 5/135].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: قال فضيل بن عياض رحمه الله: قيل: يا موسى أيحزن عبدي المؤمن أن أزوي عنه الدنيا وهو أقرب له مني، ويفرح أن أبسط له الدنيا وهو أبعد له مني؟. [موسوعة ابن أبي الدنيا 5/143].

English meaning

Condemning reliance on this world and delight in its comforts: Al-Fuḍayl ibn ʿIyāḍ, may Allah have mercy on him, said: It was said: 'Moses, does My believing servant grieve when I withhold this world from him, although he is closer to Me, and rejoice when I give it freely to him, although he is farther from Me?' [Ibn Abi al-Dunya Encyclopedia 5/143].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: قال الحسن رحمه الله: إذا أراد الله بعبد خيرا أعطاه من الدنيا عطية ثم يمسك، فإذا أنفد عاد عليه، وإذا هان عليه عبد بسطها له بسطا. [موسوعة ابن أبي الدنيا 5/145].

English meaning

Condemning reliance on this world and delight in its comforts: Al-Ḥasan, may Allah have mercy on him, said: When Allah intends good for a servant, He gives him a portion of this world and then holds back. When the portion is used up, He gives to him again. But when a servant has become insignificant in His sight, He spreads the world out abundantly for him. [Ibn Abi al-Dunya Encyclopedia 5/145].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: كان بعض العلماء يدعو: أيا ممسك السماء أن تقع على الأرض إلا بإذنه أمسك عني الدنيا. [موسوعة ابن أبي الدنيا 5/145].

English meaning

Condemning reliance on this world and delight in its comforts: One of the scholars used to pray: O You who hold back the sky from falling on the earth except by Your permission, hold this world back from me. [Ibn Abi al-Dunya Encyclopedia 5/145].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: قال عيسى ابن مريم - عليه السلام -: طالب الدنيا مثل شارب ماء البحر، كلما ازداد شربا ازداد عطشا حتى يقتله. [موسوعة ابن أبي الدنيا 5/152].

English meaning

Condemning reliance on this world and delight in its comforts: Jesus son of Mary, peace be upon him, said: The person who pursues this world is like someone who drinks seawater. The more he drinks, the thirstier he becomes, until it kills him. [Ibn Abi al-Dunya Encyclopedia 5/152].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: قال بعض الحكماء: كل شيء فاتك من الدنيا غنيمة. [موسوعة ابن أبي الدنيا 5 / 152].

English meaning

Condemning reliance on this world and delight in its comforts: One of the wise said: Everything of this world that passes you by is a gain. [Ibn Abi al-Dunya Encyclopedia 5 / 152].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: عن وهب رحمه الله قال: قرأت في كتاب شعيا أنه قيل ليونس بن متى: يا يونس إذا أحب العالم الدنيا نزعت لذة مناجاتي من قلبه. [موسوعة ابن أبي الدنيا 5/164].

English meaning

Condemning reliance on this world and delight in its comforts: Wahb, may Allah have mercy on him, said: I read in the book of Isaiah that Jonah son of Matta was told: Jonah, when a scholar loves this world, the delight of speaking privately with Me is taken from his heart. [Ibn Abi al-Dunya Encyclopedia 5/164].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: عن إبراهيم رحمه الله قال: كانوا يطلبون الدنيا، فإذا بلغوا الأربعين طلبوا الآخرة. [موسوعة ابن أبي الدنيا 5/184].

English meaning

Condemning reliance on this world and delight in its comforts: Ibrāhīm, may Allah have mercy on him, said: They used to seek this world; when they reached the age of forty, they sought the Hereafter. [Ibn Abi al-Dunya Encyclopedia 5/184].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: قال بعض الحكماء: الدنيا تبغض إلينا نفسها ونحن نحبها، فكيف لو تحببت إلينا!. [موسوعة ابن أبي الدنيا 5/191].

English meaning

Condemning reliance on this world and delight in its comforts: One of the wise said: This world makes itself hateful to us while we still love it. What would happen if it made itself lovable to us? [Ibn Abi al-Dunya Encyclopedia 5/191].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: قال أبو سليمان الداراني رحمه الله: لو أن رجلا دخل على ملك من ملوك الدنيا، فقال: سلني، فقال: أسألك جزَرَةَ بقْل! أكان حازما؟ فوالله للدنيا أهون على الله - عزَّ وجلَّ - من جزرة البقل على الملك. [موسوعة ابن أبي الدنيا 5/192].

English meaning

Condemning reliance on this world and delight in its comforts: Abū Sulaymān al-Dārānī, may Allah have mercy on him, said: If a man went before an earthly king who said, 'Ask me for anything,' and the man replied, 'I ask you for a small bunch of greens,' would that man be wise? By Allah, this world is less significant to Allah, mighty and majestic, than that bunch of greens is to the king. [Ibn Abi al-Dunya Encyclopedia 5/192].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

ذم الركون إلى الدنيا والفرح بمتاعها: عن أبي خالد الصوري رحمه الله -وكان من أطول الناس صمتا- قال: اللهم أخرجني من جوار إبليس إلى جوارك. [موسوعة ابن أبي الدنيا 5/196].

English meaning

Condemning reliance on this world and delight in its comforts: Abū Khālid al-Ṣūrī, may Allah have mercy on him,, who was among the people who kept silent the longest, said: O Allah, take me out of the company of Iblīs and into Your nearness. [Ibn Abi al-Dunya Encyclopedia 5/196].

Source: Source details are not recorded on the original card.

ذم الركون إلى الدنيا والفرح بمتاعها: قال الجنيدُ رحمه الله: ما أخذنا التَّصَوّف عن القال والقيل، بل عن الجوعِ، وتَرْكِ الدُّنيا، وقطعِ المألوفات. قال الذهبي رحمه الله: هذا حسن، ومُرادُه: قطعُ أكثر المألوفات، وتركُ فضول الدُّنيا وجوعٌ بلا إفراط، أمَّا من بالغ في الجوع كما يفعله الرُّهبان، ورفضَ سائر الدُّنيا، ومألوفاتِ النَّفس، من الغذاء، والنوم والأهل، فقد عرَّض نفسه لبلاء عريض، وربما خُولِطَ في عقله، وفاته بذلك كثير من الحنيفيَّة السَّمحَة، وقد جعل الله لكل شيء قدرًا، والسَّعادة في متابعة السُّنَنِ. فزِن الأمورَ بالعدل، وصُم وأفطِر، ونَم وقُمْ، والزمِ الورعَ في القوت

وارضَ بما قسم الله لك، واصمُت إلاَّ من خَير، فرحمة الله على الجُنيد وأين مثلُ الجنيد في علمه وحاله؟. [السير (تهذيبه) 3/1133].

English meaning

Condemning reliance on this world and delight in its comforts: Al-Junayd, may Allah have mercy on him, said: We did not learn Sufism from idle talk and hearsay, but from hunger, leaving worldly attachments, and breaking familiar habits. Al-Dhahabī, may Allah have mercy on him, said: This is good. He meant breaking most familiar habits, leaving the excesses of worldly life, and going hungry without excess. As for the person who takes hunger to extremes as the monks do, rejects all of worldly life, and abandons what the soul is used to, including food, sleep, and family, he exposes himself to severe affliction. His mind may even become disturbed, and he may miss much of the generous, upright religion. Allah has given everything its proper measure, and happiness lies in following the Prophetic ways. So weigh matters justly: fast and break your fast; sleep and rise; keep to scrupulous care in what you eat; be content with what Allah has allotted you; and remain

silent except to speak good. May Allah have mercy on al-Junayd. Where is anyone like him in his knowledge and state? [Siyar (abridged edition) 3/1133].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

أقوال وحكم في القناعة والرضا: قال سعد بن أبي وقَّاص رضى الله عنه لابنه عمر: يا بنيّ إذا طلبت الغِنى فاطلبُه بالقناعةِ، فإن لم تكن لك قناعةٌ فليس يُغنيكَ مالٌ. [عيون الأخبار 3/187].

English meaning

Sayings and wisdom on contentment and acceptance: Saʿd ibn Abī Waqqāṣ, may Allah be pleased with him, said to his son ʿUmar: My son, if you seek wealth, seek it through contentment. If you lack contentment, no amount of money will make you rich. [Uyun al-Akhbar 3/187].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

أقوال وحكم في القناعة والرضا: عن وهيب بن الورد رحمه الله قال: لو أن المؤمن لا يبغض الدنيا، إلا أن الله يعصى فيها، لكان حقًا عليه أن يبغضها. [الحلية (تهذيبه) 3 / 35].

English meaning

Sayings and wisdom on contentment and acceptance: Wuhayb ibn al-Ward, may Allah have mercy on him, said: Even if a believer had no reason to dislike this world except that Allah is disobeyed in it, it would be right for him to dislike it. [Hilyah (abridged edition) 3 / 35].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

أقوال وحكم في القناعة والرضا: من كلام أبي عثمان الحيري رحمه الله: سرورُك بالدنيا أذهب سرورك بالله عن قلبك. [السير(تهذيبه)].

English meaning

Sayings and wisdom on contentment and acceptance: Among the words of Abū ʿUthmān al-Ḥīrī, may Allah have mercy on him,: Your joy in this world has removed from your heart your joy in Allah. [Siyar(abridged edition)].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

أقوال وحكم في القناعة والرضا: قيل لبعض العباد رحمه الله: قد نلت الغناء؟ قال: إنما نال الغناء من أُعتق من رق الدنيا. [موسوعة ابن أبي الدنيا 5/132].

English meaning

Sayings and wisdom on contentment and acceptance: One of the worshippers, may Allah have mercy on him, was asked, 'Have you attained wealth?' He replied: The one who truly attained wealth is the person freed from slavery to this world. [Ibn Abi al-Dunya Encyclopedia 5/132].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

أقوال وحكم في القناعة والرضا: قال أبو سليمان الداراني رحمه الله: القناعة أول الرضا. [الحلية (تهذيبه) 3 / 183].

English meaning

Sayings and wisdom on contentment and acceptance: Abū Sulaymān al-Dārānī, may Allah have mercy on him, said: Contentment is the beginning of acceptance. [Hilyah (abridged edition) 3 / 183].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

أقوال وحكم في القناعة والرضا: قال بكر المزني رحمه الله: يكفيك من الدنيا ما قنعت به ولو كف تمر، وشربة ماء، وظل خباء، وكلما انفتح لك من الدنيا شيء، ازدادت نفسك له مفتاحا. [موسوعة ابن أبي الدنيا 4/119].

English meaning

Sayings and wisdom on contentment and acceptance: Bakr al-Muzanī, may Allah have mercy on him, said: Whatever you are content with from this world is enough for you, even if it is a handful of dates, a drink of water and the shade of a tent. Whenever something of this world opens up for you, your soul grows a new key to desire more of it. [Ibn Abi al-Dunya Encyclopedia 4/119].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

أقوال وحكم في القناعة والرضا: مر فتح الموصلي رحمه الله بصبيين مع أحدهما كسرة عليها عسل، ومع الآخر كسرة عليها كامخ، فقال الذي معه الكامخ للذي معه العسل: أطعمني من خبزك، قال: إن كنت كلبًا لي أطعمتك، قال: نعم! فأطعمه من خبزه وجعل في فمه خيطًا وجعل يقوده، فقال فتح: لو رضيت بخبزك، ما كنت كلبًا لهذا قال أبو موسى: فهكذا الدنيا. [الحلية (تهذيبه) 3 / 75].

English meaning

Sayings and wisdom on contentment and acceptance: Fatḥ al-Mawṣilī, may Allah have mercy on him, passed two boys. One had a piece of bread with honey on it; the other had a piece with a savoury relish. The boy with the relish asked the boy with the honey, 'Give me some of your bread.' He replied, 'If you will be my dog, I will feed you.' The boy said yes. So the other fed him from his bread, put a string in his mouth and led him along. Fatḥ said, 'Had you been content with your own bread, you would not have become this boy's dog.' Abū Mūsā said: And so it is with this world. [Hilyah (abridged edition) 3 / 75].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن أبي السفر قال: مرض أبو بكر رضي الله تعالى عنه فعادوه، فقالوا: ألا ندعو لك الطبيب؟ قال: قد رآني قالوا: فأي شيء قال لك؟ قال: قال: إني فعال لما أريد. [الحلية (تهذيبه) 1 / 58].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Abū al-Safar related that when Abū Bakr, may Allah be pleased with him, became ill, people visited him and asked, 'Shall we call a physician for you?' He said, 'He has already seen me.' They asked, 'What did he say to you?' He answered, 'He said: I do whatever I will.' [Hilyah (abridged edition) 1 / 58].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال عمر بن الخطاب رضى الله عنه: ما أبالي على أي حال أصحبت، على ما أحب، أو على ما أكره لأني لا أدري الخير فيما أحب أو فيما أكره. [موسوعة ابن أبي الدنيا 1/414].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: ʿUmar ibn al-Khaṭṭāb, may Allah be pleased with him, said: I do not mind in what state I begin the morning, whether with what I love or with what I dislike, because I do not know whether the good lies in what I love or in what I dislike. [Ibn Abi al-Dunya Encyclopedia 1/414].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن ابن عمر رضى الله عنه قال: إن الرجل ليستخير الله فيختار له فيتسخط على ربه، فلا يلبث أن ينظر في العاقبة، فإذا هو خير له. [موسوعة ابن أبي الدنيا 1/432].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Ibn ʻUmar, may Allah be pleased with him, said: A person seeks Allah's guidance in making a choice. Allah chooses for him, but he is displeased with his Lord. Before long he sees how it turns out, and finds that the choice was good for him. [Ibn Abi al-Dunya Encyclopedia 1/432].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن نافع قال: اشتكى ابن لعبد الله بن عمر رضى الله عنه فاشتد وجده عليه حتى قال بعض القوم: لقد خشينا على هذا الشيخ أن يحدث بهذا الغلام حدث، فمات الغلام فخرج ابن عمر في جنازته، وما رجل أشد سرورًا منه، فقيل له في ذلك، فقال ابن عمر: إنما كان رحمة له، فلما وقع أمر الله رضينا به. [موسوعة ابن أبي الدنيا 1/457].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Nāfiʿ related: A son of ʿAbd Allāh ibn ʿUmar, may Allah be pleased with him, fell ill, and Ibn ʿUmar was so distressed about him that some people said, 'We fear that something may happen to this old man because of the boy.' The boy died, and Ibn ʿUmar went out in his funeral procession, looking happier than anyone there. Asked about it, Ibn ʿUmar said, 'Our feelings for him were mercy toward him. When Allah's command came to pass, we accepted it.' [Ibn Abi al-Dunya Encyclopedia 1/457].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن عبد الله بن مسعود رضى الله عنه قال: إن الرجل ليشرف على الأمر من التجارة أو الإمارة، حتى يرى أنه قد قدر عليه، ذكره الله فوق سبع سموات، فيقول للملك: اذهب فاصرف عن عبدي هذا، فإني إن أيسره له أدخله جهنم، فجيء الملك فيعوقه فيصرف عنه، فيظل يتطير بجيرانه إنه دهاني فلان، سبقني فلان، وما صرفه عنه إلا الله. [موسوعة ابن أبي الدنيا 1/433].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: ʿAbd Allāh ibn Masʿūd, may Allah be pleased with him, said: A person may come close to gaining a business opportunity or a

position of authority, until he thinks it is within his grasp. Allah mentions him above the seven heavens and says to an angel, 'Go and turn this matter away from My servant. If I make it easy for him, it will lead him into Hell.' The angel then comes and obstructs him, turning it away. The man spends his time blaming his neighbours, saying, 'So-and-so plotted against me; so-and-so got ahead of me.' Yet it was none other than Allah who turned it away from him. [Ibn Abi al-Dunya Encyclopedia 1/433].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال عبد الله بن مسعود رضى الله عنه: ما أُبالي إذا رجعتُ إلى أهلي على أي حال أراهم، بخيرٍ أو بشرّ، وما أصبحت على حالة فتمنيت أني على سواها. [صفة الصفوة 1/186].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: ʿAbd Allāh ibn Masʿūd, may Allah be pleased with him, said: I do not mind what state I find my family in when I return to them, whether good or bad. Nor have I woken up in any state and wished to be in another. [Sifat al-Safwah 1/186].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قيل للحسن بن علي رضى الله عنه: إن أبا ذر رضى الله عنه يقول: الفقر أحب إلي من الغنى، والسقم أحب إلي من الصحة فقال: رحم الله أبا ذر أما أنا فأقول: من اتكل على حسن اختيار الله له لم يتمن أن يكون في غير الحالة التي اختار الله له. وهذا حد الوقوف على الرضا بما تصرف به القضاء. [البداية والنهاية 8/204، 205].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Al-Ḥasan ibn ʿAlī, may Allah be pleased with him, was told: 'Abū Dharr, may Allah be pleased with him, says that poverty is dearer to him than wealth, and illness dearer than health.' He replied: 'May Allah have mercy on Abū Dharr. As for me, I say that whoever relies on Allah's good choice for him does not wish to be in a state other than the one Allah has chosen for him.' This is the limit of standing firm in acceptance of what the decree brings about. [al-Bidayah wa-al-Nihayah 8/204, 205].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن أبي ذر رضي الله تعالى عنه قال: بينا أنا واقف مع رسول الله صلى الله عليه وسلم فقال لي: (يا أبا ذر أنت رجل صالح وسيصيبك بلاء بعدي) قلت: في الله؟ قال: (في الله) قلت: مرحبًا بأمر الله. [الحلية (تهذيبه) 1 / 138].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Abū Dharr, may Allah be pleased with him, said: While I was standing with the Messenger of Allah, may Allah bless him and grant him peace,, he said to me, 'Abū Dharr, you are a righteous man, and you will face a trial after me.' I asked, 'For Allah's sake?' He replied, 'For Allah's sake.' I said, 'Then I welcome Allah's command.' [Hilyah (abridged edition) 1 / 138].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن مغيرة قال: اشتكى ابن أخي الأحنف إلى الأحنف بن قيس رحمه الله وجَع ضرسه، فقال له الأحنف: لقد ذهبت عيني منذ أربعين سنة ما ذكرتُها لأحد. [صفة الصفوة 3/140].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Al-Mughīrah related that a nephew of al-Aḥnaf complained to al-Aḥnaf ibn Qays, may Allah have mercy on him, about toothache. Al-Aḥnaf told him: 'I lost the sight of one eye forty years ago, and I have never mentioned it to anyone.' [Sifat al-Safwah 3/140].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن شهر بن حوشب قال: طُعن عبد الرحمن بن معاذ بن جبل رحمه الله -أي أصيب بمرض الطاعون- فدخل عليه أبوه فقال له: كيف تجدك أي بني؟ قال له: يا أبه: " الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ " [البقرة: 147] فقال له معاذ: " سَتَجِدُنِي إِن شَاء الله مِنَ الصَّابِرِينَ " [الصافات: 102]. [موسوعة ابن أبي الدنيا 5/341].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Shahr ibn Ḥawshab related that ʿAbd al-Raḥmān, the son of Muʿādh ibn Jabal, may Allah have mercy on him, was stricken with the plague. His father went in to see him and asked, 'How do you feel, my son?' He answered, 'Father, “The truth is from your Lord, so do not be among those who doubt”' [Qur'an 2:147]. Muʿādh replied, '“You will find me, if Allah wills, among the patient”' [Qur'an 37:102]. [Ibn Abi al-Dunya Encyclopedia 5/341].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن الحسن رحمه الله قال: عاد نفرٌ من الصدر الأول رجلا، فوجدوه في الموت، فقال له بعض القوم: ما عندك في مصرعك هذا؟ قال: الرضا والتسليم لأمر الله، قال: فما برح القوم حتى قضى، قال الحسن: عرف والله وأن مَوْئِلَهما إلى خير. [موسوعة ابن أبي الدنيا 5/339].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Al-Ḥasan, may Allah have mercy on him, said: A group from the earliest generation visited a man and found him near death. One of them asked, 'What do you have to say about this moment in which you lie?' The man answered, 'Acceptance and submission to Allah's command.' They had not left before he died. Al-Ḥasan said, 'By Allah, he understood; the end of acceptance and submission is good.' [Ibn Abi al-Dunya Encyclopedia 5/339].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن إبراهيم رحمه الله قال: إن لم يكن لنا خير فيما نكره لم يكن خير لنا فيما نحب. [موسوعة ابن أبي الدنيا 2/94].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Ibrāhīm, may Allah have mercy on him, said: If there were no good for us in what we dislike, there would be no good for us in what we love. [Ibn Abi al-Dunya Encyclopedia 2/94].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال ابن عيينة رحمه الله: ما يكره العبد خير له مما يحب؛ لأن ما يكرهه يهيجه الدعاء، وما يحبه يلهيه. [موسوعة ابن أبي الدنيا 2/97].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Ibn ʻUyaynah, may Allah have mercy on him, said: What a servant dislikes is better for him than what he loves, for what he dislikes stirs him to supplicate, while what he loves distracts him. [Ibn Abi al-Dunya Encyclopedia 2/97].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال محمد بن علي رحمه الله: ندعو الله فيما نحب، فإذا وقع الذي نكره لم نخالف الله - عزَّ وجلَّ - فيما أحب. [الحلية (تهذيبه) 1 / 510].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Muḥammad ibn ʿAlī, may Allah have mercy on him, said: We pray to Allah concerning what we love; when what we dislike occurs, we do not oppose Allah, mighty and majestic, in what He loves. [Hilyah (abridged edition) 1 / 510].

Source: Source details are not recorded on the original card.

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال عبد الله بن عمر الكوفي: كان عندنا بالكوفة رجل قد خرج عن دنيا واسعة وتعبّد، قال: وكان الفضيل بن عياض بالكوفة في أيامه قال: فقدم ابن المبارك، فقال له الفضيل: إن ها هنا رجلاً من المتعبدين قد خرج عن دنيا فامض بنا إليه ننظر عقله، قال: فجاؤوا إليه وهو عليل، وعليه عباءة، وتحت رأسه قطعةُ لبنة، قال: فسلّم ابن المبارك عليه، ثم قال: يا أخي بلغنا أنه ما ترك عبدٌ شيئًا لله، إلا عوّضه الله ما هو أكثر منه، فما عوّضك؟ قال: الرضا بما أنا فيه. فقال ابن المبارك: حسبك، وقاما على ذلك. [صفة الصفوة

.[3/129

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: ʿAbd Allāh ibn ʿUmar al-Kūfī said: In Kufa there was a man who had turned away from considerable worldly wealth and devoted himself to worship. Al-Fuḍayl ibn ʿIyāḍ was in Kufa in his day. When Ibn al-Mubārak arrived, al-Fuḍayl told him, 'There is a devoted worshipper here who has left worldly wealth. Come with us to see how sound his understanding is.' They went to him while he was ill. He wore a cloak, with a piece of brick beneath his head. Ibn al-Mubārak greeted him and said, 'Brother, we have heard that whenever a servant leaves something for Allah, Allah replaces it with something greater. What has He given you in its place?' The man replied, 'Contentment with the state I am in.' Ibn al-Mubārak said, 'That is enough for you,' and the two men left it at that. [Sifat al-Safwah 3/129].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال سيار بن سلامة: دخلت على أبي العالية رحمه الله في مرضه الذي مات فيه، فقال: إن أحبَّه إليَّ أحبُّه إلى الله - عزَّ وجلَّ. [صفة الصفوة 3/148].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Sayyār ibn Salāmah said: I visited Abū al-ʿĀliyah, may Allah have mercy on him, during the illness in which he died. He said, 'Whatever is dearest to Allah, mighty and majestic, is dearest to me.' [Sifat al-Safwah 3/148].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال مالك بن دينار رحمه الله: إني لأغبطُ الرجل يكون عيشه كفافًا فيقنع به، فقال محمد بن واسع رحمه الله: أغبَط والله عندي من ذلك أن يصبح جائعًا، ويمسي جائعًا وهو عن الله - عزَّ وجلَّ - راضٍ. [صفة الصفوة 3/193].

English meaning

A servant's acceptance of Allah and His decrees, without complaining to people: Mālik ibn Dīnār, may Allah have mercy on him, said, 'I envy a man whose livelihood is just sufficient and who is content with it.' Muḥammad ibn Wāsiʿ, may Allah have mercy on him, replied, 'By Allah, to me even more enviable is a man who begins and ends the day hungry, yet remains content with Allah, mighty and majestic.' [Sifat al-Safwah 3/193].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق:
وقال عبد الله بن عون رحمه الله: لن يصيب العبدُ
حقيقة الرّضا حتى يكون رضاه عند الفقر كرضاه عند
الغنى، كيف تستقضي(أي تطلب من الله أن يقضي لك)
الله في أمرك، ثم تسخط إن رأيت قضاءه مخالفًا
لهواك، ولعلّ ما هويت من ذلك لو وُفّق لك فيه هُلْكك،
وترضى قضاءه إذا وافق هواك؟ ما أنصفت من نفسك،
ولا أصبت باب الرضا. [صفة الصفوة 3/223].

English meaning

Acceptance of Allah and His decrees without complaining to people: ʿAbd Allāh ibn ʿAwn, may Allah have mercy on him, said: A servant will not attain true acceptance until his acceptance in poverty is like his acceptance in wealth. How can you ask Allah to judge—that is, ask Him to decide your affair and then be displeased when His decision differs from what you desire? Perhaps what you desired, had it been granted, would have destroyed you. Yet you accept His decision when it agrees with your desire. You have not been fair to yourself, nor have you entered the gate of acceptance. [Sifat al-Safwah 3/223].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال أيوب السختياني رحمه الله: إذا لم يكن ما تريد، فأرد ما يكون. [الحلية (تهذيبه) 1 / 434].

English meaning

Acceptance of Allah and His decrees without complaining to people: Ayyūb al-Sakhtiyānī, may Allah have mercy on him, said: If what you want does not happen, want what does happen. [Hilyah (abridged edition) 1 / 434].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال يحيى بن معاذ رحمه الله: إذا كنت لا ترضى عن الله كيف تسأله الرضا عنك. [صفة الصفوة 4/341].

English meaning

Acceptance of Allah and His decrees without complaining to people: Yaḥyā ibn Muʿādh, may Allah have mercy on him, said: If you are not pleased with Allah, how can you ask Him to be pleased with you? [Sifat al-Safwah 4/341].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال الحسن بن صالح رحمه الله: ربما أصبحتُ وما معي درهم، وكأن الدُّنيا قد حيزت لي. [السير (تهذيبه) 2/703].

English meaning

Acceptance of Allah and His decrees without complaining to people: Al-Ḥasan ibn Ṣāliḥ, may Allah have mercy on him, said: Sometimes I wake up without a single dirham, yet it is as though the whole world has been gathered for me. [Siyar (abridged edition) 2/703].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن أبي عثمان النهدي رحمه الله أنه قال: منذ أربعين سنة ما أقامني الله في حال فكرهته، ولا نقلني إلى غيره فسخطته. [المنتظم 13 / 121].

English meaning

Acceptance of Allah and His decrees without complaining to people: Abū ʿUthmān al-Nahdī, may Allah have mercy on him, said: For forty years Allah has never placed me in a condition that I hated, nor moved me to another condition that I resented. [al-Muntazam 13 / 121].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال عبد الواحد بن زيد رحمه الله: الرضا باب الله الأعظم، وجنة الدنيا، ومستراح العابدين. [الحلية (تهذيبه) 2 / 301].

English meaning

Acceptance of Allah and His decrees without complaining to people: ʿAbd al-Wāḥid ibn Zayd, may Allah have mercy on him, said: Acceptance is Allah's greatest gate, the garden of this world and the place where worshippers find rest. [Hilyah (abridged edition) 2 / 301].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال عبد الواحد بن زيد رحمه الله: ما أحسب شيئًا من الأعمال يتقدم الصبر إلا الرضا ولا أعلم درجة أرفع ولا أشرف من الرضا، وهي رأس المحبة. [الحلية (تهذيبه) 2 / 305].

English meaning

Acceptance of Allah and His decrees without complaining to people: ʿAbd al-Wāḥid ibn Zayd, may Allah have mercy on him, said: I think no deed stands above patience except acceptance. I know of no rank higher or nobler than acceptance; it is the head of love. [Hilyah (abridged edition) 2 / 305].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: وعن شقيق البلخي قال: ذهب بصر عبد العزيز بن أبي رواد رحمه الله عشرين سنة فلم يعلم به أهله ولا ولده، فتأمله ابنه ذات يوم فقال له: يا أبت ذهبت عينك؟ قال: نعم يا بني، الرضاء عن الله أذهب عين أبيك منذ عشرين سنة. [الحلية (تهذيبه) 3 / 40].

English meaning

Acceptance of Allah and His decrees without complaining to people: Shaqīq al-Balkhī related: ʿAbd al-ʿAzīz ibn Abī Rawwād, may Allah have mercy on him, lost his sight for twenty years, without his family or children knowing. One day his son looked at him carefully and asked, 'Father, have you lost your eyesight?' He answered, 'Yes, my son. Acceptance of Allah has taken your father's eyesight for twenty years.' [Hilyah (abridged edition) 3 / 40].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن النِّباجيِّ رحمه الله قال: لو جُعِلتْ لي دعوةٌ مجابةٌ ما سألتُ الفردوس، ولَكُنتُ أسألُ الرِّضى، فهو تعجيل الفردوس. [السير (تهذيبه)]

English meaning

Acceptance of Allah and His decrees without complaining to people: Al-Nibājī, may Allah have mercy on him, said: If I were granted one prayer certain to be answered, I would not ask for al-Firdaws. I would ask for acceptance, for it is al-Firdaws brought forward into this life. [Siyar (abridged edition)].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال الفضيل بن عياض رحمه الله: درجة الرضا عن الله - عزَّ وجلَّ - درجة المقربين ليس بينهم وبين الله تعالى إلا رَوح وريحان. [الحلية (تهذيبه) 3 / 16].

English meaning

Acceptance of Allah and His decrees without complaining to people: Al-Fuḍayl ibn ʿIyāḍ, may Allah have mercy on him, said: The rank of acceptance of Allah, mighty and majestic, is the rank of those brought near. Between them and Allah Most High there is only repose and sweet provision. [Hilyah (abridged edition) 3 / 16].

Source: Source details are not recorded on the original card.

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن أبي علي الرازي قال: صحبت الفضيل بن عياض رحمه الله ثلاثين سنة، ما رأيته ضاحكًا ولا متبسمًا إلا يوم مات ابنه علي، فقلت له في ذلك فقال: إن الله - عزَّ وجلَّ - أحب أمرًا فأحببت ما أحب الله. [الحلية (تهذيبه) 3 / 17]. قال شيخ الإسلام ابن تيمية رحمه الله: حاله - أي الفضيل - حال حسن بالنسبة إلى أهل الجزع، وأما رحمة الميت مع الرضا بالقضاء وحمد الله تعالى، كحال النبي صلى الله عليه وسلم فهذا أكمل. كما قال تعالى: " ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ " [البلد17] فذكر

سبحانه التواصي بالصبر والمرحمة. مجمُوع الفَتاوَى 10/30.

English meaning

Acceptance of Allah and His decrees without complaining to people: Abū ʿAlī al-Rāzī said: I accompanied al-Fuḍayl ibn ʿIyāḍ, may Allah have mercy on him, for thirty years and never saw him laugh or even smile except on the day his son ʿAlī died. I asked him about that, and he said, 'Allah, mighty and majestic, loved that a matter should happen, so I loved what Allah loved.' Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: His state—that is, al-Fuḍayl's—is good compared with the state of those who are overcome by anguish. But showing compassion for the deceased while accepting Allah's decree and praising Him, as the Prophet, may Allah bless him and grant him peace, did, is more complete. Allah Most High says, 'Then he was among those who believed and urged one another to patience and urged one another to mercy' [Qur'an 90:17]. Thus He mentions encouraging one another to both patience and mercy. [Hilyah (abridged edition) 3 / 17]. [Majmu al-Fatawa 10/30].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال الفضيل رحمه الله: الراضي لا يتمنى فوق منزلته. [موسوعة ابن أبي الدنيا 1/402].

English meaning

Acceptance of Allah and His decrees without complaining to people: Al-Fuḍayl, may Allah have mercy on him, said: A person who accepts his lot does not wish for a station higher than his own. [Ibn Abi al-Dunya Encyclopedia 1/402].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال أبو معاوية الأسود رحمه الله يقول في قوله - تعالى -: " فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً " [النحل: 37] قال: الرضا والقناعة. [موسوعة ابن أبي الدنيا 1/424].

English meaning

Acceptance of Allah and His decrees without complaining to people: Abū Muʿāwiyah al-Aswad, may Allah have mercy on him, said, concerning Allah's words, 'We shall surely give him a good life' [Qur'an 16:97]: It means acceptance and contentment. [Ibn Abi al-Dunya Encyclopedia 1/424].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: كان عمر بن عبد العزيز رحمه الله يقول: لقد تركت هؤلاء الدعوات، وما لي في شيء من الأمور كلها إرب-أي حاجة- إلا في مواقع قدر الله، وكان كثيراً مما يدعوا به: اللهم رضني بقضائك، وبارك لي قدرك، حتى لا أحب تعجيل شيء أخرته، ولا تأخير شيء عجلته. [موسوعة ابن أبي الدنيا 1/424].

English meaning

Acceptance of Allah and His decrees without complaining to people: ʿUmar ibn ʿAbd al-ʿAzīz, may Allah have mercy on him, used to say: I have left aside those requests in prayer. In all my affairs I have no wish—that is, no need—except for the places where Allah's decree falls. He often prayed, 'O Allah, make me pleased with Your decree and bless what You have decreed for me, so that I do not desire to hasten what You have delayed or to delay what You have hastened.' [Ibn Abi al-Dunya Encyclopedia 1/424].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن سليمان الخواص رحمه الله قال: مات ابن لرجل فحضره عمر بن عبد العزيز، فكان الرجل حسن العزاء، فقال رجل من القوم: هذا والله الرضا. فقال عمر بن عبد العزيز: أو الصبر. قال سليمان: الصبر دون الرضا، الرضا أن يكون الرجل قبل نزول المصيبة راضيًا بأي ذلك كان، والصبر أن يكون بعد نزول المصيبة يصبر. [موسوعة ابن أبي الدنيا 1/325].

English meaning

Acceptance of Allah and His decrees without complaining to people: Sulaymān al-Khawwāṣ, may Allah have mercy on him, related: A man's son died, and ʿUmar ibn ʿAbd al-ʿAzīz attended. The man bore his loss well, so someone said, 'By Allah, this is acceptance.' ʿUmar ibn ʿAbd al-ʿAzīz replied, 'Or patience.' Sulaymān said: Patience is below acceptance. Acceptance means a person was already content before a calamity came, whichever outcome it brought; patience means bearing it after it has come. [Ibn Abi al-Dunya Encyclopedia 1/325].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: عن علي بن الحسن رحمه الله قال: كان رجل بالمصيصة ذاهب النصف الأسفل، لم يبق منه إلا روحه في بعض جسده، ضرير، على سرير مثقوب له للبول، فدخل عليه داخل فقال له: كيف أصبحت يا أبا محمد؟ قال: ملك الدنيا، منقطع إلى الله، ما لي إليه من حاجة إلا أن يتوفاني على الإسلام. [موسوعة ابن أبي الدنيا 1/438].

English meaning

Acceptance of Allah and His decrees without complaining to people: ʿAlī ibn al-Ḥasan, may Allah have mercy on him, related: In al-Maṣṣīṣah there was a blind man who had lost the lower half of his body; only life remained in part of him. He lay on a bed with a hole made for urination. A visitor came in and asked, 'How are you this morning, Abū Muḥammad?' He replied, 'I own the world and am devoted to Allah. I ask nothing more of Him except that He let me die as a Muslim.' [Ibn Abi al-Dunya Encyclopedia 1/438].

Source: Source details are not recorded on the original card.

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال ابن عون رحمه الله: ارض بقضاء الله على ما كان من عسر ويسر، فإن ذلك أقل لهمك، وأبلغ فيما تطلب من آخرتك، واعلم أن العبد لن يصيب حقيقة الرضا حتى يكون رضاه عن الفقر والبلاء كرضاه عند الغنى والرخاء، كيف تستقضي الله في أمرك ثم تسخط إن رأيت قضاءً مخالفًا لهواك، ولعل ما هويت من ذلك لو وفق لك لكان فيه هلكتك، وترضى قضاءه إذا وافق هواك، وذلك لقلة علمك بالغيب، وكيف تستقضيه إن كنت كذلك، ما أنصفت من نفسك، ولا أصبت باب الرضا. [موسوعة ابن أبي الدنيا 1/441].

English meaning

Acceptance of Allah and His decrees without complaining to people: Ibn ʿAwn, may Allah have mercy on him, said: Accept Allah's decree, whether it brings hardship or ease. That will lessen your worry and help you better attain what you seek for your Hereafter. Know that a servant will not attain true acceptance until he accepts poverty and affliction as he accepts wealth and ease. How can you ask Allah to decide your affair and then be displeased when you see a decision contrary to your desire? Perhaps what you desired, had you been granted it, would have destroyed you. Yet you accept His decision when it agrees with your desire, because you know so little of what is unseen. How can you ask Him to decide for you if that is your way? You have not been fair to yourself, nor have you entered the gate of acceptance. [Ibn Abi al-Dunya Encyclopedia 1/441].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: لما مات عبد الملك بن عمر بن عبدالعزيز قال عمر رحمه الله: أعوذ بالله أن يكون لي محبة في شيء من الأمور تخالف محبة الله، فإنه ذلك لا يصلح لي في بلائه عندي وإحسانه إليّ. [موسوعة ابن أبي الدنيا 1/448].

English meaning

Acceptance of Allah and His decrees without complaining to people: When ʿAbd al-Malik, the son of ʿUmar ibn ʿAbd al-ʿAzīz, died, ʿUmar, may Allah have mercy on him, said: I seek Allah's protection from loving anything in a way that conflicts with what Allah loves, for that would not be right for me in light of His testing of me and His kindness toward me. [Ibn Abi al-Dunya Encyclopedia 1/448].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قال الحسن البصري رحمه الله: من رضي بما قسم الله له وسعه، وبارك الله له فيه، ومن لم يرض لم يسعه ولم يبارك له فيه. [موسوعة ابن أبي الدنيا 1/456].

English meaning

Acceptance of Allah and His decrees without complaining to people: Al-Ḥasan al-Baṣrī, may Allah have mercy on him, said: Whoever is content with what Allah has allotted to him finds it sufficient, and Allah blesses it for him. Whoever is not content does not find it sufficient, and it is not blessed for him. [Ibn Abi al-Dunya Encyclopedia 1/456].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا العبد عن الله وعن أقداره وعدم الشكوى للمخلوق: قيل لبعض العلماء: بم يبلغ أهل الرضى الرضى؟ قال: بالمعرفة، وإنما الرضى غصن من أغصان المعرفة. [موسوعة ابن أبي الدنيا 1/460].

English meaning

Acceptance of Allah and His decrees without complaining to people: A scholar was asked, 'How do those who accept reach acceptance?' He replied, 'Through knowledge of Allah. Acceptance is a branch of that knowledge.' [Ibn Abi al-Dunya Encyclopedia 1/460].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا الله عن العبد وأسباب ذلك: عن وهيب بن الورد رحمه الله قال: بلغني أن موسى - عليه السلام - قال: يا رب أخبرني عن آية(أي: علامة) رضاك عن عبدك، فأوحى الله تعالى إليه: إذا رأيتني أهيئ له طاعتي، وأصرفه عن معصيتي، فذاك آية رضاي عنه. [صفة الصفوة 2/533].

English meaning

Allah's pleasure with a servant and its causes: Wuhayb ibn al-Ward, may Allah have mercy on him, said: I was told that Moses, peace be upon him, said, 'My Lord, tell me the sign that You are pleased with a servant.' Allah Most High revealed to him: 'When you see Me preparing him for My obedience and turning him away from disobeying Me, that is the sign that I am pleased with him.' [Sifat al-Safwah 2/533].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا الله عن العبد وأسباب ذلك: قال مالك بن دينار رحمه الله: وددت أن الله - عزَّ وجلَّ - أذِن لي يوم القيامة إذا وقفت بين يديه أن أسجد سجدةً، فأعلم أنه قد رضيَ عني، ثم يقول لي: يا مالك كن تُرابًا. [صفة الصفوة 4/202].

English meaning

Allah's pleasure with a servant and its causes: Mālik ibn Dīnār, may Allah have mercy on him, said: I wish Allah, mighty and majestic, would allow me, when I stand before Him on the Day of Resurrection, to make one prostration and know that He has become pleased with me, and then say to me, 'Mālik, become dust.' [Sifat al-Safwah 4/202].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا الله عن العبد وأسباب ذلك: قال الصعلوكي رحمه الله: إذا كان رضى الخلق معسورًا لا يُدرك، كان رضى الله ميسورًا لا يُترك. [السير (تهذيبه) 3/1337].

English meaning

Allah's pleasure with a servant and its causes: Al-Ṣaʿlūkī, may Allah have mercy on him, said: If winning the pleasure of people is difficult and cannot be achieved, seeking Allah's pleasure is possible and must not be abandoned. [Siyar (abridged edition) 3/1337].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

رضا الله عن العبد وأسباب ذلك: قال حاتم الأصم رحمه الله: من أصبح وهو مستقيم في أربعة أشياء فهو يتقلب في رضا الله، أولها: الثقة بالله، ثم التوكل، ثم الإخلاص، ثم المعرفة، والأشياء كلها تتم بالمعرفة. [الحلية (تهذيبه) 2 / 504].

English meaning

Allah's pleasure with a servant and its causes: Ḥātim al-Aṣamm, may Allah have mercy on him, said: Whoever begins his day upright in four things moves within Allah's pleasure: first, trust in Allah; then reliance on Him; then sincerity; then knowledge of Him. All these things are completed through knowledge. [Hilyah (abridged edition) 2 / 504].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن الأسود بن هلال قال: كنا نمشي مع معاذ بن جبل رضي الله عنه فقال: اجلسوا بنا نُؤمِنُ ساعة. [صفة الصفوة 1/232].

English meaning

Remembrance: Al-Aswad ibn Hilāl said: We were walking with Muʿādh ibn Jabal, may Allah be pleased with him, when he said, 'Sit with us so that we may renew our faith for a while.' [Sifat al-Safwah 1/232].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن معاذ بن جبل رضي الله تعالى عنه قال: لأن أذكر الله تعالى من بكرة حتى الليل، أحب إلي من أن أحمل على جياد الخيل، في سبيل الله من بكرة حتى الليل. [الحلية (تهذيبه) 1 / 184].

English meaning

Remembrance: Muʿādh ibn Jabal, may Allah be pleased with him, said: Remembering Allah from early morning until night is dearer to me than riding fine horses in Allah's cause from early morning until night. [Hilyah (abridged edition) 1 / 184].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال أبو الدرداء رضى الله عنه: لأن أكبر مائة مرة أحب إلى من أن أتصدق بمائة دينار. [الزهد للإمام أحمد / 259].

English meaning

Remembrance: Abū al-Dardāʾ, may Allah be pleased with him, said: Saying 'Allah is greatest' a hundred times is dearer to me than giving a hundred dinars in charity. [al-Zuhd, Imam Ahmad / 259].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن سالم بن أبي الجعد قال: قيل لأبي الدرداء رضى الله عنه: إن أبا سعد بن منبه أعتق مائة محرر، فقال: إن مائة محرر من مال رجل لكثير، وإن شئت أنبأتك بما هو أفضل من ذلك؟ إيمان ملزوم بالليل والنهار، ولا يزال لسانك رطبًا من ذكر الله - عزَّ وجلَّ. [الحلية (تهذيبه) 1 / 175].

English meaning

Remembrance: Sālim ibn Abī al-Jaʿd related: Abū al-Dardāʾ, may Allah be pleased with him, was told, 'Abū Saʿd ibn Munabbih has freed a hundred enslaved people.' He replied, 'For a man to free a hundred people from his wealth is indeed a great thing. But shall I tell you of something better? Faith maintained by night and day, and a tongue that never ceases to be moist with the remembrance of Allah, mighty and majestic.' [Hilyah (abridged edition) 1 / 175].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن أبي هريرة رضى الله عنه قال: إن أهلَ السماء ليرَون بيوتَ أهلِ الذكر تُضيءُ لهم كما تضيء الكواكبُ لأهلِ الأرض. [عيون الأخبار 2 / 678].

English meaning

Remembrance: Abū Hurayrah, may Allah be pleased with him, said: The people of heaven see the houses of those who remember Allah shining for them just as the stars shine for the people of earth. [Uyun al-Akhbar 2 / 678].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال أبو بردة الأسلمي رضى الله عنه: لو أن رجلاً في حجره دنانير يعطيها وآخر ذاكرًا لله لكان الذاكر أفضل. [الزهد للإمام أحمد / 338].

English meaning

Remembrance: Abū Burdah al-Aslamī, may Allah be pleased with him, said: If one man had dinars in his lap and gave them away, while another remembered Allah, the one who remembered Allah would be better. [al-Zuhd, Imam Ahmad / 338].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن عبد الله بن عمرو رضى الله عنه قال: ما اجتمع ملأ يذكرون الله إلا ذكرهم الله في ملأ أعز منهم وأكرم وما تفرق قوم لم يذكروا الله - عزَّ وجلَّ - في مجلسهم إلا كان حسرة عليهم يوم القيامة. [الزهد للإمام أحمد / 278].

English meaning

Remembrance: ʿAbd Allāh ibn ʿAmr, may Allah be pleased with him, said: No group gathers to remember Allah except that Allah mentions them among a company nobler and more honoured than they are. And no people leave a gathering without remembering Allah, mighty and majestic, except that it will be a cause of regret for them on the Day of Resurrection. [al-Zuhd, Imam Ahmad / 278].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن سلمان رضى الله عنه قال: قال رجل الحمد لله كثيرًا، قال: فأعظمها الملَك أن يكتبها حتى راجع فيها ربه - عزَّ وجلَّ - قال: اكتبها كما قال عبدي كثيرًا. [الزهد للإمام أحمد / 281].

English meaning

Remembrance: Salmān, may Allah be pleased with him, said: A man said, ‘Abundant praise be to Allah.’ The angel considered it too great to write down until he referred the matter to his Lord, mighty and majestic. He said: ‘Write it as My servant said it: abundant.’ [al-Zuhd, Imam Ahmad / 281].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال كعب رضى الله عنه: من أكثر ذكر الله برىء من النفاق. [جامع العلوم والحكم / 578]. قال ابن رجب رحمه الله: ويشهد لهذا المعنى أنّ الله وصف المنافقين بأنهم لا يذكرون الله إلاّ قليلًا، فمن أكثر ذكر الله، فقد باينهم في أوصافهم، ولهذا ختمت سورة المنافقين بالأمر بذكر الله، وأن لا يُلهي المؤمن عن ذلك مال ولا ولد، وإن من ألهاه ذلك عن ذكر الله فهو من الخاسرين. جامع العلوم والحكم / 578.

English meaning

Remembrance: Kaʿb, may Allah be pleased with him, said: Whoever remembers Allah often is free of hypocrisy. Ibn Rajab, may Allah have mercy on him, said: This meaning is supported by the fact that Allah describes hypocrites as remembering Him only a little. Whoever remembers Allah often differs from them in this quality. That is why Sūrat al-Munāfiqūn ends by commanding the remembrance of Allah and warning believers not to let wealth or children distract them from it. Those distracted from Allah's remembrance by these things are among the losers. [Jami al-Ulum wa-al-Hikam / 578].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن إبراهيم بن أبي عبدة رحمه الله قال: بلغني أن المؤمن إذا مات تمنى الرجعة إلى الدنيا ليس ذلك إلا ليكبر تكبيرة، أو يهلل تهليلة. [موسوعة ابن أبي الدنيا 5/399].

English meaning

Remembrance: Ibrāhīm ibn Abī ʿAbdah, may Allah have mercy on him, said: I was told that when a believer dies, he wishes to return to this world for no reason other than to say 'Allah is greatest' once or 'There is no god but Allah' once. [Ibn Abi al-Dunya Encyclopedia 5/399].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن أبي جعفر رحمه الله قال: الصواعق تُصيب المؤمن وغير المؤمن، ولا تُصيب الذاكر. [صفة الصفوة 2/458].

English meaning

Remembrance: Abū Jaʿfar, may Allah have mercy on him, said: Lightning strikes believers and unbelievers, but it does not strike a person engaged in remembrance. [Sifat al-Safwah 2/458].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال جعفر بن محمد رحمه الله: فقد أبي رحمه الله بغلةً له، فقال: لئن ردّها الله - عزَّ وجلَّ - لأحمدنّه محامدَ يرضاها، فما لبث أن أُتـيَ بها بسرْجها ولجامها، فركبها، فلما استوى عليها وضمّ عليه ثيابه رفع رأسه إلى السماء، وقال: الحمد لله. لم يزد عليها، فقيل له في ذلك فقال: وهل تركتُ أو أبقيت شيئًا؟ جعلتُ الحمد كلّه لله - عزَّ وجلَّ. [صفة الصفوة 2/460].

English meaning

Remembrance: Jaʿfar ibn Muḥammad, may Allah have mercy on him, said: My father, may Allah have mercy on him, lost a mule and said, 'If Allah, mighty and majestic, returns it, I shall praise Him with praises that please Him.' Before long it was brought back with its saddle and bridle. He mounted it and, once settled and his clothes arranged, raised his head to heaven and said, 'Praise be to Allah.' He added nothing. Asked why, he replied, 'Did I leave anything out? I assigned all praise to Allah, mighty and majestic.' [Sifat al-Safwah 2/460].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: كان لمحمد بن المنكدر رحمه الله جار مبتلىً، فكان يرفع صوته من الليل يصيح، وكان محمد يرفع صوته بالحمد فقيل له في ذلك، فقال: يرفع صوتَه بالبلاء، وأرفع صوتي بالنعمة. [صفة الصفوة 2/479].

English meaning

Remembrance: Muḥammad ibn al-Munkadir, may Allah have mercy on him, had an afflicted neighbour who would cry out loudly at night. Muḥammad would raise his own voice in praise of Allah. Asked about it, he said, 'He raises his voice because of affliction, and I raise mine in gratitude for blessing.' [Sifat al-Safwah 2/479].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال سعيد بن جبير رحمه الله: الذكر طاعة الله، فمن أطاع الله، فقد ذكَره، ومن لم يُطعه فليس بذاكرٍ، وإن أكثر التسبيح وتلاوة القرآن. [صفة الصفوة 3/55].

English meaning

Remembrance: Saʿīd ibn Jubayr, may Allah have mercy on him, said: Remembrance means obeying Allah. Whoever obeys Him has remembered Him. Whoever does not obey Him has not truly remembered Him, even if he recites much glorification and Qur'an. [Sifat al-Safwah 3/55].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن بكر بن عبد الله رحمه الله: أنه لحق حمالاً عليه حمله وهو يقول: الحمد لله وأستغفر الله قال: فانتظرته حتى وضع ما على ظهره، وقلت له: أما تحسن غير ذي؟ قال: بلى، أحسن خيرًا كثيرًا؛ أقرأ كتاب الله، غير أن العبد بين نعمة وذنب، فأحمد الله على نعمائه السابغة، وأستغفره لذنوبي فقلت: الحمال أفقه من بكر. [موسوعة ابن أبي الدنيا 1/486].

English meaning

Remembrance: Bakr ibn ʿAbd Allāh, may Allah have mercy on him, said: I caught up with a porter carrying a load. He was saying, 'Praise be to Allah, and I seek Allah's forgiveness.' I waited until he set down his load and asked, 'Do you know nothing else to say?' He said, 'Yes, I know much good and I recite the Book of Allah. But a servant stands between blessing and sin: I praise Allah for His abundant blessings and seek His forgiveness for my sins.' I said to myself, 'The porter understands better than Bakr.' [Ibn Abi al-Dunya Encyclopedia 1/486].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن عبد الرحمن بن زيد بن أسلم رحمه الله، قال: يقال: إنه ليكون في المجلس الرجل الواحد يحمد الله - عزَّ وجلَّ - فتقضى لأهل ذلك المجلس حوائجهم كلهم.[موسوعة ابن أبي الدنيا 1/512].

English meaning

Remembrance: ʿAbd al-Raḥmān ibn Zayd ibn Aslam, may Allah have mercy on him, said: It used to be said that a single man may praise Allah, mighty and majestic, in a gathering and, because of him, the needs of everyone present are fulfilled. [Ibn Abi al-Dunya Encyclopedia 1/512].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن أبي سليمان الداراني رحمه الله قال: ما يسرني أن لي من أول الدنيا إلى آخرها أنفقه في وجوه البر وأني أغفل عن الله طرفة عين. [موسوعة ابن أبي الدنيا 2/397].

English meaning

Remembrance: Abū Sulaymān al-Dārānī, may Allah have mercy on him, said: I would not be pleased to possess all the wealth from the beginning of the world to its end and spend it in good causes if, in doing so, I were heedless of Allah for the blink of an eye. [Ibn Abi al-Dunya Encyclopedia 2/397].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال عون بن عبد الله رحمه الله: ذاكرُ الله في غفلة الناس، كمثل الفئة المنهزمة يحميها الرجل، لولا ذلك الرجل هُزمت الفئة، ولولا مَن يذكر الله في غفلة الناس هَلك الناس.[صفة الصفوة 3/70].

English meaning

Remembrance: ʿAwn ibn ʿAbd Allāh, may Allah have mercy on him, said: A person who remembers Allah while people are heedless is like a man protecting a retreating company. Without him that company would be defeated; without those who remember Allah while people are heedless, the people would perish. [Sifat al-Safwah 3/70].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال عون بن عبد الله رحمه الله: إن لكل رجل سيدًا من عمله، وإن سيد عملي الذكر. [الحلية (تهذيبه) 2 / 94].

English meaning

Remembrance: ʿAwn ibn ʿAbd Allāh, may Allah have mercy on him, said: Every man has a foremost deed among his deeds, and the foremost of mine is remembrance. [Hilyah (abridged edition) 2 / 94].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال عون بن عبد الله رحمه الله: مجالس الذكر شفاء القلوب. [الحلية (تهذيبه) 2 / 94].

English meaning

Remembrance: ʿAwn ibn ʿAbd Allāh, may Allah have mercy on him, said: Gatherings of remembrance heal hearts. [Hilyah (abridged edition) 2 / 94].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال عون بن عبد الله رحمه الله:كانوا يتلاقون فيتساءلون وما يريدون بذلك؛ إلا أن يحمدوا الله - عزَّ وجلَّ. [الحلية (تهذيبه) 2 / 95].

English meaning

Remembrance: ʿAwn ibn ʿAbd Allāh, may Allah have mercy on him, said: They used to meet and ask one another how they were, intending by that only to praise Allah, mighty and majestic. [Hilyah (abridged edition) 2 / 95].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن ثابت البناني عن رجل من العبّاد رحمه الله: أنه قال يومًا لإخوانه: إني لأعلم متى يذكرني ربي - عزَّ وجلَّ؟ قال: ففزعوا من ذلك، فقالوا: تعلم حين يذكرك ربّك؟ قال: نعم، قالوا: متى؟ قال: إذا ذكرتُه ذكرني. [صفة الصفوة].

English meaning

Remembrance: Thābit al-Bunānī related from a worshipper, may Allah have mercy on him, that he once told his brothers, 'I know when my Lord, mighty and majestic, remembers me.' They were startled and asked, 'You know when your Lord remembers you?' He said yes. They asked, 'When?' He replied, 'When I remember Him, He remembers me.' [Sifat al-Safwah].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن ثابت البناني رحمه الله قال: بلغنا أن العبد المؤمن، يوقف يوم القيامة بين يدي الله - عزَّ وجلَّ - فيقول الله له: يا عبدي أكنت تعبدني فيمن يعبدني؟ قال: فيقول: يا رب نعم! قال: فيقول له: أكنت تدعوني فيمن يدعوني؟ فيقول: يا رب نعم! فيقول: أكنت تذكرني فيمن يذكرني؟ قال: يقول: يا رب نعم! قال: فيقول له: وعزتي ما ذكرتني في موطن قط إلا ذكرتك فيه، ولا دعوتني بدعوة قط إلا استجبتها لك. [الحلية (تهذيبه) 1 / 405].

English meaning

Remembrance: Thābit al-Bunānī, may Allah have mercy on him, said: We have been told that on the Day of Resurrection the believing servant will stand before Allah, mighty and majestic. Allah will ask, 'My

servant, did you worship Me among those who worshipped Me?' He will answer, 'Yes, my Lord.' Allah will ask, 'Did you call upon Me among those who called upon Me?' He will answer, 'Yes, my Lord.' Allah will ask, 'Did you remember Me among those who remembered Me?' He will answer, 'Yes, my Lord.' Allah will say, 'By My might, you never remembered Me in any place without My remembering you there, nor did you ever call upon Me with a prayer without My answering you.' [Hilyah (abridged edition) 1 / 405].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن ثابت البناني رحمه الله قال: إن أهل ذكر الله ليجلسون إلى ذكر الله وإن عليهم من الآثام كأمثال الجبال، وإنهم ليقومون من ذكر الله عطلاً ما عليهم منها شيء. [الحلية (تهذيبه) 1 / 405].

English meaning

Remembrance: Thābit al-Bunānī, may Allah have mercy on him, said: People who remember Allah may sit down to remember Him while bearing sins like mountains; when they rise from their remembrance, they are free of those sins and carry none of them. [Hilyah (abridged edition) 1 / 405].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال مالك بن دينار رحمه الله: ما تنعّم المتنعمون بمثْل ذكْرِ الله تعالى. [صفة الصفوة 3/195].

English meaning

Remembrance: Mālik ibn Dīnār, may Allah have mercy on him, said: No one enjoying a blessing has enjoyed anything like the remembrance of Allah Most High. [Sifat al-Safwah 3/195].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن جعفر قال: سمعت مالكًا رحمه الله يقول: قرأت في التوراة: أيها الصديقون تنعموا بذكر الله في الدنيا، فإنه لكم في الدنيا نعيم، وفي الآخرة جزاء عظيم. [الحلية (تهذيبه) 1 / 417].

English meaning

Remembrance: Jaʿfar said: I heard Mālik, may Allah have mercy on him, say, 'I read in the Torah: O truthful ones, delight in remembering Allah in this world. It is a delight for you here and a great reward in the Hereafter.' [Hilyah (abridged edition) 1 / 417].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال سلام بن أبي مطيع: كان الربيع بن خثيم رحمه الله إذا أصبح قال: مرحبًا بملائكة الله، اكتبوا، بسم الله الرحمن الرحيم، سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر. [صفة الصفوة 3/45].

English meaning

Remembrance: Sallām ibn Abī Muṭīʿ said: When al-Rabīʿ ibn Khuthaym, may Allah have mercy on him, awoke, he would say, 'Welcome, angels of Allah. Write: In the name of Allah, the Most Merciful, the Especially Merciful. Glory be to Allah; praise be to Allah; there is no god but Allah; Allah is greatest.' [Sifat al-Safwah 3/45].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال عطاء بن أبي رباح رحمه الله: من جلس مجلس ذكر، كفر الله عنه بذلك المجلس عشرة مجالس من مجالس الباطل. [الحلية (تهذيبه) 2 / 15].

English meaning

Remembrance: ʿAṭāʾ ibn Abī Rabāḥ, may Allah have mercy on him, said: Whoever sits in a gathering of remembrance, Allah expiates for him by that gathering ten gatherings of vain talk. [Hilyah (abridged edition) 2 / 15].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن أبي عبيدة رحمه الله قال: ما دام قلب الرجل يذكر الله فهو في الصلاة، وإن كان في السوق فإن يحرك به شفتيه فهو أعظم. [الحلية (تهذيبه) 2 / 86].

English meaning

Remembrance: Abū ʻUbaydah, may Allah have mercy on him, said: As long as a man's heart remembers Allah, he is in prayer, even if he is in the market. If he also moves his lips with the remembrance, that is greater still. [Hilyah (abridged edition) 2 / 86].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن أبي عبيدة رحمه الله قال: لو أن رجلاً جلس على ظهر الطريق ومعه خرقة فيها دنانير لا يمر إنسان إلا أعطاه دنانير وآخر إلى جانبه يكبر لكان صاحب التكبير أعظم أجرًا. [الزهد للإمام أحمد / 651].

English meaning

Remembrance: Abū ʻUbaydah, may Allah have mercy on him, said: If a man sat beside a road with a cloth full of dinars and gave dinars to everyone who passed, while another man beside him said 'Allah is greatest,' the one saying the takbīr would have the greater reward. [al-Zuhd, Imam Ahmad / 651].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال عبيد الله بن عمير رحمه الله: إن بخلتم بالمال أن تنفقوه وجبنتم عن العدو أن تقاتلوه وأعظمكم الليل أن تساهروه فاستكثروا من قول سبحان الله وبحمده، فوالذي نفسي بيده هذا أوجه عند الله من جبلي ذهب وفضة. [الزهد للإمام أحمد / 628].

English meaning

Remembrance: ʿUbayd Allāh ibn ʿUmayr, may Allah have mercy on him, said: If you are too reluctant to spend your wealth, too afraid to fight the enemy, and find staying up at night too burdensome, then say often, 'Glory and praise be to Allah.' By the One in whose hand is my soul, this is more valued by Allah than two mountains of gold and silver. [al-Zuhd, Imam Ahmad / 628].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال عبيد الله بن عمير رحمه الله: إن الله - عزَّ وجلَّ - يعطي الدنيا من يحب ومن لا يحب ولا يعطي الدين إلا من يحب فإذا أحب الله عبدًا أعطاه الإيمان فمن خاف العدو أن يجاهده، وهاب الليل أن يكابده، وبخل بالمال أن ينفقه فليكثر من التسبيح والتحميد والتهليل. [الزهد للإمام أحمد / 648].

English meaning

Remembrance: ʻUbayd Allāh ibn ʻUmayr, may Allah have mercy on him, said: Allah, mighty and majestic, gives worldly things to those He loves and to those He does not love, but He gives religion only to those He loves. When Allah loves a servant, He gives him faith. So whoever fears confronting the enemy, dreads striving through the night, or is too reluctant to spend wealth should say much glorification, praise and declaration that there is no god but Allah. [al-Zuhd, Imam Ahmad / 648].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن مجاهد رحمه الله قال: لا يكون الرجل من الذاكرين الله كثيرًا حتى يذكر الله قائمًا وقاعدًا ومضطجعًا. [الحلية (تهذيبه) 2 / 11].

English meaning

Remembrance: Mujāhid, may Allah have mercy on him, said: A person is not among those who remember Allah often until he remembers Him standing, sitting and lying down. [Hilyah (abridged edition) 2 / 11].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن ميمون بن مهران رحمه الله قال: كان يقال: الذكر ذكران، ذكر الله باللسان، وأفضل من ذلك أن تذكره عند المعصية، إذا أشرفت عليها. [الحلية (تهذيبه) 2 / 55].

English meaning

Remembrance: Maymūn ibn Mihrān, may Allah have mercy on him, said: It used to be said that remembrance has two forms: remembering Allah with the tongue, and—better than that—remembering Him when a sin presents itself to you. [Hilyah (abridged edition) 2 / 55].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال بلال بن سعد رحمه الله: الذكر ذكران؛ ذكر باللسان حسن جميل، وذكر الله عند ما أحل وحرم أفضل. [الحلية (تهذيبه) 2 / 190].

English meaning

Remembrance: Bilāl ibn Saʿd, may Allah have mercy on him, said: Remembrance has two forms. Remembrance with the tongue is good and beautiful, but remembering Allah with regard to what He has permitted and forbidden is better. [Hilyah (abridged edition) 2 / 190].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن حسان بن عطية رحمه الله قال: ما عادى عبد ربه بأشد من أن يكره ذكره، ومَنْ ذَكَرَهُ. [الحلية (تهذيبه) 2 / 266].

English meaning

Remembrance: Ḥassān ibn ʿAṭiyyah, may Allah have mercy on him, said: No servant shows greater enmity toward his Lord than by disliking His remembrance and those who remember Him. [Hilyah (abridged edition) 2 / 266].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن سعيد بن عبد العزيز قال: قلت لمعروف بن هانئ رحمه الله: أرى لسانك لا يفتر من ذكر الله - عزَّ وجلَّ - فكم تسبح في كل يوم؟ قال: مائتي ألف مرة إلا أن تخطئ الأصابع. [الزهد للإمام أحمد / 308].

English meaning

Remembrance: Saʿīd ibn ʿAbd al-ʿAzīz said: I told Maʿrūf ibn Hāniʾ, may Allah have mercy on him,, 'I see that your tongue never stops remembering Allah, mighty and majestic. How many times do you glorify Him each day?' He replied, 'Two hundred thousand times, unless my fingers make a mistake in counting.' [al-Zuhd, Imam Ahmad / 308].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن ابن عون رحمه الله قال:ذِكْرُ الناسِ داءٌ، وذكْرُ الله دواءٌ. قال الذهبي رحمه الله: إي والله، فالعجبُ منا ومن جهلنا كيف ندعُ الدواء ونقتحمُ الداء؟! قال - تعالى -: " فَاذْكُرُونِي أَذْكُرْكُمْ " [البقرة:152] وقال: " وَلَذِكْرُ اللَّهِ أَكْبَرُ " [العنكبوت: 45] وقال: " الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللّهِ أَلاَ بِذِكْرِ اللّهِ تَطْمَئِنُّ الْقُلُوبُ " [الرعد: 28] ولكن لا يتهيأ ذلك إلا بتوفيق الله. ومَنَ أدمن الدعاء ولازَمَ قَرْع البابِ فُتح له. [السير (تهذيبه) 2/657].

English meaning

Remembrance: Ibn ʿAwn, may Allah have mercy on him, said: Speaking about people is a disease; remembering Allah is its cure. Al-Dhahabī, may Allah have mercy on him, said: Indeed, by Allah! How

astonishing are we in our ignorance: we abandon the cure and rush into the disease. Allah Most High says, 'Remember Me; I will remember you' [Qur'an 2:152], 'The remembrance of Allah is greater' [29:45], and 'Those who believe and whose hearts find rest in the remembrance of Allah: surely hearts find rest in the remembrance of Allah' [13:28]. But this comes only through Allah's enabling grace. Whoever persists in supplication and keeps knocking at the door will find it opened. [Siyar (abridged edition) 2/657].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال يونس بن عبيد رحمه الله: عمدنا إلى ما يصلح الناس فكتبناه، وعمدنا إلى ما يصلحنا فتركناه. قال خالد: يعني التسبيح والتهليل وذكر الخير. [الحلية (تهذيبه) 1 / 439].

English meaning

Remembrance: Yūnus ibn ʿUbayd, may Allah have mercy on him, said: We set down in writing what would set people right, but left aside what would set us right. Khālid said: He meant glorifying Allah, declaring that there is no god but Him, and speaking of good things. [Hilyah (abridged edition) 1 / 439].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن ابن أبي عدي قال: أقبل علينا داود بن أبي هند رحمه الله فقال: يا فتيان أخبركم لعل بعضكم أن ينتفع به، كنت وأنا غلام أختلف إلى السوق، فإذا انقلبت إلى بيتي جعلت على نفسي أن أذكر الله تعالى إلى مكان كذا وكذا، فإذا بلغت ذاك المكان، جعلت على نفسي أن أذكر الله تعالى إلى مكان كذا وكذا، حتى آتي المنزل. [الحلية (تهذيبه) 1 / 464].

English meaning

Remembrance: Ibn Abī ʿAdī said: Dāwūd ibn Abī Hind, may Allah have mercy on him, turned to us and said, 'Young men, let me tell you something from which one of you may benefit. When I was a boy, I used to go to the market. As I returned home, I set myself the task of remembering Allah Most High until I reached a certain place. On reaching it, I set myself the task of remembering Allah Most High until the next place, and so on until I got home.' [Hilyah (abridged edition) 1 / 464].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: قال ميمون بن سياه رحمه الله: إذا أراد الله بعبده خيرًا حبب إليه ذكره. [الحلية (تهذيبه) 1 / 468].

English meaning

Remembrance: Maymūn ibn Siyāh, may Allah have mercy on him, said: When Allah wishes good for a servant, He makes His remembrance beloved to him. [Hilyah (abridged edition) 1 / 468].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن الحسن بن منصور قال: كان حجام يأخذ من شارب معروف الكرخي رحمه الله، وكان معروف يسبح فقال الحجام: لا يتهيأ أخذ الشارب وأنت تسبح، فقال معروف: أنت تعمل وأنا لا أعمل؟ [الحلية (تهذيبه) 3 / 102].

English meaning

Remembrance: Al-Ḥasan ibn Manṣūr related: A barber was trimming the moustache of Maʿrūf al-Karkhī, may Allah have mercy on him, while Maʿrūf glorified Allah. The barber said, 'I cannot trim your moustache while you keep glorifying Allah.' Maʿrūf replied, 'You work; should I do no work?' [Hilyah (abridged edition) 3 / 102].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

الذكـر: عن أبي أسامة قال: قلت لمحمد بن النضر رحمه الله كأنك تكره أن تزار؟ قال: أجل، قلت: أما تستوحش؟ قال: كيف أستوحش وهو يقول: " أنا جليس من ذكرني " !؟ [المنتظم 8 / 269].

English meaning

Remembrance: Abū Usāmah said: I asked Muḥammad ibn al-Naḍr, may Allah have mercy on him,, 'It seems you dislike receiving visitors?' He replied, 'Yes.' I asked, 'Do you not feel lonely?' He replied, 'How could I be lonely when He says, “I am the companion of whoever remembers Me”?' [al-Muntazam 8 / 269].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

أهمية الدعاء والتضرع إلى الله والتذلل له وما قيل في ذلك: عن سلمان الفارسي رضى الله عنه قال: إن العبد إذا كان يدعو الله في السراء، فنزلت به الضراء، فدعا قالت الملائكة: صوت معروف من آدمي ضعيف. فيشفعون له. وإذا كان لا يدعو الله في السراء، فنزلت به الضراء قالت الملائكة: صوت منكر من آدمي ضعيف، فلا يشفعون له. [صفة الصفوة 1/259].

English meaning

The importance of supplication, humbling oneself and pleading with Allah: Salmān al-Fārisī, may Allah be pleased with him, said: If a servant regularly calls upon Allah in ease, then hardship comes and he calls upon Him, the angels say, 'A familiar voice from a weak human being,' and intercede for him. But if he does not call upon Allah in ease and then calls upon Him when hardship comes, the angels say, 'An unfamiliar voice from a weak human being,' and do not intercede for him. [Sifat al-Safwah 1/259].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

أهمية الدعاء والتضرع إلى الله والتذلل له وما قيل في ذلك: عن حذيفة بن اليمان رضى الله عنه قال: ليأتين على الناس زمان لا ينجو فيه إلا من دعا بدعاء كدعاء الغريق. [صفة الصفوة 1/290].

English meaning

The importance of supplication, humbling oneself and pleading with Allah: Ḥudhayfah ibn al-Yamān, may Allah be pleased with him, said: A time will surely come upon people when no one will be saved except the one who prays with the desperation of a drowning person. [Sifat al-Safwah 1/290].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

أهمية الدعاء والتضرع إلى الله والتذلل له وما قيل في ذلك: قال أبو الدرداء رضي الله تعالى عنه: ادع الله تعالى في يوم سرَّائك، لعله أن يستجيب لك في يوم ضرائك. [الحلية (تهذيبه) 1 / 178].

English meaning

The importance of supplication, humbling oneself and pleading with Allah: Abū al-Dardāʾ, may Allah be pleased with him, said: Call upon Allah on a day of ease; perhaps He will answer you on a day of hardship. [Hilyah (abridged edition) 1 / 178].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

أهمية الدعاء والتضرع إلى الله والتذلل له وما قيل في ذلك: عن شهر بن حوشب عن أبي الدرداء رضى الله عنه قال: إن العبد المسلم ليغفر الله له وهو نائم قال: قلت: وكيف ذاك يا أبا الدرداء؟ قال: يقوم أخوه من الليل فيتهجد فيدعو الله فيستجيب له ويدعو لأبيه فيستجيب له. [الزهد للإمام أحمد / 264].

English meaning

The importance of supplication, humbling oneself and pleading with Allah: Shahr ibn Ḥawshab related from Abū al-Dardāʾ, may Allah be pleased with him, that he said: A Muslim servant can be forgiven while he sleeps. I asked, 'How is that, Abū al-Dardāʾ?' He replied, 'His brother rises at night to pray, calls upon Allah and is answered; then he prays for his father and that prayer is answered.' [al-Zuhd, Imam Ahmad / 264].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 16

أهمية الدعاء والتضرع إلى الله والتذلل له وما قيل في ذلك: عن عائشة - رضي الله عنها - قالت: سلوا ربكم حتى الشسع فإنه إن لم ييسره والله لم ييسر. [الزهد للإمام أحمد / 361].

English meaning

The importance of supplication, humbling oneself and pleading with Allah: ʿĀʾishah, may Allah be pleased with her, said: Ask your Lord even for a sandal strap. By Allah, if He does not make it easy, it will not become easy. [al-Zuhd, Imam Ahmad / 361].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

بعض الآداب في الدعاء وبعض الأخطاء فيه: قال عبدالواحد بن زيد رحمه الله: الإجابة مقرونة بالإخلاص، لا فرقة بينهما. [موسوعة ابن أبي الدنيا 1/174].

English meaning

Etiquette and errors in supplication: ʿAbd al-Wāḥid ibn Zayd, may Allah have mercy on him, said: The answer to prayer is joined to sincerity; the two cannot be separated. [Ibn Abi al-Dunya Encyclopedia 1/174].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

بعض الآداب في الدعاء وبعض الأخطاء فيه: مرَّ عمر بن عبد العزيز رحمه الله برجل في يده حصى يلعب به وهو يقول: اللهم زوجني من الحور العين. فقام عليه عمر فقال: بئس الخاطب أنت، ألا ألقيت الحصى، وأخلصت لله الدّعاء. [موسوعة ابن أبي الدنيا 1/175].

English meaning

Etiquette and errors in supplication: ʿUmar ibn ʿAbd al-ʿAzīz, may Allah have mercy on him, passed a man playing with pebbles in his hand while saying, 'O Allah, marry me to one of the maidens of Paradise.' ʿUmar stopped and said, 'What a poor suitor you are! Why did you not put the pebbles down and make your prayer sincerely to Allah?' [Ibn Abi al-Dunya Encyclopedia 1/175].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

عن ابن أبي رواد قال: كان طاوس رحمه الله وأصحاب له إذا صلوا العصر استقبلوا القبلة ولم يكلموا أحدًا وابتهلوا في الدعاء. [الزهد للإمام أحمد / 625].

English meaning

Ibn Abī Rawwād related: After Ṭāwūs, may Allah have mercy on him, and some of his companions had prayed ʿAṣr, they would face the qiblah, speak to no one and plead earnestly in supplication.

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

بعض الآداب في الدعاء وبعض الأخطاء فيه: قال جعفر: أنبأ ثابت البناني، عن رجل من العبّاد: أنه قال يومًا لإخوانه: إني لأعلم، حين يستجيب لي ربّي - عزَّ وجلَّ - قال: فعجبوا من قوله، قالوا: تعلم حين يستجيب لَك ربّك؟ قال: نعم، قالوا: وكيف تعلم ذلك؟ قال: إذا وجِل قلبي، واقشعرّ جلْدي، وفاضت عيني، وفُتح لي في الدعاء، فَثمّ أعلم أنْ قد استُجيب لي. [صفة الصفوة].

English meaning

Etiquette and errors in supplication: Jaʿfar reported from Thābit al-Bunānī, from a worshipper who told his brothers one day, 'I know when my Lord, mighty and majestic, answers me.' They were astonished and asked, 'You know when your Lord answers you?' He said yes. They asked how. He replied, 'When my heart is filled with awe, my skin shivers, my eyes overflow and the words of supplication are opened to me, then I know that I have been answered.' [Sifat al-Safwah].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال ابن القيم رحمه الله: الخشية أخص من الخوف، فهي خوف مقرون بمعرفة، فالخوف لعامة المؤمنين، والخشية للعلماء العارفين، والهيبة للمحبين، والإجلال للمقربين... والخوف المحمود الصادق: ما حال بين صاحبه وبين محارم الله، فإن تجاوز ذلك خيف من اليأس والقنوط. مدارج السالكين 2/140.

English meaning

Fear and reverent awe: Ibn al-Qayyim, may Allah have mercy on him, said: Reverent awe is more specific than fear, for it is fear joined with knowledge. Fear belongs to believers generally, reverent awe to scholars who know Allah, a sense of His majesty to those who love Him, and deep veneration to those brought near to Him. ... Praiseworthy, genuine fear is what keeps a person from what Allah has forbidden. If it goes beyond that, there is a fear that it may lead to despair and loss of hope. [Madarij al-Salikin 2/140].

Source: Source details are not recorded on the original card. The original card contains an excerpt; all supplied wording is translated.

حياة السلف · صفحة 17

الخوف والخشية: قال أبو بكر الصديق رضى الله عنه: ليتني كنت شجرة تعضد ثم تؤكل. [موسوعة ابن أبي الدنيا 2/538].

English meaning

Fear and reverent awe: Abū Bakr al-Ṣiddīq, may Allah be pleased with him, said: I wish I were a tree that was cut down and then eaten. [Ibn Abi al-Dunya Encyclopedia 2/538].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال أبو بكر الصديق رضى الله عنه: لوددت أني شعرة في جنب عبد مؤمن. [المنتظم 4 / 63].

English meaning

Fear and reverent awe: Abū Bakr al-Ṣiddīq, may Allah be pleased with him, said: I wish I were a hair on the side of a believing servant. [al-Muntazam 4 / 63].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية:عن قيس قال: رأيت أبا بكر الصديق رضى الله عنه آخذًا بطرف لسانه وهو يقول: هذا أوردني الموارد. [المنتظم 4 / 63].

English meaning

Fear and reverent awe: Qays said: I saw Abū Bakr al-Ṣiddīq, may Allah be pleased with him, holding the tip of his tongue and saying, 'This has led me into dangerous situations.' [al-Muntazam 4 / 63].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن عبد الله بن عيسى قال: كان في وجه عمر رضى الله عنه خطان أسودان من البكاء. [الحلية (تهذيبه)1/71].

English meaning

Fear and reverent awe: ʿAbd Allāh ibn ʿĪsā said: There were two dark lines on ʿUmar, may Allah be pleased with him,'s face from weeping. [Hilyah (abridged edition)1/71].

Source: Source details are not recorded on the original card.

الخوف والخشية: وعن المسور بن مخرمة قال لما طعن عمر رضى الله عنه جعل يألم فقال له ابن عباس- وكأنه يجزعه-: يا أمير المؤمنين ولئن كان ذاك لقد صحبت رسول الله صلى الله عليه وسلم فأحسنت صحبته، ثم فارقته وهو عنك راض، ثم صحبت أبا بكر فأحسنت صحبته ثم فارقته وهو عنك راض، ثم صحبت صحبتهم فأحسنت صحبتهم ولئن فارقتهم لتفارقنهم وهم عنك راضون، قال: أما ما ذكرت من صحبة رسول الله صلى الله عليه وسلم ورضاه فإنما ذاك من منَّ الله تعالى من به علي، وأما ما ذكرت من صحبة أبي بكر ورضاه فإنما ذاك من من الله جل ذكره من به علي، وأما ما ترى من

جزعي فهو من أجلك وأجل أصحابك، والله لو أن لي طلاع الأرض ذهبا لافتديت به من عذاب الله - عزَّ وجلَّ - قبل أن أراه. [رواه البخاري:3416].

English meaning

Fear and reverent awe: Al-Miswar ibn Makhramah related that when ʿUmar, may Allah be pleased with him, was stabbed and began to suffer, Ibn ʿAbbās said, as if to comfort him: 'Commander of the Believers, you accompanied the Messenger of Allah, may Allah bless him and grant him peace, and were a good companion to him; you parted from him while he was pleased with you. Then you accompanied Abū Bakr and were a good companion to him; you parted from him while he was pleased with you. Then you accompanied their companions and treated them well; if you leave them, you will leave them pleased with you.' ʿUmar said: 'What you mentioned of my companionship with the Messenger of Allah, may Allah bless him and grant him peace, and his pleasure was a favour Allah Most High bestowed upon me. What you mentioned of my companionship with Abū Bakr

and his pleasure was likewise a favour Allah, exalted be His mention, bestowed upon me. As for the distress you see in me, it is on account of you and your companions. By Allah, if I possessed enough gold to fill the earth, I would ransom myself with it from the punishment of Allah, mighty and majestic, before I saw it.' [Narrated by al-Bukhari: 3416].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال عثمان بن عفان رضى الله عنه: لو وقفتُ بين الجنة والنار، فخُيِّرْتُ بين أن أصيرَ رمادًا أو أُخَيَّرَ إلى أي الدارين أصير، لاخترتُ أن أكونَ رمادًا. [موسوعة ابن أبي الدنيا 2/549].

English meaning

Fear and reverent awe: ʿUthmān ibn ʿAffān, may Allah be pleased with him, said: If I stood between Paradise and the Fire and were offered a choice between becoming ashes and choosing which of the two abodes I would enter, I would choose to become ashes. [Ibn Abi al-Dunya Encyclopedia 2/549].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن أبي ذرٍّ رضى الله عنه قال: وددتُ أن الله - عزَّ وجلَّ - خلقني يوم خلقني شجرة تُعْضَد. [موسوعة ابن أبي الدنيا 2/540].

English meaning

Fear and reverent awe: Abū Dharr, may Allah be pleased with him, said: I wish that, on the day Allah, mighty and majestic, created me, He had made me a tree to be cut down. [Ibn Abi al-Dunya Encyclopedia 2/540].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال عمران بن حصين رضى الله عنه: وددت أني رمادًا تذروني الرياح [الزهد للإمام أحمد / 277].

English meaning

Fear and reverent awe: ʿImrān ibn Ḥuṣayn, may Allah be pleased with him, said: I wish I were ashes scattered by the winds. [al-Zuhd, Imam Ahmad / 277].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن مسروق قال: قال رجل عند عبد الله بن مسعود رضى الله عنه: ما أحب أن أكون من أصحاب اليمين، أكونُ من المقربين أحبُّ إلي، فقال عبد الله: لكن ها هنا رجلٌ ودَّ أنه إذا مات لا يبعث، يعني: نفسه. [صفة الصفوة 1/185].

English meaning

Fear and reverent awe: Masrūq related: A man said in the presence of ʿAbd Allāh ibn Masʿūd, may Allah be pleased with him,, 'I would rather be among those brought near than among the people of the right.' ʿAbd Allāh replied, 'But there is a man here who wishes that, when he dies, he will not be raised again.' He meant himself. [Sifat al-Safwah 1/185].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال عبد الله بن مسعود رضى الله عنه: وددتُ أن الله غفر لي خطيئةً من خطاياىَ وأنه لم يُعرفْ نسبي. [موسوعة ابن أبي الدنيا 2/539].

English meaning

Fear and reverent awe: ʿAbd Allāh ibn Masʿūd, may Allah be pleased with him, said: I wish Allah would forgive one of my sins and that no one knew my lineage. [Ibn Abi al-Dunya Encyclopedia 2/539].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال حذيفة بن اليمان رضى الله عنه: كان الناس يسألون رسول الله صلى الله عليه وسلم عن الخير وكنت أسأله عن الشر مخافة أن يدركني. [رواه البخاري: 3338].

English meaning

Fear and reverent awe: Ḥudhayfah ibn al-Yamān, may Allah be pleased with him, said: People used to ask the Messenger of Allah, may Allah bless him and grant him peace, about good, while I used to ask him about evil, fearing that it might reach me. [Narrated by al-Bukhari: 3338].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: ولما نزل بحذيفة بن اليمان رضى الله عنه الموت جزع جزعا شديدا، فقيل له: ما يبكيك؟ قال: ما أبكي أسفا على الدنيا، بل الموت أحب إلي، ولكني لا أدري على ما أقدم على الرضا أم على سخط؟. [موسوعة ابن أبي الدنيا 5/343].

English meaning

Fear and reverent awe: When death came to Ḥudhayfah ibn al-Yamān, may Allah be pleased with him,, he became deeply distressed. Asked why he was crying, he said, 'I am not weeping out of regret for this world; indeed death is dearer to me. But I do not know what I am approaching: Allah's pleasure or His displeasure.' [Ibn Abi al-Dunya Encyclopedia 5/343].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: بكى أبو هريرة رضى الله عنه في مرضه فقيل له: ما يبكيك؟ فقال: ما أبكي على دنياكم هذه، ولكن أبكي على بعد سفري، وقلة زادي، فإني أمسيت في صعود مهبطة على جنة ونار، ولا أدري أيتهما يُؤخذ بي. [موسوعة ابن أبي الدنيا 5/344].

English meaning

Fear and reverent awe: Abū Hurayrah, may Allah be pleased with him, wept during his illness. Asked why he was crying, he said, 'I am not crying over this world of yours. I weep because my journey is long and my provisions are few. Tonight I find myself on a steep ascent whose descent leads to either Paradise or the Fire, and I do not know to which I will be taken.' [Ibn Abi al-Dunya Encyclopedia 5/344].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال أبو عبيدة بن الجراح رضى الله عنه: وَدِدْتُ أني كنت كبشًا، فيذبحني أهلي، فيأكلون لحمي، ويَحْسون مَرَقي. [موسوعة ابن أبي الدنيا 2/540].

English meaning

Fear and reverent awe: Abū ʻUbaydah ibn al-Jarrāḥ, may Allah be pleased with him, said: I wish I were a ram slaughtered by my family, so that they ate my meat and drank my broth. [Ibn Abi al-Dunya Encyclopedia 2/540].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن شداد بن أوس الأنصاري رضي الله تعالى عنه؛ أنه كان إذا دخل الفراش يتقلب على فراشه، لا يأتيه النوم فيقول: اللهم إن النار أذهبت مني النوم، فيقوم فيصلي حتى يصبح. [الحلية (تهذيبه) 1 / 202].

English meaning

Fear and reverent awe: Shaddād ibn Aws al-Anṣārī, may Allah be pleased with him, would turn over in bed without being able to sleep and say, 'O Allah, the Fire has driven sleep away from me.' Then he would rise and pray until morning. [Hilyah (abridged edition) 1 / 202].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن نافع قال: دخل ابن عمر رضي الله تعالى عنه الكعبة فسمعته وهو ساجد يقول: قد تعلم ما يمنعني من مزاحمة قريش على هذه الدنيا إلا خوفك. [الحلية (تهذيبه) 1 / 210].

English meaning

Fear and reverent awe: Nāfiʿ said: Ibn ʿUmar, may Allah be pleased with him, entered the Kaʿbah, and I heard him say while prostrating, 'You know that nothing prevents me from competing with Quraysh for this world except fear of You.' [Hilyah (abridged edition) 1 / 210].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن سمير الرياحي عن أبيه قال: شرب عبد الله بن عمر رضى الله عنه ماء مبرّدًا، فبكى فاشتد بكاؤه، فقيل له: ما يبكيك؟ فقال: ذكرت آية في كتاب الله - عزَّ وجلَّ -: " وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ " [سبأ:54]، فعرفت أن أهل النار لا يشتهون شيئًا، شهوتهم الماء، وقد قال الله - عزَّ وجلَّ -: " أَفِيضُوا عَلَيْنَا مِنَ الْمَاء أَوْ مِمَّا رَزَقَكُمُ اللّهُ " [الأعراف:50]. [صفة الصفوة 1/274].

English meaning

Fear and reverent awe: Sumayr al-Riyāḥī related from his father: ʿAbd Allāh ibn ʿUmar, may Allah be pleased with him, drank cool water and wept intensely. Asked why, he said, 'I remembered a verse in the Book of Allah, mighty and majestic: “A barrier will be placed between them and what they desire” [Qur'an 34:54]. I realised that the people of the Fire desire nothing as much as water. Allah, mighty and majestic, says, “Pour some water over us, or some of what Allah has provided you” [7:50].' [Sifat al-Safwah 1/274].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن نافع قال: كان عبد الله بن عمر رضى الله عنه إذا قرأ: " أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ " [الحديد:16] بكى حتى يغلبه البكاء. [صفة الصفوة 1/274].

English meaning

Fear and reverent awe: Nāfiʿ said: Whenever ʿAbd Allāh ibn ʿUmar, may Allah be pleased with him, recited, 'Has the time not come for those who believe that their hearts should humble themselves at the remembrance of Allah?' [Qur'an 57:16], he would weep until crying overcame him. [Sifat al-Safwah 1/274].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال كعب الأحبار رحمه الله: لأن أبكي من خشية الله فتسيل دموعي على وجنتي أحب إلي من أن أتصدق بوزني ذهبًا. [الحلية (تهذيبه) 2 / 246].

English meaning

Fear and reverent awe: Kaʿb al-Aḥbār, may Allah have mercy on him, said: Weeping from fear of Allah until my tears run down my cheeks is dearer to me than giving my weight in gold as charity. [Hilyah (abridged edition) 2 / 246].

Source: Source details are not recorded on the original card.

الخوف والخشية: قال سفيان: بلغنا أن أم الربيعِ بن خثيم رحمه الله كانت تنادي، فتقول: يا بنيّ، يا ربيع، ألا تنام، فيقول: يا أماه من جنّ عليه الليل وهو يخاف البيات حُق له أن لا ينام. قال: فلما بلغ ورأت ما يلقى من البكاء والسهر نادته فقالت: يا بني لعلك قتلت قتيلاً؟ فقال: نعم يا والدة، قتلت قتيلاً، فقالت: ومن هذا القتيل يا بني نتحمل على أهله فيُعْفوك، والله لو علموا ما تلقَى من البكاء والسهر لقد رحموك، فيقول: يا والدتي هيَ نفسِي. [صفة الصفوة 3/43].

English meaning

Fear and reverent awe: Sufyān said: We were told that the mother of al-Rabīʿ ibn Khuthaym, may Allah have

mercy on him, would call out, 'My son, Rabīʿ, will you not sleep?' He would answer, 'Mother, someone overtaken by night who fears a sudden attack has reason not to sleep.' When he grew older and she saw his weeping and sleeplessness, she asked, 'My son, have you killed someone?' He answered, 'Yes, Mother, I have killed someone.' She said, ‘Who is this person you killed, my son? We will appeal to his family so that they pardon you.’ 'By Allah, if they knew how much you weep and lose sleep, they would have mercy on you.' He replied, 'Mother, it is my own soul.' [Sifat al-Safwah 3/43].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال سفيان الثوري رحمه الله: كنت إذا رأيت الرجال يجتمعون إلى أحد غبطته، فلما ابتليت بها وددت أني نجوت منهم كفافًا لا عليَّ ولا ليَ. [الحلية (تهذيبه) 2 / 387].

English meaning

Fear and reverent awe: Sufyān al-Thawrī, may Allah have mercy on him, said: When I used to see men gathering around someone, I envied him. After I was tested with that myself, I wished I had escaped it with nothing for or against me. [Hilyah (abridged edition) 2 / 387].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال سفيان الثوري رحمه الله: ما أطاق أحد العبادة، ولا قوي عليها إلا بشدة الخوف. [الحلية (تهذيبه) 2 / 362].

English meaning

Fear and reverent awe: Sufyān al-Thawrī, may Allah have mercy on him, said: No one has been able to bear worship or grow strong enough for it except through intense fear. [Hilyah (abridged edition) 2 / 362].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال عطاء الخفاف: ما لقيتُ سُفيان الثوري رحمه الله إلا باكيًا، فقلت ما شأنُك؟ قال: أتخوَّف أن أكون في أمِّ الكتاب شقيًا. [السير (تهذيبه) 2/698].

English meaning

Fear and reverent awe: ʻAṭāʼ al-Khaffāf said: Whenever I met Sufyān al-Thawrī, may Allah have mercy on him,, he was weeping. I asked why, and he said, 'I fear that I may be written among the wretched in the Mother of the Book.' [Siyar (abridged edition) 2/698].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال أبو نُعَيم رحمه الله: كان سُفيان الثوري رحمه الله إذا ذكر الموت لم يُنتفع به أيامًا. [السير (تهذيبه) 2/700].

English meaning

Fear and reverent awe: Abū Nuʿaym, may Allah have mercy on him, said: When Sufyān al-Thawrī, may Allah have mercy on him, remembered death, people could not make use of him for days afterwards. [Siyar (abridged edition) 2/700].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال فرقد السبخي رحمه الله: بلغنا أن الأعمال كلها توزن إلا الدمعة تخرج من عين العبد من خشية الله؛ فإنه ليس لها وزن ولا قدر، وإنه ليطفأ بالدمعة البحور من النار. [موسوعة ابن أبي الدنيا 3/172].

English meaning

Fear and reverent awe: Farqad al-Sabakhī, may Allah have mercy on him, said: We have been told that all deeds are weighed except a tear from a servant's eye out of fear of Allah. It has no measurable weight or limit, and a single tear can extinguish seas of fire. [Ibn Abi al-Dunya Encyclopedia 3/172].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال فرقد السبخي رحمه الله: قرأت في بعض الكتب أن العبد إذا بكى من خشية الله تحاتت عنه ذنوبه كيوم ولدته أمه، ولو أن عبدا جاء بجبال الأرض ذنوبا وآثاما لوسعته الرحمة إذا بكى، وإن الباكي على الجنة لتشفع له الجنة إلى ربها فتقول: يا رب أدخله الجنة كما بكى علي، وإن النار لتستجير له من ربها فتقول: يا رب أجره من النار كما استجارك مني وبكى خوفا من دخولي. [موسوعة ابن أبي الدنيا 3/177].

English meaning

Fear and reverent awe: Farqad al-Sabakhī, may Allah have mercy on him, said: I read in some books that when a servant weeps out of fear of Allah, his sins fall away until he is like the day his mother gave birth to

him. Even if a servant brought mountains of sins and offences, mercy would encompass him when he wept. Paradise intercedes for one who weeps in longing for it, saying to its Lord, 'My Lord, admit him to Paradise as he wept for me.' The Fire seeks his protection from its Lord, saying, 'My Lord, protect him from the Fire as he sought Your protection from me and wept in fear of entering me.' [Ibn Abi al-Dunya Encyclopedia 3/177].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن وهب بن منبه رحمه الله قال: البكاء من خشية الله تعالى مثاقيل بِرٍّ، ليس ثوابه وزنا، إنما يعطى الباكي من خشية الله والصابر على طاعة الله أجرهم بغير حساب. [موسوعة ابن أبي الدنيا 3/172].

English meaning

Fear and reverent awe: Wahb ibn Munabbih, may Allah have mercy on him, said: Weeping out of fear of Allah Most High is measured in great weights of righteousness, yet its reward is beyond weighing. One who weeps out of fear of Allah and one who patiently obeys Him are given their reward without reckoning. [Ibn Abi al-Dunya Encyclopedia 3/172].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن جعفر بن سليمان قال: وعظ مالك بن دينار رحمه الله يوما فتكلم فبكى حوشب، فضرب مالك بيده على منكبه وقال: ابك يا أبا بشر فإنه بلغني أن العبد لا يزال يبكي حتى يرحمه سيده فيعتقه من النار. [موسوعة ابن أبي الدنيا 3/173].

English meaning

Fear and reverent awe: Jaʿfar ibn Sulaymān related: Mālik ibn Dīnār, may Allah have mercy on him, gave an admonition one day. As he spoke, Ḥawshab wept. Mālik struck him on the shoulder and said, 'Weep, Abū Bishr, for I have been told that a servant keeps weeping until his Master has mercy on him and frees him from the Fire.' [Ibn Abi al-Dunya Encyclopedia 3/173].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال عمر بن ذر رحمه الله: ما رأيت باكيا قط إلا خُيِّل إلي أن الرحمة قد تنزلت عليه. [موسوعة ابن أبي الدنيا 3/175].

English meaning

Fear and reverent awe: ‘Umar ibn Dharr, may Allah have mercy on him, said: Whenever I see someone weep, I imagine that mercy has descended upon him. [Ibn Abi al-Dunya Encyclopedia 3/175].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: بكى عمر بن عبد العزيز رحمه الله فبكت فاطمة فبكى أهل الدار، لا يدري هؤلاء ما أبكى هؤلاء، فلما تجلى عنهم العَبْرُ قالت فاطمة: بأبي أنت يا أمير المؤمنين مم بكيت؟ قال: ذكرت يا فاطمة مُنْصرفَ القوم من بين يدي الله فريق في الجنة وفريق في السعير!. [موسوعة ابن أبي الدنيا 3/181].

English meaning

Fear and reverent awe: ʿUmar ibn ʿAbd al-ʿAzīz, may Allah have mercy on him, wept; Fāṭimah wept, and then everyone in the house wept, none knowing what had made the others cry. When their tears subsided, Fāṭimah said, 'May my father be your ransom, Commander of the Believers, why did you weep?' He said, 'Fāṭimah, I thought about the people leaving Allah's presence: one group in Paradise and another in the blazing Fire.' [Ibn Abi al-Dunya Encyclopedia 3/181].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن سفيان قال: كان عمر بن عبد العزيز رحمه الله يوما ساكتا وأصحابه يتحدثون، فقالوا له: مالك لا تتكلم يا أمير المؤمنين؟ قال: كنت مفكرا في أهل الجنة كيف يتزاورون فيها، وفي أهل النار كيف يصطرخون فيها، ثم بكى. [موسوعة ابن أبي الدنيا 3/182].

English meaning

Fear and reverent awe: Sufyān related that ʿUmar ibn ʿAbd al-ʿAzīz, may Allah have mercy on him, was silent one day while his companions talked. They asked, ‘Why are you not speaking, Commander of the Believers?’ He replied, 'I was thinking of the people of Paradise visiting one another there and the people of the Fire crying out to one another there.' Then he wept. [Ibn Abi al-Dunya Encyclopedia 3/182].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قيل لعمر بن عبد العزيز رحمه الله: ما كان بُدوُّ إنابتك؟ قال: أردت ضرب غلام لي فقال: يا عمر اذكر ليلة صبيحتها يوم القيامة. [موسوعة ابن أبي الدنيا 3/230].

English meaning

Fear and reverent awe: ʿUmar ibn ʿAbd al-ʿAzīz, may Allah have mercy on him, was asked what had begun his turning back to Allah. He said, 'I was about to strike a boy in my service, and he said, “ʿUmar, remember a night whose morning is the Day of Resurrection.”' [Ibn Abi al-Dunya Encyclopedia 3/230].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: كان الضحاك بن مزاحم رحمه الله إذا أمسى بكى، فقيل له: ما يبكيك؟ قال: لا أدري ما صعد اليوم من عملي. [موسوعة ابن أبي الدنيا 3/204].

English meaning

Fear and reverent awe: Al-Ḍaḥḥāk ibn Muzāḥim, may Allah have mercy on him, would weep every evening. Asked why, he said, 'I do not know what of my deeds has ascended today.' [Ibn Abi al-Dunya Encyclopedia 3/204].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن صالح المري رحمه الله قال: قال يزيد الرقاشي رحمه الله: إذا أنت لم تبك على ذنبك فمن يبكي لك عليه بعدك؟، ثم يبكي صالح ويقول: يا إخوتاه ابكوا على الذنوب؛ فإنها تَرِين القلوب حتى تنطمس، فلا يصل إليها من خير الموعظة شيء. [موسوعة ابن أبي الدنيا 3/206].

English meaning

Fear and reverent awe: Ṣāliḥ al-Murrī, may Allah have mercy on him, related that Yazīd al-Raqāshī, may Allah have mercy on him, said, 'If you do not weep over your own sin, who will weep over it for you when you are gone?' Then Ṣāliḥ would weep and say, 'Brothers, weep over sins. They cover hearts in rust until they become darkened, so that no good admonition can reach them.' [Ibn Abi al-Dunya Encyclopedia 3/206].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: اشتكى ثابت البناني رحمه الله عينه، فقال له الطبيب: اضمن لي خصلة تبرأ عينك، قال: وما هي؟ قال: لا تبك، قال: وما خيرٌ في عين لا تبكي؟. [موسوعة ابن أبي الدنيا 3/210].

English meaning

Fear and reverent awe: Thābit al-Bunānī, may Allah have mercy on him, complained of trouble with his eye. A physician told him, 'Promise me one thing and your eye will recover.' He asked what it was. The physician said, 'Do not weep.' Thābit replied, 'What good is an eye that does not weep?' [Ibn Abi al-Dunya Encyclopedia 3/210].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن يونس قال: ما رأيت أحداً أطول حزناً من الحسن رحمه الله. وكان يقول: نضحك ولا ندري لعل الله قد اطلع على بعض أعمالنا فقال: لا أقبل منكم شيئا. [موسوعة ابن أبي الدنيا 3/268].

English meaning

Fear and reverent awe: Yūnus said: I have never seen anyone remain sorrowful longer than al-Ḥasan, may Allah have mercy on him,. He used to say, 'We laugh, though for all we know Allah may have looked at some of our deeds and said, “I will accept nothing from you.”' [Ibn Abi al-Dunya Encyclopedia 3/268].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن الحسن رحمه الله قال: حقٌّ لامرئ الموت مورده، والساعة موعده، والوقوف بين يدي مشهده، أن يطول حزنه. [موسوعة ابن أبي الدنيا 3/211].

English meaning

Fear and reverent awe: Al-Ḥasan, may Allah have mercy on him, said: A person whose destination is death, whose appointed meeting is the Hour, and whose prospect is standing before Allah has every reason for prolonged sorrow. [Ibn Abi al-Dunya Encyclopedia 3/211].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن الحسن رحمه الله قال: من عرف ربه أحبه، ومن أبصر الدنيا زهد فيها، والمؤمن لا يلهو حتى يغفل، وإذا تفكر حزن. [موسوعة ابن أبي الدنيا 3/211].

English meaning

Fear and reverent awe: Al-Ḥasan, may Allah have mercy on him, said: Whoever knows his Lord loves Him; whoever sees this world for what it is renounces it. A believer does not amuse himself until he becomes heedless; when he reflects, he feels sorrow. [Ibn Abi al-Dunya Encyclopedia 3/211].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن سفيان بن عيينة قال: قيل للحسن رحمه الله: إن عندنا قوما يبكون ليسوا بذلك، ونرى قوما أفضل منهم لا يبكون؟ فقال الحسن: أولئك تبكي قلوبهم. [موسوعة ابن أبي الدنيا 3/284].

English meaning

Fear and reverent awe: Sufyān ibn ʿUyaynah related: Al-Ḥasan, may Allah have mercy on him, was asked, 'We have people who weep but are not particularly righteous, while we see others better than they who do not weep.' Al-Ḥasan replied, 'The hearts of the latter weep.' [Ibn Abi al-Dunya Encyclopedia 3/284].

Source: Source details are not recorded on the original card.

الخوف والخشية: عن مالك بن ضيغم قال: حدثني الحكم بن نوح رحمه الله قال: بكى أبوك ليلة من أول الليل إلى آخره ولم يسجد فيها سجدة ولم يركع فيها ركعة، ونحن معه في البحر، فلما أصبحنا قلت: يا أبا مالك لقد طالت ليلتك لا مصليا ولا داعيا فبكى، ثم قال: لو يعلم الخلائق ماذا يستقبلون غداً ما لذوا بعيش أبداً، إني والله لما رأيت الليل وهوله وشدة سواده، ذكرت به الموقف وشدة الأمر هناك، وكل امرئ يومئذ تهمه نفسه، لا يغني والد عن ولده، ولا مولود هو جاز عن والده شيئا. [موسوعة ابن أبي الدنيا 3/227].

English meaning

Fear and reverent awe: Mālik ibn Ḍaygham said: Al-

Ḥakam ibn Nūḥ, may Allah have mercy on him, told me, 'Your father wept from the beginning of the night until its end without making a single prostration or bow, while we were with him at sea.' In the morning I said, 'Abū Mālik, your night was long, yet you neither prayed nor supplicated.' He wept and said, 'If creatures knew what awaits them tomorrow, they would never enjoy life. By Allah, when I saw the night, its terror and its intense darkness, I remembered the standing before Allah and the severity of that occasion. Every person then will be concerned for himself: no father will avail his child, nor will a child avail his father at all.' [Ibn Abi al-Dunya Encyclopedia 3/227].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن مالك بن ضيغم عن أبيه رحمه الله قال: كان يقال: إن كثرة الدموع وقلتها على قدر احتراق القلب، فإذا احترق القلب كله لم يشأ الحزين أن يبكي إلا بكى، والقليل من التذكرة تحزنه. [موسوعة ابن أبي الدنيا 3/280].

English meaning

Fear and reverent awe: Mālik ibn Ḍaygham related from his father, may Allah have mercy on him,: It used to be said that the abundance or scarcity of tears depends on how intensely the heart burns. When the whole heart burns, the grieving person weeps whenever he wishes, and even a small reminder saddens him. [Ibn Abi al-Dunya Encyclopedia 3/280].

Source: Source details are not recorded on the original card.

الخوف والخشية: عن عبد الرحمن بن زيد بن أسلم: أنه ذكر عمر وأبا بكر ابني المنكدر رحمهما الله، قال: لما حضر أحدَهما الموتُ بكى، فقيل له: ما يبكي؟ إن كنا لنغبطك بهذا اليوم!، قال: أما والله ما أبكي أن أكون ركبت شيئا من معاصي الله اجتراء على الله، ولكني أخاف أن أكون أتيت شيئا هينا، وهو عند الله عظيم، قال: وبكى الآخر عند الموت، فقيل له مثل ذلك فقال: إني سمعت الله يقول لقوم: " وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ " [الزمر: 47] فأنا أنتظر ما ترون، والله ما أدري ما يبدو لي. [موسوعة ابن أبي الدنيا 5/358].

English meaning

Fear and reverent awe: ʿAbd al-Raḥmān ibn Zayd ibn

Aslam spoke of ʿUmar and Abū Bakr, the two sons of al-Munkadir, may Allah have mercy on them,. When death came to one of them, he wept. People asked, 'Why are you weeping? We used to envy you for this day!' He replied, 'By Allah, I do not weep because I dared to commit a sin against Allah. I fear that I may have done something I thought slight but which is great before Allah.' The other also wept at death. Asked the same question, he said, 'I have heard Allah say of some people, “Things will appear to them from Allah that they had never expected” [Qur'an 39:47]. I am awaiting what you see. By Allah, I do not know what will appear to me.' [Ibn Abi al-Dunya Encyclopedia 5/358].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قيل لعامر بن عبد قيس رحمه الله: إنك تبيتُ خارجًا، أما تخافُ الأسد؟ قال: إنِّي لأستحيي من ربِّي أن أخافَ شيئًا دونه. [السير (تهذيبه) 1/434].

English meaning

Fear and reverent awe: ʿĀmir ibn ʿAbd Qays, may Allah have mercy on him, was asked, 'You spend the night outdoors. Are you not afraid of lions?' He replied, 'I would be ashamed before my Lord to fear anything besides Him.' [Siyar (abridged edition) 1/434].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن المعافي قال: سمعتُ سفيان الثوري رحمه الله يقول: لوددت أن كلَّ حديثٍ في صدري نسخ من صدري، فقلت: يا أبا عبد الله، هذا العلمُ الصحيح، وهذه السنَّةُ الواضحة، تتمنَّى أن تُنسخ من صدرك؟ قال: اسكت! أتريدُ أن أوقف يوم القيامة حتى أسأل عن كلِّ مجلس جلستُه، وعن كلَّ حديث حدثته: أيَّ شيءٍ أردتَ به. [موسوعة ابن أبي الدنيا 2 / 555، 556].

English meaning

Fear and reverent awe: Al-Muʿāfā said: I heard Sufyān al-Thawrī, may Allah have mercy on him, say, 'I wish every report stored in my chest were erased from it.' I said, 'Abū ʿAbd Allāh, this is sound knowledge and clear Sunnah. Do you wish it erased from your chest?' He said, 'Be quiet! Do you want me to stand on the Day of Resurrection and be questioned about every gathering in which I sat and every report I related: What did you intend by it?' [Ibn Abi al-Dunya Encyclopedia 2 / 555, 556].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن المُعلّى بن زياد قال: كان هرِم بن حيَّان رحمه الله يخرجُ في بعض اللّيل ويُنادي بأعلى صوته: عجبتُ من الجَنَّة كيف نامَ طالبُها؟ وعجبتُ من النار كيف نام هاربُها؟ ثم يقول: " أَفَأَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا " [الأعراف: 97]. [السير (تهذيبه) 1/440].

English meaning

Fear and reverent awe: Al-Muʿallā ibn Ziyād related that Harim ibn Ḥayyān, may Allah have mercy on him, would go out during part of the night and call at the top of his voice, 'How astonishing that someone seeking Paradise can sleep! How astonishing that someone fleeing the Fire can sleep!' Then he would recite, 'Do the people of the towns feel secure from Our punishment coming upon them by night?' [Qur'an 7:97]. [Siyar (abridged edition) 1/440].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال فضالة رحمه الله: لأنْ أعْلَم أنَّ الله تقبَّل مني مثقالَ حبَّة، أحبُّ إليَّ من الدنيا وما فيها، لأنه تعالى يقول: " إِنَّمَا يَتَقَبَّلُ اللّهُ مِنَ الْمُتَّقِينَ " [المائدة:27]. [السير (تهذيبه) 1/347].

English meaning

Fear and reverent awe: Faḍālah, may Allah have mercy on him, said: Knowing that Allah has accepted from me even the weight of a tiny grain would be dearer to me than the world and all it contains, for He says, 'Allah accepts only from those who are mindful of Him' [Qur'an 5:27]. [Siyar (abridged edition) 1/347].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: كان سعيد بن المسيِّب رحمه الله يكثر أن يقولَ في مَجلسِه: اللَّهمَّ سلِّم سلِّم. [السير (تهذيبه) 1/482].

English meaning

Fear and reverent awe: Saʿīd ibn al-Musayyib, may Allah have mercy on him, would often say in his gathering, 'O Allah, grant safety; grant safety.' [Siyar (abridged edition) 1/482].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن الحسن البصري رحمه الله قال: إن الرجل يذنب فما ينساه وما يزال متخوفًا منه حتى يدخل الجنة. [الزهد للإمام أحمد / 469].

English meaning

Fear and reverent awe: Al-Ḥasan al-Baṣrī, may Allah have mercy on him, said: A man may commit a sin and never forget it; he continues to fear its consequence until he enters Paradise. [al-Zuhd, Imam Ahmad / 469].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال علقمة بن مرشد: قام المغيرة بن مخادش ذات يوم إلى الحسن البصري رحمه الله فقال: كيف نصنع بأقوام يخوفوننا حتى تكاد قلوبنا تطير؟ فقال الحسن: والله لئن تصحب أقوامًا يخوفونك حتى يدركك الأمن، خير لك من أن تصحب أقوامًا يؤمنونك، حتى يلحقك الخوف. [الحلية (تهذيبه) 1 / 336].

English meaning

Fear and reverent awe: ʿAlqamah ibn Marthad related: One day al-Mughīrah ibn Makhādish stood before al-Ḥasan al-Baṣrī, may Allah have mercy on him, and said, 'What should we do with people who frighten us so much that our hearts almost fly away?' Al-Ḥasan replied, 'By Allah, accompanying people who make you afraid until you reach safety is better for you than accompanying people who make you feel secure until fear overtakes you.' [Hilyah (abridged edition) 1 / 336].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن أبي إسحاق قال: أوى أبو ميسرة رحمه الله عمرو بن شرحبيل إلى فراشه. فقال: يا ليت أمي لم تلدني فقالت له امرأته: أبا ميسرة أليس قد أحسن الله إليك؟ هداك للإسلام، وفعل بك كذا. قال: بلى! ولكن الله أخبرنا إنا واردون على النار ولم يبين لنا إنا صادرون عنها. [الحلية (تهذيبه) 2 / 70].

English meaning

Fear and reverent awe: Abū Isḥāq related that Abū Maysarah ʿAmr ibn Shuraḥbīl, may Allah have mercy on him, went to bed and said, 'I wish my mother had never given birth to me.' His wife said, 'Abū Maysarah, has Allah not been good to you? He guided you to Islam and gave you this and that.' He said, 'Yes. But Allah told us that we will come to the Fire, and did not make clear to us that we will depart from it.' [Hilyah (abridged edition) 2 / 70].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن عبد الأعلى التيمي رحمه الله قال: من أوتي من العلم ما لا يبكيه لخليق أن لا يكون أوتي علمًا ينفعه، لأن الله تبارك وتعالى نعت العلماء فقال: " إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا " [الإسراء: 107]. [الحلية (تهذيبه) 2 / 149].

English meaning

Fear and reverent awe: ʿAbd al-Aʿlā al-Taymī, may Allah have mercy on him, said: One given knowledge that does not make him weep is unlikely to have been given knowledge that benefits him. Allah, blessed and exalted, describes those with knowledge: 'Those given knowledge before it, when it is recited to them, fall down upon their faces in prostration' [Qur'an 17:107]. [Hilyah (abridged edition) 2 / 149].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

عن عبد الله الشامي قال: أتيت طاووسًا رحمه الله فخرج إليَّ ابنه شيخ كبير فقلت: أنت طاووس؟ فقال: أنا ابنه، قلت: فإن كنت ابنه فإن الشيخ قد خرّف؟ فقال: إن العالم لا يخرف، فدخلت عليه فقال لي طاووس: سل وأوجز، قلت: إن أوجزت أوجزت لك، قال: تريد أن أجمع لك في مجلسي هذا، التوراة والإنجيل والزبور والفرقان؟ قلت: نعم! قال: خف الله تعالى مخافة لا يكون عندك شيء أخوف منه، وأرجه رجاء هو أشد من خوفك إياه، وأحب للناس ما تحب لنفسك. [الحلية (تهذيبه) 1 / 30].

English meaning

ʿAbd Allāh al-Shāmī said: I went to Ṭāwūs, may Allah

have mercy on him,, and an elderly man came out to me. I asked, 'Are you Ṭāwūs?' He said, 'I am his son.' I said, 'If you are his son, has the old man become confused with age?' He replied, 'A scholar does not become confused.' I went in to Ṭāwūs, who told me, 'Ask, and be brief.' I said, 'If I am brief, be brief in your answer.' He asked, 'Would you like me to bring together for you in this one sitting the Torah, Gospel, Psalms and Qur'an?' I said yes. He said, 'Fear Allah Most High with a fear greater than any other fear you have; hope in Him with a hope stronger than your fear of Him; and love for people what you love for yourself.' [Hilyah (abridged edition) 1 / 30].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال مريج بن مسروق رحمه الله: المخافة قبل الرجاء، فإن الله - عزَّ وجلَّ - خلق جنة ونارًا، فلن تخوضوا إلى الجنة حتى تمروا على النار. [الحلية (تهذيبه) 2 / 172].

English meaning

Fear and reverent awe: Murayj ibn Masrūq, may Allah have mercy on him, said: Fear comes before hope. Allah, mighty and majestic, has created Paradise and the Fire, and you will not cross toward Paradise until you pass over the Fire. [Hilyah (abridged edition) 2 / 172].

Source: Source details are not recorded on the original card.

الخوف والخشية: عن عطاء بن أبي رباح، قال: حدثتني فاطمة امرأة عمر بن عبد العزيز رحمه الله أنها دخلت عليه، فإذا هو في مُصَلاَّه يدُهُ على خدِّه، سائلة دموعه، فقلت: يا أمير المؤمنين! ألشيءٍ حدث؟ قال: يا فاطمةُ! إني تقلَّدت أمرَ أمَّة محمد صلى الله عليه وسلم، فتفكَّرْتُ في الفقير الجائع، والمريض الضائعِ، والعاري المجهود، والمظلوم المقهُور، والغريب المأسور، والكبير، وذي العيال في أقطار الأرض، فعلمتُ أنَ ربِّي سيسألني عنهم، وأن خَصْمَهُمْ دونهم محمَّدٌ صلى الله عليه وسلم فخشيتُ ألا تثبتَ لي حُجَّة عند خصومته، فَرَحِمْتُ نفسي فَبَكيْتُ. [السير (تهذيبه) 2 /

.[589

English meaning

Fear and reverent awe: ʿAṭāʾ ibn Abī Rabāḥ said: Fāṭimah, the wife of ʿUmar ibn ʿAbd al-ʿAzīz, may Allah have mercy on him,, told me that she entered and found him in his prayer place, his hand against his cheek and his tears flowing. She asked, 'Commander of the Believers, has something happened?' He replied, 'Fāṭimah, I have taken charge of the community of Muḥammad, may Allah bless him and grant him peace,. I thought of the hungry poor, the neglected sick, those worn down for lack of clothes, the oppressed, the captive stranger, the elderly, and those with families to support throughout the lands. I realised that my Lord will question me about them and that Muḥammad, may Allah bless him and grant him peace, will be my opponent on their behalf. I feared I would have no sound defence when he does, so I took pity on myself and wept.' [Siyar (abridged edition) 2 / 589].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن عبد الرحمن بن حفص القرشي قال: كان علي بن الحسين رحمه الله إذا توضأ يصفرّ، فيقول له أهله: ما هذا الذي يعتادك عند الوضوء؟ فيقول: تدرون بين يدي من أريد أن أقوم؟. [صفة الصفوة].

English meaning

Fear and reverent awe: ʿAbd al-Raḥmān ibn Ḥafṣ al-Qurashī related: When ʿAlī ibn al-Ḥusayn, may Allah have mercy on him, performed ablution, his colour would turn pale. His family asked what came over him whenever he made ablution. He replied, 'Do you know before Whom I intend to stand?' [Sifat al-Safwah].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن أبي نوح الأنصاري قال: وقع حريق في بيتٍ فيه علي بن الحسين رحمه الله، وهو ساجد، فجعلوا يقولون له: يا ابن رسول الله النارَ، يا ابن رسول الله النارَ. فما رفع رأسه حتى أطفِئت. فقيل له: ما الذي ألهاك عنها؟ قال: ألْهتني عنها النارُ الأخرى. [صفة الصفوة 2/447].

English meaning

Fear and reverent awe: Abū Nūḥ al-Anṣārī related: A fire broke out in a house where ʿAlī ibn al-Ḥusayn, may Allah have mercy on him, was prostrating. People called, 'Son of the Messenger of Allah, the fire! Son of the Messenger of Allah, the fire!' He did not raise his head until it had been put out. Asked what had distracted him from it, he said, 'The other Fire distracted me from this one.' [Sifat al-Safwah 2/447].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن إبراهيم بن شيبان رحمه الله أنه قال: الخوف إذا سكن القلب أحرق مواضع الشهوات فيه، وطرد عنه رغبة الدنيا. [المنتظم 14 / 119].

English meaning

Fear and reverent awe: Ibrāhīm ibn Shaybān, may Allah have mercy on him, said: When fear settles in the heart, it burns away the places occupied by desires and drives out longing for this world. [al-Muntazam 14 / 119].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن عقبة بن فضالة قال: سمعت أبا عبيدة الخواص رحمه الله بعدما كبر وهو آخذ بلحيته يبكي ويقول: قد كبرت فأعتقني. [المنتظم 8 / 259].

English meaning

Fear and reverent awe: ʻUqbah ibn Faḍālah said: I heard Abū ʻUbaydah al-Khawwāṣ, may Allah have mercy on him, in his old age, holding his beard, weeping and saying, 'I have grown old; set me free.' [al-Muntazam 8 / 259].

Source: Source details are not recorded on the original card.

الخوف والخشية: عن محمد بن المنكدر رحمه الله: أنه بينما هو ذات ليلة قائم يصلي إذ استبكى، فكثر بكاؤه حتى فزع له أهله، فسألوه: ما الذي أبكاك؟ فاستعجَمَ عليهم، فتمادى في البكاء، فأرسلوا إلى أبي حازم وأخبروه بأمره، فجاء أبو حازم إليه، فإذا هو يبكي، فقال: يا أخي ما الذي أبكاك قد رُعْتَ أهْلك؟ فقال له: إني مرت بي آية من كتاب الله - عزَّ وجلَّ. قال: ما هي؟ قال: قول الله - عزَّ وجلَّ -: " وَبَدَا لَهُم مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ " [الزمر:47] قال: فبكى أبو حازم معه، واشتدّ بكاؤهما. قال: فقال بعض أهله لأبي حازم: جئنا بك لتفرّج عنه فزِدْته. قال:

فأخبرهم ما الذي أبكاهما. [صفة الصفوة 2/479].

English meaning

Fear and reverent awe: Muḥammad ibn al-Munkadir, may Allah have mercy on him, was standing in prayer one night when he began to weep. He wept so much that his family became alarmed. They asked why he was weeping, but he could not make himself understood and went on crying. They sent for Abū Ḥāzim and told him what had happened. When Abū Ḥāzim arrived and found him weeping, he asked, 'Brother, why are you crying? You have frightened your family.' Muḥammad said, 'A verse from the Book of Allah, mighty and majestic passed through my mind.' Abū Ḥāzim asked which verse. He replied, ‘Allah, mighty and majestic, says: And things will appear to them from Allah that they had never expected' [Qur'an 39:47]. Abū Ḥāzim began weeping with him, and their tears grew more intense. One of the family said to Abū Ḥāzim, 'We brought you to comfort him, but you have made him worse.' Abū Ḥāzim then told them what had made them both weep. [Sifat al-Safwah 2/479].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن سعيد بن جبير رحمه الله، قال: إن الخشية أن تخشى الله حتى تَحُول خشيتهُ بينك وبين معصيتك، فتلك الخشية. [صفة الصفوة 3/54].

English meaning

Fear and reverent awe: Saʿīd ibn Jubayr, may Allah have mercy on him, said: Reverent awe is fearing Allah until your fear of Him comes between you and disobeying Him. That is true reverent awe. [Sifat al-Safwah 3/54].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن إبراهيم التيمي رحمه الله قال: ينبغي لمن لا يحزن أن يخاف أن يكون من أهل النار؛ لأن أهل الجنة قالوا: " الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ " [فاطر:34]. وينبغي لمن لا يشفق أن يخاف أن لا يكون من أهل الجنة؛ لأنهم قالوا: " إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ " [الطور:26]. [صفة الصفوة 3/62].

English meaning

Fear and reverent awe: Ibrāhīm al-Taymī, may Allah have mercy on him, said: Whoever does not grieve should fear that he may be among the people of the Fire, for the people of Paradise say, 'Praise be to Allah, who has removed sorrow from us' [Qur'an 35:34]. Whoever does not feel apprehension should fear that he may not be among the people of Paradise, for they say, 'Before this, we were apprehensive among our families' [52:26]. [Sifat al-Safwah 3/62].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال إسماعيل بن زكريا وكان جارًا لحبيب بن أبي ثابت رحمه الله: كنت إذا أمسيت سمعت بكاءه، وإذا أصبحت سمعت بكاءه، فأتيت أهله، فقلت: ما شأنه يبكي إذا أمسى ويبكي إذا أصبح؟ قال: فقالت لي: يخاف الله إذا أمسى أن لا يصبح، وإذا أصبح أن لا يمسي. [المنتظم 7 / 197].

English meaning

Fear and reverent awe: Ismāʿīl ibn Zakariyyā, a neighbour of Ḥabīb ibn Abī Thābit, may Allah have mercy on him,, said: 'I heard him weeping in the evening and heard him weeping in the morning. I asked his family why he cried at both times. His wife replied, “In the evening he fears Allah lest he not see the morning, and in the morning lest he not see the evening.”' [al-Muntazam 7 / 197].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن جعفر بن سليمان قال: بكى ثابت البناني رحمه الله حتى كادت عينه تذهب فجاؤوا برجل يعالجها. فقال: أعالجها على أن تطيعني. قال: وأي شيء؟ قال: على أن لا تبكي. قال: فما خيرهما إن لم تبكيا وأبى أن يتعالج. [الحلية (تهذيبه) 1 / 405].

English meaning

Fear and reverent awe: Jaʿfar ibn Sulaymān related: Thābit al-Bunānī, may Allah have mercy on him, wept until he nearly lost the sight of an eye. They brought a man to treat it. He said, 'I will treat it provided you obey me.' Thābit asked what he must do. The man said, 'Do not weep.' Thābit replied, 'What good are my eyes if they do not weep?' He refused the treatment. [Hilyah (abridged edition) 1 / 405].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال الفُضيل بن عياض رحمه الله: مَنْ خاف الله لم يضرَّه أحدٌ، ومن خَاف غيرَ الله، لم ينفعه أحد. [السير (تهذيبه) 2/773].

English meaning

Fear and reverent awe: Al-Fuḍayl ibn ʿIyāḍ, may Allah have mercy on him, said: Whoever fears Allah cannot be harmed by anyone; whoever fears other than Allah cannot be helped by anyone. [Siyar (abridged edition) 2/773].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن مسلم بن إبراهيم قال: كان هشام الدستوائي رحمه الله لا يطفئ السراج إلى الصبح، وقال: إذا رأيت الظلمة ذكرت ظلمة القبر. [الحلية (تهذيبه) 2 / 340]

English meaning

Fear and reverent awe: Muslim ibn Ibrāhīm said: Hishām al-Dastawāʾī, may Allah have mercy on him, never extinguished his lamp before morning. He said, 'When I see darkness, I remember the darkness of the grave.' [Hilyah (abridged edition) 2 / 340].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال أبو سليمان الداراني رحمه الله: من حَسُنَ ظنُّه بالله - عزَّ وجلَّ - ثم لا يخاف الله فهو مَخْدوع. [صفة الصفوة 4/475].

English meaning

Fear and reverent awe: Abū Sulaymān al-Dārānī, may Allah have mercy on him, said: Whoever thinks well of Allah, mighty and majestic, yet has no fear of Him is deceived. [Sifat al-Safwah 4/475].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال أبو سليمان الداراني رحمه الله: لِكُلِّ شيءٍ عَلَمٌ، وعَلَمُ الخِذْلانِ تركُ البُكاء. [السير(تهذيبه)].

English meaning

Fear and reverent awe: Abū Sulaymān al-Dārānī, may Allah have mercy on him, said: Everything has a sign, and the sign of being deprived of divine help is no longer weeping. [Siyar(abridged edition)].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: عن عبيد الله بن أبي جعفر رحمه الله قال: كان يُقال: ما استعان عبد على دينه، بمثل الخشيةِ من الله. [السير (تهذيبه) 2/625].

English meaning

Fear and reverent awe: ʿUbayd Allāh ibn Abī Jaʿfar, may Allah have mercy on him, said: It used to be said that a servant has no aid for his religion like reverent fear of Allah. [Siyar (abridged edition) 2/625].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال المَرُّوذي: كان أبو عبد الله أحمد بن حنبل رحمه الله إذا ذكر الموت خَنَقَتْه العَبرة وكان يقول: الخوف يمنعُني أكْلَ الطعام والشراب، وإذا ذكرتُ الموت هان علي كلُّ أمرِ الدنيا. إنما هو طعامٌ دونَ طعام، ولباسٌ دون لباس وإنها أيامٌ قلائل. ما أعدِلُ بالفقر شيئًا، ولو وجدتُ السبيل لخرجتُ حتى لا يكون لي ذكر. [السير (تهذيبه) 2/929].

English meaning

Fear and reverent awe: Al-Marwadhī said: When Abū ʿAbd Allāh Aḥmad ibn Ḥanbal, may Allah have mercy on him, remembered death, tears choked him. He used to say, 'Fear prevents me from eating and drinking. When I remember death, every worldly concern becomes light to me. It is only one sort of food rather than another and one sort of clothing rather than another, and the days are few. I would not exchange poverty for anything. If I found a way, I would go away so that I would no longer be known.' [Siyar (abridged edition) 2/929].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الخوف والخشية: قال ابن الجوزي رحمه الله: ولقد كنت أقرأ على شيخنا عبد الوهاب الأنماطي رحمه الله الحديث في زمان الصّبا، ولم أذق بعدُ طعم العلْم، فكان يبكي بكاءً متّصلاً، وكان ذلك البكاء يَعمل في قلبي، وأقول: ما يبكي هذا هكذا إلا لأمر عظيم. فاستفدت ببكائه ما لم أستفد بروايته. [صفة الصفوة 2/703].

English meaning

Fear and reverent awe: Ibn al-Jawzī, may Allah have mercy on him, said: In my youth, when I had not yet tasted knowledge, I used to read hadith to our teacher ʿAbd al-Wahhāb al-Anmāṭī, may Allah have mercy on him. He would weep continuously. His tears affected my heart, and I thought, 'Only a great matter could make him weep like this.' I benefited from his weeping more than I benefited from his narrating. [Sifat al-Safwah 2/703].

Source: Source details are not recorded on the original card.

الرجاء وإحسان الظن بالله: عن محمد بن سيرين قال: قال علي رضى الله عنه: أي آية في القرآن أوسع؟ قال: فجعلوا يذكرون آيًا من القرآن: " وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا " [النساء: 110] أو نحوها فقال علي رضى الله عنه: ما في القرآن آية أوسع من " قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ " [الزمر: 53]. [موسوعة ابن أبي الدنيا 1/84، 85].

English meaning

Hope and thinking well of Allah: Muḥammad ibn Sīrīn related that ʿAlī, may Allah be pleased with him,

asked, 'Which verse in the Qur'an is the most encompassing?' People mentioned verses such as, 'Whoever does evil or wrongs himself and then seeks Allah's forgiveness will find Allah Forgiving, Merciful' [Qur'an 4:110]. ʿAlī said, 'There is no verse more encompassing than: “Say: O My servants who have transgressed against themselves, do not despair of Allah's mercy. Allah forgives all sins; He is the Forgiving, the Merciful”' [39:53]. [Ibn Abi al-Dunya Encyclopedia 1/84, 85].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: قال عبد الله بن مسعود رضى الله عنه: ليغفرن الله يوم القيامة مغفرة لم تخطر على قلب بشر. [موسوعة ابن أبي الدنيا 1/83].

English meaning

Hope and thinking well of Allah: ʿAbd Allāh ibn Masʿūd, may Allah be pleased with him, said: On the Day of Resurrection Allah will surely grant forgiveness beyond anything that has entered a human heart. [Ibn Abi al-Dunya Encyclopedia 1/83].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: قال عبد الله بن مسعود رضى الله عنه: والذي لا إله غيره ما أعطي عبد شيئا خير من حسن الظن بالله، والذي لا إله غيره ما يحسن عبد الظن بالله إلا أعطاه الله ظنه ذلك، فإن الخير في يده. [موسوعة ابن أبي الدنيا 1/94].

English meaning

Hope and thinking well of Allah: ʿAbd Allāh ibn Masʿūd, may Allah be pleased with him, said: By the One besides whom there is no god, no servant has been given anything better than thinking well of Allah. By the One besides whom there is no god, whenever a servant thinks well of Allah, Allah grants him what he expects, for all good is in His hand. [Ibn Abi al-Dunya Encyclopedia 1/94].

Source: Source details are not recorded on the original card.

الرجاء وإحسان الظن بالله: عن أبي هريرة رضى الله عنه قال: يدني الله العبد يوم القيامة فيضع عليه كنفه فيستره من الخلائق كلها ويدفع إليه كتابه في ذلك الستر فيقول: اقرأ يا ابن آدم كتابك قال: فيمر بالحسنة فيبيض وجهه ويسر بها قلبه قال: فيقول الله - عزَّ وجلَّ - له: تعرف يا عبدي، فيقول: نعم أي رب أعرف، قال فيقول: فإني تقبلتها منك، قال: فيخر لله ساجدًا قال: فيقول: ارفع رأسك يا ابن آدم وعد في كتابك قال: فيمر بالسيئة فيسود وجهه ويوجل منها قلبه فيقول الله - عزَّ وجلَّ -: أتعرف يا عبدي؟ قال: فيقول: نعم يا رب أعرف، قال: فيقول: إني قد غفرتها لك، قال:

فلا يزال حسنة تقبل فيسجد وسيئة تغفر فيسجد ولا يرى الخلائق منه إلا السجود قال: حتى ينادي الخلائق بعضها بعضًا طوبى لهذا العبد لم يعص الله قط، قال: ولا يدرون ما قد لقي فيما بينه وبين الله مما قد وقفه عليه. [الزهد للإمام أحمد / 316].

English meaning

Hope and thinking well of Allah: Abū Hurayrah, may Allah be pleased with him, said: On the Day of Resurrection Allah draws the servant near, places His covering over him, hides him from all creatures and hands him his record within that concealment. He says, 'Read your record, son of Adam.' The servant comes to a good deed; his face brightens and his heart rejoices. Allah asks, 'Do you recognise it, My servant?' He says, 'Yes, my Lord, I do.' Allah says, 'I have accepted it from you,' and the servant falls in prostration. Allah says, 'Raise your head, son of Adam, and return to your record.' He comes to a bad deed; his face darkens and his heart trembles. Allah asks, 'Do you recognise it, My servant?' He says, 'Yes, my

Lord, I do.' Allah says, 'I have forgiven it for you.' He goes on prostrating for every good deed accepted and every bad deed forgiven. The creatures see nothing of him but his prostrations. They call to one another, 'Blessed is this servant who never disobeyed Allah!' They do not know what passed between him and Allah when Allah showed him his deeds. [al-Zuhd, Imam Ahmad / 316].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: عن حيان أبي النضر أن واثلة بن الأسقع رضى الله عنه دخل على يزيد بن الأسود، وهو ثقيل، وقد وُجِّه، وقد ذهب عقله، فقال واثلة: أما تخبرني عن شيء أسألك عنه؟ كيف ظنك بالله؟ قال: أغرقتني ذنوب، وأشفيت على هلكة، ولكن أرجو رحمة الله، فكبر واثلة، وكبر أهل البيت تكبيرة، وقال: سمعت رسول الله صلى الله عليه وسلم يقول: يقول الله: أنا عند ظن عبدي فليظن بي ما شاء. [موسوعة ابن أبي الدنيا 5/306].

English meaning

Hope and thinking well of Allah: Ḥayyān Abū al-Naḍr related that Wāthilah ibn al-Asqaʿ, may Allah be

pleased with him, visited Yazīd ibn al-Aswad when he was gravely ill, turned toward death and no longer fully aware. Wāthilah said, 'Will you answer something I ask you? What do you think of Allah?' He replied, 'My sins have engulfed me and I stand on the brink of destruction, but I hope for Allah's mercy.' Wāthilah said 'Allah is greatest,' and the household repeated the takbīr. He then said, 'I heard the Messenger of Allah, may Allah bless him and grant him peace, say that Allah says: “I am as My servant thinks of Me, so let him think of Me as he wishes.”' [Ibn Abi al-Dunya Encyclopedia 5/306].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: مرض أعرابي، فقيل له: إنك تموت، قال: إلى أين يُذهب بي؟ قال: إلى الله، قال: فما كراهتي أن أذهب إلى من لا أرى الخير إلا منه؟. [موسوعة ابن أبي الدنيا 5/309].

English meaning

Hope and thinking well of Allah: A Bedouin became ill and was told, 'You are going to die.' He asked, 'Where will I be taken?' They said, 'To Allah.' He replied, 'Why should I dislike going to One from whom I have seen nothing but good?' [Ibn Abi al-Dunya Encyclopedia 5/309].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: عن إبراهيم رحمه الله قال: كانوا يستحبون أن يلقنوا العبد محاسن عمله عند موته، لكي يحسن ظنه بربه. [موسوعة ابن أبي الدنيا 5/309].

English meaning

Hope and thinking well of Allah: Ibrāhīm, may Allah have mercy on him, said: They liked to remind a servant of the good things he had done when he was dying, so that he would think well of his Lord. [Ibn Abi al-Dunya Encyclopedia 5/309].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: عن الأعمش قال: قال لي مطرِّف بن عبد الله رحمه الله: وجدت الغفلة التي ألقاها الله - عزَّ وجلَّ - في قلوب الصدّيقين من خَلْقه رحمةً رحِمهم بها، ولو ألقى في قلوبهم الخوف على قدْر معرفتهم به ما هنأهم العيش. [صفة الصفوة 3/159].

English meaning

Hope and thinking well of Allah: Al-Aʿmash said: Muṭarrif ibn ʿAbd Allāh, may Allah have mercy on him, told me, 'I have found the forgetfulness Allah, mighty and majestic, placed in the hearts of the most truthful among His creation to be a mercy He showed them. If He had placed in their hearts fear in proportion to their knowledge of Him, they could not have found pleasure in living.' [Sifat al-Safwah 3/159].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: قال أبو عمران الجوني رحمه الله: ما نظر الله إلى شيء إلا رحمه، ولو نظر إلى أهل النار لرحمهم، لكنه قضى عليهم أن لا ينظر إليهم. [موسوعة ابن أبي الدنيا 6/456].

English meaning

Hope and thinking well of Allah: Abū ʿImrān al-Jawnī, may Allah have mercy on him, said: Allah never looks upon anything without showing it mercy. If He were to look upon the people of the Fire, He would have mercy on them, but He has decreed that He will not look upon them. [Ibn Abi al-Dunya Encyclopedia 6/456].

Source: Source details are not recorded on the original card.

الرجاء وإحسان الظن بالله: وعن إسحاق بن سويد قال: صحبت مسلم بن يسار رحمه الله عامًا إلى مكة، فلم أسمعه تكلم بكلمة حتى بلغنا ذات عرق، قال: ثم حدثنا فقال: بلغني أنه يؤتى بالعبد يوم القيامة ويوقف بين يدي الله - عزَّ وجلَّ.فيقول: انظروا في حسناته فينظر في حسناته، فلا توجد له حسنة، فيقول: انظروا في سيئاته فتوجد له سيئات كثيرة، فيؤمر به إلى النار، فيذهب به وهو يلتفت. فيقول: ردوه، إلى ما تلتفت؟ فيقول: أي رب لم يكن هذا ظني – أو رجائي فيك – شك إبراهيم فيقول: صدقت فيؤمر به إلى الجنة. [الحلية (تهذيبه) 1 / 396].

English meaning

Hope and thinking well of Allah: Isḥāq ibn Suwayd said: I accompanied Muslim ibn Yasār, may Allah have mercy on him, for a year on the way to Mecca and did not hear him speak a word until we reached Dhāt ʿIrq. Then he related: I was told that on the Day of Resurrection a servant will be brought to stand before Allah, mighty and majestic. He will say, 'Look at his good deeds.' They will find none. He will say, 'Look at his bad deeds,' and they will find many. He will be ordered to the Fire. As he is led away, he will look back. Allah will say, 'Bring him back. Why do you look back?' He will say, 'My Lord, this was not what I thought—or hoped—of You'—Ibrāhīm was unsure of the wording. Allah will say, 'You spoke the truth,' and he will be ordered to Paradise. [Hilyah (abridged edition) 1 / 396].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: عن معاذ بن معاذ قال: ما رأيت أحدًا أعظم رجاء لأهل الإسلام من ابن عون رحمه الله، لقد ذكر له الحجاج وأنا شاهد. فقيل: إنهم يزعمون أنك تستغفر للحجاج؟ فقال: ما لي لا أستغفر للحجاج من بين الناس، وما بيني وبينه؟ وما كنت أبالي أن أستغفر له الساعة. قال معاذ: وكان إذا ذكر عنده الرجل بعيب. قال: إن الله تعالى رحيم. [الحلية (تهذيبه) 1 / 444].

English meaning

Hope and thinking well of Allah: Muʿādh ibn Muʿādh said: I have seen no one with greater hope for Muslims than Ibn ʿAwn, may Allah have mercy on him,. Al-Ḥajjāj was mentioned to him in my presence. Someone asked, 'They claim that you seek forgiveness for al-Ḥajjāj?' He replied, 'Why should I not seek forgiveness for al-Ḥajjāj as I do for other people? What is there between me and him? I would not mind seeking forgiveness for him now.' Muʿādh said: When a man's fault was mentioned in his presence, he would say, 'Allah Most High is merciful.' [Hilyah (abridged edition) 1 / 444].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: عن مجاهد رحمه الله قال: يؤمر بالعبد إلى النار يوم القيامة فيقول: ما كان هذا ظني! فيقول: ما كان ظنك؟ فيقول: أن تغفر لي، فيقول: خلوا سبيله. [الحلية (تهذيبه) 2 / 12].

English meaning

Hope and thinking well of Allah: Mujāhid, may Allah have mercy on him, said: On the Day of Resurrection a servant will be ordered to the Fire. He will say, 'This was not what I expected!' He will be asked, 'What did you expect?' He will say, 'That You would forgive me.' Then it will be said, 'Let him go.' [Hilyah (abridged edition) 2 / 12].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: عن عمرو بن مالك النكري، قال: كان أبو الجوزاء رحمه الله يقول: لو أن أناسًا من فقهائكم وأغنيائكم، انطلقوا إلى رجل فقيه غني، فسألوه كوزًا من ماء أكان يعطيهم؟ قالوا: يا أبا الجوزاء، ومن يمنع كوزًا من ماء، قال أبو الجوزاء: والله لا الله أجود بجنته من ذلك الرجل بذلك الكوز من ماء. [الحلية (تهذيبه) 1 / 458].

English meaning

Hope and thinking well of Allah: ʿAmr ibn Mālik al-Nukrī related that Abū al-Jawzāʾ, may Allah have mercy on him, used to say: 'Suppose some of your scholars and wealthy people went to a learned, wealthy man and asked him for a cup of water. Would he give it to them?' They replied, 'Abū al-Jawzāʾ, who would withhold a cup of water?' He said, 'By Allah, Allah is more generous with His Paradise than that man would be with that cup of water.' [Hilyah (abridged edition) 1 / 458].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: عن بلال بن سعد رحمه الله، قال: إن لكم ربًا ليس إلى عقاب أحدكم بسريع، يقيل العثرة، ويقبل التوبة، ويقبل من المقبل، ويعطف على المدبر. [الحلية (تهذيبه) 2 / 190].

English meaning

Hope and thinking well of Allah: Bilāl ibn Saʿd, may Allah have mercy on him, said: Your Lord is not quick to punish any of you. He overlooks a stumble, accepts repentance, welcomes the one who turns toward Him, and shows kindness to the one who has turned away. [Hilyah (abridged edition) 2 / 190].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: قال عمرو بن ميمون رحمه الله: ما يسرني أن أمري يوم القيامة إلى أبوي (لعلمه رحمه الله أن الله تبارك وتعالى أرحم وألطف وأبر وأكرم به من والديه). [الحلية (تهذيبه) 2 / 72].

English meaning

Hope and thinking well of Allah: ʿAmr ibn Maymūn, may Allah have mercy on him, said: I would not be pleased to have my affair on the Day of Resurrection entrusted to my parents. (He, may Allah have mercy on him, knew that Allah, blessed and exalted, is more merciful, gentler, kinder and more generous to him than his parents.) [Hilyah (abridged edition) 2 / 72].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: عن محمد بن إسماعيل البخاري قال: سمعت بعض أصحابنا يقول: عاد حماد بن سلمة رحمه الله سفيان الثوري. فقال سفيان: يا أبا سلمة أترى يغفر الله لمثلي؟ فقال حماد: والله لو خيرت بين محاسبة الله إياي وبين محاسبة أبوي لاخترت محاسبة الله على محاسبة أبوي، وذلك أن الله تعالى أرحم بي من أبوي. [الحلية (تهذيبه) 2 / 336].

English meaning

Hope and thinking well of Allah: Muḥammad ibn Ismāʿīl al-Bukhārī said: I heard one of our companions say that Ḥammād ibn Salamah, may Allah have mercy on him, visited Sufyān al-Thawrī when he was ill. Sufyān asked, 'Abū Salamah, do you think Allah will forgive someone like me?' Ḥammād answered, 'By Allah, if I had to choose between Allah calling me to account and my parents calling me to account, I would choose Allah, for Allah Most High is more merciful to me than my parents.' [Hilyah (abridged edition) 2 / 336].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: قال الفضيل بن عياض رحمه الله: وعزته لو أدخلني النار فصرت فيها ما أيست. [الحلية (تهذيبه) 3 / 8].

English meaning

Hope and thinking well of Allah: Al-Fuḍayl ibn ʿIyāḍ, may Allah have mercy on him, said: By His might, even if He admitted me to the Fire and I found myself in it, I would not lose hope. [Hilyah (abridged edition) 3 / 8].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: قال معروف الكرخي رحمه الله: ودع رجل البيت فقال: اللهم لك الحمد عدد عفوك عن خلقك ثم رجع من قابل فقالها فسمع صوتًا: ما أحصينا مذ قلتها عام أول. [الحلية (تهذيبه) 3 / 104].

English meaning

Hope and thinking well of Allah: Maʿrūf al-Karkhī, may Allah have mercy on him, said: A man took leave of the Sacred House, saying, 'O Allah, to You belongs praise as numerous as Your acts of pardon toward Your creation.' He returned the following year and said it again. He heard a voice say, 'We have not been able to count them since you said it last year.' [Hilyah (abridged edition) 3 / 104].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: قال ثابت البناني رحمه الله: كان شاب رهق وكانت أمه تعظه وتقول له: يا بني إن لك يومًا فاذكر يومك قال: فلما نزل أمر الله أكبت عليه أمه فجعلت تقول: يا بني قد كنت أحذرك مصرعك هذا وأقول أن لك يومًا فاذكر يومك. قال: يا أماه إن لي ربًا كثير المعروف وإني لأرجو ألا يعدمني اليوم بعض معروف ربي - عزَّ وجلَّ - وأن يغفر لي، قال: فيقول: مات رحمه الله يحسن ظنه بالله في حاله تلك. [الزهد للإمام أحمد / 517].

English meaning

Hope and thinking well of Allah: Thābit al-Bunānī, may Allah have mercy on him, said: There was a young man who had fallen into wrongdoing. His mother would counsel him, saying, 'My son, you have a day

appointed for you; remember that day.' When Allah's command came to him, his mother bent over him and said, 'My son, I used to warn you about this end and tell you that you have an appointed day: remember it.' He replied, 'Mother, I have a Lord who is abundant in kindness. I hope that today He will not deprive me of some of the kindness of my Lord, mighty and majestic and that He will forgive me.' Thābit said that he died, may Allah have mercy on him, while thinking well of Allah even in that state. [al-Zuhd, Imam Ahmad / 517].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: قال يحيى بن معاذ رحمه الله: لولا أن العفو من أحب الأشياء إليه ما ابتلَى بالذنب أكرَم الخلق عليه. [صفة الصفوة 4/341].

English meaning

Hope and thinking well of Allah: Yaḥyā ibn Muʿādh, may Allah have mercy on him, said: If pardon were not among the things most beloved to Him, He would not have tested the noblest of His creation with sin. [Sifat al-Safwah 4/341].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: قال سهيل القطعي قال: رأيت مالك بن دينار رحمه الله في منامي فقلت: يا أبا يحيى بماذا قدمت به على الله - عزَّ وجلَّ؟ فقال: قدمت بذنوب كثيرة محاها عني حسن الظن بالله. [موسوعة ابن أبي الدنيا 1/51].

English meaning

Hope and thinking well of Allah: Suhayl al-Quṭaʿī said: I saw Mālik ibn Dīnār, may Allah have mercy on him, in a dream and asked, 'Abū Yaḥyā, what did you bring before Allah, mighty and majestic?' He said, 'I brought many sins, but my good opinion of Allah erased them for me.' [Ibn Abi al-Dunya Encyclopedia 1/51].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: عن سفيان الثوري رحمه الله قال: ما كان الله لينعم على عبد في الدنيا فيفضحه في الآخرة، وحق على المنعم أن يتم على من أنعم عليه. [موسوعة ابن أبي الدنيا 1/511].

English meaning

Hope and thinking well of Allah: Sufyān al-Thawrī, may Allah have mercy on him, said: Allah would not bless a servant in this world and then disgrace him in the Hereafter. It befits the Giver of blessings to complete what He has bestowed on the recipient. [Ibn Abi al-Dunya Encyclopedia 1/511].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: عن حفص الصيرفي قال: بلغني أن عمر بن ذر رحمه الله كان إذا تلا: " وَأَقْسَمُوا بِاللّهِ جَهْدَ أَيْمَانِهِمْ لاَ يَبْعَثُ اللّهُ مَن يَمُوتُ " [النحل: 38] قال: ونحن نقسم بالله جهد أيماننا ليبعثن من يموت، أتراك تجمع بين القسمين في دار واحدة؟ وبكى أبو حفص بكاء شديدًا. [موسوعة ابن أبي الدنيا 1/54].

English meaning

Hope and thinking well of Allah: Ḥafṣ al-Ṣayrafī said: I was told that whenever ʻUmar ibn Dharr, may Allah have mercy on him, recited, 'They swore by Allah their strongest oaths that Allah would not raise those who die' [Qur'an 16:38], he said, 'We too swear by Allah our strongest oaths that He will surely raise those who die. Do you think He will bring the two groups who swear these opposing oaths together in one abode?' Abū Ḥafṣ then wept intensely. [Ibn Abi al-Dunya Encyclopedia 1/54].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: قال بعض العباد رحمه الله: لما علمت أن الله - عزَّ وجلَّ - يلي محاسبتي: زال عني حزني، لأن الكريم إذا حاسب عبده تفضل. [موسوعة ابن أبي الدنيا 1/60].

English meaning

Hope and thinking well of Allah: One of the worshippers, may Allah have mercy on him, said: When I learned that Allah, mighty and majestic, Himself would oversee my reckoning, my sorrow departed, for when the Generous One takes His servant to account, He shows grace. [Ibn Abi al-Dunya Encyclopedia 1/60].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 17

الرجاء وإحسان الظن بالله: عن عبد الله بن المبارك قال: كنت آتي سفيان الثوري رحمه الله عشية عرفة، وهو جاث على ركبتيه، وعيناه تهملان، فبكيت، فالتفت إلي فقال: ما شأنك؟ فقلت: من أسوء أهل الجمع حالاً؟ قال: الذي يظن أن الله لا يغفر لهم. [موسوعة ابن أبي الدنيا 1/89، 90].

English meaning

Hope and thinking well of Allah: ʿAbd Allāh ibn al-Mubārak said: I used to visit Sufyān al-Thawrī, may Allah have mercy on him, on the evening of ʿArafah while he knelt with tears flowing from his eyes. I wept. He turned to me and asked why. I said, 'Who among those gathered is in the worst condition?' He replied, 'The person who thinks Allah will not forgive them.' [Ibn Abi al-Dunya Encyclopedia 1/89, 90].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

الرجاء وإحسان الظن بالله: عن سلمة بن الهزال قال: سمعت الحسن رحمه الله في جنازة فيها الفرزدق، والقوم حافين بالفتى يتذاكرون الموت، فقال الحسن: يا أبا فراس ما أعددت لهذا اليوم؟ قال: لا والله ما أعددت له إلا شهادة أن لا إله إلا الله منذ ثمانين سنة، فقال الحسن: أثبت عليها وأبشر، نعمت العدة نعمت العدة. [موسوعة ابن أبي الدنيا 1/102].

English meaning

Hope and thinking well of Allah: Salamah ibn al-Hazzāl said: I heard al-Ḥasan, may Allah have mercy on him, at a funeral where al-Farazdaq was present. The people stood around the young man's body speaking of death. Al-Ḥasan asked, 'Abū Firās, what have you prepared for this day?' He replied, 'By Allah, I have prepared nothing for it except the testimony that there is no god but Allah, which I have held for eighty years.' Al-Ḥasan said, 'Hold firm to it and rejoice. What excellent provision! What excellent provision!' [Ibn Abi al-Dunya Encyclopedia 1/102].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

الرجاء وإحسان الظن بالله: عن أبي عثمان النهدي رحمه الله قال: إنما جعلت الرحمة للذنوب. [موسوعة ابن أبي الدنيا 1 / 112].

English meaning

Hope and thinking well of Allah: Abū ʻUthmān al-Nahdī, may Allah have mercy on him, said: Mercy was appointed for sins. [Ibn Abi al-Dunya Encyclopedia 1 / 112].

Source: Source details are not recorded on the original card.

الرجاء وإحسان الظن بالله: عن مالك بن دينار قال: رأيت مسلم بن يسار رحمه الله في منامي بعد موته بسنة، فسلمت عليه فلم يرد عليَّ السلام، فقلت: لم لا ترد عليّ السلام؟ فقال: أنا ميت وكيف أرد عليك السلام، فقال: وماذا لقيت بعد الموت؟ قال: فدمعت عينا مالك عند ذلك، فقال: لقد لقيت والله أهوالا وزلازل عظاما شدادًا، قلت: فما كان بعد ذلك؟ قال: وما تراه أن يكون من الكريم، قبل منا الحسنات وعفا عن السيئات، وضمن عنا التبعات، قال: ثم شهق مالك شهقة خر مغشيًا عليه، فلبث بعد ذلك أيامًا مريضًا من غشيته.[موسوعة ابن أبي الدنيا 1/115].

English meaning

Hope and thinking well of Allah: Mālik ibn Dīnār said: A year after Muslim ibn Yasār, may Allah have mercy on him, died, I saw him in a dream. I greeted him, but he did not return my greeting. I asked why. He replied, 'I am dead; how can I return your greeting?' I asked, 'What did you encounter after death?' Mālik's eyes filled with tears as he related the reply: 'By Allah, I faced great terrors and mighty, severe upheavals.' I asked what followed. He said, 'What else would you expect from the Generous One? He accepted our good deeds, pardoned our bad deeds and took care of the claims against us.' Mālik then gasped and collapsed unconscious; he remained ill for several days because of it. [Ibn Abi al-Dunya Encyclopedia 1/115].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

الموازنة بين الخوف والرجاء: قال ابن القيم رحمه الله: القلب في سيره إلى الله بمنزل الطائر، فالمحبة رأسه، والخوف والرجاء جناحاه، فمتى سلم الرأس والجناحان: فالطائر جيد الطيران، ومتى قطع الرأس مات الطائر، ومتى فُقد الجناحان فهو عرضة لكل صائد وكاسر. ولكن السلف استحبوا أن يقوى في الصحة جناح الخوف على جناح الرجاء، وعند الخروج من الدنيا يقوى جناح الرجاء على جناح الخوف. ا.هـ بتصرف. مدارج السالكين 2/145.

English meaning

Balancing fear and hope: Ibn al-Qayyim, may Allah have mercy on him, said: In its journey to Allah the

heart is like a bird. Love is its head; fear and hope are its wings. When the head and wings are sound, the bird flies well. If its head is cut off, it dies. If it loses its wings, it becomes prey to every hunter and predator. The early Muslims preferred the wing of fear to be stronger than the wing of hope while a person was healthy, and the wing of hope to be stronger than the wing of fear when a person was leaving this world. End of quotation, with adaptation. [Madarij al-Salikin 2/145].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

الموازنة بين الخوف والرجاء: عن عمر بن الخطاب رضي الله عنه. قال: لو نادى مناد من السماء أيها الناس إنكم داخلون الجنة كلكم أجمعون إلا رجلاً واحدًا، لخفت أن أكون هو، ولو نادى مناد أيها الناس إنكم داخلون النار إلا رجلاً واحدًا لرجوت أن أكون هو. [الحلية (تهذيبه) 1 / 73].

English meaning

Balancing fear and hope: ʻUmar ibn al-Khaṭṭāb, may Allah be pleased with him, said: If a caller from heaven proclaimed, 'People, all of you will enter Paradise except one man,' I would fear that I was that man. If a caller proclaimed, 'People, all of you will enter the Fire except one man,' I would hope that I was that man. [Hilyah (abridged edition) 1 / 73].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

الموازنة بين الخوف والرجاء: عن سفيان قال: قال مطرف رحمه الله: لو وزن خوف المؤمن ورجاؤه لوجدا سواء لا يزيد أحدهما على صاحبه. [الحلية (تهذيبه) 1 / 363].

English meaning

Balancing fear and hope: Sufyān related that Muṭarrif, may Allah have mercy on him, said: If a believer's fear and hope were weighed, they would be equal; neither would exceed the other. [Hilyah (abridged edition) 1 / 363].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

الموازنة بين الخوف والرجاء: قال الفضيل بن عياض رحمه الله: الخوفُ أفضل من الرَّجاء ما دام الرجلُ صحيحًا، فإذا نزل به الموت فالرَّجاء أفضل. [السير (تهذيبه) 2/777].

English meaning

Balancing fear and hope: Al-Fuḍayl ibn ʿIyāḍ, may Allah have mercy on him, said: Fear is better than hope while a man is healthy; when death comes to him, hope is better. [Siyar (abridged edition) 2/777].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

الموازنة بين الخوف والرجاء: قال السري السقطي رحمه الله: ينبغي للعبد أن يكون أخوف ما يكون من الله، آمن ما يكون من ربه. [الحلية (تهذيبه) 3 / 287].

English meaning

Balancing fear and hope: Al-Sarrī al-Saqaṭī, may Allah have mercy on him, said: A servant should be at his most fearful of Allah while being at his most secure in his Lord. [Hilyah (abridged edition) 3 / 287].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

سَمِع أعرابيّ ابنَ عباس رضى الله عنهما وهو يقرأ " وَكُنتُمْ عَلَىَ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا " [آل عمران: 103] فقَال: والله ما أنقذهم منها وهو يُريد أن يُدخِلَهم فيها، فقال ابن عباس: خُذْها من غير فقيه. [عيون الأخبار 2 / 533].

English meaning

A Bedouin heard Ibn ʿAbbās, may Allah be pleased with them both, recite, 'You were on the edge of a pit of Fire, and He saved you from it' [Qur'an 3:103]. The Bedouin said, 'By Allah, He did not save them from it only to put them back into it.' Ibn ʿAbbās said, 'Take that insight from someone who is not a jurist.' [Uyun al-Akhbar 2 / 533].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

عن الحسن البصري رحمه الله في قوله - عزَّ وجلَّ -: " هَاؤُمُ اقْرَؤُوا كِتَابِيهْ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيهْ " [الحاقة: 19، 20] قال: إن المؤمن أحسن الظن بربه، فأحسن العمل، وإن المنافق أساء الظن فأساء العمل. [الحلية (تهذيبه) 1 / 331].

English meaning

Al-Ḥasan al-Baṣrī, may Allah have mercy on him, said about the words of Allah, mighty and majestic, 'Here, read my record! I was certain that I would meet my reckoning' [Qur'an 69:19–20]: The believer thought well of his Lord and therefore did good deeds; the hypocrite thought badly and therefore did bad deeds. [Hilyah (abridged edition) 1 / 331].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

عن مسلم بن يسار رحمه الله قال: من رجا شيئًا طلبه، ومن خاف شيئًا هرب منه، ما أدري ما حسبت رجاء أمرئ عرض له بلاء لم يصبر عليه لما يرجو، ولا أدري ما حسبت خوف امرئ عرضت له شهوة فلم يدعها لما يخاف. [موسوعة ابن أبي الدنيا 1 / 98].

English meaning

Muslim ibn Yasār, may Allah have mercy on him, said: Whoever hopes for something seeks it, and whoever fears something flees from it. I do not know what to make of the hope of someone who meets a trial but will not endure it for what he hopes to gain. Nor do I know what to make of the fear of someone who faces a desire but will not leave it for what he fears. [Ibn Abi al-Dunya Encyclopedia 1 / 98].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: قال علي بن أبي طالب رضى الله عنه في هذه الآية " قوا أنفسكم وأهليكم نارا " [التحريم: 6] قال: علموهم وأدبوهم. [موسوعة ابن أبي الدنيا 8/77].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: ʿAlī ibn Abī Ṭālib, may Allah be pleased with him, said of the verse 'Protect yourselves and your families from a Fire' [Qur'an 66:6]: Teach them and discipline them. [Ibn Abi al-Dunya Encyclopedia 8/77].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: عن ابن عمر رضى الله عنهما قال: كان يُعلَّم الصبي الصلاة إذا عرف يمينه من شماله. [موسوعة ابن أبي الدنيا 8/73].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: Ibn ‘Umar, may Allah be pleased with them both, said: A child used to be taught to pray when he knew his right from his left. [Ibn Abi al-Dunya Encyclopedia 8/73].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: لرجل: يا هذا أحسن أدب ابنك؛ فإنك مسوؤل عنه، وهو مسؤل عن برِّك. [موسوعة ابن أبي الدنيا 8/78].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: To a man it was said, 'Take care to teach your son good manners, for you are responsible for him and he is responsible for showing you filial kindness.' [Ibn Abi al-Dunya Encyclopedia 8/78].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: قال ابن عمر رضى الله عنهما لرجل: يا هذا أحسن أدب ابنك؛ فإنك مسوؤل عنه، وهو مسؤل عن برِّك. [موسوعة ابن أبي الدنيا 8/78].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: Ibn ʿUmar, may Allah be pleased with them both, said to a man, 'Take care to teach your son good manners, for you are responsible for him and he is responsible for showing you filial kindness.' [Ibn Abi al-Dunya Encyclopedia 8/78].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: عن سفيان الثوري رحمه الله قال: من حق الولد على الوالد: أن يحسن أدبه. [موسوعة ابن أبي الدنيا 8/78].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: Sufyān al-Thawrī, may Allah have mercy on him, said: One of a child's rights over his father is that his father teach him good manners. [Ibn Abi al-Dunya Encyclopedia 8/78].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: عن يزيد بن معمر رحمه الله، قال: العلم في صغر كالنقش في الحجر. [موسوعة ابن أبي الدنيا 8/133].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: Yazīd ibn Maʿmar, may Allah have mercy on him, said: Learning in childhood is like engraving on stone. [Ibn Abi al-Dunya Encyclopedia 8/133].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: عن عروة بن الزبير رحمه الله، أنه كان يقول لبنيه: أي بَنيَّ هلموا فتعلموا فإنكم توشكوا أن تكونوا كبار قوم، وإني كنت صغيرا لا يُنظر إلي، فلما أدركت من السن ما أدركت جعل الناس يسألوني، وما أشد على امرئ أن يُسأل عن شيء من أمر دينه فيجهله. [موسوعة ابن أبي الدنيا 8/133].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: ʻUrwah ibn al-Zubayr, may Allah have mercy on him, used to tell his sons, 'My sons, come and learn. Soon you may become leading men among your people. I was once young and no one paid attention to me. When I reached the age I have now, people began to ask me questions. How difficult it is for a man to be asked something about his religion and not know it!' [Ibn Abi al-Dunya Encyclopedia 8/133].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: عن عبد الله بن عيسى رحمه الله قال: لا تزال هذه الأمة بخير ما تعلم ولدانُها القرآن. [موسوعة ابن أبي الدنيا 8/75].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: ʿAbd Allāh ibn ʿĪsā, may Allah have mercy on him, said: This community will remain in good condition so long as its children are taught the Qur'an. [Ibn Abi al-Dunya Encyclopedia 8/75].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: عن محمد بن طلحة بن مصرف رحمه الله قال: كان أبي يأمر نساءه وخدمه وبناته بقيام الليل، ويقول: صلوا ولو ركعتين في جوف الليل، فإن الصلاة في جوف الليل تحط الأوزار، وهي أشرف أعمال الصالحين. [موسوعة ابن أبي الدنيا 1/282].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: Muḥammad ibn Ṭalḥah ibn Muṣarrif, may Allah have mercy on him, said: My father would tell his wives, servants and daughters to pray at night. He would say, 'Pray even two units in the middle of the night, for prayer in the depth of night removes burdens of sin and is among the noblest deeds of the righteous.' [Ibn Abi al-Dunya Encyclopedia 1/282].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: عن ابن عائشة قال: بلغ عمر بن عبد العزيز رحمه الله أن ابنًا له اشترى فصًا بألف درهم فتختم به، فكتب إليه عمر: عزيمة مني إليك لما بعت الفص الذي اشتريت بألف درهم وتصدقت بثمنه، واشتريت فصًا بدرهم واحد ونقشت عليه: رحم الله امرأ عرف قدره والسلام. [الحلية (تهذيبه) 2/ 225].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: Ibn ʿĀ’ishah related that ʿUmar ibn ʿAbd al-ʿAzīz, may Allah have mercy on him, heard that his son had bought a ring stone for a thousand dirhams and set it in his ring. ʿUmar wrote to him: 'I firmly instruct you to sell the stone you bought for a thousand dirhams and give its price in charity. Buy a stone for one dirham and engrave on it: May Allah have mercy on a person who knows his own measure. Peace.' [Hilyah (abridged edition) 2/ 225].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: كتب عمر بن عبد العزيز رحمه الله إلى مؤدب ولده: خذهم بالجفاء، فهو أمنع لأقدامهم، وترك الصبحة، فإن عادتها تُكسب الغفلة، وقلة الضحك، فإن كثرته تميت القلب، وليكن أول ما يعتقدون من أدبك بغض الملاهي، التي بدؤها من الشيطان، وعاقبتها سخط الرحمن، فإنه بلغني عن الثقات من حملة العلم أن حضور المعازف، واستماع الأغاني، واللهج بهما، ينبت النفاق في القلب كما ينبت العشب بالماء، وليفتتح كل غلام منهم بجزء من القرآن يثبت في قراءته، فإذا فرغ منه تناول نبله وقوسه، وخرج إلى الغرض حافيا، فرمى

سبعة أرشاق، ثم انصرف إلى القائلة، فإن ابن مسعود كان يقول: يا بنيَّ قيلوا فإن الشياطين لا تقيل. قوله: الصبحة التي نهاهم عنها، فإنها هي: النوم بعد طلوع الصبح. [موسوعة ابن أبي الدنيا 5/285].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: ʿUmar ibn ʿAbd al-ʿAzīz, may Allah have mercy on him, wrote to his children's tutor: 'Train them in a strict manner; it will make their footing firmer. Keep them from morning sleep, for the habit brings heedlessness, and from excessive laughter, for it deadens the heart. Let the first lesson of your discipline be to dislike frivolous entertainments, which begin with Satan and end with the displeasure of the Most Merciful. Trustworthy bearers of knowledge have told me that attending musical performances, listening to songs and becoming absorbed in them cause hypocrisy to grow in the heart as water makes grass grow. Let each boy begin with a portion of Qur'an that he learns to recite firmly. When he finishes, let him take his arrows and

bow, go barefoot to the target, shoot seven rounds of arrows, and then go for a midday rest. Ibn Masʿūd used to say: My sons, take your midday rest, for the devils do not do so.' The 'morning sleep' he forbade meant sleeping after dawn. [Ibn Abi al-Dunya Encyclopedia 5/285].

Source: Source details are not recorded on the original card.

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: عن علي بن عاصم رحمه الله أنه قال: دفع إليّ أبي مائة ألف درهم، وقال: اذهب فلا أرى وجهك إلا بمائة ألف حديث. [المنتظم 10 / 103].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: ʿAlī ibn ʿĀṣim, may Allah have mercy on him, said: My father gave me one hundred thousand dirhams and said, 'Go; do not let me see you again until you have learned one hundred thousand hadith.' [al-Muntazam 10 / 103].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حرص السلف على تربية أبنائهم وتعليمهم والصبر على ذلك: عن نهشل بن كثير عن أبيه قال: دخل الشافعي رحمه الله يومًا إلى بعض حجر هارون الرشيد واستأذن له عليه فأقعده الخادم عند أبي عبد الصمد مؤدب أولاد الرشيد، قال له: يا أبا عبد الله، هؤلاء أولاد أمير المؤمنين وهذا مؤدبهم، فلو أوصيته، فأقبل على أبي عبد الصمد، فقال له: ليكن أول ما تبدأ به من إصلاح أولاد أمير المؤمنين إصلاحك نفسك فإن أعينهم مغفورة بعينك، فالحسن عندهم ما تستحسنه، والقبيح عندهم ما تستقبحه، علمهم كتاب الله، ولا تكرههم عليه فيملوه، ولا تتركهم فيهجروه، ثم زدهم من

الشعر أعفّه ومن الحديث أشرفه، ولا تخرجنهم من علم إلى غيره حتى يتقنوه، فإن ازدحام الكلام في المسمع مُصدّ للفهم. [المنتظم 10 / 139، 140].

English meaning

The early Muslims’ eagerness to raise and teach their children and their patience in doing so: Nahshal ibn Kathīr related from his father: Al-Shāfiʿī, may Allah have mercy on him, entered one of Hārūn al-Rashīd's chambers and asked to be admitted to him. A servant seated him with Abū ʿAbd al-Ṣamad, the tutor of al-Rashīd's sons, and said, 'Abū ʿAbd Allāh, these are the Commander of the Believers' children and this is their tutor. Would you advise him?' Al-Shāfiʿī turned to Abū ʿAbd al-Ṣamad and said, 'Begin improving the children by improving yourself. Their eyes are fixed on yours: whatever you consider good, they will consider good, and whatever you find ugly, they will find ugly. Teach them Allah's Book. Do not force it upon them so that they grow weary of it, and do not neglect it so that they abandon it. Then teach them the most modest poetry and the noblest reports. Do not move them

from one field of knowledge to another until they have mastered it, for a crowd of words entering the ears blocks understanding.' [al-Muntazam 10 / 139, 140].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

فضل الأولاد: عن أبي هريرة رضى الله عنه قال: إن الرجل لتُرفع له الدرجة فيقول: يا رب أنَّى لي هذه؟ فيقال له: باستغفار ولدك. [موسوعة ابن أبي الدنيا 6/357].

English meaning

The merit of children: Abū Hurayrah, may Allah be pleased with him, said: A man will be raised in rank and ask, 'My Lord, how did I gain this?' He will be told, 'Through your child's seeking forgiveness for you.' [Ibn Abi al-Dunya Encyclopedia 6/357].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

فضل الإنفاق على الأولاد: عن أبي قلابة رحمه الله قال: أيّ رجل أعظم أجرًا من رجل ينفق على عيالٍ له صغار، يُعفّهم الله به ويُغنيهم. [صفة الصفوة 3/168].

English meaning

The merit of spending on children: Abū Qilābah, may Allah have mercy on him, said: Who has a greater reward than a man who spends on young dependants so that Allah, through him, preserves their dignity and provides for them? [Sifat al-Safwah 3/168].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

فضل الإنفاق على الأولاد: قال عبد الله بن المبارك رحمه الله: لا يقع موقعَ الكسب على العيال شيءٌ، ولا الجهادُ في سبيل الله - عزَّ وجلَّ. [صفة الصفوة 4/375].

English meaning

The merit of spending on children: ʿAbd Allāh ibn al-Mubārak, may Allah have mercy on him, said: Nothing takes the place of earning a living for one's family—not even jihad in the cause of Allah, mighty and majestic. [Sifat al-Safwah 4/375].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

فضل الإنفاق على الأولاد: عن الحسن رحمه الله قال: المقتر على عياله خائن. [موسوعة ابن أبي الدنيا 8/90].

English meaning

The merit of spending on children: Al-Ḥasan, may Allah have mercy on him, said: One who is miserly toward his family betrays them. [Ibn Abi al-Dunya Encyclopedia 8/90].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

فضل الإنفاق على الأولاد: عن الحسن رحمه الله قال: ما يعلم أهل السماء وأهل الأرض ما يثبت اللهُ العبدَ على الشيء يُفرِّح به عياله وأهله وولده. [موسوعة ابن أبي الدنيا 8/91].

English meaning

The merit of spending on children: Al-Ḥasan, may Allah have mercy on him, said: The inhabitants of heaven and earth do not know what reward Allah confirms for a servant for something with which he makes his family, household and children happy. [Ibn Abi al-Dunya Encyclopedia 8/91].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

فضل الإنفاق على الأولاد: قيل للحسن رحمه الله: الرجل ينفق على أهله النفقة لو شاء اكتفى بدونها، فقال: أيها الرجل أوسع على نفسك كما وسَّع الله عليك. [موسوعة ابن أبي الدنيا 8/91].

English meaning

The merit of spending on children: Al-Ḥasan, may Allah have mercy on him, was told: ‘A man spends on his family an amount less than which would suffice if he wished.’ He said, 'Man, make things more comfortable for yourself as Allah has made them comfortable for you.' [Ibn Abi al-Dunya Encyclopedia 8/91].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

العدل بين الاولاد: عن إبراهيم رحمه الله قال كانوا يستحبون أن يسووا بين أولادهم حتى في القُبَل. [موسوعة ابن أبي الدنيا 8/24]

English meaning

Fairness among children: Ibrāhīm, may Allah have mercy on him, said: They liked to treat their children equally, even in kisses. [Ibn Abi al-Dunya Encyclopedia 8/24].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

العدل بين الاولاد: عن الحسن رحمه الله قال: إذا لم يعدل المعلم بين الصبيان كُتب من الظلمة. [موسوعة ابن أبي الدنيا 8/84].

English meaning

Fairness among children: Al-Ḥasan, may Allah have mercy on him, said: If a teacher is not fair among children, he is counted among the wrongdoers. [Ibn Abi al-Dunya Encyclopedia 8/84].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

تزويج الأبناء والبنات: قال رجل للأحنف بن قيس رحمه الله: يا أبا بحر ما رأيت أحدا أشد أناءة منك، قال: اعرف مني عجلةً في ثلاث: الصلاة إذا حضرت حتى أؤديها، والجنازة إذا حضرت حتى أواريها، وأيِّمٌ إذا خُطبت حتى أزوجها. [موسوعة ابن أبي الدنيا 8/41].

English meaning

Marriage of sons and daughters: A man said to al-Aḥnaf ibn Qays, may Allah have mercy on him,, 'Abū Baḥr, I have seen no one more deliberate than you.' He replied, 'Yet know that I hasten in three matters: when prayer is due, until I perform it; when a funeral is ready, until I bury the deceased; and when an unmarried woman receives a proposal, until I arrange her marriage.' [Ibn Abi al-Dunya Encyclopedia 8/41].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

تزويج الأبناء والبنات: عن الشعبي رحمه الله قال: من زوج فاسقا فقد قطع رحمه. [موسوعة ابن أبي الدنيا 8/39].

English meaning

Marriage of sons and daughters: Al-Shaʿbī, may Allah have mercy on him, said: Whoever marries someone under his care to a flagrantly sinful person has severed family ties. [Ibn Abi al-Dunya Encyclopedia 8/39].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

تزويج الأبناء والبنات: قال رجل للحسن رحمه الله: إن لي بُنَيّة وإنها تُخْطَب، فمِمَن أُزَوِّجها؟ فقال: زوجها ممن يتقِي اللهّ، فإن أحبّها أكرمها، وإن أبغضها لم يَظْلِمها. [عيون الأخبار 4/308، موسوعة ابن أبي الدنيا 8/39].

English meaning

Marriage of sons and daughters: A man told al-Ḥasan, may Allah have mercy on him,, 'I have a young daughter who receives proposals. To whom should I marry her?' He replied, 'Marry her to one who fears Allah. If he loves her, he will honour her; if he dislikes her, he will not wrong her.' [Uyun al-Akhbar 4/308, Ibn Abi al-Dunya Encyclopedia 8/39].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

تزويج الأبناء والبنات: عن سفيان رحمه الله قال: كان يقال: حق الولد على والده: أن يحسن اسمه، وأن يزوجه إذا بلغ، وأن يحججه، وأن يحسن أدبه. [موسوعة ابن أبي الدنيا 8/50].

English meaning

Marriage of sons and daughters: Sufyān, may Allah have mercy on him, said: It used to be said that a child's rights over his father are that he give him a good name, arrange his marriage when he reaches maturity, enable him to perform pilgrimage, and teach him good manners. [Ibn Abi al-Dunya Encyclopedia 8/50].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

تزويج الأبناء والبنات: عن قتادة رحمه الله قال: كان يقال: إذا بلغ الغلام فلم يزوجه أبوه، فأصاب فاحشة: أثِم الأب. [موسوعة ابن أبي الدنيا 8/50].

English meaning

Marriage of sons and daughters: Qatādah, may Allah have mercy on him, said: It used to be said that if a boy reaches maturity and his father does not arrange his marriage, and the boy commits sexual immorality, the father bears sin. [Ibn Abi al-Dunya Encyclopedia 8/50].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

العناية باليتيم وتأديبهم: عن أبي الدرداء رضى الله عنه قال: اتقوا دمعه اليتيم ودعوة المظلوم؛ فإنهما يسيران بالليل والناس نيام. [موسوعة ابن أبي الدنيا 8/135].

English meaning

Care and guidance of orphans: Abū al-Dardāʾ, may Allah be pleased with him, said: Beware the tears of an orphan and the prayer of someone wronged, for both travel through the night while people sleep. [Ibn Abi al-Dunya Encyclopedia 8/135].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

العناية باليتيم وتأديبهم: عن قتادة رحمه الله، قال: كن لليتيم كالأب الرحيم، ورُدَّ المسكين برحمة ولين. [موسوعة ابن أبي الدنيا 8/136].

English meaning

Care and guidance of orphans: Qatādah, may Allah have mercy on him, said: Be to the orphan like a compassionate father, and respond to the poor person with mercy and gentleness. [Ibn Abi al-Dunya Encyclopedia 8/136].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

العناية باليتيم وتأديبهم: عن فرقد السبخي رحمه الله قال: ما خلق مائدة أعظمَ شرفا من مائدة يُطعم عليها يتيم. [موسوعة ابن أبي الدنيا 8/136].

English meaning

Care and guidance of orphans: Farqad al-Sabakhī, may Allah have mercy on him, said: No table has been set with greater honour than a table at which an orphan is fed. [Ibn Abi al-Dunya Encyclopedia 8/136].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

قال ابن عباس رضى الله عنه في قوله - تعالى -: " والذين آمنوا واتبعتهم ذريتهم بإيمان ألحقنا بهم ذريتهم " [الطور: 21] قال: المؤمن ترفع له ذريته وإن كان دونه في العمل، فيقر الله - عزَّ وجلَّ - به عينه. [موسوعة ابن أبي الدنيا 8/85].

English meaning

Ibn ʿAbbās, may Allah be pleased with him, said about Allah Most High’s words, 'Those who believed and whose descendants followed them in faith—we will join their descendants with them' [Qur'an 52:21]: The believer's descendants are raised to his rank even if they are below him in deeds, so that Allah, mighty and majestic, may bring him joy through them. [Ibn Abi al-Dunya Encyclopedia 8/85].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

قال ابن عباس رضى الله عنه في قوله - تعالى -: " والذين يقولون ربنا هب لنا من أزواجنا وذرياتنا قرة أعين " [الفرقان: 74]: أما إنه لم يكن قرة أعين أن يرونه صحيحا جميلا، ولكن أن يرونه مطيعا لله - عزَّ وجلَّ. [موسوعة ابن أبي الدنيا 8/99].

English meaning

Ibn ʿAbbās, may Allah be pleased with him, said about Allah Most High’s words, 'Those who say: Our Lord, grant us from our spouses and descendants comfort to our eyes' [Qur'an 25:74]: Comfort to their eyes did not mean seeing them healthy and beautiful; it meant seeing them obedient to Allah, mighty and majestic. [Ibn Abi al-Dunya Encyclopedia 8/99].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

كتب أبو الدرداء رضى الله عنه إلى بعض إخوانه -وخاف عليه حب ولده-: أما بعد يا أخي، فإنك لست في شيء من الدنيا إلا وقد كان له أهلٌ قبلَك، وستكونُ أهلٌ بعدَك، وإنما تجمع لمن لا يحمدك، وتصير إلى من لا يعذرك، وإنما تجمع لأحد رجلين: إما محسن فيسعد بما شقيت له، وإما مفسد فيشقى بما جمعت له، وليس واحد منهما أهلا أن تؤثره على نفسك، ثِق لمن مضى منهم رحمةُ الله، ولمن بقي منهم رزقُ الله، والسلام. [موسوعة ابن أبي الدنيا 8/104].

English meaning

Abū al-Dardāʾ, may Allah be pleased with him, wrote to a brother, fearing that his love for his child might

overtake him: ‘To proceed, my brother, nothing you have in this world lacks people who owned it before you and people who will own it after you. You gather things for someone who will not thank you, and you will return to One before whom you will have no excuse. You gather wealth for one of two people: a righteous one who finds happiness in what you worked hard to leave him, or a corrupt one who brings misery upon himself with what you gathered. Neither deserves that you give him priority over yourself. Entrust those who have passed away to Allah's mercy and those who remain to Allah's provision. Peace.' [Ibn Abi al-Dunya Encyclopedia 8/104].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

عناية السلف بالجار: قال محمد بن علي بن الحسن: أراد جار لأبي حمزة السكري رحمه الله أن يبيع داره، قال: فقيل له: بكم تبيعها؟ قال: بألفين ثمن الدار، وألفين حق جوار أبي حمزة. قال: فبلغ ذلك أبا حمزة، فوجَّه إليه بأربعة آلاف، وقال: خذها ولا تبع دارك. [المنتظم 8 / 302].

English meaning

The early Muslims' care for neighbours: Muḥammad ibn ʿAlī ibn al-Ḥasan said: A neighbour of Abū Ḥamzah al-Sukkarī, may Allah have mercy on him, intended to sell his house. Asked his price, he said, 'Two thousand for the house and two thousand for the privilege of being Abū Ḥamzah's neighbour.' When Abū Ḥamzah heard this, he sent him four thousand and said, 'Take it and do not sell your house.' [al-Muntazam 8 / 302].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

المواساة وتفريج الكُرب: عن ابن مسعود رضى الله عنه قال: يحشر الناس يوم القيامة أعرى ما كانوا قط، وأظمأ ما كانوا قط، وأنصب ما كانوا قط، فمن كسا لله كساه الله، ومن أطعم لله أطعمه، ومن سقى لله سقاه، ومن عمل لله أغناه الله. [موسوعة ابن أبي الدنيا 4/165].

English meaning

Helping others and relieving hardship: Ibn Masʿūd, may Allah be pleased with him, said: On the Day of Resurrection people will be gathered more naked, thirsty and exhausted than ever before. Whoever clothed others for Allah's sake will be clothed by Allah; whoever fed others for His sake will be fed by Him; whoever gave water for His sake will be given water by Him; and whoever worked for His sake will be made rich by Him. [Ibn Abi al-Dunya Encyclopedia 4/165].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

المواساة وتفريج الكُرب: جاء رجل إلى الحسين بن علي رضى الله عنه فسأله أن يذهب معه في حاجة، فقال: إني معتكف، فأتي الحسن بن علي رضى الله عنه فأخبره، فقال الحسن: لو مشى معك في حاجتك أحب إلي من اعتكاف شهر. [موسوعة ابن أبي الدنيا 4/185].

English meaning

Helping others and relieving hardship: A man asked al-Ḥusayn ibn ʿAlī, may Allah be pleased with him, to go with him to take care of a need. Al-Ḥusayn replied, 'I am in a retreat for worship.' The man went to al-Ḥasan ibn ʿAlī, may Allah be pleased with him, and told him. Al-Ḥasan said, 'I would rather that he had gone with you to meet your need than performed a month's retreat.' [Ibn Abi al-Dunya Encyclopedia 4/185].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

المواساة وتفريج الكُرب: قيل لمحمد ابن المنكدر رحمه الله: أي الدنيا أعجب إليك؟ قال: إدخال السرور على المؤمن. [موسوعة ابن أبي الدنيا 4/166].

English meaning

Helping others and relieving hardship: Muḥammad ibn al-Munkadir, may Allah have mercy on him, was asked, 'What part of this world pleases you most?' He replied, 'Bringing joy to a believer.' [Ibn Abi al-Dunya Encyclopedia 4/166].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

المواساة وتفريج الكُرب: قال الحسن البصري رحمه الله: لأن أقضى لمسلم حاجة أحب إلى من أن أصلى ألف ركعة. [موسوعة ابن أبي الدنيا 4/170].

English meaning

Helping others and relieving hardship: Al-Ḥasan al-Baṣrī, may Allah have mercy on him, said: Meeting a Muslim's need is dearer to me than performing a thousand units of prayer. [Ibn Abi al-Dunya Encyclopedia 4/170].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

المواساة وتفريج الكُرب: قال عبدالله بن جعفر رحمه الله: ليس الجواد الذي يعطيك بعد المسألة، ولكن الجواد الذي يبتدىء، لأن ما يبذله إليك من وجهه: أشد عليه مما يُعطى عليه. [موسوعة ابن أبي الدنيا 4/171].

English meaning

Helping others and relieving hardship: ʿAbd Allāh ibn Jaʿfar, may Allah have mercy on him, said: The generous person is not the one who gives you something after you ask; it is the one who begins by giving, for exposing your face in making a request is harder for you than what he gives you costs him. [Ibn Abi al-Dunya Encyclopedia 4/171].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

المواساة وتفريج الكُرب: قال عبيد الله بن عباس رحمه الله: إن أفضل العطية ما أعطيت الرجل قبل المسألة، فإذا سألك: فإنما تعطيه ثمن وجهه حين بذله إليك. [موسوعة ابن أبي الدنيا 4/170].

English meaning

Helping others and relieving hardship: ʿUbayd Allāh ibn ʿAbbās, may Allah have mercy on him, said: The best gift is what you give someone before he asks. Once he has asked, what you give is the price of the dignity he had to expose to you. [Ibn Abi al-Dunya Encyclopedia 4/170].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

المواساة وتفريج الكُرب: قال محمد بن واسع رحمه الله: ما رددت أحداً عن حاجة أقدر على قضائها ولو كان فيها ذهاب مالي. [موسوعة ابن أبي الدنيا 4/186].

English meaning

Helping others and relieving hardship: Muḥammad ibn Wāsiʿ, may Allah have mercy on him, said: I have never turned away someone with a need I could fulfil, even if fulfilling it cost me my wealth. [Ibn Abi al-Dunya Encyclopedia 4/186].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

المواساة وتفريج الكُرب: جاء رجل إلى يونس بن عبيد رحمه الله، فشكا إليه ضيقًا من حاله ومعاشه واغتمامًا منه بذلك، فقال له يونس: أيسرّك ببصرك هذا الذي تبصر به مائة ألف؟ قال: لا. قال: فسمعك الذي تسمع به يسرّك به مائة ألف؟ قال: لا. قال: فؤادك الذي تعقل به يسرك به مائة ألف؟ قال: لا. قال: فيَداك يسرك بهما مائة ألف؟ قال: لا. قال: فرجلاك؟ قال: فذكّره نِعَمَ الله - عزَّ وجلَّ - عليه، فأقبل عليه يونس، فقال: أرى لك مئين ألوفًا، وأنت تشكو الحاجة. [صفة الصفوة 3/218].

English meaning

Helping others and relieving hardship: A man complained to Yūnus ibn ʿUbayd, may Allah have

mercy on him, of hardship in his circumstances and livelihood and of the anxiety it caused him. Yūnus asked, 'Would you gladly give up the sight you see with for a hundred thousand?' The man said no. 'Would you give up the hearing you hear with for a hundred thousand?' He said no. 'Would you give up the heart with which you reason for a hundred thousand?' He said no. 'Your hands for a hundred thousand?' No. 'And your feet?' Yūnus went on reminding him of the blessings of Allah, mighty and majestic, then said, 'I see that you possess hundreds of thousands, yet you complain of need.' [Sifat al-Safwah 3/218].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

المواساة وتفريج الكُرب: قال إبراهيم بن أدهم رحمه الله: ذهب السخاء والكرم والجود والمواساة، فمن لم يواس الناس بماله وطعامه وشرابه، فليواسهم ببسط الوجه والخلق الحسن، لا تكونون في كثرة أموالكم تتكبرون على فقرائكم، ولا تميلون إلى ضعفائكم، ولا تنبسطون إلى مساكينكم. [الحلية (تهذيبه) 2 / 477].

English meaning

Helping others and relieving hardship: Ibrāhīm ibn Adham, may Allah have mercy on him, said: Generosity, noble giving and sharing with others have gone. Whoever cannot share his wealth, food or drink with people should share with them a welcoming face and good character. Do not let your great wealth make you arrogant toward your poor, unwilling to incline toward your weak, or unwilling to be open and kind to your needy. [Hilyah (abridged edition) 2 / 477].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

المواساة وتفريج الكُرب: عن مضاء بن عيسى قال: ما فاق إبراهيم بن أدهم رحمه الله أصحابه بصوم ولا صلاة، ولكن بالصدق والسخاء. [الحلية (تهذيبه) 2 / 478].

English meaning

Helping others and relieving hardship: Muḍāʾ ibn ʿĪsā said: Ibrāhīm ibn Adham, may Allah have mercy on him, did not surpass his companions through fasting or prayer, but through truthfulness and generosity. [Hilyah (abridged edition) 2 / 478].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

عناية السلف بالفقراء والمساكين: قال جابر بن زيد رضى الله عنه: لأن أتصدق بدرهم على يتيم أو مسكين، أحب إلي من حجة بعد حجة الإسلام. [الحلية (تهذيبه) 1 / 462].

English meaning

The early Muslims' care for the poor: Jābir ibn Zayd, may Allah be pleased with him, said: Giving a dirham to an orphan or a poor person is dearer to me than performing another pilgrimage after the obligatory pilgrimage. [Hilyah (abridged edition) 1 / 462].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

عناية السلف بالفقراء والمساكين: قال حاتم الأصم رحمه الله: من ادعى ثلاثًا بغير ثلاث فهو كذاب، من ادعى حب الله بغير ورع عن محارمه فهو كذاب، ومن ادعى حب الجنة من غير إنفاق ماله فهو كذاب، ومن ادعى حب النبي صلى الله عليه وسلم من غير حب الفقراء فهو كذاب. [الحلية (تهذيبه) 2 / 505].

English meaning

The early Muslims' care for the poor: Ḥātim al-Aṣamm, may Allah have mercy on him, said: Whoever claims three things without three others is a liar: whoever claims to love Allah without guarding against what He has forbidden is a liar; whoever claims to love Paradise without spending his wealth is a liar; and whoever claims to love the Prophet, may Allah bless him and grant him peace, without loving the poor is a liar. [Hilyah (abridged edition) 2 / 505].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

عناية السلف بالفقراء والمساكين: قال أبو الخير رحمه الله: القلوب ظروف، فقلب مملوء إيمانًا وعلامته الشفقة على جميع المسلمين والاهتمام بما يهمهم، ومعاونتهم على مصالحهم. وقلب مملوء نفاقًا وعلامته الحقد والغل والغش والحسد. [الحلية (تهذيبه) 3 / 465].

English meaning

The early Muslims' care for the poor: Abū al-Khayr, may Allah have mercy on him, said: Hearts are containers. One heart is filled with faith, and its sign is that it shows compassion to all Muslims, cares about their concerns and helps them in their interests. Another heart is filled with hypocrisy, and its sign is that it shows hatred, rancour, deceit and envy. [Hilyah (abridged edition) 3 / 465].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

المسارعة إلى فعل الخيرات: عن خالد بن مَعدان رحمه الله، قال: إذا فتح أحدُكم باب خيرٍ فليُسرع إليه، فإنه لا يدري متى يُغلقُ عنه. [السير (تهذيبه) 2/552].

English meaning

Hastening to do good: Khālid ibn Maʿdān, may Allah have mercy on him, said: If a door of goodness opens for one of you, hurry through it, for you do not know when it may be closed to you. [Siyar (abridged edition) 2/552].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

المسارعة إلى فعل الخيرات: قال أبو محرز رحمه الله: كلف الناس بالدنيا ولن ينالوا منها فوق قسمتهم، وأعرضوا عن الآخرة وببغيتها يرجو العباد نجاة أنفسهم. وقال: لما بان للأكياس أعلى الدارين منزلة: طلبوا العلو بالعلو من الأعمال، وعلموا أن الشيء لا يدرك بأكثر منه، فبذلوا أكثر ما عندهم، بذلوا والله المهج رجاء الراحة لديه، والفرج في يوم لا يخيب فيه له طالب. [موسوعة ابن أبي الدنيا 5/59].

English meaning

Hastening to do good: Abū Miḥraz, may Allah have mercy on him, said: People have become attached to this world although they will receive no more than their allotted share, and they have turned away from the Hereafter although servants hope to save themselves by seeking it. He also said: When the

discerning understood that one of the two abodes has a higher rank, they sought that height through lofty deeds. Knowing that such a goal cannot be attained except through giving much, they offered the utmost they possessed. By Allah, they gave their very lives in hope of finding rest with Him and relief on a day when no one who seeks Him will be disappointed. [Ibn Abi al-Dunya Encyclopedia 5/59].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: قال عمر رضى الله عنه: أيها الناس، إياكم والبطنة من الطعام، فإنها مكسلة عن الصلاة، مفسدة للجسد، مورثة للسقم، وإن الله تبارك وتعالى يبغض الحبر السمين، ولكن عليكم بالقصد في قوتكم، فإنه أدنى من الإصلاح، وأبعدَ من السَرَف، وأقوى على عبادة الله، وإنه لن يهلك عبد حتى يؤثر شهوته على دينه. [موسوعة ابن أبي الدنيا 4/92].

English meaning

How the early Muslims approached food and drink: ‘Umar, may Allah be pleased with him, said: People, beware of filling your stomachs with food. It makes prayer burdensome, harms the body and brings illness. Allah, blessed and exalted, dislikes an overfed religious scholar. Be moderate in what you eat: that is closer to soundness, farther from excess and better for worshipping Allah. A servant does not come to ruin until he puts his appetite ahead of his religion. [Ibn Abi al-Dunya Encyclopedia 4/92].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: كان عثمان بن عفان رضى الله عنه يصنع للناس طعام الأمراء، ويدخل بيته فيأكل الخل والزيت. [موسوعة ابن أبي الدنيا 4/124].

English meaning

How the early Muslims approached food and drink: ʿUthmān ibn ʿAffān, may Allah be pleased with him, would prepare food fit for rulers for the people, but when he entered his own home he would eat vinegar and oil. [Ibn Abi al-Dunya Encyclopedia 4/124].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: عن علي رضى الله عنه قال: أهلك ابن آدم الأجوفان: البطن والفرج. [موسوعة ابن أبي الدنيا 4/91].

English meaning

How the early Muslims approached food and drink: ʿAlī, may Allah be pleased with him, said: Two hollow organs bring ruin to the son of Adam: the stomach and the private parts. [Ibn Abi al-Dunya Encyclopedia 4/91].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: عن معاذ بن جبل رضى الله عنه قال: ثلاث من فعلهن فقد تعرض للمقت؛ الضحك من غير عجب، والنوم من غير سهر، والأكل من غير جوع. [الحلية (تهذيبه) 1 / 185].

English meaning

How the early Muslims approached food and drink: Muʿādh ibn Jabal, may Allah be pleased with him, said: Whoever does three things exposes himself to displeasure: laughing without something amusing, sleeping without having stayed awake, and eating without hunger. [Hilyah (abridged edition) 1 / 185].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: عن عبادة بن الصامت رضى الله عنه قال: إنما البطن هاتِ هاتِ، كفاكم ما سده عنكم. [موسوعة ابن أبي الدنيا 4/83].

English meaning

How the early Muslims approached food and drink: ʿUbādah ibn al-Ṣāmit, may Allah be pleased with him, said: The belly only says, 'Give me more, give me more.' Enough for you is what fills it sufficiently. [Ibn Abi al-Dunya Encyclopedia 4/83].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: عن ابن عمر رضى الله عنه قال: ما شبعت منذ أسلمت. [جامع العلوم والحكم/ 553].

English meaning

How the early Muslims approached food and drink: Ibn ʿUmar, may Allah be pleased with him, said: I have not eaten to fullness since I embraced Islam. [Jami al-Ulum wa-al-Hikam / 553].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: عن أبي جعفر رحمه الله قال: إذا امتلأ البطن طغى الجسد. [موسوعة ابن أبي الدنيا 4/83].

English meaning

How the early Muslims approached food and drink: Abū Jaʿfar, may Allah have mercy on him, said: When the stomach is full, the body grows unruly. [Ibn Abi al-Dunya Encyclopedia 4/83].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: عن عبد الواحد بن زياد، قال: سمعت مالكا رحمه الله، يقول لحوشب: يا أبا بشر، احفظ عني اثنتين: لا تبيتن وأنت شبعان، ودع الطعام وأنت تشتهيه. قال: فقال له حوشب: يا أبا يحيى، هذا وصف أطباء أهل الدنيا، قال: ومحمد بن واسع يسمع كلامهما، فقال محمد: نعم، ووصف طريق أهل الآخرة، فقال مالك: بخ بخ، دار الآخرة والدنيا. [موسوعة ابن أبي الدنيا 4/87].

English meaning

How the early Muslims approached food and drink: ʿAbd al-Wāḥid ibn Ziyād said: I heard Mālik, may Allah have mercy on him, say to Ḥawshab, 'Abū Bishr, remember two things from me: do not go to bed full, and leave food while you still desire it.' Ḥawshab replied, 'Abū Yaḥyā, that is the prescription of worldly physicians.' Muḥammad ibn Wāsiʿ, who was listening, said, 'Yes, and the prescription for the path of the Hereafter.' Mālik said, 'Excellent, excellent: both the Hereafter and this world.' [Ibn Abi al-Dunya Encyclopedia 4/87].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: دعا الحسن رحمه الله رجلا إلى طعامه فقال: قد أكلت، ولست أقدر أن أعود، قال: سبحان الله! أوَ يأكل المؤمن حتى لا يستطيع أن يعود؟. [موسوعة ابن أبي الدنيا 7/483].

English meaning

How the early Muslims approached food and drink: Al-Ḥasan, may Allah have mercy on him, invited a man to eat. The man said, 'I have already eaten and cannot eat again.' Al-Ḥasan said, 'Glory be to Allah! Does a believer eat until he cannot eat again?' [Ibn Abi al-Dunya Encyclopedia 7/483].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: قال الحسن رحمه الله: يا ابن آدم كل في ثلث بطنك، واشرب في ثلثه، ودع ثلث بطنك يتنفس ويتفكر. [جامع العلوم والحكم/ 553].

English meaning

How the early Muslims approached food and drink: Al-Ḥasan, may Allah have mercy on him, said: Son of Adam, eat to fill one third of your stomach, drink to fill another third, and leave the final third to breathe and reflect. [Jami al-Ulum wa-al-Hikam / 553].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: قال الحسن رحمه الله: كانت بلية أبيكم آدم - عليه السلام - أكلة، وهي بليتكم إلى يوم القيامة. [موسوعة ابن أبي الدنيا 4/95].

English meaning

How the early Muslims approached food and drink: Al-Ḥasan, may Allah have mercy on him, said: Your father Adam, peace be upon him, was tested by a single act of eating, and eating remains your test until the Day of Resurrection. [Ibn Abi al-Dunya Encyclopedia 4/95].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: قال أبو سليمان رحمه الله: إذا أردت حاجة من حوائج الدنيا والآخرة، فلا تأكل حتى تقضيها، فإن الأكل يغير العقل. [موسوعة ابن أبي الدنيا 4/94].

English meaning

How the early Muslims approached food and drink: Abū Sulaymān, may Allah have mercy on him, said: If you want to attend to a need of this world or the Hereafter, do not eat until you have met it, for eating changes the mind. [Ibn Abi al-Dunya Encyclopedia 4/94].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: قال يوسف بن أسباط رحمه الله: الجوع يرق القلب. [موسوعة ابن أبي الدنيا 4/95].

English meaning

How the early Muslims approached food and drink: Yūsuf ibn Asbāṭ, may Allah have mercy on him, said: Hunger softens the heart. [Ibn Abi al-Dunya Encyclopedia 4/95].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: عن السري بن ينعم رحمه الله، قال: كان يقال: ما تجوع عبد إلا أبدل الله مكان جوعه حكمة وورعا، وكان يقال: الجوع شعار الأنبياء والصالحين. [موسوعة ابن أبي الدنيا 4/95].

English meaning

How the early Muslims approached food and drink: Al-Sarrī ibn Yunʿim, may Allah have mercy on him, said: It used to be said that whenever a servant goes hungry, Allah replaces his hunger with wisdom and scrupulousness. It was also said that hunger is the distinguishing practice of prophets and righteous people. [Ibn Abi al-Dunya Encyclopedia 4/95].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: قال الأعمش رحمه الله لرجل: ترى هذا البطن؟ إن أهنته أكرمك، وإن أكرمته أهانك. [موسوعة ابن أبي الدنيا 4/95].

English meaning

How the early Muslims approached food and drink: Al-Aʿmash, may Allah have mercy on him, told a man: 'Do you see this belly? If you humble it, it honours you; if you honour it, it humiliates you.' [Ibn Abi al-Dunya Encyclopedia 4/95].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: عن الحسين بن عبد الرحمن رحمه الله، قال: كان يقال: كثرة الطعام تميت القلب، كما أن كثرة الماء تميت الزرع. [موسوعة ابن أبي الدنيا 4/96].

English meaning

How the early Muslims approached food and drink: Al-Ḥusayn ibn ʿAbd al-Raḥmān, may Allah have mercy on him, said: It used to be said that too much food kills the heart just as too much water kills a crop. [Ibn Abi al-Dunya Encyclopedia 4/96].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: عن الحسين بن عبد الرحمن رحمه الله: كان يقال: لا تسكن الحكمة معدة ملأى. [موسوعة ابن أبي الدنيا 4/96].

English meaning

How the early Muslims approached food and drink: Al-Ḥusayn ibn ʿAbd al-Raḥmān, may Allah have mercy on him, said: It used to be said that wisdom does not dwell in a full stomach. [Ibn Abi al-Dunya Encyclopedia 4/96].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: قال عبد الرحمن بن زيد رحمه الله: أول ما يعمل فيه العبد المؤمن بطنه، فإن استقام له بطنه استقام له دينه، وأن لم يستقم له بطنه لم يستقم له دينه. [موسوعة ابن أبي الدنيا 4/96].

English meaning

How the early Muslims approached food and drink: ʿAbd al-Raḥmān ibn Zayd, may Allah have mercy on him, said: The first part of himself a believing servant must attend to is his stomach. If he sets his stomach right, his religion is set right; if he does not, his religion is not set right. [Ibn Abi al-Dunya Encyclopedia 4/96].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: عن وهيب بن الورد رحمه الله، قال: لقي عالم عالما هو فوقه في العلم، فقال: رحمك الله أخبرني عن هذا الطعام الذي نصيبه لا إسراف فيه ما هو؟ قال: ما سد الجوع، ودون الشبع. [موسوعة ابن أبي الدنيا 4/115].

English meaning

How the early Muslims approached food and drink: Wuhayb ibn al-Ward, may Allah have mercy on him, said: A scholar met another more learned than himself and asked, 'May Allah have mercy on you. Tell me: how much of the food we take counts as free from excess?' The other replied, 'Enough to end hunger, but less than what brings complete fullness.' [Ibn Abi al-Dunya Encyclopedia 4/115].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: عن صفوان بن سليم رحمه الله، قال: ليأتين على الناس زمان، تكون همة أحدهم فيه بطنه، ودينه هواه. [موسوعة ابن أبي الدنيا 4/116].

English meaning

How the early Muslims approached food and drink: Ṣafwān ibn Sulaym, may Allah have mercy on him, said: A time will come when a person's chief concern is his belly and his religion is whatever he desires. [Ibn Abi al-Dunya Encyclopedia 4/116].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: عن ثابت البناني رحمه الله، قال: بلغني أن إبليس ظهر ليحيى بن زكريا - عليه السلام - فرأى عليه معاليق من كل شيء. فقال يحيى - عليه السلام -: يا إبليس ما هذه المعاليق التي أرى عليك؟ قال: هذه الشهوات التي أصيب بهن ابن آدم، قال: فهل لي فيها من شيء. قال: ربما شبعت فثقلناك عن الصلاة وعن الذكر، قال: هل غير ذلك؟ قال: لا! قال: لله عليّ أن لا أملأ بطني من طعام أبدًا. قال إبليس: ولله عليّ أن لا أنصح مسلمًا أبدًا. [الحلية (تهذيبه) 1 / 406].

English meaning

How the early Muslims approached food and drink: Thābit al-Bunānī, may Allah have mercy on him, said: I

was told that Iblīs appeared to John son of Zechariah, peace be upon him, with many things hanging from him. John, peace be upon him, asked, 'Iblīs, what are these things?' He replied, 'They are the desires through which I catch the children of Adam.' John asked, 'Do you have any hold over me through them?' Iblīs said, 'Sometimes you eat your fill, and we make you too heavy to pray and remember Allah.' John asked, 'Anything else?' Iblīs said no. John said, 'I pledge to Allah never again to fill my stomach with food.' Iblīs replied, 'And I pledge to Allah never again to give sincere advice to a Muslim.' [Hilyah (abridged edition) 1 / 406].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: قال أبو سليمان الداراني رحمه الله: لكل شيءٍ صَدَأٌ، وصَدَأُ القلبِ الشِّبَعُ. [السير (تهذيبه) 2/865].

English meaning

How the early Muslims approached food and drink: Abū Sulaymān al-Dārānī, may Allah have mercy on him, said: Everything has its rust, and the rust of the heart is eating to fullness. [Siyar (abridged edition) 2/865].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

حال السلف مع الطعام والشراب: قال سهل بن عبد الله رحمه الله: البطنة أصل الغفلة. [الحلية (تهذيبه) 3 / 334].

English meaning

How the early Muslims approached food and drink: Sahl ibn ʿAbd Allāh, may Allah have mercy on him, said: Eating to fullness is the root of heedlessness. [Hilyah (abridged edition) 3 / 334].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

أكلُ الحلال، والحذر من أكل الحرام: قال إبراهيم بن أدهم رحمه الله: أطب مطعمك ولا عليك أن لا تقوم بالليل وتصوم بالنهار. [الحلية (تهذيبه) 2 / 489].

English meaning

Eating what is lawful and avoiding what is unlawful: Ibrāhīm ibn Adham, may Allah have mercy on him, said: Make sure your food is wholesome and lawful. Then it need not trouble you if you do not stand in prayer at night or fast by day. [Hilyah (abridged edition) 2 / 489].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

أكلُ الحلال والحذر من أكل الحرام: قال القاسم بن البدري رحمه الله: إذا أراد الله - عزَّ وجلَّ - هلكة قرية: أظهر فيها الربا. [موسوعة ابن أبي الدنيا 4/521].

English meaning

Eating what is lawful and avoiding what is unlawful: Al-Qāsim ibn al-Badrī, may Allah have mercy on him, said: When Allah, mighty and majestic, intends a town's destruction, He makes usury widespread in it. [Ibn Abi al-Dunya Encyclopedia 4/521].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

ترك التكلف والمباهاة في إكرام الناس: دعا رجل عليّ بن أبي طالب رضى الله عنه إلى طعام، فقال: نأتيك على ألاّ تتكلّف ما ليس عندك، ولا تدّخر عنا ما عندك. [عيون الأخبار 3/231].

English meaning

Avoiding elaborate displays when hosting people: A man invited ʿAlī ibn Abī Ṭālib, may Allah be pleased with him, to a meal. ʿAlī said, 'We will come on the condition that you do not go to trouble to provide what you do not have, and that you do not withhold from us what you do have.' [Uyun al-Akhbar 3/231].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

عن داود قال: قلت للحسن رحمه الله: إنك تُنفِق من هذه الأطعمة وتُكثر. قال: ليس في الطعام سَرَفٌ. [عيون الأخبار 3/233].

English meaning

Dāwūd said: I told al-Ḥasan, may Allah have mercy on him,, 'You spend much on these foods and provide a great deal.' He replied, 'There is no wastefulness in food.' [Uyun al-Akhbar 3/233].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

التوكل والاعتماد على الله: عن سعيد بن جُبير رحمه الله، قال: التوكُّل على الله جِماعُ الإيمان، وكان يدعو: اللهم إني أسألك صدقَ التوكُّل عليك، وحُسنَ الظنِّ بك. [السير (تهذيبه) 2/505].

English meaning

Reliance and trust in Allah: Saʿīd ibn Jubayr, may Allah have mercy on him, said: Reliance on Allah is the sum of faith. He used to pray, 'O Allah, I ask You for true reliance upon You and a good opinion of You.' [Siyar (abridged edition) 2/505].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

التوكل والاعتماد على الله: قال محمد بن أبي عمران: سمعت حاتمًا رحمه الله الأصم، وسأله رجل على ما بنيت أمرك هذا في التوكل على الله؟ قال: على خِصَال أربع: علمت أن رزقي لا يأكله غيري فاطمأنَّت به نفسي، وعلمت أن عملي لا يعمله غَيْرِي، فأنا مشغول به، وعلمت أن الموت يأتيني بغتة، فأنا أُبادره، وعلمت أني لا أخلو من عين الله حيث كنتُ، فأنا مُستَحْيٍ منه. [صفة الصفوة 4/391].

English meaning

Reliance and trust in Allah: Muḥammad ibn Abī ʿImrān said: I heard a man ask Ḥātim al-Aṣamm, may Allah have mercy on him,, 'On what did you build this way of yours in relying on Allah?' He said, 'On four qualities: I learned that no one else will consume the provision allotted to me, so my soul was at peace about it. I learned that no one else will do my deeds, so I occupy myself with them. I learned that death comes to me suddenly, so I hasten to prepare for it. And I learned that wherever I am I am never out of Allah's sight, so I feel shy before Him.' [Sifat al-Safwah 4/391].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

التوكل والاعتماد على الله: قال مسلم بن يسار رحمه الله: اعمل عمل رجل لا ينجيه إلا عمله، وتوكل توكل رجل لا يصيبه إلا ما كتبه الله - عزَّ وجلَّ - له. [الحلية (تهذيبه) 1 / 394].

English meaning

Reliance and trust in Allah: Muslim ibn Yasār, may Allah have mercy on him, said: Do deeds as someone who can be saved only by his deeds, and rely on Allah as someone who can be touched only by what Allah, mighty and majestic, has written for him. [Hilyah (abridged edition) 1 / 394].

Source: Source details are not recorded on the original card.

التوكل والاعتماد على الله: قال مكحول رحمه الله: الجنين في بطن أمّه لا يطلُب ولا يحزَن ولا يغتمّ، فيأتيه الله برزقه من قِبَل سُرّته، وغذاؤه في بطن أمه من دم حيضها، فمن ثَمّ لا تَحيض الحامل، فإذا سقط استهَلّ استهلالة إنكارًا لمكانه، وقُطِعت سُرّته وحَوّل الله رزقه إلى ثدي أمّه ثم حوله إلى الشيء يُصْنع له ويَتناوله بكفّه، حتى إذا اشتدّ وعقل قال: أين لي بالرزق! يا ويحك! أنت في بطن أمك وفي حِجْرها تُرْزَق حتى إذا عَقَلتَ وشَبَبت قلتَ: هو الموت أو القتل وأين لي بالرزق! ثم قرأ: " يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَى وَمَا تَغِيضُ الأَرْحَامُ وَمَا تَزْدَادُ " [الرعد: 8]. [عيون الأخبار 2 / 730].

English meaning

Reliance and trust in Allah: Makḥūl, may Allah have mercy on him, said: A baby in its mother's womb neither seeks nor grieves nor worries, yet Allah brings its provision through the umbilical cord. Its food in the womb comes from its mother’s menstrual blood; that is why a pregnant woman does not menstruate. When the baby is born, it cries in protest at its new place. Its cord is cut and Allah transfers its provision to its mother's breast. Then He transfers it to food prepared for it and taken in its own hand. When it grows strong and gains understanding, it says, 'Where will my provision come from?' Woe to you! You were provided for in your mother's womb and in her arms, yet when you grow up you say, 'Will I die or be killed? Where will my provision come from?' He then recited, 'He knows what every female carries and what the wombs diminish and increase' [Qur'an 13:8]. [Uyun al-Akhbar 2 / 730].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

التوكل والاعتماد على الله: عن أبي حازم رحمه الله أنهم أتوه فقالوا له: يا أبا حازم أما ترى قد غلا السعر؟ فقال: وما يغمكم من ذلك، إن الذي يرزقنا في الرخص، هو الذي يرزقنا في الغلاء. [الحلية (تهذيبه) 1 / 526].

English meaning

Reliance and trust in Allah: People came to Abū Ḥāzim, may Allah have mercy on him, and said, 'Abū Ḥāzim, do you not see how prices have risen?' He replied, 'Why should that distress you? The One who provides for us when prices are low is the One who provides for us when they are high.' [Hilyah (abridged edition) 1 / 526].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

التوكل والاعتماد على الله: سئل الحسن رحمه الله عن التوكل فقال: الرضا عن الله. [موسوعة ابن أبي الدنيا 1/144].

English meaning

Reliance and trust in Allah: Al-Ḥasan, may Allah have mercy on him, was asked about reliance on Allah. He replied: Being pleased with Allah. [Ibn Abi al-Dunya Encyclopedia 1/144].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

التوكل والاعتماد على الله: سئل عبد الله بن داود رحمه الله عن التوكل؟ فقال: أرى التوكل حسن الظن. [موسوعة ابن أبي الدنيا 1/151].

English meaning

Reliance and trust in Allah: ʿAbd Allāh ibn Dāwūd, may Allah have mercy on him, was asked about reliance on Allah. He replied: I consider it to be thinking well of Him. [Ibn Abi al-Dunya Encyclopedia 1/151].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

التوكل والاعتماد على الله: قال بعض الحكماء: التوكل على ثلاث درجات، أولاها: ترك الشكاية، والثانية: الرضى، والثالثة: المحبة، فترك الشكاية درجة الصبر، والرضى سكون القلب بما قسم الله له، وهي أرفع من الأولى، والمحبة أن يكون حبه لما يصنع الله به، فالأولى للزاهدين، والثانية للصادقين، والثالثة للمرسلين. [موسوعة ابن أبي الدنيا 1/161].

English meaning

Reliance and trust in Allah: One of the wise said: Reliance on Allah has three levels. The first is leaving complaint, the second acceptance, and the third love. Leaving complaint is the level of patience. Acceptance is the heart's being at rest with what Allah has allotted, and it is higher than the first. Love is to love what Allah does with a person. The first is for the ascetics, the second for the truthful, and the third for the messengers. [Ibn Abi al-Dunya Encyclopedia 1/161].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

التوكل والاعتماد على الله: عن الشعبي قال: تجالس شتير، ومسروق رحمهما الله، فقال شتير: عبد الله بن مسعود رضى الله عنه يقول: إن أشد آية في القرآن تفويضًا " وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ " [الطلاق: 3] فقال مسروق: صدقت. [موسوعة ابن أبي الدنيا 1/162].

English meaning

Reliance and trust in Allah: Al-Shaʿbī related: Shutayr and Masrūq, may Allah have mercy on them both, sat together. Shutayr said, ''Abd Allāh ibn Masʿūd, may Allah be pleased with him, says that the verse in the Qur'an calling most strongly for surrendering one's affairs is: “Whoever relies on Allah, He is sufficient for him”' [Qur'an 65:3]. Masrūq replied, 'You have spoken the truth.' [Ibn Abi al-Dunya Encyclopedia 1/162].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

التوكل والاعتماد على الله: جاء رجل إلى الربيع بن عبد الرحمن رحمه الله يسأله أن يكلم الأمير في حاجة، فبكى الربيع ثم قال: أي أخي، أقصد الله في أمرك تجده سريعًا قريبًا، فإني ما ظاهرت أحدًا في أمر أريده إلا الله - عزَّ وجلَّ - فأجده كريمًا قريبًا لمن قصده وأراده وتوكل عليه. [موسوعة ابن أبي الدنيا 1/165].

English meaning

Reliance and trust in Allah: A man came to al-Rabīʿ ibn ʿAbd al-Raḥmān, may Allah have mercy on him, asking him to speak to the governor on his behalf about a need. Al-Rabīʿ wept and said, 'Brother, turn directly to Allah in your affair and you will find Him quick to respond and near. I have never enlisted anyone but Allah, mighty and majestic, in a matter I wanted; I have found Him generous and near to whoever seeks Him, wants Him and relies on Him.' [Ibn Abi al-Dunya Encyclopedia 1/165].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

التوكل والاعتماد على الله: قال أبو حازم رحمه الله: كيف أخاف الفقر ولمولاي ما في السموات وما في الأرض وما فيهما وما تحت الثرى. [موسوعة ابن أبي الدنيا 2/269].

English meaning

Reliance and trust in Allah: Abū Ḥāzim, may Allah have mercy on him, said: How could I fear poverty when my Master owns all that is in the heavens, all that is on the earth, all that is within them and all that lies beneath the soil? [Ibn Abi al-Dunya Encyclopedia 2/269].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 18

التوكل والاعتماد على الله: قال المروزي: قيل لأبي عبد الله رحمه الله: أيّ شيء صدق التوكل على الله؟ قال: أن يتوكل على الله ولا يكون في قلبه أحد من الآدميين يطمع أن يجيبه بشيء، فإذا كان كذلك كان الله يرزقه وكان متوكلاً. [جامع العلوم والحكم / 570].

English meaning

Reliance and trust in Allah: Al-Marwazī related that Abū ʿAbd Allāh, may Allah have mercy on him, was asked, 'What is sincere reliance on Allah?' He said, 'It is to rely on Allah without hoping in one's heart that any person will grant one anything. When one is like that, Allah provides for him and he is truly reliant on Him.' [Jami al-Ulum wa-al-Hikam / 570].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

اليقين بالله: قال ابن مسعود رضى الله عنه: اليقين أن لا ترضي الناس بسخط الله، ولا تحمد أحدًا على رزق الله، ولا تلم أحدًا على ما لم يؤتك الله - عزَّ وجلَّ - فإن الرزق لا يسوقه حرص حريص، ولا يرده كراهية كاره، فإن الله تبارك وتعالى بقسطه وعلمه وحلمه جعل الروح والفرح في اليقين والرضى، وجعل الهم والحزن في الشك والسخط. [موسوعة ابن أبي الدنيا 1 / 35].

English meaning

Certainty in Allah: Ibn Mas‘ud (may Allah be pleased with him) said: Certainty is that you do not please people by angering Allah, praise anyone for provision that comes from Allah, or blame anyone for what Allah Almighty has not given you. The eagerness of the eager cannot bring provision, nor can the dislike of someone who dislikes it turn it away. In His justice, knowledge and forbearance, Allah Most Blessed and Exalted has placed comfort and joy in certainty and contentment, and worry and sorrow in doubt and discontent. [Ibn Abi al-Dunya Encyclopedia 1 / 35].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

اليقين بالله: عن خالد بن معدان رحمه الله قال: تعلموا اليقين كما تعلموا القرآن، حتى تعرفوه فإني أتعلمه. [موسوعة ابن أبي الدنيا 1/22].

English meaning

Certainty in Allah: Khalid ibn Ma‘dan (may Allah have mercy on him) said: Learn certainty as you learn the Quran until you come to know it, for I am learning it. [Ibn Abi al-Dunya Encyclopedia 1/22].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

اليقين بالله: عن الحسن رحمه الله قال: قال لقمان - عليه السلام - لابنه: يا بني العمل لا يستطاع إلا باليقين، ومن يضعف يقينه يضعف عمله. [موسوعة ابن أبي الدنيا 1/34].

English meaning

Certainty in Allah: Al-Hasan (may Allah have mercy on him) related that Luqman (peace be upon him) said to his son: My son, deeds can only be accomplished with certainty; when a person's certainty weakens, his deeds weaken. [Ibn Abi al-Dunya Encyclopedia 1/34].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

اليقين بالله: قال الحسن رحمه الله: يا أبن آدم، إن من ضعف يقينك: أن تكون بما في يدك أوثق منك بما في يد الله - عزَّ وجلَّ. [موسوعة ابن أبي الدنيا 1/36].

English meaning

Certainty in Allah: Al-Hasan (may Allah have mercy on him) said: Son of Adam, a sign of weak certainty is that you trust what is in your own hand more than what is with Allah Almighty. [Ibn Abi al-Dunya Encyclopedia 1/36].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

اليقين بالله: عن الحسن رحمه الله قال: ما أيقن عبد بالجنة والنار حق يقينهما إلا خشع ووجل، وذل واستقام، واقتصد حتى يأتيه الموت. [موسوعة ابن أبي الدنيا 1/27].

English meaning

Certainty in Allah: Al-Hasan (may Allah have mercy on him) said: No servant becomes truly certain of Paradise and Hell except that he grows humble, fearful and submissive, remains upright and moderate, until death comes to him. [Ibn Abi al-Dunya Encyclopedia 1/27].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

اليقين بالله: عن عامر رحمه الله، قال: الشكر نصف الإيمان، والصبر نصف الإيمان، واليقين الإيمان كله. [موسوعة ابن أبي الدنيا 1/484].

English meaning

Certainty in Allah: ‘Amir (may Allah have mercy on him) said: Gratitude is half of faith; patience is half of faith; and certainty is faith in its entirety. [Ibn Abi al-Dunya Encyclopedia 1/484].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

محبة الناس بعضهم لبعض: قال يحيى بن معاذ رحمه الله: حقيقة المحبة أنها لا تزيد بالبرّ ولا تنقص بالجَفاءِ. [صفة الصفوة 4/341].

English meaning

People's love for one another: Yahya ibn Mu‘adh (may Allah have mercy on him) said: True love neither increases through kindness nor diminishes through coldness. [Sifat al-Safwah 4/341].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

محبة العبد لله ومحبة الله للعبد وأسباب ذلك:

عن عامر بن عبد قيس رحمه الله قال: أحببت الله - عزَّ وجلَّ - حبًا سهل عليَّ كل مصيبة، ورضاني في كل قضية، فما أبالي مع حبي إياه، ما أصبحت عليه. [الحلية (تهذيبه) 1 / 302].

English meaning

The servant's love for Allah, Allah's love for the servant, and their causes: ‘Amir ibn ‘Abd Qays (may Allah have mercy on him) said: I loved Allah Almighty with a love that made every calamity easy for me and made me content with every decree. So, while I love Him, I do not mind what state I wake up in. [Hilyah (abridged edition) 1 / 302].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

محبة العبد لله ومحبة الله للعبد وأسباب ذلك: قال مطرف بن عبد الله بن الشخير رحمه الله: إن أحب عباد الله إلى الله الشكور الصابر الذي إذا ابتلي صبر وإذا أعطي شكر. [الزهد للإمام أحمد / 413].

English meaning

The servant's love for Allah, Allah's love for the servant, and their causes: Mutarrif ibn ‘Abd Allah ibn al-Shikhkhir (may Allah have mercy on him) said: The servant most beloved to Allah is the grateful, patient one who is patient when afflicted and gives thanks when given. [al-Zuhd, Imam Ahmad / 413].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

محبة العبد لله ومحبة الله للعبد وأسباب ذلك: عن عبيد بن عمير رحمه الله قال: إن الدنيا هينة على الله تعالى أن يعطيها من يحب ومن لا يحب، ولا يعطي الإيمان إلا من يحب. [الحلية (تهذيبه) 2 / 8].

English meaning

The servant's love for Allah, Allah's love for the servant, and their causes: ‘Ubayd ibn ‘Umayr (may Allah have mercy on him) said: This world is so insignificant to Allah Most High that He gives it to those He loves and those He does not love; He grants faith only to those He loves. [Hilyah (abridged edition) 2 / 8].

Source: Source details are not recorded on the original card.

محبة العبد لله ومحبة الله للعبد وأسباب ذلك:

وقال أحمد بن أبي الحواريّ: سمعت أبا سليمان الداراني رحمه الله يقول: وقد دخلت عليه يبكي، فقلت له: ما يُبكيك؟ فقال لي: يا أحمد ولمَ لا أبكي؟ وإذا جنّ الليل ونامت العيون، وخلا كلّ حبيب بحبيبه، وافترش أهل المحبّة أقدامهم، وجرت دموعهم على خدودهم، وقَطَرت في مَحَاريبهم، أشرف الجليل سبحانه، فنادى جبريل - عليه السلام -: بعيني من تَلَذَّذَ بكلامي، فلمَ لا ينادِي فيهم: ما هذا البكاءُ؟ هل رأيتم حبيبًا يُعذِّب أحبابه؟ أم كيف يجمُلُ بي أن أُعذِّب قومًا إذا جنَّهم الليل تَمَلَّقوني؟ فبي حلفتُ إذا وردوا عليَّ القيامة لأكْشِفَنَّ لهم عن

وجهي الكريم حتى ينظروا إليَّ وأنظر إليهم. [صفة الصفوة 4/442].

English meaning

The servant's love for Allah, Allah's love for the servant, and their causes: Ahmad ibn Abi al-Hawari said: I heard Abu Sulayman al-Darani (may Allah have mercy on him) speak when I entered upon him and found him weeping. I asked, ‘Why are you weeping?’ He replied, ‘Ahmad, why should I not weep? When night falls, eyes sleep, each lover is alone with the beloved, and the people of love stand on their feet, their tears run down their cheeks and fall in their prayer niches, the Majestic One, glory be to Him, looks upon them and calls to Gabriel (peace be upon him): “Before My eyes are those who delight in My words.” Why does he not call out among them: “Why this weeping? Have you ever seen a beloved torment those who love him? How would it be fitting for Me to torment people who, when night covers them, entreat Me? By Myself I swear: when they come before Me on the Day of Resurrection, I shall reveal My noble face to them so that they look at Me and I look at them.”’ [Sifat al-Safwah 4/442].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

محبة العبد لله ومحبة الله للعبد وأسباب ذلك: عن أبي يزيد البسْطامي رحمه الله قال: هذا فرحي بك وأنا أخافك، فكيف فرحي بك إذا أمِنتُكَ؟ ليس العَجَبُ من حبي لك، وأنا عبدٌ فقير، إنما العَجَبُ من حُبّك لي، وأنت مِلكٌ قدير. [السير(تهذيبه)].

English meaning

The servant's love for Allah, Allah's love for the servant, and their causes: Abu Yazid al-Bistami (may Allah have mercy on him) said: This is my joy in You while I fear You; how great, then, would my joy in You be if I felt secure with You? What is astonishing is not my love for You, for I am a poor servant; what is astonishing is Your love for me, while You are an all-powerful Sovereign. [Siyar(abridged edition)].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

محبة العبد لله ومحبة الله للعبد وأسباب ذلك: عن القاسم الجوعي رحمه الله أنه قال: شبع الأولياء بالمحبة عن الجوع ففقدوا لذاذة الطعام والشراب والشهوات، لأنهم تلذذوا بلذة ليس فوقها لذة، فقطعتهم عن كل لذة. [المنتظم 11 / 302].

English meaning

The servant's love for Allah, Allah's love for the servant, and their causes: Al-Qasim al-Ju‘i (may Allah have mercy on him) said: Love satisfied the friends of Allah despite their hunger, and they lost the pleasures of food, drink and desires, because they delighted in a pleasure beyond which there is none; it drew them away from every other pleasure. [al-Muntazam 11 / 302].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

محبة العبد لله ومحبة الله للعبد وأسباب ذلك:

عن عبد الواحد بن زيد رحمه الله قال: خرجت إلى ناحية الخريبة فإذا أسود مجذوم قد تقطعت كل جارحة له بالجذام وعمي، وأقعد وإذا هو يزحف، وإذا صبيان يرمونه بالحجارة حتى دموا وجهه، فرأيته يحرك شفتيه فدنوت منه لأسمع ما يقول، فإذا هو يقول: يا سيدي إنك لتعلم إنك لو قرضت لحمي بالمقاريض، ونشرت عظامي بالمناشير، ما ازددت لك إلا حبًا، فاصنع بي ما شئت. [موسوعة ابن أبي الدنيا 2/424].

English meaning

The servant's love for Allah, Allah's love for the servant, and their causes: ‘Abd al-Wahid ibn Zayd

(may Allah have mercy on him) said: I went toward al-Khuraybah and saw a black man afflicted with leprosy. The disease had destroyed each of his limbs; he was blind and unable to walk, and was crawling. Children threw stones at him until his face bled. I saw his lips move and approached to hear him. He was saying, ‘My Master, You know that even if You cut my flesh with shears and sawed my bones apart, my love for You would only increase. Do with me whatever You will.’ [Ibn Abi al-Dunya Encyclopedia 2/424].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال عمر بن الخطاب رضى الله عنه: رَحِمَ الله امرَأً أمسكَ فضلَ القول وقدّمَ فضلَ العمل. [عيون الأخبار 1 / 380].

English meaning

Guarding the tongue against excessive speech: ‘Umar ibn al-Khattab (may Allah be pleased with him) said: May Allah have mercy on a person who holds back unnecessary words and offers extra good deeds. [Uyun al-Akhbar 1 / 380].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال عبد الله بن مسعود رضى الله عنه: " والله الذي لا إله إلا هو ما على وجه الأرض شيء أحوج إلى طول سجن من لسان ". [أخرجه الطبراني:8744]، [موسوعة ابن أبي الدنيا 7/38].

English meaning

Guarding the tongue against excessive speech: ‘Abd Allah ibn Mas‘ud (may Allah be pleased with him) said: By Allah, besides whom there is no god, nothing on the face of the earth needs to be imprisoned for a long time more than the tongue. [Ibn Abi al-Dunya Encyclopedia 7/38]. [Reported by al-Tabarani: 8744].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن أبي هريرة رضى الله عنه أنه كان يقول: من لم ير أن كلامه من عمله، وأن خلقه من دينه: هلك وهو لا يشعر. [موسوعة ابن أبي الدنيا 7/38].

English meaning

Guarding the tongue against excessive speech: Abu Hurayrah (may Allah be pleased with him) used to say: Whoever does not regard his speech as part of his deeds and his character as part of his religion perishes without realizing it. [Ibn Abi al-Dunya Encyclopedia 7/38].

Source: Source details are not recorded on the original card.

حفظ اللسان من كثرة الكلام: عن ميمون بن مهران قال: جاء رجل إلى سلمان الفارسي رضى الله عنه فقال: أوصني قال: لا تكلّم. قال: لا يستطيع من عاش في الناس أن لا يتكلم. قال: فإن تكلمت، فتكلم بحق أو اسكت قال: زدني. قال: لا تغضب قال: إنه ليغشاني مالا أملكه. قال: فإن غضبت فأمسك لسانك، ويدك. قال زدني: قال: لا تلابس الناس. قال: لا يستطع من عاش في الناس أن لا يلابسهم. قال: فإن لابستهم، فاصدق الحديث وأدّ الأمانة. [صفة الصفوة 1/259].

English meaning

Guarding the tongue against excessive speech: Maymun ibn Mihran related that a man came to

Salman al-Farisi (may Allah be pleased with him) and asked, ‘Advise me.’ He said, ‘Do not speak.’ The man replied, ‘Someone who lives among people cannot avoid speaking.’ Salman said, ‘Then, when you speak, speak the truth or remain silent.’ The man said, ‘Tell me more.’ Salman said, ‘Do not become angry.’ He replied, ‘Something I cannot control sometimes overcomes me.’ Salman said, ‘Then if you become angry, restrain your tongue and your hand.’ The man said, ‘Tell me more.’ Salman said, ‘Do not mix with people.’ He replied, ‘Someone who lives among people cannot avoid dealing with them.’ Salman said, ‘Then if you deal with them, speak truthfully and fulfill trusts.’ [Sifat al-Safwah 1/259].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال أبو الدرداء رضى الله عنه: أَنْصِفْ أُذُنَيْكَ مِن فِيكَ، فإنّما جُعُلَ لك أُذُنَانِ اثنتان وفَمٌ واحدٌ، لتَسْمَعَ أكثرَ ممّا تقول. [عيون الأخبار 2 / 573].

English meaning

Guarding the tongue against excessive speech: Abu al-Darda (may Allah be pleased with him) said: Be fair to your ears in relation to your mouth: you were given two ears and one mouth so that you would listen more than you speak. [Uyun al-Akhbar 2 / 573].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال علي بن أبي طالب رضى الله عنه: اللسان قوام البدن فإذا استقام اللسان استقامت الجوارح وإذا اضطرب اللسان لم يقم له جارحة. [موسوعة ابن أبي الدنيا 7/63].

English meaning

Guarding the tongue against excessive speech: ‘Ali ibn Abi Talib (may Allah be pleased with him) said: The tongue governs the body. If the tongue is upright, the limbs are upright; if the tongue is unruly, no limb will remain upright. [Ibn Abi al-Dunya Encyclopedia 7/63].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال ابن عباس - رضي الله عنهما - وهو في الطواف: يا لسان قل فاغنم أو اسكت واسلم قبل أن تندم. [موسوعة ابن أبي الدنيا 5/224].

English meaning

Guarding the tongue against excessive speech: Ibn ‘Abbas (may Allah be pleased with them both) said while circumambulating the Kaaba: Tongue, speak and gain, or be silent and remain safe, before you regret it. [Ibn Abi al-Dunya Encyclopedia 5/224].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال الأحنف بن قيس رحمه الله: حَتْفُ الرجلِ مخبوءٌ تحت لسانه. [عيون الأخبار 1 / 381].

English meaning

Guarding the tongue against excessive speech: Al-Ahnaf ibn Qays (may Allah have mercy on him) said: A man's ruin is hidden beneath his tongue. [Uyun al-Akhbar 1 / 381].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن مطرف بن الشخير رحمه الله قال: من صفا عمله صفا لسانه، ومن خلط خلط له. [موسوعة ابن أبي الدنيا 5/224].

English meaning

Guarding the tongue against excessive speech: Mutarrif ibn al-Shikhkhir (may Allah have mercy on him) said: Whoever's deeds are pure has a pure tongue; whoever mixes things will have things mixed for him. [Ibn Abi al-Dunya Encyclopedia 5/224].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام:قال وهيب بن الورد رحمه الله: أجمعت الأطباء أن رأس الطب الحِمْية، وأجمعت الحكماء أن رأس الحكمة الصمت. [موسوعة ابن أبي الدنيا 7/336].

English meaning

Guarding the tongue against excessive speech: Wuhayb ibn al-Ward (may Allah have mercy on him) said: Physicians agree that the foundation of medicine is restraint in diet, and the wise agree that the foundation of wisdom is silence. [Ibn Abi al-Dunya Encyclopedia 7/336].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن الحسن البصري رحمه الله قال: كانوا يقولون: لسان الحكيم وراء قلبه فإذا أراد أن يقول رجع إلى قلبه، فإن كان له قال، وإن كان عليه أمسك، وأن الجاهل قلبه في طرف لسانه لا يرجع إلى قلبه، ما جرى على لسانه تكلم به، قال أبو الأشهب رحمه الله: كانوا يقولون: ما عقل دينه من لم يحفظ لسانه. [الزهد للإمام أحمد / 461].

English meaning

Guarding the tongue against excessive speech: Al-Hasan al-Basri (may Allah have mercy on him) said: They used to say: The wise person's tongue is behind his heart. When he wants to speak, he consults his heart; if the words benefit him, he speaks, and if they count against him, he refrains. The ignorant person's heart is at the tip of his tongue: he does not consult his heart, but says whatever reaches his tongue. Abu al-Ashhab (may Allah have mercy on him) said: They used to say that a person who does not guard his tongue has not understood his religion. [al-Zuhd, Imam Ahmad / 461].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن عياض الفهري رحمه الله قال: إن الرجل ليطغى في كلامه كما يطغى في ماله. [موسوعة ابن أبي الدنيا 5/222].

English meaning

Guarding the tongue against excessive speech: ‘Iyad al-Fihri (may Allah have mercy on him) said: A man can transgress through his speech just as he can transgress through his wealth. [Ibn Abi al-Dunya Encyclopedia 5/222].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن عبد الرحمن بن شريح رحمه الله قال: لو أن عبدا اختار لنفسه ما اختار شيئا أفضل من الصمت. [موسوعة ابن أبي الدنيا 5/222].

English meaning

Guarding the tongue against excessive speech: ‘Abd al-Rahman ibn Shurayh (may Allah have mercy on him) said: If a servant could choose for himself, he would choose nothing better than silence. [Ibn Abi al-Dunya Encyclopedia 5/222].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن يحيى بن أبي كثير رحمه الله قال: خصلتان إذا رأيتهما في الرجل فاعلم أن ما وراءهما خير منهما: إذا كان حابسا للسانه، يحافظ على صلاته. [موسوعة ابن أبي الدنيا 5/222].

English meaning

Guarding the tongue against excessive speech: Yahya ibn Abi Kathir (may Allah have mercy on him) said: If you see two qualities in a man, know that what lies beyond them is even better: he restrains his tongue and carefully maintains his prayer. [Ibn Abi al-Dunya Encyclopedia 5/222].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن إبراهيم رحمه الله قال: هلك الناس في خلتين: فضول المال، وفضول الكلام. [موسوعة ابن أبي الدنيا 7/357].

English meaning

Guarding the tongue against excessive speech: Ibrahim (may Allah have mercy on him) said: People have been ruined by two excesses: excess wealth and excess speech. [Ibn Abi al-Dunya Encyclopedia 7/357].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن أبي خلدة رحمه الله قال: أدركت الناس وهم يعملون ولا يقولون، وهم اليوم يقولون ولا يعملون. [موسوعة ابن أبي الدنيا 7/357].

English meaning

Guarding the tongue against excessive speech: Abu Khaldah (may Allah have mercy on him) said: I knew people who acted and did not speak; today they speak and do not act. [Ibn Abi al-Dunya Encyclopedia 7/357].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال الأوزاعي رحمه الله: إنَّ المؤمن يقولُ قليلاً، ويعملُ كثيرًا، وإنَّ المنافقَ يتكلَّمُ كثيرًا، ويعملُ قليلاً. [السير (تهذيبه) 2/684].

English meaning

Guarding the tongue against excessive speech: Al-Awzaʻi (may Allah have mercy on him) said: The believer speaks little and does much, while the hypocrite speaks much and does little. [Siyar (abridged edition) 2/684].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن الحسن رحمه الله قال: ما عقل دينه من لم يحفظ لسانه. [موسوعة ابن أبي الدنيا 7/51].

English meaning

Guarding the tongue against excessive speech: Al-Hasan (may Allah have mercy on him) said: Whoever does not guard his tongue has not understood his religion. [Ibn Abi al-Dunya Encyclopedia 7/51].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام:عن الحسن رحمه الله قال: اللسان أمير البدن فإذا جنى على الأعضاء بشيء جنت وإن عفَّ عفَّت. [موسوعة ابن أبي الدنيا 7/63].

English meaning

Guarding the tongue against excessive speech: Al-Hasan (may Allah have mercy on him) said: The tongue is the body's commander. If it commits an offense against the limbs, they too commit offenses; and if it refrains, they refrain. [Ibn Abi al-Dunya Encyclopedia 7/63].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن الحسن رحمه الله قال: من كثر ماله كثرت ذنوبه، ومن كثر كلامه كثر كذبه، ومن ساء خُلقه عذَّب نفسه. [موسوعة ابن أبي الدنيا 7/77].

English meaning

Guarding the tongue against excessive speech: Al-Hasan (may Allah have mercy on him) said: Whoever has much wealth has many sins; whoever speaks much tells many lies; and whoever has bad character torments himself. [Ibn Abi al-Dunya Encyclopedia 7/77].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن الحسن رحمه الله قال: يا ابن آدم بُسِطتْ لك صحيفةٌ، ووكِّل بك ملكان كريمان يكتبان عملك، فأكثر ما شئت أو أقل. [موسوعة ابن أبي الدنيا 7/74].

English meaning

Guarding the tongue against excessive speech: Al-Hasan (may Allah have mercy on him) said: Son of Adam, a record has been spread out for you and two noble angels appointed over you to write down your deeds. Do as much or as little as you wish. [Ibn Abi al-Dunya Encyclopedia 7/74].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن عبد الله بن المبارك رحمه الله قال: قال بعضهم في تفسير العزلة: هو أن يكون مع القوم، فإن خاضوا في ذكر الله فخض معهم، وإن خاضوا في غير ذلك فاسكت. [موسوعة ابن أبي الدنيا 7/53].

English meaning

Guarding the tongue against excessive speech: ‘Abd Allah ibn al-Mubarak (may Allah have mercy on him) said: One of them explained seclusion as being among people: when they engage in remembrance of Allah, join them, and when they engage in something else, remain silent. [Ibn Abi al-Dunya Encyclopedia 7/53].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن سفيان رحمه الله قال: قال بعض الماضين: إنما لساني سبع إن أرسلُته خفت أن يأكلني. [موسوعة ابن أبي الدنيا 7/53].

English meaning

Guarding the tongue against excessive speech: Sufyan (may Allah have mercy on him) said: One of the earlier generations said, ‘My tongue is only a beast of prey; if I let it loose, I fear it will devour me.’ [Ibn Abi al-Dunya Encyclopedia 7/53].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: كان يقال: كثرة الكلام تذهب بالوقار. [موسوعة ابن أبي الدنيا 7/60].

English meaning

Guarding the tongue against excessive speech: It used to be said: Too much speech takes away dignity. [Ibn Abi al-Dunya Encyclopedia 7/60].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال عطاء بن أبي رباح رحمه الله: إن من كان قبلكم كانوا يكرهون فضول الكلام، وكانوا يعدون فضول الكلام ما عدا كتاب الله أن تقرأه، أو تأمر بمعروف أو تنهى عن منكر، أو تنطق بحاجتك في معيشتك التي لا بد لك منها، أتنكرون: " وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ * كِرَاماً كَاتِبِينَ " [الانفطار: 10، 11] " إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ * مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ " [ق: 17، 18] أما يستحي أحدكم أنه لو نُشرت عليه صحيفته التي أملى صَدْرَ نهاره كان أكثر ما فيها ليس من أمر دينه ولا دنياه!. [موسوعة ابن أبي الدنيا

.[7/72

English meaning

Guarding the tongue against excessive speech: ‘Ata ibn Abi Rabah (may Allah have mercy on him) said: Those before you disliked superfluous speech. They counted as superfluous anything other than reciting the Book of Allah, enjoining good, forbidding wrong, or speaking about a necessary livelihood matter. Do you deny that ‘over you are guardians, noble scribes’ [al-Infitar 82:10–11], and that ‘the two receivers receive, seated on the right and on the left; not a word does one utter without an observer ready beside him’ [Qaf 50:17–18]? Is none of you ashamed that, if the record he dictated during the first part of his day were laid open to him, most of it would concern neither his religion nor his worldly needs? [Ibn Abi al-Dunya Encyclopedia 7/72].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال سعيدُ بنُ عبد العزيزِ رحمه الله: لا خيرَ في الحياة إلا لأحد رجلين: صموتٍ واعٍ، وناطقٍ عارف. [السير (تهذيبه) 2/724].

English meaning

Guarding the tongue against excessive speech: Sa‘id ibn ‘Abd al-‘Aziz (may Allah have mercy on him) said: Life holds good for only two kinds of people: one who listens attentively in silence and one who speaks with knowledge. [Siyar (abridged edition) 2/724].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن الحسن بن حي رحمه الله يقول: فتشت الورع فلم أجد في شيء أقل منه في اللسان. [موسوعة ابن أبي الدنيا 1/210].

English meaning

Guarding the tongue against excessive speech: Al-Hasan ibn Hayy (may Allah have mercy on him) said: I examined scrupulousness and found it least present in the tongue. [Ibn Abi al-Dunya Encyclopedia 1/210].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن الفضيل بن عياض رحمه الله قال: أشد الورع في اللسان. [موسوعة ابن أبي الدنيا 1/210].

English meaning

Guarding the tongue against excessive speech: Al-Fudayl ibn ‘Iyad (may Allah have mercy on him) said: The hardest scrupulousness is with the tongue. [Ibn Abi al-Dunya Encyclopedia 1/210].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال عمر بن عبد العزيز رحمه الله: إني لأدع كثيرًا من الكلام مخافة المباهاة. [الزهد للإمام أحمد / 505].

English meaning

Guarding the tongue against excessive speech: ‘Umar ibn ‘Abd al-‘Aziz (may Allah have mercy on him) said: I refrain from saying many things for fear of showing off. [al-Zuhd, Imam Ahmad / 505].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال عمر بن عبد العزيز رحمه الله: إذا رأيتم الرجل يطيل الصمت ويهرب من الناس فاقتربوا منه؛ فإنه يُلقّن الحكمة. [موسوعة ابن أبي الدنيا 7/348].

English meaning

Guarding the tongue against excessive speech: ‘Umar ibn ‘Abd al-‘Aziz (may Allah have mercy on him) said: If you see a man keeping silent for a long time and avoiding people, draw close to him, for he is being taught wisdom. [Ibn Abi al-Dunya Encyclopedia 7/348].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن أبي عبد الله الحربي قال: سمعت بعض العلماء ممن قدم على عمر بن عبد العزيز رحمه الله يقول: الصامت: على علم كالمتكلم على علم، فقال عمر: إني لأرجو أن يكون المتكلم على علم أفضلهما يوم القيامة حالا؛ وذلك أن منفعته للناس، وهذا صمته لنفسه، قالوا: يا أمير المؤمنين فكيف بفتنة المنطق؟ قال: فبكى عمر رحمه الله بكاء شديدا. [موسوعة ابن أبي الدنيا 7/345].

English meaning

Guarding the tongue against excessive speech: Abu ‘Abd Allah al-Harbi related: I heard one of the scholars who visited ‘Umar ibn ‘Abd al-‘Aziz (may Allah have mercy on him) say, ‘One who keeps silent with knowledge is like one who speaks with knowledge.’ ‘Umar said, ‘I hope that the knowledgeable speaker will be in a better position on the Day of Resurrection, for people benefit from him, while the silent man's silence benefits himself.’ They said, ‘Commander of the Believers, what of the temptation of speech?’ ‘Umar, may Allah have mercy on him, then wept intensely. [Ibn Abi al-Dunya Encyclopedia 7/345].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن يحيى القطان قال: ما ساد ابن عون رحمه الله الناس أن كان أتركهم للدنيا، ولكن إنما ساد ابن عون الناس بحفظ لسانه. [الحلية (تهذيبه) 1 / 442].

English meaning

Guarding the tongue against excessive speech: Yahya al-Qattan said: Ibn ‘Awn (may Allah have mercy on him) did not attain his standing among people because he was the most detached from worldly life; he attained it by guarding his tongue. [Hilyah (abridged edition) 1 / 442].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن سعدون الرازي أنه قال: كنت مع حاتم الأصم رحمه الله وكان يتكلم، فقل كلامه فقيل له: قد كنت تتكلم فينتفع بك الناس؟ قال: إني لا أحب أن أتكلم بكلمة قبل أن أستعد جوابها لله، فإذا قال الله تعالى لي يوم القيامة: لم قلت كذا؟ قلت: يا رب لكذا. [المنتظم 11 / 255].

English meaning

Guarding the tongue against excessive speech: Sa‘dun al-Razi said: I was with Hatim al-Asamm (may Allah have mercy on him) while he was speaking. His speech became infrequent, and someone asked him, ‘You used to speak, and people benefited from you.’ He replied, ‘I do not wish to utter a word before I have prepared an answer for it before Allah. If Allah Most High asks me on the Day of Resurrection, “Why did you say such and such?” I can say, “My Lord, for such and such a reason.”’ [al-Muntazam 11 / 255].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال مالك بن دينار رحمه الله: لو أن الملَكين اللذين ينسخان أعمالكم، غدوا عليكم يتقاضونكم أثمان الصحف، التي ينسخون فيها أعمالكم، لأمسكتم عن كثير من فضول كلامكم، فإذا كانت الصحف من عند ربكم أفلا تربعون على أنفسكم. [الحلية (تهذيبه) 1 / 430].

English meaning

Guarding the tongue against excessive speech: Malik ibn Dinar (may Allah have mercy on him) said: If the two angels who write down your deeds came to you in the morning demanding payment for the pages on which they record them, you would refrain from much unnecessary speech. Since the pages come from your Lord, will you not restrain yourselves? [Hilyah (abridged edition) 1 / 430].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال مالك بن دينار رحمه الله: اعلم أنه فساد عظيم أن يتكلم الإنسان بكل ما يسمع. [السير(تهذيبه)].

English meaning

Guarding the tongue against excessive speech: Malik ibn Dinar (may Allah have mercy on him) said: Know that it is a grave fault for a person to repeat everything he hears. [Siyar(abridged edition)].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن سفيان بن عيينة رحمه الله قال: قال لقمان - عليه السلام - لابنه: يا بني ما ندمت على الصمت قط، وإن كان الكلام من فضة فإن السكوت من ذهب. [الزهد للإمام أحمد / 126، 127].

English meaning

Guarding the tongue against excessive speech: Sufyan ibn ‘Uyaynah (may Allah have mercy on him) related that Luqman (peace be upon him) said to his son: My son, I have never regretted being silent. If speech is silver, silence is gold. [al-Zuhd, Imam Ahmad / 126, 127].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: كان يقال: إذا فَاتَك الأدب فالزم الصَّمتَ. [عيون الأخبار 2 / 573].

English meaning

Guarding the tongue against excessive speech: It used to be said: If you lack proper manners, keep silent. [Uyun al-Akhbar 2 / 573].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: عن سفيان الثوري رحمه الله قال: كان يقال: الصمت زين العالِم، وستر الجاهل. [الحلية (تهذيبه) 2 / 409].

English meaning

Guarding the tongue against excessive speech: Sufyan al-Thawri (may Allah have mercy on him) said: It used to be said: Silence adorns the scholar and conceals the ignorant person's ignorance. [Hilyah (abridged edition) 2 / 409].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال أكثم بن صيفِيّ رحمه الله: مَقْتَلُ الرجلِ بين فَكّيهِ. [عيون الأخبار 1 / 381].

English meaning

Guarding the tongue against excessive speech: Aktham ibn Sayfi (may Allah have mercy on him) said: A man's place of destruction lies between his jaws. [Uyun al-Akhbar 1 / 381].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من كثرة الكلام: قال أبو بكر بن عياش رحمه الله: أدنى نفع السكوت السلامة، وكفى بالسلامة عافية، وأدنى ضرر النطق الشهرة، وكفى بالشهرة بلية. [الحلية (تهذيبه) 3 / 81].

English meaning

Guarding the tongue against excessive speech: Abu Bakr ibn ‘Ayyash (may Allah have mercy on him) said: The least benefit of silence is safety, and safety is sufficient well-being. The least harm of speech is notoriety, and notoriety is sufficient affliction. [Hilyah (abridged edition) 3 / 81].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: كان عمر بن الخطاب رضى الله عنه يقول: لا تشغلوا أنفسكم بذكر الناس فإنه بلاء وعليكم بذكر الله فإنه رحمة. [موسوعة ابن أبي الدنيا 7/137].

English meaning

Guarding the tongue against backbiting: ‘Umar ibn al-Khattab (may Allah be pleased with him) used to say: Do not occupy yourselves with talking about people, for that is an affliction. Occupy yourselves with remembering Allah, for that is mercy. [Ibn Abi al-Dunya Encyclopedia 7/137].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: مرَّ عمرو بن العاص رضى الله عنه على بغل ميت، فقال: والله لأن يأكل أحدكم من لحم هذا خير له من أن يأكل لحم أخيه. [موسوعة ابن أبي الدنيا 4/347].

English meaning

Guarding the tongue against backbiting: ‘Amr ibn al-‘As (may Allah be pleased with him) passed by a dead mule and said: By Allah, for one of you to eat this animal's flesh would be better for him than eating the flesh of his brother. [Ibn Abi al-Dunya Encyclopedia 4/347].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: عن أبي هريرةرضى الله عنه قال: من أكل لحم أخيه في الدنيا قُرب إليه لحمه في الآخرة، فقيل له: كله ميتا كما أكلته حيا، فيأكله ويضج ويكلح. [موسوعة ابن أبي الدنيا 4/348].

English meaning

Guarding the tongue against backbiting: Abu Hurayrah (may Allah be pleased with him) said: Whoever eats the flesh of his brother in this world will have his brother's flesh brought near to him in the Hereafter. He will be told, ‘Eat him dead as you ate him alive,’ and he will eat it, wailing and grimacing. [Ibn Abi al-Dunya Encyclopedia 4/348].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: عن ابن عباس رضى الله عنه قال: إذا أردت أن تذكر عيوب صاحبك فاذكر عيوبك. [موسوعة ابن أبي الدنيا 4/357].

English meaning

Guarding the tongue against backbiting: Ibn ‘Abbas (may Allah be pleased with him) said: When you want to mention your companion's faults, remember your own faults. [Ibn Abi al-Dunya Encyclopedia 4/357].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: عن عون بن عبد الله رحمه الله، قال: إذا قلت ما في الرجل وأنت تعلم أنه يكره ذلك فقد اغتبته، وإذا قلت ما ليس فيه فقد بهته. [موسوعة ابن أبي الدنيا 4/370].

English meaning

Guarding the tongue against backbiting: ‘Awn ibn ‘Abd Allah (may Allah have mercy on him) said: If you say something true about a man, knowing he dislikes it, you have backbitten him; if you say something untrue, you have slandered him. [Ibn Abi al-Dunya Encyclopedia 4/370].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: قال يحيى بن أبي كثير رحمه الله: يصوم الرجل عن الحلال الطيب، ويفطر على الحرام الخبيث، لحم أخيه – يعني اغتيابه. [الحلية (تهذيبه) 1 / 455].

English meaning

Guarding the tongue against backbiting: Yahya ibn Abi Kathir (may Allah have mercy on him) said: A man fasts from wholesome, lawful food, then breaks his fast with vile, unlawful flesh: the flesh of his brother, meaning that he backbites him. [Hilyah (abridged edition) 1 / 455].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: قيل للربيع بن خثيم رحمه الله: ألا تذكر الناس؟ فقال: ما أنا عن نفسي براضٍ، فأتفرّغَ من ذمها إلى أن أذمّ الناس، إن الناس خافوا الله في ذنوب الناس، وأمِنوه على ذنوبهم. [صفة الصفوة 3/40].

English meaning

Guarding the tongue against backbiting: Al-Rabi‘ ibn Khuthaym (may Allah have mercy on him) was asked, ‘Why do you not speak about people?’ He replied, ‘I am not pleased with myself. Shall I stop criticizing myself to criticize other people? People have feared Allah concerning other people's sins and felt safe from Him concerning their own.’ [Sifat al-Safwah 3/40].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: قال عون بن عبد الله رحمه الله: ما أحسب أحدًا تفرّغ لعيب الناس، إلا من غفلةٍ غَفلها عن نفسه. [صفة الصفوة 3/70].

English meaning

Guarding the tongue against backbiting: ‘Awn ibn ‘Abd Allah (may Allah have mercy on him) said: I think a person only finds time to fault others because he has become heedless of himself. [Sifat al-Safwah 3/70].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: عن مجاهد رحمه الله، قال: كفارة أكلك لحم أخيك: أن تثني عليه، وتدعو له بخير. [موسوعة ابن أبي الدنيا 4/418].

English meaning

Guarding the tongue against backbiting: Mujahid (may Allah have mercy on him) said: The expiation for eating your brother's flesh is to speak well of him and pray for good for him. [Ibn Abi al-Dunya Encyclopedia 4/418].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: قال الحسن البصري رحمه الله: والله للغيبة أسرع في دين المؤمن من الأكلة في جسده. [موسوعة ابن أبي الدنيا 4/356].

English meaning

Guarding the tongue against backbiting: Al-Hasan al-Basri (may Allah have mercy on him) said: By Allah, backbiting eats away at a believer's religion faster than a devouring disease eats away at his body. [Ibn Abi al-Dunya Encyclopedia 4/356].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: قال الحسن البصري رحمه الله: إياكم والغيبة، والذي نفسي بيده لهي أسرع في الحسنات من النار في الحطب. [موسوعة ابن أبي الدنيا 4/421].

English meaning

Guarding the tongue against backbiting: Al-Hasan al-Basri (may Allah have mercy on him) said: Beware of backbiting. By the One in whose hand is my soul, it consumes good deeds faster than fire consumes wood. [Ibn Abi al-Dunya Encyclopedia 4/421].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: عن ابن سيرين رحمه الله قال: ظُلمٌ لأخيك أن تذكر منه أسوأ ما تعلم، وتكتُم خَيْره. [صفة الصفوة 3/173].

English meaning

Guarding the tongue against backbiting: Ibn Sirin (may Allah have mercy on him) said: You wrong your brother if you mention the worst thing you know of him while concealing the good in him. [Sifat al-Safwah 3/173].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: قال بكر المزني رحمه الله: إذا رأيتم الرجل موكّلاً بعيوب الناس ناسيًا لعيبه، فاعلموا أنه قد مُكِرَ به. [صفة الصفوة 3/201، موسوعة ابن أبي الدنيا 7/139].

English meaning

Guarding the tongue against backbiting: Bakr al-Muzani (may Allah have mercy on him) said: If you see a man preoccupied with people's faults while forgetting his own, know that he has been led into a trap. [Sifat al-Safwah 3/201, Ibn Abi al-Dunya Encyclopedia 7/139].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: قال مالك بن دينار رحمه الله: كفى بالمرء شرًا أن لا يكون صالحًا ويقعَ في الصالحين. [صفة الصفوة 3/201].

English meaning

Guarding the tongue against backbiting: Malik ibn Dinar (may Allah have mercy on him) said: It is evil enough for a person to be unrighteous himself yet speak ill of the righteous. [Sifat al-Safwah 3/201].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: قال رجل للفضل بن دكين رحمه الله: إن فلانًا يقع فيك. قال: لأغيظن مَن أمره، غفر الله له، قيل له: من أمره؟ قال: الشيطان. [صفة الصفوة].

English meaning

Guarding the tongue against backbiting: A man said to al-Fadl ibn Dukayn (may Allah have mercy on him), ‘So-and-so speaks ill of you.’ He said, ‘I shall anger the one who ordered him to do it. May Allah forgive him.’ Someone asked, ‘Who ordered him?’ He replied, ‘Satan.’ [Sifat al-Safwah].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: قال سفيان بن عيينة رحمه الله: السلام عليكم، يقول: أنت مني سالم، وأنا منك سالم، ثم يدعو له ويقول: وعليكم السلام ورحمة الله وبركاته، فلا ينبغي لهذين إذ سلم بعضهما على بعض، أن يذكره من خلفه بما لا ينبغي له من غيبة أو غيرها. [الحلية (تهذيبه) 2 / 432].

English meaning

Guarding the tongue against backbiting: Sufyan ibn ‘Uyaynah (may Allah have mercy on him) said: ‘Peace be upon you’ means ‘You are safe from me, and I am safe from you.’ Then the other person prays for him, saying, ‘And upon you be peace, Allah's mercy and His blessings.’ Thus, when these two greet each other, neither should speak improperly of the other in his absence, whether through backbiting or anything else. [Hilyah (abridged edition) 2 / 432].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: قال أبو عبد الله البخاري رحمه الله: أرجو أن ألقى الله ولا يحاسبني أنِّي اغتبتُ أحدًا. قال الذهبي رحمه الله: صدق رحمه الله، ومن نظر في كلامه في الجرحِ والتعديل علم وَرَعه في الكلامِ في الناس، وإنصافَه فيمن يُضَعِّفه، فإنه أكثر ما يقول: منكر الحديث، سكتُوا عنه، فيه نظر، ونحو هذا، وقلَّ أن يقول: فلانٌ كذَّاب، أو كان يضَعُ الحديث، حتى إنه قال: إذا قلتُ فلان في حديثه نظر، فهو متَّهم واهٍ، وهذا معنى قوله: لا يحاسبُني الله أني اغتبت أحدًا، وهذا هو واللهِ غايةُ الورع. [السير (تهذيبه) 3/1015].

English meaning

Guarding the tongue against backbiting: Abu ‘Abd

Allah al-Bukhari (may Allah have mercy on him) said: I hope to meet Allah without His holding me to account for backbiting anyone. Al-Dhahabi (may Allah have mercy on him) said: He spoke truthfully, may Allah have mercy on him. Whoever studies his statements about narrators' reliability and criticism will know how cautious he was when speaking of people, and how fair to those he judged weak. Usually he says, ‘His narrations are objectionable,’ ‘They did not comment on him,’ ‘There is a question about him,’ or similar things. He rarely says, ‘So-and-so is a liar’ or ‘He used to fabricate hadith.’ He even said: ‘When I say that there is a question about so-and-so's hadith, he is suspect and weak.’ This is the meaning of his statement, ‘Allah will not hold me to account for backbiting anyone.’ By Allah, this is the utmost scrupulousness. [Siyar (abridged edition) 3/1015].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الغيبة: قال حمدون بن أحمد رحمه الله: لا تُفش على أحدٍ ما تحبّ أن يكون مستورًا منك. [صفة الصفوة 4/363].

English meaning

Guarding the tongue against backbiting: Hamdun ibn Ahmad (may Allah have mercy on him) said: Do not expose of anyone what you would want concealed about yourself. [Sifat al-Safwah 4/363].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من النميمة: عن أبي الدرداء رضى الله عنه قال: أيما رجل أشاع على رجل كلمة وهو منها بريء لِيَشِينه بها في الدنيا: كان حقاً على الله أن يُذيبه بها يوم القيامة في النار. [موسوعة ابن أبي الدنيا 7/171].

English meaning

Guarding the tongue against carrying tales: Abu al-Darda (may Allah be pleased with him) said: If a man spreads a statement about another man who is innocent of it, intending to disgrace him in this world, it is incumbent upon Allah to melt him for it in the Fire on the Day of Resurrection. [Ibn Abi al-Dunya Encyclopedia 7/171].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من النميمة: عن كعب رضى الله عنه قال: اتقوا النميمة؛ فإن صاحبها لا يستريح من عذاب القبر. [موسوعة ابن أبي الدنيا 4/405].

English meaning

Guarding the tongue against carrying tales: Ka‘b (may Allah be pleased with him) said: Beware of carrying tales, for the person who does so will find no respite from the punishment of the grave. [Ibn Abi al-Dunya Encyclopedia 4/405].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من النميمة: قال يحيى بن أبي كثير رحمه الله: يفسد النمام في ساعة، ما لا يفسد الساحر في شهر. [الحلية (تهذيبه) 1 / 456].

English meaning

Guarding the tongue against carrying tales: Yahya ibn Abi Kathir (may Allah have mercy on him) said: A tale-bearer can cause in an hour more corruption than a sorcerer can cause in a month. [Hilyah (abridged edition) 1 / 456].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من النميمة: عن عَطَاء بن السائب قال: قَدِمت مِنْ مكة فلقيني الشعبيُّ رحمه الله فقال: يا أبا زيد أَطْرِفْنَا مما سمعتَ؛ قلتُ: سمعتُ عبدَ الرحمن بن عبد الله بن سَابِط رحمه الله يقول: لا يسْكنُ مكّةَ سافِكُ دمٍ، ولا آكلُ رِبًا، ولا مَشَّاءٌ بنميم، فعجبتُ منه حين عَدَلَ النميمة بسَفْكِ الدماء وأَكْلِ الرِّبا، فقال الشعبيّ: وما يُعجِبُك من هذا! وهل تُسفَكُ الدِماءُ وتُركبُ العظَائمُ إلا بالنميمة! [عيون الأخبار 2 / 417].

English meaning

Guarding the tongue against carrying tales: ‘Ata ibn al-Sa’ib said: When I returned from Mecca, al-Sha‘bi (may Allah have mercy on him) met me and said, ‘Abu Zayd, tell us something new that you heard.’ I replied, ‘I heard ‘Abd al-Rahman ibn ‘Abd Allah ibn Sabit (may Allah have mercy on him) say: No shedder of blood,

consumer of usury, or person who goes about carrying tales may dwell in Mecca.’ I was surprised that he equated carrying tales with shedding blood and consuming usury. Al-Sha‘bi said, ‘Why does that surprise you? Is blood shed, and are great crimes committed, for any reason other than tale-bearing?’ [Uyun al-Akhbar 2 / 417].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

ذم ذي اللسانين والحذر منه: عن مالك بن أسماء بن خارجة، قال: كنت مع أبي أسماء رحمه الله، إذ جاء رجل إلى أمير من الأمراء، فأثنى عليه وأطراه، ثم جاء إلى أبي أسماء فجلس إليه في جانب الدار، فجرى حديثهما، فما برح حتى وقع فيه، فقال أسماء: سمعت عبد الله بن مسعود رضى الله عنه يقول: إن ذا اللسانين في الدنيا له يوم القيامة لسانان من نار. [موسوعة ابن أبي الدنيا 4/408].

English meaning

Condemning and guarding against double-faced speech: Malik ibn Asma ibn Kharijah said: I was with my father, Asma (may Allah have mercy on him), when a man came to a ruler and praised and flattered him. Then the man came to my father and sat beside him on the other side of the house. They spoke, and before he left he had spoken ill of that ruler. Asma said: I heard ‘Abd Allah ibn Mas‘ud (may Allah be pleased with him) say, ‘The person with two tongues in this world will have two tongues of fire on the Day of Resurrection.’ [Ibn Abi al-Dunya Encyclopedia 4/408].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

ذم ذي اللسانين والحذر منه: عن غريب الهمداني قال: قلت لابن عمر، رضي الله عنهما: إنا إذا دخلنا على الأمراء زكيناهم بما ليس فيهم، فإذا خرجنا دعونا الله عليهم، قال: كنا نعد ذلك النفاق. [موسوعة ابن أبي الدنيا 4/480].

English meaning

Condemning and guarding against double-faced speech: Gharib al-Hamdani said: I said to Ibn ‘Umar (may Allah be pleased with them both), ‘When we visit rulers, we praise them for qualities they do not have; when we leave, we pray against them.’ He replied, ‘We used to count that as hypocrisy.’ [Ibn Abi al-Dunya Encyclopedia 4/480].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكذب: عن أبي بكر الصديق رضى الله عنه قال: أيها الناس إياكم والكذب فإنه مجانبُ الإيمان. [موسوعة ابن أبي الدنيا 5/207].

English meaning

Guarding the tongue against lying: Abu Bakr al-Siddiq (may Allah be pleased with him) said: People, beware of lying, for it is contrary to faith. [Ibn Abi al-Dunya Encyclopedia 5/207].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكذب: قال عمر رضى الله عنه: لا تجد المؤمن كذابا. [موسوعة ابن أبي الدنيا 5/209].

English meaning

Guarding the tongue against lying: ‘Umar (may Allah be pleased with him) said: You will not find a believer to be a habitual liar. [Ibn Abi al-Dunya Encyclopedia 5/209].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكذب: كان عمر بن الخطاب يقول في خطبته: ليس فيما دون الصدق من الحديث خير، من يكذب يفجر، ومن يفجر يهلك. [موسوعة ابن أبي الدنيا 5/209].

English meaning

Guarding the tongue against lying: ‘Umar ibn al-Khattab used to say in his sermon: No speech short of truthfulness holds any good. Whoever lies commits wickedness, and whoever commits wickedness perishes. [Ibn Abi al-Dunya Encyclopedia 5/209].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكذب: عن عبد الله بن مسعود رضى الله عنه أنه قال: ألا إن شر الرَّوايا روايا الكذب، ألا وإن الكذب لا يصلح منه جد ولا هزل، ولا أن يَعِد الرجل ولده شيئا ولا ينجزه، ألا وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، ألا وإن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإنه يقال للصادق: صدق وبر، ويقال للكاذب: كذب وفجر، ألا وإن محمداً صلى الله عليه وسلم حدثنا (إن الرجل ليصدق حتى يكتب عند الله صديقاً، ويكذب حتى يكذب عند الله كذاباً). [موسوعة ابن أبي الدنيا 5/219].

English meaning

Guarding the tongue against lying: ‘Abd Allah ibn

Mas‘ud (may Allah be pleased with him) said: Beware! The worst accounts are false accounts. Lying is never right, whether in earnest or in jest; nor is it right for a man to promise his child something and fail to fulfill it. Lying leads to wickedness, and wickedness leads to the Fire. Truthfulness leads to righteousness, and righteousness leads to Paradise. The truthful person is described as having spoken truth and acted righteously, and the liar as having lied and acted wickedly. Muhammad (peace and blessings be upon him) told us: ‘A man continues to speak truthfully until he is recorded with Allah as utterly truthful, and continues to lie until he is recorded with Allah as a liar.’ [Ibn Abi al-Dunya Encyclopedia 5/219].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكذب: أتى رجل ابن مسعود رضى الله عنه فقال: علمني كلمات نوافعَ جوامعَ؟ فقال: تعبد الله ولا تشرك به شيئا، وتزول مع القرآن أين ما زال، ومن جاءك بالصدق من صغير أو كبير وإن كان بعيدا بغيضا فاقبله منه، ومن أتاك بكذب من صغير أو كبير وإن كان حبيبا قريبا فاردده عليه. [موسوعة ابن أبي الدنيا 7/265].

English meaning

Guarding the tongue against lying: A man came to Ibn Mas‘ud (may Allah be pleased with him) and asked, ‘Teach me concise and beneficial words.’ He said, ‘Worship Allah without associating anything with Him. Follow the Quran wherever it leads. Accept the truth from whoever brings it to you, young or old, even if the person is distant and disliked. Reject falsehood from whoever brings it, young or old, even if the person is close and beloved.’ [Ibn Abi al-Dunya Encyclopedia 7/265].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكذب: عن الحسن رحمه الله قال الكذب جماع النفاق. [الزهد للإمام أحمد / 471].

English meaning

Guarding the tongue against lying: Al-Hasan (may Allah have mercy on him) said: Lying brings together the qualities of hypocrisy. [al-Zuhd, Imam Ahmad / 471].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكذب: قال يونس بن عبيد رحمه الله: كل خَلَّةٍ يُرجى تركها يوماً ما إلا صاحب الكذب. [موسوعة ابن أبي الدنيا 7/301].

English meaning

Guarding the tongue against lying: Yunus ibn ‘Ubayd (may Allah have mercy on him) said: Every trait may be expected to be abandoned one day, except in the habitual liar. [Ibn Abi al-Dunya Encyclopedia 7/301].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكذب: قال عبد الله العجلي: حدثني أبي قال: إن رِبعيّ بن حِراش رحمه الله لم يكذب كذبةً قطّ، وكان له ابنان عاصيان على الحجّاج، فقيل للحجّاج: إن أباهما لم يكذب كذبة قطّ، لو أرسلتَ إليه فسألته عنهما. قال: أين ابناك؟ قال: هما في البيت. قال: قد عفونا عنهما بصِدْقك. [صفة الصفوة].

English meaning

Guarding the tongue against lying: ‘Abd Allah al-‘Ijli said: My father told me that Rib‘i ibn Hirash (may Allah have mercy on him) never told a single lie. He had two sons who had rebelled against al-Hajjaj. Al-Hajjaj was told, ‘Their father has never told a lie. Send for him and ask about them.’ He asked, ‘Where are your sons?’ Rib‘i said, ‘They are in the house.’ Al-Hajjaj said, ‘We have pardoned them because of your truthfulness.’ [Sifat al-Safwah].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكذب: قال مالك بن دينار رحمه الله رحمه الله: الصدق والكذب يعتركان في القلب حتى يُخرج أحدُهما صاحبه. [موسوعة ابن أبي الدنيا 5/213].

English meaning

Guarding the tongue against lying: Malik ibn Dinar (may Allah have mercy on him; may Allah have mercy on him) said: Truth and falsehood struggle in the heart until one drives the other out. [Ibn Abi al-Dunya Encyclopedia 5/213].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكذب: قال يزيد بن ميسرة رحمه الله: إن الكذب يَسقي باب كل شر، كما يسقي الماء أصول الشجر. [موسوعة ابن أبي الدنيا 5/214].

English meaning

Guarding the tongue against lying: Yazid ibn Maysarah (may Allah have mercy on him) said: Lying waters the doorway to every evil, just as water nourishes the roots of trees. [Ibn Abi al-Dunya Encyclopedia 5/214].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكذب: عن الشعبي رحمه الله قال: ما أدري أيهما أبعد غورا في النار: الكذب أو البخل!. [موسوعة ابن أبي الدنيا 5/218].

English meaning

Guarding the tongue against lying: Al-Sha‘bi (may Allah have mercy on him) said: I do not know which sinks deeper into the Fire: lying or stinginess. [Ibn Abi al-Dunya Encyclopedia 5/218].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكذب: قال لقمان - عليه السلام - لابنه: يا بني من ساء خلقه عذب نفسه، ومن كذب ذهب جماله. [موسوعة ابن أبي الدنيا 5/220].

English meaning

Guarding the tongue against lying: Luqman (peace be upon him) said to his son: My son, whoever has bad character torments himself, and whoever lies loses his good appearance. [Ibn Abi al-Dunya Encyclopedia 5/220].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكلام الذي لا ينفع: قال زيد بن أَسلم: دُخل على أَبي دُجانة رضى الله عنه وهو مريض، وكان وجهه يتهلَّل فقيل له: ما لِوجهك يتهلَّلُ؟ فقال: ما مِن عملِ شيء أَوثق عندي من اثنتين: كنتُ لا أتكلَّم فيما لا يعنيني، والأخرى فكان قلبي للمسلمين سليماً. [السير (تهذيبه) 1/154].

English meaning

Guarding the tongue against useless speech: Zayd ibn Aslam said: People visited Abu Dujanah (may Allah be pleased with him) while he was ill, and his face shone. Someone asked, ‘Why is your face so radiant?’ He said, ‘No deeds give me greater confidence than two: I did not speak about matters that did not concern me, and my heart was free of ill will toward Muslims.’ [Siyar (abridged edition) 1/154].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكلام الذي لا ينفع: قال الأحنف بن قيس رحمه الله: جنِّبوا مجالسَنا ذِكرَ النِّساء والطعام، إني أبغِضُ الرجلَ يكونُ وصَّافًا لفَرجه وبطنه. [السير (تهذيبه) 1/453].

English meaning

Guarding the tongue against useless speech: Al-Ahnaf ibn Qays (may Allah have mercy on him) said: Keep talk of women and food out of our gatherings. I dislike a man who keeps describing his private parts and his stomach. [Siyar (abridged edition) 1/453].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من الكلام الذي لا ينفع: عن أبي داود السجستاني قال: لم يكن أحمد بن حنبل رحمه الله يخوض في شيْء مما يخوض فيه الناسُ من أمر الدنيا، فإذا ذكر العلْم تكلم. [صفة الصفوة 2/605].

English meaning

Guarding the tongue against useless speech: Abu Dawud al-Sijistani said: Ahmad ibn Hanbal (may Allah have mercy on him) did not engage in the worldly subjects that people discussed. When knowledge was mentioned, he spoke. [Sifat al-Safwah 2/605].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من المسابة والمشاتمة: عن سالم بن عبد الله بن عمر رحمه الله قال: ما سمعت أبي لعن شيئا قط إلا مرة، وقال: قال رسول الله صلى الله عليه وسلم: لا ينبغي للمؤمن أن يكون لعانا. [موسوعة ابن أبي الدنيا 7/350].

English meaning

Guarding the tongue against abuse and insults: Salim ibn ‘Abd Allah ibn ‘Umar (may Allah have mercy on him) said: I never heard my father curse anything, except once. He also said that the Messenger of Allah (peace and blessings be upon him) said: ‘It is not fitting for a believer to be given to cursing.’ [Ibn Abi al-Dunya Encyclopedia 7/350].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من المسابة والمشاتمة: عن الفضيل بن عمرو: أن رجلا لعن شيئا فخرج ابن مسعود رضى الله عنه من البيت، فقال: إذا لُعن شيء دارت اللعنة، فإن وجدت مساغاً قيل لها: اسلكيه، فإن لم تجد مساغاً قيل لها: ارجعي من حيث جئت، فخفت أن ترجع وأنا في البيت. [موسوعة ابن أبي الدنيا 7/228].

English meaning

Guarding the tongue against abuse and insults: Al-Fudayl ibn ‘Amr related that a man cursed something, so Ibn Mas‘ud (may Allah be pleased with him) left the house and said: When something is cursed, the curse circulates. If it finds a way through, it is told to take it; if it finds no way, it is told to return whence it came. I feared it would return while I was in the house. [Ibn Abi al-Dunya Encyclopedia 7/228].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من المسابة والمشاتمة: عن كعب رضى الله عنه قال: من لعن شيئا من غير ذنب لم تزل اللعنة تَردَّد بين السماء والأرض حتى تلزم تَرقُوة صاحبها. [موسوعة ابن أبي الدنيا 7/230].

English meaning

Guarding the tongue against abuse and insults: Ka‘b (may Allah be pleased with him) said: Whoever curses something that has committed no offense: the curse keeps moving between heaven and earth until it settles upon the collarbone of the one who pronounced it. [Ibn Abi al-Dunya Encyclopedia 7/230].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من المسابة والمشاتمة: قيل إنَّ رجلاً خاصم الأحنف بن قيس رحمه الله، قال: لئِن قلتَ واحدة، لتسمعَنَّ عشرًا. فقال: لكنَّك إن قلت عشرًا لم تسمَع واحدة. [السير (تهذيبه) 1/452]

English meaning

Guarding the tongue against abuse and insults: It is said that a man quarreled with al-Ahnaf ibn Qays (may Allah have mercy on him) and said, ‘If you say one word, you will hear ten.’ Al-Ahnaf replied, ‘But if you say ten, you will not hear even one from me.’ [Siyar (abridged edition) 1/452].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 19

حفظ اللسان من المسابة والمشاتمة: قال جعفر بن محمد رحمه الله: سلاح اللئام قبيح الكلام. [صفة الصفوة].

English meaning

Guarding the tongue against abuse and insults: Ja‘far ibn Muhammad (may Allah have mercy on him) said: The weapon of the base is ugly speech. [Sifat al-Safwah].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من المسابة والمشاتمة: عن ابن المبارك رحمه الله قال: من استخفَّ بالعلماء، ذهبت آخرتُه، ومن استخفَّ بالأمراء، ذهبت دنياه، ومن استخفَّ بالإخوان ذهبت مُروءتُه. [السير (تهذيبه) 2/769].

English meaning

Guarding the tongue against abuse and insults: Ibn al-Mubarak (may Allah have mercy on him) said: Whoever treats scholars lightly loses his Hereafter; whoever treats rulers lightly loses his worldly standing; and whoever treats his brothers lightly loses his dignity of character. [Siyar (abridged edition) 2/769].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من المسابة والمشاتمة: قال مجاهد رحمه الله: قلَّ ما ذكر الشيطانَ قومٌ إلا حضرهم، فإذا سمع أحداً يلعنه قال: لقد لعنت مُلعَّنا، ولا شيء أقطع لظهره من: لا إله إلا الله. [موسوعة ابن أبي الدنيا 7/231].

English meaning

Guarding the tongue against abuse and insults: Mujahid (may Allah have mercy on him) said: People rarely mention Satan without his coming to them. When he hears someone curse him, he says, ‘You have cursed one already accursed.’ Nothing breaks his back more than ‘There is no god but Allah.’ [Ibn Abi al-Dunya Encyclopedia 7/231].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من السخرية: قال عبد الله بن مسعود رضى الله عنه: لو سخرتُ من كلبٍ لخشيت أن أُحوّل كلبًا. [صفة الصفوة 1/191].

English meaning

Guarding the tongue against mockery: ‘Abd Allah ibn Mas‘ud (may Allah be pleased with him) said: If I mocked a dog, I would fear being turned into a dog. [Sifat al-Safwah 1/191].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من السخرية: عن الحسن، رحمه الله، قال: كانوا يقولون: من رمى أخاه بذنب قد تاب إلى الله جل وعز منه: لم يمت حتى يبتليه الله به. [موسوعة ابن أبي الدنيا 4/415].

English meaning

Guarding the tongue against mockery: Al-Hasan (may Allah have mercy on him) said: They used to say: Whoever reproaches his brother for a sin of which he has repented to Allah, Glorious and Exalted, will not die before Allah tries him with it. [Ibn Abi al-Dunya Encyclopedia 4/415].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من القول على الله بلا علم: عن عروة قال: سئل ابن عمر رضى الله عنه عن شيء فقال: لا علم لي به. فلما أدبر الرجل قال لنفسه: سئل ابن عمر عما لا علم له به فقال: لا علم لي به. [صفة الصفوة 1/268].

English meaning

Guarding the tongue against speaking about Allah without knowledge: ‘Urwah said: Ibn ‘Umar (may Allah be pleased with him) was asked about something and replied, ‘I have no knowledge of it.’ After the man left, Ibn ‘Umar said to himself, ‘Ibn ‘Umar was asked about what he did not know and said: I have no knowledge of it.’ [Sifat al-Safwah 1/268].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من القول على الله بلا علم: عن نافع أن رجلاً سأل عبد الله بن عمر رضى الله عنه عن مسألة فطأطأ رأسه، ولم يجبه حتى ظن الناس أنه لم يسمع مسألته. فقال له: يرحمك الله أما سمعت مسألتي؟ قال: بلى، ولكنكم كأنكم ترون أن الله تعالى ليس بسائلنا عما تسألونا عنه، اتركنا رحمك الله حتى نتفهم في مسألتك، فإن كان لها جواب عندنا، وإلا أعلمناك أنه لا علم لنا به. [صفة الصفوة 1/268].

English meaning

Guarding the tongue against speaking about Allah without knowledge: Nafi‘ related that a man asked ‘Abd Allah ibn ‘Umar (may Allah be pleased with him) a question. He lowered his head and did not answer, until people thought he had not heard it. The man said, ‘May Allah have mercy on you; did you not hear my question?’ He replied, ‘Yes, but you seem to think Allah Most High will not question us about what you ask us. Leave us, may Allah have mercy on you, to understand your question. If we have an answer, we shall give it; otherwise we shall tell you that we do not know.’ [Sifat al-Safwah 1/268].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من القول على الله بلا علم: قال ابنُ عبد البرِّ: صح عن أبي الدرداء رضى الله عنه أنه قال: " لا أدري "، نِصفُ العلم. [السير(تهذيبه)].

English meaning

Guarding the tongue against speaking about Allah without knowledge: Ibn ‘Abd al-Barr said: It is authentically related that Abu al-Darda (may Allah be pleased with him) said, ‘I do not know’ is half of knowledge. [Siyar(abridged edition)].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من القول على الله بلا علم: قال ابن عبّاس رضى الله عنه: إذا تَرَكَ العالمُ قولَ لا أدري أُصِيبت مقاتِلُه. [عيون الأخبار 2 / 524].

English meaning

Guarding the tongue against speaking about Allah without knowledge: Ibn ‘Abbas (may Allah be pleased with him) said: When a scholar abandons saying ‘I do not know,’ he exposes himself to ruin. [Uyun al-Akhbar 2 / 524].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من القول على الله بلا علم: قال القاسم بن محمد رحمه الله: ما نعلم كل ما نسأل عنه؛ ولئن يعيش الرجل جاهلاً بعد أن يعرف حق الله تعالى عليه خير له من أن يقول ما لا يعلم. [الحلية (تهذيبه) 1 / 353].

English meaning

Guarding the tongue against speaking about Allah without knowledge: Al-Qasim ibn Muhammad (may Allah have mercy on him) said: We do not know everything we are asked. It is better for a man to live without knowing something, while recognizing what Allah Most High requires of him, than to speak about what he does not know. [Hilyah (abridged edition) 1 / 353].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من القول على الله بلا علم: قال الأشعث: كان محمد بن سيرين رحمه الله إذا سئل عن شيءٍ من الفقه، الحلال والحرام، تغيّر لونه، وتبدّل حتى كأنه ليس بالذي كان. [صفة الصفوة 3/172].

English meaning

Guarding the tongue against speaking about Allah without knowledge: Al-Ash‘ath said: When Muhammad ibn Sirin (may Allah have mercy on him) was asked a question of religious law concerning the lawful and the unlawful, his color changed and he became so altered that he seemed a different man. [Sifat al-Safwah 3/172].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من القول على الله بلا علم: قال الربيع بن خثيم رحمه الله: ليتّق أحدكم أن يقول أحلّ الله كذا وحرّم كذا، فيقول الله: كذبت لم أحل كذا ولم أحرّم كذا. [جامع العلوم والحكم / 375].

English meaning

Guarding the tongue against speaking about Allah without knowledge: Al-Rabi‘ ibn Khuthaym (may Allah have mercy on him) said: Let each of you beware of saying ‘Allah has permitted such-and-such and forbidden such-and-such,’ only for Allah to say, ‘You lied. I did not permit that or forbid this.’ [Jami al-Ulum wa-al-Hikam / 375].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من القول على الله بلا علم: سُئل سُحنون رحمه الله: أيَسَعُ العالِمَ أن يقول: لا أدري فيما يدري؟ قال: أمَّا ما فيه كتابٌ أو سنةٌ ثابتة فلا، وأما ما كان من هذا الرأي، فإِنَّه يَسَعُهُ ذلك، لأنه لا يدري أمصيب هو أم مخطِئ. [السير (تهذيبه) 2/982].

English meaning

Guarding the tongue against speaking about Allah without knowledge: Sahnun (may Allah have mercy on him) was asked, ‘May a scholar say “I do not know” about something he knows?’ He said, ‘Not when there is a verse of the Book or an established Sunnah concerning it. As for matters of opinion, he may say that, because he does not know whether he is right or wrong.’ [Siyar (abridged edition) 2/982].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من القول على الله بلا علم: قال ابن وهب: سمعت مالك بن أنس رحمه الله يقول: أدركت علماءنا يقول أحدهم إذا سئل: أكره هذا، ولا أحبه، ولا يقول حلال ولا حرام. [جامع العلوم والحكم / 375].

English meaning

Guarding the tongue against speaking about Allah without knowledge: Ibn Wahb said: I heard Malik ibn Anas (may Allah have mercy on him) say, ‘I knew our scholars to say, when asked, “I dislike this” or “I do not like it,” without saying it was lawful or unlawful.’ [Jami al-Ulum wa-al-Hikam / 375].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من التكلم في ما لا يعني: قال رجل للأحنف رحمه الله وأراد عيبَه: بم سدَّت قومك؟ قال: بتركي من أمرك ما لا يعنيني كما عناك من أمري ما لا يعنيك. [عيون الأخبار 1 / 258].

English meaning

Guarding the tongue against matters that do not concern one: A man asked al-Ahnaf (may Allah have mercy on him), intending to insult him, ‘How did you become the leader of your people?’ He replied, ‘By leaving alone your affairs that do not concern me, just as you have occupied yourself with my affairs that do not concern you.’ [Uyun al-Akhbar 1 / 258].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من التكلم في ما لا يعني: عن أبي بكر مورق العجلي رحمه الله أنه قال: أَمْرٌ أنا في طلبه منذ عشرين سنة لم أقدر عليه، ولست بتارك طلبه أبدًا، قيل: وما هو؟ قال: الصمت عما لا يعنيني، وما قلت في الغضب شيئًا قط فندمت عليه في الرضى. [الزهد للإمام أحمد /512].

English meaning

Guarding the tongue against matters that do not concern one: Abu Bakr Muwarraq al-‘Ijli (may Allah have mercy on him) said: There is something I have sought for twenty years but have not achieved, and I shall never stop seeking it. He was asked, ‘What is it?’ He replied, ‘Silence about what does not concern me. And I have never said something in anger that I regretted when calm.’ [al-Zuhd, Imam Ahmad / 512].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من التكلم في ما لا يعني: قال الفضيل بن عياض رحمه الله: تكلمت فيما لا يعنيك، فشغلك عما يعنيك، ولو شغلك ما يعنيك تركت ما لا يعنيك. [الحلية (تهذيبه) 3 / 27].

English meaning

Guarding the tongue against matters that do not concern one: Al-Fudayl ibn ‘Iyad (may Allah have mercy on him) said: You spoke about what did not concern you and it distracted you from what did. Had what concerned you occupied you, you would have left what did not concern you. [Hilyah (abridged edition) 3 / 27].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من التكلم في ما لا يعني: قال معروف الكرخي رحمه الله: كلام العبد فيما لا يعنيه، خذلان من الله تعالى. [الحلية (تهذيبه) 3 / 102].

English meaning

Guarding the tongue against matters that do not concern one: Ma‘ruf al-Karkhi (may Allah have mercy on him) said: A servant's speaking about what does not concern him is a sign of being forsaken by Allah Most High. [Hilyah (abridged edition) 3 / 102].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من التكلم في ما لا يعني: قال ابن الكاتب رحمه الله: إذا سكن الخوف في القلب لم ينطق اللسان إلا بما يعنيه. [الحلية (تهذيبه) 3 / 453].

English meaning

Guarding the tongue against matters that do not concern one: Ibn al-Katib (may Allah have mercy on him) said: When fear settles in the heart, the tongue speaks only about what concerns it. [Hilyah (abridged edition) 3 / 453].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

كلام السلف في تفضيل السكوت على الكلام أحيانًا، والعكس: عن عبيد الله بن أبي جعفر رحمه الله، قال: إذا كان المرءُ يحدث في مجلس فأعجبه الحديث، فليمسك. وإذا كان ساكتًا، فأعجبه السكوتُ فليتحدَّث. [السير (تهذيبه) 2/625، موسوعة ابن أبي الدنيا 7/80].قال ابن رجب رحمه الله: وهذا حسن، فإن من كان كذلك كان سكوته وحديثه لمخالفة هواه وإعجابه بنفسه، ومن كان كذلك كان جديرًا بتوفيق الله إياه وتسديده في نطقه وسكوته، لأن كلامه وسكوته يكون لله عزّ وجلّ، وبكلّ حال فالتزام الصمت مطلقًا واعتقاده قربة إما مطلقًا أو في بعض

العبادات، كالحج والاعتكاف والصيام منهيّ عنه. جامع العلوم والحكم / 178.

English meaning

Statements of the Salaf on when silence or speech is preferable: ‘Ubayd Allah ibn Abi Ja‘far (may Allah have mercy on him) said: If a person speaks in a gathering and becomes impressed with his own speech, let him stop. If he is silent and becomes impressed with his silence, let him speak. Ibn Rajab (may Allah have mercy on him) said: This is good, for such a person's silence and speech go against his whims and self-admiration. He is thus worthy of Allah's granting him success and guiding him to what is right in both speech and silence, because each is for Allah Almighty. In any case, adopting absolute silence and believing it to be an act of devotion, either generally or in certain acts of worship such as pilgrimage, retreat or fasting, is prohibited. [Siyar (abridged edition) 2/625, Ibn Abi al-Dunya Encyclopedia 7/80]. [Jami al-Ulum wa-al-Hikam / 178].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

كلام السلف في تفضيل السكوت على الكلام أحيانًا، والعكس: قال مالك بن دينار رحمه الله: الصبر هو الصمت، والصمت من الصبر، ولا يكون المتكلم أورع من الصامت، إلا رجل عالم يتكلم في موضعه ويسكت في موضعه. [الحلية (تهذيبه) 3 / 92].

English meaning

Statements of the Salaf on when silence or speech is preferable: Malik ibn Dinar (may Allah have mercy on him) said: Patience is silence, and silence is part of patience. A speaker is not more scrupulous than a silent person, except for a knowledgeable man who speaks in the appropriate place and keeps silent in the appropriate place. [Hilyah (abridged edition) 3 / 92].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

كلام السلف في تفضيل السكوت على الكلام أحيانًا، والعكس: عن أبي نجيح رحمه الله قال: قال لقمان - عليه السلام -: الصمت حكمة وقليل فاعله. قال طاوس رحمه الله يا أبا نجيح: من قال واتقى الله - عزَّ وجلَّ - خير ممن صمت واتقى الله - عزَّ وجلَّ. [الزهد للإمام أحمد / 208].

English meaning

Statements of the Salaf on when silence or speech is preferable: Abu Najih (may Allah have mercy on him) related that Luqman (peace be upon him) said: Silence is wisdom, yet few practice it. Tawus (may Allah have mercy on him) said, ‘Abu Najih, one who speaks while fearing Allah Almighty is better than one who remains silent while fearing Allah Almighty.’ [al-Zuhd, Imam Ahmad / 208].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

كلام السلف في تفضيل السكوت على الكلام أحيانًا، والعكس: تذاكر قومٌ فضلَ الكلام على الصمت وفضلَ الصمت على الكلام، فقال أبو مُسْهِر رحمه الله: كلاَّ! إنَّ النَّجْمَ ليس كالقَمَر، إنّك تَصِف الصمتَ بالكلام، ولا تَصَفُ الكلامَ بالصمت. [عيون الأخبار 2 / 572].

English meaning

Statements of the Salaf on when silence or speech is preferable: Some people discussed whether speech was superior to silence or silence superior to speech. Abu Mushir (may Allah have mercy on him) said: No! A star is not like the moon. You can describe silence through speech, but cannot describe speech through silence. [Uyun al-Akhbar 2 / 572].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

كلام السلف في تفضيل السكوت على الكلام أحيانًا، والعكس: قيل لإياس بن معاوية رحمه الله: إنك تكثر الكلام؟ قال: أفبصواب أتكلم أم بخطأ؟ قالوا: بصواب قال: فالإكثار من الصواب أفضل. [موسوعة ابن أبي الدنيا 7/370].

English meaning

Statements of the Salaf on when silence or speech is preferable: Iyas ibn Mu‘awiyah (may Allah have mercy on him) was told, ‘You speak a great deal.’ He replied, ‘Do I speak rightly or wrongly?’ They said, ‘Rightly.’ He said, ‘Then speaking more of what is right is better.’ [Ibn Abi al-Dunya Encyclopedia 7/370].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

كلام السلف في تفضيل السكوت على الكلام أحيانًا، والعكس: قدم أبو قلابة رحمه الله على عمر بن عبد العزيز فقال له: حدث يا أبا قلابة، قال: والله إني لأكره كثيرًا من الحديث وكثيرًا من السكوت. [الزهد للإمام أحمد / 509].

English meaning

Statements of the Salaf on when silence or speech is preferable: Abu Qilabah (may Allah have mercy on him) visited ‘Umar ibn ‘Abd al-‘Aziz, who said, ‘Speak, Abu Qilabah.’ He replied, ‘By Allah, I dislike both excessive speech and excessive silence.’ [al-Zuhd, Imam Ahmad / 509].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

كلام السلف في تفضيل السكوت على الكلام أحيانًا، والعكس: عن عبد الله بن أبي الهذيل رحمه الله قال: إني لأتكلم حتى أخشى الله، وأسكت حتى أخشى الله. [الحلية (تهذيبه) 2 / 122].

English meaning

Statements of the Salaf on when silence or speech is preferable: ‘Abd Allah ibn Abi al-Hudhayl (may Allah have mercy on him) said: I sometimes speak until I fear Allah, and sometimes remain silent until I fear Allah. [Hilyah (abridged edition) 2 / 122].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

مَن تجوز غيبته: عن الحسن البصري رحمه الله قال: ثلاثة لا غيبة لهم: الإمام الخائن، وصاحب الهوى الذي يدعو إلى هواه، والفاسق المعلن فسقه. [الزهد للإمام أحمد / 486].

English meaning

Those whom it is permissible to backbite: Al-Hasan al-Basri (may Allah have mercy on him) said: Three people are not subject to the prohibition on backbiting: a treacherous leader, a follower of deviant desire who calls others to it, and a sinner who openly displays his sin. [al-Zuhd, Imam Ahmad / 486].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

مَن تجوز غيبته: عن الحسن البصري رحمه الله قال: من دعا لظالم ببقاء فقد أحب أن يُعصى الله - عزَّ وجلَّ. [موسوعة ابن أبي الدنيا 7/154].

English meaning

Those whom it is permissible to backbite: Al-Hasan al-Basri (may Allah have mercy on him) said: Whoever prays for an oppressor to remain alive has wished for Allah Almighty to be disobeyed. [Ibn Abi al-Dunya Encyclopedia 7/154].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

مَن تجوز غيبته: عن إبراهيم التيمي رحمه الله، قال: ثلاثة ليس لهم غيبة: الظالم، والفاسق، وصاحب البدعة. [موسوعة ابن أبي الدنيا 4/377].

English meaning

Those whom it is permissible to backbite: Ibrahim al-Taymi (may Allah have mercy on him) said: Three people are not subject to the prohibition on backbiting: the oppressor, the sinner, and the person who introduces religious innovations. [Ibn Abi al-Dunya Encyclopedia 4/377].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حفظ اللسان من إخلاف الوعد: لما حضرت عبد الله بن عمرو رضى الله عنه الوفاةُ قال: إنه كان خطب إلي ابنتي رجلٌ من قريش، وقد كان مني إليه شبيهٌ بالوعد، فو الله لا ألقى الله بثلث النفاق، اشهدوا أني قد زوجتها إياه. [موسوعة ابن أبي الدنيا 7/269].

English meaning

Guarding the tongue against breaking a promise: When ‘Abd Allah ibn ‘Amr (may Allah be pleased with him) was near death, he said: A man from Quraysh asked for my daughter's hand, and I made something resembling a promise to him. By Allah, I will not meet Allah bearing a third of hypocrisy. Bear witness that I have married her to him. [Ibn Abi al-Dunya Encyclopedia 7/269].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

عن أبي الدرداء رضى الله عنه قال: ما في المؤمن بضعة أحب إلى الله - عزَّ وجلَّ - من لسانه، به يدخله الجنة. وما في الكافر بضعة أبغض إلى الله - عزَّ وجلَّ - من لسانه، به يدخله النار. [الحلية (تهذيبه) 1 / 176].

English meaning

Abu al-Darda (may Allah be pleased with him) said: There is no part of a believer more beloved to Allah Almighty than his tongue, through which He admits him to Paradise. And there is no part of a disbeliever more hated by Allah Almighty than his tongue, through which He admits him to the Fire. [Hilyah (abridged edition) 1 / 176].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

عن سلمان الفارسي رضي الله تعالى عنه قال: أكثر الناس ذنوبا يوم القيامة أكثرهم كلامًا في معصية الله - عزَّ وجلَّ. [الحلية (تهذيبه) 1 / 163].

English meaning

Salman al-Farisi (may Allah be pleased with him) said: The people with the most sins on the Day of Resurrection are those who spoke most in disobedience to Allah Almighty. [Hilyah (abridged edition) 1 / 163].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

قال الفضيل بن عياض رحمه الله: لا حج ولا جهاد ولا رباط أشد من حبس اللسان، لو أصبحت يهمك لسانك، أصبحت في غم شديد، وسجن اللسان سجن المؤمن، وليس أحد أشد غمًا ممن سجن لسانه. [الحلية (تهذيبه) 3 / 27].

English meaning

Al-Fudayl ibn ‘Iyad (may Allah have mercy on him) said: Neither pilgrimage, jihad nor guarding the frontier is harder than restraining the tongue. If you woke up concerned about your tongue, you would wake up in great distress. Imprisoning the tongue is the believer's prison, and no one is more distressed than a person who imprisons his tongue. [Hilyah (abridged edition) 3 / 27].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

قال يحيى بن معاذ رحمه الله: القلوب كالقدور في الصدور تغلي بما فيها، ومغارفها ألسنتها فانتظر الرجل حتى يتكلم، فإن لسانه يغترف لك ما في قلبه، من بين حلو وحامض وعذب وأجاج، يخبرك عن طعم قلبه اغتراف لسانه. [الحلية (تهذيبه) 3 / 265].

English meaning

Yahya ibn Mu‘adh (may Allah have mercy on him) said: Hearts are like pots in the chest, boiling with what they contain, and their ladles are their tongues. Wait until a man speaks: his tongue will ladle out to you what is in his heart, whether sweet, sour, fresh or salty. What his tongue draws out tells you the taste of his heart. [Hilyah (abridged edition) 3 / 265].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

عن عمار بن سعد السَّلْهمي رحمه الله أنه قال: مَنْ تخايل الثواب خف عليه العمل، وما لائم القلب خف على الجسد، ولسان الحكيم في قلبه، وقلب الأحمق في طرف لسانه، ما خطر على قلبه نطق به. [المنتظم 8 / 114].

English meaning

‘Ammar ibn Sa‘d al-Salhami (may Allah have mercy on him) said: Whoever imagines the reward finds the deed easy. What suits the heart is light for the body. The wise person's tongue is in his heart; the fool's heart is at the tip of his tongue, and he voices whatever enters his mind. [al-Muntazam 8 / 114].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

الأمانة والمسؤولية: قال عمر بن الخطاب رضى الله عنه: توشك القرى أن تخرب وهي عامرة، قيل: كيف تخرب وهي عامرة؟ قال: إذا علا فجارها أبرارها، وساد القبيلَ منافقوها. [موسوعة ابن أبي الدنيا 4/440].

English meaning

Trust and responsibility: ‘Umar ibn al-Khattab (may Allah be pleased with him) said: Villages may soon fall into ruin while still inhabited. Asked how that could happen, he replied: When their wicked rise above their righteous and their hypocrites become leaders of their tribes. [Ibn Abi al-Dunya Encyclopedia 4/440].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

الأمانة والمسؤولية: قال عمر بن الخطاب رضى الله عنه: لو مات جمل ضائعًا على شط الفرات لخشيت أن يسألني الله - عزَّ وجلَّ - عنه. [المنتظم 4 / 141].

English meaning

Trust and responsibility: ‘Umar ibn al-Khattab (may Allah be pleased with him) said: If a camel died neglected on the bank of the Euphrates, I would fear Allah Almighty questioning me about it. [al-Muntazam 4 / 141].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

الأمانة والمسؤولية: عن قتادة قال: كان معيقيب على بيت مال عمر بن الخطاب رضى الله عنه فكنس بيت المال يومًا فوجد فيه درهمًا، فدفعه إلى ابنٍ لعمر، قال معيقيب: فانصرفت إلى بيتي فإذا رسول عمر قد جاءني يدعوني، فجئت فإذا الدرهم في يده فقال لي: ويحك يا معيقيب أوجدت علي في نفسك شيئًا؟ قال: قلت: ما ذاك يا أمير المؤمنين؟ قال: أردت أن تخاصمني أمة محمد صلى الله عليه وسلم في هذا الدرهم. [موسوعة ابن أبي الدنيا 1/136-137].

English meaning

Trust and responsibility: Qatadah related: Mu‘ayqib was in charge of the treasury of ‘Umar ibn al-Khattab,

may Allah be pleased with him. One day, as he swept it, he found a dirham and gave it to one of ‘Umar's sons. Mu‘ayqib said: I returned home, then ‘Umar's messenger came to summon me. I went and found the dirham in ‘Umar's hand. He said, ‘Woe to you, Mu‘ayqib! Are you holding something against me?’ I asked, ‘What do you mean, Commander of the Believers?’ He replied, ‘Did you intend to make the community of Muhammad (peace and blessings be upon him) bring a claim against me over this dirham?’ [Ibn Abi al-Dunya Encyclopedia 1/136-137].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

الأمانة والمسؤولية: عن عمرو بن ميمون قال: لما طُعن عمر رضى الله عنه دخل عليه رجل شاب فقال: أبشر يا أمير المؤمنين ببشرى الله، قد كان لك من القِدَم في الإسلام والصحبة مع رسول الله صلى الله عليه وسلم ما قد علمت، ثم استُخلفت فعدلت، ثم الشهادة، قال: يا ابن أخي لوددت أني تُركت كفافا، لا لي ولا علي. [موسوعة ابن أبي الدنيا 5/353].

English meaning

Trust and responsibility: ‘Amr ibn Maymun related: When ‘Umar (may Allah be pleased with him) was stabbed, a young man came in and said, ‘Rejoice, Commander of the Believers, at Allah's glad tidings. You embraced Islam early and accompanied the Messenger of Allah (peace and blessings be upon him), as you know. Then you became caliph and ruled justly, and now you have martyrdom.’ ‘Umar replied, ‘My nephew, I would wish to emerge even, with nothing in my favor and nothing against me.’ [Ibn Abi al-Dunya Encyclopedia 5/353].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

الأمانة والمسؤولية: عن عمر بن ذر قال: قال مولى لعمر بن عبد العزيز رحمه الله له حين رجع من جنازة سليمان: ما لي أراك مغتما؟ فقال عمر رحمه الله: لمثل ما أنا فيه يُغتم، ليس أحد من أمة محمد صلى الله عليه وسلم في شرق ولا غرب إلا وأنا أريد أن أودي إليه حقه غير كاتب إليَّ فيه ولا طالبه مني. [موسوعة ابن أبي الدنيا 3/270].

English meaning

Trust and responsibility: ‘Umar ibn Dharr related: After ‘Umar ibn ‘Abd al-‘Aziz (may Allah have mercy on him) returned from Sulayman's funeral, a servant asked, ‘Why do you seem so distressed?’ ‘Umar, may Allah have mercy on him, answered, ‘One in my position has reason to be distressed. There is no member of the community of Muhammad, may Allah bless him and grant him peace, east or west, whose right I do not wish to deliver to him, without his having to write to me or ask me for it.’ [Ibn Abi al-Dunya Encyclopedia 3/270].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

الأمانة والمسؤولية: قال مالك بن دينار رحمه الله: كفى بالمرء خيانة أن يكون أمينًا للخَوَنة. [صفة الصفوة 3/201].

English meaning

Trust and responsibility: Malik ibn Dinar (may Allah have mercy on him) said: It is treachery enough for a person to be a trusted agent of traitors. [Sifat al-Safwah 3/201].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

الأمانة والمسؤولية: عن عبيد بن غنام أنه قال: حدثني أبي قال: مرض حفص بن غيّاث رحمه الله - القاضي- خمسة عشر يومًا فدفع إليّ مائة درهم فقال: امض بها إلى العامل وقل له: هذه رزق خمسة عشر يومًا لم أحكم فيها بين المسلمين لا حظ لي فيها. [المنتظم 10 / 32].

English meaning

Trust and responsibility: ‘Ubayd ibn Ghannam related that his father said: The judge Hafs ibn Ghiyath (may Allah have mercy on him) was ill for fifteen days. He gave me one hundred dirhams and said, ‘Take this to the administrator and tell him: This is fifteen days' pay. I did not judge between Muslims during those days and have no share in it.’ [al-Muntazam 10 / 32].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

الثبات على الدين والتضحية لأجله: قال عبد الله بن مسعود رضى الله عنه: لا تكونن إمَّعة. قالوا: وما الإمَّعة؟ قال: يقول: أنا مع الناس، إن اهتدوا اهتديت وإن ضلوا ضللت، ألا ليوطِّنّ أحدكم نفسه على أنه إن كفر الناس أن لا يكفر. [صفة الصفوة 1/192].

English meaning

Steadfastness in religion and sacrifice for it: ‘Abd Allah ibn Mas‘ud (may Allah be pleased with him) said: Do not be a mere follower. They asked, ‘What is that?’ He replied, ‘Someone who says, “I am with the people: if they are guided, I am guided, and if they go astray, I go astray.” Let each of you resolve that even if people disbelieve, he will not disbelieve.’ [Sifat al-Safwah 1/192].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

الثبات على الدين والتضحية لأجله: قال ابن الحنفية رحمه الله: إن الله - عزَّ وجلَّ - جعل الجنة ثمنًا لأنفسكم، فلا تبيعوها بغيرها. [صفة الصفوة].

English meaning

Steadfastness in religion and sacrifice for it: Ibn al-Hanafiyyah (may Allah have mercy on him) said: Allah Almighty made Paradise the price of your souls, so do not sell them for anything else. [Sifat al-Safwah].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

الثبات على الدين والتضحية لأجله: قيل لابن المبارك: ابن عون رحمه الله بما ارتفع؟ قال: بالاستقامة. [الحلية (تهذيبه) 1 / 444].

English meaning

Steadfastness in religion and sacrifice for it: Ibn al-Mubarak was asked, ‘How did Ibn ‘Awn (may Allah have mercy on him) rise in standing?’ He replied, ‘Through uprightness.’ [Hilyah (abridged edition) 1 / 444].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

الثبات على الدين والتضحية لأجله: قال عبد العزيز بن أبي رواد رحمه الله: كان يقال: القول بالحق والصبر عليه يعدل بأعمال الشهداء. [موسوعة ابن أبي الدنيا 4/60].

English meaning

Steadfastness in religion and sacrifice for it: ‘Abd al-‘Aziz ibn Abi Rawwad (may Allah have mercy on him) said: It used to be said that speaking the truth and enduring the consequences is equal to the deeds of martyrs. [Ibn Abi al-Dunya Encyclopedia 4/60].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التوبة والرجوع إلى الله: قال عمر بن الخطاب رضى الله عنه: جالسوا التوابين فإنهم أرق شيء أفئدة. [الحلية (تهذيبه) 1 / 71].

English meaning

Repentance and returning to Allah: ‘Umar ibn al-Khattab (may Allah be pleased with him) said: Keep company with those who repent, for their hearts are the most tender. [Hilyah (abridged edition) 1 / 71].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التوبة والرجوع إلى الله: قال علي بن أبي طالب رضى الله عنه: إني لأرجو أن يكون توبة العبد من ذنبه: ندامته عليه. [موسوعة ابن أبي الدنيا 3/388].

English meaning

Repentance and returning to Allah: ‘Ali ibn Abi Talib (may Allah be pleased with him) said: I hope that a servant's remorse for his sin will be his repentance from it. [Ibn Abi al-Dunya Encyclopedia 3/388].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التوبة والرجوع إلى الله: عن عبد الله بن عون رحمه الله قال: قلب التائب بمنزلة الزجاجة يؤثر فيها جميع ما أصابها، والموعظة إلى قلوبهم سريعة، وهم إلى الرقة أقرب، فداووها من الذنوب بالتوبة، فلرب تائب دعته توبته إلى الجنة حتى أوفدته عليها، وجالسوا التوابين فإن رحمة الله إلى التوابين أقرب. [الحلية (تهذيبه) 2 / 98].

English meaning

Repentance and returning to Allah: ‘Abd Allah ibn ‘Awn (may Allah have mercy on him) said: The penitent person's heart is like glass: everything that strikes it leaves a mark. Admonition reaches such hearts quickly, and they are more inclined to tenderness. Heal hearts of sins through repentance. A penitent person may be drawn by repentance toward Paradise until it brings him there. Keep company with those who repent, for Allah's mercy is closer to them. [Hilyah (abridged edition) 2 / 98].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التوبة والرجوع إلى الله:عن عبد الله بن عون رحمه الله قال: اهتمام العبد بذنبه داع إلى تركه، وندمه عليه مفتاح للتوبة، ولا يزال العبد يهتم بالذنب يصيبه حتى يكون أنفع له من بعض حسناته. [الحلية (تهذيبه) 2 / 98].

English meaning

Repentance and returning to Allah: ‘Abd Allah ibn ‘Awn (may Allah have mercy on him) said: A servant's concern about his sin calls him to abandon it, and remorse for it opens the door to repentance. He may remain so concerned about a sin he committed that this concern becomes more beneficial to him than some of his good deeds. [Hilyah (abridged edition) 2 / 98].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التوبة والرجوع إلى الله: قالت رابعة العدوية رحمها الله: أستغفر الله مِنْ قلَّةِ صدقي في قولي: أَسْتَغْفر الله. [صفة الصفوة 4/292].

English meaning

Repentance and returning to Allah: Rabi‘ah al-‘Adawiyyah (may Allah have mercy on her) said: I ask Allah's forgiveness for how little sincerity I have when I say, ‘I ask Allah's forgiveness.’ [Sifat al-Safwah 4/292].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التوبة والرجوع إلى الله: قال يحيى بن معاذ رحمه الله: للتائب فخر لا يعادله فخر، فرح الله بتوبته. [صفة الصفوة 3/342].

English meaning

Repentance and returning to Allah: Yahya ibn Mu‘adh (may Allah have mercy on him) said: The penitent person has a source of honor beyond compare: Allah's joy at his repentance. [Sifat al-Safwah 3/342].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التوبة والرجوع إلى الله: عن الربيع بن خثيم رحمه الله أنه قال لأصحابه: تدرون ما الداء والدواء والشفاء؟ قالوا: لا قال: الدّاءُ الذّنُوبُ، والدواءُ الاستغفارُ، والشفاءُ أن تتوب فلا تعود. [صفة الصفوة 3/42].

English meaning

Repentance and returning to Allah: Al-Rabi‘ ibn Khuthaym (may Allah have mercy on him) asked his companions, ‘Do you know what the illness, the medicine and the cure are?’ They said, ‘No.’ He replied, ‘The illness is sins, the medicine is seeking forgiveness, and the cure is to repent without returning to them.’ [Sifat al-Safwah 3/42].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التوبة والرجوع إلى الله: عن سعيد بن جبير رحمه الله؛ أنه قيل له: من أعبد الناس؟ قال: رجل اجترح من الذنوب، فكلما ذكر ذنوبه احتقر عمله. [الحلية (تهذيبه) 2 / 105].

English meaning

Repentance and returning to Allah: Sa‘id ibn Jubayr (may Allah have mercy on him) was asked, ‘Who is the most devoted of people?’ He replied, ‘A man who has committed sins and, whenever he remembers them, considers his own deeds insignificant.’ [Hilyah (abridged edition) 2 / 105].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التوبة والرجوع إلى الله: عن سعيد الجريري قال: قلت للحسن رحمه الله: يا أبا سعيد الرجل يذنب ثم يتوب، ثم يذنب ثم يتوب، ثم يذنب ثم يتوب، حتى متى؟ قال: ما أعلم هذا إلا أخلاق المؤمنين. [الحلية (تهذيبه) 2 / 315].

English meaning

Repentance and returning to Allah: Sa‘id al-Jurayri said: I asked al-Hasan (may Allah have mercy on him), ‘Abu Sa‘id, a man sins and repents, then sins and repents, then sins and repents. How long can that continue?’ He replied, ‘As far as I know, that is among the characteristics of believers.’ [Hilyah (abridged edition) 2 / 315].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التوبة والرجوع إلى الله: عن أبي قلابة رحمه الله قال: إن الله تعالى لما لعن إبليس سأله النظرة فأنظره إلى يوم الدين، فقال: وعزتك لا أخرج من جوف – أو من قلب – ابن آدم ما دام فيه الروح. قال: وعزتي لا أحجب عنه التوبة ما دام فيه الروح. [الحلية (تهذيبه) 1 / 392].

English meaning

Repentance and returning to Allah: Abu Qilabah (may Allah have mercy on him) said: When Allah Most High cursed Iblis, he asked to be granted respite, and was granted it until the Day of Judgment. He said, ‘By Your might, I will not leave the inside—or the heart—of the son of Adam as long as life remains in him.’ Allah said, ‘By My might, I will not bar him from repentance as long as life remains in him.’ [Hilyah (abridged edition) 1 / 392].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التوبة والرجوع إلى الله: عن طَلق بن حبيب رحمه الله، قال: إنَّ حقوق الله أعظمُ مِن أن يقومَ بها العباد، وإنَّ نعم الله أكثر من أن تُحصى، ولكن أَصْبِحوا تائبين، وامْسُوا تائبين. [السير (تهذيبه) 2/567].

English meaning

Repentance and returning to Allah: Talq ibn Habib (may Allah have mercy on him) said: Allah's rights are greater than servants can ever fully fulfill, and His blessings more numerous than can be counted. So wake up repenting and reach evening repenting. [Siyar (abridged edition) 2/567].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التوبة والرجوع إلى الله: عن شقيق بن إبراهيم رحمه الله: علامةُ التَّوبة البُكاءُ على ما سلف، والخوفُ من الوقوع في الذَّنب، وهِجرانُ إخوانِ السُّوء، وملازمةُ الأخيار. [السير(تهذيبه)].

English meaning

Repentance and returning to Allah: Shaqiq ibn Ibrahim (may Allah have mercy on him) said: The signs of repentance are weeping over the past, fear of falling into sin, leaving bad companions, and remaining close to good people. [Siyar(abridged edition)].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التدبر والتفكر: عن أبي الدرداء رضى الله عنه قال: تفكّر ساعة خير من قيام ليلة. [الزهد للإمام أحمد].

English meaning

Reflection and contemplation: Abu al-Darda (may Allah be pleased with him) said: An hour of reflection is better than standing in prayer for a night. [al-Zuhd, Imam Ahmad].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التدبر والتفكر: عن عون بن عبد الله قال: سئلت أم الدرداء رضي الله عنها: ما كان أفضل عمل أبي الدرداء رضى الله عنه؟ قالت: التفكر والاعتبار. [الزهد للإمام أحمد].

English meaning

Reflection and contemplation: ‘Awn ibn ‘Abd Allah related that Umm al-Darda (may Allah be pleased with her) was asked, ‘What was the best deed of Abu al-Darda, may Allah be pleased with him?’ She replied, ‘Reflection and taking lessons from what he saw.’ [al-Zuhd, Imam Ahmad].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التدبر والتفكر: عن إسحاق بن إبراهيم قال: سمعت سفيان بن عيينة رحمه الله يقول: الفكرة نور تدخله قلبك. قال: وبلغني عن سفيان بن عيينة قال: التفكر مفتاح الرحمة، ألا ترى أنه يتفكر فيتوب؟ [الحلية (تهذيبه) 2 / 443].

English meaning

Reflection and contemplation: Ishaq ibn Ibrahim said: I heard Sufyan ibn ‘Uyaynah (may Allah have mercy on him) say, ‘Reflection is a light that you admit into your heart.’ It was also related from Sufyan ibn ‘Uyaynah: ‘Reflection is the key to mercy. Do you not see that a person reflects and then repents?’ [Hilyah (abridged edition) 2 / 443].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التدبر والتفكر: قال الفضيل بن عياض: قيل لإبراهيم رحمه الله: إنك لتطيل الفكرة، قال: الفكرة مخ العمل. [الحلية (تهذيبه) 3 / 26].

English meaning

Reflection and contemplation: Al-Fudayl ibn ‘Iyad said: Ibrahim (may Allah have mercy on him) was told, ‘You reflect for a long time.’ He replied, ‘Reflection is the essence of deeds.’ [Hilyah (abridged edition) 3 / 26].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التدبر والتفكر: قال شقيق البلخي رحمه الله: ولو أن رجلاً كتب جميع العلم لم ينتفع به حتى يكون فيه خصلتان: حتى يكون فعله التفكر والعبر، وقلبه فارغًا للتفكر وعينه فارغة للعبر، كلما نظر إلى شيء من الدنيا كان له عبرة. والمؤمن مشغول بخصلتين، والمنافق مشغول بخصلتين، المؤمن بالعبر والتفكر والمنافق مشغول بالحرص ولأمل.

English meaning

Reflection and contemplation: Shaqiq al-Balkhi (may Allah have mercy on him) said: Even if a man wrote down all knowledge, he would not benefit from it until he acquired two qualities: his practice must include reflection and taking lessons, and his heart and eyes must be free to reflect and observe. Whenever he looks at something worldly, he takes a lesson from it. The believer is occupied with two things, and the hypocrite is occupied with two things: the believer with lessons and reflection, and the hypocrite with greed and hope.

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التدبر والتفكر: ال شقيق البلخي رحمه الله: متى أغفل العبد قلبه عن الله، والتفكر في صنعه ومنته عليه ثم مات مات عاصيا، لأن العبد ينبغي له أن يكون قلبه أبدًا مع الله، يقول: يا رب أعطني الإيمان، وعافني من البلاء واستر لي من عيوبي، وارزقني واجعل نعمك متوالية علي، فهو أبدًا متفكر في نعم الله عليه، فالتفكر في منّة الله شكر، والغفلة عنه سهو. [الحلية (تهذيبه) 2 / 502].

English meaning

Reflection and contemplation: Shaqiq al-Balkhi (may Allah have mercy on him) said: If a servant neglects Allah in his heart and ceases to reflect on what Allah has made and on His favor toward him, then dies, he dies in disobedience. The servant should always have his heart with Allah, saying: ‘My Lord, grant me faith, protect me from affliction, conceal my faults, provide for me, and let Your blessings continue upon me.’ He continually reflects on Allah's blessings. Reflecting on Allah's favor is gratitude; being heedless of it is neglect. [Hilyah (abridged edition) 2 / 502].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

التدبر والتفكر: قال الحسن البصري رحمه الله: الفكر مرآة تريك حسناتك وسيئاتك. [الحلية (تهذيبه) 3 / 26].

English meaning

Reflection and contemplation: Al-Hasan al-Basri (may Allah have mercy on him) said: Reflection is a mirror that shows you your good deeds and bad deeds. [Hilyah (abridged edition) 3 / 26].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: قال عمر بن الخطاب رضى الله عنه: خذوا بحظكم من العزلة. [موسوعة ابن أبي الدنيا 6/503].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: ‘Umar ibn al-Khattab (may Allah be pleased with him) said: Take your share of solitude. [Ibn Abi al-Dunya Encyclopedia 6/503].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: عن أبي الدرداء رضى الله عنه قال: نعم صومعة المرء المسلم بيته، يكف لسانه وفرجه وبصره، وإياكم ومجالس الأسواق تلهي وتلغي. [موسوعة ابن أبي الدنيا 6/505].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Abu al-Darda (may Allah be pleased with him) said: How fine a Muslim's retreat is his home: there he restrains his tongue, his private parts and his gaze. Beware of gatherings in marketplaces; they distract and lead to idle speech. [Ibn Abi al-Dunya Encyclopedia 6/505].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: عن ابن مسعود رضى الله عنه قال: كل يوم وليلة تمر بك معافى في نفسك وأهلك ومالك، كرامة من الله، ونعمة لا تدري ما حَسَب ذلك، حتى يصيبك ما لا بد منه. [موسوعة ابن أبي الدنيا 7/539].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Ibn Mas‘ud (may Allah be pleased with him) said: Every day and night that passes while you and your family and wealth are safe is an honor and blessing from Allah. You do not know its full worth until the inevitable affliction befalls you. [Ibn Abi al-Dunya Encyclopedia 7/539].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: عن عثمان بن أبي العاص رضى الله عنه أنه قال: لولا الجمعة والجماعة لبنيت في أعلى داري هذه بيتًا فلم أخرج منه حتى أخرج إلى قبري. [الزهد للإمام أحمد / 281].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: ‘Uthman ibn Abi al-‘As (may Allah be pleased with him) said: Were it not for Friday prayer and congregational prayer, I would build a room on the roof of this house and never leave it until I was carried to my grave. [al-Zuhd, Imam Ahmad / 281].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم:قال وهيب بن الورد رحمه الله: كان يقال: الحكمة عشرة أجزاء، فتسعة منها في الصمت، والعاشرة عزلة الناس. قال: فعالجت نفسي على الصمت، فلم أجدني أضبط كل ما أريد منه، فرأيت أن هذه الأجزاء العشرة عزلة الناس. [صفة الصفوة 2/532، موسوعة ابن أبي الدنيا 6/537].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Wuhayb ibn al-Ward (may Allah have mercy on him) said: It used to be said that wisdom has ten parts: nine are in silence and the tenth is in withdrawing from people. I trained myself to be silent, but found I could not control all that I wished to control of it. I came to see that all ten parts lie in withdrawing from people. [Sifat al-Safwah 2/532, Ibn Abi al-Dunya Encyclopedia 6/537].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: قال السري السقطي رحمه الله: من أراد أن يَسلم دينُه. ويستريح قلبه وبدَنه، ويقلّ غمّه، فليعتزل الناس، لأن هذا زمان عزلة ووحدة. [صفة الصفوة 2/627].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Al-Sari al-Saqati (may Allah have mercy on him) said: Whoever wants his religion to remain safe, his heart and body to find rest, and his worries to diminish should withdraw from people, for this is a time for withdrawal and solitude. [Sifat al-Safwah 2/627].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم:قال السري السقطي رحمه الله: مِن قلة الصدق كثرة الخُلَطاء. [صفة الصفوة 2/627].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Al-Sari al-Saqati (may Allah have mercy on him) said: Having too many companions is a sign of little sincerity. [Sifat al-Safwah 2/627].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: عن ابن سيرين رحمه الله قال: العزلة عبادة. [صفة الصفوة 3/174، موسوعة ابن أبي الدنيا 6/503].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Ibn Sirin (may Allah have mercy on him) said: Solitude is worship. [Sifat al-Safwah 3/174, Ibn Abi al-Dunya Encyclopedia 6/503].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: عن مكحول رحمه الله قال: إن كان الفضل في الجماعة، فإن السلامة في العزلة. [الحلية (تهذيبه) 2 / 182، موسوعة ابن أبي الدنيا 6/505].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Makhul (may Allah have mercy on him) said: If merit lies in being with the community, safety lies in solitude. [Hilyah (abridged edition) 2 / 182, Ibn Abi al-Dunya Encyclopedia 6/505].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: عن قتادة رحمه الله قال: كان المؤمن لا يُرى إلا في ثلاثة مواطن: في مسجد يعمره، أو بيت يستره، أو حاجة لا بأس بها. [موسوعة ابن أبي الدنيا 1/220].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Qatadah (may Allah have mercy on him) said: A believer used to be seen in only three places: a mosque that he maintained, a house that sheltered him, or on some unobjectionable errand. [Ibn Abi al-Dunya Encyclopedia 1/220].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: قال بعض العقلاء: إن الرجل ليجفوني، فإذا ذكرت استغنائي عنه وجدت لجفائه بردا على كبدي. [موسوعة ابن أبي الدنيا 7/510].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: One of the thoughtful people said: A man may treat me coldly, but when I remember that I have no need of him, his coldness brings relief to my heart. [Ibn Abi al-Dunya Encyclopedia 7/510].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: قال شقيق بن إبراهيم: قيل لابن المبارك رحمه الله: إذا صلّيتَ معنا لم تجلس معنا؟ قال: أذهب أجلس مع الصحابة والتّابعين. قلنا له: ومن أين الصحابة والتابعون؟ قال: أذهب أنظرُ في علمي فأدرِكُ آثارهم وأعمالهم، ما أصنع معكم؟ أنتم تغتابون الناس، فإذا كانت سنة مائتين فالبُعد من كثير من الناس أقربُ إلى الله، وفرّ من الناس كَفِرَارِك من أسد، وتمسّك بدينك يسلَمْ لك. [صفة الصفوة].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Shaqiq ibn

Ibrahim said: Ibn al-Mubarak (may Allah have mercy on him) was asked, ‘When you pray with us, why do you not sit with us?’ He replied, ‘I go to sit with the Companions and the Followers.’ We asked, ‘Where are the Companions and Followers?’ He replied, ‘I go to my books of knowledge and encounter their reports and deeds. What would I do with you? You backbite people. When the year two hundred arrives, keeping away from many people will bring you closer to Allah. Flee from people as you would flee from a lion, and hold fast to your religion so that it remains safe for you.’ [Sifat al-Safwah].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: قال إبراهيم بن أدهم رحمه الله: حب لقاء الناس من حب الدنيا، وتركهم من ترك الدنيا. [الحلية (تهذيبه) 2 / 485].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Ibrahim ibn Adham (may Allah have mercy on him) said: Loving to meet people springs from love of the world; leaving their company is part of leaving the world. [Hilyah (abridged edition) 2 / 485].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: قال الفضيل بن عياض رحمه الله: من استوحش من الوحدة واستأنس بالناس لم يسلم من الرياء. [الحلية (تهذيبه) 3 / 27، موسوعة ابن أبي الدنيا 6/506].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Al-Fudayl ibn ‘Iyad (may Allah have mercy on him) said: One who feels uneasy when alone and at ease with people will not be safe from showing off. [Hilyah (abridged edition) 3 / 27, Ibn Abi al-Dunya Encyclopedia 6/506].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم:قال الفضيل بن عياض رحمه الله: من خالط الناس لم يسلم، ولم ينج من إحدى اثنتين: - إما أن يخوض معهم إذا خاضوا في باطل- وإما أن يسكت إذا رأى منكرا أو سمعه من جلسائه، فلا يغير؛ فيأثم، ويَشْرَكهم فيه. [موسوعة ابن أبي الدنيا 6/506].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Al-Fudayl ibn ‘Iyad (may Allah have mercy on him) said: A person who mingles with people is not safe and cannot escape one of two things: either he joins them when they engage in falsehood, or he stays silent when he sees or hears wrongdoing from his companions without changing it, thus sinning and sharing in it. [Ibn Abi al-Dunya Encyclopedia 6/506].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم:قال بشر بن الحارث رحمه الله: من عامل الله بالصدق استوحش من الناس. [الحلية (تهذيبه) 3 / 97].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Bishr ibn al-Harith (may Allah have mercy on him) said: Whoever deals sincerely with Allah comes to feel estranged from people. [Hilyah (abridged edition) 3 / 97].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: قيل لداود الطائي رحمه الله: لو جالست الناس! فقال: إنما أنت بين اثنين: بين صغير لا يوقرك، وكبير يحصي عليك عيوبك. [موسوعة ابن أبي الدنيا 6/512].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Dawud al-Ta’i (may Allah have mercy on him) was told, ‘Why not sit with people?’ He replied, ‘You will be among two kinds: a younger person who does not respect you and an older person who counts your faults.’ [Ibn Abi al-Dunya Encyclopedia 6/512].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: عن عبد الله بن المبارك رحمه الله قال: قال لي بعضهم في تفسير العزلة: هو أن يكون مع القوم، فإن خاضوا في ذكر الله فخض معهم، وإن خاضوا في غير ذلك؛ فأمسك. [موسوعة ابن أبي الدنيا 6/518].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: ‘Abd Allah ibn al-Mubarak (may Allah have mercy on him) said: Someone explained solitude to me as being among people: when they speak in remembrance of Allah, join them; when they speak of something else, hold back. [Ibn Abi al-Dunya Encyclopedia 6/518].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: قال بعض العلماء: إذا رأيت الله - عزَّ وجلَّ - يوحشك من خلقه؛ فاعلم أنه يريد يؤنسك به. [موسوعة ابن أبي الدنيا 6/519].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: One of the scholars said: When you find that Allah Almighty has made you feel distant from His creation, know that He wishes to give you comfort in His company. [Ibn Abi al-Dunya Encyclopedia 6/519].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: كان حبيب أبو محمد رحمه الله يخلو في بيته، فيقول: من لم تقر عينه بك فلا قرت، ومن لم يأنس بك فلا أنس. [موسوعة ابن أبي الدنيا 6/520].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Habib Abu Muhammad (may Allah have mercy on him) used to be alone in his house and say: May the eyes of one who finds no delight in You never find delight; and may one who finds no comfort in You never find comfort. [Ibn Abi al-Dunya Encyclopedia 6/520].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: قال مالك بن دينار رحمه الله: كل أخ وجليس وصاحب لا تستفيد منه خيرًا في أمر دينك: ففر منه. [موسوعة ابن أبي الدنيا 6/533].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Malik ibn Dinar (may Allah have mercy on him) said: Flee from any brother, companion or friend from whom you gain nothing good for your religion. [Ibn Abi al-Dunya Encyclopedia 6/533].

Source: Source details are not recorded on the original card.

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: عن أبي عبد الله قال: قال لي محمد بن أسلم رحمه الله: يا أبا عبد الله مالي ولهذا الخلق كنت في صلب أبي وحدي، ثم صرت في بطن أمي وحدي، ثم دخلت إلى الدنيا وحدي، ثم تقبض روحي وحدي، فأدخل في قبري وحدي، فيأتيني منكر ونكير فيسألاني وحدي، فأصير إلى حيث صرت وحدي، وتوضع عملي وذنوبي في الميزان وحدي، وإن بعثت إلى الجنة بعثت وحدي، وإن بعثت إلى النار بعثت وحدي، فما لي والناس!. [المنتظم 11 / 303].

English meaning

Withdrawing from people, avoiding excessive mingling

with them, and being wary of them: Abu ‘Abd Allah related: Muhammad ibn Aslam (may Allah have mercy on him) said to me, ‘Abu ‘Abd Allah, what have I to do with people? I was alone in my father's loins, alone in my mother's womb, and came into the world alone. My soul will be taken alone, I shall enter my grave alone, and Munkar and Nakir will come and question me alone. I shall go to my destination alone, my deeds and sins will be placed on the scale alone, and whether I am sent to Paradise or to the Fire I shall be sent alone. What have I to do with people?’ [al-Muntazam 11 / 303].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

اعتزال الناس وعدم الإكثار من مخالطتهم والحذر منهم: قال إبراهيم بن المولد رحمه الله: عجبت لمن عرف الطريق إلى ربه، كيف يعيش مع غيره. [الحلية (تهذيبه) 3 / 458].

English meaning

Withdrawing from people, avoiding excessive mingling with them, and being wary of them: Ibrahim ibn al-Mawlid (may Allah have mercy on him) said: I wonder how someone who knows the way to his Lord can live occupied with anyone else. [Hilyah (abridged edition) 3 / 458].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

أهمية الاستغناء عن الناس وعدم سؤالهم وقطع مِنَّتهم: عن أم الدرداء قالت: قال لي أبو الدرداء رضى الله عنه: لا تسألي الناس شيئًا، قالت: فقلت: فإن احتجت؟ قال: فإن احتجت فتتبعي الحصادين فانظري ما سقط منهم فاخبطيه ثم اطحنيه ثم كليه ولا تسألي الناس شيئًا. [الزهد للإمام أحمد / 266].

English meaning

The importance of being independent of people, not asking them, and freeing oneself of their favors: Umm al-Darda said: Abu al-Darda (may Allah be pleased with him) told me, ‘Do not ask people for anything.’ I said, ‘What if I am in need?’ He replied, ‘If you are in need, follow the harvesters, gather what they leave behind, thresh it, grind it and eat it, but do not ask people for anything.’ [al-Zuhd, Imam Ahmad / 266].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

أهمية الاستغناء عن الناس وعدم سؤالهم وقطع مِنَّتهم: عن قتادة قال: وجدت خليد بن عبد الله العصري رحمه الله قال: تلقى المؤمن عفيفًا سؤولاً، وتلقاه غنيًا فقيرًا قال: تلقاه عفيفًا عن الناس، سؤولاً لربه - عزَّ وجلَّ - ذليلاً لربه، عزيزًا في نفسه، غنيًا عن الناس، فقيرًا إلى ربه. قال قتادة رحمه الله تلك أخلاق المؤمن، هو أحسن معونة وأيسر الناس مؤونة. [الزهد للإمام أحمد /410].

English meaning

The importance of being independent of people, not asking them, and freeing oneself of their favors: Qatadah said: I met Khulayd ibn ‘Abd Allah al-‘Asri (may Allah have mercy on him), who said, ‘You will find the believer dignified yet asking, rich yet poor.’ He explained: ‘Dignified before people but asking of his Lord Almighty; humble before his Lord yet honored in himself; free of need from people but in need of his Lord.’ Qatadah (may Allah have mercy on him) said: These are the believer's qualities. He is the most helpful and the least burdensome of people. [al-Zuhd, Imam Ahmad / 410].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

أقوال بعض السلف في تفضيل مخالطة الناس وتوجيههم لمن خالطهم: عن عمر بن عبد الرحمن قال: ذكروا عند وهب بن منبه رحمه الله عبادة بني إسرائيل وسياحتهم قال: فقال وهب رحمه الله: من خالط الناس فورع وصبر على آذاهم كان أفضل عندي. [الزهد للإمام أحمد / 617].

English meaning

Sayings of some early Muslims favoring mingling with people, and their guidance for those who mingle with them: ‘Umar ibn ‘Abd al-Rahman said: The worship and travels of the Children of Israel were mentioned before Wahb ibn Munabbih (may Allah have mercy on him). Wahb, may Allah have mercy on him, said, ‘Someone who mingles with people, remains scrupulous and endures the harm they cause is better in my view.’ [al-Zuhd, Imam Ahmad / 617].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

أقوال بعض السلف في تفضيل مخالطة الناس وتوجيههم لمن خالطهم: قال الشافعيُّ رحمه الله: الانْقباضُ عن الناس مكسبَةٌ للعداوةِ، والانبساطُ إليهم مَجلَبةٌ لقُرناء السوء، فكُن بين المنقبض والمنبسط. [السير (تهذيبه) 2/853].

English meaning

Sayings of some early Muslims favoring mingling with people, and their guidance for those who mingle with them: Al-Shafi‘i (may Allah have mercy on him) said: Withdrawing from people earns their hostility, while excessive familiarity attracts bad companions. Take a course between withdrawal and excessive familiarity. [Siyar (abridged edition) 2/853].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حال السلف عند الموت: عن سلم بن بشير بن حجل قال: بكى أبو هريرة رضى الله عنه في مرضه، فقيل له: ما يبكيك يا أبا هريرة؟ قال: أما إني ما أبكي على دنياكم هذه، ولكني أبكي لبعد سفري، وقلة زادي، وإني أصبحت في صعود مهبطه على جنة ونار، فلا أدري أيهما يُسْلك بي. [المنتظم 5 / 315].

English meaning

The Salaf at death: Salm ibn Bashir ibn Hajal related that Abu Hurayrah (may Allah be pleased with him) wept during his illness. He was asked, ‘Why do you weep, Abu Hurayrah?’ He replied, ‘I am not weeping over this world of yours. I weep because my journey is long and my provisions are few. I have reached this morning on an ascent whose descent leads to Paradise or the Fire, and I do not know which path I shall take.’ [al-Muntazam 5 / 315].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حال السلف عند الموت: عن عمر بن قيس عن معاذ بن جبل رضى الله عنه قال لما حضره الموت قال: انظروا أصبحنا؟ قال: فأتي فقيل: لم نصبح حتى أتي في بعض ذلك فقيل له: قد أصبحت. فقال: أعوذ بالله من ليلة صباحها النار، مرحبًا بالموت مرحبًا، زائر مُغَيَّب، حبيب جاء على فاقة، اللهم إني قد كنت أخافك، وأنا اليوم أرجوك، إنك لتعلم أني لم أكن أحب الدنيا وطول البقاء فيها لِكَرْي الأنهار، ولا لغرس الأشجار ولكن لظمأ الهواجر، ومكابدة الساعات، ومزاحمة العلماء بالرُكَب عند حِلَق الذِكر. [صفة الصفوة 1/234].

English meaning

The Salaf at death: ‘Umar ibn Qays related that when

Mu‘adh ibn Jabal (may Allah be pleased with him) was near death, he asked, ‘Has morning come?’ People came and said it had not. After some time someone told him, ‘Morning has come.’ He said, ‘I seek Allah's protection from a night whose morning leads to the Fire. Welcome, death, welcome: a visitor long absent, a beloved arriving at a time of need. O Allah, I used to fear You, and today I hope in You. You know that I did not love this world and a long life in it for digging canals or planting trees, but for thirst on hot days of fasting, striving through hours of worship, and sitting shoulder to shoulder with scholars in gatherings of remembrance.’ [Sifat al-Safwah 1/234].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حال السلف عند الموت: عن موسى الطلحي، قال: اجتهد أبو موسى الأشعريُّ رضى الله عنه قبل موته اجتهادًا شديدًا، فقيل له: لو أمسكت ورفقتَ بنفسك؟ قال: إنَّ الخيل إذا أُرسِلَت فقاربت رأس مَجراها، أَخْرَجَتْ جميعَ ما عندها، والَّذي بقي من أَجَلي أقلُّ من ذلك. [السير(تهذيبه) 1/281].

English meaning

The Salaf at death: Musa al-Talhi related that Abu Musa al-Ash‘ari (may Allah be pleased with him) strove intensely in worship before his death. Someone said, ‘Why not ease up and be gentle with yourself?’ He replied, ‘When horses are let loose and near the finish of their course, they exert all the strength they have. What remains of my life is less than that.’ [Siyar(abridged edition) 1/281].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حال السلف عند الموت: عن محمد بن المنكدر رحمه الله: أنه جزع عند الموت، فقيل له: لم تجزع؟ قال: أخشى آيةً من كتاب الله - عزَّ وجلَّ - قال الله - عزَّ وجلَّ -: " وَبَدَا لَهُم مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ " [الزمر:47] فإني أخشى أن يبدو لي من الله ما لم أكن أحتسب. [صفة الصفوة 2/481].

English meaning

The Salaf at death: Muhammad ibn al-Munkadir (may Allah have mercy on him) became distressed near death. Asked why, he said, ‘I fear a verse in Allah Almighty's Book: Allah, mighty and majestic, said: “There will appear to them from Allah what they had not expected” [al-Zumar 39:47]. I fear that something from Allah will appear to me that I had not expected.’ [Sifat al-Safwah 2/481].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حال السلف عند الموت: عن عبد الرحمن بن مهدي قال: مات سفيان الثوري رحمه الله عندي، فلما اشتد به جعل يبكي، فقال له رجل: يا أبا عبد الله أراك كثير الذنوب؟ فرفع شيئًا من الأرض فقال: والله لذنوبي أهون عندي من ذا، إني أخاف أن أسلب الإيمان قبل أن أموت. [الحلية (تهذيبه) 2 / 378].

English meaning

The Salaf at death: ‘Abd al-Rahman ibn Mahdi said: Sufyan al-Thawri (may Allah have mercy on him) died in my care. When his condition worsened, he began to weep. A man said, ‘Abu ‘Abd Allah, do you think you have many sins?’ Sufyan picked up something from the ground and said, ‘By Allah, my sins are of less concern to me than this. I fear that faith may be taken from me before I die.’ [Hilyah (abridged edition) 2 / 378].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حال السلف عند الموت: عن يحيى بن آدم قال: لما حضرت مسعرًا رحمه الله الوفاة، دخل عليه سفيان الثوري، فوجده جزعًا، فقال له: لم تجزع؟ فوالله لوددت أني مت الساعة. فقال مسعر: أقعدوني فأعاد عليه سفيان الكلام فقال: إنك إذًا لواثق بعملك يا سفيان، لكني والله لكأني على شاهق جبل، لا أدري أين أهبط، فبكى سفيان فقال: أنت أخوف لله - عزَّ وجلَّ - مني. [الحلية (تهذيبه) 2 / 420].

English meaning

The Salaf at death: Yahya ibn Adam said: When Mis‘ar (may Allah have mercy on him) was near death, Sufyan al-Thawri visited him and found him distressed. He asked, ‘Why are you distressed? By Allah, I wish I could die this moment.’ Mis‘ar said, ‘Sit me up.’ Sufyan repeated his words, and Mis‘ar said, ‘Then you must be confident in your deeds, Sufyan. By Allah, I feel as though I stand on a high mountain and do not know where I shall fall.’ Sufyan wept and said, ‘You fear Allah Almighty more than I do.’ [Hilyah (abridged edition) 2 / 420].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 20

حال السلف عند الموت: ولما احتضر الربيع بن خثيم رحمه الله بكت ابنته، فقال: يا بنية لا تبكيه ولكن قولي: يا بشرى اليوم، لقي أبي الخير. فقيل له: ألا ندعو لك طبيبا؟ فقال: انظروا، ثم تفكَّر فقال: " وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا " [الفرقان: 38] فذكر من حرصهم على الدنيا ورغبتهم فيها، كانت فيهم مرضى، وكانت فيهم أطباء، فما أرى المداوي بقي، ولا المتداوى، هلك الناعت، والمنعوت له!. [موسوعة ابن أبي الدنيا 5/338، 339].

English meaning

The Salaf at death: When al-Rabi‘ ibn Khuthaym (may Allah have mercy on him) was dying, his daughter

wept. He said, ‘My daughter, do not weep for him, but say: Good news today! My father has met with good.’ Someone asked, ‘Shall we call a physician for you?’ He said, ‘Look,’ then reflected and recited, ‘And ‘Ad and Thamud and the people of the Well, and many generations in between’ [al-Furqan 25:38]. He mentioned their eagerness for worldly life: among them were the sick and among them physicians. I see neither the healer nor the healed remaining; both the one who described the illness and the one for whom it was described perished. [Ibn Abi al-Dunya Encyclopedia 5/338, 339].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له: قال راشد ين سعد: جاء رجل إلى أبي الدرداء رضى الله عنه فقال: أوصني، قال: اذكر الله في السراء والضراء، وإذا ذكرت الموتى فاجعل نفسك كأحدهم، وإذا أشرفت نفسك على شيء من الدنيا، فانظر إلى ما تصير. [موسوعة ابن أبي الدنيا 5/513]

English meaning

The importance of remembering death and preparing for it: Rashid ibn Sa‘d said: A man came to Abu al-Darda’, may Allah be pleased with him, and said, ‘Advise me.’ He said: ‘Remember Allah in prosperity and adversity. When you remember the dead, regard yourself as one of them. When your soul looks toward something of this world, consider what you will become.’ [Ibn Abi al-Dunya Encyclopedia 5/513].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له: قال أبو الدرداء رضى الله عنه: ما أكثر عبد ذكر الموت، إلا قل فرحه وقل حسده. [موسوعة ابن أبي الدنيا 5/514].

English meaning

The importance of remembering death and preparing for it: Abu al-Darda’, may Allah be pleased with him, said: ‘Whenever a servant frequently remembers death, his joy diminishes and his envy diminishes.’ [Ibn Abi al-Dunya Encyclopedia 5/514].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له: خرج أبو الدرداء رضى الله عنه إلى جنازة، وأتى أهل بيت الميت يبكون عليه، فقال: مساكين، موتى غدٍ يبكون على ميت اليوم. [موسوعة ابن أبي الدنيا 5/578]

English meaning

The importance of remembering death and preparing for it: Abu al-Darda’, may Allah be pleased with him, went out to a funeral and came to the deceased person’s household as they wept over him. He said: ‘Poor souls! Tomorrow’s dead are weeping over today’s dead.’ [Ibn Abi al-Dunya Encyclopedia 5/578].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له: روي عن سعيد بن جبير رحمه الله أنه قال: لو فارقَ ذِكر الموتِ قلبي، لخِشيتُ أن يفسد عليَّ قلبي. [السير (تهذيبه) 2/506].

English meaning

The importance of remembering death and preparing for it: It is narrated that Sa‘id ibn Jubayr, may Allah have mercy on him, said: ‘If remembrance of death left my heart, I would fear that my heart would become corrupt.’ [Siyar, abridged edition 2/506].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له: قال مطرّف بن الشخير رحمه الله: إن هذا الموت قد أفسد على أهل النعيم نعيمهم، فاطلبوا نعيمًا لا موتَ فيه. [صفة الصفوة 3/159].

English meaning

The importance of remembering death and preparing for it: Mutarrif ibn al-Shikhkhir, may Allah have mercy on him, said: ‘This death has spoiled the bliss of those who enjoy bliss, so seek bliss in which there is no death.’ [Sifat al-Safwah 3/159].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له:قال مطرّف بن الشخير رحمه الله: لو علمت متى أجلي لخشيت على ذهاب عقْلي، ولكن الله منّ على عباده بالغفلة عن الموت، ولولا الغفلة ما تهنَّأوا بعيشٍ، ولا قامت بينهم الأسواق. [صفة الصفوة 2/159].

English meaning

The importance of remembering death and preparing for it: Mutarrif ibn al-Shikhkhir, may Allah have mercy on him, said: ‘If I knew when my appointed end would come, I would fear losing my mind. But Allah has favored His servants with heedlessness of death. Without heedlessness, they would not enjoy life and markets would not be established among them.’ [Sifat al-Safwah 2/159].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له: نظر أبو مطيع رحمه الله يومًا إلى داره، فأعجبه حسنها، فبكى ثم قال: والله لولا الموت لكنت بكِ مسرورًا، ولولا ما نصير إليه من ضيق القبور لقرت بالدنيا أعيننا، ثم بكى بكاءً شديدًا، حتى ارتفع صوته. [موسوعة ابن أبي الدنيا 5/432].

English meaning

The importance of remembering death and preparing for it: Abu Muti‘, may Allah have mercy on him, looked at his house one day and admired its beauty. He wept, then said: ‘By Allah, were it not for death, I would be happy with you. Were it not for the narrowness of the graves to which we will come, our eyes would find comfort in this world.’ Then he wept intensely until his voice rose. [Ibn Abi al-Dunya Encyclopedia 5/432].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له: قال عنبسة بن سعيد: دخلت على عمر بن عبد العزيز رحمه الله أودعه، فلما ودَّعته وانصرفت ناداني: يا عنبسة، مرتين، فأقبلت عليه. فقال: أكثر من ذكر الموت، فإنك لا تكن في واسع من الأمر إلا ضيَّقه عليك، ولا تكن في ضيق من الأمر إلا وسَّعه عليك. [موسوعة ابن أبي الدنيا 2/132].

English meaning

The importance of remembering death and preparing for it: ‘Anbasah ibn Sa‘id said: I went to ‘Umar ibn ‘Abd al-‘Aziz, may Allah have mercy on him, to bid him farewell. When I had said goodbye and turned away, he called me twice: ‘O ‘Anbasah!’ I turned toward him. He said: ‘Remember death frequently. Whenever you are in spacious circumstances, it will narrow them for you, and whenever you are in constricted circumstances, it will widen them for you.’ [Ibn Abi al-Dunya Encyclopedia 2/132].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له: عن عبد الله بن المبارك: أن عمر بن عبد العزيز رحمه الله عُزي على ابنه عبد الملك، فقال: إن الموت أمرٌ كنّا وطّنّا أنفسنا عليه، فلما وقع لم نستنكره. [موسوعة ابن أبي الدنيا 5/410].

English meaning

The importance of remembering death and preparing for it: ‘Abdullah ibn al-Mubarak related that when ‘Umar ibn ‘Abd al-‘Aziz, may Allah have mercy on him, received condolences for his son ‘Abd al-Malik, he said: ‘Death is something for which we had prepared ourselves. When it occurred, we did not regard it as strange.’ [Ibn Abi al-Dunya Encyclopedia 5/410].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له: قال مالك بن دينار رحمه الله: عجبًا لِمَن يعلم أن الموت مَصيره، والقبر مورده، كيف تقرُّ بالدنيا عينُه؟ وكيف يطيب فيها عيشه؟ ثم يبكي. [صفة الصفوة 3/198].

English meaning

The importance of remembering death and preparing for it: Malik ibn Dinar, may Allah have mercy on him, said: ‘How astonishing that someone who knows death is his destination and the grave his place of arrival can find comfort in this world! How can life in it be pleasant to him?’ Then he would weep. [Sifat al-Safwah 3/198].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له: عن مالك بن دينار قال: كنا مع الحسن رحمه الله في جنازة، فسمع رجلاً يقول لآخر: من هذا الميت؟ فقال الحسن: هذا أنا وأنت رحمك الله، أنتم محبوسون على آخرنا حتى يلحق آخرنا بأولهم. [موسوعة ابن أبي الدنيا 5/578].

English meaning

The importance of remembering death and preparing for it: Malik ibn Dinar said: We were with al-Hasan, may Allah have mercy on him, at a funeral. He heard a man say to another: ‘Who is this dead person?’ Al-Hasan said: ‘This is me and you, may Allah have mercy on you. You are held waiting for the last of us until the last of us joins the first of them.’ [Ibn Abi al-Dunya Encyclopedia 5/578].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له: عن عبد العزيز بن أبي رواد قال: دخلت على المغيرة بن حكيم رحمه الله في مرضه الذي مات فيه، فقلت: أوصني، فقال: اعمل لهذا المضجع. [الحلية (تهذيبه) 3 / 43].

English meaning

The importance of remembering death and preparing for it: ‘Abd al-‘Aziz ibn Abi Rawwad said: I visited al-Mughirah ibn Hakim, may Allah have mercy on him, during the illness in which he died. I said: ‘Advise me.’ He said: ‘Work for this resting place.’ [Hilyah, abridged edition 3/43].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

أهمية تذكر الموت والاستعداد له: عن عبد الواحد بن صفوان قال: كنا مع الحسن رحمه الله في جنازة، فقال: رحم الله امرءا عمل لمثل هذا اليوم، إنكم اليوم تقدرون على ما لا يقدر عليه إخوانكم هؤلاء من أهل القبور، فاغتنموا الصحة والفراغ قبل يوم الفزع والحساب. [موسوعة ابن أبي الدنيا 5/14].

English meaning

The importance of remembering death and preparing for it: ‘Abd al-Wahid ibn Safwan said: We were with al-Hasan, may Allah have mercy on him, at a funeral. He said: ‘May Allah have mercy on someone who works for a day like this. Today you are able to do what these brothers of yours, the inhabitants of the graves, cannot do. So take advantage of health and free time before the Day of terror and reckoning.’ [Ibn Abi al-Dunya Encyclopedia 5/14].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته: عن ابن أبي مليكة أن عمر بن الخطاب رضى الله عنه قال لكعب الأحبار رضى الله عنه: أخبرني عن الموت فقال: يا أمير المؤمنين هو مثل شجرة كثيرة الشوك في جوف ابن آدم، وليس منه عرق ولا مفصل إلا فيه شوك، ورجل شديد الذراعين فهو يعالجها ينزعها، فأرسل عمر دموعه. [موسوعة ابن أبي الدنيا 5/451].

English meaning

Sayings about death and its terror: Ibn Abi Mulaykah related that ‘Umar ibn al-Khattab, may Allah be pleased with him, said to Ka‘b al-Ahbar, may Allah be pleased with him: ‘Tell me about death.’ He said: ‘O Commander of the Believers, it is like a tree with many thorns inside the son of Adam. There is no vein or joint without a thorn in it, and a man with powerful arms struggles to pull it out.’ ‘Umar let his tears flow. [Ibn Abi al-Dunya Encyclopedia 5/451].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته: عن كعب رضى الله عنه قال: من عرف الموت هانت عليه مصائب الدنيا وغمومها. [موسوعة ابن أبي الدنيا 5/451].

English meaning

Sayings about death and its terror: Ka‘b, may Allah be pleased with him, said: ‘Whoever knows death finds the calamities and griefs of this world insignificant.’ [Ibn Abi al-Dunya Encyclopedia 5/451].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته: عن عبد الله بن عباس رضي الله عنهما، أنه سئل عن نفْسَين اتفق موتهما في طرفة عين، واحد في المشرق، وواحد في المغرب، كيف قدرة ملك الموت عليهما؟ قال: ما قدرة ملك الموت على أهل المشارق والمغارب، والظلمات والهواء، والبحور، إلا كرجل بين يديه مائدة، يتناول من أيها شاء. [موسوعة ابن أبي الدنيا 5/464].

English meaning

Sayings about death and its terror: ‘Abdullah ibn ‘Abbas, may Allah be pleased with them both, was asked about two souls whose deaths coincide in the blink of an eye, one in the east and one in the west: how does the Angel of Death have power over both? He said: ‘The Angel of Death’s power over the inhabitants of the east and west, the darkness, the air, and the seas is only like that of a man with a table before him, taking from whichever part he wishes.’ [Ibn Abi al-Dunya Encyclopedia 5/464].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته: عن أبي الدرداء رضى الله عنه قال: كفى بالموت واعظًا، وكفى بالدهر مفرقًا، اليوم في الدور، وغدًا في القبور. [موسوعة ابن أبي الدنيا 5/514].

English meaning

Sayings about death and its terror: Abu al-Darda’, may Allah be pleased with him, said: ‘Death suffices as an admonisher, and time suffices as a separator. Today in homes, tomorrow in graves.’ [Ibn Abi al-Dunya Encyclopedia 5/514].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته: عن عون بن عبد الله رحمه الله، قال: ما أنزل الموت كُنْه منزلته من عد غدًا من أجله! كم من مستقبل يومًا لا يستكمله؟! وكم من مؤمل لغدٍ لا يدركه؟! إنكم لو رأيتم الأجل ومسيره، لأغضتم الأمل وغروره! " [موسوعة ابن أبي الدنيا 5/519].

English meaning

Sayings about death and its terror: ‘Awn ibn ‘Abdullah, may Allah have mercy on him, said: ‘Someone who counts tomorrow as part of his lifespan has not accorded death its true place! How many people anticipate a day but do not complete it! How many hope for tomorrow but do not reach it! If you saw the appointed end and its course, you would diminish hope and its deception!’ [Ibn Abi al-Dunya Encyclopedia 5/519].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته: وعن وهب بن منبه، قال: قال عيسى ابن مريم - عليه السلام -: بحق أقول لكم كما ينظر المريض إلى طيِّب الطعام فلا يلتذ به من شدة الوجع، كذلك صاحب الدنيا لا يلتذُّ العبادة، ولا يجد حلاوتها مع ما يجد من حب الدنيا، وبحق أقول لكم: إن الدابة إذا لم تُركب وتمتهن تعصَّبت وتغيَّر خُلقها، كذلك القلوب إذا لم تُرقَّق بذكر الموت وينصبها دأب العبادة، تقسو وتغلظ. [موسوعة ابن أبي الدنيا 5/521].

English meaning

Sayings about death and its terror: Wahb ibn Munabbih related that Jesus son of Mary, peace be upon him, said: ‘Truly I tell you: just as a sick person looks at good food but does not enjoy it because of

intense pain, so a person devoted to this world does not enjoy worship or find its sweetness alongside the love of this world that he feels. Truly I tell you: when an animal is not ridden and put to work, it becomes intractable and its temperament changes. Likewise, when hearts are not softened by remembrance of death and wearied by persistent worship, they become hard and coarse.’ [Ibn Abi al-Dunya Encyclopedia 5/521].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته: قال عمر بن عبد العزيز رحمه الله: لقد نغص هذا الموت على أهل الدنيا ما هم فيه من غضارة الدنيا وزهرتها، فبينما هم فيها كذلك وعلى ذلك، أتاهم حادٍ من الموت فاخترمهم مما هم فيه، فالويل والحسرة هنالك لمن لم يحذر الموت، ويذكره في الرخاء، فيقدم لنفسه خيرًا يجده بعدما يفارق الدنيا وأهلها، ثم بكى عمر حتى غلبه البكاء، فقام. [موسوعة ابن أبي الدنيا 5/404].

English meaning

Sayings about death and its terror: ‘Umar ibn ‘Abd al-‘Aziz, may Allah have mercy on him, said: ‘This death has spoiled for the people of this world the abundance and beauty of worldly life they enjoy. While they remain in that state, a driver from death comes to them and snatches them from what they are enjoying. Woe and regret then belong to those who did not beware of death and remember it in times of ease, sending goodness ahead for themselves to find after departing this world and its people.’ Then ‘Umar wept until weeping overcame him, and he stood up. [Ibn Abi al-Dunya Encyclopedia 5/404].

Source: Source details are not recorded on the original card.

ما قيل في الموت ورهبته: قال الحسن رحمه الله: ما من يوم إلا وملك الموت - عليه السلام - يتصفح في كل بيت ثلاث مرات، فمن وجده منهم قد استوفى رزقه، وانقضى أجله قبض روحه، فإذا قبض روحه أقبل أهله برنة وبكاء، فيأخذ ملك الموت بعضادَتي الباب فيقول: ما لي إليكم من ذنب، وإني لمأمور، والله ما أكلت له رزقًا ولا أفنيت له عمرًا، ولا انتقصت له أجلاً، وإن لي فيكم لعودة ثم عودة حتى لا أبقى منكم أحدا. [موسوعة ابن أبي الدنيا 5/461].

English meaning

Sayings about death and its terror: Al-Hasan, may Allah have mercy on him, said: ‘There is no day when the Angel of Death, peace be upon him, does not inspect every house three times. Whoever he finds

has exhausted his provision and completed his lifespan, he takes his soul. When he takes his soul, the family comes with wailing and weeping. The Angel of Death takes hold of the two sides of the doorway and says: I have committed no offense against you; I am under orders. By Allah, I have not consumed his provision, used up his life, or shortened his appointed term. I will return to you, then return again, until I leave none of you.’ [Ibn Abi al-Dunya Encyclopedia 5/461].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته:عن الربيع بن صبيح، قال: قلنا للحسن رحمه الله، يا أبا سعيد عظنا، فقال: إنما يتوقع الصحيح منكم داء يصيبه، والشاب منكم هرمًا يُفنيه، والشيخ منكم موتًا يرديه، أليس العواقب ما تسمعون؟ أليس غدًا تفارق الروح الجسد؟ المسلوب غدًا أهله وماله، الملفوف غدًا في كفنه، المتروك غدًا في حفرته، المنسي غدًا من قلوب أحبته، الذين كان سعيه وحزنه لهم، ابنَ آدم نزل بك الموت فلا ترى قادمًا ولا تجيء زائرًا ولا تكلم قريبًا، ولا تعرف حبيبًا، تنادي فلا تجيب، وتسمع فلا تعقل، قد خربت الديار، وعُطلت العشار، وأُيتمت الأولاد، قد شخص بصرك، وعلا نفسك، واصطكت

أسنانك، وضعفت ركبتاك، وصار أولادك غرباء عند غيرك!. [موسوعة ابن أبي الدنيا 5/551].

English meaning

Sayings about death and its terror: Al-Rabi‘ ibn Sabih said: We said to al-Hasan, may Allah have mercy on him: ‘O Abu Sa‘id, admonish us.’ He said: ‘The healthy among you can expect only an illness that afflicts them; the young among you, old age that wears them out; and the old among you, death that brings them down. Are the outcomes not what you hear? Will the soul not part from the body tomorrow? Tomorrow he will be stripped of his family and wealth, wrapped in his shroud, abandoned in his pit, and forgotten in the hearts of his loved ones, for whom he strove and grieved. Son of Adam, death has come upon you: you do not see an arrival, come as a visitor, speak to a relative, or recognize a loved one. You are called but do not answer; you hear but do not understand. Homes have fallen into ruin, pregnant she-camels have been neglected, and children have been orphaned. Your gaze is fixed, your breathing has risen, your teeth strike together, your knees have weakened, and your children have become strangers in the care of others!’ [Ibn Abi al-Dunya Encyclopedia

5/551].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته: قال أبو بكر بن أبي الدنيا: أصبت رقعة في الجنازة فيها مكتوب: وهَبْتم همكم للدنيا، وتناسيتم سرعة حلول المنايا، أما والله ليحلن بكم من الموت يوم مظلم، ينسيكم طول معاشرة النعمة، ولتندمن ولا تنفعكم الندامة، الحذر! الحذر! الحذر! قبل بُغْتان المنايا، ومجاورة أهل البلى. [موسوعة ابن أبي الدنيا 5/558].

English meaning

Sayings about death and its terror: Abu Bakr ibn Abi al-Dunya said: ‘I found a note at a funeral on which was written: You have devoted your concerns to this world and forgotten how swiftly deaths arrive. By Allah, a dark day of death will come upon you, making you forget your long enjoyment of blessings. You will regret it, but remorse will not benefit you. Beware! Beware! Beware! Before deaths arrive unexpectedly and you dwell beside the people of decay.’ [Ibn Abi al-Dunya Encyclopedia 5/558].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته: عن محمد بن النضر الحارثي رحمه الله قال: شغل الموت قلوب المتقين عن الدنيا، فوالله ما رجعوا منها إلى سرور بعد معرفتهم بغصصه وكربه. [موسوعة ابن أبي الدنيا 5/525].

English meaning

Sayings about death and its terror: Muhammad ibn al-Nadr al-Harithi, may Allah have mercy on him, said: ‘Death has occupied the hearts of the God-fearing away from this world. By Allah, after knowing its choking agonies and distress, they never returned from it to joy.’ [Ibn Abi al-Dunya Encyclopedia 5/525].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته: قال مجاهد رحمه الله: ما من مرض يمرضه العبد إلا رسول ملك الموت عنده، حتى إذا كان آخر مرض يمرضه، أتاه ملك الموت. فقال: أتاك رسول بعد رسول فلم تعبأ به، وقد أتاك رسول يقطع أثرك من الدنيا. [الحلية (تهذيبه) 2 / 12].

English meaning

Sayings about death and its terror: Mujahid, may Allah have mercy on him, said: ‘There is no illness a servant suffers without a messenger of the Angel of Death being beside him. When it is the last illness he suffers, the Angel of Death comes to him and says: Messenger after messenger came to you, but you paid no attention. Now a messenger has come to you who cuts off your trace from this world.’ [Hilyah, abridged edition 2/12].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته: عن زيد بن أسلم رحمه الله قال: إذا بقي على المؤمن من ذنوبه شيء لم يبلغها بعمله شُدد عليه الموت، ليبلغ بسكرات الموت وشدائده درجته من الجنة، وإن الكافر إذا كان قد عمل معروفًا في الدنيا يهون عليه الموت، ليستكمل ثواب معروفه في الدنيا، ثم يصير إلى النار. [موسوعة ابن أبي الدنيا 5/450].

English meaning

Sayings about death and its terror: Zayd ibn Aslam, may Allah have mercy on him, said: ‘If a believer still has sins that his deeds have not dealt with, death is made severe for him so that through its agonies and hardships he reaches his rank in Paradise. If a disbeliever has done good in this world, death is made easy for him so that he receives the full reward of his good in this world, then goes to the Fire.’ [Ibn Abi al-Dunya Encyclopedia 5/450].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الموت ورهبته: قال زياد النميري رحمه الله: لو كان لي من الموت أجل أعرف مدته، لكنت حريًا بطول الحزن والكمد حتى يأتني وقته، فكيف وأنا لا أعلم متى يأتيني الموت صباحًا أو مساء؟ ثم خنقته عبرته فقام. [الحلية (تهذيبه) 2 / 339].

English meaning

Sayings about death and its terror: Ziyad al-Numayri, may Allah have mercy on him, said: ‘If I had a fixed term until death whose length I knew, I would have reason for prolonged grief and sorrow until its time arrived. How, then, when I do not know when death will come to me, morning or evening?’ Then tears choked him, and he stood up. [Hilyah, abridged edition 2/339].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الجنائز والمقابر: قيل لسفيان بن عيينة رحمه الله: لأي شيء كان يُستحب خفض الصوت عند الجنائز؟ قال: شبهوه بالحشر إلى الله، أما سمعته يقول: " وَخَشَعَتِ الأصوَاتُ للرَّحمَنِ فَلاَ تَسْمَعَ إِلا هَمْسًا " [طه: 108]. [موسوعة ابن أبي الدنيا 6/67].

English meaning

Sayings about funerals and graves: Sufyan ibn ‘Uyaynah, may Allah have mercy on him, was asked: ‘Why was lowering the voice at funerals considered desirable?’ He said: ‘They likened it to being gathered to Allah. Have you not heard Him say: Voices will be humbled before the Most Merciful, and you will hear only a whisper?’ [Ta Ha: 108]. [Ibn Abi al-Dunya Encyclopedia 6/67].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في الجنائز والمقابر: قال يزيد الرقاشي رحمه الله: بلغني أن الميت إذا وضع في قبره احتوشته أعماله، فأنطقها الله تعالى، فقالت: أيها العبد المنفرد في حفرته! انقطع عنك الأخلاء والأهلون، فلا أنيس لك اليوم غيرنا، ثم يبكي، ويقول: طوبى لمن كان أنيسه صالحًا، طوبى لمن كان أنيسه صالحًا، والويل لمن كان أنيسه وبالاً. [موسوعة ابن أبي الدنيا 5/476].

English meaning

Sayings about funerals and graves: Yazid al-Raqashi, may Allah have mercy on him, said: ‘It has reached me that when the deceased is placed in his grave, his deeds surround him. Allah Most High makes them speak, and they say: O servant alone in his pit! Friends and family have been cut off from you. Today you have no companion other than us.’ Then he weeps and says: ‘Blessed is the one whose companion is righteous! Blessed is the one whose companion is righteous! Woe to the one whose companion is a calamity!’ [Ibn Abi al-Dunya Encyclopedia 5/476].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في القبر وأهواله: عن أبي هريرة رضى الله عنه قال: إذا وضع الكافر في قبره فيرى مقعده من النار، قال: " رَبِ ارْجِعُونِ " [المؤمنون: 99]، حتى أتوب وأعمل صالحًا، فيقال: قد عُمِّرت ما كنت معمرًا، فيضيق عليه قبره، فهو كالمنهوش ينام ويفزع، تهوي إليه هوام الأرض، حياتها وعقاربها. [موسوعة ابن أبي الدنيا 5/478].

English meaning

Sayings about the grave and its terrors: Abu Hurayrah, may Allah be pleased with him, said: ‘When the disbeliever is placed in his grave and sees his seat in the Fire, he says: My Lord, send me back [al-Mu’minun: 99], so that I may repent and do righteous deeds. He is told: You have lived the lifetime allotted to you. His grave is narrowed around him, and he is like someone bitten: he sleeps and wakes in fright. The crawling creatures of the earth, its snakes and scorpions, swoop toward him.’ [Ibn Abi al-Dunya Encyclopedia 5/478].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في القبر وأهواله: عن محمد بن كعب القرضي قال: أتيت عمر بن عبد العزيز رحمه الله وهو خليفة، فلما دخلت عليه أدمت النظر إليه، فقال: إنك لتنظر إلي نظرا ما كنت تنظره إلي بالمدينة-لما كان واليًا عليها- قلت: أجل يا أمير المؤمنين، أعجبني ما كَلَّ من جسمك، وتغير من لونك، ورث من شعرك، فقال: كيف لو رأيتني بعد ثلاث في القبر، وقد سقطت حدقتي على وجنتي، وخرج الصديد والدود من منخري وفمي، كنت أشد لي نكرة. [موسوعة ابن أبي الدنيا 6/80].

English meaning

Sayings about the grave and its terrors: Muhammad ibn Ka‘b al-Qurazi said: I went to ‘Umar ibn ‘Abd

al-‘Aziz, may Allah have mercy on him, while he was caliph. When I entered, I kept looking at him. He said: ‘You are looking at me in a way you did not look at me in Madinah’—when he was its governor. I said: ‘Yes, Commander of the Believers. I am struck by the wasting of your body, the change in your complexion, and the disheveled state of your hair.’ He said: ‘What if you saw me after three days in the grave, when my eyeballs have fallen onto my cheeks and pus and worms have emerged from my nostrils and mouth? You would find me still more unrecognizable.’ [Ibn Abi al-Dunya Encyclopedia 6/80].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في القبر وأهواله: عن الحسن رحمه الله قال: يومان وليليتان لم تسمع الخلائق بمثلهن قط، ليلة تبيت مع أهل القبور لم تبت قبلها، وليلة صبيحتها يوم القيامة، ويوما يأتيك البشير من الله إما بالجنة وإما بالنار، ويوما تُعطى كتابك إما بيمينك وإما بشمالك. [موسوعة ابن أبي الدنيا 6/81].

English meaning

Sayings about the grave and its terrors: Al-Hasan, may Allah have mercy on him, said: ‘Two days and two nights, the like of which creation has never heard of: a night you spend with the inhabitants of the graves, unlike any night you spent before; a night whose morning is the Day of Resurrection; a day when the bearer of tidings from Allah comes to you with either Paradise or the Fire; and a day when you are given your record either in your right hand or in your left.’ [Ibn Abi al-Dunya Encyclopedia 6/81].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ما قيل في القبر وأهواله: حُسر النيل عن صخرة عظيمة، فإذا مكتوب عليها: اعمل الخير وتناساه، وإذا عملت شرا فتذكره، أوشك من كان كذلك أن يلقى راحة طويلة. [موسوعة ابن أبي الدنيا 6/118].

English meaning

Sayings about the grave and its terrors: The Nile receded from a great rock, and on it was written: ‘Do good and forget it. When you do evil, remember it. Someone who is like this is close to finding long-lasting rest.’ [Ibn Abi al-Dunya Encyclopedia 6/118].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

القبر راحة المؤمن: عن أم الدرداء - رضي الله عنهما - قالت: كان أبو الدرداء رضى الله عنه إذا مات الرجل على الحال الصالحة، قال: هنيئًا لك، يا ليتني كنت مكانك، فقالت أم الدرداء له في ذلك، فقال: هل تعلمين أن الرجل يصبح مؤمنًا، ويمسي منافقًا، يسلب إيمانه وهو لا يشعر، فأنا لهذا الميت أغبط مني لهذا بالبقاء في الصلاة والصيام. [موسوعة ابن أبي الدنيا 5/407].

English meaning

The grave is rest for the believer: Umm al-Darda’, may Allah be pleased with them both, said: When a man died in a righteous condition, Abu al-Darda’, may Allah be pleased with him, would say: ‘Congratulations to you! If only I were in your place.’ Umm al-Darda’ spoke to him about this. He said: ‘Do you know that a man may begin the morning as a believer and reach evening as a hypocrite, his faith taken from him without his realizing it? I therefore envy this deceased person more than this living person who remains in prayer and fasting.’ [Ibn Abi al-Dunya Encyclopedia 5/407].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

القبر راحة المؤمن: قال بشر بن الحارث رحمه الله: نعم المنزل القبر لمن أطاع الله. [موسوعة ابن أبي الدنيا 6/87].

English meaning

The grave is rest for the believer: Bishr ibn al-Harith, may Allah have mercy on him, said: ‘What a fine dwelling the grave is for someone who obeyed Allah!’ [Ibn Abi al-Dunya Encyclopedia 6/87].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

تلقين المحتضر الشهادة: قال عمر بن الخطاب رضى الله عنه: احضروا موتاكم وذكروهم، فإنهم يرون ما لا ترون، ولقنوهم شهادة أن لا إله إلا الله. [موسوعة ابن أبي الدنيا 5/305].

English meaning

Prompting the dying person to say the testimony of faith: ‘Umar ibn al-Khattab, may Allah be pleased with him, said: ‘Be present with your dying people and remind them, for they see what you do not see. Prompt them to testify that there is no god but Allah.’ [Ibn Abi al-Dunya Encyclopedia 5/305].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

تلقين المحتضر الشهادة: قال عثمان بن عفان رضى الله عنه: إذا احتضر الميت فلقنوه: لا إله إلا الله، فإنه ما من عبد يختم له بها عند موته إلا كانت زاده إلى الجنة. [موسوعة ابن أبي الدنيا 5/304].

English meaning

Prompting the dying person to say the testimony of faith: ‘Uthman ibn ‘Affan, may Allah be pleased with him, said: ‘When a person is dying, prompt him to say: There is no god but Allah. No servant’s life ends with these words at death without their becoming his provision to Paradise.’ [Ibn Abi al-Dunya Encyclopedia 5/304].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

عن علي بن أبي طالب رضى الله عنه قال: إن المؤمن إذا مات بكى عليه مصلاة من الأرض، ومَصعد عمله من السماء، ثم تلا: " فَمَا بَكَتْ عَلَيْهِمُ السَّمَاء وَالأَرْضُ " [الدخان: 29]. [موسوعة ابن أبي الدنيا 5/487].

English meaning

Ali ibn Abi Talib, may Allah be pleased with him, said: ‘When the believer dies, his place of prayer on earth and the place through which his deeds ascend in heaven weep over him.’ Then he recited: ‘Neither heaven nor earth wept over them’ [al-Dukhan: 29]. [Ibn Abi al-Dunya Encyclopedia 5/487].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

تلقين المحتضر الشهادة: وعن الحسن رحمه الله، قال: إذا احتضر المؤمن، حضره خمس مئة ملك، فيقبضون روحه، فيعرجون به إلى السماء الدنيا، فتلقاهم أرواح المؤمنين الماضية، فيريدون أن يستخبروه، فتقول لهم الملائكة: ارفقوا به، فإنه خرج من كرب عظيم، ثم يستخبرونه حتى يستخبر الرجل عن أخيه، وعن صاحبه، فيقول: هو كما عهدتَ، حتى يستخبروه عن إنسان قد مات قبله، فيقول: أوما أتى عليكم؟ فيقولون: أوقد هلك؟ فيقول: إي والله، فيقولون: نراه قد ذهب به إلى أمه الهاوية، فبئست الأم، وبئست المربِّية. [موسوعة ابن أبي الدنيا 5/479].

English meaning

Prompting the dying person to say the testimony of faith: Al-Hasan, may Allah have mercy on him, said: ‘When the believer is dying, five hundred angels attend him and take his soul. They ascend with it to the lowest heaven, where the souls of believers who passed before meet them. They want to ask him for news, but the angels say: Be gentle with him, for he has emerged from great distress. Then they ask him for news, until a man asks about his brother and his companion. He says: He is as you last knew him. Eventually they ask about someone who died before him. He says: Did he not come to you? They say: Has he died? He says: Yes, by Allah. They say: We think he has been taken to his mother, the abyss. What an evil mother and an evil nurse!’ [Ibn Abi al-Dunya Encyclopedia 5/479].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

تلقين المحتضر الشهادة: عن الضحاك رحمه الله في قوله: " لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا " [يونس: 64]، قال: يعلم أين هو قبل أن يموت. [موسوعة ابن أبي الدنيا 5/494].

English meaning

Prompting the dying person to say the testimony of faith: Al-Dahhak, may Allah have mercy on him, said concerning the words ‘For them are glad tidings in the life of this world’ [Yunus: 64]: ‘He knows where he will be before he dies.’ [Ibn Abi al-Dunya Encyclopedia 5/494].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

تمني بعض السلف الموت لاشتياقهم للقاء الله:

عن عبد ربه بن صالح قال: دُخل على مكحول رحمه الله في مرضه الذي مات فيه، فقيل له: أحسن الله عافيتك أبا عبد الله؟ فقال: الإلحاق بمن يُرجى عفوه، خير من البقاء مع من لا يؤمن شره. [الحلية (تهذيبه) 2 / 180].

English meaning

Some early Muslims wishing for death out of longing to meet Allah: ‘Abd Rabbih ibn Salih said: Makhul, may Allah have mercy on him, was visited during the illness in which he died. He was told: ‘May Allah grant you a good recovery, Abu ‘Abdullah.’ He said: ‘Joining the One whose pardon is hoped for is better than remaining with those whose evil cannot be trusted against.’ [Hilyah, abridged edition 2/180].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

حال أهل السلف وأقوالهم في الشوق إلى لقاء الله وجنته: عن عبد الله بن مسعود - رضي الله عنهما - قال: ليس للمؤمن راحة دون لقاء الله. [موسوعة ابن أبي الدنيا 5/412].

English meaning

The states and sayings of the early Muslims concerning longing to meet Allah and His Paradise: ‘Abdullah ibn Mas‘ud, may Allah be pleased with them both, said: ‘The believer has no rest short of meeting Allah.’ [Ibn Abi al-Dunya Encyclopedia 5/412].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

حال بعض السلف الذين يرغبون طول العمر للزيادة في العمل: قال عمر رضى الله عنه: لولا ثلاث لأحببت أن أكون قد لقيت الله، لولا أن أضع جبهتي لله، أو أجلس في مجالس يُنتقى فيها طيب الكلام كما ينقى جيد التمر، أو أن أسير في سبيل الله - عزَّ وجلَّ. [الحلية (تهذيبه)1 / 71].

English meaning

The condition of some early Muslims who desired a long life to increase their deeds: ‘Umar, may Allah be pleased with him, said: ‘Were it not for three things, I would love to have already met Allah: placing my forehead down for Allah, sitting in gatherings where good speech is selected as good dates are selected, and traveling in the cause of Allah, mighty and majestic.’ [Hilyah, abridged edition 1/71].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

حال بعض السلف الذين يرغبون طول العمر للزيادة في العمل: وعن عباس بن جليد الحجري، عن أبي الدرداء رضي الله تعالى عنه، أنه قال: لولا ثلاث خلال لأحببت أن لا أبقى في الدنيا. فقلت: وما هن؟ فقال: لولا وضوع وجهي للسجود لخالقي، في اختلاف الليل والنهار، يكون تقدمة لحياتي، وظمأ الهواجر، ومقاعدة أقوام ينتقون الكلام كما تنتقى الفاكهة، وتمام التقوى أن يتقي الله - عزَّ وجلَّ - العبد، حتى يتقيه في مثل مثقال ذرة، حتى يترك بعض ما يرى أنه حلال خشية أن يكون حراما، يكون حاجزًا بينه وبين الحرام. إن الله تعالى قد بين لعباده الذي هو يصيرهم إليه،

قال - تعالى -: " وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ " [الزلزلة: 8] فلا تحقرن شيئًا من الشر أن تتقيه، ولا شيئًا من الخير أن تفعله. [الحلية (تهذيبه) 1 / 169].

English meaning

The condition of some early Muslims who desired a long life to increase their deeds: ‘Abbas ibn Julayd al-Hajari reported that Abu al-Darda’, may Allah Most High be pleased with him, said: ‘Were it not for three things, I would love not to remain in this world.’ I asked: ‘What are they?’ He said: ‘Placing my face in prostration to my Creator as night and day alternate, as a provision sent ahead for my life; thirst in the midday heat; and sitting with people who select words as fruit is selected. Complete God-fearingness is for the servant to fear Allah, mighty and majestic, even in something the weight of an atom, until he leaves some things he considers lawful for fear that they might be unlawful, forming a barrier between him and the unlawful. Allah Most High has made clear to His servants what He will bring them to. He Most High said: Whoever does an atom’s weight of evil will see it

[al-Zalzalah: 8]. So do not consider any evil too small to avoid or any good too small to perform.’ [Hilyah, abridged edition 1/169].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن ابن مسعود رضى الله عنه في قوله عز وجل: " زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ " [النحل: 88]، قال: عقارب أنيابها كالنخل الطوال. [موسوعة ابن أبي الدنيا 6/420].

English meaning

The Fire and its punishment: Ibn Mas‘ud, may Allah be pleased with him, said concerning the words of Allah, mighty and majestic, ‘We increased them in punishment upon punishment’ [al-Nahl: 88]: ‘Scorpions whose fangs are like tall palm trees.’ [Ibn Abi al-Dunya Encyclopedia 6/420].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن ابن مسعود رضى الله عنه قال: أي أهل النار أشد عذاباً؟ فقال رجل: المنافقون، قال: صدقت. فهل تدري كيف يعذبون؟ قال: لا. قال: يجعلون في توابيت من حديد تصمد عليهم، ثم يجعلون في الدرك الأسفل من النار، تطبق على أقوام بأعمالهم آخر الأبد. [موسوعة ابن أبي الدنيا 6/422].

English meaning

The Fire and its punishment: Ibn Mas‘ud, may Allah be pleased with him, asked: ‘Which inhabitants of the Fire are most severely punished?’ A man said: ‘The hypocrites.’ He said: ‘You are right. Do you know how they are punished?’ He said: ‘No.’ He said: ‘They are placed in iron chests that are sealed over them, then placed in the lowest depth of the Fire. It closes over people because of their deeds, forever without end.’ [Ibn Abi al-Dunya Encyclopedia 6/422].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن ابن عباس رضى الله عنه قال: لو أن قطرة من زقوم جهنم أُنزلت إلى الدنيا لأفسدت على الناس معايشهم. [موسوعة ابن أبي الدنيا 6/417].

English meaning

The Fire and its punishment: Ibn ‘Abbas, may Allah be pleased with him, said: ‘If one drop of Hell’s zaqqum were sent down to this world, it would ruin people’s livelihoods.’ [Ibn Abi al-Dunya Encyclopedia 6/417].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن ابن عباس رضى الله عنه قال: " وَنَادَوْا يَا مَالِكُ " [الزخرف: 77] قال: يمكث عنهم ألف سنة ثم يجيبهم: " إِنَّكُمْ مَاكِثُونَ " [الزخرف: 77]. [موسوعة ابن أبي الدنيا 6/417].

English meaning

The Fire and its punishment: Ibn ‘Abbas, may Allah be pleased with him, said concerning ‘They will call out: O Malik’ [al-Zukhruf: 77]: ‘He leaves them for a thousand years, then answers them: You are to remain’ [al-Zukhruf: 77]. [Ibn Abi al-Dunya Encyclopedia 6/417].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها:عن ابن عباس رضى الله عنه قال: يستعيذ أهل النار من الحر، فيُغاثُون بريح بارد، يصدع العظم بردُها، فيسألون الحر. [موسوعة ابن أبي الدنيا 6/417].

English meaning

The Fire and its punishment: Ibn ‘Abbas, may Allah be pleased with him, said: ‘The inhabitants of the Fire seek refuge from the heat. They are given relief through a cold wind whose cold cracks the bone, so they ask for heat.’ [Ibn Abi al-Dunya Encyclopedia 6/417].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن عبد الله بن عمرورضى الله عنه قال: أهل النار مكبلون بأصفاد النار، معلقون بشجر في النار، وإن جلودهم لتقطر بصهارة الحميم، خالدين فيها، لا يكلمهم الله، ولا ينظر إليهم، ولهم عذاب عظيم. ولو أن رجلا أُخرج من أهل النار إلى الدنيا، لمات أهل الدنيا من وحشة منظره ونتن ريحه، ثم بكى عبد الله بن عمرو بكاء شديدا. [موسوعة ابن أبي الدنيا 6/426].

English meaning

The Fire and its punishment: ‘Abdullah ibn ‘Amr, may Allah be pleased with him, said: ‘The inhabitants of the Fire are bound in the Fire’s shackles and suspended from trees in the Fire. Their skins drip with the molten scalding liquid. They remain there forever; Allah neither speaks to them nor looks at them, and theirs is a great punishment. If a man from the inhabitants of the Fire were brought out into this world, its people would die from the horror of his appearance and the stench of his smell.’ Then ‘Abdullah ibn ‘Amr wept intensely. [Ibn Abi al-Dunya Encyclopedia 6/426].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: قال الحسن رحمه الله في قوله عز وجل: " وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ* عَامِلَةٌ نَاصِبَةٌ " [الغاشية: 2، 3] قال: لم تخشع لله في الدنيا، فأخشعها وأنصبها في النار، فذلك عملها. [موسوعة ابن أبي الدنيا 6/427].

English meaning

The Fire and its punishment: Al-Hasan, may Allah have mercy on him, said concerning the words of Allah, mighty and majestic, ‘Faces that Day will be humbled, laboring, weary’ [al-Ghashiyah: 2–3]: ‘They did not humble themselves to Allah in this world, so He humbled and wearied them in the Fire. That is their labor.’ [Ibn Abi al-Dunya Encyclopedia 6/427].

Source: Source details are not recorded on the original card.

النار وعذابها: عن سعيد بن جبير رحمه الله، قال: إذا جاع أهل النار استغاثوا بشجرة الزقوم، فأكلوا منها، فاختلست(أسقطت)جلود وجوههم، فلو أن مارًّا يمر بهم لعرف جلود وجوههم فيها. ثم يُصب عليهم العطش، فيستغيثوا فيغاثون بماء كالمهل، وهو الذي قد انتهى حره. فإذا أُدني من أفواههم انشوى من حره لحم وجوههم التي سقطت عنها الجلود، و " يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ " [الحج: 20]، فيمشون تسيل أمعاؤهم، وتساقط جلودهم، ثم يُضربون بمقامع من حديد، ويسقط كل عضو على حياله، يدعون بالثبور. [موسوعة ابن أبي الدنيا 6/414].

English meaning

The Fire and its punishment: Sa‘id ibn Jubayr, may Allah have mercy on him, said: ‘When the inhabitants of the Fire become hungry, they seek relief from the tree of zaqqum and eat from it. It strips off—that is, causes to fall—the skin of their faces. If someone passed them, he would recognize the skins of their faces in it. Then thirst is poured upon them. They cry for relief and are given water like molten metal, whose heat has reached its utmost. When it is brought near their mouths, its heat roasts the flesh of their faces from which the skin has fallen. Through it what is in their bellies and their skins are melted [al-Hajj: 20]. They walk with their intestines flowing out and their skins falling off. Then they are struck with iron clubs; every limb falls separately, and they call for destruction.’ [Ibn Abi al-Dunya Encyclopedia 6/414].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: قال سفيان الثوري رحمه الله في قوله: " فَاسْلُكُوهُ " [الحاقة: 32] قال: بلغنا أنها تدخل في دبره حتى تخرج من فيه. [موسوعة ابن أبي الدنيا 6/415].

English meaning

The Fire and its punishment: Sufyan al-Thawri, may Allah have mercy on him, said concerning ‘Thread him through it’ [al-Haqqah: 32]: ‘It has reached us that it enters his anus until it emerges from his mouth.’ [Ibn Abi al-Dunya Encyclopedia 6/415].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن قتادة رحمه الله في قوله: " وَيُسْقَىَ مِن مّآءٍ صَدِيدٍ " [إبراهيم: 16] قال: ماء يسيل من لحمه وجلده. [موسوعة ابن أبي الدنيا 6/418].

English meaning

The Fire and its punishment: Qatadah, may Allah have mercy on him, said concerning ‘He is given a drink of festering water’ [Ibrahim: 16]: ‘Water flowing from his flesh and skin.’ [Ibn Abi al-Dunya Encyclopedia 6/418].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن مجاهد رحمه الله قال: إن في النار لزمهريرا يعذبون به، فيهربون منها إلى ذاك الزمهرير، فإذا وقعوا حطم عظامهم حتى تسمع لها نقيضا. [موسوعة ابن أبي الدنيا 6/422].

English meaning

The Fire and its punishment: Mujahid, may Allah have mercy on him, said: ‘In the Fire there is a bitter cold with which they are punished. They flee from the Fire to that bitter cold. When they fall into it, it shatters their bones until you hear them cracking.’ [Ibn Abi al-Dunya Encyclopedia 6/422].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن مجاهد رحمه الله قال:يُلقى على أهل النار الجرب، فيحتكون حتى تبدو العظام، فيقولون: ربنا بم أصابَنا هذا؟ قال: بأذاكم المؤمنين. [موسوعة ابن أبي الدنيا 6/427].

English meaning

The Fire and its punishment: Mujahid, may Allah have mercy on him, said: ‘Scabies is cast upon the inhabitants of the Fire, and they scratch until their bones appear. They say: Our Lord, why has this afflicted us? He says: Because of your harming the believers.’ [Ibn Abi al-Dunya Encyclopedia 6/427].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن مجاهد رحمه الله قال في قوله: " نَزَّاعَةً لِلشَّوَى " [المعارج: 16] قال: نزع الجلد واللحم عن العظم. [موسوعة ابن أبي الدنيا 6/428].

English meaning

The Fire and its punishment: Mujahid, may Allah have mercy on him, said concerning ‘Stripping away the skin’ [al-Ma‘arij: 16]: ‘Removing the skin and flesh from the bone.’ [Ibn Abi al-Dunya Encyclopedia 6/428].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن وهب بن منبه رحمه الله قال: إن أهل النار الذين هم أهلها، فهم في النار لا يهدؤون، ولا ينامون، ولا يموتون، يمشون على النار، ويجلسون على النار، ويشربون من صديد أهل النار ويأكلون من زقوم النار، لُحفهم نار، وفرشهم نار، وقمصهم نار وقطران، وتغشى وجوههم النار، ثم بكى وهب بن منبه حتى سقط مغشيا عليه. [موسوعة ابن أبي الدنيا 6/426].

English meaning

The Fire and its punishment: Wahb ibn Munabbih, may Allah have mercy on him, said: ‘The inhabitants of the Fire who truly belong to it are in the Fire without rest, sleep, or death. They walk on fire, sit on fire, drink the festering discharge of its inhabitants, and eat from the Fire’s zaqqum. Their coverings are fire, their bedding is fire, and their shirts are fire and tar. The Fire covers their faces.’ Then Wahb ibn Munabbih wept until he fell unconscious. [Ibn Abi al-Dunya Encyclopedia 6/426].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن وهب بن منبه رحمه الله قال:كُسِيَ أهل النار، والعُرْيُ كان خيرا لهم، وأُعطوا الحياة، والموت كان خيرا لهم. [موسوعة ابن أبي الدنيا 6/439].

English meaning

The Fire and its punishment: Wahb ibn Munabbih, may Allah have mercy on him, said: ‘The inhabitants of the Fire were clothed, though nakedness would have been better for them. They were given life, though death would have been better for them.’ [Ibn Abi al-Dunya Encyclopedia 6/439].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن السدي رحمه الله في قوله: " وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ " [إبراهيم: 16] قال: إذا سال من جلودهم سال حتى يسيل منه القيح والدم، ثم يُكلَّف شربه، فلا يكاد يسيغه. [موسوعة ابن أبي الدنيا 6/438].

English meaning

The Fire and its punishment: Explaining 'He will be given a drink of festering water' [Ibrahim 14:16], al-Suddi, may Allah have mercy on him, said: Pus and blood flow from their skins, and they are made to drink it, scarcely able to swallow it. [Ibn Abi al-Dunya Encyclopedia 6/438].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن حماد بن خوار رحمه الله، قال: بلغنا أن أهل النار يبكون الدموع حتى تفنى، ثم يبكون الدماء، فيقول لهم الخزنة: يا معشر الأشقياء، لو كان هذا في الدار المقبولِ فيها العملُ، كان نعم الذخرُ لكم. [موسوعة ابن أبي الدنيا 6/445].

English meaning

The Fire and its punishment: Hammad ibn Khawwar, may Allah have mercy on him, said he had heard that the people of the Fire will weep until their tears run out, then weep blood. Its keepers will say: O company of the wretched, If you had done this in the world where deeds were accepted, it would have been an excellent treasure for you. [Ibn Abi al-Dunya Encyclopedia 6/445].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن أبي رزين رحمه الله: في قوله: " فَلْيَضْحَكُواْ قَلِيلاً وَلْيَبْكُواْ كَثِيرًا جَزَاء بِمَا كَانُواْ يَكْسِبُونَ " [التوبة: 82] قال: الدنيا قليل فليضحكوا فيها ما شاؤوا، فإذا انقطعت الدنيا وصاروا إلى الله استأنفوا بكاء لا ينقطع عنهم أبدا. [موسوعة ابن أبي الدنيا 6/446].

English meaning

The Fire and its punishment: Commenting on 'Let them laugh a little and weep much as a recompense for what they earned' [al-Tawbah 9:82], Abu Razin, may Allah have mercy on him, said: This world is brief, so let them laugh in it as they wish. When it ends and they return to Allah, their weeping will begin and never cease. [Ibn Abi al-Dunya Encyclopedia 6/446].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن عبد الأعلى رحمه الله، قال: ما جلس قوم مجلسا فلم يذكروا الجنة والنار إلا قالت الملائكة: أغفلوا العظيمتين. [موسوعة ابن أبي الدنيا 6/399].

English meaning

The Fire and its punishment: Abd al-A'la, may Allah have mercy on him, said: Whenever people sit together without mentioning Paradise or the Fire, the angels say: They have neglected the two momentous matters. [Ibn Abi al-Dunya Encyclopedia 6/399].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن قتادة رحمه الله في قوله - تعالى -: " لِكُلِّ بَاب مِنْهُمْ جُزْء مَقْسُوم " [الحجر: 44] قال: هي والله منازل بأعمالهم. [موسوعة ابن أبي الدنيا 6/401].

English meaning

The Fire and its punishment: Explaining Allah Most High’s words 'For each gate is an assigned portion of them' [al-Hijr 15:44], Qatadah, may Allah have mercy on him, said: By Allah, these are stations assigned according to their deeds. [Ibn Abi al-Dunya Encyclopedia 6/401].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن سليمان التيمي رحمه الله قال: في قوله: " خُذُوهُ " [الدخان: 47]، قال: لا يضع يده على شيء إلا دقه، فيقول: أما ترحمني؟ فيقول: كيف أرحمك وأرحم الراحمين لم يرحمْك؟. [موسوعة ابن أبي الدنيا 6/452].

English meaning

The Fire and its punishment: Sulayman al-Taymi, may Allah have mercy on him, said concerning ‘Seize him’ [al-Dukhan: 47]: ‘He puts his hand on nothing without crushing it. The person says: Will you not have mercy on me? He replies: How can I have mercy on you when the Most Merciful of those who show mercy has not had mercy on you?’ [Ibn Abi al-Dunya Encyclopedia 6/452].

Source: Source details are not recorded on the original card.

النار وعذابها: عن قتادة رحمه الله في قوله: " فَالْيَوْمَ الَّذِينَ آمَنُواْ مِنَ الْكُفَّارِ يَضْحَكُونَ " [المطففين: 34] قال: ذُكر لنا أن كعبا كان يقول: إن بين الجنة والنار كوى (الكوة: الخرق في الحائط والثقب في البيت ونحوه) فإذا أراد المؤمن أن ينظر إلى عدوٍ كان له في الدنيا اطلع من بعض تلك الكوى، قال الله - عزَّ وجلَّ - في آية أخرى: " فَاطَّلَعَ فَرَآهُ فِي سَوَاء الْجَحِيمِ " [الصافات: 55] قال: ذكر لنا أنه إذ ذاك اطلع: فرأى جماجم القوم تغلي. [موسوعة ابن أبي الدنيا 6/457].

English meaning

The Fire and its punishment: Qatadah, may Allah have mercy on him, said concerning ‘Today those who

believed laugh at the disbelievers’ [al-Mutaffifin: 34]: ‘It was related to us that Ka‘b used to say: Between Paradise and the Fire there are openings—an opening is a hole in a wall, a house, or something similar. When the believer wants to look at an enemy he had in this world, he looks through one of those openings. Allah, mighty and majestic, said in another verse: He looked and saw him in the midst of Hell [al-Saffat: 55]. It was related to us that when he looked then, he saw the people’s skulls boiling.’ [Ibn Abi al-Dunya Encyclopedia 6/457].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

النار وعذابها: عن موسى بن أبي عائشة رحمه الله " أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ " [الزمر: 24] قال: تشد أيديهم وأرجلهم، فكلما جاءهم نوع من العذاب، اتقوه بوجوههم. [موسوعة ابن أبي الدنيا 6/458].

English meaning

The Fire and its punishment: Explaining 'Is one who shields himself with his face from the evil punishment' [al-Zumar 39:24], Musa ibn Abi A'ishah, may Allah have mercy on him, said: Their hands and feet are bound, so whenever a punishment comes they try to shield themselves with their faces. [Ibn Abi al-Dunya Encyclopedia 6/458].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

حال بعض الملوك والأمراء والمذنبين عند الموت: عن ابن أبي مليكة قال: رأيت عبد العزيز بن مروان حين حضره الموت وهو يقول: ألا ليتني لم أكُ شيئا مذكورا، ألا ليتني كهذا الماء الجاري، أو كنابتةٍ من الأرض، أو كراعي ثلة في طرف الحجاز. [موسوعة ابن أبي الدنيا 5/331].

English meaning

The condition of some kings, rulers, and sinners at death: Ibn Abi Mulaykah said: I saw ‘Abd al-‘Aziz ibn Marwan when death came upon him, saying: ‘If only I had not been anything worthy of mention! If only I were like this flowing water, or a plant from the earth, or a shepherd of a flock at the edge of the Hijaz!’ [Ibn Abi al-Dunya Encyclopedia 5/331].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

تقلبُ الأحوال وفُجاءة النِّقَمْ: عن سعيد بن أبي بردة رحمه الله قال: ما يُنتظر من الدنيا إلا كل محزن، أو فتنة تُنتظر. [موسوعة ابن أبي الدنيا 6/18].

English meaning

Changing circumstances and sudden calamities: Sa'id ibn Abi Burdah, may Allah have mercy on him, said: What does one expect from this world but causes of grief or trials yet to come? [Ibn Abi al-Dunya Encyclopedia 6/18].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: قال علي بن أبي طالب رضى الله عنه: إن أخوف ما أخاف عليكم اثنتين: اتباع الهوى، وطول الأمل، فأما اتباع الهوى: فيصد عن الحق، وأما طول الأمل: فينسي الآخرة، ألا وإن الآخرة قد ارتحلت مقبلة؟، ألا وإن الدنيا قد ارتحلت مدبرة، ولكل واحد منهما بنون، فكونوا من أبناء الآخرة، ولا تكونوا من أبناء الدنيا، فإن اليوم عمل ولا حساب، وغدًا حساب ولا عمل. [موسوعة ابن أبي الدنيا 3/313، البخاري في صحيحه: 6416].

English meaning

Encouragement to keep hopes short: Ali ibn Abi Talib, may Allah be pleased with him, said: What I fear most

for you are following desires and entertaining long hopes. Desire turns one away from truth; long hopes make one forget the Hereafter. Indeed, the Hereafter has set out approaching, and this world has set out departing. Each of them has children. Be children of the Hereafter, and do not be children of this world: today there is work without reckoning, and tomorrow reckoning without work. [Ibn Abi al-Dunya Encyclopedia 3/313, al-Bukhari in his Sahih: 6416].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: قال عبد الله بن مسعود رضى الله عنه: ما منكم إلا ضيف ومالُه عاريّة، فالضيف مرتحل، والعاريّة مؤداة إلى أهلها. [أخرجه الطبراني: 8455].

English meaning

Encouragement to keep hopes short: Abdullah ibn Mas'ud, may Allah be pleased with him, said: Each of you is a guest, and your wealth is on loan. The guest will depart and what is on loan must be returned to its owner. [Reported by al-Tabarani: 8455].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: قال معاذ بن جبل رضى الله عنه لابنه: يا بني إذا صليت فصلّ صلاة مودّع لا تظن أنك تعود إليها أبدًا، واعلم يا بني أن المؤمن يموت بين حسنتين، حسنةٍ قدَّمها، وحسنةٍ أخّرها. [صفة الصفوة 1/231].

English meaning

Encouragement to keep hopes short: Mu'adh ibn Jabal, may Allah be pleased with him, told his son: My son, when you pray, pray as someone bidding farewell, not assuming you will return to pray again. Know, my son, that a believer dies between two good deeds: a good deed he sent ahead and a good deed he postponed. [Sifat al-Safwah 1/231].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: عن الحسن البصري رحمه الله قال: ابنَ آدم، إنَّما أنت أيَّامٌ كلَّما ذهب يومٌ، ذهبَ بعضُك. [السير (تهذيبه) 2/563].

English meaning

Encouragement to keep hopes short: Al-Hasan al-Basri, may Allah have mercy on him, said: Child of Adam, you are only a number of days. Whenever a day passes, part of you passes away. [Siyar (abridged edition) 2/563].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: قال ابن القيم رحمه الله: قصر الأمل: هو من أنفع الأمور للقلب، وبناؤه على أمرين: تيقن زوال الدنيا ومفارقتها، وتيقن لقاء الآخرة وبقائها ودوامها، ثم يقايس بين الأمرين، ويوثر أَولاهما بالإيثار. ا.هـ بتصرف. مدارج السالكين 2/32.

English meaning

Encouragement to keep hopes short: Ibn al-Qayyim, may Allah have mercy on him, said: Keeping one's hopes for this world short is among the most beneficial things for the heart. It rests on certainty that this world will pass and we will leave it, and certainty that we will meet the lasting Hereafter. One then compares the two and chooses the one more worthy of preference. End of quotation, with adaptation. [Madarij al-Salikin 2/32].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: عن الحسن البصري رحمه الله قال: الموت معقود بنواصيكم، والدنيا تُطوى من ورائكم. [موسوعة ابن أبي الدنيا 3/311].

English meaning

Encouragement to keep hopes short: Al-Hasan al-Basri, may Allah have mercy on him, said: Death is tied to your forelocks, and the world is being rolled up behind you. [Ibn Abi al-Dunya Encyclopedia 3/311].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: قال الفُضيل بن عياض رحمه الله: إنما أمس مثلٌ، واليومَ عملٌ، وغدًا أملٌ. [السير (تهذيبه) 2/774].

English meaning

Encouragement to keep hopes short: Al-Fudayl ibn Iyad, may Allah have mercy on him, said: Yesterday is an example; today is for work; tomorrow is only a hope. [Siyar (abridged edition) 2/774].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: قال يحيى الغساني رحمه الله: ما نمت نومًا قط، فحدثت نفسي أني أستيقظ منه. [موسوعة ابن أبي الدنيا 3/311].

English meaning

Encouragement to keep hopes short: Yahya al-Ghassani, may Allah have mercy on him, said: I have never gone to sleep assuming that I would wake again. [Ibn Abi al-Dunya Encyclopedia 3/311].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: كان حبيب أبو محمد رحمه الله كلّ يوم يوصي بما يوصي به المحتضر عند موته من يغسله، وكان يبكي كلما أصبح أو أمسى، فسئلت امرأته عن بكائه فقالت: يخاف والله إذا أمسى أن لا يصبح وإذا أصبح أن لا يمسي. [جامع العلوم والحكم / 503].

English meaning

Encouragement to keep hopes short: Habib Abu Muhammad, may Allah have mercy on him, would give instructions each day like a dying man telling others how to wash his body. He wept morning and evening. His wife explained: By Allah, in the evening he fears he may not see the morning, and in the morning he fears he may not see the evening. [Jami al-Ulum wa-al-Hikam / 503].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: كانت امرأة متعبدة بمكة إذا أمست قالت: يا نفس، الليلة ليلتك، لا ليلة لك غيرها، فاجتهدت، فإذا أصبحت قالت: يا نفس اليوم يومك، لا يوم لك غيره فاجتهدت. [جامع العلوم والحكم / 503].

English meaning

Encouragement to keep hopes short: There was a woman devoted to worship in Makkah. When evening came, she said: ‘O soul, tonight is your night. You have no night other than it.’ Then she strove diligently. When morning came, she said: ‘O soul, today is your day. You have no day other than it.’ Then she strove diligently. [Jami al-Ulum wa-al-Hikam / 503].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: أقام معروف الكرخي رحمه الله الصلاة، ثم قال لرجل: تقدّم فصلّ بنا، فقال الرجل: إني إن صليت بكم هذه الصلاة، لم أصل بكم غيرها، فقال معروف: وأنت تحدّث نفسك أنك تصلي صلاة أخرى؟ نعوذ بالله من طول الأمل، فإنه يمنع خير العمل. [جامع العلوم والحكم / 503].

English meaning

Encouragement to keep hopes short: Ma'ruf al-Karkhi, may Allah have mercy on him, gave the call to begin prayer, then said to a man: Go forward and lead us in prayer. The man said: If I lead this prayer, I will not lead another. Ma'ruf replied: Are you assuming you will live to pray another? We seek Allah's protection from long worldly hopes, for they hold one back from good deeds. [Jami al-Ulum wa-al-Hikam / 503].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: عن سفيان رحمه الله قال: الزهد في الدنيا قصر الأمل، ليس بأكل الغليظ، ولا لبس العباء. [موسوعة ابن أبي الدنيا 3/310].

English meaning

Encouragement to keep hopes short: Sufyan, may Allah have mercy on him, said: Detachment from this world means keeping one's hopes for it short; it is not a matter of eating coarse food or wearing rough clothing. [Ibn Abi al-Dunya Encyclopedia 3/310].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: عن سفيان رحمه الله قال: قال مالك بن مغول رحمه الله: يقال: من قَصُر أمله هان عليه عيشه. قال سفيان: يعني في المطاعم والملابس. [موسوعة ابن أبي الدنيا 3/311].

English meaning

Encouragement to keep hopes short: Sufyan, may Allah have mercy on him, related that Malik ibn Mighwal, may Allah have mercy on him, said: It is said that one whose hopes for this world are short finds living easier. Sufyan explained that this includes food and clothing. [Ibn Abi al-Dunya Encyclopedia 3/311].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: قال داود الطائي رحمه الله: لو أملت أن أعيش شهرًا: لرأيتُني قد أتيتُ عظيمًا!، وكيف أؤمل ذلك وأرى الفجائع تغشى الخلق في ساعات الليل والنهار. [موسوعة ابن أبي الدنيا 3/312].

English meaning

Encouragement to keep hopes short: Dawud al-Ta'i, may Allah have mercy on him, said: If I expected to live another month, I would regard that as a great presumption. How could I expect it when I see sudden calamities befall people day and night? [Ibn Abi al-Dunya Encyclopedia 3/312].

Source: Source details are not recorded on the original card.

الحث على قصر الأمل:عن أبي زكريا التيمي قال: بينما سليمان بن عبد الملك في المسجد الحرام، إذ أُتي بحجر منقور، فطلب من يقرؤه، فأُتي بوهب بن منبه رحمه الله، فقرأه، فإذا فيه: ابن آدم، إنك لو رأيت قريب ما بقي من أجلك لزهدت في طول أملك، ولرغبت في الزيادة من عملك، ولقصَّرت من حرصك وحيلك، وإنما يلقاك غدًا ندمك لو قد زلت بك قدمك، وأسلمك أهلك وحشمك، فبان منك الولد القريب، ورفضك الوالد والنسيب، فلا أنت إلى دنياك عائد، ولا في حسناتك زائد، فاعمل ليوم القيامة قبل الحسرة والندامة، فبكى سليمان بكاء شديدًا. [موسوعة ابن أبي الدنيا 3/318].

English meaning

Encouragement to keep hopes short: Abu Zakariyya al-Taymi said: While Sulayman ibn ‘Abd al-Malik was in the Sacred Mosque, an engraved stone was brought to him. He sought someone to read it, and Wahb ibn Munabbih, may Allah have mercy on him, was brought and read it. On it was written: ‘Son of Adam, if you saw how little remains of your lifespan, you would renounce your long hopes, desire to increase your deeds, and reduce your greed and schemes. Tomorrow your remorse will meet you when your foot has slipped, your family and servants have abandoned you, your close child has parted from you, and your father and relatives have forsaken you. You will neither return to your worldly life nor increase your good deeds. So work for the Day of Resurrection before sorrow and remorse.’ Sulayman wept intensely. [Ibn Abi al-Dunya Encyclopedia 3/318].

Source: Source details are not recorded on the original card.

الحث على قصر الأمل: عن يزيد الرقاشي رحمه الله قال: إلى متى نقول: غدًا أفعل كذا، وبعد غد أفعل كذا، وإذا أفطرت فعلت كذا، وإذا قدمت من سفري فعلت كذا؟!، أغفلت سفرك البعيد، ونسيت ملك الموت؟، أما علمت أن دون غد ليلة تُخترم فيها أنفس كثيرة؟، أما علمت أن ملك الموت غيرُ مُنتظر بك أملك الطويل؟، أما علمت أن الموتَ غايةُ كل حي؟، ثم يبكي حتى يبل عمامته، ثم يقول: أما رأيته صريعًا بين أحبابه لا يقدر على رد جوابهم، بعد أن كان جدلاً خصمًا، سمحًا كريمًا عليهم؟ أيها المغتر بشبابه! أيها المغتر بطول عمره!، ثم يبكي حتى يبل عمامته. [موسوعة ابن أبي الدنيا 3/323].

English meaning

Encouragement to keep hopes short: Yazid al-Raqashi, may Allah have mercy on him, said: ‘How long will we say: Tomorrow I will do this, the day after tomorrow I will do this, when I break my fast I will do this, and when I return from my journey I will do this? Have you neglected your distant journey and forgotten the Angel of Death? Do you not know that before tomorrow there is a night in which many souls are taken? Do you not know that the Angel of Death will not wait for your long hopes? Do you not know that death is the end of every living being?’ Then he weeps until he wets his turban and says: ‘Have you not seen him lying struck down among his loved ones, unable to answer them, after he was argumentative and eloquent, gracious and generous toward them? O person deceived by his youth! O person deceived by his long life!’ Then he weeps until he wets his turban. [Ibn Abi al-Dunya Encyclopedia 3/323].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

الحث على قصر الأمل: عن محمد بن واسع رحمه الله قال: قال خليد العصري رحمه الله: كلنا قد أيقن بالموت وما نرى له مستعدًا!، وكلنا قد أيقن بالجنة وما نرى لها عاملاً! وكلنا قد أيقن بالنار وما نرى لها خائفًا! فعلام تُعرِّجون؟ وما عسيتم تنتظرون؟ الموت؟ فهو أول وارد عليكم من الله، بخير أو بشر! يا إخوتاه سيروا إلى ربكم سيرًا جميلاً. [موسوعة ابن أبي الدنيا 3/337].

English meaning

Encouragement to keep hopes short: Muhammad ibn Wasi‘, may Allah have mercy on him, reported that Khulayd al-‘Asri, may Allah have mercy on him, said: ‘We are all certain of death, yet we see no one prepared for it! We are all certain of Paradise, yet we see no one working for it! We are all certain of the Fire, yet we see no one fearing it! So what are you lingering over? What might you be waiting for? Death? It is the first thing to come upon you from Allah, with good or evil! My brothers, journey to your Lord in a beautiful manner.’ [Ibn Abi al-Dunya Encyclopedia 3/337].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ذم الطمع والبخل: قال عمر رضى الله عنه في خطبة: تعلمون أن الطمع فقر، وأن اليأس غنى، وأن الرجل إذا يئس من شيء استغنى عنه. [الحلية (تهذيبه)1 / 71].

English meaning

Condemnation of greed and miserliness: Umar, may Allah be pleased with him, said in a sermon: Greed is poverty, and freedom from coveting is wealth. When a person gives up hope of possessing something, he becomes free of need for it. [Hilyah (abridged edition)1 / 71].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ذم الطمع والبخل: قال أبو الدرداء رضى الله عنه: ويل لكل جمّاع فاغرٍ فاه كأنه مجنون يرى ما عند الناس ولا يرى ما عند الله - عزَّ وجلَّ. لو يستطيع لوصل الليل بالنهار. ويله من حساب غليظ وعذاب شديد. [الزهد للإمام لأحمد].

English meaning

Condemnation of greed and miserliness: Abu al-Darda’, may Allah be pleased with him, said: ‘Woe to every hoarder with his mouth gaping as though he were mad, seeing what people possess and not seeing what is with Allah, mighty and majestic. If he could, he would join night to day. Woe to him from a harsh reckoning and severe punishment!’ [al-Zuhd, Imam Ahmad].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ذم الطمع والبخل: قال يحيى بن معاذ رحمه الله: مصيبتان لم يسمع الأوّلون والآخرون بمثلهما في ماله عند موته، قيل: ما هما؟ قال: يُؤْخَذُ منه كلُّه ويُسْأَل عنه كله. [صفة الصفوة 4/340].

English meaning

Condemnation of greed and miserliness: Yahya ibn Mu'adh, may Allah have mercy on him, said: Two calamities concerning his wealth at death, the like of which neither the earlier nor later generations have heard of. Asked what they were, he replied: All of it is taken from him, and he is questioned about all of it. [Sifat al-Safwah 4/340].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ذم الطمع والبخل: قال بنانٌ الحمّال رحمه الله: الحرُّ عبد ما طَمِع، والعبدُ حرٌّ ما قَنع. [السير (تهذيبه) 3/1169].

English meaning

Condemnation of greed and miserliness: Banan al-Hammal, may Allah have mercy on him, said: A free person becomes a slave as long as he covets what others have; a slave is free as long as he is content. [Siyar (abridged edition) 3/1169].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ذم الطمع والبخل: قال سفيان الثوري رحمه الله: كان يقال: يا حملة القرآن لا تتعجلوا منفعة القرآن، وإذا مشيتم إلى الطمع فامشوا رويدًا. [الحلية (تهذيبه) 2 / 373].

English meaning

Condemnation of greed and miserliness: Sufyan al-Thawri, may Allah have mercy on him, said: ‘It used to be said: O bearers of the Qur’an, do not hasten to obtain the benefit of the Qur’an. When you walk toward greed, walk slowly.’ [Hilyah, abridged edition 2/373].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ذم الطمع والبخل: عن أم البنين رحمها الله أخت عمر بن عبد العزيز تقول: أف للبخل والله لو كان طريقًا ما سلكته ولو كان ثوبًا ما لبسته. [الزهد للإمام أحمد / 613].

English meaning

Condemnation of greed and miserliness: Umm al-Banin, may Allah have mercy on her, the sister of Umar ibn Abd al-Aziz, said: Shame on miserliness! By Allah, if it were a road I would not walk it, and if it were a garment I would not wear it. [al-Zuhd, Imam Ahmad / 613].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ذم الطمع والبخل: قال أبو بكر الوراق رحمه الله: لو قيل للطمع: من أبوك؟ قال: الشك في المقدور. ولو قيل: ما حرفتك؟ قال: اكتساب الذل. ولو قيل: ما غايتك قال: الحرمان. [الحلية (تهذيبه) 3 / 358].

English meaning

Condemnation of greed and miserliness: Abu Bakr al-Warraq, may Allah have mercy on him, said: If greed were asked, 'Who is your father?', it would say, 'Doubt about what has been decreed.' If asked its trade, it would say, 'Earning humiliation.' If asked its end, it would say, 'Deprivation.' [Hilyah (abridged edition) 3 / 358].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

ذم الطمع والبخل: قال الذهبي رحمه الله: ما أقبحَ بالعالمِ الداعي إلى الله الحرصَ وجمعَ المال!. [السير (تهذيبه) 3/1351].

English meaning

Condemnation of greed and miserliness: Al-Dhahabi, may Allah have mercy on him, said: How ugly it is for a scholar who calls people to Allah to be greedy and to amass wealth! [Siyar (abridged edition) 3/1351].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

محبة الله للمطيع وتحبيب الناس له وتيسير أموره: عن ابن أبي ليلى قال: كتب أبو الدرداء رضى الله عنه إلى مسلمة بن مخلد الأنصاري: أما بعد، فإن العبد إذا عمل بطاعة الله أحبه الله، فإذا أحبه الله حبّبه إلى خلقه، وإذا عمل بمعصية الله أبغضه الله، فإذا أبغضه الله بغّضه إلى خلقه. [صفة الصفوة 1/299].

English meaning

Allah’s love for the obedient person, making people love him, and making his affairs easy: Ibn Abi Layla related that Abu al-Darda’, may Allah be pleased with him, wrote to Maslamah ibn Makhlad al-Ansari: To proceed, When a servant obeys Allah, Allah loves him and causes His creation to love him. When he disobeys Allah, Allah dislikes him and causes His creation to dislike him. [Sifat al-Safwah 1/299].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

محبة الله للمطيع وتحبيب الناس له وتيسير أموره: قال إبراهيم الخواص رحمه الله: على قَدْر إعزاز المرء لأمر الله يلبسه الله من عزّه، ويُقيم له العزَّ في قلوب المؤمنين. [صفة الصفوة 4/348].

English meaning

Allah’s love for the obedient person, making people love him, and making his affairs easy: Ibrahim al-Khawwas, may Allah have mercy on him, said: In proportion to a person's reverence for Allah's command, Allah clothes him in honour and establishes respect for him in the hearts of believers. [Sifat al-Safwah 4/348].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 21

محبة الله للمطيع وتحبيب الناس له وتيسير أموره: عن أبي بكر بن عياش رحمه الله قال: من قام من الليل لم يأت فاحشة، ألا تسمع إلى قول الله " إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاء وَالْمُنكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ " [العنكبوت: 45]. [موسوعة ابن أبي الدنيا 1/324].

English meaning

Allah’s love for the obedient person, making people love him, and making his affairs easy: Abu Bakr ibn Ayyash, may Allah have mercy on him, said: One who rises for prayer at night will not commit indecency. Have you not heard Allah's words: 'Prayer restrains from indecency and wrongdoing, and the remembrance of Allah is greater, and Allah knows what you do' [al-Ankabut 29:45]? [Ibn Abi al-Dunya Encyclopedia 1/324].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مجاهدة النفس: قال مالك بن دينار رحمه الله: يقولون الجهاد! أنا من نفسي في جهاد. [الحلية (تهذيبه) 1 / 420].

English meaning

Striving against the self: Malik ibn Dinar, may Allah have mercy on him, said: They say: Jihad! I am in jihad against my own self. [Hilyah (abridged edition) 1 / 420].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مجاهدة النفس: عن ابن المبارك رحمه الله أنه سأله رجل عن الرباط فقال: رابط بنفسك على الحق، حتى تقيمها على الحق، فذلك أفضل الرباط. [الحلية (تهذيبه) 3 / 40].

English meaning

Striving against the self: When Ibn al-Mubarak, may Allah have mercy on him, was asked about guarding a frontier, he said: Guard your soul upon the truth until you establish it firmly there; that is the finest kind of guarding. [Hilyah (abridged edition) 3 / 40].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مجاهدة النفس: قال أبو يزيد البسطامي رحمه الله: دعوت نفسي إلى الله فأبت عليَّ واستصعبت، فتركتها ومضيت إلى الله. [الحلية (تهذيبه) 3 / 248].

English meaning

Striving against the self: Abu Yazid al-Bistami, may Allah have mercy on him, said: I invited my soul to turn to Allah, but it resisted and made things difficult. So I left it behind and went toward Allah. [Hilyah (abridged edition) 3 / 248].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مجاهدة النفس: كان يقال: مَنْ رضي عن نفسه كثر الساخطون عليه. [عيون الأخبار 1 / 326].

English meaning

Striving against the self: It was said: Whoever is pleased with himself will find many others displeased with him. [Uyun al-Akhbar 1 / 326].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

قال الحسن البصري رحمه الله: إن الرجل كان يشاك الشوكة يقول: إني لأعلم أنك بذنب وما ظلمني ربي - عزَّ وجلَّ. [الزهد للإمام أحمد / 477].

English meaning

Al-Hasan al-Basri, may Allah have mercy on him, said: A man would be pricked by a thorn and say, 'I know this came because of a sin of mine; my Lord, mighty and majestic, has not wronged me.' [al-Zuhd, Imam Ahmad / 477].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

قال الفضيل بن عياض رحمه الله: حسناتُكَ مِنْ عدوّكَ أكثرُ منها مِنْ صَدِيقكَ، لأن عدوّكَ إذا ذُكرتَ عنده يَغتابُكَ وإنما يَدفَع إليكَ المِسكينُ حسناتِهِ. [عيون الأخبار 2 / 410].

English meaning

Al-Fudayl ibn Iyad, may Allah have mercy on him, said: You receive more good deeds from your enemy than from your friend, for when you are mentioned before your enemy, he backbites you. The poor fellow is only handing his good deeds to you. [Uyun al-Akhbar 2 / 410].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

قيل لأيوبَ النبيّ - عليه السلام -: أيّ شيء كان أشدَّ عليك في بلائك؟ قال: شماتةُ الأعداء. [عيون الأخبار 3/117].

English meaning

It was said to the Prophet Ayyub (Job), peace be upon him: What was hardest for you in your trial? He replied: The gloating of enemies. [Uyun al-Akhbar 3/117].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم:

عن عبد الله بن مسعود رضى الله عنه قال: إن من الإيمان أن يحب الرجل الرجل ليس بينهما نسب قريب ولا مال أعطاه إياه ولا محبة إلا لله عز وجل. [موسوعة ابن أبي الدنيا 8/156].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Abdullah ibn Mas'ud, may Allah be pleased with him, said: Part of faith is for a man to love another without close kinship, a gift of wealth, or any motive except love for Allah, mighty and majestic. [Ibn Abi al-Dunya Encyclopedia 8/156].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: عن أبي أمامة رضى الله عنه قال: من أحب لله وأبغض لله وأعطى لله ومنع لله استكمل الإيمان. [موسوعة ابن أبي الدنيا 8/157].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Abu Umamah, may Allah be pleased with him, said: Whoever loves for Allah's sake, dislikes for Allah's sake, gives for Allah's sake and withholds for Allah's sake has completed his faith. [Ibn Abi al-Dunya Encyclopedia 8/157].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: عن زجلة قالت: كنا مع أم الدرداء - رضي الله عنها - جلوسا فقال لها هشام بن إسماعيل: يا أم الدرداء ما أوثق عملك في نفسك؟ قالت: الحب في الله. [موسوعة ابن أبي الدنيا 8/157].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Zajlah said: We were sitting with Umm al-Darda’, may Allah be pleased with her, when Hisham ibn Isma‘il said to her: ‘O Umm al-Darda’, which of your deeds gives you the greatest confidence?’ She said: ‘Love for Allah’s sake.’ [Ibn Abi al-Dunya Encyclopedia 8/157].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم:
عن ابن عباس رضى الله عنه قال: أحب في الله وأبغض في الله ووال في الله وعاد في الله فإنما تنال ولاية الله بذلك ولا يجد عبد طعم الإيمان وإن كثرت صلاته وصيامه حتى يكون كذلك.
[موسوعة ابن أبي الدنيا 8/157].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Ibn Abbas, may Allah be pleased with him, said: Love for Allah's sake, dislike for Allah's sake, be loyal for His sake and opposed for His sake. Through this one attains closeness to Allah. A servant will not taste faith, however much he prays and fasts, until he does so. [Ibn Abi al-Dunya Encyclopedia 8/157].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: عن كعب الأحبار رضى الله عنه قال: رب قائم مشكور له، ورب نائم مغفور له، وذلك أن الرجلين يتحابان في الله، فقام أحدهما يصلي، فرضي الله صلاته ودعاءه، فلم يرد عليه من دعائه شيئًا، فذكر أخاه ذلك في دعائه من الليل، فقال: يا رب أخي فلان اغفر له فغفر الله له وهو نائم. [الحلية (تهذيبه) 2 / 253].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Ka‘b al-Ahbar, may Allah be pleased with him, said: ‘A person may stand in prayer and be thanked for it, and another may sleep and be forgiven. This is because two men love one another for Allah’s sake. One rises to pray, and Allah is pleased with his prayer and supplication, rejecting nothing of his supplication. He remembers that brother in his night supplication, saying: O Lord, forgive my brother so-and-so. Allah forgives him while he is asleep.’ [Hilyah, abridged edition 2/253].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: قال أبو ذر رضى الله عنه: الصاحب الصالح خير من الوحدة، والوحدة خير من صاحب السوء، ومُمِلٌّ الخير خير من الصامت، والصامت خير من مُمِل الشر. [موسوعة ابن أبي الدنيا 6/535].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Abu Dharr, may Allah be pleased with him, said: A righteous companion is better than solitude; solitude is better than a bad companion. One who speaks good is better than one who remains silent; one who remains silent is better than one who speaks evil. [Ibn Abi al-Dunya Encyclopedia 6/535].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: قال أبو جعفر الباقر: جاء رجل إلى الحسين بن علي رضى الله عنه فاستعان به في حاجة فوجده معتكفًا فاعتذر إليه، فذهب إلى الحسن رضى الله عنه فاستعان به فقضى حاجته، وقال: لقضاء حاجة أخ لي في الله أحب إلي من اعتكاف شهر. [البداية والنهاية 8/204].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Abu Ja'far al-Baqir related that a man sought help from al-Husayn ibn Ali, may Allah be pleased with him,, who was in retreat and excused himself. The man then asked al-Hasan, may Allah be pleased with him, who met his need and said: Fulfilling the need of a brother for Allah's sake is dearer to me than a month of retreat. [al-Bidayah wa-al-Nihayah 8/204].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: قال عون بن عبد الله رحمه الله: ما تحابّ رجلان في الله، إلا كان أفضلهما أشدهما حبًا لصاحبه. [صفة الصفوة 3/71].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Awn ibn Abdullah, may Allah have mercy on him, said: Whenever two men love one another for Allah's sake, the better of them is the one who loves his companion more. [Sifat al-Safwah 3/71].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: قال محمد بن سوقة رحمه الله: ما استفاد رجل أخًا في الله إلا رفعه الله بذلك درجة. [الحلية (تهذيبه) 2 / 129].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Muhammad ibn Suqah, may Allah have mercy on him, said: No man gains a brother for Allah's sake without Allah raising him a degree for it. [Hilyah (abridged edition) 2 / 129].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: قال سفيان بن عيينة: نزل محمد بن المنكدر على محمد بن سوقة رحمه الله بالكوفة، فحمله على حمار، فسألوه فقالوا: يا عبد الله أيّ العمل أحب إليك؟ قال: إدخال السرور على المؤمن. قالوا: فما بقي مما يستلذ؟ قال: الإفضال على الإخوان. [صفة الصفوة].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Sufyan ibn ‘Uyaynah said: Muhammad ibn al-Munkadir stayed with Muhammad ibn Suqah, may Allah have mercy on him, in Kufah, and he gave him a donkey to ride. They asked him: ‘O ‘Abdullah, which deed is dearest to you?’ He said: ‘Bringing joy to the believer.’ They asked: ‘What remains of the things one enjoys?’ He said: ‘Generosity toward brothers.’ [Sifat al-Safwah].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: عن عليِّ بن الحُسين رحمه الله، قال: فَقد الأحبَّةِ غُربة. [السير (تهذيبه) 2/554].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Ali ibn al-Husayn, may Allah have mercy on him, said: To lose those you love is a kind of exile. [Siyar (abridged edition) 2/554].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: عن واصل مولى أبن عيينة قال: كنت مع محمد بن واسع رحمه الله بمرو، فأتاه عطاء بن مسلم ومعه ابنه عثمان، فقال عطاء لمحمد: أي عمل في الدنيا أفضل؟ قال: صحبة الأصحاب، ومحادثة الإخوان إذا اصطحبوا على البر والتقوى، فحينئذ يذهب الله بالخلاف من بينهم فواصلوا وتواصلوا ولا خير في صحبة الأصحاب ومحادثة الإخوان إذا كانوا عبيد بطونهم، لأنهم إذا كانوا كذلك ثبَّط بعضهم بعضًا عن الآخرة. [موسوعة ابن أبي الدنيا 2/399، 400]

English meaning

The merit of brotherhood and companionship for

Allah’s sake and kindness to companions: Wasil, the freedman of Ibn ‘Uyaynah, said: I was with Muhammad ibn Wasi‘, may Allah have mercy on him, in Marw. ‘Ata’ ibn Muslim came to him with his son ‘Uthman. ‘Ata’ said to Muhammad: ‘Which deed in this world is best?’ He said: ‘Keeping company with companions and conversing with brothers when their companionship is based upon righteousness and God-fearingness. Then Allah removes disagreement from between them, so maintain your connections and connect with one another. There is no good in keeping company with companions and conversing with brothers when they are slaves to their bellies, for when they are like that, they hold one another back from the Hereafter.’ [Ibn Abi al-Dunya Encyclopedia 2/399–400].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: عن يحيى بن أبي كثير رحمه الله قال: لا يُؤذن للأسفل بزيارة الأعلى، إلا من كان يزور في الله - عزَّ وجلَّ - فإنه يُؤذن له يزور من الجنة حيث يشاء. [موسوعة ابن أبي الدنيا 6/358].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Yahya ibn Abi Kathir, may Allah have mercy on him, said: The person of lower rank is not permitted to visit the one of higher rank, except someone who used to visit for Allah’s sake, mighty and majestic; he is permitted to visit wherever he wishes in Paradise. [Ibn Abi al-Dunya Encyclopedia 6/358].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: قال أبو الحسين العتكي: سمعت إبراهيم الحَرْبي رحمه الله يقول لجماعةٍ عندَه: من تعُدُّون الغريبَ في زمانكم؟ فقال رجلٌ: الغريبُ: مَن نأى عن وطنه. وقال آخر: الغريب: من فارقَ أحبابَه. فقال إبراهيم: الغريبُ في زماننا: رجلٌ صالحٌ، عاشَ بين قومٍ صالحين، إن أمر بمعروفٍ آزروه، وإن نهى عن منكر عانوه، وإن احتاج إلى سبب من الدنيا مانوه، ثم ماتوا وتركوه. [السير (تهذيبه) 3/1095].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Abu al-Husayn al-‘Ataki said: I heard Ibrahim al-Harbi, may Allah have mercy on him, ask a group with him:

‘Whom do you regard as a stranger in your time?’ A man said: ‘The stranger is someone far from his homeland.’ Another said: ‘The stranger is someone parted from his loved ones.’ Ibrahim said: ‘The stranger in our time is a righteous man who lived among righteous people. If he enjoined good, they supported him; if he forbade wrongdoing, they helped him; if he needed some worldly means, they provided for him. Then they died and left him.’ [Siyar, abridged edition 3/1095].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: قال القاسم بن محمد رحمه الله: قد جعل الله في الصديق البارّ عِوَضًا من الرَّحِم المُدْبِرة. [عيون الأخبار 3/90].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Al-Qasim ibn Muhammad, may Allah have mercy on him, said: Allah has placed in a dutiful friend a substitute for a family tie that has turned away. [Uyun al-Akhbar 3/90].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

فضل الأخوة والصحبة في الله والإحسان إليهم: عن قتادة رحمه الله قال: وجوه المتحابين من نور. [موسوعة ابن أبي الدنيا 8/158].

English meaning

The merit of brotherhood and companionship for Allah’s sake and kindness to companions: Qatadah, may Allah have mercy on him, said: The faces of those who love one another will be of light. [Ibn Abi al-Dunya Encyclopedia 8/158].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

أقوال وآراء بعض السلف الذين يرون الإكثار من الإخوان والأصحاب: قال وهبُ بن مُنبِّه رحمه الله: استكثر من الإخوان ما استطعت، فإن استغنيت عنهم لم يضُرُّوك، وإن احتجت إليهم نفعوك. [السير (تهذيبه) 2/554].

English meaning

Sayings and opinions of some early Muslims who favor having many brothers and companions: Wahb ibn Munabbih, may Allah have mercy on him, said: Make as many brothers as you can. If you do not need them, they will do you no harm; and if you need them, they will benefit you. [Siyar (abridged edition) 2/554].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

أقوال وآراء بعض السلف الذين يرون الإكثار من الإخوان والأصحاب: قال الصعلوكي رحمه الله: إنا نحتاج إلى إخوان العُشرة لوقت العُسْرة. [السير (تهذيبه) 3/1337].

English meaning

Sayings and opinions of some early Muslims who favor having many brothers and companions: Al-Sa'luki, may Allah have mercy on him, said: We need companions of ordinary days when the days of hardship arrive. [Siyar (abridged edition) 3/1337].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

أقوال وآراء بعض السلف الذين يرون الإكثار من الإخوان والأصحاب: كان يقال: أعجزُ الناس مَنْ فرَّط في طلب الإخوان، وأعجزُ منه مَنْ ضَيَّع مَنْ ظَفِر به منهم. [عيون الأخبار 3/5].

English meaning

Sayings and opinions of some early Muslims who favor having many brothers and companions: It was said: The most helpless person is one who neglects to seek good brothers; still more helpless is one who loses the brothers he has found. [Uyun al-Akhbar 3/5].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

أقوال وآراء بعض السلف الذين يرون الإكثار من الإخوان والأصحاب: كان يقال: الرجلُ بلا إخوانٍ كاليمين بلا شِمَالٍ. [عيون الأخبار 3/6].

English meaning

Sayings and opinions of some early Muslims who favor having many brothers and companions: It was said: A man without brothers is like a right hand without a left. [Uyun al-Akhbar 3/6].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

أقوال وآراء بعض السلف الذين يرون الإكثار من الإخوان والأصحاب: قال فرقد السبخي رحمه الله: الغريب من ليس له حبيب. [الحلية (تهذيبه) 1 / 446].

English meaning

Sayings and opinions of some early Muslims who favor having many brothers and companions: Farqad al-Sabakhi, may Allah have mercy on him, said: The true stranger is one who has no loved one. [Hilyah (abridged edition) 1 / 446].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

أقوال وآراء بعض السلف الذين لا يرون الإكثار من الإخوان والأصحاب: عن عمرو بن العاص رضى الله عنه قال: إذا كثر الأخلاء كثر الغرماء. قيل لموسى-الراوي-: ما الغرماء؟ قال: الحقوق. [موسوعة ابن أبي الدنيا 6/532].

English meaning

Sayings and opinions of some early Muslims who do not favor having many brothers and companions: ‘Amr ibn al-‘As, may Allah be pleased with him, said: ‘When close friends multiply, creditors multiply.’ Musa—the narrator—was asked: ‘What are creditors?’ He said: ‘Rights.’ [Ibn Abi al-Dunya Encyclopedia 6/532].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

أقوال وآراء بعض السلف الذين لا يرون الإكثار من الإخوان والأصحاب: قال إبراهيم بن أدهم رحمه الله: إياك وكثرة الإخوان والمعارف. [موسوعة ابن أبي الدنيا 6/532].

English meaning

Sayings and opinions of some early Muslims who do not favor having many brothers and companions: Ibrahim ibn Adham, may Allah have mercy on him, said: Beware of having too many companions and acquaintances. [Ibn Abi al-Dunya Encyclopedia 6/532].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

أقوال وآراء بعض السلف الذين لا يرون الإكثار من الإخوان والأصحاب: قال بشر بن منصور رحمه الله: أقلّ من معرفة الناس فإنك لا تدري ما يكون، قال: فإن كان شيء – يعني فضيحة في القيامة – كان من يعرفك قليلاً. [الحلية (تهذيبه) 2 / 331].

English meaning

Sayings and opinions of some early Muslims who do not favor having many brothers and companions: Bishr ibn Mansur, may Allah have mercy on him, said: Keep the number of people who know you small. You do not know what may happen. If something happens —meaning disgrace at the Resurrection—those who know you will be few. [Hilyah (abridged edition) 2 / 331].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

أقوال وآراء بعض السلف الذين لا يرون الإكثار من الإخوان والأصحاب: قال رجل لداود الطائي رحمه الله: أوصني قال: أَقِلَّ من معرفة الناس. [موسوعة ابن أبي الدنيا 6/530].

English meaning

Sayings and opinions of some early Muslims who do not favor having many brothers and companions: A man asked Dawud al-Ta'i, may Allah have mercy on him, for advice. He said: Limit the number of people who know you. [Ibn Abi al-Dunya Encyclopedia 6/530].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

الصبر علي الإخوان والأصحاب والتجاوز عن تقصيرهم، والتماس العذر لهم: قال عمر بن الخطاب رضى الله عنه: لا تظنَّ بكلمة خرجت من فيِّ مسلم شرا وأنت تجد لها في الخير محملا. [موسوعة ابن أبي الدنيا 7/526].

English meaning

Patience with brothers and companions, overlooking their shortcomings, and seeking excuses for them: Umar ibn al-Khattab, may Allah be pleased with him, said: Do not think evil of a word spoken by a Muslim when you can find a good interpretation for it. [Ibn Abi al-Dunya Encyclopedia 7/526].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

الصبر علي الإخوان والأصحاب والتجاوز عن تقصيرهم، والتماس العذر لهم: عن أنس بن مالك رضى الله عنه في قول الله تبارك وتعالى: " وَلاَ تَسْتَوِي الحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ * وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلاَّ ذُو حَظٍّ عَظِيمٍ " [فصلت: 34، 35] قال: الرجل يشتمه أخوه، فيقول: إن كنتَ صادقا فغفر الله لي، وإن كنتَ كاذبا فغفر الله لك. [موسوعة ابن أبي الدنيا 7/525].

English meaning

Patience with brothers and companions, overlooking their shortcomings, and seeking excuses for them: Anas ibn Malik, may Allah be pleased with him, said concerning the words of Allah, blessed and exalted: ‘A

good deed and an evil deed are not equal. Repel with what is better; then the one between whom and you there was enmity will become like a close friend. None are granted this except those who are patient, and none are granted it except one possessing a great share’ [Fussilat: 34–35]: ‘A man’s brother insults him, and he says: If you are truthful, may Allah forgive me; if you are lying, may Allah forgive you.’ [Ibn Abi al-Dunya Encyclopedia 7/525].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

الصبر علي الإخوان والأصحاب والتجاوز عن تقصيرهم، والتماس العذر لهم: كان بين خالد وسعد - رضي الله عنهما - كلام فذهب رجل يقع في خالد عند سعد بن أبي وقاص فقال: مه، إن ما بيننا لم يبلغ ديننا. [الحلية (تهذيبه) 1 / 95].

English meaning

Patience with brothers and companions, overlooking their shortcomings, and seeking excuses for them: After a disagreement between Khalid and Sa‘d, may Allah be pleased with them both, a man tried to speak ill of Khalid to Sa'd ibn Abi Waqqas. Sa'd stopped him, saying: What happened between us has not reached the level of our religion. [Hilyah (abridged edition) 1 / 95].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

الصبر علي الإخوان والأصحاب والتجاوز عن تقصيرهم، والتماس العذر لهم: عن أبي الدرداء رضي الله تعالى عنه قال: معاتبة الأخ خير لك من فقده، ومن لك بأخيك كله، أعط أخاك ولِن له، ولا تطع فيه حاسدًا فتكون مثله، غدًا يأتيك الموت فيكفيك فقده، وكيف تبكيه بعد الموت وفي حياته ما قد كنت تركت وصله؟ [الحلية (تهذيبه) 1 / 172].

English meaning

Patience with brothers and companions, overlooking their shortcomings, and seeking excuses for them: Abu al-Darda, may Allah be pleased with him, said: Correcting a brother is better than losing him. Who can have every part of his brother as he wishes? Be generous and gentle with him; do not obey an envious person concerning him, lest you become like him. Tomorrow death will come to you, and his loss will suffice you. How can you mourn him after death if you neglected your tie with him while he lived? [Hilyah (abridged edition) 1 / 172].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

الصبر علي الإخوان والأصحاب والتجاوز عن تقصيرهم، والتماس العذر لهم: عن عون بن عبد الله، عن أبي الدرداء رضي الله تعالى عنه. قال: من يتفقد يفقد، ومن لا يَعُدَّ الصبر لفواجع الأمور يعجز. إن قارضت الناس قارضوك، وإن تركتهم لم يتركوك، قال: فما تأمرني؟ قال: اقرض من عرضك ليوم فقرك. [الحلية (تهذيبه) 1 / 175].

English meaning

Patience with brothers and companions, overlooking their shortcomings, and seeking excuses for them: ‘Awn ibn ‘Abdullah reported that Abu al-Darda’, may Allah be pleased with him, said: Whoever keeps looking for faults will lose companions; whoever has no patience for calamity will falter. If you trade insults with people, they will trade insults with you; if you leave them alone, they will not leave you alone. Asked for his advice, he replied: Give up something of your honour today for the day when you will be in need. [Hilyah (abridged edition) 1 / 175].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

الصبر علي الإخوان والأصحاب والتجاوز عن تقصيرهم، والتماس العذر لهم: عن أبي قلابة رحمه الله قال: إذا بلغك عن أخيك شيْء تكرهه، فالتمس له العذْر جُهدَك، فإن لم تجد له عذرًا، فقل في نفسك: لعل لأخي عذرًا لا أعلمه. [صفة الصفوة 3/168، موسوعة ابن أبي الدنيا 7/525].

English meaning

Patience with brothers and companions, overlooking their shortcomings, and seeking excuses for them: Abu Qilabah, may Allah have mercy on him, said: If you hear something troubling about your brother, seek an excuse for him as best you can. If you find none, say to yourself: Perhaps he has an excuse I do not know. [Sifat al-Safwah 3/168, Ibn Abi al-Dunya Encyclopedia 7/525].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

الصبر علي الإخوان والأصحاب والتجاوز عن تقصيرهم، والتماس العذر لهم: قال محمد بن الحنفية رحمه الله: ليس بحكيم من لم يعاشر بالمعروف؛ من لا يجد بدًا من معاشرته، حتى يجعل الله له فرجًا ومخرجًا. [الحلية (تهذيبه) 1 / 504].

English meaning

Patience with brothers and companions, overlooking their shortcomings, and seeking excuses for them: Muhammad ibn al-Hanafiyyah, may Allah have mercy on him, said: A person is not wise unless he treats well even those with whom he must live, until Allah provides relief and a way out. [Hilyah (abridged edition) 1 / 504].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

الصبر علي الإخوان والأصحاب والتجاوز عن تقصيرهم، والتماس العذر لهم: عن الحسن رحمه الله قال: التودد إلى الناس نصف العقل. [موسوعة ابن أبي الدنيا 7/526].

English meaning

Patience with brothers and companions, overlooking their shortcomings, and seeking excuses for them: Al-Hasan, may Allah have mercy on him, said: Showing affection and goodwill toward people is half of intelligence. [Ibn Abi al-Dunya Encyclopedia 7/526].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

الصبر علي الإخوان والأصحاب والتجاوز عن تقصيرهم، والتماس العذر لهم: عن رجاء بن حيوة رحمه الله قال: مَن لَم يُؤاخ إلاَّ من لا عيب فيه قلَّ صديقُه، ومَن لم يَرْضَ مِن صديقه إلاَّ بالإخلاص له دام سُخْطُهُ، ومن عاتب إخوانه على كُلِّ ذنب كثُرَ عدوُّه. [السير (تهذيبه) 2/558].

English meaning

Patience with brothers and companions, overlooking their shortcomings, and seeking excuses for them: Raja ibn Haywah, may Allah have mercy on him, said: One who befriends only people without faults will have few friends. One who demands nothing but complete devotion from a friend will remain dissatisfied. One who reproaches his brothers for every mistake will make many enemies. [Siyar (abridged edition) 2/558].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

نصائح وتوجيهات للصديق: عن بكر بن عبد الله المزني رحمه الله قال: تذلل المرء لإخوانه، تعظيم له في أنفسهم. [الحلية (تهذيبه) 1 / 371].

English meaning

Advice and guidance for a friend: Bakr ibn Abdullah al-Muzani, may Allah have mercy on him, said: Humility toward one's brothers raises a person in their eyes. [Hilyah (abridged edition) 1 / 371].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

نصائح وتوجيهات للصديق: عن عبد الله بن طاووس رحمه الله قال: قال لي أبي: يا بني صاحب العقلاء تنسب إليهم، وإن لم تكن منهم، ولا تصاحب الجهال فتنسب إليهم وإن لم تكن منهم. [الحلية (تهذيبه) 2 / 31].

English meaning

Advice and guidance for a friend: Abdullah ibn Tawus, may Allah have mercy on him, said his father advised him: My son, keep company with sensible people and you will be counted among them even if you are not one of them. Do not keep company with fools, or you will be counted among them even if you are not one of them. [Hilyah (abridged edition) 2 / 31].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

نصائح وتوجيهات للصديق: قال يحيى بن معاذ رحمه الله: ليكن حظ المؤمن منك ثلاثًا: إن لم تنفعْه فلا تضرّه، وإن لم تُفرحْه فلا تغمّه، وإن لم تمدحْه فلا تذمّه. [صفة الصفوة 4/340].

English meaning

Advice and guidance for a friend: Yahya ibn Mu'adh, may Allah have mercy on him, said: Let a believer receive three things from you: If you cannot benefit him, do not harm him; if you cannot bring him joy, do not grieve him; and if you cannot praise him, do not disparage him. [Sifat al-Safwah 4/340].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

نصائح وتوجيهات للصديق: عن جعفر بن برقان، قال لي ميمون بن مهران رحمه الله: يا جعفر! قل لي في وجهي ما أكره، فإن الرجل لا ينصح أخاه حتى يقول له في وجهه ما يكره. [الحلية (تهذيبه) 2 / 54].

English meaning

Advice and guidance for a friend: Ja‘far ibn Burqan reported: Maymun ibn Mihran, may Allah have mercy on him, said to me: ‘O Ja‘far, say to my face what I dislike. A man does not sincerely advise his brother until he says to his face what he dislikes.’ [Hilyah, abridged edition 2/54].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

نصائح وتوجيهات للصديق: قال مالك بن دينار رحمه الله: كل أخ وجليس وصاحب لا تستفيد منه في دينك خيرًا فانبذ عنك صحبته. [الحلية (تهذيبه) 2 / 334].

English meaning

Advice and guidance for a friend: Malik ibn Dinar, may Allah have mercy on him, said: Leave the company of any brother, companion or close associate from whom you gain no good for your religion. [Hilyah (abridged edition) 2 / 334].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

نصائح وتوجيهات للصديق: قال سفيان بن عيينة رحمه الله: كان يقال: أن يكون لك عدو صالح، خير من أن يكون لك صديق فاسد، لأن العدو الصالح يحجزه إيمانه أن يؤذيك أو ينالك بما تكره، والصديق الفاسد لا يبالي ما نال منك. [الحلية (تهذيبه) 2 / 432].

English meaning

Advice and guidance for a friend: Sufyan ibn Uyaynah, may Allah have mercy on him, said: It used to be said that a righteous enemy is better than a corrupt friend. The righteous enemy’s faith restrains him from harming you or doing to you what you dislike, while the corrupt friend does not care what he does to you. [Hilyah (abridged edition) 2 / 432].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

نصائح وتوجيهات للصديق: عن حاتم الأصم قال: قال لي شقيق البلخي رحمه الله: اصحب الناس كما تصحب النار، خذ منفعتها، واحذر أن تحرقك. [الحلية (تهذيبه) 2 / 507].

English meaning

Advice and guidance for a friend: Hatim al-Asamm said: Shaqiq al-Balkhi, may Allah have mercy on him, said to me: ‘Keep company with people as you keep company with fire: take its benefit, and beware lest it burn you.’ [Hilyah, abridged edition 2/507].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

نصائح وتوجيهات للصديق: عن الجنيد بن محمد قال: كنت أعود السري السقطي رحمه الله في كل ثلاثة أيام عيادة السُّنَّة، فدخلت عليه وهو يجود بنفسه، فجلست عند رأسه، فبكيت وسقط من دموعي على خده، ففتح عينيه ونظر إليّ فقلت له: أوصني، فقال: لا تصحب الأشرار، ولا تشتغل عن الله بمجالسة الأخيار. [الحلية (تهذيبه) 3 / 289].

English meaning

Advice and guidance for a friend: Al-Junayd ibn Muhammad said: I used to visit al-Sari al-Saqati, may Allah have mercy on him, every three days, a visit in accordance with the Sunnah. I entered while he was giving up his soul and sat by his head. I wept, and some of my tears fell on his cheek. He opened his eyes and looked at me. I said: ‘Advise me.’ He said: ‘Do not accompany evildoers, and do not become distracted from Allah by sitting with good people.’ [Hilyah, abridged edition 3/289].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

قال أبو بكر الصديق رضى الله عنه: إن دعاء الأخ لأخيه في الله - عزَّ وجلَّ - يستجاب. [الزهد للإمام أحمد /217].

English meaning

Abu Bakr al-Siddiq, may Allah be pleased with him, said: The supplication of a brother for his brother for Allah’s sake, mighty and majestic is answered. [al-Zuhd, Imam Ahmad / 217].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

نصائح وتوجيهات للصديق: عن العمريّ قال: قال رجلٌ لعمر بن الخطّاب رضى الله عنه: إنّ فلانًا رجلُ صدْقٍ. قال: سافرتَ معه؟ قال: لا. قال: فكانت بينك وبينه خصومةٌ؟ قال: لا. قال: فهل ائتمنته على شيءٍ؟ قال: لا. قال: فأنت الذي لا علم لَك به، أُراك رأيتَه يرفع رأسَه ويَخْفِضه في المسجد!. [عيون الأخبار 3/160].

English meaning

Advice and guidance for a friend: Al-‘Umari said: A man said to ‘Umar ibn al-Khattab, may Allah be pleased with him: ‘So-and-so is a truthful man.’ He said: ‘Have you traveled with him?’ He said: ‘No.’ He said: ‘Has there been a dispute between you and him?’ He said: ‘No.’ He said: ‘Have you entrusted him with anything?’ He said: ‘No.’ He said: ‘Then you are the one who has no knowledge of him. I think you saw him raising and lowering his head in the mosque!’ [Uyun al-Akhbar 3/160].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

قال أبو أيوب الأنصاري رضى الله عنه: من أراد أن يكثر علمه، ويعظم حلمه؛ فليجلس في غير مجلس عشيرته. [موسوعة ابن أبي الدنيا 6/519].

English meaning

Abu Ayyub al-Ansari, may Allah be pleased with him, said: Whoever wants his knowledge to increase and his forbearance to grow should sit in gatherings other than those of his own clan. [Ibn Abi al-Dunya Encyclopedia 6/519].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

قال الحكيم رحمه الله: ثلاثة لا يُعرَفون إلا في ثلاثة مواطن: لا يُعرَف الحليم إلا عند الغضب، ولا الشجاع إلا في الحرب، ولا الأخ إلا عند الحاجة إليه. [عيون الأخبار 3/86].

English meaning

The wise man, may Allah have mercy on him, said: Three people are known only in three situations: the forbearing person only at a time of anger, the courageous person only in war, and the brother only when he is needed. [Uyun al-Akhbar 3/86].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

عن الزهري رحمه الله قال: إذا طال المجلس، كان للشيطان فيه نصيب. [السير (تهذيبه) 2/607].

English meaning

Al-Zuhri, may Allah have mercy on him, said: When a gathering lasts a long time, Satan has a share in it. [Siyar (abridged edition) 2/607].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

قال بشر بن الحارث رحمه الله: لا تكون كاملاً حتى يأمنك عدوك، وكيف تكون خيّرًا وصديقك لا يأمنك. [الحلية (تهذيبه) 3 / 100].

English meaning

Bishr ibn al-Harith, may Allah have mercy on him, said: You will not be complete until your enemy feels safe from you. How can you be good when your friend does not feel safe from you? [Hilyah (abridged edition) 3 / 100].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

قال المأمون رحمه الله: الإخوانُ ثلاثُ طبقاتٍ: طبقةٌ كالغذاء لا يُستغنَى عنه، وطبقةٌ كالدواء لا يُحتاجُ إليه إلا أحيانًا، وطبقة كالداء لا يحتاج إليه أبدًا. [عيون الأخبار 3/7].

English meaning

Al-Ma'mun, may Allah have mercy on him, said: Brothers are of three kinds: one kind is like food, which cannot be dispensed with; one kind is like medicine, which is needed only occasionally; and one kind is like illness, which is never needed. [Uyun al-Akhbar 3/7].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

عن مجاهد رحمه الله قال: ثلاثٌ يُصْفِينَ لكَ ودَّ أخيكَ: أن تبدأَه بالسلام إذا لقِيتَه، وتوسعَ له في المجلس، وتَدْعُوَهُ بأحبّ أسمائه إليه. وثلاثٌ من العيّ: أن تعيبَ على الناس ما تأتي، وأن تَرَى من الناس ما يخفَى عليكَ من نفسكَ، وأن تُؤذِيَ جليسك فيما لا يَعْنِيك. [عيون الأخبار 3/13].

English meaning

Mujahid, may Allah have mercy on him, said: Three things make your brother's affection for you sincere: greeting him first when you meet him, making room for him in a gathering, and calling him by the name he likes best. Three things are signs of ineptitude: criticizing people for what you yourself do, seeing in people what you fail to see in yourself, and troubling your companion about something that does not concern you. [Uyun al-Akhbar 3/13].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

كان يقال: لا يكن حُبُّك كَلَفًا ولا بُغضُكَ تَلَفًا، أي: لا تسرف في حبك وبغضك. [عيون الأخبار 3/13].

English meaning

It used to be said: Let your love neither become an obsession nor your hatred become destructive; that is, do not go to excess in your love or your hatred. [Uyun al-Akhbar 3/13].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

التقوى: عن قيس بن أبي حازم قال: قال علي رضى الله عنه: كونوا لقبول العمل أشد اهتمامًا منكم بالعمل، فإنه لن يقلَّ عمل مع التقوى، وكيف يقل عمل يتقبل. [الحلية (تهذيبه) 1 / 81].

English meaning

God-consciousness: Qays ibn Abi Hazim reported that Ali, may Allah be pleased with him, said: Be more concerned with the acceptance of your deeds than with the deeds themselves, for no deed accompanied by God-consciousness will be small. How could a deed that is accepted be small? [Hilyah (abridged edition) 1 / 81].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

التقوى: عن يحيى الغساني قال: جاء سائل إلى عبد الله بن عمر رضى اله عنه، فقال لابنه: أعطه دينارًا، فلما انصرف قال له ابنه: تقبَّل الله منك يا أبتاه. فقال: لو علمتُ أن الله يقبل مني سجدة واحدة، وصدقة درهمٍ لم يكن غائب أحبَّ إلي من الموت، أتدري ممن يتقبل؟ إنما يتقبل الله من المتقين. [صفة الصفوة 1/273].

English meaning

God-consciousness: Yahya al-Ghassani said: A beggar came to Abdullah ibn Umar, may Allah be pleased with him, who told his son: Give him a dinar. When the beggar left, his son said: May Allah accept it from you, dear father. He replied: If I knew that Allah would accept from me one prostration and a dirham given in charity, nothing that has yet to come would be dearer to me than death. Do you know from whom He accepts? Allah accepts only from the God-conscious. [Sifat al-Safwah 1/273].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

التقوى: قالت امرأة مسروق رحمه الله: ما كان مسروق يوجد إلا وساقاه قد انتفختا من طول الصلاة، فلما احتضر بكى، فقيل له: ما هذا الجزع؟ قال: مالي لا أجزع، وإنما هي ساعة، ولا أدري أين يُسلك بي؟ بين يديّ طريقان لا أدري إلى الجنة أم إلى النار؟. [صفة الصفوة 3/17].

English meaning

God-consciousness: Masruq's wife said: Masruq, may Allah have mercy on him, was never found without his legs swollen from prolonged prayer. When he was dying, he wept. He was asked: What is this anguish? He replied: Why should I not be anguished? It is only an hour, and I do not know where I will be taken. Before me are two roads, and I do not know whether it will be to Paradise or to the Fire. [Sifat al-Safwah 3/17].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

التقوى: قال أبيّ: كان الرجل إذا سأل ابن سيرين رحمه الله عن الرؤيا قال: اتّق الله - عزَّ وجلَّ - في اليقظة، ولا يضرك ما رأيت في المنام. [صفة الصفوة 3/175].

English meaning

God-consciousness: Ubayy said: Whenever a man asked Ibn Sirin, may Allah have mercy on him, about a dream, he would say: Be mindful of Allah, Mighty and Majestic, while awake, and what you saw in your sleep will not harm you. [Sifat al-Safwah 3/175].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

التقوى: عن قتادة رحمه الله قال: من يتق الله يكن الله معه، ومن يكن الله - عزَّ وجلَّ - معه فمعه الفئة التي لا تُغلب، والحارس الذي لا ينام، والهادي الذي لا يضلّ. [صفة الصفوة 3/185].

English meaning

God-consciousness: Qatadah, may Allah have mercy on him, said: Whoever is mindful of Allah will have Allah with him. Whoever has Allah, Mighty and Majestic, with him has with him the company that cannot be defeated, the guardian who does not sleep, and the guide who does not go astray. [Sifat al-Safwah 3/185].

Source: Source details are not recorded on the original card.

التقوى: عن بكر المزني، قال: لمَّا كانَت فِتنَةُ ابن الأشعث قال طلق بن حبيب رحمه الله: اتَّقُوها بالتقوى. فقيل له: صف لنا التقوى. فقال: العَمَلُ بطاعة الله، على نور من الله، رجاءَ ثوابِ الله، وتركُ معاصي الله، على نور من الله، مخافةَ عذابِ الله. * قال الذهبي رحمه الله: أبدعَ وأوجزَ، فلا تقوى إلاَّ بعَمَل، ولا عمل إلاَّ بتروٍّ من العِلم والاتِّباع، ولا ينفعُ ذلك إلاَّ بالإخلاص لله. لا ليقال فلان تارك للمعاصي بنور الفقه، إذ المعاصي يفتقر اجتنابُها إلى معرفتها، ويكونُ التَّركُ خَوفًا من الله، لا لِيُمدَحَ بتركها، فمن داوم على هذه الوصيَّة فقد فاز. [السير (تهذيبه) 2/ 566، 567].

English meaning

God-consciousness: Bakr al-Muzani said: When the turmoil of Ibn al-Ash'ath occurred, Talq ibn Habib, may Allah have mercy on him, said: Guard yourselves against it through God-consciousness. He was asked: Describe God-consciousness to us. He replied: Acting in obedience to Allah, upon light from Allah, hoping for Allah's reward; and leaving disobedience to Allah, upon light from Allah, fearing Allah's punishment. * Al-Dhahabi, may Allah have mercy on him, said: He expressed it beautifully and concisely. There is no God-consciousness without action, and no action without careful consideration based on knowledge and following the guidance. None of that benefits a person without sincerity to Allah, rather than seeking to have people say that so-and-so abandons sins by the light of understanding. Avoiding sins requires knowing what they are, and leaving them must be out of fear of Allah, rather than to be praised for abandoning them. Whoever consistently follows this counsel has succeeded. [Siyar (abridged edition) 2/ 566, 567].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

التقوى: قال بشر بن الحارث رحمه الله: لا تجد حلاوة العبادة حتى تجعل بينك وبين الشهوات سَدَّاً. [السير (تهذيبه) 2/886].

English meaning

God-consciousness: Bishr ibn al-Harith, may Allah have mercy on him, said: You will not find the sweetness of worship until you place a barrier between yourself and desires. [Siyar (abridged edition) 2/886].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

التقوى: عن داود الطائي رحمه الله قال: ما أخرج الله عبدًا من ذل المعاصي إلى عز التقوى، إلا أغناه بلا مال، وأعزه بلا عشيرة، وآنسه بلا أنيس. [الحلية (تهذيبه) 2 / 466].

English meaning

God-consciousness: Dawud al-Ta'i, may Allah have mercy on him, said: Allah never brings a servant out of the humiliation of sins into the honor of God-consciousness without enriching him without wealth, honoring him without a clan, and giving him companionship without a companion. [Hilyah (abridged edition) 2 / 466].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

التقوى: قال أبو سليمان الداراني رحمه الله: لو مر المطيعون بالمعاصي مطروحة في السكك ما التفتوا إليها. [الحلية (تهذيبه) 3 / 192].

English meaning

God-consciousness: Abu Sulayman al-Darani, may Allah have mercy on him, said: If the obedient passed sins lying in the streets, they would not turn toward them. [Hilyah (abridged edition) 3 / 192].

Source: Source details are not recorded on the original card.

ما قيل في الحكمة والحكماء: قال ابن القيم رحمه الله: الحكمة حكمتان: علمية، وعملية. فالعلمية: الإطلاع على بواطن الأشياء، ومعرفة ارتباط الأسباب بِمُسَبباتها خَلْقًا وأمرًا، قدرًا وشرعًا، والعملية: هي وضع الشيء في موضعه. وكل نظام الوجود مرتبط بهذه الصفة، وكل خلل في الوجود وفي العبد فسببه: الإخلال بها. فأكمل الناس: أوفرهم منها نصيبا، وأنقصهم وأبعدهم عن الكمال: أقلهم منها ميراثا. ولها ثلاثة أركان: العلم، والحلم، والأناة. وآفاتها أضدادها: الجهل، والطيش، والعجلة. فلا حكمة لجاهل، ولا طائش، ولا عَجول. ا.هـ بتصرف. مدارج

السالكين3/350-353.

English meaning

What has been said about wisdom and the wise: Ibn al-Qayyim, may Allah have mercy on him, said: Wisdom is of two kinds: wisdom of knowledge and wisdom of action. Wisdom of knowledge is insight into the inner realities of things and knowledge of the connection between causes and their effects, in creation and command, in divine decree and religious law. Wisdom of action is putting a thing in its proper place. Every order in existence is connected with this quality, and every defect in existence and in the servant is caused by failing to observe it. The most complete people are those who have the greatest share of it; those most deficient and farthest from perfection are those who inherit the least of it. It has three pillars: knowledge, forbearance, and deliberation. Its afflictions are their opposites: ignorance, rashness, and haste. There is no wisdom for an ignorant, rash, or hasty person. End of quotation, adapted. Madarij al-Salikin 3/350–353.

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

ما قيل في الحكمة والحكماء: قال بعض الحكماء من الصحابة رضى الله عنهم: تقول الحكمةُ: مَن التمسني فلم يَجِدْنِي فَليفْعَلْ بأحسنِ ما يعْلم، وليترك أقبح ما يَعلم، فإذا فَعَلَ ذلك فأَنَا معه وإن لم يَعرِفْني. [عيون الأخبار 2 / 520].

English meaning

What has been said about wisdom and the wise: One of the wise Companions, may Allah be pleased with them, said: Wisdom says: Whoever seeks me but does not find me should do the best of what he knows and leave the worst of what he knows. If he does that, I am with him even if he does not know me. [Uyun al-Akhbar 2 / 520].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

ما قيل في الحكمة والحكماء: قال الفضيل بن عياض رحمه الله: العلماء كثير والحكماء قليل، وإنما يراد من العلم الحكمة، فمن أوتي الحكمة فقد أوتي خيرًا كثيرًا.

English meaning

What has been said about wisdom and the wise: Al-Fudayl ibn Iyad, may Allah have mercy on him, said: Scholars are many and the wise are few. What is sought from knowledge is wisdom; whoever is given wisdom has been given much good.

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

الاعتذار والرجوع إلى الحق: قال ابن كثير رحمه الله: سئل عبد الله بن الحسن رحمه الله عن مسألة فأخطأ في الجواب، فقال له قائل: الحكم فيها كذا وكذا فأطرق ساعة، ثم قال: إذًا أرجع وأنا صاغر، لأن أكون ذَنَبًا في الحق أحب إلي من أن أكون رأسا في الباطل. [البداية والنهاية 10/217].

English meaning

Acknowledging mistakes and returning to the truth: Ibn Kathir, may Allah have mercy on him, said: Abdullah ibn al-Hasan, may Allah have mercy on him, was asked about a matter and gave an incorrect answer. Someone said: The ruling on it is such-and-such. He lowered his head for a while, then said: Then I return, humbled. To be a tail in the truth is dearer to me than to be a head in falsehood. [al-Bidayah wa-al-Nihayah 10/217].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مخايل السؤدد وأسبابه ومخايل السوء: قال عمرو بنُ العاص رضى الله عنه: ليس العاقلُ مَنْ يعرفُ الخيرَ من الشرِّ، ولكن هو الذي يعرفُ خيرَ الشرَّين. [السير (تهذيبه) 1/336].

English meaning

Signs and causes of high standing, and signs of evil: Amr ibn al-As, may Allah be pleased with him, said: The intelligent person is not the one who knows good from evil, but the one who knows the better of two evils. [Siyar (abridged edition) 1/336].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مخايل السؤدد وأسبابه ومخايل السوء: قال ابن عباس رضى الله عنه: ما بلغني عن أخٍ مكروهٌ قطّ إلا أنزلْته إحدى ثلاث منازل: إن كان فَوقي عرفتُ له قدْره، وإن كان نظيري تفضّلت عليه، وإن كان دوني لم أحفل به، هذه سيرتي في نفسي، فمن رغب عنها فأرضُ الله واسعة. [صفة الصفوة 1/371].

English meaning

Signs and causes of high standing, and signs of evil: Ibn Abbas, may Allah be pleased with him, said: Whenever something unwelcome from a brother reached me, I assigned him one of three positions: if he was above me, I recognized his standing; if he was my equal, I treated him graciously; and if he was below me, I paid him no heed. This is my own way of conducting myself. Whoever wishes to turn away from it, Allah's earth is vast. [Sifat al-Safwah 1/371].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مخايل السؤدد وأسبابه ومخايل السوء: قال حاتمٌ رحمه الله: العاقل فَطِنٌ مُتغافلٌ. [عيون الأخبار 3/10].

English meaning

Signs and causes of high standing, and signs of evil: Hatim, may Allah have mercy on him, said: The intelligent person is perceptive and deliberately overlooks things. [Uyun al-Akhbar 3/10].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مخايل السؤدد وأسبابه ومخايل السوء: قال معاوية رضى الله عنه لعرابة بن أوس بن قيظي الأنصاري: بم سدت قومك؟ فقال: لستُ بسيدهم، ولكني رجل منهم، فعزم عليه فقال: أعطيتُ في نائبهم وحلمتُ عن سفيههم، وشددت على يدي حليمهم، فمن فعل منهم مثل فعلي فهو مثلي، ومن قصر عنه فأنا أفضل منه، ومن تجاوزه فهو أفضل مني. [الكامل في اللغة والأدب /136].

English meaning

Signs and causes of high standing, and signs of evil: Mu'awiyah, may Allah be pleased with him, said to Arabah ibn Aws ibn Qayzi al-Ansari: How did you become the leader of your people? He replied: I am not their leader; I am only a man among them. Mu'awiyah insisted, so he said: I gave when calamity befell them, showed forbearance toward their foolish person, and lent support to their forbearing person. Whoever among them does as I do is my equal; whoever falls short of it, I am better than him; and whoever surpasses it is better than me. [al-Kamil fi al-Lughah wa-al-Adab /136].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مخايل السؤدد وأسبابه ومخايل السوء: قال محمد بن منصور رحمه الله: ستّ خصالٍ يعرف بها الجاهل: الغضب في غير شيء، والكلام في غير نفع، والعِظة في غير موضعها، وإفشاء السرّ، والثقة بكل أحدٍ، ولا يعرف صديقه من عدوه. [صفة الصفوة 2/641].

English meaning

Signs and causes of high standing, and signs of evil: Muhammad ibn Mansur, may Allah have mercy on him, said: An ignorant person is known by six traits: anger over nothing, speech without benefit, admonition in the wrong place, disclosing secrets, trusting everyone, and not knowing his friend from his enemy. [Sifat al-Safwah 2/641].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مخايل السؤدد وأسبابه ومخايل السوء: قال بعض السلف رحمه الله: وليُّ الله إذا زاد جاهه زاد تواضعه وإذا زاد ماله زاد سخاؤه وإذا زاد عمره زاد اجتهاده. [صفة الصفوة].

English meaning

Signs and causes of high standing, and signs of evil: One of the early Muslims, may Allah have mercy on him, said: When a friend of Allah gains greater standing, his humility increases; when his wealth increases, his generosity increases; and when his age increases, his striving increases. [Sifat al-Safwah].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مخايل السؤدد وأسبابه ومخايل السوء: قال أيوب السختياني رحمه الله: لا يَنْبُل الرجل حتى تكون فيه خصلتان: بالعفّة عما في أيدي الناس، والتجاوز عما يكون منهم. [صفة الصفوة 3/210].

English meaning

Signs and causes of high standing, and signs of evil: Ayyub al-Sakhtiyani, may Allah have mercy on him, said: A man will not become noble until he has two qualities: refraining from what people possess and overlooking what comes from them. [Sifat al-Safwah 3/210].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مخايل السؤدد وأسبابه ومخايل السوء: قال علي بن عبد الله بن عباس رحمه الله: سادة الناس في الدنيا الأسخياء وفي الآخرة الأتقياء. [عيون الأخبار 1 / 258].

English meaning

Signs and causes of high standing, and signs of evil: Ali ibn Abdullah ibn Abbas, may Allah have mercy on him, said: The leaders of people in this world are the generous, and in the Hereafter they are the God-conscious. [Uyun al-Akhbar 1 / 258].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مخايل السؤدد وأسبابه ومخايل السوء: قال ابن السَّمّاك رحمه الله: هِمَّةُ العاقل في النجاة والهَرَب، وهِمَّة الأحمق في اللهو والطَّرب. [السير (تهذيبه) 2 / 761].

English meaning

Signs and causes of high standing, and signs of evil: Ibn al-Sammak, may Allah have mercy on him, said: The intelligent person's concern is salvation and escape; the fool's concern is amusement and merriment. [Siyar (abridged edition) 2 / 761].

Source: Source details are not recorded on the original card.

مخايل السؤدد وأسبابه ومخايل السوء: عن نوح قال: قيل لإياس بن معاوية رحمه الله: فيك أربع خصال: دمامة، وكثرة كلام، وإعجاب بنفسك، وتعجيلك بالقضاء، قال: أما الدمامة فالأمر فيها إلى غيري، وأما كثرة الكلام فبصواب أتكلم أم بخطأ؟ قالوا: بصواب. قال: فالإكثار من الصواب أمثل، وأما إعجابي بنفسي أفيعجبكم ما ترون مني؟ قالوا: نعم! قال: فإني أحق أن أعجب بنفسي، وأما قولكم إنك تعجل بالقضاء فكم هذه وأشار بيده خمسة، قالوا: خمسة. فقال: عجلتم، ألا قلتم واحد واثنين وثلاثة وأربعة وخمسة، قالوا: ما نعد شيئًا قد عرفناه، قال: فما أجس شيئًا قد

تبين لي فيه الحكم. [الحلية (تهذيبه) 1 / 476].

English meaning

Signs and causes of high standing, and signs of evil: Nuh said: Iyas ibn Mu'awiyah, may Allah have mercy on him, was told: You have four traits: ugliness, much talk, admiration of yourself, and haste in passing judgment. He replied: As for ugliness, that matter is in someone else's hands. As for much talk, do I speak correctly or incorrectly? They said: Correctly. He said: Then saying more of what is correct is better. As for admiring myself, do you admire what you see of me? They said: Yes! He said: Then I have more right to admire myself. As for your saying that I pass judgment hastily, how many are these? He indicated five with his hand. They said: Five. He replied: You were hasty. Why did you not say one, two, three, four, five? They said: We do not count something we already know. He said: Then I do not probe something whose ruling has already become clear to me. [Hilyah (abridged edition) 1 / 476].

Source: Source details are not recorded on the original card.

مخايل السؤدد وأسبابه ومخايل السوء: عن أبي عبد الله الخواص قال: لما دخل حاتم الأصم رحمه الله بغداد اجتمع إليه أهلها فقالوا له: أنت رجل أعجمي، ليس يكلمك أحد إلا قطعته لأي معنى؟ قال حاتم: معي ثلاث خصال، أظهر بها على خصمي، قالوا: ما هي؟ قال: أفرح إذا أصاب خصمي، وأحزن إذا أخطأ، وأحفظ نفسي لأتجاهل عليه، فبلغ ذلك أحمد بن حنبل فقال: سبحان الله ما كان أعقله من رجل. [المنتظم 11 / 254].

English meaning

Signs and causes of high standing, and signs of evil: Abu Abdullah al-Khawwas said: When Hatim al-Asamm, may Allah have mercy on him, entered Baghdad, its people gathered around him and said:

You are a non-Arab, yet no one speaks to you without your defeating him in argument. Why is that? Hatim said: I have three qualities by which I prevail over my opponent. They asked: What are they? He said: I rejoice when my opponent is right, grieve when he is wrong, and guard myself against behaving ignorantly toward him. This reached Ahmad ibn Hanbal, who said: Glory be to Allah! What an intelligent man he was. [al-Muntazam 11 / 254].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

مخايل السؤدد وأسبابه ومخايل السوء: قال الشافعي رحمه الله: ما ناظرت أحدًا فأحببت أن يُخطئ. [صفة الصفوة 2/552].

English meaning

Signs and causes of high standing, and signs of evil: Al-Shafi'i, may Allah have mercy on him, said: I have never debated anyone and wished that he would make a mistake. [Sifat al-Safwah 2/552].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: قال ابن القيم رحمه الله: الشكر معه المزيد أبدًا، لقوله تعالى: " لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ " [إبراهيم: 7] فمتى لم تر حالك في مزيد فاستقبل الشكر. ا.هـ بتصرف. مدارج السالكين 2/578.

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Ibn al-Qayyim, may Allah have mercy on him, said: Gratitude is always accompanied by increase, because of the saying of the Most High: ‘If you are grateful, I will surely increase you.’ [Ibrahim: 7]. Whenever you do not see your condition increasing, turn anew to gratitude. End of quotation, adapted. Madarij al-Salikin 2/578.

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: قال أبو الدرداء رضى الله عنه: من لم يعرف نعمة الله عليه إلا في مطعمه ومشربه فقد قل علمه، وحضر عذابه ومن لم يكن غنيًا عن الدنيا فلا دنيا له. [الحلية (تهذيبه) 1 / 167].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Abu al-Darda, may Allah be pleased with him, said: Whoever recognizes Allah's blessing upon him only in his food and drink has little knowledge, and his punishment has drawn near. Whoever is not independent of this world has no world of his own. [Hilyah (abridged edition) 1 / 167].

Source: Source details are not recorded on the original card.

حال السلف مع نعم الله وما قيل في ذلك: قال أبو الدرداء رضى الله عنه: كم من نعمة لله تعالى في عرق ساكن. [الحلية (تهذيبه) 1 / 168].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Abu al-Darda, may Allah be pleased with him, said: How many blessings of Allah Most High there are in a vein at rest. [Hilyah (abridged edition) 1 / 168].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: عن ابن عمر رضي الله عنه، قال: لعلنا نلتقي في اليوم مرارًا، ليسكن بعضنا ببعض، وأن نتقرب بذلك، إلا لنحمد الله عز جل. [موسوعة ابن أبي الدنيا 1/493].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Ibn Umar, may Allah be pleased with him, said: We may meet several times in a day so that some of us find comfort in others and that we draw near through that, only to praise Allah, Mighty and Majestic. [Ibn Abi al-Dunya Encyclopedia 1/493].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: عن أبي العالية رحمه الله قال: ما أدري أي النعمتين أفضل، أن هداني الله للإسلام أو عافاني من هذه الأهواء؟ [الحلية (تهذيبه) 1 / 367].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Abu al-Aliyah, may Allah have mercy on him, said: I do not know which of the two blessings is better: that Allah guided me to Islam, or that He kept me safe from these deviant inclinations. [Hilyah (abridged edition) 1 / 367].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: عن ثابت أن أبا العالية رحمه الله قال: إني لأرجو أن لا يهلك عبدٌ بين نِعمتين: نعمة يحمَدُ الله عليها وذنب يستغفرُ الله منه. [السير (تهذيبه) 1/479].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Thabit reported that Abu al-Aliyah, may Allah have mercy on him, said: I hope that a servant will not perish between two blessings: a blessing for which he praises Allah and a sin for which he seeks Allah's forgiveness. [Siyar (abridged edition) 1/479].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: عن العُتْبيّ عن أبيه رحمه الله قال: كان يقال: إذا اشتكى الرجلُ ثم عُوفِي ولم يُحْدِث خيرًا ولم يَكُفّ عن سُوء، لقيتِ الملائكةُ بعضُها بعضًا وقالت: إن فلانًا داويناه فلم ينفَعْه الدواء. [عيون الأخبار 3/51].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Al-Utbi reported from his father, may Allah have mercy on him, who said: It used to be said: When a man becomes ill, then recovers, but does no new good and refrains from no evil, the angels meet one another and say: We treated so-and-so, but the treatment did not benefit him. [Uyun al-Akhbar 3/51].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: قال سفيان بن عيينة رحمه الله: إن من شكر الله على النعمة أن تحمده عليها، وتستعين بها على طاعته، فما شكر الله من استعان بنعمته على معصيته. [الحلية (تهذيبه) 2 / 430].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Sufyan ibn Uyaynah, may Allah have mercy on him, said: Part of thanking Allah for a blessing is to praise Him for it and to use it to help you obey Him. Whoever uses His blessing to help him disobey Him has not thanked Allah. [Hilyah (abridged edition) 2 / 430].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: عن الحسن رحمه الله، قال: إن الله - عزَّ وجلَّ - ليمتع بالنعمة بما شاء، فإذا لم يشكر قلبها عليها عذابًا. [موسوعة ابن أبي الدنيا 1/480].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Al-Hasan, may Allah have mercy on him, said: Allah, Mighty and Majestic, lets a person enjoy a blessing as He wills; if it is not met with gratitude, He turns it into punishment upon that person. [Ibn Abi al-Dunya Encyclopedia 1/480].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: قال أبو سليمان الواسطيّ رحمه الله: ذكر النعمة يورث الحب لله - عزَّ وجلَّ. [موسوعة ابن أبي الدنيا 1/471].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Abu Sulayman al-Wasiti, may Allah have mercy on him, said: Remembering a blessing gives rise to love for Allah, Mighty and Majestic. [Ibn Abi al-Dunya Encyclopedia 1/471].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: عن عبد الله بن عمر بن عبد العزيز، قال: ما قلَّب عمر بن عبد العزيز رحمه الله بصره إلى نعمة أنعم الله - عزَّ وجلَّ - بها عليه إلا قال: اللهم إني أعوذ بك أن أبدل نعمتك كفرًا، أو أكفرها بعد معرفتها، أو أنساها فلا أثني بها. [موسوعة ابن أبي الدنيا 1/486].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Abdullah ibn Umar ibn Abd al-Aziz said: Whenever Umar ibn Abd al-Aziz, may Allah have mercy on him, turned his gaze toward a blessing Allah, Mighty and Majestic, had bestowed upon him, he said: O Allah, I seek refuge in You from replacing Your blessing with ingratitude, from denying it after recognizing it, or from forgetting it and failing to praise You for it. [Ibn Abi al-Dunya Encyclopedia 1/486].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: عن الحسن رحمه الله: " إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ " [العاديات: 6] قال للكفور؛ يعدد المصائب وينسى النعم. [موسوعة ابن أبي الدنيا 1/483].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Al-Hasan, may Allah have mercy on him, commented on ‘Indeed, man is ungrateful to his Lord’ [al-Adiyat: 6], saying: It means the deeply ungrateful person: he counts calamities and forgets blessings. [Ibn Abi al-Dunya Encyclopedia 1/483].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: عن الحسن رحمه الله، قال: أكثروا ذكر هذه النعمة فإن ذكرها شكرها. [موسوعة ابن أبي الدنيا 1/475].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Al-Hasan, may Allah have mercy on him, said: Remember this blessing often, for remembering it is giving thanks for it. [Ibn Abi al-Dunya Encyclopedia 1/475].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 23

حال السلف مع نعم الله وما قيل في ذلك: قال رجلٌ لأبي تميمة رحمه الله: كيف أصبحتَ؟ قال: أصبحت بين نعمتين، لا أدري أيتهما أفضل: ذنوب سترها الله - عزَّ وجلَّ - فلا يستطيع أن يعيرني بها أحدٌ، ومودةٌ قذفها الله - عزَّ وجلَّ - في قلب العباد لم يبلغها عملي. [موسوعة ابن أبي الدنيا 1/478].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: A man said to Abu Tamimah, may Allah have mercy on him: How are you this morning? He replied: I have awoken between two blessings, and I do not know which is better: sins that Allah, Mighty and Majestic, has concealed, so that no one can reproach me for them; and affection that Allah, Mighty and Majestic, has placed in the hearts of His servants, which my deeds have not earned. [Ibn Abi al-Dunya Encyclopedia 1/478].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

حال السلف مع نعم الله وما قيل في ذلك: قال فضيل بن عياض رحمه الله: كان يقال: من عرف نعمة الله جل وعز بقلبه، وحمده بلسانه، لم يستتم ذلك حتى يرى الزيادة؛ لقول الله - عزَّ وجلَّ -: " لَئِنْ شَكَرْتُمْ لأَزِيدَنَّكُمْ " [إبراهيم: 7].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Al-Fudayl ibn Iyad, may Allah have mercy on him, said: It used to be said: Whoever recognizes the blessing of Allah, Majestic and Mighty, in his heart and praises Him with his tongue will not finish doing so before seeing an increase, because of the saying of Allah, Mighty and Majestic: ‘If you are grateful, I will surely increase you.’ [Ibrahim: 7].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

حال السلف مع نعم الله وما قيل في ذلك: قال ابن السماك: كتبت إلي محمد بن الحسن رحمه الله حين ولي القضاء بالرقة: أما بعد فلتكن التقوى من بالك على كل حالٍ، وخف الله - عزَّ وجلَّ - في كل نعمة عليك، لقلة الشكر عليها مع المعصية بها؛ فإن في النعمة حجةً وفيها تبعةٌ؛ فأما الحجة فيها فالمعصية بها، وأما التبعة فيها فقلة الشكر عليها؛ فعفا الله عنك كلما ضيعت من شكرٍ، أو ركبت من ذنبٍ، أو قصرت من حقٍّ. [موسوعة ابن أبي الدنيا 1/492].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Ibn al-Sammak said: I wrote to Muhammad ibn al-Hasan, may Allah have mercy on him, when he was appointed judge in al-Raqqah: To

proceed: let God-consciousness be on your mind in every circumstance, and fear Allah, Mighty and Majestic, concerning every blessing upon you, because of the little gratitude shown for it while using it in disobedience. A blessing contains evidence against you and a liability: the evidence is disobeying through it, and the liability is showing little gratitude for it. May Allah pardon you for every expression of gratitude you have neglected, every sin you have committed, and every right you have fallen short of fulfilling. [Ibn Abi al-Dunya Encyclopedia 1/492].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

حال السلف مع نعم الله وما قيل في ذلك: عن سفيان رحمه الله في قول: " سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لاَ يَعْلَمُونَ " [القلم: 44]، قال: نسبغ عليهم النعم ونمنعهم الشكر. وقال غير سفيان: كلما أحدثوا ذنبًا أحدثت لهم نعمة. قال ابن داود: ونسوا. [موسوعة ابن أبي الدنيا 1/504].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Sufyan, may Allah have mercy on him, said concerning ‘We shall gradually draw them on from where they do not know’ [al-Qalam: 44]: We lavish blessings upon them and withhold gratitude from them. Someone other than Sufyan said: Whenever they commit a new sin, I bring them a new blessing. Ibn Dawud said: And they forgot. [Ibn Abi al-Dunya Encyclopedia 1/504].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

حال السلف مع نعم الله وما قيل في ذلك: عن عبد الله بن أبي نوح رحمه الله، قال: قال لي رجل، على بعض السواحل: كم عاملته تبارك اسمه بما يكره فعاملك بما تحب؟ قلت: ما أحصي ذلك كثرةً. قال: فهل قصرت إليه في أمر كربك فخذلك؟ قالت: لا والله، ولكنه أحسن إلي فأعانني. قال: فهل سألته شيئًا قط فأعطاك؟ قلت: وهل منعني شيئاً سألته؟ ما سألته شيئاً قط إلا أعطاني، ولا استغثت به إلا أغثني. قال: أرأيت لو أن بعض بني آدم فعل بك هذه الخلال ما كان جزاؤه عندك؟ قلت: ما كنت أقدر له على مكافأة ولا جزاء. قال: فربك أحق وأحرى أن تدئب نفسك له في أداء شكر

نعمته عليك، وهو المحسن قديمًا وحديثاً إليك؛ والله لشكره أيسر من مكافأة عباده، إنه تبارك وتعالى رضي بالحمد من العباد شكرًا. [موسوعة ابن أبي الدنيا 1/511].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Abdullah ibn Abi Nuh, may Allah have mercy on him, said: A man on one of the coasts said to me: How often have you dealt with Him, blessed be His name, in ways He dislikes, while He has dealt with you in ways you like? I replied: They are too numerous for me to count. He asked: Have you ever turned to Him in a matter that distressed you and He let you down? I replied: No, by Allah; rather, He treated me kindly and helped me. He asked: Have you ever asked Him for something and He gave it to you? I replied: Has He ever withheld anything I asked Him for? I have never asked Him for anything without His giving it to me, nor sought His rescue without His rescuing me. He asked: If one of the children of Adam did these things for you, what would his recompense be from you? I replied: I would be unable to repay or

recompense him. He said: Then your Lord has more right and is more deserving that you exert yourself for Him in giving thanks for His blessing upon you. He has treated you kindly in the past and in the present. By Allah, thanking Him is easier than repaying His servants: He, Blessed and Most High, is content with praise from His servants as gratitude. [Ibn Abi al-Dunya Encyclopedia 1/511].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

حال السلف مع نعم الله وما قيل في ذلك: كان عروة رحمه الله إذا أتي بطعامه لم يزل مخمرا ًحتى يقول هؤلاء الكلمات: الحمد لله الذي هدانا وأطعمنا، وسقانا ًونعَّمنا، الله أكبر، اللهم ألْفَتنا نعمتُك ونحن بكل شرٍّ، فأصبحنا وأمسينا منها بكل خيرٍ، أسألك تمامها وشكرها، لا خير إلا خيرك، ولا إله غيرك، إله الصالحين ورب العالمين، الحمد لله، لا إله إلا الله، ما شاء الله، لا حول ولا قوة إلا بالله، اللهم بارك لنا فيما رزقتنا وقنا عذاب النار. [موسوعة ابن أبي الدنيا 1/520].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Whenever Urwah, may Allah

have mercy on him, was brought his food, it remained covered until he said these words: Praise be to Allah, who guided us, fed us, gave us drink, and bestowed blessings upon us. Allah is the Greatest. O Allah, Your blessing found us amid every evil, and through it we came to morning and evening amid every good. I ask You for its completion and for gratitude for it. There is no good except Your good, and no god besides You, the God of the righteous and Lord of the worlds. Praise be to Allah. There is no god but Allah. What Allah wills comes to pass. There is no power or strength except through Allah. O Allah, bless what You have provided us and protect us from the punishment of the Fire. [Ibn Abi al-Dunya Encyclopedia 1/520].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

حال السلف مع نعم الله وما قيل في ذلك: عن كعب رحمه الله، قال: ما أنعم الله على عبد من نعمة في الدنيا فشكرها لله وتواضع بها لله، إلا أعطاه الله نفعها في الدنيا، ورفع له بها درجة في الآخرة؛ وما أنعم الله على عبدٍ من نعمةٍ في الدنيا فلم يشكرها لله، ولم يتواضع بها لله، إلا منعه الله نفعها في الدنيا، وفتح له طبقًا من النار، يعذبه إن شاء، أو يتجاوز عنه. [موسوعة ابن أبي الدنيا 1/526].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Ka'b, may Allah have mercy on him, said: Whenever Allah bestows a worldly blessing upon a servant who thanks Allah for it and humbles himself before Allah because of it, Allah gives him its benefit in this world and raises him a degree in the Hereafter through it. Whenever Allah bestows a worldly blessing upon a servant who does not thank Allah for it or humble himself before Allah because of it, Allah withholds its benefit from him in this world and opens for him a layer of the Fire, punishing him if He wills or pardoning him. [Ibn Abi al-Dunya Encyclopedia 1/526].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

حال السلف مع نعم الله وما قيل في ذلك: كتب بعض الحكماء إلى أخٍ له: أما بعد! يا أخي فقد أصبح بنا من نعم الله ما لا نحصيه مع كثرة ما نعصيه، فما ندري أيها نشكر؟ أجميل ما ظهر أم قبيح ما ستر؟. [موسوعة ابن أبي الدنيا 1/527].

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: One of the wise wrote to a brother of his: To proceed! My brother, we have awoken with blessings from Allah that we cannot count, despite how often we disobey Him. We do not know which to thank Him for: the beautiful things He has revealed or the ugly things He has concealed. [Ibn Abi al-Dunya Encyclopedia 1/527].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

حال السلف مع نعم الله وما قيل في ذلك: عن سلام بن أبي مطيع رحمه الله قال: كن لنعمة الله عليك في دينك، أشكر منك لنعمة الله عليك في دنياك [الحلية (تهذيبه).

English meaning

The early Muslims and Allah’s blessings, and what has been said about this: Sallam ibn Abi Muti', may Allah have mercy on him, said: Be more grateful for Allah's blessing upon you in your religion than for Allah's blessing upon you in your worldly affairs. [Hilyah (abridged edition).

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

حال السلف مع من أنعم عليهم من الخلق: كان يقال: زكاة النعم: اتخاذ الصنائع والمعروف. [موسوعة ابن أبي الدنيا 4/198].

English meaning

The early Muslims’ conduct toward people who had shown them kindness: It used to be said: The due on blessings is performing acts of kindness and good deeds. [Ibn Abi al-Dunya Encyclopedia 4/198].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

عن قتادة قال: كان مطرف بن عبد الله رحمه الله يقول: إن من أحب عباد الله إلى الله الصبار الشكور، الذي إذا ابتلي صبر وإذا أعطي شكر. [الحلية (تهذيبه) 1 / 359].

English meaning

Qatadah said: Mutarrif ibn Abdullah, may Allah have mercy on him, used to say: Among the servants most beloved to Allah is the very patient, very grateful person, who is patient when tested and grateful when given. [Hilyah (abridged edition) 1 / 359].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

ذم الغفلة: عن أحمد بن خضرويه رحمه الله أنه قال: لا نوم أثقل من الغفلة، ولا رق أملك من الشهوة، ولولا ثقل الغفلة لم تظفر بك الشهوة. [المنتظم 11 / 275].

English meaning

Condemnation of heedlessness: Ahmad ibn Khadrawayh, may Allah have mercy on him, said: No sleep is heavier than heedlessness, and no slavery has a stronger hold than desire. Were it not for the heaviness of heedlessness, desire would not overcome you. [al-Muntazam 11 / 275].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

ذم الجهل: قال عروة بن الزبير رحمه الله: يا بني تعلموا فإنكم إن تكونوا صغراء قوم، عسى أن تكونوا كبراءهم، واسوأتاه ماذا أقبح من شيخ جاهل. [الحلية (تهذيبه) 1 / 350].

English meaning

Condemnation of ignorance: Urwah ibn al-Zubayr, may Allah have mercy on him, said: My sons, learn, for although you are the young members of a people, you may become their elders. What a disgrace! What is uglier than an ignorant old man? [Hilyah (abridged edition) 1 / 350].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

ذم الجهل: قال الخليل رحمه الله: منزلة الجهل بين الحياء والأَنَفة. [عيون الأخبار 2 / 521].

English meaning

Condemnation of ignorance: Al-Khalil, may Allah have mercy on him, said: Ignorance resides between shyness and pride. [Uyun al-Akhbar 2 / 521].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

ذم الجهل: قال عبد الله بن المبارك رحمه الله: من كان فيه خلة من الجهل، كان من الجاهلين، أما سمعت الله تعالى قال لنوح - عليه السلام -: " إِنَّ ابْنِي مِنْ أَهْلِي " [هود: 45] فقال الله: " إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ " [هود: 46]. [الحلية (تهذيبه) 3 / 39].

English meaning

Condemnation of ignorance: Abdullah ibn al-Mubarak, may Allah have mercy on him, said: Whoever has a trait of ignorance is among the ignorant. Have you not heard what Allah Most High said to Noah, peace be upon him: ‘Indeed, my son is of my family’ [Hud: 45]? Then Allah said: ‘I admonish you lest you be among the ignorant.’ [Hud: 46]. [Hilyah (abridged edition) 3 / 39].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: قال عمر بن الخطاب رضى الله عنه: لا تنظروا إلى صلاة امرىءٍ ولا صيامه، ولكن انظروا إلى صدق حديثه إذا حدث، وإلى ورعه إذا أشفى، وإلى أمانته إذا ائتمن. [موسوعة ابن أبي الدنيا 1/233، 234].

English meaning

Admonitions and sermons: Umar ibn al-Khattab, may Allah be pleased with him, said: Do not look at a person's prayer or fasting. Rather, look at the truthfulness of his speech when he speaks, his scrupulousness when he is on the brink, and his trustworthiness when he is entrusted. [Ibn Abi al-Dunya Encyclopedia 1/233, 234].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: قال عمر بن الخطاب رضى الله عنه: من كثر ضحكه قلت هيبته، ومن مزح استُخف به، ومن أكثر من شيء عُرف به، ومن كثر كلامه كثر سقطه، ومن كثر سقطه قل حياؤه، ومن قل حياؤه قل ورعه، ومن قل ورعه قل خيره، ومن كثر أكله لم يجد لذكر الله لذة، ومن كثر نومه لم يجد في عمره بركة، ومن كثر كلامه في الناس سقط حقه عند الله، وخرج من الدنيا على غير الاستقامة. [موسوعة ابن أبي الدنيا 2/79].

English meaning

Admonitions and sermons: Umar ibn al-Khattab, may Allah be pleased with him, said: Whoever laughs much loses dignity; whoever jokes is treated lightly; whoever does much of something becomes known for

it; whoever speaks much makes many mistakes; whoever makes many mistakes has little modesty; whoever has little modesty has little scrupulousness; whoever has little scrupulousness has little goodness. Whoever eats much finds no pleasure in remembering Allah; whoever sleeps much finds no blessing in his lifetime; whoever talks much about people loses his standing with Allah and leaves this world without uprightness. [Ibn Abi al-Dunya Encyclopedia 2/79].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: عن قسامة بن زهير قال: خطبنا أبو موسى رضى الله عنه بالبصرة فقال: يا أيها الناس ابكوا فإن لم تبكوا فتباكوا فإن أهل النار يبكون الدموع حتى تنقطع ثم يبكون الدماء حتى لو أرسلت فيها السفن لبحرت. [الزهد للإمام أحمد / 355].

English meaning

Admonitions and sermons: Qasamah ibn Zuhayr said: Abu Musa, may Allah be pleased with him, addressed us in Basrah, saying: People, weep; if you cannot weep, make yourselves weep. The people of the Fire weep tears until they run out, then weep blood, such that if ships were launched into it, they would sail. [al-Zuhd by Imam Ahmad / 355].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: عن عبد الله بن مسعود رضى الله عنه أنه كان يقول إذا قعد: إنكم في ممر الليل والنهار في آجال منقوصة، وأعمال محفوظة، والموت يأتي بغتة، من زرع خيرًا فيوشك أن يحصد رغبة، ومن زرع شرًا يوشك أن يحصد ندامة، ولكل زارع مثل ما زرع، لا يَسبق بطيءٌ بحظه، ولا يُدرِك حريصٌ ما لم يقدَّر له، فمن أعطي خيرًا فالله أعطاه، ومن وقي شرًا فالله وقاه، والمتقون سادة، والعلماء، قادة، ومجالستهم زيادة. [موسوعة ابن أبي الدنيا 5/506].

English meaning

Admonitions and sermons: Abdullah ibn Mas'ud, may Allah be pleased with him, used to say when he sat

down: You are in the passage of night and day, with lifespans being diminished and deeds being preserved. Death comes suddenly. Whoever sows good will soon reap what he desires, and whoever sows evil will soon reap regret. Every sower receives the like of what he sowed. A slow person is not outstripped in receiving his allotted share, and an eager person does not obtain what has not been decreed for him. Whoever is given good, Allah gave it to him; whoever is protected from evil, Allah protected him. The God-conscious are masters, the scholars are leaders, and sitting with them brings increase. [Ibn Abi al-Dunya Encyclopedia 5/506].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: عن يونس بن جبير قال: شيعنا جندب بن عبد الله رضى الله عنه فلما بلغنا حصن المكاتب قلنا له أوصنا قال: أوصيكم بتقوى الله والقرآن فإنه نور الليل المظلم وهدى النهار فاعملوا به على ما كان من جهد وفاقة وإن عرض بلاء فقدم مالك دون نفسك فإن تجاوز البلاء فقدم مالك ونفسك دون دينك فإن المحروب من حرب دينه والمسلوب من سلب دينه، إنه لا غنى بعد النار ولا فاقة بعد الجنة وأن النار لا يفك أسيرها ولا يستغني فقيرها. [الزهد للإمام أحمد / 360].

English meaning

Admonitions and sermons: Yunus ibn Jubayr said: We accompanied Jundub ibn Abdullah, may Allah be

pleased with him, to see him off. When we reached Hisn al-Mukatib, we said: Advise us. He said: I advise you to be mindful of Allah and hold to the Qur'an, for it is the light of the dark night and the guidance of the day. Act upon it whatever hardship and poverty there may be. If an affliction arises, put your wealth forward to protect your life. If the affliction goes further, put your wealth and your life forward to protect your religion. The truly deprived person is the one deprived of his religion, and the truly robbed person is the one robbed of his religion. There is no wealth after the Fire and no poverty after Paradise. The Fire's captive is not released, and its poor person never becomes free of need. [al-Zuhd by Imam Ahmad / 360].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: قال بلال بن سعد رحمه الله: يا أهلَ التُّقى! إنَّكم لَمْ تُخلقوا للفناء، وإنما تُنقلُونَ مِن دارٍ إلى دار، كما نُقِلتُم من الأصلاب إلى الأرحام، ومن الأرحام إلى الدنيا، ومن الدنيا إلى القبور، ومِن القبور إلى الموقف، ومن الموقف إلى الخُلُود في جنة أو نار. [السير (تهذيبه) 2/584].

English meaning

Admonitions and sermons: Bilal ibn Sa'd, may Allah have mercy on him, said: People of God-consciousness! You were not created for annihilation. You are only moved from one abode to another, just as you were moved from loins to wombs, from wombs to this world, from this world to graves, from graves to the place of standing, and from the place of standing to eternity in Paradise or the Fire. [Siyar (abridged edition) 2/584].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: قال بلال بن سعد رحمه الله: إن الله يغفر الذنوب، ولكن لا يمحوها من الصحيفة، حتى يوقفه عليها يوم القيامة وإن تاب. [الحلية (تهذيبه) 2 / 190].

English meaning

Admonitions and sermons: Bilal ibn Sa'd, may Allah have mercy on him, said: Allah forgives sins, but does not erase them from the record until He confronts the servant with them on the Day of Resurrection, even if he has repented. [Hilyah (abridged edition) 2 / 190].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: قال بلال بن سعد رحمه الله: عبادَ الرحمن! هل جاءكم مخبر يخبركم أن شيئًا من أعمالكم تقبل منكم، أو شيئًا من خطاياكم غفر لكم؟ " أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ " [المؤمنون: 115]، والله لو عجل لكم الثواب في الدنيا لاستقللتم كلكم ما افترض " أُكُلُهَا دَآئِمٌ وِظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوا وَّعُقْبَى الْكَافِرِينَ النَّارُ " [الرعد: 35]. [الحلية (تهذيبه) 2 / 192].

English meaning

Admonitions and sermons: Bilal ibn Sa'd, may Allah have mercy on him, said: Servants of the Most Merciful! Has an informer come to tell you that any of your deeds has been accepted from you, or that any of your sins has been forgiven? ‘Did you think that We created you in vain and that you would not be

returned to Us?’ [al-Mu'minun: 115]. By Allah, if the reward were hastened for you in this world, all of you would consider the obligations imposed upon you small. ‘Its fruit is everlasting, and so is its shade. That is the outcome for those who are mindful of Allah, while the outcome for the disbelievers is the Fire.’ [al-Ra'd: 35]. [Hilyah (abridged edition) 2 / 192].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: قال وهب بن منبه رحمه الله: من يرحم يُرحم، ومن يصمت يسلم، ومن يجهل يُغلب، ومن يعجل يخطئ، ومن يحرص على الشر لا يسلم، ومن لا يدع المراء يُشتم، ومن لا يكره الشتم يأثم، ومن يكره الشر يُعصم، ومن يتبع وصية الله يحفظ، ومن يحذر الله يأمن، ومن يتولى الله يُمنع، ومن لا يسأل الله يفتقر، ومن لا يكن مع الله يخذل، ومن يستعن بالله يظفر. [موسوعة ابن أبي الدنيا 2/477، 478].

English meaning

Admonitions and sermons: Wahb ibn Munabbih, may Allah have mercy on him, said: Whoever shows mercy will be shown mercy; whoever keeps silent will be safe; whoever acts ignorantly will be overcome; whoever acts hastily will err; whoever eagerly pursues evil will not be safe; whoever does not abandon

disputation will be insulted; whoever does not dislike insulting will sin; whoever dislikes evil will be protected; whoever follows Allah's counsel will be preserved; whoever fears Allah will be secure; whoever takes Allah as his protector will be defended; whoever does not ask Allah will become needy; whoever is not with Allah will be forsaken; and whoever seeks Allah's help will succeed. [Ibn Abi al-Dunya Encyclopedia 2/477, 478].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: قال الحسن البصري رحمه الله: رحم الله رجلاً لم يغره كثرة ما يرى من كثرة الناس، ابن آدم إنك تموت وحدك، وتدخل القبر وحدك، وتبعث وحدك، وتحاسب وحدك، ابن آدم وأنت المعني وإياك يراد. [الحلية (تهذيبه) 1 / 339].

English meaning

Admonitions and sermons: Al-Hasan al-Basri, may Allah have mercy on him, said: May Allah have mercy on a man who is not deceived by the multitude of people he sees. Child of Adam, you die alone, enter the grave alone, are raised alone, and are called to account alone. Child of Adam, you are the one concerned, and it is you who are intended. [Hilyah (abridged edition) 1 / 339].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: عن عباد بن راشد قال: سمعت الحسن البصري رحمه الله قرأ: " وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَآئِرَهُ فِي عُنُقِهِ " [الإسراء: 13] لقد عدل عليك من جعلك حسيب نفسك. [الزهد للإمام أحمد / 485].

English meaning

Admonitions and sermons: Abbad ibn Rashid said: I heard al-Hasan al-Basri, may Allah have mercy on him, recite: ‘We have fastened every person's deeds to his neck’ [al-Isra: 13], then say: The One who made you your own reckoner has indeed dealt justly with you. [al-Zuhd by Imam Ahmad / 485].

Source: Source details are not recorded on the original card.

مواعظ وخطب: عن الحسن رحمه الله قال: (من علامات المسلم: قوة في دين، وحزم في لين، وإيمان في يقين، وحلم في علم، وكَيس في رفق، وإعطاء في حق، وقصد في غنى، وتجمل في فاقة، وإحسان في قدرة، وطاعة معها نصيحة، وتورع في رغبة، وتعفف في جهد، وصبر في شدة، لا ترده رغبته، ولا يبدره لسانه، ولا يغلبه فرجه، ولا يميله هواه، ولا يفضحه بطنه، ولا يستخفه حرصه، ولا تقصر به نيته). [موسوعة ابن أبي الدنيا 1/36].

English meaning

Admonitions and sermons: Al-Hasan, may Allah have mercy on him, said: Among the signs of a Muslim are strength in religion, firmness with gentleness, faith with certainty, forbearance with knowledge,

discernment with kindness, giving where it is right, moderation in wealth, dignity in poverty, doing good when one has power, obedience accompanied by sincere counsel, scrupulousness amid desire, self-restraint in hardship, and patience in adversity. His desire does not turn him back; his tongue does not run ahead of him; his sexual appetite does not overcome him; his inclinations do not sway him; his stomach does not disgrace him; his greed does not make him rash; and his intention does not fall short. [Ibn Abi al-Dunya Encyclopedia 1/36].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: عن ميمون رحمه الله قال: يا ابن آدم خفف عن ظهرك، فإن ظهرك لا يطيق كل الذي تحمل عليه من ظلم هذا، وأكل مال هذا، وشتم هذا، وكل هذا تحمله عل ظهرك فخفف عن ظهرك. [الحلية (تهذيبه) 2 / 56].

English meaning

Admonitions and sermons: Maymun, may Allah have mercy on him, said: Child of Adam, lighten the load on your back. Your back cannot bear everything you put upon it: wronging this person, consuming that person's wealth, and insulting another. You carry all of this on your back, so lighten the load on your back. [Hilyah (abridged edition) 2 / 56].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: عن حصين قال: كان من كلام إبراهيم التيمي رحمه الله أنه يقول: أي حسرة أكبر على امرئ من أن يرى عبدًا كان له، خوله الله إياه في الدنيا، هو أفضل منزلة منه عند الله يوم القيامة؟ وأي حسرة على امرئ أكبر من أن يصيب مالاً فيرثه غيره، فيعمل فيه بطاعة الله تعالى، فيصير وزره عليه وأجره لغيره؟ وأي حسرة على امرئ أكبر من أن يرى من كان مكفوف البصر ففتح له عن بصره يوم القيامة وعمي هو؟ إن من كان قبلكم يفرون من الدنيا وهي مقبلة عليهم، ولهم من القدم مالهم، وأنتم تتبعونها وهي مدبرة عنكم، ولكم من الأحداث مالكم، فقيسوا أمركم وأمر القوم.

[الحلية (تهذيبه) 2 / 89].

English meaning

Admonitions and sermons: Husayn said: Among the words of Ibrahim al-Taymi, may Allah have mercy on him, was this saying: What greater regret can a man have than to see a slave who belonged to him, whom Allah placed in his care in this world, in a better position than himself with Allah on the Day of Resurrection? What greater regret can a man have than to acquire wealth that someone else inherits and uses in obedience to Allah Most High, so that its burden is upon him and its reward belongs to someone else? What greater regret can a man have than to see someone who had been blind have his sight opened on the Day of Resurrection, while he himself becomes blind? Those before you used to flee from this world while it approached them, despite all their earlier merits. You pursue it while it turns away from you, despite all your misdeeds. Compare your condition with theirs. [Hilyah (abridged edition) 2 / 89].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: عن شفي الأصبحي رحمه الله قال: ترك الخطيئة أيسر من طلب التوبة. [الحلية (تهذيبه) 2 / 177].

English meaning

Admonitions and sermons: Shufayy al-Asbahi, may Allah have mercy on him, said: Leaving a sin is easier than seeking repentance. [Hilyah (abridged edition) 2 / 177].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: عن همام قال: سمعت أبا عمران الجوني رحمه الله يقول: ما من ليلة تأتي، إلا وتنادي: اعملوا فيَّ ما استطعتم من خير، فلن أرجع إليكم إلى يوم القيامة. [الحلية (تهذيبه) 1 / 402].

English meaning

Admonitions and sermons: Hammam said: I heard Abu Imran al-Jawni, may Allah have mercy on him, say: No night comes without calling out: Do within me whatever good you can, for I will not return to you until the Day of Resurrection. [Hilyah (abridged edition) 1 / 402].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: قال الربيع بن عبد الرحمن رحمه الله: إن لله عبادًا أخمصوا له البطون عن مطاعم الحرام، وغضوا له الجفون عن مناظر الآثام، وأهملوا له العيون لما اختلط عليهم الظلام، رجاء أن ينير ذلك لهم قلوبهم إذا تضمنتهم الأرض بين أطباقها، فهم في الدنيا مكتئبون، وإلى الآخرة متطلعون، نفذت أبصار قلوبهم بالغيب إلى الملكوت، فرأت فيه ما رجت من عظم ثواب الله، فازدادوا والله بذلك جدا واجتهادا عند معاينة أبصار قلوبهم ما انطوت عليه آمالهم، فهم الذين لا راحة لهم في الدنيا، وهم الذين تقر أعينهم غدا بطلعة ملك الموت عليهم، قال: ثم بكى حتى بل لحيته بالدموع.

[الحلية (تهذيبه) 2 / 344].

English meaning

Admonitions and sermons: Al-Rabi' ibn Abd al-Rahman, may Allah have mercy on him, said: Allah has servants who keep their stomachs empty of forbidden foods for His sake, lower their eyelids from sinful sights for His sake, and let their eyes flow with tears for His sake when darkness envelops them, hoping that this will illuminate their hearts when the earth encloses them between its layers. They are sorrowful in this world and looking toward the Hereafter. The vision of their hearts penetrates the unseen to the heavenly dominion, seeing there the great reward of Allah for which they hope. By Allah, they thus increase in seriousness and striving when the vision of their hearts beholds what their hopes contain. They are those who have no rest in this world, and they are those whose eyes will find joy tomorrow when the Angel of Death appears before them. He then wept until he wet his beard with tears. [Hilyah (abridged edition) 2 / 344].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: عن سفيان بن عيينة رحمه الله قال: كان يقال: إن العاقل إذا لم ينتفع بقليل الموعظة، لم يزدد على الكثير منها إلا شرًا. [الحلية (تهذيبه) 2 / 430].

English meaning

Admonitions and sermons: Sufyan ibn Uyaynah, may Allah have mercy on him, said: It used to be said: If an intelligent person does not benefit from a little admonition, much of it will only increase him in evil. [Hilyah (abridged edition) 2 / 430].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: قال صالح بن عبد الجليل رحمه الله: ذهب المطيعون لله بلذيذ العيش في الدنيا والآخرة، يقول الله تعالى لهم يوم القيامة: رضيتم بي بدلاً دون خلقي، وآثرتموني على شهواتكم في الدنيا، فعندي اليوم فباشروها، فلكم اليوم عندي تحياتي وكرامتي، فبي فافرحوا، وبقربي فتنعموا، فوعزتي وجلالي ما خلقت الجنات إلا من أجلكم. [الحلية (تهذيبه) 3 / 180].

English meaning

Admonitions and sermons: Salih ibn Abd al-Jalil, may Allah have mercy on him, said: Those obedient to Allah have gained the sweetness of life in this world and the Hereafter. Allah Most High says to them on the Day of Resurrection: You were content with Me in place of My creation, and you preferred Me over your desires in this world. They are with Me today, so enjoy them. Today you have My greetings and honor. Rejoice in Me, and delight in nearness to Me. By My might and majesty, I created the gardens of Paradise only for your sake. [Hilyah (abridged edition) 3 / 180].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: عن يعقوب بن الوليد قال: سمعت أبا تراب رحمه الله يقول: يا أيها الناس، أنتم تحبون ثلاثة وليس هي لكم: تحبون النفس وهي لله، وتحبون الروح والروح لله، وتحبون المال والمال للورثة، وتطلبون اثنين ولا تجدونهما: الفرح والراحة وهما في الجنة. [الحلية (تهذيبه) 3 / 256].

English meaning

Admonitions and sermons: Ya'qub ibn al-Walid said: I heard Abu Turab, may Allah have mercy on him, say: People, you love three things that are not yours: you love the self, which belongs to Allah; you love the soul, and the soul belongs to Allah; and you love wealth, and wealth belongs to the heirs. You seek two things and do not find them: joy and rest, both of which are in Paradise. [Hilyah (abridged edition) 3 / 256].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: قال مالك بن أنس رحمه الله: قال لقمان - عليه السلام - لابنه: يا بني إن الناس قد تطاول عليهم ما يوعدون، وهم إلى الآخرة سراع يذهبون، وإنك قد استدبرت الدنيا منذ كنت، واستقبلت الآخرة، وإن دارًا تسير إليها، أقرب إليك من دار تخرج منها. [الحلية (تهذيبه) 2 / 354].

English meaning

Admonitions and sermons: Malik ibn Anas, may Allah have mercy on him, said: Luqman, peace be upon him, said to his son: My son, people think that what they are promised is taking a long time, while they are going swiftly to the Hereafter. Since you came into being, you have turned your back on this world and faced the Hereafter. An abode toward which you travel is nearer to you than an abode you are leaving. [Hilyah (abridged edition) 2 / 354].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: قال الفضيل بن عياض رحمه الله: تريد الجنة مع النبيين والصديقين، وتريد أن تقف الموقف مع نوح وإبراهيم ومحمد عليهم الصلاة والسلام؟ بأي عمل وأي شهوة تركتها لله - عزَّ وجلَّ - وأي قريب باعدته في الله، وأي بعيد قربته في الله. [الحلية (تهذيبه)3 / 10].

English meaning

Admonitions and sermons: Al-Fudayl ibn Iyad, may Allah have mercy on him, said: You want Paradise with the prophets and the steadfastly truthful, and you want to stand at the place of standing with Noah, Abraham, and Muhammad, blessings and peace be upon them? By what deed? What desire have you left for Allah, Mighty and Majestic? What close person have you distanced yourself from for Allah's sake, and what distant person have you brought near for Allah's sake? [Hilyah (abridged edition)3 / 10].

Source: Source details are not recorded on the original card.

مواعظ وخطب: قال الفضيل بن عياض رحمه الله: ما من ليلة اختلط ظلامها، وأرخى الليل سربال سترها، إلا نادى الجليل جل جلاله: من أعظم مني جودًا، والخلائق لي عاصون، وأنا لهم مراقب، أكلؤهم في مضاجعهم كأنهم لم يعصوني، وأتولى حفظهم كأنهم لم يذنبوا، من بيني وبينهم، أجود بالفضل على العاصي، وأتفضل على المسيء، من ذا الذي دعاني فلم أسمع إليه؟ أو من ذا الذي سألني فلم أعطه؟ أم من ذا الذي أناخ ببابي ونحيته، أنا الفضل ومني الفضل، أنا الجود ومني الجود، أنا الكريم ومني الكرم، ومن كرمي أن أغفر للعاصي بعد المعاصي، ومن كرمي أن أعطي التائب كأنه لم

يعصني، فأين عني تهرب الخلائق، وأين عن بابي يتنحى العاصون؟. [الحلية (تهذيبه) 3 / 12].

English meaning

Admonitions and sermons: Al-Fudayl ibn Iyad, may Allah have mercy on him, said: No night grows dark and lowers the garment of its covering without the Majestic One, exalted is His majesty, calling out: Who is greater in generosity than Me? My creatures disobey Me, yet I watch over them. I guard them in their beds as though they had not disobeyed Me, and undertake their protection as though they had committed no sins between Me and them. I lavish bounty upon the disobedient and show favor to the wrongdoer. Who has called upon Me without My listening to him? Who has asked Me without My giving to him? Who has settled at My door and I turned him away? I am bounty, and bounty comes from Me; I am generosity, and generosity comes from Me; I am the Generous, and munificence comes from Me. Part of My generosity is forgiving the disobedient after their sins, and part of My generosity is giving to the repentant as though he had not disobeyed Me. Where, then, do

creatures flee from Me, and where do the disobedient turn away from My door? [Hilyah (abridged edition) 3 / 12].

Source: Source details are not recorded on the original card.

مواعظ وخطب: عن الحسن بن علي العابد قال: قال فضيل بن عياض رحمه الله لرجل: كم أتت عليك؟ قال: ستون سنة، قال: فأنت منذ ستين سنة تسير إلى ربك توشك أن تبلغ، فقال الرجل: يا أبا علي إنا لله وإنا إليه راجعون، قال له الفضيل: تعلم ما تقول؟ قال الرجل: قلت: إنا لله وإنا إليه راجعون. قال الفضيل: تعلم ما تفسيره؟ قال الرجل: فسره لنا يا أبا علي، قال: قولك إنا لله، تقول: أنا لله عبد وأنا إلى الله راجع، فمن علم أنه عبد الله وأنه إليه راجع، فليعلم بأنه موقوف، ومن علم بأنه موقوف، فليعلم بأنه مسؤول، ومن علم أنه مسؤول، فليعد للسؤال جوابًا، فقال الرجل: فما الحيلة؟

قال: [يسيرة] () قال: ما هي؟ قال: تحسن فيما بقي، يغفر لك ما مضى وما بقي، فإنك إن أسأت فيما بقي أخذت بما مضى وما بقي. [الحلية (تهذيبه) 3 / 28].

English meaning

Admonitions and sermons: Al-Hasan ibn Ali al-Abid said: Al-Fudayl ibn Iyad, may Allah have mercy on him, said to a man: How many years have passed over you? He replied: Sixty years. He said: Then you have been traveling toward your Lord for sixty years, and you are about to arrive. The man said: Abu Ali, indeed we belong to Allah, and indeed to Him we return. Al-Fudayl asked: Do you know what you are saying? The man said: I said: Indeed we belong to Allah, and indeed to Him we return. Al-Fudayl asked: Do you know its meaning? The man said: Explain it to us, Abu Ali. He said: By saying ‘We belong to Allah,’ you are saying: I am Allah's servant, and I am returning to Allah. Whoever knows that he is Allah's servant and is returning to Him should know that he will be made to stand. Whoever knows that he will be made to stand should know that he will be questioned. Whoever

knows that he will be questioned should prepare an answer to the question. The man asked: What is the way out? He said: [It is easy] (). He asked: What is it? He replied: Do good in what remains, and what has passed and what remains will be forgiven you. If you do wrong in what remains, you will be held accountable for what has passed and what remains. [Hilyah (abridged edition) 3 / 28].

Source: Source details are not recorded on the original card.

مواعظ وخطب: عن وهيب بن الورد رحمه الله قال: بلغنا أنه ما من ميت يموت، حتى يتراءى له ملكاه اللذان كانا يحفظان عليه عمله في الدنيا، فإن كان صحبهما بطاعة، قالا له: جزاك الله عنا من جليس خيرًا، فربَّ مجلس صدق قد أجلستناه، وعمل صالح قد أحضرتناه، وكلام حسن قد أسمعتناه، فجزاك الله عنا من جليس خيرًا، وإن كان صحبهما بغير ذلك، مما ليس لله برضى، قلبا عليه الثناء فقالا: لا جزاك الله عنا من جليس خيرًا، فرب مجلس سوء قد أجلستناه، وعمل غير صالح قد أحضرتناه، وكلام قبيح قد أسمعتناه، فلا جزاك الله عنا من جليس خيرًا. قال: فذاك شخوص بصر الميت

إليهما، ولا يرجع إلى الدنيا أبدًا. [الحلية (تهذيبه) 3 / 34].

English meaning

Admonitions and sermons: Wuhayb ibn al-Ward, may Allah have mercy on him, said: It has reached us that no person dies without the two angels who used to record his deeds in this world appearing before him. If he kept them company in obedience, they say: May Allah reward you well on our behalf as a companion. How many truthful gatherings you seated us in, righteous deeds you brought us to, and good words you made us hear! May Allah reward you well on our behalf as a companion. If he kept them company otherwise, in what does not please Allah, they reverse their praise and say: May Allah not reward you well on our behalf as a companion. How many evil gatherings you seated us in, unrighteous deeds you brought us to, and ugly words you made us hear! May Allah not reward you well on our behalf as a companion. He said: That is why the dying person's gaze is fixed upon them, and he never returns to this world. [Hilyah (abridged edition) 3 / 34].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مواعظ وخطب: قال يحيى بن معاذ رحمه الله: لو رأت العقول بعيون الإيمان نزهة الجنة لذابت النفوس شوقًا، ولو أدركت القلوب كنه هذه المحبة لخالقها لانخلعت مفاصلها إليه ولها عليه، ولطارت الأرواح إليه من أبدانها دهشًا، فسبحان من أغفل الخليقة عن كنه هذه الأشياء، وألهاهم بالوصف عن حقائق هذه الأشياء. [الحلية (تهذيبه) 3 / 259].

English meaning

Admonitions and sermons: Yahya ibn Mu'adh, may Allah have mercy on him, said: If minds saw the delights of Paradise through the eyes of faith, souls would melt with longing. If hearts comprehended the true depth of this love for their Creator, their joints would come apart in yearning for Him, and souls would fly out of their bodies toward Him in astonishment. Glory be to the One who has made creation heedless of the true depths of these things and occupied them with their description rather than their realities. [Hilyah (abridged edition) 3 / 259].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال علي بن أبي طالب رضى الله عنه: ألا إن الفقيه كل الفقيه، الذي لا يقنط الناس من رحمة الله، ولا يؤمنهم من عذاب الله، ولا يرخص لهم في معاصي الله، ولا يدع القرآن رغبة عنه إلى غيره ولا خير في عبادة لا علم فيها، ولا خير في علم لا فهم فيه، ولا خير في قراءة لا تدبر فيها. [الحلية (تهذيبه) 1 / 83].

English meaning

Counsels, guidance, and wisdom: Ali ibn Abi Talib, may Allah be pleased with him, said: Indeed, the truly understanding scholar is the one who does not make people despair of Allah's mercy, does not make them feel safe from Allah's punishment, does not give them license to disobey Allah, and does not abandon the Qur'an out of a preference for something else. There is no good in worship without knowledge, no good in knowledge without understanding, and no good in recitation without reflection. [Hilyah (abridged edition) 1 / 83].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن عبد الله بن مسعود رضى الله عنه قال: لا يقلدن أحدكم دينه رجلاً، فإن آمن آمن، وإن كفر كفر؛ فإن كنتم لا بد مقتدين فاقتدوا بالميت فإن الحي لا يؤمن عليه الفتنة. [الحلية (تهذيبه) 1 / 123].

English meaning

Counsels, guidance, and wisdom: Abdullah ibn Mas'ud, may Allah be pleased with him, said: None of you should entrust his religion to a man, believing if that man believes and disbelieving if he disbelieves. If you must take someone as an example, follow one who has died, for a living person cannot be considered safe from trial. [Hilyah (abridged edition) 1 / 123].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن عبد الله بن مسعود رضى الله عنه قال: من تطاول تعظيمًا خفضه الله - عزَّ وجلَّ - ومن تواضع لله تخشعًا رفعه الله - عزَّ وجلَّ - وإن للملك لمَّة وللشيطان لمَّة، فلمة الملك إيعاد بالخير وتصديق بالحق، إذا رأيتم ذلك فاحمدوا الله - عزَّ وجلَّ - ولمة الشيطان إيعاد بالشر وتكذيب بالحق، فإذا رأيتم ذلك فتعوذوا بالله - عزَّ وجلَّ. [الزهد للإمام أحمد / 290].

English meaning

Counsels, guidance, and wisdom: Abdullah ibn Mas'ud, may Allah be pleased with him, said: Whoever raises himself up seeking greatness, Allah, Mighty and Majestic, lowers him; whoever humbles himself before Allah in submission, Allah, Mighty and Majestic, raises him. The angel has a prompting, and Satan has a prompting. The angel's prompting promises good and affirms truth; when you see that, praise Allah, Mighty and Majestic. Satan's prompting promises evil and denies truth; when you see that, seek refuge in Allah, Mighty and Majestic. [al-Zuhd by Imam Ahmad / 290].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن عبد الرحمن بن عبد الله بن مسعود رضي الله عنه، عن أبيه. قال: أتاه رجل فقال: يا أبا عبد الرحمن علمني كلمات جوامع نوافع، فقال: اعبد الله ولا تشرك به شيئًا، وزل مع القرآن حيث زال، ومن جاءك بالحق فاقبل منه، وإن كان بعيدًا بغيضًا، ومن جاءك بالباطل، فاردد عليه وإن كان حبيبًا قريبًا. [الحلية (تهذيبه) 1 / 121].

English meaning

Counsels, guidance, and wisdom: Abd al-Rahman ibn Abdullah ibn Mas'ud, may Allah be pleased with him, reported from his father: A man came to him and said: Abu Abd al-Rahman, teach me comprehensive, beneficial words. He replied: Worship Allah and associate nothing with Him. Move with the Qur'an wherever it moves. Whoever brings you the truth, accept it from him, even if he is distant and detested. Whoever brings you falsehood, reject it from him, even if he is beloved and close. [Hilyah (abridged edition) 1 / 121].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن عبد الله بن مسعود رضى الله عنه قال: يا بني ليسعك بيتك، وأملك عليك لسانك، وابك من ذكر خطيئتك. [الزهد للإمام أحمد / 289].

English meaning

Counsels, guidance, and wisdom: Abdullah ibn Mas'ud, may Allah be pleased with him, said: My son, let your home suffice you, control your tongue, and weep at the remembrance of your sin. [al-Zuhd by Imam Ahmad / 289].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن أبي الدرداء رضى الله عنه قال: لولا ثلاث صلح الناس: شح مطاع وهوى متبع وإعجاب كل ذي رأي برأيه. [الزهد للإمام أحمد / 258].

English meaning

Counsels, guidance, and wisdom: Abu al-Darda, may Allah be pleased with him, said: Were it not for three things, people would be upright: avarice that is obeyed, desire that is followed, and every person with an opinion admiring his own opinion. [al-Zuhd by Imam Ahmad / 258].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن عبد الله بن سلمة قال: قال رجل لمعاذ بن جبل رضى الله عنه: علمني، قال: وهل أنت مطيعي؟ قال: إني على طاعتك لحريص، قال: صُمْ وأفطِر، وصلّ ونم، واكتسب ولا تأثم، ولا تموتن إلا وأنت مسلم، وإياك ودعوة المظلوم. [صفة الصفوة 1/231].

English meaning

Counsels, guidance, and wisdom: Abdullah ibn Salamah said: A man said to Mu'adh ibn Jabal, may Allah be pleased with him: Teach me. He asked: Will you obey me? The man replied: I am eager to obey you. He said: Fast and break your fast, pray and sleep, earn a living and do not sin, do not die except as a Muslim, and beware the supplication of the wronged. [Sifat al-Safwah 1/231].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن أبي السَّليل، قال: قال لي غنيم بن قيس رضى الله عنه: كنا نتواعظ في أول الإسلام بأربعة: اعمل في فراغك لشغلك واعمل في صحتك لسقمك واعمل في شبابك لكبرك واعمل في حياتك لموتك. [الزهد للإمام أحمد / 422].

English meaning

Counsels, guidance, and wisdom: Abu al-Salil said: Ghunaym ibn Qays, may Allah be pleased with him, said to me: In the early days of Islam, we used to admonish one another with four things: work during your free time for your busy time; work during your health for your illness; work during your youth for your old age; and work during your life for your death. [al-Zuhd by Imam Ahmad / 422].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن الربيع بن أنس رحمه الله قال: مكتوب في الحكمة: من يصحب صاحب السوء لا يسلم، ومن يدخل مداخل السوء يُتهم، ومن لا يملك لسانه يندم. [موسوعة ابن أبي الدنيا 7/335].

English meaning

Counsels, guidance, and wisdom: Al-Rabi' ibn Anas, may Allah have mercy on him, said: It is written in wisdom: Whoever keeps company with a bad companion will not be safe; whoever enters places of evil will be suspected; and whoever does not control his tongue will regret it. [Ibn Abi al-Dunya Encyclopedia 7/335].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن أبي حازم رحمه الله قال: انظر الذي تحب أن يكون معك في الآخرة فقدمه اليوم، وانظر الذي تكره أن يكون معك ثمَّ فاتركه اليوم. [الحلية (تهذيبه) 1 / 525].

English meaning

Counsels, guidance, and wisdom: Abu Hazim, may Allah have mercy on him, said: Look at what you would love to have with you in the Hereafter and send it ahead today. Look at what you would hate to have with you there and leave it today. [Hilyah (abridged edition) 1 / 525].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن الحسن البصري رحمه الله قال: حُسْنُ السؤالِ نصفُ العلمِ، ومُداراةُ الناسِ نصفُ العقلِ، والقصدُ في المعيشة نصفُ المؤونةِ. [عيون الأخبار 3/28].

English meaning

Counsels, guidance, and wisdom: Al-Hasan al-Basri, may Allah have mercy on him, said: Asking well is half of knowledge; dealing tactfully with people is half of intelligence; and moderation in living is half of the expense. [Uyun al-Akhbar 3/28].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن عون بن عبد الله رحمه الله قال: كان الفقهاء يتواصون بينهم بثلاث- ويكتب بذلك بعضهم إلى بعض-: من عمل لآخرته كفاه الله دنياه، ومن أصلح سريرته أصلح الله علانيته، ومن أصلح ما بينه وبين الله أصلح الله ما بينه وبين الناس. [الحلية (تهذيبه) 2 / 97].

English meaning

Counsels, guidance, and wisdom: Awn ibn Abdullah, may Allah have mercy on him, said: The scholars used to counsel one another with three things, and write them to one another: Whoever works for his Hereafter, Allah suffices him in his worldly affairs; whoever sets right his inner self, Allah sets right his outward state; and whoever sets right what is between himself and Allah, Allah sets right what is between himself and people. [Hilyah (abridged edition) 2 / 97].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال مالك بن دينار رحمه الله: كان الأبرار يتواصون بثلاث؛ بسجن اللسان، وكثرة الاستغفار، والعزلة. [الحلية (تهذيبه) 1 / 427].

English meaning

Counsels, guidance, and wisdom: Malik ibn Dinar, may Allah have mercy on him, said: The righteous used to counsel one another with three things: imprisoning the tongue, seeking forgiveness often, and seclusion. [Hilyah (abridged edition) 1 / 427].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن ابن أبي نجيح رحمه الله قال: قال سليمان بن داود - عليه السلام -: أوتينا ما أوتي الناس وما لم يؤتوا، وعلمنا ما علم الناس وما لم يعلموا، فلم نجد شيئًا أفضل من ثلاث كلمات الحلم في الغضب والرضا، والقصد في الفقر والغنى، وخشية الله في السر والعلانية. [الزهد للإمام أحمد / 108].

English meaning

Counsels, guidance, and wisdom: Ibn Abi Najih, may Allah have mercy on him, said: Solomon son of David, peace be upon him, said: We were given what people were given and what they were not given, and we were taught what people were taught and what they were not taught. Yet we found nothing better than three sayings: forbearance in anger and contentment, moderation in poverty and wealth, and fear of Allah in private and in public. [al-Zuhd by Imam Ahmad / 108].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن ابن السماك قال: أوصاني أخي داود الطائي رحمه الله بوصية: انظر أن لا يراك الله حيث نهاك، وأن لا يفقدك حيث أمرك، واستح في قربه منك وقدرته عليك. [الحلية (تهذيبه) 2 / 467].

English meaning

Counsels, guidance, and wisdom: Ibn al-Sammak said: My brother Dawud al-Ta'i, may Allah have mercy on him, gave me this counsel: Take care that Allah does not see you where He has forbidden you and does not find you absent where He has commanded you. Feel shame before His nearness to you and His power over you. [Hilyah (abridged edition) 2 / 467].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن أبي الجلد أن عيسى ابن مريم - عليه السلام - قال للحواريين: الحق أقول لكم ما الدنيا تريدون ولا الآخرة! قالوا: يا رسول الله فسر لنا هذا الأمر، فإنا قد كنا نرى أنا نريد إحداهما، قال: لو أردتم الدنيا لأطعتم رب الدنيا الذي مفاتيح خزائنها بيده فأعطاكم، ولو أردتم الآخرة لأطعتم رب الآخرة الذي يملكها فأعطاكموها ولكن لا هذه تريدون ولا تلك. [الزهد للإمام أحمد / 137].

English meaning

Counsels, guidance, and wisdom: Abu al-Jald reported that Jesus son of Mary, peace be upon him, said to the disciples: Truly I tell you, you want neither this world nor the Hereafter! They said: Messenger of Allah, explain this to us, for we thought that we wanted one of them. He said: If you wanted this world, you would obey the Lord of this world, in whose hand are the keys to its treasuries, and He would give to you. If you wanted the Hereafter, you would obey the Lord of the Hereafter, who owns it, and He would give it to you. But you want neither this nor that. [al-Zuhd by Imam Ahmad / 137].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال شقيق البلخي رحمه الله: لو أن رجلاً أقام مائتي سنة لا يعرف هذه الأربعة أشياء لم ينج من النار إن شاء الله: أحدها معرفة الله، والثاني معرفة نفسه، والثالث معرفة أمر الله ونهيه، والرابع معرفة عدو الله وعدو نفسه. [الحلية (تهذيبه) 2 / 497].

English meaning

Counsels, guidance, and wisdom: Shaqiq al-Balkhi, may Allah have mercy on him, said: If a man lived for two hundred years without knowing these four things, he would not be saved from the Fire, if Allah wills: first, knowledge of Allah; second, knowledge of himself; third, knowledge of Allah's commands and prohibitions; and fourth, knowledge of Allah's enemy and his own enemy. [Hilyah (abridged edition) 2 / 497].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال شقيق البلخي رحمه الله: استتمام صلاح عمل العبد بست خصال. تضرع دائم، وخوف من وعيده، والثاني: حسن ظنه بالمسلمين، والثالث: اشتغاله بعيبه لا يتفرغ لعيوب الناس، والرابع: يستر على أخيه عيبه، ولا يفشي في الناس عيبه رجاء رجوعه عن المعصية، واستصلاح ما أفسده من قبل، والخامس: ما اطلع عليه من خسة عملها استعظمها رجاء أن يرغب في الاستزادة منها، والسادسة: أن يكون صاحبه عنده مصيب. [الحلية (تهذيبه) 2 / 500].

English meaning

Counsels, guidance, and wisdom: Shaqiq al-Balkhi, may Allah have mercy on him, said: The soundness of

a servant's deeds is completed through six qualities: constant supplication and fear of His warning; second, thinking well of Muslims; third, being occupied with his own faults so that he has no time for people's faults; fourth, concealing his brother's fault and not spreading it among people, hoping that he will turn back from disobedience and repair what he previously spoiled; fifth, regarding as great any humble deed he learns of, hoping that he will desire to do more of it; and sixth, regarding his companion as being in the right. [Hilyah (abridged edition) 2 / 500].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن أحمد بن عبد الله الزاهد قال: قال شقيق البلخي رحمه الله لأهل مجلسه: أرأيتم إن أماتكم الله اليوم يطالبكم بصلاة غد؟ قالوا: لا، يوم لا نعيش فيه، كيف يطالبنا بصلاته؟ قال شقيق: فكما لا يطالبكم بصلاة غد، فأنتم لا تطلبوا منه رزق غد عسى أن لا تصيرون إلى غد. [الحلية (تهذيبه) 2 / 502].

English meaning

Counsels, guidance, and wisdom: Ahmad ibn Abdullah al-Zahid said: Shaqiq al-Balkhi, may Allah have mercy on him, said to those in his gathering: If Allah caused you to die today, would He require tomorrow's prayer from you? They replied: No. How could He require us to pray on a day we do not live through? Shaqiq said: Just as He does not require tomorrow's prayer from you, do not ask Him for tomorrow's provision; you may not reach tomorrow. [Hilyah (abridged edition) 2 / 502].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال حاتم الأصم رحمه الله: الشهوة في ثلاث: في الأكل والنظر واللسان، فاحفظ اللسان بالصدق والأكل بالثقة، والنظر بالعبرة. [الحلية (تهذيبه) 2 / 514].

English meaning

Counsels, guidance, and wisdom: Hatim al-Asamm, may Allah have mercy on him, said: Desire is in three things: eating, looking, and the tongue. Guard the tongue with truthfulness, eating with trust, and looking with reflection. [Hilyah (abridged edition) 2 / 514].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال الفضيل بن عياض رحمه الله: من وقي خمسًا فقد وقي شر الدنيا والآخرة: العجب، والرياء، والكبر، والإزراء والشهوة. [الحلية (تهذيبه)14/3].

English meaning

Counsels, guidance, and wisdom: Al-Fudayl ibn Iyad, may Allah have mercy on him, said: Whoever is protected from five things is protected from the evil of this world and the Hereafter: self-admiration, showing off, arrogance, disparagement, and desire. [Hilyah (abridged edition)14/3].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال الفضيل بن عياض رحمه الله: كفى بالله مُحَبًّا، وبالقرآن مؤنِسًا، وبالموت واعظًا، وبخشية الله علمًا، وبالاغترار جهلاً. [السير (تهذيبه) 2/779].

English meaning

Counsels, guidance, and wisdom: Al-Fudayl ibn Iyad, may Allah have mercy on him, said: Allah suffices as a beloved, the Qur'an as a companion, death as an admonisher, fear of Allah as knowledge, and delusion as ignorance. [Siyar (abridged edition) 2/779].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن محمد بن يزيد بن خنيس قال: قال رجل: مررت ذات يوم بفضيل بن عياض رحمه الله فقلت له: أوصني بوصية ينفعني الله بها قال: يا عبد الله أخف مكانك، واحفظ لسانك، واستغفر لذنبك، وللمؤمنين والمؤمنات كما أمرك. [الحلية (تهذيبه) 3 / 16].

English meaning

Counsels, guidance, and wisdom: Muhammad ibn Yazid ibn Khunays reported that a man said: One day I passed al-Fudayl ibn Iyad, may Allah have mercy on him, and said: Give me counsel through which Allah will benefit me. He said: Servant of Allah, conceal your whereabouts, guard your tongue, and seek forgiveness for your sin and for the believing men and women, as He commanded you. [Hilyah (abridged edition) 3 / 16].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن يوسف بن أسباط رحمه الله قال: كان يقال: اعمل عمل رجل لا ينجيه إلا عمله، وتوكل توكل رجل لا يصيبه إلا ما كتب له. [الحلية (تهذيبه) 3 / 57].

English meaning

Counsels, guidance, and wisdom: Yusuf ibn Asbat, may Allah have mercy on him, said: It used to be said: Work as a man whose deeds alone can save him, and rely upon Allah as a man whom nothing can befall except what has been written for him. [Hilyah (abridged edition) 3 / 57].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن أبي جعفر رحمه الله. قال: أشد الأعمال ثلاثة؛ ذكر الله على كل حال، وإنصافك من نفسك، ومواساة الأخ في المال. [الحلية (تهذيبه) 1 / 507].

English meaning

Counsels, guidance, and wisdom: Abu Ja'far, may Allah have mercy on him, said: The most difficult deeds are three: remembering Allah in every circumstance, being fair even against yourself, and sharing wealth with your brother. [Hilyah (abridged edition) 1 / 507].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال مسلم بن قتيبة رحمه الله: الشباب الصحة، والسلطان الغنى، والمروءة الصبرُ على الرجال. [الكامل في اللغة والأدب].

English meaning

Counsels, guidance, and wisdom: Muslim ibn Qutaybah, may Allah have mercy on him, said: Youth is health, authority is wealth, and honorable conduct is patience with men. [al-Kamil fi al-Lughah wa-al-Adab].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال إبراهيم الخواص رحمه الله: من لم تَبْكِ الدنيا عليه لم تَضْحك الآخرة إليه. [صفة الصفوة 4/348].

English meaning

Counsels, guidance, and wisdom: Ibrahim al-Khawwas, may Allah have mercy on him, said: Whoever this world does not weep over, the Hereafter will not smile upon. [Sifat al-Safwah 4/348].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال عبد الله بن المبارك: قيل لحمدون بن أحمد رحمه الله: ما بال كلام السلف أنفع من كلامنا قال: لأنهم تكلّموا لعِزّ الإسلام ونجاةِ النفوس ورضا الرحمن، ونحن نتكلم لعز النفوس وطلَب الدنيا ورضا الخَلْق. [صفة الصفوة 4/363].

English meaning

Counsels, guidance, and wisdom: Abdullah ibn al-Mubarak said: Hamdun ibn Ahmad, may Allah have mercy on him, was asked: Why are the words of the early Muslims more beneficial than our words? He replied: Because they spoke for the honor of Islam, the salvation of souls, and the pleasure of the Most Merciful, whereas we speak for the honor of ourselves, the pursuit of this world, and the approval of creation. [Sifat al-Safwah 4/363].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن عبد الله بن المبارك رحمه الله قال: إذا غَلَبَت محاسِنُ الرجل على مساوئه لم تُذكر المساوئُ، وإذا غلبت المساوئ على المحاسن لم تُذكر المحاسن. [السير (تهذيبه) 2/768].

English meaning

Counsels, guidance, and wisdom: Abdullah ibn al-Mubarak, may Allah have mercy on him, said: When a man's good qualities outweigh his faults, the faults are not mentioned. When the faults outweigh his good qualities, the good qualities are not mentioned. [Siyar (abridged edition) 2/768].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال ميمونُ بن مِهْران رحمه الله: ثلاثة تُؤدّى إلى البَرِّ والفاجر: الأَمانَةُ، والعَهْدُ، وصِلَةُ الرَّحِم. [السير(تهذيبه) 2/581].

English meaning

Counsels, guidance, and wisdom: Maymun ibn Mihran, may Allah have mercy on him, said: Three things are fulfilled toward the righteous and the wicked alike: trusts, covenants, and ties of kinship. [Siyar(abridged edition) 2/581].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال الأصمعي رحمه الله: قال لي أبو عمرو بن العلاء رحمه الله: كن على حذرٍ من الكريم إذا أهنته، ومن اللئيم إذا أكرمتَه، ومن العاقل إذا أحرجته، ومن الأحمق إذا مازحته، ومن الفاجر إذا عاشرته. وليس من الأدب أن تُجيب من لا يسألُك، أو تسأل من لا يُجيبك أو تُحدِّث من لا ينصت لك.[السير(تهذيبه) 2/666].

English meaning

Counsels, guidance, and wisdom: Al-Asma'i, may Allah have mercy on him, said: Abu Amr ibn al-Ala, may Allah have mercy on him, said to me: Be wary of the noble person if you humiliate him, the base person if you honor him, the intelligent person if you put him in a difficult position, the fool if you joke with him, and the wicked person if you associate with him. It is not good manners to answer someone who does not ask you, ask someone who does not answer you, or speak to someone who does not listen to you. [Siyar(abridged edition) 2/666].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال الشافعيُّ رحمه الله: من تعلم القرآن عظُمت قيمتُه، ومن تكلَّم في الفقه نما قدرُه، ومن كتب الحديثَ قويت حُجَّتُه، ومن نظر في اللغة رقَّ طبعُه، ومن نظر في الحساب جزل رأيُه، ومن لم يَصُنْ نفسه لم ينفعه علمُه. [السير (تهذيبه) 2/846].

English meaning

Counsels, guidance, and wisdom: Al-Shafi'i, may Allah have mercy on him, said: Whoever learns the Qur'an grows in worth; whoever speaks about jurisprudence grows in standing; whoever writes down hadith grows stronger in argument; whoever studies language grows gentler in temperament; whoever studies arithmetic grows sounder in judgment. Whoever does not guard himself is not benefited by his knowledge. [Siyar (abridged edition) 2/846].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال الشافعيُّ رحمه الله:أشد الأعمال ثلاثة: الجود من قلة، والورع في خلوة، وكلمة الحق عند من يرجى ويخاف. [المنتظم 10 / 137].

English meaning

Counsels, guidance, and wisdom: Al-Shafi'i, may Allah have mercy on him, said: The hardest deeds are three: generosity from little, scrupulousness in solitude, and a word of truth before someone who is hoped in and feared. [al-Muntazam 10 / 137].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال الحكيم الترمذي رحمه الله: صلاح خمسةٍ في خمسة: صلاحُ الصَّبي في المَكْتب، وصلاحُ الفتى في العِلْم، وصلاحُ الكَهْلِ في المسْجد، وصلاحُ المرأةِ في البَيْت، وصلاحُ المؤْذي في السِّجْن. [السير (تهذيبه) 3/1100].

English meaning

Counsels, guidance, and wisdom: Al-Hakim al-Tirmidhi, may Allah have mercy on him, said: The soundness of five lies in five: a child's soundness lies in school, a young man's in knowledge, a mature man's in the mosque, a woman's in the home, and a harmful person's in prison. [Siyar (abridged edition) 3/1100].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن حبيب بن حجر القَيْسيّ رحمه الله قال: كان يقال: ما أحسنَ الإيمانَ يَزينُه العِلْمُ وما أحسن العَملَ يَزينُه الرفقُ وما أُضيفَ شيءٌ إلى شيءٍ أَزْينَ مِن حلم إلى عِلمٍ ومِنْ عفوٍ إلى مَقْدِرَةٍ. [عيون الأخبار 2 / 524].

English meaning

Counsels, guidance, and wisdom: Habib ibn Hajar al-Qaysi, may Allah have mercy on him, said: It used to be said: How beautiful is faith adorned by knowledge, and how beautiful is action adorned by gentleness. Nothing added to anything is more beautiful than forbearance added to knowledge or pardon added to power. [Uyun al-Akhbar 2 / 524].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن مطرف رحمه الله قال: من أحب أن يعلم ما له عند الله فلينظر ما لله عنده. [الزهد للإمام أحمد / 417].

English meaning

Counsels, guidance, and wisdom: Mutarrif, may Allah have mercy on him, said: Whoever wishes to know what he has with Allah should look at what Allah has with him. [al-Zuhd by Imam Ahmad / 417].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن أبي بكر بن عياش رحمه الله قال: قال لي رجل مرة وأنا شاب: خلص رقبتك ما استطعت في الدنيا من رق الآخرة، فإن أسير الآخرة غير مفكوك أبدًا. قال أبو بكر: فما نسيتها أبدًا. [الحلية (تهذيبه) 3 / 81].

English meaning

Counsels, guidance, and wisdom: Abu Bakr ibn Ayyash, may Allah have mercy on him, said: A man once said to me when I was young: Free your neck in this world, as much as you can, from bondage in the Hereafter, for the captive of the Hereafter is never released. Abu Bakr said: I never forgot it. [Hilyah (abridged edition) 3 / 81].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال وهب بن مُنبِّه رحمه الله: المؤمن ينظرُ ليعلَم، ويتكلَّم ليفهمَ ويسكتُ ليسلمَ، ويخلوا ليغنم. [السير (تهذيبه) 2/554].

English meaning

Counsels, guidance, and wisdom: Wahb ibn Munabbih, may Allah have mercy on him, said: The believer looks to learn, speaks to understand, remains silent to be safe, and withdraws into solitude to gain. [Siyar (abridged edition) 2/554].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال ذو النون رحمه الله: ما طابت الدنيا إلا بذكره. ولا طابت الآخرة إلا بعفوه، ولا طابت الجنان إلا برؤيته. [الحلية (تهذيبه) 3 / 233].

English meaning

Counsels, guidance, and wisdom: Dhu al-Nun, may Allah have mercy on him, said: This world is pleasant only through remembering Him, the Hereafter is pleasant only through His pardon, and the gardens of Paradise are pleasant only through seeing Him. [Hilyah (abridged edition) 3 / 233].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: عن أبي عثمان قال: سمعت ذا النون رحمه الله يقول: إن الله تعالى لم يمنع الجنة أعداءه بخلاً، ولكن صان أولياءه الذين أطاعوه، أن يجمع بينهم وبين أعدائه الذين عصوه. [الحلية (تهذيبه) 3 / 233].

English meaning

Counsels, guidance, and wisdom: Abu Uthman said: I heard Dhu al-Nun, may Allah have mercy on him, say: Allah Most High did not withhold Paradise from His enemies out of stinginess. Rather, He protected His friends who obeyed Him from being brought together with His enemies who disobeyed Him. [Hilyah (abridged edition) 3 / 233].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال يحيى بن معاذ رحمه الله: اترك الدنيا قبل أن تترك. واسترض ربك قبل ملاقاته، واعمر بيتك الذي تسكنه قبل انتقالك إليه – يعني القبر. [الحلية (تهذيبه) 3 / 259].

English meaning

Counsels, guidance, and wisdom: Yahya ibn Mu'adh, may Allah have mercy on him, said: Leave this world before it leaves you, seek your Lord's pleasure before meeting Him, and prepare the home you will live in before moving to it—meaning the grave. [Hilyah (abridged edition) 3 / 259].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

وصايا وتوجيهات وحِكَم: قال يحيى بن معاذ رحمه الله: ليس بعارفٍ من لم يكن غاية أمله من ربه العفْو. [صفة الصفوة 4/341].

English meaning

Counsels, guidance, and wisdom: Yahya ibn Mu'adh, may Allah have mercy on him, said: Whoever does not make pardon the utmost of his hopes from his Lord is not one who truly knows Him. [Sifat al-Safwah 4/341].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

ما قيل في العارف والمعرفة: قال بشر بن الحارث رحمه الله: من حرم المعرفة لم يجد للطاعة حلاوة، ومن لا يعرف ثواب الأعمال ثقلت عليه في جميع الأحوال، ومن زهد في الدنيا على حقيقة، كانت مؤنته خفيفة، ومن وهب له الرضا فقد بلغ أفضل الدرجات. [الحلية (تهذيبه) 3 / 99].

English meaning

What has been said about the knower of Allah and knowledge of Him: Bishr ibn al-Harith, may Allah have mercy on him, said: Whoever is deprived of knowledge of Allah does not find sweetness in obedience. Whoever does not know the reward of deeds finds them burdensome in every circumstance. Whoever truly renounces this world has few expenses. Whoever is granted contentment has reached the highest ranks. [Hilyah (abridged edition) 3 / 99].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

ما قيل في العارف والمعرفة: قال مظفر القرميسيني رحمه الله: العارف من جعل قلبه لمولاه وجسده لخلقه وأفضل ما يلقى به العبد ربه نصيحة من قلبه، وتوبة من ذنوبه. [الحلية (تهذيبه) 3 / 454].

English meaning

What has been said about the knower of Allah and knowledge of Him: Muzaffar al-Qarmisini, may Allah have mercy on him, said: The one who truly knows Allah is the one who dedicates his heart to his Master and his body to His creation. The best things with which a servant meets his Lord are sincerity from his heart and repentance from his sins. [Hilyah (abridged edition) 3 / 454].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

ما قيل في العارف والمعرفة: قال أبو عثمان رحمه الله: حق لمن أعزه الله بالمعرفة، أن لا يذل نفسه بالمعصية. [الحلية (تهذيبه) 3 / 364].

English meaning

What has been said about the knower of Allah and knowledge of Him: Abu Uthman, may Allah have mercy on him, said: Whoever Allah has honored with knowledge of Him ought not humiliate himself through disobedience. [Hilyah (abridged edition) 3 / 364].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

حفظ الوقت: عن الأوزاعي رحمه الله أنه قال: ليس ساعة من ساعات الدنيا إلا وهي معروضة على العبد يوم القيامة يومًا فيومًا وساعة فساعة فلا تمر به ساعة لم يذكر الله فيها إلا تقطعت نفسه عليها حسرات، فكيف إذا مرت به ساعة مع ساعة ويوم مع يوم. [المنتظم 8 / 196].

English meaning

Preserving time: Al-Awza'i, may Allah have mercy on him, said: There is no hour of this world that will not be shown to the servant on the Day of Resurrection, day by day and hour by hour. No hour in which he did not remember Allah will pass before him without his soul being torn apart by regret over it. What, then, if hour after hour and day after day passed him by? [al-Muntazam 8 / 196].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

حفظ الوقت: قال عريف اليماني رحمه الله: إن من إعراض الله عن العبد أن يشغله بما لا ينفعه. [الحلية (تهذيبه) 3 / 295].

English meaning

Preserving time: Arif al-Yamani, may Allah have mercy on him, said: Part of Allah's turning away from a servant is occupying him with what does not benefit him. [Hilyah (abridged edition) 3 / 295].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

حفظ الوقت: قال مظفر القرميسيني رحمه الله: ليس لك من عمرك إلا نفس واحدة فإن لم تفنها فيما لك فلا تفنها فيما عليك. [الحلية (تهذيبه) 3 / 454].

English meaning

Preserving time: Muzaffar al-Qarmisini, may Allah have mercy on him, said: You have only one breath of your lifetime. If you do not expend it on what counts in your favor, do not expend it on what counts against you. [Hilyah (abridged edition) 3 / 454].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

ذم الحسد: قال معاوية رضى الله عنه: كلّ الناس أستطِيعُ أن أُرضِيَه إلا حاسِدَ نعمةٍ فإنه لا يُرضِيه إلا زَوالُها.[عيون الأخبار2 / 407].

English meaning

Condemnation of envy: Mu'awiyah, may Allah be pleased with him, said: I can please everyone except one who envies a blessing, for nothing pleases him except its disappearance. [Uyun al-Akhbar2 / 407].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

ذم الحسد: يقال: إذا أراد الله أن يُسَلِّطَ على عبده عدوًّا لا يرحَمُه سلَّطَ عليه حاسدا. [عيون الأخبار 2 / 406].

English meaning

Condemnation of envy: It is said: When Allah wishes to set upon His servant an enemy who has no mercy on him, He sets an envious person upon him. [Uyun al-Akhbar 2 / 406].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

ذم الحسد: قال بعضهم: الحسدُ أوّلُ ذنبٍ عُصِيَ الله به في السماءِ، يعني حسدَ إبليسَ آدمَ، وأوّل ذنب عُصِي الله به في الأرض، يعني حسد ابن آدم أخاه حتى قتلَه. [عيون الأخبار 2 / 408].

English meaning

Condemnation of envy: Someone said: Envy was the first sin through which Allah was disobeyed in heaven, meaning Iblis's envy of Adam, and the first sin through which Allah was disobeyed on earth, meaning a son of Adam's envy of his brother until he killed him. [Uyun al-Akhbar 2 / 408].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

ذم الحسد: قال الفضيل بن عياض رحمه الله: الغبطة من الإيمان، والحسد من النفاق، والمؤمن يغبط ولا يحسد، والمنافق يحسد ولا يغبط. [الحلية (تهذيبه) 3 / 14].

English meaning

Condemnation of envy: Al-Fudayl ibn Iyad, may Allah have mercy on him, said: Wishing for a blessing like another's without wishing it removed is part of faith, and envy is part of hypocrisy. The believer wishes for the like but does not envy; the hypocrite envies but does not wish for the like. [Hilyah (abridged edition) 3 / 14].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

العدل وذم الظلم: قال شيخ الإسلام ابن تيمية رحمه الله: ولهذا قيل: إنَّ الله يقيم الدولة العادلة وإن كانت كافرة، ولا يقيم الظالمة وإن كانت مسلمة. ويقال: الدنيا تدوم مع العدل والكفر، ولا تدوم مع الظلم والإسلام. وقد قال النبي صلى الله عليه وسلم (ليس ذنب أسرع عقوبة من البغي وقطيعة الرحم). فالباغي يُصرع في الدنيا، وإن كان مغفورًا له مرحومًا في الآخرة..... وذلك أنَّ العدل نظام كل شيء، فإذا أُقيم أمر الدنيا بالعدل قامت، وإن لم يكن لصاحبها في الآخرة من خلاق، ومتى لم تقم بالعدل لم تقم، وإن كان لصاحبها من الإيمان ما يُجزى به في الآخرة. الاستقامة / 474، 475.

English meaning

Justice and condemnation of oppression: Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: For this reason it has been said: Allah upholds the just state even if it is unbelieving, and does not uphold the unjust state even if it is Muslim. It is also said: Worldly life endures with justice and unbelief, but does not endure with oppression and Islam. The Prophet, may Allah bless him and grant him peace, said: ‘No sin is punished more swiftly than oppression and severing ties of kinship.’ The oppressor is brought down in this world, even if he is forgiven and shown mercy in the Hereafter..... That is because justice is the order of everything. If worldly affairs are established upon justice, they stand, even if their possessor has no share in the Hereafter. Whenever they are not established upon justice, they do not stand, even if their possessor has faith for which he is rewarded in the Hereafter. al-Istiqamah /474, 475.

Source: Source details are not recorded on the original card. The original card contains an excerpt; all supplied wording is translated.

حياة السلف · صفحة 24

العدل وذم الظلم: كان معاوية رضى الله عنه يقول: إني لأستحيي أن أَظلِم من لا يجد عليّ ناصرًا إلا الله. [عيون الأخبار 1 / 115].

English meaning

Justice and condemnation of oppression: Mu'awiyah, may Allah be pleased with him, used to say: I am ashamed to wrong someone who finds no helper against me except Allah. [Uyun al-Akhbar 1 / 115].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

العدل وذم الظلم: عن يحيى الشيباني رحمه الله قال: مكتوب في التوراة: كما تدين تدان، وبالكأس الذي تسقي به تشرب وزيادة، لأن البادي لا بد أن يزاد. [الحلية (تهذيبه) 2 / 276].

English meaning

Justice and condemnation of oppression: Yahya al-Shaybani, may Allah have mercy on him, said: It is written in the Torah: As you deal, so you will be dealt with. From the cup with which you give others drink, you will drink, and more, because the one who initiates it must receive more. [Hilyah (abridged edition) 2 / 276].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

العدل وذم الظلم: قال الفضيلُ بن عياض رحمه الله: والله ما يَحِلُّ لك أن تؤذيَ كلبًا ولا خنزيرًا بغير حقٍّ، فكيف تُؤذي مسلمًا. [السير (تهذيبه) 2/774].

English meaning

Justice and condemnation of oppression: Al-Fudayl ibn Iyad, may Allah have mercy on him, said: By Allah, it is not lawful for you to harm a dog or a pig without right. How, then, can you harm a Muslim? [Siyar (abridged edition) 2/774].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

العدل وذم الظلم: قال الشافعي رحمه الله: بئسَ الزادُ إلى المَعَادِ العدوانُ على العباد. [السير (تهذيبه) 2/849].

English meaning

Justice and condemnation of oppression: Al-Shafi'i, may Allah have mercy on him, said: Aggression against the servants is a wretched provision for the return to the Hereafter. [Siyar (abridged edition) 2/849].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 24

مكائدُ الشيطان ووسوسته والحذر منه: عن ابن عباس رضى الله عنه قال: لما ضرب الدينار والدرهم أخذه إبليس فوضعه على عينيه وقال: أنت ثمرة قلبي وقرة عيني، بك أطغي، وبك أكفر، وبك أدخل النار رضيت من ابن آدم بحب الدنيا أن يعبدك. [الحلية (تهذيبه) 1 / 230].

English meaning

Satan’s plots and whispers, and caution against him: Ibn Abbas, may Allah be pleased with him, said: When the dinar and dirham were minted, Iblis took the coin, placed it over his eyes, and said: You are the fruit of my heart and the delight of my eyes. Through you I cause transgression, through you I cause disbelief, and through you I bring people into the Fire. I am content that, through love of this world, the child of Adam worships you. [Hilyah (abridged edition) 1 / 230].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

مكائدُ الشيطان ووسوسته والحذر منه: عن أبي الجلد رحمه الله قال: وجدت التسويف جندًا من جنود إبليس، قد أهلك خلقًا من خلق الله كثيرًا. [الحلية (تهذيبه) 2 / 259].

English meaning

Satan’s plots and whispers, and caution against him: Abu al-Jald, may Allah have mercy on him, said: I have found procrastination to be one of Iblis's soldiers. It has destroyed many of Allah's creatures. [Hilyah (abridged edition) 2 / 259].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

مكائدُ الشيطان ووسوسته والحذر منه: عن الحسن بن صالح رحمه الله، قال: إن الشَّيطانَ ليفتح للعبد تسعةً وتسعين بابًا من الخير، يريد بها بابًا من الشَّر. [السير (تهذيبه) 2/703].

English meaning

Satan’s plots and whispers, and caution against him: Al-Hasan ibn Salih, may Allah have mercy on him, said: Satan indeed opens ninety-nine doors of good for a servant, seeking through them one door of evil. [Siyar (abridged edition) 2/703].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

مكائدُ الشيطان ووسوسته والحذر منه: قال بعض السلف رحمه الله: الشيطان أشد بكاء على المؤمن إذا مات من بعض أهله، لما فاته من إفتانه إياه في الدنيا. [موسوعة ابن أبي الدنيا 4/538].

English meaning

Satan’s plots and whispers, and caution against him: One of the early Muslims, may Allah have mercy on him, said: Satan weeps more over a believer when he dies than some of his family do, because he has lost the opportunity to tempt him in this world. [Ibn Abi al-Dunya Encyclopedia 4/538].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

النصيحة والاستشارة والاستخارة: كان يقال: من أُعطي أربعًا لم يُمنَع أربعًا: من أُعطي الشكر لم يُمنع المزيد، ومن أُعطي التوبة لم يمنع القبول، ومن أعطي المشُورة لمن يمنع الصواب، ومن أعطي الاستخارة لم يمُنع الخِيرة. [عيون الأخبار 1 / 72].

English meaning

Advice, consultation, and seeking Allah’s guidance: It used to be said: Whoever is given four things is not denied four things: whoever is given gratitude is not denied increase; whoever is given repentance is not denied acceptance; whoever is given consultation is not denied sound judgment; and whoever is given the prayer for guidance is not denied the better choice. [Uyun al-Akhbar 1 / 72].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ذم الغرور والعجب: قال هشام بن حسان رحمه الله: سيئة تسوءك خير من حسنة تُعجِبك. [عيون الأخبار 1 / 312].

English meaning

Condemnation of delusion and self-admiration: Hisham ibn Hassan, may Allah have mercy on him, said: A bad deed that distresses you is better than a good deed that makes you admire yourself. [Uyun al-Akhbar 1 / 312].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ذم الغرور والعجب: قال أبو حازم رحمه الله: إن الرجل ليعمل السيئةَ ما عمِل حسنةً قطّ أنفعَ له منها وإنّه ليعمل الحسنةَ ما عمل سيّئةً قط أضرّ عليه منها. [عيون الأخبار 1 / 313].

English meaning

Condemnation of delusion and self-admiration: Abu Hazim, may Allah have mercy on him, said: A man may do a bad deed and never have done a good deed more beneficial to him than it; and he may do a good deed and never have done a bad deed more harmful to him than it. [Uyun al-Akhbar 1 / 313].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ذم الغرور والعجب: قال يحيى بن معاذ رحمه الله: ذنْب أفْتَقِر به إليه أحبّ إليّ من طاعة أفتخِر بها عليه. [صفة الصفوة 4/340].

English meaning

Condemnation of delusion and self-admiration: Yahya ibn Mu'adh, may Allah have mercy on him, said: A sin through which I feel my need for Him is dearer to me than an act of obedience through which I boast before Him. [Sifat al-Safwah 4/340].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ذم الغرور والعجب: قال أبو سليمان الداراني رحمه الله: كيف يعجب عاقل بعمله؟ وإنما يعد العمل نعمة من الله، إنما ينبغي له أن يشكر ويتواضع، وإنما يعجب بعمله القدرية الذين يزعمون أنهم يعملون، فأما من زعم أنه مستعمل بأي شيء يعجب؟ [الحلية (تهذيبه) 3 / 187].

English meaning

Condemnation of delusion and self-admiration: Abu Sulayman al-Darani, may Allah have mercy on him, said: How can an intelligent person admire his deeds? He regards deeds only as a blessing from Allah; he should only give thanks and be humble. Those who admire their deeds are the Qadariyyah, who claim that they perform them themselves. As for someone who holds that he is made to act, what would he admire? [Hilyah (abridged edition) 3 / 187].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ذم الغرور والعجب: قال أبو عثمان الحيري رحمه الله: احتقار الناس في نفسك مرض لا يداوى. [الحلية (تهذيبه) 3 / 364].

English meaning

Condemnation of delusion and self-admiration: Abu Uthman al-Hiri, may Allah have mercy on him, said: Despising people within yourself is an illness that cannot be treated. [Hilyah (abridged edition) 3 / 364].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: عن ابن عباس رضى الله عنه في قوله: " قَسَمٌ لِذِي حِجْرٍ " [الفجر: 5] قال: الرجل ذو النُّهى والعقل. [موسوعة ابن أبي الدنيا 6/469].

English meaning

What has been said about reason and people of reason: Ibn Abbas, may Allah be pleased with him, said concerning ‘an oath for one of understanding’ [al-Fajr: 5]: A man possessing discernment and reason. [Ibn Abi al-Dunya Encyclopedia 6/469].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: عن كعب الأحبار رضي الله عنه. قال: تجد الرجل مستكثرًا من أنواع أعمال البر، ويبلغ صنائع المعروف، ويكابد سهر الليل، وظمأ الهواجر، ولعله لا يساوي في ذلك كله عند ربه جيفة حمار. قيل: وكيف ذلك يا أبا إسحاق؟ قال لقلة عقله وسوء رغبته، وتجد الرجل ينام الليل ويفطر النهار، ولا يعرف بشيء من البر، ولا صنائع المعروف، ولعله عند الله من المقربين، قيل: وكيف ذلك يا أبا إسحاق؟ قال لما قسم الله له من العقل، فإن الله تعالى فرض على عباده أن يعرفوه وأن يطيعوه وأن يعبدوه، وإنما عبده وعرفه وأطاعه من خلقه العاقلون، وأما الجهال فهم

الذين جهلوه فلم يعرفوه ولم يطيعوه ولم يعبدوه. [الحلية (تهذيبه) 2 / 252].

English meaning

What has been said about reason and people of reason: Ka'b al-Ahbar, may Allah be pleased with him, said: You find a man doing many kinds of righteous deeds, accomplishing acts of kindness, and enduring sleepless nights and thirst in the midday heat, yet perhaps in all this he is worth no more before his Lord than a donkey's carcass. He was asked: How is that, Abu Ishaq? He replied: Because of his little reason and his poor aspiration. You find a man sleeping at night and eating during the day, not known for any righteousness or acts of kindness, yet perhaps he is among those brought near to Allah. He was asked: How is that, Abu Ishaq? He replied: Because of the reason Allah allotted to him. Allah Most High has required His servants to know Him, obey Him, and worship Him. Those of His creation who worship, know, and obey Him are the people of reason. As for the ignorant, they are ignorant of Him, so they do not know Him, obey Him, or worship Him. [Hilyah (abridged edition) 2 / 252].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: قال حبيب الجَلاب: سألتُ ابن المبارك رحمه الله: ما خيرُ ما أعطي الإنسان؟ قال غريزة عقل، قلتُ: فإن لم يكن؟ قال: حُسْنُ أدب، قلتُ: فإن لم يكن؟ قال: أخٌ شفيق يستشيرُهُ. قلتُ: فإن لم يكن؟ قال: صَمتٌ طويل، قلت: فإن لم يكن؟ قال: موت عاجل. [السير (تهذيبه) 2/768].

English meaning

What has been said about reason and people of reason: Habib al-Jallab said: I asked Ibn al-Mubarak, may Allah have mercy on him: What is the best thing a human being is given? He replied: An innate capacity for reason. I asked: If he does not have that? He replied: Good manners. I asked: If he does not have that? He replied: A caring brother whom he consults. I asked: If he does not have that? He replied: Long silence. I asked: If he does not have that? He replied: A swift death. [Siyar (abridged edition) 2/768].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: عن مطرّف بن عبد الله رحمه الله أنه قال: ما أوتي عبدٌ بعدَ الإيمان أفضلَ من العقل. [صفة الصفوة 3/159، موسوعة ابن أبي الدنيا 6/467].

English meaning

What has been said about reason and people of reason: Mutarrif ibn Abdullah, may Allah have mercy on him, said: After faith, a servant is given nothing better than reason. [Sifat al-Safwah 3/159, Ibn Abi al-Dunya Encyclopedia 6/467].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: قال وهب بن منبه رحمه الله: إني وجدت في بعض ما أنزل الله على أنبيائه: أن الشيطان لم يكابد شيئًا أشد عليه من مؤمن عاقل، وأنه يكابد مائة ألف جاهل فيسخر بهم، حتى يركب رقابهم، فينقادون له حيث شاء، ويكابد المؤمن العاقل فيصعب عليه حتى لا ينال منه شيئًا. [الحلية (تهذيبه) 2 / 37].

English meaning

What has been said about reason and people of reason: Wahb ibn Munabbih, may Allah have mercy on him, said: I found in some of what Allah revealed to His prophets that Satan has struggled with nothing harder for him than an intelligent believer. He struggles with a hundred thousand ignorant people and makes fools of them until he rides upon their necks, and they follow him wherever he wishes. He struggles with the intelligent believer, but finds him difficult, so that he gains nothing from him. [Hilyah (abridged edition) 2 / 37].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: قال معاوية بن قرة رحمه الله: إن القوم ليحجون ويعتمرون ويجاهدون ويصلون ويصومون، وما يعطون يوم القيامة إلا على قدر عقولهم. [الحلية (تهذيبه) 1 / 398].

English meaning

What has been said about reason and people of reason: Mu'awiyah ibn Qurrah, may Allah have mercy on him, said: People perform Hajj and Umrah, strive in jihad, pray, and fast, yet on the Day of Resurrection they are given only according to the measure of their reason. [Hilyah (abridged edition) 1 / 398].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: قال وكيع بن الجراح رحمه الله: إنما العاقل من عقل عن الله أمره، ليس من عقل أمر دنياه. [الحلية (تهذيبه) 3 / 107].

English meaning

What has been said about reason and people of reason: Waki' ibn al-Jarrah, may Allah have mercy on him, said: The intelligent person is only the one who understands Allah's command from Him, not the one who understands his worldly affairs. [Hilyah (abridged edition) 3 / 107].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: قال صالح بن عبد الكريم رحمه الله: جعل الله - عزَّ وجلَّ - رأس أمور العباد العقل، ودليلهم العلم، وسائقهم العمل، ومقوِّيَهم على ذلك الصبر. [موسوعة ابن أبي الدنيا 6/473].

English meaning

What has been said about reason and people of reason: Salih ibn Abd al-Karim, may Allah have mercy on him, said: Allah, Mighty and Majestic, made reason the head of the servants' affairs, knowledge their guide, action their driver, and patience what strengthens them in that. [Ibn Abi al-Dunya Encyclopedia 6/473].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: عن محمد بن يحيى قال: قلنا للضحاك بن مزاحم رحمه الله: يا أبا القاسم ما أعبدَ فلانا وأورعه وأقرأه! قال: كيف عقله؟ قال: قلنا: نذكر لك عبادته وورعه وقراءته وتقول عقله؟ قال: ويحك إن الأحمق يصيب بحمقه مالا يصيب الفاجر بفجوره. [موسوعة ابن أبي الدنيا 6/475].

English meaning

What has been said about reason and people of reason: Muhammad ibn Yahya said: We said to al-Dahhak ibn Muzahim, may Allah have mercy on him: Abu al-Qasim, how devoted in worship, scrupulous, and accomplished in recitation so-and-so is! He asked: How is his reason? We said: We mention his worship, scrupulousness, and recitation, and you ask about his reason? He replied: Woe to you! A fool brings about through his foolishness what a wicked person does not bring about through his wickedness. [Ibn Abi al-Dunya Encyclopedia 6/475].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: قال سفيان بن عيينة رحمه الله: ليس العاقل الذي يعرف الخير والشر، ولكن العاقل الذي يعرف الخير فيتبعه، ويعرف الشر فيتجنبه. [موسوعة ابن أبي الدنيا 6/478].

English meaning

What has been said about reason and people of reason: Sufyan ibn Uyaynah, may Allah have mercy on him, said: The intelligent person is not the one who knows good and evil. Rather, the intelligent person knows good and follows it, and knows evil and avoids it. [Ibn Abi al-Dunya Encyclopedia 6/478].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: عن الخليل بن أحمد رحمه الله قال: الناس أربعة، فكلِّم ثلاثة وواحدا لا تكلمه، قال: رجل يعلم وهو يعلم أنه يعلم: فكلمه. ورجل لا يعلم ولا يعلم أنه لا يعلم فكلمه. ورجل لا يعلم وهو يعلم أنه لا يعلم فكلمه. ورجل لا يعلم وهو يرى أنه يعلم فلا تكلمه. [موسوعة ابن أبي الدنيا 6/483].

English meaning

What has been said about reason and people of reason: Al-Khalil ibn Ahmad, may Allah have mercy on him, said: People are four kinds. Speak to three of them, but do not speak to one. A man who knows and knows that he knows: speak to him. A man who does not know and does not know that he does not know: speak to him. A man who does not know and knows that he does not know: speak to him. A man who does not know but thinks he knows: do not speak to him. [Ibn Abi al-Dunya Encyclopedia 6/483].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: عن ابن جريج رحمه الله قال: قِوام المرء عقلُه، ولا دين لمن لا عقل له. [موسوعة ابن أبي الدنيا 6/483].

English meaning

What has been said about reason and people of reason: Ibn Jurayj, may Allah have mercy on him, said: A person's foundation is his reason, and one who has no reason has no religion. [Ibn Abi al-Dunya Encyclopedia 6/483].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في العقل والعقلاء: قيل لبعض الحكماء: أوصنا بأمر جامع، قال: احفظوا وعُوا: أنه ليس من أحد إلا ومعه قاضيان باطنان، أحدهما: ناصح والآخر: غاش، فأما الناصح فالعقل، وأما الغاش فالهوى، وهما ضدان، فأيهما مِلت معه وهَى الآخر. [موسوعة ابن أبي الدنيا 6/484].

English meaning

What has been said about reason and people of reason: One of the wise was asked: Give us comprehensive counsel. He said: Remember and understand: there is no one who does not have two inner judges, one sincere and the other deceitful. The sincere one is reason, and the deceitful one is desire. They are opposites: whichever one you incline toward, the other weakens. [Ibn Abi al-Dunya Encyclopedia 6/484].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

عناية السلف بالخواطر والأفكار: قال مسروق رحمه الله: من راقب الله في خطرات قلبه عصمه الله في حركات جوارحه. [صفة الصفوة 4/368].

English meaning

The early Muslims’ care for passing thoughts and ideas: Masruq, may Allah have mercy on him, said: Whoever is mindful of Allah in the passing thoughts of his heart, Allah protects him in the movements of his limbs. [Sifat al-Safwah 4/368].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

عناية السلف بالخواطر والأفكار: قال أبو حفص رحمه الله: من لم يزن أفعاله وأحواله في كل وقت بالكتاب والسُّنَّة، ولم يتهم خواطره فلا تعده في ديوان الرجال. [الحلية (تهذيبه) 3 / 351].

English meaning

The early Muslims’ care for passing thoughts and ideas: Abu Hafs, may Allah have mercy on him, said: Whoever does not weigh his actions and states at every moment against the Book and the Sunnah, and does not distrust his passing thoughts, do not count him among the men. [Hilyah (abridged edition) 3 / 351].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

عناية السلف بالخواطر والأفكار: قال ممشاد الدينوري رحمه الله: الهمة مقدمة الأشياء، فمن صلحت له همته وصدق فيها صلح له ما وراءها من الأعمال والأحوال. [الحلية (تهذيبه) 3 / 445].

English meaning

The early Muslims’ care for passing thoughts and ideas: Mimshad al-Dinawari, may Allah have mercy on him, said: Aspiration comes before things. Whoever has a sound aspiration and is sincere in it, the deeds and states that follow it become sound for him. [Hilyah (abridged edition) 3 / 445].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

حفظ السمع عن الحرام: قال ابن مسعود رضى الله عنه: الغناء ينبت النفاق في القلب، كما ينبت الماء الزرع. [موسوعة ابن أبي الدنيا 5/283].

English meaning

Guarding the hearing from what is forbidden: Ibn Mas'ud, may Allah be pleased with him, said: Singing causes hypocrisy to grow in the heart as water causes crops to grow. [Ibn Abi al-Dunya Encyclopedia 5/283].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

حفظ السمع عن الحرام: قال الشعبي رحمه الله: لعن الله المغني والمغنى له. [موسوعة ابن أبي الدنيا 5/284].

English meaning

Guarding the hearing from what is forbidden: Al-Sha'bi, may Allah have mercy on him, said: May Allah curse the singer and the one for whom singing is performed. [Ibn Abi al-Dunya Encyclopedia 5/284].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

حفظ السمع عن الحرام: قال الفضيل بن عياض رحمه الله: الغناء رقية الزنا. [موسوعة ابن أبي الدنيا 5/284].

English meaning

Guarding the hearing from what is forbidden: Al-Fudayl ibn Iyad, may Allah have mercy on him, said: Singing is the incantation of adultery. [Ibn Abi al-Dunya Encyclopedia 5/284].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

حفظ السمع عن الحرام: ذُكِر عند القاسم بن محمد رحمه الله الغناءُ والسلوُّ عنه، فقال لهم: أخبروني، إذا مُيِّزَ أهلُ الحقّ وأهلُ الباطل ففي أيّ الفريقين يكون الغناء؟ قالوا: في فريق الباطل. قال: فلا حاجة لي فيه. [موسوعة ابن أبي الدنيا 5/284، عيون الأخبار 4/377].

English meaning

Guarding the hearing from what is forbidden: Singing and giving it up were mentioned in the presence of al-Qasim ibn Muhammad, may Allah have mercy on him. He said: Tell me, when the people of truth and the people of falsehood are distinguished, in which of the two groups will singing be? They replied: In the group of falsehood. He said: Then I have no need of it. [Ibn Abi al-Dunya Encyclopedia 5/284, Uyun al-Akhbar 4/377].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

حفظ السمع عن الحرام: قال الحسن رحمه الله: صوتان ملعونان: مزمار عند نعمة، ورنة عند مصيبة، وقال: وذكر الله المؤمنين فقال: " فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ * لِلسَّائِلِ وَالْمَحْرُومِ " [المعارج: 24، 25] وجعلتم أنتم في أموالكم حقا معلوما للمغنية عند النعمة، وللنائحة عند المصيبة. [موسوعة ابن أبي الدنيا 5/286].

English meaning

Guarding the hearing from what is forbidden: Al-Hasan, may Allah have mercy on him, said: Two sounds are cursed: a flute at a time of blessing and a wail at a time of calamity. He also said: Allah mentioned the believers, saying: ‘In their wealth is a known right, for the beggar and the deprived’ [al-Ma'arij: 24, 25], while you have made in your wealth a known right for the female singer at a time of blessing and the female mourner at a time of calamity. [Ibn Abi al-Dunya Encyclopedia 5/286].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

حفظ السمع عن الحرام: عن مجاهد رحمه الله قال: في قول الله تعالى: " وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ " [الإسراء: 64] قال: المزمار، " وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ " [الإسراء: 64] قال: كل راكب ركب من معصية الله فهو في خيل إبليس، وكل رِجْل سعت في معصية الله فهي في رجل إبليس. [موسوعة ابن أبي الدنيا 5/289].

English meaning

Guarding the hearing from what is forbidden: Mujahid, may Allah have mercy on him, said concerning the saying of Allah Most High, ‘Incite whomever you can among them with your voice’ [al-Isra: 64]: The flute. Concerning ‘And rally against them your cavalry and infantry’ [al-Isra: 64], he said: Every rider who rides in disobedience to Allah is in Iblis's cavalry, and every foot that moves in disobedience to Allah is in Iblis's infantry. [Ibn Abi al-Dunya Encyclopedia 5/289].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

حفظ البصر عن الحرام: قال عبد الله بن مسعود رضى الله عنه: حفظ البصر أشد من حفظ اللسان. [موسوعة ابن أبي الدنيا 1/204].

English meaning

Guarding the gaze from what is forbidden: Abdullah ibn Mas'ud, may Allah be pleased with him, said: Guarding the gaze is harder than guarding the tongue. [Ibn Abi al-Dunya Encyclopedia 1/204].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

حفظ البصر عن الحرام: عن العلاء بن زياد رحمه الله قال: لا تتبع بصرك رداء المرأة فإن النظر يجعل شهوة في القلب. [الزهد للإمام أحمد / 436].

English meaning

Guarding the gaze from what is forbidden: Al-Ala ibn Ziyad, may Allah have mercy on him, said: Do not follow a woman's garment with your gaze, for looking creates desire in the heart. [al-Zuhd by Imam Ahmad / 436].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

حفظ البصر عن الحرام: عن الحسن البصري رحمه الله قال: رب نظرة أوقعت في قلب صاحبها شهوة ورب شهوة أورثت صاحبها حزنًا طويلاً. [الزهد للإمام أحمد / 479].

English meaning

Guarding the gaze from what is forbidden: Al-Hasan al-Basri, may Allah have mercy on him, said: Many a glance has placed desire in the heart of the one who looked, and many a desire has brought its possessor lasting sorrow. [al-Zuhd by Imam Ahmad / 479].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

حفظ البصر عن الحرام: قال إبراهيم بن أدهم رحمه الله: كثرة النظر إلى الباطل، تذهب بمعرفة الحق من القلب. [الحلية (تهذيبه) 2 / 486].

English meaning

Guarding the gaze from what is forbidden: Ibrahim ibn Adham, may Allah have mercy on him, said: Looking frequently at falsehood removes knowledge of the truth from the heart. [Hilyah (abridged edition) 2 / 486].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

حفظ البصر عن الحرام: قال المسيح - عليه السلام -: لا يَزْنِي فَرْجُك ما غَضَضْتَ بصرَك. [عيون الأخبار 4/371].

English meaning

Guarding the gaze from what is forbidden: The Messiah, peace be upon him, said: Your private parts do not commit adultery as long as you lower your gaze. [Uyun al-Akhbar 4/371].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

كتمان السر: عن الحسن رحمه الله قال: إن من الخيانة أن تحدث بسر أخيك. [موسوعة ابن أبي الدنيا 7/244].

English meaning

Keeping secrets: Al-Hasan, may Allah have mercy on him, said: Part of betrayal is to tell your brother's secret. [Ibn Abi al-Dunya Encyclopedia 7/244].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

كتمان السر: قال ذو النون رحمه الله: صدور الأحرار قبور الأسرار. [الحلية (تهذيبه) 3 / 236].

English meaning

Keeping secrets: Dhu al-Nun, may Allah have mercy on him, said: The breasts of free, honorable people are graves for secrets. [Hilyah (abridged edition) 3 / 236].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

المزاح وآدابه: قال عمر بن الخطاب رضى الله عنه: من مزح استخف به. [موسوعة ابن أبي الدنيا 7/239].

English meaning

Joking and its manners: Umar ibn al-Khattab, may Allah be pleased with him, said: Whoever jokes is treated lightly. [Ibn Abi al-Dunya Encyclopedia 7/239].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

المزاح وآدابه: قال سعيد بن العاص رضى الله عنه لابنه: يا بني لا تمازح الشريف فيحقد عليك، ولا تمازح الدنيّ فيجترئ عليك. [موسوعة ابن أبي الدنيا 7/240].

English meaning

Joking and its manners: Sa'id ibn al-As, may Allah be pleased with him, said to his son: My son, do not joke with the high-standing person, lest he resent you, and do not joke with the lowly person, lest he become bold toward you. [Ibn Abi al-Dunya Encyclopedia 7/240].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

المزاح وآدابه: قال عمر بن عبد العزيز رحمه الله: اتقوا الله، وإيَّاي والمزاحة؛ فإنها تورث الضغينة، وتجر القبيحة، تحدثوا بالقرآن، وتجالسوا به، فإن ثقل عليكم فحديث حسن من حديث الرجال. [موسوعة ابن أبي الدنيا 7/239].

English meaning

Joking and its manners: Umar ibn Abd al-Aziz, may Allah have mercy on him, said: Be mindful of Allah, and beware of joking, for it creates rancor and draws out ugliness. Speak about the Qur'an and sit together discussing it. If that is burdensome for you, then have good conversation from people's speech. [Ibn Abi al-Dunya Encyclopedia 7/239].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

المزاح وآدابه: كان يقال: المزاح مسلبة للبهاء، مقطعة للصداقة. [موسوعة ابن أبي الدنيا 7/242].

English meaning

Joking and its manners: It used to be said: Joking strips away dignity and severs friendship. [Ibn Abi al-Dunya Encyclopedia 7/242].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

إجمام النفس وترويحها: قال علي بن أبي طالب رضى الله عنه: إن هذه القلوب تمَلّ كما تمل الأبدان، فالتمسوا لها من الحكمة طرفاً. [موسوعة ابن أبي الدنيا 6/485].

English meaning

Resting and refreshing the soul: Ali ibn Abi Talib, may Allah be pleased with him, said: These hearts grow weary just as bodies do, so seek for them choice portions of wisdom. [Ibn Abi al-Dunya Encyclopedia 6/485].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

إجمام النفس وترويحها: قال علي بن أبي طالب رضى الله عنه: إن للقلوب شهوة وإقبالاً، وإن للقلوب فترة وإدبارًا، فاغتنموها عند شهوتها وإقبالها، ودعوها عند فترتها وإدبارها. [صفة الصفوة 1/190].

English meaning

Resting and refreshing the soul: Ali ibn Abi Talib, may Allah be pleased with him, said: Hearts have desire and eagerness, and hearts have weariness and withdrawal. Take advantage of them at times of desire and eagerness, and leave them at times of weariness and withdrawal. [Sifat al-Safwah 1/190].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

إجمام النفس وترويحها: قال وهب بن منبه رحمه الله: مكتوب في حكمة آل داود - عليهم السلام -: ينبغي للعاقل أن لا يغفل عن أربع ساعات: ساعة يحاسب فيها نفسه، وساعة يناجي فيها ربه، وساعة يلقى فيها إخوانه الذين يخبرونه بعيوبه، ويصدقونه عن نفسه، وساعة يخلي بين نفسه وبين لذَّاتها فيما يحلّ ويجملّ، فإن في هذه الساعة عونًا على تلك الساعات، وفضلَ بلغة واستجماعًا للقلوب. [جامع العلوم والحكم / 396، موسوعة ابن أبي الدنيا 6/471].

English meaning

Resting and refreshing the soul: Wahb ibn Munabbih, may Allah have mercy on him, said: It is written in the

wisdom of the family of David, peace be upon them: The intelligent person should not neglect four periods: a period in which he calls himself to account; a period in which he speaks privately to his Lord; a period in which he meets his brothers who tell him his faults and speak truthfully to him about himself; and a period in which he leaves himself free to enjoy pleasures that are lawful and fitting. This period helps with those other periods, supplies an additional means of sustaining oneself, and brings hearts together. [Jami al-Ulum wa-al-Hikam / 396, Ibn Abi al-Dunya Encyclopedia 6/471].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

إجمام النفس وترويحها: عن قسامة بن زهير رحمه الله قال: روحوا القلوب تعي الذكر. [الحلية (تهذيبه) 1 / 467].

English meaning

Resting and refreshing the soul: Qasamah ibn Zuhayr, may Allah have mercy on him, said: Refresh hearts so that they can comprehend remembrance. [Hilyah (abridged edition) 1 / 467].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

موقف السلف من الرخص والأخذ بها: قال ابن القيم رحمه الله: الرخصة نوعان: 1- الرخصة المستقرة المعلومة من الشرع نصا، كأكل الميتة والدم عند الضرورة، فليس في تعاطي هذه الرخصة ما يوهن رغبته، ولا ينقص طلبه وإرادته البتة. 2- رخص التأويلات واختلاف المذاهب، فهذه تتبعها حرام. ا.هـ بتصرف. مدارج السالكين 2/254.

English meaning

The early Muslims’ stance on concessions and using them: Ibn al-Qayyim, may Allah have mercy on him, said: Concessions are of two kinds: 1. The established concession known explicitly from religious law, such as eating carrion and blood in necessity. Making use of this concession does not weaken a person's aspiration or diminish his pursuit and determination at all. 2. Concessions arising from interpretations and disagreements among legal schools: pursuing these is forbidden. End of quotation, adapted. Madarij al-Salikin 2/254.

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

موقف السلف من الرخص والأخذ بها: قال سليمان التيمي رحمه الله: لو أخذت برخصة كل عالم – أو زلة كل عالم – اجتمع فيك الشر كله. [الحلية (تهذيبه) 1 / 442].

English meaning

The early Muslims’ stance on concessions and using them: Sulayman al-Taymi, may Allah have mercy on him, said: If you adopted the concession of every scholar—or the slip of every scholar—all evil would gather in you. [Hilyah (abridged edition) 1 / 442].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

موقف السلف من الرخص والأخذ بها: قال المعتمر بن سليمان التيمي رحمه الله: قال أبي حين حضره الموت: يا معتمر، حدثني بالرخص لعلي ألقى الله - عزَّ وجلَّ - وأنا أحسن الظنّ به. [الحلية (تهذيبه) 1 / 442].

English meaning

The early Muslims’ stance on concessions and using them: Al-Mu'tamir ibn Sulayman al-Taymi, may Allah have mercy on him, said: When death approached my father, he said: Mu'tamir, tell me about the concessions, so that perhaps I may meet Allah, Mighty and Majestic, thinking well of Him. [Hilyah (abridged edition) 1 / 442].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في المساجد: عن أبي الدرداء رضى الله عنه أنه قال: ما من رجل يغدو إلى المسجد بخير يتعلمه أو يُعَلّمه إلا كتب الله له أجر المجاهد ولا ينقلب إلا غانمًا. [الزهد للإمام أحمد / 254-256].

English meaning

What has been said about mosques: Abu al-Darda, may Allah be pleased with him, said: No man goes in the morning to the mosque to learn or teach something good without Allah recording for him the reward of one who strives in jihad, and he returns only with gain. [al-Zuhd by Imam Ahmad / 254-256].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في المساجد: عن أبي إدريس الخولاني رحمه الله قال: المساجد مجالس الكرام. [الحلية (تهذيبه) 2 / 162].

English meaning

What has been said about mosques: Abu Idris al-Khawlani, may Allah have mercy on him, said: Mosques are the gathering places of the honorable. [Hilyah (abridged edition) 2 / 162].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في المساجد: عن مالك قال: رأى عطاء بن يسار رحمه الله رجلاً يبيع في المسجد فدعاه فقال: هذه سوق الآخرة فإذا أردت البيع فاخرج إلى سوق الدنيا. [الزهد للإمام أحمد / 531].

English meaning

What has been said about mosques: Malik reported: Ata ibn Yasar, may Allah have mercy on him, saw a man selling in the mosque. He called him over and said: This is the marketplace of the Hereafter. If you want to sell, go out to the marketplace of this world. [al-Zuhd by Imam Ahmad / 531].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في المساجد: عن عمرو بن ميمون رحمه الله قال: المساجد بيوت الله، وحق على المزور أن يكرم زائره. [الحلية (تهذيبه) 2 / 71].

English meaning

What has been said about mosques: Amr ibn Maymun, may Allah have mercy on him, said: Mosques are the houses of Allah, and it is the duty of the one visited to honor his visitor. [Hilyah (abridged edition) 2 / 71].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

ما قيل في المساجد: عن حسان بن عطية رحمه الله قال: كانوا يمسكون عن ذكر النساء وعن الخنا في المساجد. [الحلية (تهذيبه) 2 / 266].

English meaning

What has been said about mosques: Hassan ibn Atiyyah, may Allah have mercy on him, said: They used to refrain from mentioning women and from obscene speech in the mosques. [Hilyah (abridged edition) 2 / 266].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

العمر والشيب: عن يحيى بن سعيد رحمه الله قال: بلغنا أنه من أهان ذا شيبة: لم يمت حتى يبعث الله عليه من يهين شيبه إذا شاب. [موسوعة ابن أبي الدنيا 7/560].

English meaning

Lifetime and gray hair: Yahya ibn Sa'id, may Allah have mercy on him, said: It has reached us that whoever dishonors a gray-haired person will not die until Allah sends someone to dishonor his gray hair when he grows gray-haired. [Ibn Abi al-Dunya Encyclopedia 7/560].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

العمر والشيب: قال السري السقطي رحمه الله: إن اغتممت بما يَنقُص من مالك، فابْكِ على ما ينقص من عُمرك. [صفة الصفوة 2/627].

English meaning

Lifetime and gray hair: Al-Sari al-Saqati, may Allah have mercy on him, said: If you grieve over what diminishes of your wealth, then weep over what diminishes of your lifetime. [Sifat al-Safwah 2/627].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

العمر والشيب: قال عبد العزيز بن أبي رواد رحمه الله: من لم يتعظ بثلاث لم يتعظ بشيء: الإسلام، والقرآن، والشيب. [موسوعة ابن أبي الدنيا 7/564].

English meaning

Lifetime and gray hair: Abd al-Aziz ibn Abi Rawwad, may Allah have mercy on him, said: Whoever is not admonished by three things will not be admonished by anything: Islam, the Qur'an, and gray hair. [Ibn Abi al-Dunya Encyclopedia 7/564].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

مرض عبد الله بن مسعود رضى الله عنه، فعاده عثمان، وقال: ما تشتكي؟ قال: ذُنوبي، قال: فما تشتهي؟ قال: رحمةَ ربي، قال: ألا آمر لك بطبيب؟ قال: الطبيبُ أمرضني، قال: ألا آمر لك بعطاء؟ قال: لا حاجةَ لي فيه. [السير (تهذيبه) 1/197].

English meaning

Abdullah ibn Mas'ud, may Allah be pleased with him, fell ill. Uthman visited him and asked: What ails you? He replied: My sins. He asked: What do you desire? He replied: My Lord's mercy. He asked: Shall I arrange a physician for you? He replied: The Physician made me ill. He asked: Shall I arrange a grant for you? He replied: I have no need of it. [Siyar (abridged edition) 1/197].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

قال عبد الله بن مسعود رضى الله عنه: ثلاث أعجبتني حتى أضحكتني: مؤمل دنيا والموت يطلبه، وغافل وليس بمغفول عنه، وضاحك ملء فيه لا يدري أساخط ربّ العالمين عليه، أم راض عنه. وثلاث أحزنّني حتى أبكيننني فراق محمد وحزْبه، وهول المطلع، والوقوف بين يدي ربي - عزَّ وجلَّ - ولا أدري إلى جنة أو إلى نار. [صفة الصفوة 1/259].

English meaning

Abdullah ibn Mas'ud, may Allah be pleased with him, said: Three things amazed me until they made me laugh: one who cherishes worldly hopes while death seeks him; one who is heedless but is not left unobserved; and one who laughs with his mouth wide open without knowing whether the Lord of the worlds is angry with him or pleased with him. Three things saddened me until they made me weep: separation from Muhammad and his company, the terror of what will be unveiled, and standing before my Lord, Mighty and Majestic, without knowing whether it will be to Paradise or to the Fire. [Sifat al-Safwah 1/259].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

عن كعب رضى الله عنه قال: إن الكلام الطيب حول العرش له دوي كدوي النحل يذكر صاحبه. [الزهد للإمام أحمد / 419].

English meaning

Ka'b, may Allah be pleased with him, said: Good speech has a resounding hum around the Throne, like the hum of bees, mentioning the one who uttered it. [al-Zuhd by Imam Ahmad / 419].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

عن راشد بن سعد رحمه الله أنه قيل له: ما النعيم؟ قال: طيب النفس، قيل: فما الغنى؟ قال: صحة الجسد. [الزهد للإمام أحمد / 648].

English meaning

Rashid ibn Sa'd, may Allah have mercy on him, was asked: What is bliss? He replied: Contentment of the soul. He was asked: What is wealth? He replied: Health of the body. [al-Zuhd by Imam Ahmad / 648].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

قال بعض السلف رحمه الله: هلك الناس في حرفين: اشتغال بنافلة وتضييع فريضة، وعمل بالجوارح بلا مواطئة القلب عليه، وإنما منعوا الوصول بتضييع الأصول. [صفة الصفوة 2/639].

English meaning

One of the early Muslims, may Allah have mercy on him, said: People were ruined through two things: being occupied with a voluntary deed while neglecting an obligatory one, and acting with the limbs without the heart agreeing with it. They were prevented from reaching their goal only by neglecting the foundations. [Sifat al-Safwah 2/639].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

عن خيثمة رحمه الله قال: تقول الملائكة: يا ربّ عبدُك المؤمن تزْوِي عنه الدنيا، وتُعرّضه للبلاء؟ قال: فيقول للملائكة: اكشفوا لهم عن ثوابه، فإذا رأوا ثوابه قالوا: يا ربّ لا يضره ما أصابه في الدنيا قال: ويقولون: عبدك الكافر تَزِوِي عنه البلاءَ، وتبسط له الدنيا؟ قال: فيقول للملائكة: اكشفوا لهم عن عقابه، قال: فإذا رأوا عقابه قالوا: يا ربِّ لا ينفعه ما أصابه من الدنيا. [صفة الصفوة].

English meaning

Khaythamah, may Allah have mercy on him, said: The angels say: Lord, Your believing servant—You withhold this world from him and expose him to affliction? He says to the angels: Unveil his reward to them. When they see his reward, they say: Lord, what befell him in this world does not harm him. He said: They also say: Your unbelieving servant—You withhold affliction from him and expand this world for him? He says to the angels: Unveil his punishment to them. When they see his punishment, they say: Lord, what he obtained from this world does not benefit him. [Sifat al-Safwah].

Source: Source details are not recorded on the original card.

حياة السلف · صفحة 25

عن عبد الملك بن أبجر رحمه الله أنه قال: ما من الناس إلا مُبْتَلىً بعافية لينظر كيف شكره ـ أو ببليه لينظر كيف صبره. [المنتظم 8 / 125].

English meaning

Abd al-Malik ibn Abjar, may Allah have mercy on him, said: Everyone is tested, either with well-being to see how he gives thanks, or with affliction to see how he is patient. [al-Muntazam 8 / 125].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: كان أبو سليمان الداراني رحمه الله يقول: أفضلُ الأعمال خِلافُ هوى النَّفس. [السير (تهذيبه) 2/865].

English meaning

Condemnation of desires and praise for those who oppose them: Abu Sulayman al-Darani, may God have mercy on him, used to say: The best of deeds is opposing the desires of the soul. [Al-Siyar (its abridgment) 2/865].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: قال مالك بن دينار رحمه الله: جاهدوا أهواءكم كما تجاهدون أعداءكم. [الكامل في اللغة والأدب /187].

English meaning

Condemning desires and praising those who oppose them: Malik ibn Dinar, may God have mercy on him, said: Strive against your desires as you strive against your enemies. [Al-Kamil fi al-Lughah wa al-Adab /187].

Source: Source details are not recorded on the original card.

صفحة 1

قال الغَزاليُّ: (وإن كنتَ عالِمًا، فآدابُ العالِمِ: الاحتمالُ، ولزومُ الحِلمِ، والجُلوسُ بالهيبةِ على سمتِ الوَقارِ مع إطراقِ الرَّأسِ، وتركُ التَّكبُّرِ على جميعِ العِبادِ إلَّا على الظَّلَمةِ؛ زَجرًا لهم عن الظُّلمِ، وإيثارًا للتَّواضُعِ في المحافِلِ والمجالِسِ، وتَركُ الهَزلِ والدُّعابةِ، والرِّفقُ بالمتعَلِّمِ، والتَّأنِّي بالمتعَجرِفِ، وإصلاحُ البليدِ بحُسنِ الإرشادِ، وتَركُ الأنَفةِ من قولِ: لا أدري، وصَرفُ الهِمَّةِ إلى السَّائِلِ وتفهُّمُ سؤالِه، وقَبولُ الحُجَّةِ، والانقيادُ للحَقِّ، وزَجرُ المتعَلِّمِ عن أن يريدَ بالعِلمِ النَّافِعِ غيرَ وَجهِ اللهِ تعالى، وصَدُّه عن أن يشتَغِلَ بفَرضِ الكفايةِ قَبلَ الفَراغِ من فَرضِ العَينِ، وفَرضُ عينِه إصلاحُ ظاهِرِه

وباطِنِه بالتَّقوى)

English meaning

Al-Ghazali said: (If you are a scholar, the manners of the scholar are endurance, maintaining forbearance, sitting with dignity in a composed manner with the head lowered, and abandoning arrogance toward all servants except oppressors, to deter them from oppression; preferring humility in gatherings and assemblies; leaving jesting and joking; being gentle with the learner; being patient with the overbearing; correcting the slow learner through good guidance; not being too proud to say ‘I do not know’; directing attention toward the questioner and understanding his question; accepting evidence; submitting to the truth; restraining the learner from seeking through beneficial knowledge anything other than the countenance of Allah Most High; and preventing him from occupying himself with a collective obligation before completing his individual obligation. His individual obligation is to reform his outward and inward self through God-consciousness.)

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: عن وهب بن منبه رحمه الله قال: من جعل شهوته تحت قدمه، فزع الشيطان من ظله، ومن غلب حلمه هواه فذاك العالم الغلاب. [الحلية (تهذيبه) 2/49].

English meaning

Condemnation of desire and praise for those who oppose it: On the authority of Wahb ibn Munabbih, may God have mercy on him, he said: Whoever places his desire under his feet, Satan will be terrified of his shadow, and whoever overcomes his desire with his forbearance, that is the victorious scholar. [Al-Hilya (its abridgment) 2/49].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: قال الفضيل بن عياض رحمه الله: لن يعمل عبد حتى يؤثر دينه على شهوته، ولن يهلك حتى يؤثر شهوته على دينه. [الحلية (تهذيبه) 3/27].

English meaning

Condemning desires and praising those who oppose them: Al-Fudayl ibn Iyad, may God have mercy on him, said: A servant will not act until he prioritizes his religion over his desires, and he will not perish until he prioritizes his desires over his religion. [Al-Hilya (its abridgment) 3/27].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: قيل لعمر بن عبد العزيز رحمه الله تعالى: أي الجهاد أفضل؟ فقال: جهادك هواك. [الكامل في اللغة والأدب / 149].

English meaning

Condemning desires and praising those who oppose them: It was said to Umar ibn Abd al-Aziz, may God have mercy on him: Which jihad is best? He said: Your jihad against your desires. [Al-Kamil fi al-Lughah wa al-Adab / 149].

Source: Source details are not recorded on the original card.

صفحة 1

ذم أهل الهوى والشهوات: عن إبراهيم بن داود القصار رحمه الله أنه قال: أضعف الخلق من ضعف عن رد شهوته، وأقوى الخلق من قوي على ردها. [المنتظم 13/374].

English meaning

Condemnation of those who are driven by desires and lusts: On the authority of Ibrahim bin Dawood Al-Qassar, may God have mercy on him, he said: The weakest of creation is he who is too weak to resist his lust, and the strongest of creation is he who is strong enough to resist it. [Al-Muntazam 13/374].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: قال إبراهيم بن أدهم رحمه الله: أشد الجهاد جهاد الهوى، من منع نفسه هواها فقد استراح من الدنيا وبلائها، وكان محفوظًا ومعافى من أذاها. [الحلية (تهذيبه) 2/484].

English meaning

Condemnation of desires and praise for those who oppose them: Ibrahim bin Adham, may God have mercy on him, said: The most difficult struggle is the struggle against desires. Whoever restrains himself from his desires has found rest from the world and its afflictions, and he will be protected and safe from its harm. [Al-Hilya (its abridgment) 2/484].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: قال إبراهيم بن أدهم رحمه الله: الهوى شريك العمى. [عيون الأخبار 1/78].

English meaning

Condemning desire and praising those who oppose it: Ibrahim bin Adham, may God have mercy on him, said: Desire is a partner of blindness. [Uyun al-Akhbar 1/78].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه:قال مالك بن دينار رحمه الله: ما أشد فطام الكبير. [الكامل في اللغة والأدب /187].

English meaning

Condemning desires and praising those who oppose them: Malik bin Dinar, may God have mercy on him, said: How difficult it is to wean an adult. [Al-Kamil fi al-Lughah wa al-Adab /187].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: عن يزيد بن ميسرة رحمه الله قال: إن الله تعالى يقول: أيها الشاب التارك شهوته لي، المبتذل شبابه من أجلي، أنت عندي كبعض ملائكتي. [الحلية (تهذيبه) 2/194].

English meaning

Condemnation of desire and praise for those who oppose it: On the authority of Yazid bin Maysarah, may God have mercy on him, he said: God Almighty says: O young man who abandons his desire for My sake, who sacrifices his youth for My sake, you are to Me like some of My angels. [Al-Hilya (its abridgment) 2/194].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: كان الحسن البصري رحمه الله يقول: شرُّ داء خالط قلبًا- يعني الهوى. [الزهد للإمام أحمد /451].

English meaning

Condemnation of desires and praise for those who oppose them: Al-Hasan Al-Basri, may God have mercy on him, used to say: The worst disease that has afflicted the heart - meaning desires. [Al-Zuhd by Imam Ahmad /451].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: قال الشيخ عبد الله الأرمني رحمه الله: اجتزت مرة في سياحتي براهب في صومعة، فقال لي: يا مسلم ما أقرب الطرق عندكم إلى الله - عزَّ وجلَّ - قلت: مخالفة النفس، قال: فردَّ رأسه إلى صومعته، فلما كنت بمكة زمن الحج إذا رجل يسلم علي عند الكعبة، فقلت: من أنت، فقال: أنا الراهب، قلت بم وصلت إلى هاهنا، قال: بالذي قلت. وفي رواية: عرضت الإسلام على نفسي فأبت فعلمت أنه حق فأسلمت، وخالفتها. فأفلح وأنجح. [البداية والنهاية 13/222].

English meaning

Condemnation of desire and the virtue of opposing it: Shaykh Abdullah al-Armani, may Allah have mercy on

him, said: Once during my travels I passed a monk in a hermitage. He said: Muslim, what is the nearest path to Allah, Mighty and Majestic, according to you? I replied: Opposing the self. He drew his head back into his hermitage. When I was in Mecca during the Hajj season, a man greeted me at the Kaaba. I asked: Who are you? He replied: I am the monk. I asked: How did you reach here? He replied: Through what you said. In another narration: I presented Islam to my soul, but it refused. I knew then that it was the truth, so I embraced Islam and opposed it. Thus he prospered and succeeded. [al-Bidayah wa-al-Nihayah 13/222].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: قال أبو حازم رحمه الله: قاتل هواك أشد مما تقاتل عدوك. [الحلية (تهذيبه) 1/519].

English meaning

Condemning desires and praising those who oppose them: Abu Hazim, may God have mercy on him, said: Fight your desires more than you fight your enemy. [Al-Hilya (its abridgment) 1/519].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه:قال أبو حازم رحمه الله: شيئان إذا عملت بهما أصبت بهما خير الدنيا والآخرة، ولا أطول عليك. قيل: وما هما؟ قال: تحمل ما تكره إذا أحبه الله، وتكره ما تحب إذا كرهه الله - عزَّ وجلَّ. [الحلية (تهذيبه) 1/527].

English meaning

Condemning desires and praising those who oppose them: Abu Hazim, may God have mercy on him, said: There are two things that, if you act upon them, you will attain the best of this world and the hereafter, and I will not elaborate further. It was said: What are they? He said: Endure what you dislike if God loves it, and dislike what you love if God - the Exalted and Glorified - dislikes it. [Al-Hilya (its abridgment) 1/527].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: قيل لجعفر المرتعش رحمه الله: إن فلانًا يمشي على الماء، فقال: إن من مكنه الله من مخالفة هواه فهو أعظم من المشي على الماء. [المنتظم 13/384].

English meaning

Condemning desires and praising those who oppose them: It was said to Ja`far al-Murta`ish, may God have mercy on him: So-and-so walks on water. He said: Whoever God enables to oppose his desires is greater than walking on water. [Al-Muntazam 13/384].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: قال أبو بكر ابن الضرير الزاهد رحمه الله: دافعت الشهوات حتى صارت شهوتي المدافعة فحسب. [المنتظم 14/149].

English meaning

Condemning desires and praising those who oppose them: Abu Bakr Ibn al-Darir al-Zahid, may God have mercy on him, said: I resisted desires until my only desire became resistance. [Al-Muntazam 14/149].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: قال الحكماء رحمه الله: " عين الهوى عوراء ". [ذم الهوى /426].

English meaning

Condemnation of desire and the virtue of opposing it: The wise, may Allah have mercy on him, said: ‘The eye of desire is one-eyed.’ [Dhamm al-Hawa /426].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: كان بعض الحكماء يقول: " هبْ أنّ المسيءَ قد غُفر له، أليس قد فاته ثواب المُحسِنِين ". [ذم الهوى /149].

English meaning

Condemnation of desire and praise for those who oppose it: Some wise men used to say: “Suppose the wrongdoer is forgiven, has he not missed the reward of the righteous?” [Condemnation of desire /149].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: قال عطاء السليمي رحمه الله: بلغنا أن الشهوة والهوى يغلبان العلم والعقل والبيان. [الحلية (تهذيبه) 2/323].

English meaning

Condemning desire and praising those who oppose it: Ata’ al-Sulaimi, may God have mercy on him, said: We have been informed that lust and desire overcome knowledge, reason, and eloquence. [Al-Hilya (its abridgment) 2/323].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: عن الفيض بن إسحاق قال: سمعت الفضيل بن عياض يقول: ليس في الأرض شيء أشد من ترك شهوة. ثم حدثنا، عن حصين، عن بكر بن عبد الله رحمه الله قال: الرجل عبد بطنه، عبد شهوته، عبد زوجته، لا بقليل يقنع، ولا من كثير يشبع، يجمع لمن لا يحمده، ويقدم على من لا يقدره. [الحلية (تهذيبه) 3/17].

English meaning

Condemnation of desire and the virtue of opposing it: Al-Fayd ibn Ishaq said: I heard al-Fudayl ibn Iyad say: Nothing on earth is harder than abandoning a desire. Then he narrated to us from Husayn, from Bakr ibn Abdullah, may Allah have mercy on him, who said: A man is a slave to his stomach, a slave to his desire, and a slave to his wife. He is not content with little and is not satisfied by much. He gathers for one who does not praise him and goes before One who does not esteem him. [Hilyah (abridged edition) 3/17].

Source: Source details are not recorded on the original card.

صفحة 1

ذم الهوى وفضل من خالفه: قال أبو يزيد البسطامي رحمه الله: لا يعرف نفسه من صحبته شهوته. [الحلية (تهذيبه) 3/247].

English meaning

Condemning desire and praising those who oppose it: Abu Yazid al-Bistami, may God have mercy on him, said: He who is accompanied by his desire does not know himself. [Al-Hilya (its abridgment) 3/247].

Source: Source details are not recorded on the original card.

صفحة 1

ذم أهل الهوى والشهوات: قال بشر بن الحارث: سألت المعافى رحمه الله عن الرجل يمر بمن يلعب بالشطرنج ترى له أن يسلم عليهم؟ قال: لا إن سفيان الثوري رحمه الله يقول: ليسلم ويأمر، قال المعافى: إن لم يأمر فلا. [الزهد للإمام أحمد / 467].

English meaning

Condemnation of those who follow desire and lusts: Bishr ibn al-Harith said: I asked al-Mu'afa, may Allah have mercy on him, about a man passing people playing chess: Do you think he should greet them? He said: No. Sufyan al-Thawri, may Allah have mercy on him, says: Let him greet them and enjoin what is right. Al-Mu'afa said: If he does not enjoin what is right, then no. [al-Zuhd by Imam Ahmad /467].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال بوجه عام: قال عبد الله بن مسعود رضى الله عنه: المراء لا تعقل حكمته ولا تؤمن فتنته. [موسوعة ابن أبي الدنيا 7/94].

English meaning

Condemnation of disputation and argument in general: Abdullah ibn Mas'ud, may Allah be pleased with him, said: The wisdom of disputation cannot be grasped, and one cannot be safe from its trial. [Ibn Abi al-Dunya Encyclopedia 7/94].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال بوجه عام: قال أبو الدرداء رضى الله عنه: كفى بك إثما أن لا تزال مماريا. [موسوعة ابن أبي الدنيا 7/95].

English meaning

Condemnation of argument and disputation in general: Abu al-Darda’ (may God be pleased with him) said: It is enough of a sin for you to be constantly arguing. [Ibn Abi al-Dunya Encyclopedia 7/95].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال بوجه عام: عن يحيى بن أبي كثير رحمه الله قال: قال سليمان - عليه السلام -: يا بُنيَّ إياك والمراء، فإنه ليس فيه مَنْفَعةٌ، وهو يُورث العداوة بين الإخوان. [السير (تهذيبه) 2 / 627].

English meaning

Condemnation of argument and disputation in general: On the authority of Yahya bin Abi Kathir, may God have mercy on him, he said: Solomon, peace be upon him, said: O my son, beware of argument, for there is no benefit in it, and it breeds enmity between brothers. [Al-Siyar (its abridgment) 2/627].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال بوجه عام: قال الأوزاعيُّ رحمه الله: إذا أراد الله بقوم شرًّا فتح عليهم الجَدَلَ ومنعهم العَمَلَ. [السير (تهذيبه) 2 / 683].

English meaning

Condemnation of argument and disputation in general: Al-Awza’i, may God have mercy on him, said: If God intends evil for a people, He opens up argument for them and prevents them from doing good deeds. [Al-Siyar (its abridgment) 2/683].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال بوجه عام: عن معروف الكرخي رحمه الله قال: إذا أراد الله بعبدٍ شَرًّا، أغلق عنه بابَ العمل، وفتح عليه بابَ الجدَل. [السير (تهذيبه) 2 / 826].

English meaning

Condemnation of argument and disputation in general: On the authority of Ma’ruf al-Karkhi, may God have mercy on him, he said: If God intends evil for a servant, He closes the door of action for him and opens the door of disputation for him. [Al-Siyar (its abridgment) 2/826].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال بوجه عام: ما أنبلَ قولَ أبي يوسف القاضي رحمه الله: العلمُ بالخصومة والكلام جهلٌ، والجهلُ بالخصومةِ والكلامِ عِلْمٌ. [السير (تهذيبه) 2 / 789].

English meaning

Condemnation of disputation and argument in general: How noble is the saying of Abu Yusuf the judge, may Allah have mercy on him: Knowledge of disputation and speculative theology is ignorance, and ignorance of disputation and speculative theology is knowledge. [Siyar (abridged edition) 2/789].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال بوجه عام: عن وهب بن مُنبِّه رحمه الله: دع المراء والجَدلَ، فإنَّه لن يعجز أحد رجُلين: رجلٌ هو أعلم منك، فكيف تعادي وتُجادل مَن هو أعلمُ منك؟ ورجلٌ أنت أعلمُ منه، فكيف تعادي وتُجادِل من أنت أعلمُ منه ولا يُطيعُك؟. [السير (تهذيبه) 2 / 554].

English meaning

Condemnation of disputation and argument in general: Wahb ibn Munabbih, may Allah have mercy on him, said: Leave disputation and argument, for no one will lack one of two men: a man who knows more than you—how can you oppose and argue with someone who knows more than you?—and a man whom you know more than—how can you oppose and argue with someone whom you know more than and who does not obey you? [Siyar (abridged edition) 2/554].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال بوجه عام: عن مسلم بن يسار رحمه الله أنه كان يقول: إياكم والمراء، فإنها ساعة جهل العالم، وبها يبتغي الشيطان زلته. [الشريعة / 65، موسوعة ابن أبي الدنيا 7 / 93].

English meaning

Condemnation of argument and disputation in general: On the authority of Muslim bin Yasar, may God have mercy on him, who used to say: Beware of argument, for it is a moment of ignorance for the scholar, and through it Satan seeks to cause him to slip up. [Al-Shari’ah / 65, Encyclopedia of Ibn Abi Al-Dunya 7 / 93].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال بوجه عام: قال بلال بن سعد رحمه الله: إذا رأيت الرجل لجوجًا ماريًا معجبًا برأيه، فقد تمت خسارته [الحلية (تهذيبه) 2/191].

English meaning

Condemnation of disputation and argument in general: Bilal ibn Sa'd, may Allah have mercy on him, said: When you see a man stubbornly contentious, disputatious, and admiring his own opinion, his loss is complete. [Hilyah (abridged edition) 2/191].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال بوجه عام: قال عمر بن عبد العزيز رحمه الله: إذا سمعت المراء فأقصر. [موسوعة ابن أبي الدنيا 7/ 95].

English meaning

Condemnation of argument and disputation in general: Umar ibn Abd al-Aziz, may God have mercy on him, said: If you hear argument, then stop. [Ibn Abi al-Dunya Encyclopedia 7/95].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال بوجه عام: قال عمر بن عبد العزيز رحمه الله: من جعل دينه غرضا للخصومات أكثر التنقل. [موسوعة ابن أبي الدنيا 7 / 115].

English meaning

Condemnation of disputation and argument in general: Umar ibn Abd al-Aziz, may Allah have mercy on him, said: Whoever makes his religion a target for disputes changes positions frequently. [Ibn Abi al-Dunya Encyclopedia 7/115].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال بوجه عام: عن سلم بن قتيبة، قال: مر بي بشير بن عبد الله بن أبي بكرة رحمه الله فقال: ما يجلسك؟ قلت: خصومة بيني وبين ابن عم لي ادَّعى شيئا في داري. قال: فإن لأبيك عندي يدا، وإني أريد أن أجزيك بها، وإني والله ما رأيت من شيء أذهب لدينٍ، ولا أنقص لمروءةٍ، ولا أضيع للذَّةٍ، ولا أشغل لقلبٍ من خصومة، قال: فقمت لأرجع. فقال خصمي: ما لك؟ قلت: لا أخاصمك. قال: عرفت أنه حقي. قلت: لا، ولكني أكرم نفسي عن هذا، وسأبقيك بحاجتك. قال: فإني لا أطلب منك شيئا، هو لك. [موسوعة ابن أبي الدنيا 4 / 325].

English meaning

Condemnation of disputation and argument in general: Salm ibn Qutaybah said: Bashir ibn Abdullah ibn Abi Bakrah, may Allah have mercy on him, passed me and asked: What keeps you sitting here? I replied: A dispute between me and a cousin of mine who claimed something in my house. He said: Your father did me a kindness, and I want to repay you for it. By Allah, I have seen nothing more destructive of religion, more diminishing of honorable conduct, more wasteful of pleasure, or more preoccupying to the heart than a dispute. I got up to leave. My opponent asked: What is the matter? I replied: I will not dispute with you. He said: You have recognized that it is my right. I replied: No, but I honor myself above this, and I will leave you with what you want. He said: Then I ask nothing of you; it is yours. [Ibn Abi al-Dunya Encyclopedia 4/325].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: عن سليمان بن يسار، قال: إن رجلاً من بني تميم يقال له: صُبيغ بن عِسْل، قدم المدينة، وكانت عنده كتب، فجعل يسأل عن متشابه القرآن، فبلغ ذلك عمر رضى الله عنه فبعث إليه، وقد أعد له عراجين النخل، فلما دخل عليه جلس، فقال له عمر رضى الله عنه: من أنت؟ فقال: أنا عبد الله صبيغ، فقال عمر رضى الله عنه: وأنا عبد الله عمر، ثم أهوى إليه، فجعل يضربه بتلك العراجين، فما زال يضربه حتى شجه، فجعل الدم يسيل على وجهه، فقال: حسبك يا أمير المؤمنين، فقد والله ذهب الذي كنت أجد في رأسي. [الشريعة / 81].

English meaning

Condemnation of disputation and argument in religion: On the authority of Sulayman ibn Yasar, he said: A man from Banu Tamim named Subaygh ibn 'Isl came to Medina. He had books with him, and he began asking about the ambiguous verses of the Qur'an. This reached Umar, may God be pleased with him, so he sent for him, having prepared palm branches for him. When he entered upon him, he sat down, and Umar, may God be pleased with him, said to him: Who are you? He said: I am Abdullah Subaygh. Umar, may God be pleased with him, said: And I am Abdullah Umar. Then he lunged at him and began to strike him with those palm branches. He kept striking him until he wounded him, and blood began to flow down his face. He said: Enough, O Commander of the Faithful, for by God, what I felt in my head has gone away. [Al-Shari'ah / 81].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: قال الحسن البصري رحمه الله: المؤمن لا يداري ولا يماري، ينشر حكمة الله - عزَّ وجلَّ - فإن قبلت حمد الله - عزَّ وجلَّ - وإن رُدت حمد الله - عزَّ وجلَّ - وعلا. [الشريعة / 79]. قال البربهاري رحمه الله: واعلم ـ رحمك الله ـ أَنَّهُ ما كانت زندقة قط، ولا كفر، ولا شرك، ولا بدعة، ولا ضلالة، ولا حيرة في الدين: إلاَّ من الكلام، وأصحاب الكلام، والجدل، والمِراء، والخصومة. شرح السنة /86. قال الأوزاعي رحمه الله: هي شداد المسائل. وقال عيسى بن يونس: هي ما لا يحتاج إليه من كيف وكيف. جامع العلوم والحكم / 123.

English meaning

Condemnation of disputation and argument in religion: Al-Hasan al-Basri, may Allah have mercy on him, said: The believer does not flatter or dispute. He spreads the wisdom of Allah, Mighty and Majestic. If it is accepted, he praises Allah, Mighty and Majestic; if it is rejected, he praises Allah, Mighty, Majestic, and Exalted. [al-Shari'ah /79]. Al-Barbahari, may Allah have mercy on him, said: Know—may Allah have mercy on you—that there has never been heresy, unbelief, polytheism, innovation, misguidance, or confusion in religion except through speculative theology, its proponents, argument, disputation, and contention. Sharh al-Sunnah /86. Al-Awza'i, may Allah have mercy on him, said: They are difficult questions. Isa ibn Yunus said: They are unnecessary questions of ‘how’ and ‘how.’ Jami al-Ulum wa-al-Hikam /123.

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: عن أبي جعفر رحمه الله، قال: إياكم والخصومات، فإنها تمحق الدين. [موسوعة ابن أبي الدنيا 4 / 323].

English meaning

Condemnation of disputation and argument in religion: On the authority of Abu Ja`far, may God have mercy on him, he said: Beware of disputes, for they destroy religion. [Ibn Abi al-Dunya Encyclopedia 4/323].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: عن عبد الكريم بن أبي أمية رحمه الله، قال: ما خاصم ورع قط - يعني - في الدين. [موسوعة ابن أبي الدنيا 4 / 323].

English meaning

Condemnation of disputation and argumentation in religion: On the authority of Abd al-Karim ibn Abi Umayya, may God have mercy on him, he said: No pious person ever argued - meaning - in religion. [Ibn Abi al-Dunya Encyclopedia 4/323].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: عن عبد الكريم بن أبي أمية رحمه الله، قال: شرار عباد الله الذين يتبعون شرار المسائل يُعمونَ بها عباد الله. [جامع العلوم والحكم / 123].

English meaning

Condemnation of disputation and argument in religion: On the authority of Abdul Karim bin Abi Umayya, may God have mercy on him, he said: The worst of God’s servants are those who follow the worst of issues and mislead God’s servants with them. [Jami’ al-‘Ulum wa al-Hikam / 123].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: قال الأوزاعي رحمه الله: إنّ الله إذا أراد أن يحرم عبده بركة العلم ألقى على لسانه المغاليط، فلقد رأيتهم أقلّ الناس علمًا. [جامع العلوم والحكم / 123]. قال الأوزاعي رحمه الله: هي شداد المسائل. وقال عيسى بن يونس: هي ما لا يحتاج إليه من كيف وكيف. جامع العلوم والحكم / 123.

English meaning

Condemnation of disputation and argument in religion: Al-Awza'i, may Allah have mercy on him, said: When Allah wishes to deprive His servant of the blessing of knowledge, He places trick questions on his tongue. I have indeed seen them to be the least knowledgeable of people. [Jami al-Ulum wa-al-Hikam /123]. Al-Awza'i, may Allah have mercy on him, said: They are difficult questions. Isa ibn Yunus said: They are unnecessary questions of ‘how’ and ‘how.’ Jami al-Ulum wa-al-Hikam /123.

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: عن معن بن عيسى قال: انصرف مالك بن أنس رحمه الله يومًا من المسجد، وهو متكئ على يدي، فلحقه رجل يقال له: أبو الحورية، كان يُتَّهم بالإرجاء، فقال: يا عبد الله، اسمع مني شيئًا، أكلمك به، وأحاجك، وأخبرك برأيي، قال: فإن غلبتني؟ قال: إن غلبتك اتبعني، قال: فإن جاء رجل آخر، فكلمنا فغلبنا؟ قال: نتبعه، فقال مالك رحمه الله تعالى: يا عبد الله: بعث الله - عزَّ وجلَّ - محمدًا صلى الله عليه وسلم بدين واحد، وأراك تنتقل من دين إلى دين، قال عمر بن عبد العزيز رحمه الله: من جعل دينه غرضًا للخصومات أكثر التنقُّل. [الشريعة / 66].

English meaning

Condemnation of Arguing and Disputing in Religion: On the authority of Ma’n ibn Isa, he said: Malik ibn Anas, may God have mercy on him, was leaving the mosque one day, leaning on my hand, when a man called Abu al-Hawriyyah, who was accused of Murji’ism, caught up with him and said: O servant of God, listen to something I will say to you, argue with you, and tell you my opinion. He said: What if you defeat me? He said: If I defeat you, follow me. He said: What if another man comes and speaks to us and defeats us? He said: We will follow him. Malik, may God have mercy on him, said: O servant of God, God Almighty sent Muhammad, peace and blessings be upon him, with one religion, and I see you moving from one religion to another. Umar ibn Abd al-Aziz, may God have mercy on him, said: Whoever makes his religion a target for disputes will frequently change his beliefs. [Al-Shari’ah / 66].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: قال مالك رحمه الله: الجِدال في الدِّين يُنشئ المِراءَ، ويذهبُ بنورِ العلم مِن القلب ويقسِّي، ويُورث الضِّغن. [السير (تهذيبه) 2 / 735].

English meaning

Condemnation of disputation and argument in religion: Malik, may God have mercy on him, said: Arguing in religion creates disputation, removes the light of knowledge from the heart, hardens it, and breeds resentment. [Al-Siyar (its abridgment) 2/735].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: قال الشافعي رحمه الله: المِراءُ في الدين يُقَسِّي القلبَ، ويُورِثُ الضغائن. [السير (تهذيبه) 2/846].

English meaning

Condemnation of disputation and argument in religion: Al-Shafi’i, may God have mercy on him, said: Disputation in religion hardens the heart and breeds resentment. [Al-Siyar (its abridgment) 2/846].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: عن معاوية بن قرة رحمه الله قال: الخصومات في الدين تحبط الأعمال. [الشريعة / 66].

English meaning

Condemnation of disputation and argument in religion: On the authority of Muawiyah bin Qurrah, may God have mercy on him, he said: Disputes in religion nullify good deeds. [Al-Shari’ah / 66].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: قال عمران القصير رحمه الله: إياكم والمنازعة والخصومة، وإياكم وهؤلاء الذين يقولون: أرأيت أرأيت. [الشريعة / 66].

English meaning

Condemnation of disputation and argument in religion: Imran al-Qasir, may Allah have mercy on him, said: Beware of contention and disputes, and beware of those who say: ‘What if? What if?’ [al-Shari'ah /66].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: عن سفيان بن عمرو بن قيس قال: قلت للحكم رحمه الله: ما اضطر الناس إلى الأهواء؟ قال: الخصومات. [الشريعة / 66].

English meaning

Condemnation of disputation and argument in religion: Sufyan ibn Amr ibn Qays said: I asked al-Hakam, may Allah have mercy on him: What drove people into deviant inclinations? He replied: Disputes. [al-Shari'ah /66].

Source: Source details are not recorded on the original card.

صفحة 1

ذم المراء والجدال في الدين: قال أبو قلابة رحمه الله: لا تجالسوا أهل الأهواء، ولا تجادلوهم، فإني لا آمن أن يغمسوكم في الضلالة، أو يُلَبِّسُوا عليكم في الدين بعض ما لُبِّسَ عليهم. [الشريعة / 65 - 65].

English meaning

Condemnation of argumentation and disputation in religion: Abu Qulaba, may God have mercy on him, said: Do not sit with the people of desires, nor argue with them, for I do not feel safe from them leading you astray, or confusing you in religion with some of what they were confused with. [Al-Shari’ah / 65 - 65].

Source: Source details are not recorded on the original card.

صفحة 1

التحذير من مجادلة أهل البدع والأهواء: عن هشام بن حسان قال: جاء رجل إلى الحسن البصري رحمه الله فقال: يا أبا سعيد، تعال حتى أخاصمك في الدين، فقال الحسن: أما أنا فقد أبصرت ديني، فإن كنت أضللت دينك فالتمسه. [الشريعة / 66].

English meaning

Warning against arguing with people of innovation and deviant inclinations: Hisham ibn Hassan said: A man came to al-Hasan al-Basri, may Allah have mercy on him, and said: Abu Sa'id, come so that I may dispute with you about religion. Al-Hasan replied: As for me, I have seen my religion clearly. If you have lost your religion, then seek it. [al-Shari'ah /66].

Source: Source details are not recorded on the original card.

صفحة 1

التحذير من مجادلة أهل البدع والأهواء: عن أيوب السختياني رحمه الله أنه قال: لستَ براد عليهم أشد من السكوت. [الشريعة / 69، 70].

English meaning

Warning against arguing with people of innovation and whims: On the authority of Ayyub al-Sakhtiyani, may God have mercy on him, he said: There is no stronger response to them than silence. [Al-Shari’ah / 69, 70].

Source: Source details are not recorded on the original card.

صفحة 1

التحذير من مجادلة أهل البدع والأهواء: عن سلام بن أبي مطيع قال: إن رجلاً من أصحاب الأهواء قال لأيوب السختياني رحمه الله: يا أبا بكر: أسألك عن كلمة، فولى أيوب، وجعل يشير بإصبعه: ولا نصف كلمة. [الشريعة / 66].

English meaning

Warning against arguing with people of innovation and whims: On the authority of Salam bin Abi Muti’, he said: A man from among the people of whims said to Ayyub al-Sakhtiyani, may God have mercy on him: O Abu Bakr: I ask you about a word, so Ayyub turned away, and he kept pointing with his finger: Not even half a word. [Al-Shari’ah / 66].

Source: Source details are not recorded on the original card.

صفحة 1

التحذير من مجادلة أهل البدع والأهواء: عن معمر قال: كان طاوس رحمه الله جالساً وعنده ابنه فجاء رجل من المعتزلة فتكلم في شيء فأدخل طاوس أصبعيه في أذنيه وقال: يا بني أدخل أصبعك في أذنيك حتى لا تسمع من قوله شيئا فإن هذا القلب ضعيف، ثم قال: أي بني أسدد، فما زال يقول أسدد حتى قام الآخر. [تلبيس إيليس: 26].

English meaning

Warning against arguing with people of innovation and deviant inclinations: Ma'mar said: Tawus, may Allah have mercy on him, was sitting with his son when a man from the Mu'tazilah came and spoke about something. Tawus put his two fingers in his ears and said: My son, put your finger in your ears so that you hear nothing of what he says, for this heart is weak. Then he said: My son, block them. He kept saying ‘Block them’ until the other man got up. [Talbis Iblis: 26].

Source: Source details are not recorded on the original card.

صفحة 1

التحذير من مجادلة أهل البدع والأهواء: عن إسماعيل بن خارجة قال: دخل رجلان على محمد بن سيرين رحمه الله من أهل الأهواء، فقالا: يا أبا بكر، نحدثك بحديث؟ قال: لا، قال: فنقرأ عليك آية من كتاب الله - عزَّ وجلَّ؟ قال: لا: لَتَقُومُنَّ عني أو لأقومَنَّه. [الشريعة / 66، 67].

English meaning

Warning against arguing with people of innovation and deviant inclinations: Isma'il ibn Kharijah said: Two men from the people of deviant inclinations entered upon Muhammad ibn Sirin, may Allah have mercy on him, and said: Abu Bakr, shall we narrate a hadith to you? He replied: No. They said: Then shall we recite to you a verse from the Book of Allah, Mighty and Majestic? He replied: No. You must leave me, or I will get up. [al-Shari'ah /66, 67].

Source: Source details are not recorded on the original card.

صفحة 1

التحذير من مجادلة أهل البدع والأهواء: عن مهدي بن ميمون الأزدي قال: سمعت محمد بن سيرين رحمه الله، وما رآه رجل في شيء، فقال له محمد: إني قد أعلم ما تريد، وأعلم بالمماراة منك، ولكني لا أماريك. [الشريعة / 70].

English meaning

Warning against arguing with people of innovation and deviant inclinations: Mahdi ibn Maymun al-Azdi said: I heard Muhammad ibn Sirin, may Allah have mercy on him, when a man disputed with him about something. Muhammad said: I know what you want, and I know disputation better than you, but I will not dispute with you. [al-Shari'ah /70].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: عن أبي وائل أن ابن مسعود رضى الله عنه رأى رجلاً قد أسبل، فقال: ارفع إزارك، فقال: وأَنت يا ابن مسعود فارفع إزارك، قال: إنّ بساقيَّ حُمُوشَةً وأنا أَؤمُّ الناس. فبلغ ذلك عمر رضى الله عنه، فجعل يضرب الرجل، ويقول: أتردُّ على ابن مسعود؟. [السير(تهذيبه)1/196].

English meaning

Respect for knowledge and its people: On the authority of Abu Wael, Ibn Masoud, may God be pleased with him, saw a man who had let his garment hang low, so he said: “Raise your garment.” The man said: “And you, Ibn Masoud, raise your garment.” He said: “My legs are thin, and I lead the people in prayer.” This reached Umar, may God be pleased with him, so he began to strike the man, saying: “Do you contradict Ibn Masoud?” [Al-Siyar (its abridgment) 1/196].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: قال أبو الدرداء رضى الله عنه: اطلبوا العلم فإن عجزتم فأحبّوا أهله، فإن لم تحبّوهم، فلا تبغضوهم. [صفة الصفوة 1/298].

English meaning

Respect for knowledge and its people: Abu al-Darda’, may God be pleased with him, said: Seek knowledge, and if you are unable to do so, then love its people, and if you do not love them, then do not hate them. [Sifat al-Safwa 1/298].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: عن ابن عباس رضى اله عنهما أنه أخذ لزيد بن ثابت بالركاب فقال: تنحّ يابن عم رسول الله صلى الله عليه وسلم، فقال: هكذا نفعل بعلمائنا، وكبرائنا. [صفة الصفوة 1/343].

English meaning

Respect for knowledge and its people: Ibn Abbas, may Allah be pleased with them both, held the stirrup for Zayd ibn Thabit, who said: Move aside, cousin of the Messenger of Allah, may Allah bless him and grant him peace. Ibn Abbas replied: This is how we treat our scholars and elders. [Sifat al-Safwah 1/343].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: قال الزُّهري: كان أبو سلمة رحمه الله كثيرًا ما يخالف ابن عباس رضى الله عنهما، فحُرِم لذلك منه علمًا كثيرًا. [السير (تهذيبه) 2/499].

English meaning

Respect for knowledge and its people: Al-Zuhri said: Abu Salama, may God have mercy on him, often disagreed with Ibn Abbas, may God be pleased with them both, and as a result he was deprived of much knowledge from him. [Al-Siyar (its abridgment) 2/499].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: عن عيسى بن يونس. قال: سمعت الأعمش رحمه الله يقول: كان أنس بن مالك رضى الله عنه يمر بي في طرفَي النهار فأقول: لا أسمع منك حديثًا، خدمت رسول الله صلى الله عليه وسلم، ثم جئت إلى الحجاج حتى ولاك، قال: ثم ندمت فصرت أروي عن رجل عنه. [الحلية (تهذيبه) 2/140].

English meaning

Respect for knowledge and its people: On the authority of Isa bin Yunus. He said: I heard Al-A’mash, may God have mercy on him, say: Anas bin Malik, may God be pleased with him, used to pass by me at the beginning and end of the day, and I would say: I will not listen to any hadith from you. You served the Messenger of God, may God bless him and grant him peace, then you came to Al-Hajjaj until he appointed you. He said: Then I regretted it, so I started narrating from a man on his authority. [Al-Hilya (its abridgment) 2/140].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: عن جميلة مولاة أنس قالت: كان ثابت رحمه الله إذا جاء، قال أنس: يا جميلة ناوليني طيبًا أمس به يدي، فإن ابن أم ثابت لا يرضى حتى يقبل يدي، ويقول: قد مست يد رسول الله صلى الله عليه وسلم. [الحلية (تهذيبه) 1 /406].

English meaning

Respect for knowledge and its people: Jamilah, Anas's freedwoman, said: Whenever Thabit, may Allah have mercy on him, came, Anas said: Jamilah, give me perfume with which to touch my hand, for the son of Umm Thabit is not content until he kisses my hand and says: It touched the hand of the Messenger of Allah, may Allah bless him and grant him peace. [Hilyah (abridged edition) 1/406].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: عن عبد الرحمن بن حبيب بن أزدك قال: سمعت نافع بن جبير يقول لعلي بن الحسين رحمه الله: غفر الله لك! أنت سيد الناس وأفضلهم، تذهب إلى هذا العبد فتجلس معه – يعني زيد بن أسلم – فقال: إنه ينبغي للعلم أن يتبع حيث ما كان. [الحلية (تهذيبه) 1/486].

English meaning

Respect for knowledge and its people: On the authority of Abd al-Rahman ibn Habib ibn Azdak, he said: I heard Nafi’ ibn Jubayr say to Ali ibn al-Husayn, may God have mercy on him: May God forgive you! You are the master of the people and the best of them, you go to this slave and sit with him - meaning Zayd ibn Aslam - so he said: It is appropriate for knowledge to be followed wherever it is. [Al-Hilya (its abridgment) 1/486].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله:سئل ابن المبارك رحمه الله بحضور سفيان بن عيينة عن مسألة، فقال: إنَّا نهينا أن نتكلم عند أكابرنا. [السير (تهذيبه) 2/772].

English meaning

Respect for knowledge and its people: Ibn al-Mubarak, may God have mercy on him, was asked about a matter in the presence of Sufyan ibn Uyaynah, and he said: We were forbidden to speak in the presence of our elders. [Al-Siyar (its abridgment) 2/772].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله:عن بشر بن الحارث قال: سأل رجل ابن المبارك رحمه الله عن حديث وهو يمشي، قال: ليس هذا من توقير العلم، قال بشر: فاستحسنته جدًا. [الحلية (تهذيبه) 3 / 38]

English meaning

Respect for knowledge and its people: On the authority of Bishr bin Al-Harith, he said: A man asked Ibn Al-Mubarak, may God have mercy on him, about a hadith while he was walking. He said: This is not from the respect for knowledge. Bishr said: I greatly admired it. [Al-Hilya (its abridgment) 3/38]

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله:قال إبراهيم بن إسحاق الحربي: كان عطاء بن أبي رباح رحمه الله عبدًا أسودًا لامرأة من أهل مكة، وكان أنفه كأنه باقلاة قال: وجاء سليمان بن عبد الملك أمير المؤمنين إلى عطاء هو وابناه، فجلسوا إليه وهو يصلي، فلما صلى انفتل إليهم، فما زالوا يسألونه عن مناسك الحج، وقد حوّل قفاه إليهم، ثم قال سليمان لابنيه: قُوما فقاما فقال: يا ابنيّ لا تَنِيا في طلب العلم، فإني لا أنسى ذلّنا بين يدي هذا العبد الأسود. [صفة الصفوة 2/525].

English meaning

Respect for knowledge and its people: Ibrahim bin Ishaq Al-Harbi said: Ata bin Abi Rabah, may God have

mercy on him, was a black slave of a woman from Mecca, and his nose was like a broad bean. He said: Sulayman bin Abdul-Malik, the Commander of the Faithful, came to Ata with his two sons, and they sat with him while he was praying. When he finished praying, he turned to them, and they kept asking him about the rituals of Hajj, and he had turned his back to them. Then Sulayman said to his two sons: Stand up, so they stood up. He said: O my sons, do not be lazy in seeking knowledge, for I will not forget our humiliation before this black slave. [Sifat Al-Safwa 2/525].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله:ذكر رجل عند الحسن بن ذكوان رحمه الله عالما بشيء فقال: مه لا تذكر العلماء بشيء، فيميت الله قلبك. [موسوعة ابن أبي الدنيا 5/225].

English meaning

Respect for knowledge and its people: A man mentioned something about a scholar in the presence of al-Hasan ibn Dhakwan, may Allah have mercy on him. He said: Stop! Do not speak against scholars, lest Allah cause your heart to die. [Ibn Abi al-Dunya Encyclopedia 5/225].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله:عن قتادة رحمه الله قال: يستحب أن لا تقرأ أحاديث رسول الله صلى الله عليه وسلم إلا على طهارة. [الحلية (تهذيبه) 1 / 408].

English meaning

Respect for knowledge and its people: On the authority of Qatadah, may God have mercy on him, he said: It is recommended not to read the hadiths of the Messenger of God, may God bless him and grant him peace, except in a state of purity. [Al-Hilya (its abridgment) 1/408].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله:عن مهدي بن ميمون قال: كان محمد بن سيرين رحمه الله يتمثل الشعر، ويذكر الشيء ويضحك، حتى إذا جاء الحديث من السنة كلح وانضم بعضه إلى بعض. [الحلية (تهذيبه) 1/390].

English meaning

Respect for knowledge and its people: Mahdi ibn Maymun said: Muhammad ibn Sirin, may Allah have mercy on him, used to quote poetry, mention something, and laugh. But when a hadith from the Sunnah arose, he became serious and drew himself together. [Hilyah (abridged edition) 1/390].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله:قال الزهري رحمه الله: إن كنت لآتي باب عروة، فأجلس ثم أنصرف ولا أدخل، ولو أشاء أن أدخل لدخلت إعظامًا له. [الحلية (تهذيبه) 2/23].

English meaning

Respect for knowledge and its people: Al-Zuhri, may Allah have mercy on him, said: I would come to Urwah's door, sit down, then leave without entering. Had I wanted to enter, I could have entered; I refrained out of reverence for him. [Hilyah (abridged edition) 2/23].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: قال الزهري رحمه الله:خدمت عبيد الله بن عبد الله بن عتبة حتى أن كان خادمه ليخرج فيقول: من بالباب؟ فتقول الجارية: غلامك الأعيمش – فتظن أني غلامه – وإن كنت لأخدمه حتى لأستقي له وضوءه. [الحلية (تهذيبه) 2/23].

English meaning

Respect for knowledge and its people: Al-Zuhri, may Allah have mercy on him, said: I served Ubaydullah ibn Abdullah ibn Utbah until his servant would come out and ask: Who is at the door? The maid would say: Your bleary-eyed servant—thinking that I was his servant. I used to serve him even to the point of drawing water for his ablution. [Hilyah (abridged edition) 2/23].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: عن مالك: أن رجلاً جاء إلى سعيد بن المسيب رحمه الله، وهو مريض، فسأله عن حديث، وهو مضطجع، فجلس فحدثه، فقال له ذلك الرجل: وددت أنك لم تتعنّ، فقال: إني كرهت أن أحدثك عن رسول الله صلى الله عليه وسلم وأنا مضطجع. [صفة الصفوة 2/437].

English meaning

Respect for knowledge and its people: On the authority of Malik: A man came to Saeed bin Al-Musayyab, may God have mercy on him, while he was sick, and asked him about a hadith, while he was lying down. So he sat up and told him, and that man said to him: I wish you had not troubled yourself. He said: I disliked telling you about the Messenger of God, may God bless him and grant him peace, while I was lying down. [Sifat Al-Safwa 2/437].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: قال الإمام مالك رحمه الله: كنا ندخلُ على أيُّوب السَّخْتِيَاني رحمه الله، فإذا ذكرنا له حديثَ رسول الله صلى الله عليه وسلم بكى حتى نَرْحَمه. [السير (تهذيبه) 2/626].

English meaning

Respect for knowledge and its people: Imam Malik, may God have mercy on him, said: We used to visit Ayyub al-Sakhtiyani, may God have mercy on him, and when we mentioned to him a hadith of the Messenger of God, may God bless him and grant him peace, he would cry until we felt sorry for him. [Al-Siyar (its abridgment) 2/626].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: عن ابن أبي أوَيس قال: كان مالك بن أنس رحمه الله إذا أراد أن يحدِّث توضأ وجلس على صدر فراشه، وسرّح لحيته، وتمكن من الجلوس بوقار وهيبة، ثم حدّث. فقيل له في ذلك، فقال: أحبّ أن أعظّم حديثَ النبي صلى الله عليه وسلم ولا أحدّث به إلا على طهارة متمكنًا. وكان يكره أن يحدّث في الطريق وهو قائم أو مستعجِل. فقال: أحب أن يُفهَم ما أحدّث به عن رسول الله صلى الله عليه وسلم. [صفة الصفوة 2 / 504].

English meaning

Respect for knowledge and its people: On the authority of Ibn Abi Uways, he said: When Malik ibn Anas, may God have mercy on him, wanted to narrate a hadith, he would perform ablution, sit on the head of

his bed, comb his beard, and sit with dignity and reverence, then he would narrate. When he was asked about this, he said: I like to honor the hadith of the Prophet, peace and blessings be upon him, and I do not narrate it except in a state of purity and in a state of readiness. He disliked narrating while standing or in a hurry on the road. He said: I like what I narrate from the Messenger of God, peace and blessings be upon him, to be understood. [Sifat al-Safwa 2/504].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: قال معن بن عيسى: كان مالك بن أنس رحمه الله إذا أراد أن يحدّث بحديث رسول الله صلى الله عليه وسلم اغتسل وتبخّر وتطيّب، وإذا رفع أحدٌ صوته عنده قال: اغضض من صوتك، فإن الله - عزَّ وجلَّ - يقول: " يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ " [الحجرات: 2] فمن رفع صوته عند حديث رسول الله صلى الله عليه وسلم فكأنما رفع صوته فوق صوت رسول الله صلى الله عليه وسلم. [صفة الصفوة 2/504].

English meaning

Respect for knowledge and its people: Ma’n ibn Isa said: When Malik ibn Anas, may God have mercy on him, wanted to narrate a hadith of the Messenger of God, may God bless him and grant him peace, he

would bathe, use incense, and apply perfume. If someone raised their voice in his presence, he would say: Lower your voice, for God, the Exalted and Majestic, says: “O you who have believed, do not raise your voices above the voice of the Prophet” [Al-Hujurat: 2]. So whoever raises their voice when narrating a hadith of the Messenger of God, may God bless him and grant him peace, it is as if they have raised their voice above the voice of the Messenger of God, may God bless him and grant him peace. [Sifat al-Safwa 2/504].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: عن أبي معاوية قال: أكلت مع الرشيد رحمه الله طعامًا يومًا من الأيام فصب على يدي رجل لا أعرفه، فقال هارون: يا أبا معاوية تدري مَنْ يصب عليك؟ قلت: لا، قال: أنا، قلت: أنت يا أمير المؤمنين، قال: نعم إجلالاً للعلم. [المنتظم 8 / 322، 323].

English meaning

Respect for knowledge and its people: Abu Mu'awiyah said: One day I ate with al-Rashid, may Allah have mercy on him, and a man whom I did not recognize poured water over my hands. Harun asked: Abu Mu'awiyah, do you know who is pouring water for you? I replied: No. He said: I am. I asked: You, Commander of the Faithful? He replied: Yes, out of reverence for knowledge. [al-Muntazam 8/322, 323].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: قال الأستاذ ابن العميد رحمه الله: ما كنت أظنُّ أن في الدنيا حلاوةً ألذّ من الرئاسة والوزارة التي أنا فيها، حتى شاهدت مذاكرة أبي القاسم الطَّبراني وأبي بكر الجِعابي رحمهما الله بحضرتي، فكان الطَّبراني يغلب أبا بكر بكثرة حفظه، وكان أبو بكر يغلب بفطنته وذكائه حتى ارتفعت أصواتُهما، ولا يكاد أحدهما يغلب صاحبه، فقال الجعابي: عندي حديث ليس في الدنيا إلا عندي فقال: هات، فقال: حدثنا أبو خليفة الجُمَحي، حدثنا سُليمان بنُ أيوب وحَدَّث بحديث، فقال الطَّبراني: أناسليمان بن أيوب ومني سمعه أبو خليفة، فاسمع مني حتى يَعْلُو فيه إسنادُك،

فخجل الجعابي، فوددت لو أن الوزارة لم تكن وكنتُ أنا الطبراني، وفرحت كفرحه، أو كما قال. [السير (تهذيبه) 3/1273].

English meaning

Respect for knowledge and its people: Professor Ibn al-Amid, may God have mercy on him, said: I never thought there was anything sweeter in the world than the leadership and ministry I held, until I witnessed the discussion between Abu al-Qasim al-Tabarani and Abu Bakr al-Ji’abi, may God have mercy on them both, in my presence. Al-Tabarani was surpassing Abu Bakr with his vast memory, and Abu Bakr was surpassing him with his intelligence and wit, until their voices rose, and neither could overcome the other. Al-Ji’abi said: I have a hadith that no one else in the world has. He said: Bring it forth. So he said: Abu Khalifah al-Jumahi narrated to us, Sulayman ibn Ayyub narrated to us, and he narrated a hadith. Al-Tabarani said: I am Sulayman ibn Ayyub, and Abu Khalifah heard it from me, so listen to me so that your chain of transmission may be elevated. Al-Ji’abi was ashamed, and I wished that I had not been a minister and that I had been al-Tabarani, and could have rejoiced as he rejoiced, or

something to that effect. [Siyar (its abridgment) 3/1273].

Source: Source details are not recorded on the original card.

صفحة 1

توقير العلم وأهله: عن أبي إسحاق الحربي أنه قال: كان هشيم بن بشير رجلاً كان أبوه صاحب صحناة(إدام يُتخذ من السمك الصغار)وكواميخ(نوع من الإدام)، فطلب ابنه هشيم الحديث واشتهاه، وكان أبوه يمنعه. فكتب الحديث حتى جالس أبا شيبة القاضي رحمه الله، وكان يناظر أبا شيبة في الفقه، فمرض هشيم، فقال أبو شيبة: ما فعل ذلك الفتى الذي كان يجيء إلينا؟ قالوا: عليل. فقال: قوموا بنا حتى نعوده، فقام أهل المجلس جميعًا يعودونه حتى جاؤوا إلى منزل بشير، فدخلوا إلى هشيم، فجاء رجل إلى بشير ويده في الصحناة. فقال: الحق ابنك، قد جاء

القاضي إليه يعوده، فجاء بشير والقاضي في داره فلما خرج قال لابنه: يا بني قد كنت أمنعك من طلب الحديث، فأما اليوم فلا، صار القاضي يجيء إلى بابي، متى أُمَّلْت أنا هذا؟ [المنتظم 9 / 89، 90].

English meaning

Respect for knowledge and its people: Abu Ishaq al-Harbi said: Hushaym ibn Bashir was a man whose father dealt in sahnah (a condiment made from small fish) and kawamikh (a kind of condiment). His son Hushaym pursued hadith and desired it, but his father prevented him. He wrote down hadith until he came to sit with Abu Shaybah the judge, may Allah have mercy on him, and debated jurisprudence with him. Hushaym fell ill, and Abu Shaybah asked: What has happened to that young man who used to come to us? They replied: He is ill. He said: Let us get up and visit him. Everyone in the gathering got up to visit him, until they reached Bashir's house and entered upon Hushaym. A man came to Bashir while Bashir's hand was in the sahnah and said: Go to your son; the judge has come to visit him. Bashir came while the judge

was in his house. When the judge left, he said to his son: My son, I used to prevent you from seeking hadith, but from today I will not. The judge now comes to my door! When could I ever have hoped for this? [al-Muntazam 9/89, 90].

Source: Source details are not recorded on the original card.

صفحة 1

تعريف العلم وكيفية أخذه، وبيان فضله: عن كميل بن زياد قال: أخذ علي بن أبي طالب رضى الله عنه بيدي فأخرجني إلى ناحية الجبان، فلما أصحرنا جلس ثم تنفس ثم قال: يا كميل بن زياد، القلوب أوعية، فخيرها أوعاها، احفظ ما أقول لك: الناس ثلاثة؛ فعالم رباني؛ ومتعلم على سبيل نجاة، وهمج رعاع أتباع كل ناعق، يميلون مع كل ريح، لم يستضيئوا بنور العلم، ولم يلجأوا إلى ركن وثيق. العلم خير من المال، العلم يحرسك وأن تحرس المال، العلم يزكو على العمل والمال تنقصه النفقة. ومحبة العالم دين يدان بها. العلم يكسب العالم الطاعة في حياته، وجميل الأحدوثة بعد موته،

وصنيعة المال تزول بزواله. مات خزان الأموال وهم أحياء، والعلماء باقون ما بقي الدهر. أعيانهم مفقودة، وأمثالهم في القلوب موجودة. [الحلية (تهذيبه) 1 / 86].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: On the authority of Kumayl ibn Ziyad, who said: Ali ibn Abi Talib, may God be pleased with him, took my hand and led me to the area of the cemetery. When we reached an open space, he sat down, sighed, and said: “O Kumayl ibn Ziyad, hearts are vessels, and the best of them are the most capacious. Remember what I tell you: People are of three kinds: a learned scholar devoted to God; a student on the path to salvation; and the ignorant masses who follow every loud voice, swayed by every wind, who have not been enlightened by the light of knowledge, nor have they sought refuge in a firm foundation. Knowledge is better than wealth. Knowledge protects you, while you protect wealth. Knowledge increases with practice, while wealth decreases with spending. Love for the scholar is a religious duty. Knowledge earns the

scholar obedience in his life and a good reputation after his death, while the fruits of wealth vanish with its loss. The hoarders of wealth die while still alive, while scholars remain as long as time endures. Their physical forms are gone, but their examples remain in the hearts of people.” [Al-Hilya (its abridgment) 1/86]

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: قال عبد الله بن مسعود رضى الله عنه: ليس العلم بكثرة الرواية ولكن العلم الخشية. (أخرجه الطبراني). [صفة الصفوة 1/190].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: Abdullah bin Masoud, may God be pleased with him, said: Knowledge is not about narrating many hadiths, but rather knowledge is about fearing God. (Narrated by Al-Tabarani). [Sifat Al-Safwa 1/190].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن أبي البختري قال: صحب سلمان الفارسي رضى الله عنه رجل من بني عبس قال: فشرب من دجلة شربة، فقال له سلمان: عد فاشرب قال: قد رويت، قال: أترى شربتك هذه نقصت منها؟ قال: وما ينقص منها شربة شربتها! قال: كذلك العلم لا ينقص فخذ من العلم ما ينفعك. [الحلية (تهذيبه) 1 / 156].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: Abu al-Bakhtari said: A man from Banu Abs accompanied Salman al-Farisi, may Allah be pleased with him. He drank from the Tigris, and Salman told him: Go back and drink. He replied: My thirst is quenched. Salman asked: Do you think this drink of yours diminished it? He replied: What could a drink I took diminish of it? Salman said: Likewise, knowledge does not diminish, so take from knowledge what benefits you. [Hilyah (abridged edition) 1/156].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن معاذ بن جبل رضي الله تعالى عنه قال: تعلموا العلم فإن تعلمه لله تعالى خشية، وطلبه عبادة، ومذاكرته تسبيح، والبحث عنه جهاد، وتعليمه لمن لا يعلم صدقة، وبذله لأهله قربة. لأنه معالم الحلال والحرام، ومنار أهل الجنة، والأنس في الوحشة، والصاحب في الغربة، والمحدث في الخلوة، والدليل على السراء والضراء، والسلاح على الأعداء، والدين عند الأجلاء، يرفع الله تعالى به أقواما، ويجعلهم في الخير قادة وأئمة، تقتبس آثارهم، ويقتدى بفعالهم، وينتهى إلى رأيهم. ترغب الملائكة في خلتهم، وبأجنحتها تمسحهم، يستغفر لهم كل رطب

ويابس، حتى الحيتان في البحر وهَوَامُه، وسباع الطير وأنعامه. لأن العلم حياة القلوب من الجهل، ومصباح الأبصار من الظلم، يبلغ بالعلم منازل الأخيار، والدرجة العليا في الدنيا والآخرة. والتفكر فيه يعدل بالصيام، ومدارسته بالقيام. به توصل الأرحام، ويعرف الحلال من الحرام، إمام العمال، والعمل تابعه. يلهمه السعداء، ويحرمه الأشقياء. [الحلية (تهذيبه) 1 / 188].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: Mu'adh ibn Jabal, may Allah Most High be pleased with him, said: Learn knowledge, for learning it for Allah Most High is reverence, seeking it is worship, discussing it is glorification, researching it is striving in jihad, teaching it to one who does not know is charity, and offering it to those worthy of it is a means of drawing near. It is the landmarks of the lawful and unlawful, the beacon of the people of

Paradise, solace in loneliness, a companion in estrangement, a conversation partner in solitude, a guide in ease and adversity, a weapon against enemies, and religion among the eminent. Through it Allah Most High raises peoples and makes them leaders and imams in goodness, whose traces are followed, whose deeds are emulated, and whose judgments are deferred to. The angels desire their friendship and brush them with their wings. Every moist and dry thing seeks forgiveness for them, even the fish and creatures of the sea, and the predatory and domestic birds. Knowledge brings hearts to life out of ignorance and illuminates sight out of darkness. Through knowledge one reaches the stations of the virtuous and the highest rank in this world and the Hereafter. Reflecting upon it equals fasting, and studying it equals standing in prayer. Through it ties of kinship are maintained and the lawful is known from the unlawful. It is the leader of those who act, and action follows it. The fortunate are inspired with it, and the unfortunate are deprived of it. [Hilyah (abridged edition) 1/188].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن عمر بن عبد العزيز رحمه الله قال: من عمل بغير علم كان ما يفسد أكثر مما يصلح. [الزهد للإمام أحمد / 506].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: On the authority of Umar ibn Abd al-Aziz, may God have mercy on him, he said: Whoever acts without knowledge, what he corrupts will be more than what he rectifies. [Al-Zuhd by Imam Ahmad / 506].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن الحسن البصري رحمه الله قال: طلبنا هذا الأمر ونظرنا فلم نجد أحدًا عمل عملاً بغير علم إلا كان ما يفسد أكثر مما يصلح. [الزهد للإمام أحمد / 486].

English meaning

Defining knowledge and how to acquire it, and explaining its virtue: Al-Hasan Al-Basri, may God have mercy on him, said: We sought this matter and examined it, and we did not find anyone who did an action without knowledge except that what he corrupted was more than what he rectified. [Al-Zuhd by Imam Ahmad / 486].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن عمران القصير قال: سألت الحسن البصري عن شيء فقلت: إن الفقهاء يقولون كذا وكذا، فقال: وهل رأيت فقيهًا بعينك؟ إنما الفقيه الزاهد في الدنيا، البصير بدينه، المداوم على عبادة ربه - عزَّ وجلَّ. [الحلية (تهذيبه) 1/ 333].

English meaning

Defining knowledge and how to acquire it, and explaining its virtue: On the authority of Imran Al-Qasir, he said: I asked Al-Hasan Al-Basri about something, and I said: The jurists say such and such. He said: Have you seen a jurist with your own eyes? Rather, the jurist is the one who is detached from the world, who is insightful about his religion, and who is constant in worshipping his Lord - the Almighty and Majestic. [Al-Hilya (its abridgment) 1/333].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن مالك بن مغول: عن الشعبي رحمه الله وقال له رجل: أيها العالم فقال: العالم من يخاف الله!. [الحلية (تهذيبه) 2 / 111].

English meaning

Defining knowledge and how to acquire it, and explaining its virtue: On the authority of Malik bin Maghul: On the authority of Al-Sha’bi, may God have mercy on him, and a man said to him: O scholar, so he said: The scholar is the one who fears God! [Al-Hilya (its abridgment) 2/111].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن يحيى بن أبي كثير رحمه الله قال: العالم من يخشى الله - عزَّ وجلَّ. [الحلية (تهذيبه) 1/ 454].

English meaning

Defining knowledge and how to acquire it, and explaining its virtue: On the authority of Yahya bin Abi Kathir, may God have mercy on him, he said: The scholar is the one who fears God - the Almighty and Majestic. [Al-Hilya (its abridgment) 1/454].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: قال الأعمش رحمه الله: إذا رأيتُ الشيخ لم يطلب الفقهَ أحببتُ أن أَصْفَعَه. [عيون الأخبار 2 / 536]

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: Al-A'mash, may God have mercy on him, said: If I see an old man who does not seek knowledge of jurisprudence, I would like to slap him. [Uyun al-Akhbar 2/536]

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله:قال الأعمش رحمه الله: لولا تَعَلُّم هذه الأحاديث كنتُ كبعض بَقَّالي الكُوفة. [عيون الأخبار 2 / 536].

English meaning

Defining knowledge and how to acquire it, and explaining its virtue: Al-A’mash, may God have mercy on him, said: Were it not for learning these hadiths, I would have been like some of the grocers of Kufa. [Uyun al-Akhbar 2/536].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن سليمان التيمي، قال: قال رجل لأبي مجلز رحمه الله، وهم يتذاكرون الفقه والسنة: لو قرأت سورة – أو قرأتم سورة؟ فقال: ما أرى أن قراءة سورة أفضل مما نحن فيه. [الحلية (تهذيبه) 1/471].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: Sulayman al-Taymi said: A man said to Abu Mijlaz, may Allah have mercy on him, while they were discussing jurisprudence and the Sunnah: Why not recite a surah—or why do you not recite a surah? He replied: I do not consider reciting a surah better than what we are engaged in. [Hilyah (abridged edition) 1/471].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: قال قتادة رحمه الله: باب من العلم يحفظه الرجل يطلب به صلاح نفسه وصلاح الناس أفضل من عبادة حول كامل. [المنتظم 7 / 184].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: Qatadah, may God have mercy on him, said: A chapter of knowledge that a man memorizes, seeking thereby the betterment of himself and the betterment of people, is better than worship for a whole year. [Al-Muntazam 7/184].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن مسروقٍ رحمه الله قال: كفى بالمرء علمًا أن يخشى الله تعالى، وكفى بالمرء جهلاً أن يُعجَب بعلمه. [السير (تهذيبه) 1/ 446].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: On the authority of Masruq, may God have mercy on him, he said: It is enough for a person to have knowledge if he fears God Almighty, and it is enough for a person to be ignorant if he is impressed by his knowledge. [Al-Siyar (its abridgment) 1/446].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: قال مجاهد رحمه الله: الفقيه من يخاف الله - عزَّ وجلَّ. [الحلية (تهذيبه) 2 / 10].

English meaning

Defining knowledge and how to acquire it, and explaining its virtue: Mujahid, may God have mercy on him, said: The jurist is the one who fears God, the Almighty and Majestic. [Al-Hilya (its abridgment) 2/10].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن الزهري رحمه الله قال: ما عبد الله بشيء أفضل من العلم. [الحلية (تهذيبه) 2 / 25]

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: On the authority of Al-Zuhri, may God have mercy on him, he said: God has not been worshipped with anything better than knowledge. [Al-Hilya (its abridgment) 2/25]

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن مكحول رحمه الله قال: من ذهب إلى علم يتعلمه، فهو في طريق الجنة حتى يرجع. [الحلية (تهذيبه) 2 / 181].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: On the authority of Makhul, may God have mercy on him, he said: Whoever goes to acquire knowledge, he is on the path to Paradise until he returns. [Al-Hilya (its abridgment) 2/181].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: قال سفيان الثوري رحمه الله: ليس طلب العلم فلان عن فلان، إنما طلب العلم الخشية لله - عزَّ وجلَّ. [الحلية (تهذيبه) 2 / 365].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: Sufyan al-Thawri, may Allah have mercy on him, said: Seeking knowledge is not ‘so-and-so from so-and-so’; seeking knowledge is only reverence for Allah, Mighty and Majestic. [Hilyah (abridged edition) 2/365].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: قال سفيان الثوري رحمه الله: الرجل إلى العلم أحوج منه إلى الخبز واللحم. [الحلية (تهذيبه) 2 /404].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: Sufyan al-Thawri, may God have mercy on him, said: A man is more in need of knowledge than he is of bread and meat. [Al-Hilya (its abridgment) 2/404].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن محمد بن يوسف الفريابي قال الثوري: ما من عمل أفضل من طلب الحديث، إذا صحت النية فيه، قال أحمد: قلت للفريابي رحمه الله: وأي شيء النية؟ قال: تريد به وجه الله والدار الآخرة. [الحلية (تهذيبه) 2 / 364].

English meaning

Defining knowledge and how to acquire it, and explaining its virtue: On the authority of Muhammad bin Yusuf Al-Firyabi, Al-Thawri said: There is no deed better than seeking hadith, if the intention in it is correct. Ahmad said: I said to Al-Firyabi, may God have mercy on him: And what is the intention? He said: You intend by it the face of God and the Hereafter. [Al-Hilya (its abridgment) 2/364].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن سفيان بن عيينة رحمه الله قال: ليس العالم الذي يعرف الخير من الشر إنما العالم الذي يعرف الخير فيتبعه ويعرف الشر فيجتنبه. [الزهد للإمام أحمد / 308].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: On the authority of Sufyan ibn Uyaynah, may God have mercy on him, he said: The scholar is not the one who knows good from evil, but rather the scholar is the one who knows good and follows it and knows evil and avoids it. [Al-Zuhd by Imam Ahmad / 308].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: قال شقيق البلخي رحمه الله: الدخول في العمل بالعلم، والثبات فيه بالصبر، والتسليم إليه بالإخلاص، فمن لم يدخل فيه بعلم فهو جاهل. [الحلية (تهذيبه) 2/502].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: Shaqiq al-Balkhi, may Allah have mercy on him, said: Entering into action is through knowledge, remaining steadfast in it is through patience, and surrendering to it is through sincerity. Whoever does not enter it with knowledge is ignorant. [Hilyah (abridged edition) 2/502].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: قال مالك بن أنس رحمه الله: ليس العلم بكثرة الرواية، وإنما هو نور يضعه الله في القلب. [صفة الصفوة 2/504].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: Malik bin Anas, may God have mercy on him, said: Knowledge is not about the abundance of narrations, but rather it is a light that God places in the heart. [Sifat al-Safwa 2/504].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: قال الشافعي رحمه الله: العلم ما نفعَ، ليس العلم ما حُفِظ. [السير (تهذيبه) 2 / 853].

English meaning

Defining knowledge, how to acquire it, and explaining its merit: Al-Shafi’i, may God have mercy on him, said: Knowledge is what is beneficial, not what is memorized. [Al-Siyar (its abridgment) 2/853].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: قال الشافعي رحمه الله:كفى بالعلم فضيلة أن يدعيه من ليس فيه، ويفرح إذا نسب إليه، وكفى بالجهل شيئًا أن يتبرأ منه من هو فيه ويغضب إذا نسب إليه. [الحلية (تهذيبه) 3 / 133].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: Al-Shafi'i, may Allah have mercy on him, said: It suffices as a virtue of knowledge that one who does not possess it claims it and rejoices when it is attributed to him. It suffices concerning ignorance that one who has it disavows it and grows angry when it is attributed to him. [Hilyah (abridged edition) 3/133].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: قال الشافعي رحمه الله: ما طلب أحد العلم بالتعمق وعزّ النفس فأفلح، ولكن من طلبه بضيق اليد، وذلة النفس وخدمة العالم أفلح. [الحلية (تهذيبه) 3 / 126].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: Al-Shafi'i, may Allah have mercy on him, said: No one who sought knowledge through excessive probing and self-importance succeeded. Rather, whoever sought it with limited means, humility of self, and service to the scholar succeeded. [Hilyah (abridged edition) 3/126].

Source: Source details are not recorded on the original card.

صفحة 2

تعريف العلم وكيفية أخذه، وبيان فضله: عن الربيع قال: سمعت الشافعي رحمه الله يقول وذكر من يحمل العلم جزافًا، قال: هذا مثل حاطب، أقبل يقطع حزمة حطب فيحملها، ولعل فيها أفعى فتلدغه وهو لا يدري، قال الربيع: يعني الذي لا يسألون عن الحجة من أين؟ يكتب العلم وهو لا يدري على غير فهم، فيكتب عن الكذاب وعن الصدوق، وعن المبتدع وغيره، فيحمل عن الكذاب والمبتدع الأباطيل، فيصير ذلك نقصًا لإيمانه وهو لا يدري. [الحلية (تهذيبه) 3 / 129].

English meaning

Defining knowledge, how to acquire it, and explaining its virtue: On the authority of Al-Rabi’, he said: I heard

Al-Shafi’i, may God have mercy on him, say, mentioning those who carry knowledge haphazardly, he said: This is like a woodcutter who comes to cut a bundle of firewood and carries it, and perhaps there is a snake in it that will bite him without him knowing. Al-Rabi’ said: He means those who do not ask about the source of the evidence. He writes down knowledge without understanding, so he writes from the liar and the truthful, and from the innovator and others, and he carries falsehoods from the liar and the innovator, and that becomes a deficiency in his faith without him knowing. [Al-Hilya (its abridgment) 3/129].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال محمد بن المنكدر رحمه الله: الفقيه يدخل بين الله وبين عباده فلينظر كيف يدخل؟ [الحلية (تهذيبه) 1 / 496].

English meaning

What was said about knowledge and scholars: Muhammad ibn al-Munkadir, may God have mercy on him, said: The jurist enters between God and His servants, so let him consider how he enters? [Al-Hilya (its abridgment) 1/496].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال أبو جعفر محمد بن علي رحمه الله: والله لموتُ عالمٍ أحبُّ إلى إبليس من موت سبعين عابدًا. [صفة الصفوة 2/458].

English meaning

What was said about knowledge and scholars: Abu Ja`far Muhammad bin Ali, may God have mercy on him, said: By God, the death of a scholar is more beloved to Satan than the death of seventy worshippers. [Sifat al-Safwa 2/458].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال أبو جعفر محمد بن علي رحمه الله:عالم ينتفع بعلمه أفضل من ألف عابد. [الحلية (تهذيبه) 1 / 507].

English meaning

What has been said about knowledge and scholars: Abu Ja'far Muhammad ibn Ali, may Allah have mercy on him, said: A scholar whose knowledge benefits others is better than a thousand worshippers. [Hilyah (abridged edition) 1/507].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال هلال بن خباب: قُلت لسعيد بن جبير رحمه الله: ما علامةُ هلاك الناس؟ قال: إذا ذهب علماؤهم. [السير (تهذيبه) 2/506].

English meaning

What was said about knowledge and scholars: Hilal bin Khabbab said: I said to Saeed bin Jubayr, may God have mercy on him: What is the sign of the destruction of people? He said: When their scholars are gone. [Al-Siyar (its abridgment) 2/506].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال ابن محيريز رحمه الله: كنا نرى أن العمل أفضل من العلم، ونحن اليوم إلى العلم أحوج منا إلى العمل. [الحلية (تهذيبه) 2 / 169].

English meaning

What was said about knowledge and scholars: Ibn Muhayriz, may God have mercy on him, said: We used to think that action was better than knowledge, but today we are more in need of knowledge than action. [Al-Hilya (its abridgment) 2/169].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال محمد بن سيرين رحمه الله: إنَّ هذا العلم دِينٌ فانظروا عمَّن تأخذون دينَكم. [رواه مسلم في مقدمته].

English meaning

What was said about knowledge and scholars: Muhammad Ibn Sirin, may God have mercy on him, said: This knowledge is religion, so look at whom you take your religion from. [Narrated by Muslim in his introduction].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن مكحول رحمه الله قال: من لم ينفعه علمه ضره جهله. [الحلية (تهذيبه) 2 / 180].

English meaning

What was said about knowledge and scholars: On the authority of Makhul, may God have mercy on him, he said: He whose knowledge does not benefit him will be harmed by his ignorance. [Al-Hilya (its abridgment) 2/180].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن سفيان بن عيينة رحمه الله قال: العلم إن لم ينفعك ضرّك. [صفة الصفوة 2/541].

English meaning

What was said about knowledge and scholars: On the authority of Sufyan ibn Uyaynah, may God have mercy on him, he said: Knowledge, if it does not benefit you, will harm you. [Sifat al-Safwah 2/541].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن سفيان بن عيينة رحمه الله قال: ليس العالم الذي يعرف الخير والشر، إنما العالم الذي يعرف الخير فيتبعه، ويعرف الشر فيجتنبه. [الحلية (تهذيبه) 2 / 427].

English meaning

What was said about knowledge and scholars: On the authority of Sufyan ibn Uyaynah, may God have mercy on him, he said: The scholar is not the one who knows good and evil, but rather the scholar is the one who knows good and follows it, and knows evil and avoids it. [Al-Hilya (its abridgment) 2/427].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن سفيان بن عيينة رحمه الله قال: قال بعض الفقهاء: كان يقال: العلماء ثلاثة: عالم بالله، وعالم بأمر الله، وعالم بالله وبأمر الله، فأما العالم بأمر الله، فهو الذي يعلم السنة ولا يخاف الله، وأما العالم بالله فهو الذي يخاف الله ولا يعلم السُّنَّة، وأما العالم بالله وبأمر الله، فهو الذي يعلم السنة ويخاف الله. فذاك يدعى عظيمًا في ملكوت السماوات. [الحلية (تهذيبه) 2 / 430].

English meaning

What was said about knowledge and scholars: On the authority of Sufyan ibn Uyaynah, may God have mercy on him, he said: Some of the jurists said: It used to be said: There are three types of scholars: one who knows God, one who knows God’s commands, and one who knows both God and God’s commands. As for

the one who knows God’s commands, he is the one who knows the Sunnah but does not fear God. As for the one who knows God, he is the one who fears God but does not know the Sunnah. As for the one who knows both God and God’s commands, he is the one who knows the Sunnah and fears God. Such a person is called great in the kingdom of heaven. [Al-Hilya (its abridgment) 2/430].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن مسعر قال: قال لي عبد الأعلى التيمي رحمه الله: إن من أوتي من العلم ما لا يبكيه لخليق أن لا يكون أوتي منه علمًا ينفعه. [الزهد للإمام أحمد / 307].

English meaning

What was said about knowledge and scholars: On the authority of Mis’ar, he said: ‘Abd al-A’la al-Taymi, may God have mercy on him, said to me: “He who is given knowledge that does not make him weep is likely not to have been given knowledge that will benefit him.” [Al-Zuhd by Imam Ahmad / 307].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال سفيان الثوري رحمه الله: الأعمال السيئة داء، والعلماء دواء، فإذا فسد العلماء فمن يشفي الداء؟! [الحلية (تهذيبه) 2 / 362].

English meaning

What was said about knowledge and scholars: Sufyan al-Thawri, may God have mercy on him, said: Bad deeds are a disease, and scholars are a cure. If the scholars become corrupt, who will cure the disease?! [Al-Hilya (its abridgment) 2/362].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال سفيان الثوري رحمه الله: العالم طبيب الدين، والدرهم داء الدين، فإذا جذب الطبيب الداء إلى نفسه فمتى يداوي غيره؟ [الحلية (تهذيبه) 2/362].

English meaning

What was said about knowledge and scholars: Sufyan al-Thawri, may God have mercy on him, said: The scholar is the physician of religion, and the dirham is the disease of religion. If the physician draws the disease to himself, when will he be able to treat others? [Al-Hilya (its abridgment) 2/362].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال سفيان الثوري رحمه الله: إنما يطلب العلم ليتقى الله به، فمن ثم فضل، فلولا ذلك لكان كسائر الأشياء. [الحلية (تهذيبه) 2 / 362].

English meaning

What was said about knowledge and scholars: Sufyan al-Thawri, may God have mercy on him, said: Knowledge is only sought so that God may be feared through it, and that is why it is superior. Were it not for that, it would be like all other things. [Al-Hilya (its abridgment) 2/362].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال سفيان الثوري رحمه الله: إنما هو طلبه، ثم حفظه، ثم العمل به، ثم نشره. [الحلية (تهذيبه) 2 / 362].

English meaning

What was said about knowledge and scholars: Sufyan al-Thawri, may God have mercy on him, said: It is only about seeking it, then memorizing it, then acting upon it, then spreading it. [Al-Hilya (its abridgment) 2/362].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء:قال سفيان الثوري رحمه الله: أول العلم الصمت، والثاني الاستماع له وحفظه، والثالث العمل به، والرابع نشره وتعليمه. [الحلية (تهذيبه) 2 / 363].

English meaning

What was said about knowledge and scholars: Sufyan al-Thawri, may God have mercy on him, said: The first step in knowledge is silence, the second is listening to it and memorizing it, the third is acting upon it, and the fourth is spreading it and teaching it. [Al-Hilya (its abridgment) 2/363].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال سفيان الثوري رحمه الله: الحديث أكثر من الذهب والفضة وليس يدرك، وفتنة الحديث أشد من فتنة الذهب والفضة. [الحلية (تهذيبه) 2 / 363].

English meaning

What has been said about knowledge and scholars: Sufyan al-Thawri, may Allah have mercy on him, said: Hadith is more abundant than gold and silver and cannot be encompassed. The trial of hadith is more severe than the trial of gold and silver. [Hilyah (abridged edition) 2/363].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال سفيان الثوري رحمه الله: إن هذا الحديث عز، من أراد به الدنيا فدنيا، ومن أراد به الآخرة فآخرة. [الحلية (تهذيبه) 2 / 363].

English meaning

What has been said about knowledge and scholars: Sufyan al-Thawri, may Allah have mercy on him, said: This hadith is honor. Whoever seeks this world through it, then this world; whoever seeks the Hereafter through it, then the Hereafter. [Hilyah (abridged edition) 2/363].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: صحَّ عن ربيعة رحمه الله، قال: العلم وسيلة إلى كُلِّ فضيلة. [السير (تهذيبه) 2/ 635].

English meaning

What was said about knowledge and scholars: It is authentically reported from Rabi’ah, may God have mercy on him, that he said: Knowledge is a means to every virtue. [Al-Siyar (its abridgment) 2/635].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن أبي حازم رحمه الله قال: لا تكون عالمًا حتى يكون فيك ثلاث خصال: لا تبغ على من فوقك، ولا تحقر من دونك، ولا تأخذ على علمك دنيا. [السير (تهذيبه) 2/636].

English meaning

What was said about knowledge and scholars: On the authority of Abu Hazim, may God have mercy on him, he said: You will not be a scholar until you have three qualities: Do not transgress against those above you, do not look down on those below you, and do not take worldly gain for your knowledge. [Al-Siyar (its abridgment) 2/636].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن أبي حازم رحمه الله قال: إن العلماء كانوا فيما مضى من الزمان إذا لقي العالم منهم من هو فوقه في العلم كان يومَ غنيمة، وإذا لقي من هو مثله ذاكره، وإذا لقي من هو دونه لم يزْه عليه. [الحلية (تهذيبه) 1 / 527].

English meaning

What was said about knowledge and scholars: On the authority of Abu Hazim, may God have mercy on him, he said: In the past, if a scholar met someone who was above him in knowledge, it was a day of gain. If he met someone who was his equal, he would discuss it with him. If he met someone who was below him, he would not boast over him. [Al-Hilya (its abridgment) 1/527].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال ميمون بن مهران رحمه الله: العلماء هم ضالتي في كل بلدة وهم بغيتي، ووجدت صلاح قلبي في مجالسة العلماء. [الحلية (تهذيبه) 2 / 54].

English meaning

What was said about knowledge and scholars: Maymun ibn Mihran, may God have mercy on him, said: Scholars are what I seek in every town and they are my goal, and I found the well-being of my heart in sitting with scholars. [Al-Hilya (its abridgment) 2/54].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن مسعر رحمه الله قال: من طلب العلم لنفسه فقد اكتفى، وإن طلبت للناس فأنت في شغل شاغل. [الحلية (تهذيبه) 2 / 422].

English meaning

What was said about knowledge and scholars: On the authority of Mis’ar, may God have mercy on him, he said: Whoever seeks knowledge for himself has sufficed himself, and if you seek it for people, then you are preoccupied. [Al-Hilya (its abridgment) 2/422].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال ابن السماك: قال مسعر رحمه الله: من أراد الحديث للناس فليجتهد فإن بلاءهم شديد، ومن أراد لنفسه فقد اكتفى. قال: قال شعبة: لو كان هذا حديثًا كان ينبغي أن يكتب. [الحلية (تهذيبه) 2 / 422].

English meaning

What has been said about knowledge and scholars: Ibn al-Sammak said: Mis'ar, may Allah have mercy on him, said: Whoever seeks hadith for people should strive hard, for the trial they present is severe. Whoever seeks it for himself has enough. He said: Shu'bah said: If this were a hadith, it ought to be written down. [Hilyah (abridged edition) 2/422].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن رستة الطالقاني قال: قام رجل إلى ابن المبارك رحمه الله فقال: يا أبا عبد الرحمن في أي شيء أجعل فضل يومي، في تعلم القرآن أو في طلب العلم؟ فقال: هل تقرأ من القرآن ما تقيم به صلاتك؟ قال: نعم! قال: فاجعله في طلب العلم الذي يعرف به القرآن. [الحلية (تهذيبه) 3 / 37].

English meaning

What was said about knowledge and scholars: On the authority of Rusta al-Taliqani, he said: A man stood up to Ibn al-Mubarak, may God have mercy on him, and said: O Abu Abd al-Rahman, in what should I spend the remaining time in my day, in learning the Qur’an or in seeking knowledge? He said: Do you read from the Qur’an enough to perform your prayer? He said: Yes! He said: Then spend it in seeking knowledge by which the Qur’an is known. [Al-Hilya (its abridgment) 3/37].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن الحسن البصري رحمه الله قال: قد كان الرجل يطلب العلم فلا يلبث أن يرى ذلك في تخشعه وهديه وفي لسانه وبصره ويده. [الزهد للإمام أحمد / 445].

English meaning

What was said about knowledge and scholars: Al-Hasan Al-Basri, may God have mercy on him, said: A man used to seek knowledge, and it would not be long before you would see that in his humility, his conduct, his tongue, his sight, and his hand. [Al-Zuhd by Imam Ahmad / 445].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن وهب بن منبه رحمه الله قال: إن للعلم طغيانًا كطغيان المال. [الحلية (تهذيبه) 2 / 49].

English meaning

What was said about knowledge and scholars: On the authority of Wahb ibn Munabbih, may God have mercy on him, he said: Knowledge has an arrogance like the arrogance of wealth. [Al-Hilya (its abridgment) 2/49].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن إبراهيم بن أدهم رحمه الله قال: كان يقال: ليس شيء أشد على إبليس من العالم الحليم، إن تكلم تكلم بعلم، وإن سكت سكت بحلم. [الحلية (تهذيبه) 2 / 488].

English meaning

What was said about knowledge and scholars: On the authority of Ibrahim bin Adham, may God have mercy on him, he said: It used to be said: There is nothing more difficult for Satan than a forbearing scholar. If he speaks, he speaks with knowledge, and if he is silent, he is silent with forbearance. [Al-Hilya (its abridgment) 2/488].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال عبد الرحمن بن مهدي رحمه الله: فتنة الحديث أشد من فتنة المال، وفتنه الولد تشبه فتنته، كم من رجل يُظن به الخير، قد حمله فتنة الحديث على الكذب. [الحلية (تهذيبه) 3 / 113].

English meaning

What was said about knowledge and scholars: Abd al-Rahman ibn Mahdi, may God have mercy on him, said: The temptation of hadith is more severe than the temptation of wealth, and the temptation of a child is similar to its temptation. How many a man is thought to be good, yet the temptation of hadith has led him to lie. [Al-Hilya (its abridgment) 3/113].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال الشافعي رحمه الله: طلب العلم أفضل من صلاة النافلة. [صفة الصفوة 2/553].

English meaning

What was said about knowledge and scholars: Al-Shafi’i, may God have mercy on him, said: Seeking knowledge is better than performing voluntary prayers. [Sifat al-Safwa 2/553].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال الربيع: قال لي الشافعي رحمه الله: إن لم يكن الفقهاءُ العاملون أولياء الله فما لله وليٌّ. [السير (تهذيبه) 2/850].

English meaning

What was said about knowledge and scholars: Al-Rabi’ said: Al-Shafi’i, may God have mercy on him, said to me: If the practicing jurists are not the friends of God, then God has no friend. [Al-Siyar (its abridgment) 2/850].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قيل للإمام أحمد رحمه الله: من نسأل بعدك؟ قال: عبد الوهاب الوراق رحمه الله، قيل له: إنه ليس له اتساع في العلم، قال: إنه رجل صالح مثله يوفق لإصابة الحق. وسئل رحمه الله عن معروف الكرخي فقال: كان معه أصل العلم خشية الله. [جامع العلوم والحكم / 125].

English meaning

What has been said about knowledge and scholars: Imam Ahmad, may Allah have mercy on him, was asked: Whom should we ask after you? He replied: Abd al-Wahhab al-Warraq, may Allah have mercy on him. He was told: His knowledge is not extensive. He replied: He is a righteous man; someone like him is granted success in reaching the truth. He, may Allah have mercy on him, was also asked about Ma'ruf al-Karkhi and replied: He possessed the foundation of knowledge: fear of Allah. [Jami al-Ulum wa-al-Hikam /125].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: عن إسحاق بن محمد بن عبد الله قال: سئل أبو بكر بن طاهر رحمه الله: ما بال الإنسان يحتمل من معلمه ما لا يحتمله من أبويه؟ فقال: لأن أبويه سبب حياته الفانية، ومعلمه سبب حياته الباقية. [المنتظم 14 / 16، 17].

English meaning

What was said about knowledge and scholars: On the authority of Ishaq bin Muhammad bin Abdullah, he said: Abu Bakr bin Tahir, may God have mercy on him, was asked: Why does a person tolerate from his teacher what he does not tolerate from his parents? He said: Because his parents are the cause of his mortal life, and his teacher is the cause of his eternal life. [Al-Muntazam 14/16, 17].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: يقال: غَرِيزة العقل أُنْثى، وما يُستفاد من العلم ذَكَرٌ، ولن يصلُحَا إلاّ معًا. [عيون الأخبار 2 / 526].

English meaning

What has been said about knowledge and scholars: It is said: The innate faculty of reason is female, and what is acquired of knowledge is male; they will be sound only together. [Uyun al-Akhbar 2/526].

Source: Source details are not recorded on the original card.

صفحة 2

ما قيل في العلم والعلماء: قال ابن الجوزي رحمه الله: كان مجلس الحسن بن علي بن العباس الملقب نظام الملك: عامرًا بالفقهاء وأئمة المسلمين وأهل التدين حتى كانوا يشغلونه عن مهمات الدولة، فقال له بعض كتابه: هذه الطائفة من العلماء قد بسطتهم في مجلسك حتى شغلوك عن مصالح الرعية ليلاً ونهارًا، فإن تقدمت أن لا يوصل أحد منهم إلا بإذن، وإذا وصل جلس بحيث لا يضيق عليك مجلسك. فقال: هذه الطائفة أركان الإسلام، وهم جمال الدنيا والآخرة، ولو أجلست كلاً منهم على رأسي لاستقللت لهم ذلك. [المنتظم 16 / 303].

English meaning

What was said about knowledge and scholars: Ibn al-Jawzi, may God have mercy on him, said: The council of al-Hasan ibn Ali ibn al-Abbas, nicknamed Nizam al-Mulk, was filled with jurists, imams of the Muslims, and people of piety, to the point that they distracted him from the affairs of the state. One of his scribes said to him: This group of scholars has been given so much space in your council that they have distracted you from the interests of the people day and night. If you were to decree that none of them should enter except with permission, and if they do enter, they should sit in a way that does not crowd your council. He said: This group are the pillars of Islam, and they are the beauty of this world and the hereafter. Even if I were to seat each of them on my head, I would consider it insufficient for them. [Al-Muntazam 16/303].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم: عن ابن عمر رضي الله عنهما قال: لا يكون الرجل من العلم بمكان حتى لا يحسد من فوقه، ولا يحقر من دونه، ولا يبتغي بالعلم ثمنًا. [الحلية (تهذيبه) 1 / 218].

English meaning

Advice and guidance for the scholar and the student of knowledge: On the authority of Ibn Umar, may God be pleased with them both, he said: A man does not attain a position of knowledge until he does not envy those above him, nor look down upon those below him, nor seek a price for knowledge. [Al-Hilya (its abridgment) 1/218].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم: عن عبد الله بن مسعود رضى الله عنه قال: ما أنت بمحدث قوما حديثا لا تبلغه عقولهم، إلا كان لبعضهم فتنة. رواه مسلم في مقدمته وقال الزهري رحمه الله: إن هذا العلم إن أخذته بالمكاثرة غلبك ولم تظفر منه بشيء، ولكن خذه مع الأيام والليالي أخذًا رفيقًا تظفر به. [الحلية (تهذيبه) 2 / 24].

English meaning

Advice and guidance for the scholar and student of knowledge: Abdullah ibn Mas'ud, may Allah be pleased with him, said: Whenever you tell a people something beyond the reach of their understanding, it becomes a trial for some of them. Reported by Muslim in his introduction. Al-Zuhri, may Allah have mercy on him, said: If you try to take this knowledge in great quantities at once, it overwhelms you and you gain nothing of it. Rather, take it gently over days and nights, and you will attain it. [Hilyah (abridged edition) 2/24].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم:عن وكيع رحمه الله قال: لا يكمُلُ الرجلُ حتى يكتبَ عمَّن هو فوقَه وعمَّن هو مِثْلَه، وعمن هو دونَه. [السير (تهذيبه) 2 / 812].

English meaning

Advice and guidance for the scholar and student of knowledge: On the authority of Waki’, may God have mercy on him, he said: A man does not become complete until he writes down knowledge from those who are above him, those who are like him, and those who are below him. [Al-Siyar (its abridgment) 2/812].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم:قال ابن عُيينة رحمه الله: يُستَحَبّ للعالم إذا عَلَّم ألاّ يُعَنِّف، وإذا عُلِّم ألاّ يَأْنَف. [عيون الأخبار 2 / 520].

English meaning

Advice and guidance for the scholar and the student of knowledge: Ibn Uyaynah, may God have mercy on him, said: It is recommended for the scholar, when teaching, not to be harsh, and when being taught, not to be disdainful. [Uyun al-Akhbar 2/520].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم:في حكمة لُقمان - عليه السلام -: إن العالمَ الحكيم يَدعو الناسَ إلى علمه بالصَّمْت والوَقَار، وإن العالِم الأَخْرَق يَطْرُد الناس عن علمه بالهَذَر والإكثار. [عيون الأخبار 2 / 520].

English meaning

Advice and guidance for the scholar and the student of knowledge: In the wisdom of Luqman - peace be upon him -: The wise scholar invites people to his knowledge with silence and dignity, while the foolish scholar drives people away from his knowledge with chatter and excess. [Uyun al-Akhbar 2/520].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم:عن ربيعة قال: قال لي ابن خلدة الزرقي رحمه الله: إني أرى الناس قد ملكوك أمر أنفسهم، فإذا سألت عن المسألة فاطلب الخلاص منها لنفسك، ثم للذي سألك. [الحلية (تهذيبه) 1 / 534].

English meaning

Advice and guidance for the scholar and student of knowledge: On the authority of Rabi’ah, he said: Ibn Khaldah al-Zarqi, may God have mercy on him, said to me: I see that people have entrusted their affairs to you, so if you are asked about a matter, seek a way out of it for yourself, and then for the one who asked you. [Al-Hilya (its abridgment) 1/534].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم:قال أبو عاصم رحمه الله: مَن طلب الحديثَ، فقد طلب أعلى الأمور، فيجبُ أن يكون خيرَ الناس. [السير (تهذيبه) 2 / 850].

English meaning

Advice and guidance for the scholar and student of knowledge: Abu Asim, may God have mercy on him, said: Whoever seeks Hadith has sought the highest of matters, so he must be among the best of people. [Al-Siyar (its abridgment) 2/850].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم:عن حبيب بن أبي ثابت رحمه الله قال: إن من السنة إذا حدث الرجل القوم أن يقبل عليهم جميعًا، ولا يخص أحدًا دون أحد. [الحلية (تهذيبه) 2 / 142].

English meaning

Advice and guidance for the scholar and student of knowledge: On the authority of Habib bin Abi Thabit, may God have mercy on him, he said: It is from the Sunnah that when a man speaks to a group of people, he should address them all, and not single out one person over another. [Al-Hilya (its abridgment) 2/142].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم:عن سفيان الثوري رحمه الله قال: تعلموا العلم فإذا علَّمتموه فأكظموا عليه، ولا تخلطوه بضحك ولا لعب فتمجه القلوب. [الحلية (تهذيبه) 2 / 364].

English meaning

Advice and guidance for the scholar and student of knowledge: Sufyan al-Thawri, may Allah have mercy on him, said: Learn knowledge, and when you teach it, maintain restraint over it. Do not mix it with laughter or play, lest hearts reject it. [Hilyah (abridged edition) 2/364].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم:قال عبد الرحمن بن مهدي رحمه الله: كان يقال: إذا لقي الرجل الرجل فوقه في العلم، كان يوم غنيمة، وإذا لقي من هو مثله دارسه وتعلم منه، وإذا لقي من هو دونه تواضع له وعلمه، ولا يكون إمامًا في العلم من يحدث بكل ما سمع، ولا يكون إمامًا في العلم من يحدث عن كل أحد، ولا يكون إمامًا في العلم من يحدث بالشاذ من العلم، والحفظ: الإتقان. [الحلية (تهذيبه) 3 / 111].

English meaning

Advice and guidance for the scholar and student of knowledge: Abd al-Rahman ibn Mahdi, may Allah have mercy on him, said: It used to be said: When a man meets someone above him in knowledge, it is a day of

gain. When he meets someone like himself, he studies with him and learns from him. When he meets someone below him, he is humble toward him and teaches him. One who narrates everything he hears cannot be a leader in knowledge; one who narrates from everyone cannot be a leader in knowledge; and one who narrates anomalous knowledge cannot be a leader in knowledge. Retention means mastery. [Hilyah (abridged edition) 3/111].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم:عن الإمام مالك رحمه الله قال: حَقٌّ على من طلب العلم أن يكون له وقاَرٌ وسكينةٌ وخشية، والعلم حسنٌ لمن رُزق خيره، وهو قَسْم مِن الله تعالى، فلا تمكن الناس من نفسك، فإن من سعادة المرء أن يُوفَّقَ للخير، وإن من شقوة المرء أن لا يزال يُخطئ. [السير (تهذيبه) 2 / 735].

English meaning

Advice and guidance for the scholar and the student of knowledge: On the authority of Imam Malik, may God have mercy on him, he said: It is incumbent upon the seeker of knowledge to have dignity, tranquility, and reverence. Knowledge is good for whoever is granted its benefit, and it is a portion from God Almighty. So do not allow people to control you, for it is among the happiness of a person to be guided to good, and it is among the misfortunes of a person to keep making mistakes. [Al-Siyar (its abridgment) 2/735].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم:قال يحيى بن معاذ رحمه الله: لا تطلب العلم رياء، ولا تتركه حياء. [الحلية (تهذيبه) 3 / 259].

English meaning

Advice and guidance for the scholar and student of knowledge: Yahya bin Muadh, may God have mercy on him, said: Do not seek knowledge for show, nor abandon it out of shyness. [Al-Hilya (its abridgment) 3/259].

Source: Source details are not recorded on the original card.

صفحة 2

نصائح وتوجيهات للعالم وطالب العلم:قال الجنيد بن محمد رحمه الله: متى أردت أن تشرف بالعلم، وتنسب إليه، وتكون من أهله، قبل أن تعطي العلم ماله عليك، احتجب عنك نوره، وبقي عليك وسمه وظهوره. ذلك العلم عليك لا لك، وذلك أن العلم يشير إلى استعماله وإذا لم يستعمل العلم في مراتبه رحلت بركاته. [الحلية (تهذيبه) 3 / 381].

English meaning

Advice and guidance for the scholar and the student of knowledge: Al-Junayd ibn Muhammad, may God have mercy on him, said: Whenever you want to be honored by knowledge, and be associated with it, and be among its people, before you give knowledge what you owe it, its light will be veiled from you, and only its mark and appearance will remain upon you. That knowledge is against you, not for you, because knowledge points to its application, and if knowledge is not applied in its proper stages, its blessings will depart. [Al-Hilya (its abridgment) 3/381].

Source: Source details are not recorded on the original card.

صفحة 2

ذم العجلة في التصدر في المجالس والتعليم:
قال إبراهيم بن أدهم رحمه الله: كنا إذا رأينا الشابَّ يتكلم في المجلس أيسنا من خيره.
[موسوعة ابن أبي الدنيا 5/223، البداية والنهاية 10 / 208].

English meaning

Condemnation of haste in assuming leadership in gatherings and teaching: Ibrahim bin Adham, may God have mercy on him, said: When we saw a young man speaking in a gathering, we despaired of any good from him. [Ibn Abi Al-Dunya Encyclopedia 5/223, Al-Bidaya wa Al-Nihaya 10/208].

Source: Source details are not recorded on the original card.

صفحة 2

ذم العجلة في التصدر في المجالس والتعليم: قال الصعلوكيّ رحمه الله: مَنْ تَصَدَّرَ قبلَ أوانِهِ، فقد تصدّى لِهَوَانِهِ. [السير (تهذيبه) 3/ 1337].

English meaning

Condemnation of haste in assuming leadership in councils and education: Al-Sa`luki, may God have mercy on him, said: Whoever assumes leadership before his time, has exposed himself to humiliation. [Al-Siyar (its abridgment) 3/1337].

Source: Source details are not recorded on the original card.

صفحة 2

ذم العجلة في التصدر في المجالس والتعليم: قال الثوري رحمه الله: من حدث قبل أن يحتاج إليه ذل. [الحلية (تهذيبه) 2 / 363].

English meaning

Condemnation of haste in assuming leadership in gatherings and teaching: Al-Thawri, may God have mercy on him, said: Whoever speaks before he is needed will be humiliated. [Al-Hilya (its abridgment) 2/363].

Source: Source details are not recorded on the original card.

صفحة 2

ذم العجلة في التصدر في المجالس والتعليم: قال سُحنون رحمه الله: ما وجدتُ من باع آخرتَه بدنيا غيره إلا المُفتي. [السير (تهذيبه) 3 / 983].

English meaning

Condemnation of haste in assuming leadership in councils and teaching: Sahnun, may God have mercy on him, said: I have not found anyone who sold his hereafter for the worldly life of another except the mufti. [Al-Siyar (its abridgment) 3/983].

Source: Source details are not recorded on the original card.

صفحة 2

ذم العجلة في التصدر في المجالس والتعليم: قال مالك بن أنس رحمه الله: ما أفتيت حتى شهِد لي سبعون أني أهلٌ لذلك. [صفة الصفوة 2/503].

English meaning

Condemnation of haste in assuming leadership in councils and teaching: Malik bin Anas, may God have mercy on him, said: I did not issue a fatwa until seventy people testified that I was worthy of it. [Sifat al-Safwa 2/503].

Source: Source details are not recorded on the original card.

صفحة 2

ذم العجلة في التصدر في المجالس والتعليم: قال مالك بن أنس رحمه الله:ما أجبت في الفتيا حتى سألت من هو أعلم مني، هل يراني موضعًا لذلك؟ سألت ربيعة، وسألت يحيى بن سعيد، فأمراني بذلك، فقلت: يا أبا عبد الله فلو نَهوْك؟ قال: كنتُ أنتهي، لا ينبغي للرجل أن يرى نفسه أهلاً لشيء حتى يسأل من هو أعلم منه. [صفة الصفوة 2 / 503].

English meaning

Condemnation of haste in assuming leadership in gatherings and teaching: Malik ibn Anas, may God have mercy on him, said: I did not give a fatwa until I asked someone who was more knowledgeable than me if he considered me qualified for it. I asked Rabi’ah and I asked Yahya ibn Sa’id, and they both instructed me to do so. I said: O Abu Abdullah, what if they had forbidden you? He said: I would have stopped. A man should not consider himself qualified for anything until he asks someone who is more knowledgeable than him. [Sifat al-Safwah 2/503].

Source: Source details are not recorded on the original card.

صفحة 3

ذم العجلة في التصدر في المجالس والتعليم: قال الشافعي رحمه الله: إذا تصدر الحدث، فاته علم كثير. [صفة الصفوة 2 / 553].

English meaning

Condemnation of haste in assuming leadership in gatherings and teaching: Al-Shafi’i, may God have mercy on him, said: If a young person assumes leadership, he will miss out on a lot of knowledge. [Sifat al-Safwa 2/553].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: قال محمد بن عبيد: جاء رجل نبيل كبير اللحية إلى الأعْمش رحمه الله، فسأله عن مسألة خفيفة في الصلاة فالتفت إلينا الأعمش فقال: انظروا إليه! لحيتُه تحتمل حفظَ أربعة آلاف حديث، ومسألتُه مسألة صبيان الكُتاب. [السير (تهذيبه) 2 / 646].

English meaning

Stories and incidents of some scholars: Muhammad bin Ubaid said: A noble man with a long beard came to Al-A’mash, may God have mercy on him, and asked him about a simple matter in prayer. Al-A’mash turned to us and said: Look at him! His beard could bear the memory of four thousand hadiths, and his question is the question of schoolboys. [Al-Siyar (its abridgment) 2/646].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: عن وهب بن منبه رحمه الله قال: كان جبار في بني إسرائيل يقتل الناس على أكل لحوم الخنازير، فلم يزل الأمر... حتى بلغ إلى عابد من عبادهم، قال: فشق ذلك على الناس، فقال له صاحب الشرطة: إني أذبح لك جديًا، فإذا دعاك الجبار لتأكل فكل، فلما دعاه ليأكل أبى أن يأكل، قال: أخرجوه فاضربوا عنقه، فقال له صاحب الشرطة: ما منعك أن تأكل وقد أخبرتك إنه جديٌ! قال: أني رجلٌ منظور إليَّ، وإني كرهت أن يُتأسى بي في معاصي الله، قال: فقتله. [موسوعة ابن أبي الدنيا 1 / 230].

English meaning

Stories and events concerning some scholars: Wahb

ibn Munabbih, may Allah have mercy on him, said: There was a tyrant among the Children of Israel who killed people over eating pork. The matter continued... until it reached one of their worshippers. This distressed the people. The chief of police told him: I will slaughter a young goat for you. When the tyrant summons you to eat, eat. When he summoned him to eat, he refused. He said: Take him out and strike off his head. The chief of police asked him: What prevented you from eating, when I told you it was a young goat? He replied: I am a man whom people look to, and I disliked that I should be followed in acts of disobedience to Allah. He said: So he killed him. [Ibn Abi al-Dunya Encyclopedia 1/230].

Source: Source details are not recorded on the original card. The original card contains an excerpt; all supplied wording is translated.

صفحة 3

قصص ووقائع لبعض العلماء: مرَّ محمد بن المنكدر رحمه الله بشابٍّ يُحدِّثُ امرأةً في الطريق، فقال: يا فتى ما هذا أجرُ نعمة الله عندك. [موسوعة ابن أبي الدنيا 2 / 206].

English meaning

Stories and events concerning some scholars: Muhammad ibn al-Munkadir, may Allah have mercy on him, passed a young man speaking to a woman on the road and said: Young man, this is not the recompense for Allah's blessing upon you. [Ibn Abi al-Dunya Encyclopedia 2/206].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: رأى محمد بن المنكدر رحمه الله رجلاً مع امرأة في خراب وهو يكلمها فقال: إن الله يراكما، سترنا الله وإياكما. [موسوعة ابن أبي الدنيا 2 / 206].

English meaning

Stories and incidents of some scholars: Muhammad ibn al-Munkadir, may God have mercy on him, saw a man with a woman in a ruin, and he was talking to her. He said: God sees you both. May Allah conceal our faults and yours. [Ibn Abi al-Dunya Encyclopedia 2/206].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: عن ثابت أن صلة بن أشيم رحمه الله وأصحابه أبصروا رجلا قد أسبل إزاره، فأراد أصحابه أن يأخذوه بألسنتهم فقال صلة: دعوني أكفيكموه، فقال: يا ابن أخي إن لي إليك حاجة، قال: فما ذاك يا عمُّ؟ قال ترفع إزارك، قال: نعم، ونعمت عينٍ. فقال لأصحابه: هذا كان مثلُ لو أخذتموه بشدة، قال: لا أفعلُ، وفعل. [موسوعة ابن أبي الدنيا 2 / 206، 207].

English meaning

Stories and events concerning some scholars: Thabit reported that Silah ibn Ashyam, may Allah have mercy on him, and his companions saw a man who had let his lower garment hang low. His companions wanted to rebuke him with their tongues. Silah said: Leave me to deal with him for you. He said: My nephew, I have a request of you. The man asked: What is it, uncle? He said: Raise your lower garment. He replied: Yes, gladly. Silah said to his companions: This was the kind of man who, had you approached him harshly, would have said: I will not do it. Yet he did it. [Ibn Abi al-Dunya Encyclopedia 2/206, 207].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: رأى العمري العبد رحمه الله رجلاً من آل علي يمشي يخطرُ، فأسرع إليه فأخذ بيده فقال: يا هذا! إن الذي أكرمك الله به لم تكن هذه مشيته. قال: فتركها الرجل بعد. [موسوعة ابن أبي الدنيا 2 / 208].

English meaning

Stories and incidents of some scholars: Al-Umari Al-Abd, may God have mercy on him, saw a man from the family of Ali walking with a swagger, so he rushed to him and took his hand and said: O you! The one whom God has honored you with did not walk like this. He said: So the man abandoned that manner of walking afterward. [Ibn Abi Al-Dunya Encyclopedia 2/208].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: عن هشام قال: دعا مالك بن المنذر محمد بن واسع رحمه الله وكان على شرط البصرة. فقال: اجلس على القضاء، فأبى محمد، فعاوده فأبى فقال: لتجلس أو لأجلدنك ثلاثمائه. فقال له محمد: إن تفعل فأنت مسلط، وإن ذليل الدنيا خير من ذليل الآخرة. [الحلية (تهذيبه) 1 / 414].

English meaning

Stories and events concerning some scholars: Hisham said: Malik ibn al-Mundhir, who was in charge of Basrah's police, summoned Muhammad ibn Wasi', may Allah have mercy on him, and said: Take the seat of judgeship. Muhammad refused. He asked him again, and he refused. He said: You will take it, or I will flog you three hundred times. Muhammad replied: If you do, you have the power. One humiliated in this world is better than one humiliated in the Hereafter. [Hilyah (abridged edition) 1/414].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: عن الحسين بن زياد قال: سمعت منيعًا يقول: مر تاجر بعشَّارين فحبسوا عليه سفينته، فجاء إلى مالك بن دينار رحمه الله، فذكر ذلك له، فقام مالك فمشى معه إلى العشارين، فلما رأوه، قالوا: يا أبا يحيى ألا بعثت إلينا؟ ما حاجتك؟ قال: حاجتي أن تخلوا سفينة هذا الرجل. قالوا: قد فعلنا، قال: وكان عندهم كوز يجعلون فيه ما يأخذون من الناس من الدراهم، فقالوا: ادع الله لنا يا أبا يحيى، قال: قولوا للكوز يدعو لكم! أدعو لكم وألف يدعو عليكم، أترى يستجاب لواحد ولا يستجاب لألف. [الحلية (تهذيبه) 1 / 426].

English meaning

Stories and accounts of some scholars: On the

authority of Al-Husayn ibn Ziyad, he said: I heard Munay’ say: A merchant passed by some tax collectors who seized his ship. He went to Malik ibn Dinar, may God have mercy on him, and told him about it. Malik got up and walked with him to the tax collectors. When they saw him, they said: O Abu Yahya, why didn’t you send for us? What do you need? He said: My need is that you release this man’s ship. They said: We have done so. He said: They had a jug in which they put the dirhams they took from people, so they said: Pray to God for us, O Abu Yahya. He said: Tell the jug to pray for you! I pray for you and a thousand pray against you. Do you think one prayer will be answered and a thousand will not? [Al-Hilya (its abridgment) 1/426].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: عن شعيب بن حرب قال: جاءت امرأة إلى سفيان الثوري رحمه الله فقالت: إن ابني ضيعني وترك عمله، فقال: في أي شيء أخذ ابنك؟ قالت: في الحديث، قال: احتسبيه. [الحلية (تهذيبه) 2 / 399].

English meaning

Stories and incidents of some scholars: On the authority of Shu’ayb ibn Harb, he said: A woman came to Sufyan al-Thawri, may God have mercy on him, and said: My son has neglected me and abandoned his work. He said: What did your son take up? She said: Hadith. He said: Seek Allah’s reward for enduring this concerning him. [Al-Hilya (its abridgment) 2/399].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: عن أبي مسهر. قال: سأل المأمون مالك بن أنس رحمه الله: هل لك دار؟ فقال: لا، فأعطاه ثلاثة آلاف دينار وقال: اشتر لك بها دارًا، قال: ثم أراد المأمون الشخوص وقال لمالك: تعال معنا فإني عزمت أن أحمل الناس على الموطأ كما حمل عثمان الناس على القرآن، فقال له: مالكَ إلى ذلك سبيل، وذلك أن أصحاب النبي صلى الله عليه وسلم افترقوا بعده في الأمصار، فحدثوا، فعند كل أهل مصر علم، ولا سبيل إلى الخروج معك، فإن النبي صلى الله عليه وسلم قال: (والمدينة خير لهم لو كانوا يعلمون) وقال: (المدينة تنفي خبثها كما ينفي الكير خبث الحديد) وهذه

دنانيركم فإن شئتم فخذوه، وإن شئتم فدعوه. [الحلية (تهذيبه) 2 / 359].

English meaning

Stories and accounts of some scholars: On the authority of Abu Mushir. He said: Al-Ma’mun asked Malik ibn Anas, may God have mercy on him: Do you own a house? He said: No. So he gave him three thousand dinars and said: Buy yourself a house with it. He said: Then Al-Ma’mun wanted to leave and said to Malik: Come with us, for I have resolved to make the people follow the Muwatta’ as Uthman made the people follow the Qur’an. He said to him: You have no way to do that, because the Companions of the Prophet, may God’s prayers and peace be upon him, dispersed after him to the cities, and they narrated hadiths, so every city has knowledge, and there is no way for me to go with you, because the Prophet, may God’s prayers and peace be upon him, said: “And Medina is better for them if they only knew,” and he said: “Medina expels its impurities as the furnace expels the impurities of iron.” Here are your dinars, so if you wish, take them, and if you wish, leave them. [Al-Hilya (its abridgment) 2/359].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: عن عبد الله بن عبد الحكيم قال: سمعت مالك بن أنس يقول: شاورني هارون الرشيد في ثلاث؛ في أن يعلق الموطأ في الكعبة ويحمل الناس على ما فيه، وفي أن ينقض منبر النبي صلى الله عليه وسلم ويجعله من جوهر وذهب وفضة، وفي أن يقدم نافع بن أبي نعيم إمامًا يصلي في مسجد رسول الله صلى الله عليه وسلم. فقلت: يا أمير المؤمنين؛ أما تعليق الموطأ في الكعبة فإن أصحاب رسول الله صلى الله عليه وسلم اختلفوا في الفروع وتفرقوا في الآفاق، وكل عند نفسه مصيب، وأما نقض منبر رسول الله صلى الله عليه وسلم، واتخاذك إياه من جوهر

وذهب وفضة، فلا أرى أن تحرم الناس أثر النبي صلى الله عليه وسلم وأما تقدمتك نافعًا إمامًا يصلي بالناس في مسجد رسول الله صلى الله عليه وسلم، فإن نافعًا إمام في القراءة، لا يؤمن أن تندر منه نادرة في المحراب فتحفظ عليه، قال: وفقك الله يا أبا عبد الله. [الحلية (تهذيبه) 2 / 360].

English meaning

Stories and accounts of some scholars: On the authority of Abdullah ibn Abdul-Hakim, who said: I heard Malik ibn Anas say: Harun al-Rashid consulted me on three matters: whether to hang the Muwatta in the Kaaba and compel people to follow its teachings, whether to demolish the Prophet's pulpit (peace and blessings be upon him) and replace it with one of jewels, gold, and silver, and whether to appoint Nafi' ibn Abi Nu'aym as imam to lead prayers in the Prophet's Mosque (peace and blessings be upon him). I said: O Commander of the Faithful, as for hanging the Muwatta in the Kaaba, the Companions of the

Prophet (peace and blessings be upon him) differed on matters of jurisprudence and dispersed throughout the lands, each believing himself to be correct. As for demolishing the Prophet's pulpit (peace and blessings be upon him) and replacing it with one of jewels, gold, and silver, I do not think you should deprive people of the Prophet's legacy (peace and blessings be upon him). As for appointing Nafi' as imam to lead the people in prayer in the Prophet's Mosque (peace and blessings be upon him), Nafi' is an expert in recitation, and it is not inconceivable that he might make a mistake in the prayer niche that would be recorded against him. He said: May God grant you success, O Abu Abdullah. [Al-Hilya (its abridgment) 2/360]

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: عن الربيع أنه قال: كان الشافعي رحمه الله عند مالك وعنده سفيان بن عيينة والزنجي فأقبل رجلان، فقال أحدهما: أنا الربيع القماري وقد بعت هذا قمريًا، وحلفت له بالطلاق أنه لا يهدأ من الصياح، فلما كان بعد ساعة أتاني فقال: قد سكت فردّ علي دراهمي، وقد حنثت، فقال مالك: بانت منك امرأتك. فمرّ الشافعي، فقال للبائع: أردت أنه لا يهدأ أبدًا أو أن كلامه أكثر من سكوته؟ فقال: قد علمت أنه ينام ويأكل ويشرب، وإنما أردت كلامه أكثر من سكوته، فقال: ردّ عليك امرأتك، فأخبر مالكًا، فقال للشافعي: من أين قلت؟ فقال: حديث فاطمة بنت قيس قالت لرسول

الله صلى الله عليه وسلم: إن معاوية وأبا جهم خطباني فقال: إن معاوية صعلوك، وإن أبا جهم لا يضع عصاه عن عاتقه. وقد كان ينام ويستريح، وإنما خرج كلامه على الأغلب، فعجب مالك فقال الزنجي: أفت فقد آن لك أن تفتي، وهو ابن خمس عشرة سنة. [المنتظم 10 / 136].

English meaning

Stories and events concerning some scholars: Al-Rabi' said: Al-Shafi'i, may Allah have mercy on him, was with Malik, with Sufyan ibn Uyaynah and al-Zanji also present, when two men approached. One said: I am al-Rabi' al-Qumari. I sold this man a turtledove and swore to him by divorce that it never stops calling. An hour later he came to me and said: It has fallen silent, so return my dirhams. I have broken my oath. Malik said: Your wife has become separated from you. Al-Shafi'i passed by and asked the seller: Did you mean that it never stops, or that its calling exceeds its silence? He replied: I knew that it sleeps, eats, and

drinks. I only meant that its calling exceeds its silence. He said: Your wife is restored to you. Malik was informed and asked al-Shafi'i: On what basis did you say that? He replied: The hadith of Fatimah bint Qays, who told the Messenger of Allah, may Allah bless him and grant him peace: Mu'awiyah and Abu Jahm have proposed to me. He said: Mu'awiyah is a pauper, and Abu Jahm does not put his staff down from his shoulder. Yet he used to sleep and rest; the words referred to what he did most often. Malik was amazed, and al-Zanji said: Give legal opinions, for the time has come for you to do so. He was fifteen years old. [al-Muntazam 10/136].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: عن خلف بن سالم قال: كنا في مجلس يزيد بن هارون، فمزح يزيد مع مستمليه، فتنحنح أحمد بن حنبل رحمه الله – وكان في المجلس – فقال يزيد: من المتنحنح؟ فقيل له: أحمد بن حنبل، فضرب بيده على جبينه، وقال: ألا أعلمتموني أن أحمد هاهنا حتى لا أمزح. [الحلية (تهذيبه) 3 / 139].

English meaning

Stories and incidents of some scholars: On the authority of Khalaf bin Salim, he said: We were in the assembly of Yazid bin Harun, and Yazid joked with the person repeating his dictation to the gathering, so Ahmad bin Hanbal, may God have mercy on him, cleared his throat - and he was in the assembly - so Yazid said: Who cleared his throat? It was said to him: Ahmad bin Hanbal, so he struck his forehead with his hand and said: Why didn’t you tell me that Ahmad was here so that I would not joke? [Al-Hilya (its abridgment) 3/139].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: قال عبدُ الله بن محمد بن أسد، سمعتُ حمزةَ الكنانيَّ رحمه الله يقول: خرَّجت حديثًا واحدًا عن النبي صلى الله عليه وسلم من نحو مائتي طريق، فداخلني لذلك من الفرح غيرُ قليل، وأعجبت بذلك، فرأيتُ يَحيى بن معين رحمه الله في المنام، فقلت: يا أبا زكريا، خرَّجتُ حديثًا من مائتي طريق، فسكتَ عنِّي ساعة، ثم قال: أخشى أن تدخلَ هذه تحت " أَلْهَاكُمُ التَّكَاثُرُ " [التكاثر:1]. [السير (تهذيبه) 3 / 1280].

English meaning

Stories and accounts of some scholars: Abdullah bin Muhammad bin Asad said, “I heard Hamza al-Kinani, may God have mercy on him, say: ‘I extracted a single hadith from the Prophet, may God’s prayers and

peace be upon him, from about two hundred chains of transmission. I was filled with considerable joy and admiring of myself for it. Then I saw Yahya bin Ma’in, may God have mercy on him, in a dream, and I said: “O Abu Zakariya, I extracted a hadith from two hundred chains of transmission.” He remained silent for a while, then said: “I fear that this falls under the category of ‘Rivalry in accumulating more has distracted you’ [At-Takathur: 1].”’” [Siyar (its abridgment) 3/1280].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: عن جعفر بن يحيى بن خالد أنه قال: ما رأينا مثل عيسى بن يونس رحمه الله، أرسلنا إليه فأتانا بالرّقة، فاعتل قبل أن يرجع، فقلنا له: يا أبا عمر، قد أُمر لك بعشرة آلاف. فقال: هيه. فقلت: هي خمسون ألفًا. فقال لي: لا حاجة لي فيها. فقلت: ولم؟ أما والله لا هنيتكها، هي والله مائة ألف. قال: لا والله لا يتحدث أهل العلم أني أكلت للسنّة ثمنًا، ألا كان هذا قبل أن ترسلوا إليّ؟ فأما على الحديث فوالله لا شربة ماء ولا أهليلجة! [المنتظم 9 / 196].

English meaning

Stories and events concerning some scholars: Ja'far ibn Yahya ibn Khalid said: We have seen no one like

Isa ibn Yunus, may Allah have mercy on him. We sent for him and he came to us in al-Raqqah, but fell ill before returning. We said: Abu Umar, ten thousand has been ordered for you. He said: Go on. I said: It is fifty thousand. He replied: I have no need of it. I asked: Why? By Allah, I have not yet made it pleasant enough for you. It is, by Allah, a hundred thousand. He said: No, by Allah. The people of knowledge shall not say that I took payment for the Sunnah. Why was this not before you sent for me? As payment for hadith, by Allah, not a drink of water or a myrobalan fruit! [al-Muntazam 9/196].

Source: Source details are not recorded on the original card.

صفحة 3

قصص ووقائع لبعض العلماء: عن محمد بن سهل أنه قال: كنت بالمصيصة وبها المأمون أمير المؤمنين، فأذن يومًا للناس فقام إليه شاب وبيده محبرة، فقال: يا أمير المؤمنين، صاحب حديث منقطع به، فقال له المأمون: أي شيء تحفظ من باب كذا؟ فلم يذكر الفتى شيئًا، فما زال المأمون يقول: حدّثنا هشيم، وحدثنا أبو الأحوص، وحدثنا وكيع، حتى ذكر الباب، ثم قال: وإيش تحفظ في باب كذا؟ فلم يذكر الفتى شيئًا، فما زال المأمون يقول: حدثنا حجاج بن محمد، وحدثنا فلان وفلان، حتى ذكر الباب، ثم التفت إلى الفضل، فقال: أحدهم يطلب الحديث ثلاثة أيام ثم يقول أنا من

أصحاب الحديث، أعطوه ثلاثة آلاف درهم. [المنتظم 10 / 53، 54].

English meaning

Stories and accounts of some scholars: On the authority of Muhammad ibn Sahl, who said: I was in al-Masisa, and al-Ma’mun, the Commander of the Faithful, was there. One day he gave permission for people to enter, and a young man stood up to him with an inkwell in his hand and said: O Commander of the Faithful, I am a student of hadith who is stranded. Al-Ma’mun said to him: What do you know of such-and-such chapter? The young man did not mention anything. Al-Ma’mun kept saying: Hushaym narrated to us, and Abu al-Ahwas narrated to us, and Waki’ narrated to us, until he mentioned the chapter. Then he said: And what do you know of such-and-such chapter? The young man did not mention anything. Al-Ma’mun kept saying: Hajjaj ibn Muhammad narrated to us, and so-and-so narrated to us, until he mentioned the chapter. Then he turned to al-Fadl and said: One of them seeks hadith for three days and then says: I am one of the scholars of hadith. Give him three thousand dirhams. [Al-Muntazam 10/53, 54].

Source: Source details are not recorded on the original card.

صفحة 3

ما قيل في كتم بعض العلم للمصلحة، وعدم بثه لكل أحد: قال عمر بن الخطاب رضي الله تعالى عنه: بحسب المرء من الكذب أن يحدث بكل ما سمع. [رواه مسلم في مقدمته].

English meaning

What was said about concealing some knowledge for the sake of the greater good, and not spreading it to everyone: Umar ibn al-Khattab, may God be pleased with him, said: It is enough of a lie for a person to narrate everything he hears. [Narrated by Muslim in his introduction].

Source: Source details are not recorded on the original card.

صفحة 3

ما قيل في كتم بعض العلم للمصلحة، وعدم بثه لكل أحد: عن أبي هريرة رضي الله تعالى عنه، قال: حفظتُ من رسول الله صلى الله عليه وسلم وعاءين: فأمَّا أحدهما، فبثثتُه في الناس، وأما الآخرُ، فلو بَثَثْتُه، لقُطِعَ هذا البلعوم. [رواه البخاري: 117].

English meaning

What was said about concealing some knowledge for the sake of the greater good, and not spreading it to everyone: On the authority of Abu Hurairah, may God be pleased with him, he said: I memorized two containers of knowledge from the Messenger of God, may God bless him and grant him peace: As for one of them, I spread it among the people, but as for the other, if I were to spread it, this throat would be cut. [Narrated by Al-Bukhari: 117].

Source: Source details are not recorded on the original card.

صفحة 3

ما قيل في كتم بعض العلم للمصلحة، وعدم بثه لكل أحد: عن مكحُول قال: كان أبو هريرة يقول: رُبَّ كيسٍ عند أبي هريرة لم يَفتحه. يعني من العلم. قال الذهبي رحمه الله: هذا دالّ على جواز كتمان بعضِ الأحاديث التي تحرك فتنةً في الأصول، أو الفروع، أو المدح والذم. أما حديثٌ يتعلق بحل أو حرام، فلا يحلُ كتمانهُ بوجه، فإنه من البينات والهدى. وفي صحيح البخاري: قول الإمام عليٍّ رضي الله عنه: حدِّثُوا الناس بما يعرفون، ودعوا ما يُنكرون، أتُحبُّون أن يُكذب الله ورسوله! وكذا لو بثَّ أبو هريرة ذلك الوعاء، لأوذي، بل لقُتل، ولكن العالم قد يؤديه اجتهادُه إلى أن ينشُر الحديث الفلاني

إحياءً للسنة، فله ما نوى وله أجر- وإن غلط- في اجتهاده. [السير (تهذيبه) 1 / 309].

English meaning

What has been said about withholding some knowledge for a benefit and not spreading it to everyone: Makhul said: Abu Hurayrah used to say: Many a bag Abu Hurayrah has not opened—meaning a bag of knowledge. Al-Dhahabi, may Allah have mercy on him, said: This indicates that some hadiths may be withheld if they stir up turmoil concerning foundations, subsidiary matters, or praise and blame. But a hadith concerning what is lawful or forbidden may not be withheld in any way, for it is part of the clear proofs and guidance. In Sahih al-Bukhari is the saying of Imam Ali, may Allah be pleased with him: Tell people what they understand and leave what they reject. Do you want Allah and His Messenger to be disbelieved? Likewise, had Abu Hurayrah spread that vessel of knowledge, he would have been harmed, indeed killed. Yet a scholar's independent judgment may lead him to publish a particular hadith to revive the Sunnah. He has what he intended and receives a reward for his judgment, even if mistaken. [Siyar (abridged edition) 1/309].

Source: Source details are not recorded on the original card.

صفحة 3

ما قيل في كتم بعض العلم للمصلحة، وعدم بثه لكل أحد: قال الشعبي رحمه الله: لا تمنعوا العلم أهله فتأثموا، ولا تحدثوا به غير أهله فتأثموا. [الحلية (تهذيبه) 2 / 116].

English meaning

What was said about concealing some knowledge for the sake of the greater good, and not spreading it to everyone: Al-Sha’bi, may God have mercy on him, said: Do not withhold knowledge from its people, lest you sin, and do not speak of it to those who are not its people, lest you sin. [Al-Hilya (its abridgment) 2/116].

Source: Source details are not recorded on the original card.

صفحة 3

ما قيل في كتم بعض العلم للمصلحة، وعدم بثه لكل أحد: عن يزيد بن ميسرة رحمه الله قال: لا تبذل علمك لمن لا يسأله، ولا تنثر اللؤلؤ عند من لا يلتقطه، ولا تنشر بضاعتك عند من يكسدها عليك. [الحلية (تهذيبه) 2 / 193].

English meaning

What was said about concealing some knowledge for the sake of the greater good, and not spreading it to everyone: On the authority of Yazid bin Maysarah, may God have mercy on him, he said: Do not give away your knowledge to someone who does not ask for it, do not scatter pearls before someone who will not pick them up, and do not display your merchandise before someone who will reject it. [Al-Hilya (its abridgment) 2/193].

Source: Source details are not recorded on the original card.

صفحة 3

ما قيل في كتم بعض العلم للمصلحة، وعدم بثه لكل أحد: قال مالك بن دينار رحمه الله: يا هؤلاء إن الكلب إذا طرح إليه الذهب والفضة لم يعرفهما، وإذا طرح إليه العظم أكب عليه، كذلك سفهاؤكم لا يعرفون الحق. [الحلية (تهذيبه) 1 / 419].

English meaning

What was said about concealing some knowledge for the sake of the greater good, and not spreading it to everyone: Malik bin Dinar, may God have mercy on him, said: O people, if gold and silver are thrown to a dog, it does not recognize them, but if a bone is thrown to it, it will pounce on it. Likewise, your fools do not recognize the truth. [Al-Hilya (its abridgment) 1/419].

Source: Source details are not recorded on the original card.

صفحة 3

ما قيل في كتم بعض العلم للمصلحة، وعدم بثه لكل أحد: عن الإمام مالك رحمه الله قال: ذلٌّ وإهانةٌ للعلم أن يتكلم الرجل بالعلم عند من لا يطيعه. [السير (تهذيبه) 2 / 735].

English meaning

What was said about concealing some knowledge for the sake of the greater good, and not spreading it to everyone: On the authority of Imam Malik, may God have mercy on him, he said: It is a humiliation and an insult to knowledge for a man to speak of knowledge in front of someone who does not obey him. [Al-Siyar (its abridgment) 2/735].

Source: Source details are not recorded on the original card.

صفحة 3

ما قيل في كتم بعض العلم للمصلحة، وعدم بثه لكل أحد: عن إسحاق قال: سمعت مالك بن أنس رحمه الله يقول: سمعت من ابن شهاب أحاديث لم أحدث بها إلى اليوم، قلت: لم يا أبا عبد الله؟ قال: لم يكن العمل عليها فتركتها. [الحلية (تهذيبه) 2 / 356].

English meaning

What was said about concealing some knowledge for the sake of the greater good, and not spreading it to everyone: On the authority of Ishaq, he said: I heard Malik bin Anas, may God have mercy on him, say: I heard hadiths from Ibn Shihab that I have not narrated to this day. I said: Why, Abu Abdullah? He said: They were not acted upon, so I left them. [Al-Hilya (its abridgment) 2/356].

Source: Source details are not recorded on the original card.

صفحة 3

ما قيل في كتم بعض العلم للمصلحة، وعدم بثه لكل أحد: عن ابن وهب؛ قال: قال لي مالك بن أنس رحمه الله: اعلم أنه ليس يسلم رجل حدث بكل ما سمع. ولا يكون إماما أبدا، وهو يحدث بكل ما سمع [رواه مسلم في مقدمته].

English meaning

What was said about concealing some knowledge for the sake of the greater good, and not spreading it to everyone: On the authority of Ibn Wahb, he said: Malik bin Anas, may God have mercy on him, said to me: Know that no man is safe if he narrates everything he hears. And he will never be an imam if he narrates everything he hears [Narrated by Muslim in his introduction].

Source: Source details are not recorded on the original card.

صفحة 3

ما قيل في كتم بعض العلم للمصلحة، وعدم بثه لكل أحد: قال عبد الرحمن بن مهدي رحمه الله: لا يكون الرجل إماماً يقتدى به حتى يمسك عن بعض ما سمع. [رواه مسلم في مقدمته].

English meaning

What was said about concealing some knowledge for the sake of the greater good, and not spreading it to everyone: Abd al-Rahman ibn Mahdi, may God have mercy on him, said: A man cannot be an imam to be followed until he refrains from some of what he has heard. [Narrated by Muslim in his introduction].

Source: Source details are not recorded on the original card.

صفحة 3

ما قيل في كتم بعض العلم للمصلحة، وعدم بثه لكل أحد: قال الشيخُ علمُ الدِّينِ: وفي يومِ الخميسِ منتصف ربيعٍ الأوَّلِ اجتَمع قاضي القُضاةِ شمس الدِّين ابنُ مُسَلمٍ بالشيخِ الإمام العَّلامَةِ تَقيِّ الدِّين ابنِ تَيْميَّة رحمه الله، وأشار عليه بتَرْكِ الإفتاءِ في مسألةِ الحَلفِ بالطَّلاقِ، فقبِل الشيخُ نصيحتَه، وأجابَ إلى ما أشار به؛ رعايةً لخاطرِه وخواطرِ الجماعَةِ المُفتين، ثم ورَد البريدُ في مُستَهلِّ جُمادى الأُولَى بكتابٍ مِن السلطان فيه مَنْعُ الشيخِ تقيِّ الدَّينِ مِن الإفتاءِ في مسألةِ الحلفِ بالطلاقِ، وعُقِدَ في ذلك مجلسٌ، وانفَصَل الحالُ على ما رسَم به السلطانُ، ونودِيَ به في البلدِ، وكان قبلَ قُدُومِ

المرسُوم قد اجتَمع بالقاضي ابنِ مُسَلَّمٍ الحَنْبَلِيِّ جماعةٌ مِن المفتِينَ الكبارِ، وقالوا له أن يَنصَح الشيخَ في تركِ الإفتاءِ في مسألةِ الطَّلاقِ، فعَلِمَ الشيخ نصيِحتَه، وأنَّه إنَّما قصَد بذلك ترْكَ ثَورَانِ فتْنَةٍ وشرٍّ. [البداية والنهاية 14 / 163].

English meaning

What was said about concealing some knowledge for the sake of the greater good, and not spreading it to everyone: Sheikh Alam Al-Din said: On Thursday, the middle of Rabi’ Al-Awwal, the Chief Justice Shams Al-Din Ibn Muslim met with the Sheikh, the Imam, the scholar Taqi Al-Din Ibn Taymiyyah, may God have mercy on him, and advised him to refrain from issuing fatwas on the issue of swearing by divorce. The Sheikh accepted his advice and responded to what he advised. Out of consideration for his feelings and the feelings of the group of muftis, then the mail arrived at the beginning of Jumada al-Ula with a letter from the Sultan prohibiting Sheikh Taqi al-Din from issuing fatwas on the issue of swearing by divorce. A council was convened on this matter, and the situation was resolved according to what the Sultan had decreed,

and it was announced in the city. Before the arrival of the decree, a group of senior muftis had met with Judge Ibn Muslim al-Hanbali and told him to advise the Sheikh to refrain from issuing fatwas on the issue of divorce. The Sheikh understood his advice, and that he only intended by that to avoid an outbreak of turmoil and evil. [Al-Bidaya wa'l-Nihaya 14/163].

Source: Source details are not recorded on the original card.

صفحة 3

عن أبي الدرداء رضي الله تعالى عنه. أنه قال: الناس ثلاثة؛ عالم، ومتعلم، والثالث همج لا خير فيه. [الحلية (تهذيبه) 1 / 169].

English meaning

On the authority of Abu al-Darda’, may God be pleased with him, who said: People are of three kinds: a scholar, a student, and the third is a rabble in whom there is no good. [Al-Hilya (its abridgment) 1/169].

Source: Source details are not recorded on the original card.

صفحة 3

قال كعب الأحبار رحمه الله: يوشك أن تروا جهال الناس يتباهون بالعلم، ويتغايرون عليه، كما يتغاير النساء على الرجال، فذلك حظهم من العلم. [الحلية (تهذيبه) 2 / 250].

English meaning

Ka’b al-Ahbar, may God have mercy on him, said: You will soon see ignorant people boasting about knowledge and being jealous of it, just as women are jealous of men. That is their share of knowledge. [Al-Hilya (its abridgment) 2/250].

Source: Source details are not recorded on the original card.

صفحة 3

قال الثَّوْرِيّ رحمه الله: مَن طلب الرِّياسة بالعلم سريعًا فاته عِلْمٌ كثيرٌ. [عيون الأخبار 2 / 523].

English meaning

Al-Thawri, may God have mercy on him, said: Whoever seeks leadership through knowledge quickly will miss out on a great deal of knowledge. [Uyun al-Akhbar 2/523].

Source: Source details are not recorded on the original card.

صفحة 3

عن مجاهد رحمه الله قال: إن هذا العلم لا يتعلمه مستح ولا متكبر. [الحلية (تهذيبه) 2 / 12].

English meaning

On the authority of Mujahid, may God have mercy on him, he said: This knowledge is not learned by the shy or the arrogant. [Al-Hilya (its abridgment) 2/12].

Source: Source details are not recorded on the original card.

صفحة 3

قال أبو العالية رحمه الله: لا يتعلم مستحي ولا متكبر. [الحلية (تهذيبه) 1 / 369].

English meaning

Abu al-`Aliyah, may God have mercy on him, said: “Neither a shy person nor an arrogant person learns.” [Al-Hilya (its abridgment) 1/369].

Source: Source details are not recorded on the original card.

صفحة 3

قال وهيب بن الورد رحمه الله: ضُرب لعلماء السوء مثل، فقيل: إنما مثل عالم السوء كمثل الحجَر في الساقية، فلا هو يشرب الماء، ولا هو يخلّي الماء إلى الشجر، فيحيا به. [صفة الصفوة 2/533].

English meaning

Wuhayb ibn al-Ward, may God have mercy on him, said: An example was given for evil scholars, and it was said: The example of an evil scholar is like a stone in a stream, so he neither drinks the water nor leaves the water for the trees to live by. [Sifat al-Safwa 2/533].

Source: Source details are not recorded on the original card.

صفحة 3

ما نُقل عن العلماء من سعة وسرعة الحفظ: عن محمد بن يزيد بن خنيس قال: قال وهيب بن الورد رحمه الله: عجبًا للعالم كيف تجيبه دواعي قلبه إلى ارتياح الضحك، وقد علم أن له في القيامة روعات، ووقفات وفزعات، قال: ثم غشي عليه. [الحلية (تهذيبه) 3 / 30].

English meaning

What was reported about the scholars regarding the breadth and speed of their memorization: On the authority of Muhammad bin Yazid bin Khunais, he said: Wuhayb ibn al-Ward, may God have mercy on him, said: How strange it is for a scholar to have his heart’s inclinations respond to the comfort of laughter, when he knows that he will have terrors, stations of standing, and frights on the Day of Resurrection. He said: Then he fainted. [Al-Hilya (its abridgment) 3/30].

Source: Source details are not recorded on the original card.

صفحة 3

قال سفيان بن عيينة رحمه الله: إنما منزلة الذي يطلب العلم ينتفع به بمنزلة العبد يطلب كل شيء يُرضي سيده، يطلب التحبب إليه، والتقرب إليه، والمنزلة عنده لئلا يجد عنده شيئًا يكرهه. [صفة الصفوة 2/541].

English meaning

Sufyan ibn Uyaynah, may God have mercy on him, said: The status of one who seeks knowledge to benefit from it is like that of a servant who seeks everything that pleases his master, seeking to endear himself to him, to draw near to him, and to have a high standing with him so that he does not find anything with him that he dislikes. [Sifat al-Safwah 2/541].

Source: Source details are not recorded on the original card.

صفحة 3

قال سفيان بن عيينة رحمه الله:قال عيسى - عليه السلام -: إن للحكمة أهلاً فإن وضعتها في غير أهلها ضيعت، وإن منعتها من أهلها ضيعت، كن كالطبيب يضع الدواء حيث ينبغي. [الحلية (تهذيبه) 2 / 427].

English meaning

Sufyan ibn Uyaynah, may God have mercy on him, said: Jesus, peace be upon him, said: Wisdom has its people. If you place it with those who are not its people, it will be wasted. If you withhold it from its people, it will be wasted. Be like the doctor who places the medicine where it should be. [Al-Hilya (its abridgment) 2/427].

Source: Source details are not recorded on the original card.

صفحة 3

قال سفيان بن عيينة رحمه الله: كان عيسى ويحيى - عليهما السلام - يأتيان القرية، فيسأل عيسى عن شرار أهلها، ويسأل يحيى عن خيار أهلها، فقال له يحيى: لم تنزل على شرار الناس؟ قال: إنما أنا طبيب أداوي المرضى. [الحلية (تهذيبه) 2 / 427].

English meaning

Sufyan ibn Uyaynah, may God have mercy on him, said: Jesus and John, peace be upon them, used to come to the village. Jesus would ask about the worst of its people, and John would ask about the best of its people. John said to him: Why do you stay with the worst of people? He said: I am only a physician who treats the sick. [Al-Hilya (its abridgment) 2/427].

Source: Source details are not recorded on the original card.

صفحة 3

قال بلال بن أبي بُرْدَة رحمه الله: لا يَمنعنَّكم سوءُ ما تعلمون منا أن تَقْبلوا أحسنَ ما تسمعون. [عيون الأخبار 2 / 523].

English meaning

Bilal ibn Abi Burda, may God have mercy on him, said: “Do not let the bad things you know about us prevent you from accepting the best things you hear.” [Uyun al-Akhbar 2/523].

Source: Source details are not recorded on the original card.

صفحة 3

قال الخليل بن أحمد رحمه الله: لا يعرِفُ الرَّجلُ خطأ معلِّمه، حتى يُجَالِسَ غيره. [السير (تهذيبه) 2 / 713].

English meaning

Al-Khalil ibn Ahmad, may God have mercy on him, said: A man does not know the mistake of his teacher until he sits with someone else. [Al-Siyar (its abridgment) 2/713].

Source: Source details are not recorded on the original card.

صفحة 3

قال أَيّوب رحمه الله: لا يَعرِف الرجلُ خطأَ مُعلِّمه حتّى يعرِفَ الاختلاف. [عيون الأخبار 2 / 526]

English meaning

Ayyub, may God have mercy on him, said: A man does not recognize the error of his teacher until he recognizes the difference of opinion. [Uyun al-Akhbar 2/526]

Source: Source details are not recorded on the original card.

صفحة 3

عن حماد بن زيد قال: كان رجل قد لزم أيوب رحمه الله وسمع منه. ففقده أيوب. فقالوا: يا أبا بكر إنه قد لزم عمرو بن عبيد. قال حماد: فبينا أنا يوماً مع أيوب وقد بكرنا إلى السوق. فاستقبله الرجل. فسلم عليه أيوب وسأله. ثم قال له أيوب: بلغني أنك لزمت ذاك الرجل. قال حماد: سماه، يعني عمراً. قال: نعم. يا أبا بكر إنه يجيئنا بأشياء غرائب. قال: يقول له أيوب: إنما نفر أو نفرق من تلك الغرائب. [رواه مسلم في مقدمته].

English meaning

Hammad ibn Zayd said: A man used to keep close company with Ayyub, may Allah have mercy on him, and hear from him. Ayyub then missed him. They said: Abu Bakr, he has taken to keeping company with Amr

ibn Ubayd. Hammad said: One day I was with Ayyub, and we had gone early to the market. The man met him. Ayyub greeted him and asked after him, then said: I have heard that you have taken to keeping company with that man. Hammad said: He named him, meaning Amr. The man replied: Yes, Abu Bakr; he brings us unusual things. Ayyub said to him: It is precisely those unusual things that we flee from—or fear. [Reported by Muslim in his introduction].

Source: Source details are not recorded on the original card.

صفحة 3

عن الزهري رحمه الله قال: إنما يذهب العلم النسيان وترك المذاكرة. [الحلية (تهذيبه) 2 / 24].

English meaning

On the authority of Al-Zuhri, may God have mercy on him, he said: Knowledge is lost only through forgetfulness and neglecting to review it. [Al-Hilya (its abridgment) 2/24].

Source: Source details are not recorded on the original card.

صفحة 3

عن شريح رحمه الله أنه قيل له: بأي شيء أصبت هذا العلم، قال: بمقاومة العلماء، آخذ منهم وأعطيهم. [الحلية (تهذيبه) 2 / 68].

English meaning

It was reported on the authority of Shurayh, may God have mercy on him, that he was asked: How did you acquire this knowledge? He said: By engaging with scholars, taking from them and giving to them. [Al-Hilya (its abridgment) 2/68].

Source: Source details are not recorded on the original card.

صفحة 3

قال جعفر بن محمد رحمه الله: الفقهاء أمناء الرسل، فإذا رأيتم الفقهاء قد ركبوا إلى السلاطين فاتهموهم. [الحلية (تهذيبه) 1 / 512].

English meaning

Ja`far ibn Muhammad, may God have mercy on him, said: “The jurists are the trustees of the messengers, so if you see the jurists riding to the sultans, then be suspicious of them.” [Al-Hilya (its abridgment) 1/512].

Source: Source details are not recorded on the original card.

صفحة 3

قال عبد الله بن ضُرَيس: قيل لعبد الله بن المبارك رحمه الله: يا أبا عبد الرحمن إلى متى تكتب هذا الحديث؟ فقال: لعل الكلمة التي أنتفع بها ما كتَبْتُها بعدُ. [صفة الصفوة 4 / 375].

English meaning

Abdullah bin Dhurays said: Abdullah bin Al-Mubarak, may God have mercy on him, was asked: O Abu Abd Al-Rahman, until when will you write this hadith? He said: Perhaps the word that I will benefit from is what I have not yet written. [Sifat Al-Safwa 4/375].

Source: Source details are not recorded on the original card.

صفحة 3

قال الأوزاعي رحمه الله: كنا نضْحك ونمزَح، فلما صِرنا يُقتدى بنا خشيتُ أن لا يسعنا التَّبَسُّم. [السير (تهذيبه) 2 / 685].

English meaning

Al-Awza’i, may God have mercy on him, said: We used to laugh and joke, but when we became role models, I feared that we would not be allowed to smile. [Al-Siyar (its abridgment) 2/685].

Source: Source details are not recorded on the original card.

صفحة 3

عن الأعْمش قال: كان إسماعيلُ بن رَجَاء رحمه الله يَجمع صِبْيانَ الكُتَّاب فيُحدِّثهم كيلا يَنْسَى حَدِيثَه. [عيون الأخبار 2 / 533].

English meaning

Al-A'mash said: Isma'il ibn Raja, may Allah have mercy on him, used to gather the boys of the elementary school and narrate hadith to them so that he would not forget his hadith. [Uyun al-Akhbar 2/533].

Source: Source details are not recorded on the original card.

صفحة 3

عن مكحول رحمه الله قال: لا يؤخذ العلم إلا عن من شُهد له بالطلب. [الحلية (تهذيبه) 2 / 181].

English meaning

On the authority of Makhoul, may God have mercy on him, he said: Knowledge should only be taken from someone who has been known to seek knowledge. [Al-Hilya (its abridgment) 2/181].

Source: Source details are not recorded on the original card.

صفحة 3

عن أبي بكر بن عياش رحمه الله قال: الدخولُ في العلم سهلٌ، لكن الخروج منه إلى الله شديدٌ. [السير (تهذيبه) 2 / 787].

English meaning

Abu Bakr ibn Ayyash, may Allah have mercy on him, said: Entering into knowledge is easy, but coming out of it toward Allah is difficult. [Siyar (abridged edition) 2/787].

Source: Source details are not recorded on the original card.

صفحة 3

عن عبيد بن عمير رحمه الله قال: إن الله يبغض القاري، إذا كان لباسًا ركابًا ولاجًا خراجًا. [الحلية (تهذيبه) 2 / 9].

English meaning

Ubayd ibn Umayr, may Allah have mercy on him, said: Allah detests the reciter when he is constantly dressing up, riding about, entering, and going out. [Hilyah (abridged edition) 2/9].

Source: Source details are not recorded on the original card.

صفحة 3

عن موسى الجهني قال: كان طلحة بن مصرف رحمه الله إذا ذكر عنده الاختلاف قال: لا تقولوا الاختلاف، ولكن قولوا السعة. [الحلية (تهذيبه) 2 / 132].

English meaning

Musa al-Juhani said: Whenever disagreement was mentioned in the presence of Talhah ibn Musarrif, may Allah have mercy on him, he said: Do not say ‘disagreement’; rather, say ‘latitude.’ [Hilyah (abridged edition) 2/132].

Source: Source details are not recorded on the original card.

صفحة 3

قال سفيان الثوري رحمه الله: لو لم يأتني أصحاب الحديث لأتيتهم في بيوتهم. [الحلية (تهذيبه) 2 / 363].

English meaning

Sufyan al-Thawri, may God have mercy on him, said: If the people of Hadith did not come to me, I would go to them in their homes. [Al-Hilya (its abridgment) 2/363].

Source: Source details are not recorded on the original card.

صفحة 3

عن يوسف بن أسباط قال: سئل سفيان الثوري رحمه الله عن مسألة وهو يشتري شيئًا فقال: دعني فإن قلبي مع درهمي. [الحلية (تهذيبه) 2 / 399].

English meaning

On the authority of Yusuf ibn Asbat, he said: Sufyan al-Thawri, may God have mercy on him, was asked about a matter while he was buying something, and he said: Leave me alone, for my heart is with my dirham. [Al-Hilya (its abridgment) 2/399].

Source: Source details are not recorded on the original card.

صفحة 3

عن أبي يزيد البسْطامِي رحمه الله قال: ما وجدتُ شيئًا أشدَّ علي من العِلم ومتابعتِه، ولولا اختلاف العلماء لتعبت، واختلاف العلماء رحمة إلا في تجريد التوحيد(). [الحلية (تهذيبه) 3 / 247].

English meaning

Abu Yazid al-Bistami, may Allah have mercy on him, said: I have found nothing harder upon me than knowledge and following it. Were it not for the scholars' disagreements, I would have become weary. The scholars' disagreements are a mercy, except concerning making monotheism pure (). [Hilyah (abridged edition) 3/247].

Source: Source details are not recorded on the original card.

صفحة 3

قال عبد الله بن المبارك رحمه الله: أول منفعة الحديث أن يفيد بعضهم بعضًا. [الحلية (تهذيبه) 3 / 38].

English meaning

Abdullah ibn al-Mubarak, may Allah have mercy on him, said: The first benefit of hadith is that its people benefit one another. [Hilyah (abridged edition) 3/38].

Source: Source details are not recorded on the original card.

صفحة 3

قال الفضيل بن عياض رحمه الله: لو كان مع علمائنا صبر ما غدوا لأبواب هؤلاء، يعني الملوك. [الحلية (تهذيبه) 3 / 12].

English meaning

Al-Fudayl ibn Iyad, may God have mercy on him, said: If our scholars had patience, they would not have gone to the doors of these people, meaning the kings. [Al-Hilya (its abridgment) 3/12].

Source: Source details are not recorded on the original card.

صفحة 3

عن محمد بن الطفيل قال: رأى فضيل بن عياض رحمه الله قومًا من أصحاب الحديث، يمزحون ويضحكون، فناداهم: مهلاً يا ورثة الأنبياء، مهلاً ثلاثًا، إنكم أئمة يقتدى بكم. [الحلية (تهذيبه) 3 / 17].

English meaning

Muhammad ibn al-Tufayl said: Al-Fudayl ibn Iyad, may Allah have mercy on him, saw a group of hadith students joking and laughing. He called out to them: Gently, heirs of the prophets! Gently! He said it three times. You are leaders whom people follow. [Hilyah (abridged edition) 3/17].

Source: Source details are not recorded on the original card.

صفحة 3

عن سلم بن جنادة قال: جالست وكيع بن الجراح رحمه الله سبع سنين، فما رأيته بزق، وما رأيته مس والله حصاة بيده، وما رأيته جلس مجلسه فتحرك، وما رأيته إلا مستقبل القبلة، وما رأيته يحلف بالله. [الحلية (تهذيبه) 3 / 106].

English meaning

Salm ibn Junadah said: I sat with Waki' ibn al-Jarrah, may Allah have mercy on him, for seven years. I never saw him spit; by Allah, I never saw him touch a pebble with his hand; I never saw him sit in his gathering and then fidget; I never saw him except facing the direction of prayer; and I never saw him swear by Allah. [Hilyah (abridged edition) 3/106].

Source: Source details are not recorded on the original card.

صفحة 3

عن الحسين بن أبي زيد قال: صاحبت وكيع بن الجراح رحمه الله إلى مكة، فما رأيته متكئا، ولا رأيته نائمًا في محمله. [الحلية (تهذيبه) 3 / 106].

English meaning

On the authority of Al-Husayn ibn Abi Zayd, he said: I accompanied Waki’ ibn Al-Jarrah, may God have mercy on him, to Mecca, and I never saw him reclining, nor did I see him sleeping in his litter. [Al-Hilya (its abridgment) 3/106].

Source: Source details are not recorded on the original card.

صفحة 3

قال ابن المبارَك: ما رأيتُ أحدًا ارتفعَ مثل مالك بن أنس رحمه الله، ليس له كثيرُ صلاة ولا صِيام، إلا أن تكونَ له سريرةٌ. قال الذهبي رحمه الله: ما كان عليه من العلم ونَشْرِه أفضلُ مِن نوافل الصومِ والصلاة لمن أراد به الله. [السير (تهذيبه) 2/733].

English meaning

Ibn al-Mubarak said: I have seen no one rise in standing like Malik ibn Anas, may Allah have mercy on him. He does not have much prayer or fasting, unless he has a hidden inward quality. Al-Dhahabi, may Allah have mercy on him, said: His knowledge and spreading it are better than voluntary fasting and prayer for one who seeks Allah through it. [Siyar (abridged edition) 2/733].

Source: Source details are not recorded on the original card.

صفحة 3

عن يونس بن عبد الأعلى قال: كان الشافعي رحمه الله يكلمنا بقدر ما نفهم عنه، ولو كلمنا بحسب فهمه ما عقلنا عنه. [الحلية (تهذيبه) 3 / 132].

English meaning

On the authority of Yunus ibn Abd al-A’la, he said: Al-Shafi’i, may God have mercy on him, used to speak to us according to what we could understand from him, and if he had spoken to us according to his understanding, we would not have comprehended him. [Al-Hilya (its abridgment) 3/132].

Source: Source details are not recorded on the original card.

صفحة 3

عن الفضيل بن زياد عن أحمد بن حنبل رحمه الله قال: هذا الذي ترون كله أو عامته من الشافعي، وما بت منذ ثلاثين سنة إلا وأنا أدعو للشافعي. [الحلية (تهذيبه) 3/121].

English meaning

On the authority of Al-Fudayl ibn Ziyad, on the authority of Ahmad ibn Hanbal, may God have mercy on him, he said: All or most of what you see is from Al-Shafi’i, and I have not gone to sleep for thirty years without praying for Al-Shafi’i. [Al-Hilya (its abridgment) 3/121].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: قال سَلْمان الفارسي رضى الله عنه: علمٌ لا يُقال به ككنز لا يُنْفَق منه. [عيون الأخبار 2 / 525].

English meaning

Acting upon knowledge and conveying it: Salman al-Farisi, may God be pleased with him, said: Knowledge that is not spoken of is like a treasure that is not spent. [Uyun al-Akhbar 2/525].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن عبد الله بن مسعود رضى الله عنه قال: " إن الناس قد أحسنوا القول، فمن وافق قوله فعله فذاك الذي أصاب حظه، ومن لا يوافق قولُه فعله فذاك الذي يوبخ نفسه ". [صفة الصفوة 1/189].

English meaning

Acting upon knowledge and conveying it: On the authority of Abdullah bin Masoud, may God be pleased with him, he said: “People have spoken well, so whoever’s actions match his words, that is the one who has attained his share, and whoever’s actions do not match his words, that is the one who reproaches himself.” [Sifat al-Safwa 1/189].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن عبد الله بن مسعود رضى الله عنه قال: تعلموا العلم فإذا علمتم فاعملوا. [الحلية (تهذيبه) 1 / 119].

English meaning

Acting upon knowledge and conveying it: On the authority of Abdullah bin Masoud, may God be pleased with him, he said: Learn knowledge, and when you have learned it, act upon it. [Al-Hilya (its abridgment) 1/119].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن عبد الله بن عكيم قال: سمعت ابن مسعود رضى الله عنه – في هذا المسجد – يبدأ باليمين قبل الكلام. فقال: ما منكم من أحد إلا أن ربه تعالى سيخلو به، كما يخلو أحدكم بالقمر ليلة البدر، فيقول يا ابن آدم ما غرَّك بي؟ ابن آدم ماذا أجبت المرسلين، ابن آدم ماذا عملت فيما علمت؟. [الحلية (تهذيبه) 1 / 120].

English meaning

Acting upon and conveying knowledge: On the authority of Abdullah bin Ukaym, he said: I heard Ibn Masoud, may God be pleased with him, in this mosque, begin with an oath before speaking. He said: There is no one among you but that his Lord, the Most High, will be alone with him, just as one of you is alone with the moon on the night of the full moon, and He will say: O son of Adam, what deceived you concerning Me? O son of Adam, what did you answer the Messengers? O son of Adam, what did you do with what you knew? [Al-Hilya (its abridgment) 1/120].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: قال أبو الدرداء رضى الله عنه: إن من شر الناس عند الله منزلة يوم القيامة عالمًا لا ينتفع بعلمه. [الحلية (تهذيبه) 1 / 178].

English meaning

Acting upon knowledge and conveying it: Abu al-Darda’, may God be pleased with him, said: “Among the worst people in the sight of God on the Day of Resurrection is a scholar who does not benefit from his knowledge.” [Al-Hilya (its abridgment) 1/178].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: قال أبو الدرداء رضى الله عنه: أخوف ما أخاف أن يقال لي يوم القيامة: أعلمت أم جهلت؟ فإن قلتُ علمت. لا تبقى آية آمرة أو زاجرة إلا أُخذتُ بفريضتها، الآمرة هل ائتمرت، والزاجرة هل ازدجرت، فأعوذ بالله من علم لا ينفع، ونفس لا تشبع، ودعاء لا يُسمع (رواه الإمام أحمد). [صفة الصفوة 1/300]

English meaning

Acting upon and conveying knowledge: Abu al-Darda’ (may God be pleased with him) said: “The thing I fear most is that I will be asked on the Day of Resurrection: ‘Did you know or were you ignorant?’ If I say, ‘I knew,’ then every verse, whether commanding or forbidding, will be held against me, and I will be held accountable for its obligation. I will be asked whether I obeyed the commanding verses and refrained from the forbidding verses. So I seek refuge in God from knowledge that does not benefit, a soul that is never satisfied, and a supplication that is not heard.” (Narrated by Imam Ahmad). [Sifat al-Safwa 1/300]

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: قال أبو الدرداء رضى الله عنه: إنما أخشى على نفسي أن يقال لي على رؤوس الخلائق: يا عويمر هل علمت؟ فأقول: نعم. فيقال: ماذا عملت فيما علمت؟. [صفة الصفوة 1/300].

English meaning

Acting upon knowledge and conveying it: Abu al-Darda’, may God be pleased with him, said: I only fear for myself that I will be told in front of all people: O ‘Uwaymir, did you know? And I will say: Yes. Then it will be said: What did you do with what you knew? [Sifat al-Safwa 1/300].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: قال جندب البجلي رضى الله عنه: مثل الذي يعظ الناس وينسى نفسه مثل المصباح يضيء لغيره ويحرق نفسه. [الزهد للإمام أحمد / 330].

English meaning

Acting upon knowledge and conveying it: Jundub al-Bajali, may God be pleased with him, said: The example of one who preaches to people and forgets himself is like a lamp that illuminates others and burns itself. [Al-Zuhd by Imam Ahmad / 330].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: قال معاذ بن جبل رضي الله تعالى عنه: اعلموا ما شئتم أن تعلموا، فلن يؤجركم الله بعلم حتى تعملوا. [الحلية (تهذيبه) 1/185].

English meaning

Acting upon knowledge and conveying it: Mu’adh ibn Jabal, may God be pleased with him, said: “Learn whatever you wish to learn, for God will not reward you for knowledge until you act upon it.” [Al-Hilya (its abridgment) 1/185].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن ميمون بن مهران قال: تكلم عمر بن عبد العزيز رحمه الله ذات يوم، وعنده رهطٌ من إخوانه، فصح له منطقٌ وعظة حسنة، فنظر إلى رجل من جلسائه، وهو يَخذِفُ دمعته، فقطع دمعته، فقلت له: يا أمير المؤمنين، امض في منطقك فإني أرجو أن يمن الله على من سمعه أو بلغه. قال: إليك عني، فإن في القول فتنة، والفعال أولى بالمؤمن من القول. [موسوعة ابن أبي الدنيا 1/181].

English meaning

Acting upon knowledge and conveying it: Maymun ibn Mihran said: Umar ibn Abd al-Aziz, may Allah have mercy on him, spoke one day in the presence of a group of his brothers. His speech and admonition came out well. He looked at a man among his companions who was wiping away a tear, and stopped his tear. I said to him: Commander of the Faithful, continue speaking, for I hope Allah will bestow favor upon whoever hears it or to whom it reaches. He replied: Leave me alone. There is a trial in speech, and action is more fitting for the believer than speech. [Ibn Abi al-Dunya Encyclopedia 1/181].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: روي عن حبيب بن أبي ثابت أنه قال: قال لي سعيد بن جُبير رحمه الله: لأن أَنشرَ علمي أحبُّ إليَّ من أن أذهب به إلى قبري. [السير (تهذيبه) 2/506].

English meaning

Acting upon knowledge and conveying it: It was narrated on the authority of Habib bin Abi Thabit that he said: Saeed bin Jubayr, may God have mercy on him, said to me: To spread my knowledge is more beloved to me than to take it to my grave. [Al-Siyar (its abridgment) 2/506].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن الزهري رحمه الله قال: العلم يقبض قبضًا سريعًا، فنشر العلم ثبات الدين والدنيا، وفي ذهاب العلم ذهاب ذلك كله. [الحلية (تهذيبه) 2 / 26].

English meaning

Acting upon knowledge and conveying it: On the authority of Al-Zuhri, may God have mercy on him, he said: Knowledge is taken away quickly, so spreading knowledge is the stability of religion and the world, and in the disappearance of knowledge is the disappearance of all of that. [Al-Hilya (its abridgment) 2/26].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه:عن الزهري رحمه الله قال: إياك وغلول الكتب، قلت: وما غلولها؟ قال: حبسها عن أهلها. [الحلية (تهذيبه) 2 / 25].

English meaning

Acting upon knowledge and conveying it: On the authority of Al-Zuhri, may God have mercy on him, he said: Beware of misappropriating books. I said: What is misappropriating them? He said: Withholding them from their owners. [Al-Hilya (its abridgment) 2/25].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن منصور رحمه الله قال: نبئت أن بعض من يلقى في النار، يتأذى أهل النار بريحه. فيقال له: ويلك ما كنت تعمل؟ أما يكفينا ما نحن فيه من النتن، حتى ابتلينا بك وبنتن ريحك، فيقول: كنت عالمًا فلم أنتفع بعلمي. [الحلية (تهذيبه) 1 / 450].

English meaning

Acting upon knowledge and conveying it: On the authority of Mansur, may God have mercy on him, he said: I was informed that some of those who are thrown into the Fire, the people of the Fire are harmed by their smell. So it is said to him: Woe to you, what did you do? Is what we are in of stench not enough for us, that we have to be afflicted with you and the stench of your smell? So he says: I was a scholar, but I did not benefit from my knowledge. [Al-Hilya (its abridgment) 1/450].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: قال سُفيان الثوري رحمه الله: ما بلغني عن رسول الله صلى الله عليه وسلم حديثٌ قَطُّ إلا عملتُ به ولو مَرَّة. [السير (تهذيبه) 2 / 696].

English meaning

Acting upon knowledge and conveying it: Sufyan al-Thawri, may God have mercy on him, said: “I never heard a hadith from the Messenger of God, may God bless him and grant him peace, except that I acted upon it at least once.” [Al-Siyar (its abridgment) 2/696].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه:قال سُفيان الثوري رحمه الله: يَهتف العلم بالعمل فإن أجابه وإلاّ ارتحل. [عيون الأخبار 2 / 523].

English meaning

Acting upon knowledge and conveying it: Sufyan al-Thawri, may God have mercy on him, said: Knowledge calls for action; if it is answered, it remains, otherwise it departs. [Uyun al-Akhbar 2/523].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: قال سُفيان الثوري رحمه الله:كان الرجل إذا أراد أن يكتب الحديث تأدب وتعبد قبل ذلك بعشرين سنة. [الحلية (تهذيبه) 2 / 362].

English meaning

Acting upon knowledge and conveying it: Sufyan al-Thawri, may God have mercy on him, said: If a man wanted to write down hadith, he would first cultivate good manners and worship for twenty years before that. [Al-Hilya (its abridgment) 2/362].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن عبد الله بن المبارك. قال: سئل سفيان الثوري رحمه الله: طلب العلم أحب إليك يا أبا عبد الله أو العمل؟ فقال: إنما يراد العلم للعمل، لا تدع طلب العلم للعمل، ولا تدع العمل لطلب العلم. [الحلية (تهذيبه) 2 / 378].

English meaning

Acting upon and conveying knowledge: On the authority of Abdullah ibn al-Mubarak. He said: Sufyan al-Thawri, may God have mercy on him, was asked: Is seeking knowledge more beloved to you, Abu Abdullah, or acting upon it? He said: Knowledge is only sought for the sake of acting upon it. Do not abandon seeking knowledge for the sake of acting upon it, and do not abandon acting upon it for the sake of seeking knowledge. [Al-Hilya (its abridgment) 2/378].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن الأوزاعي قال: قدم عطاء الخراساني على هشام فنزل على مكحول، فقال لمكحول: ها هنا أحد يحركنا؟ قال: نعم! يزيد بن ميسرة رحمه الله، فأتوه فقال عطاء: حركنا رحمك الله، قال: نعم! كانت العلماء إذا علموا عملوا، فإذا عملوا شُغلوا، فإذا شغلوا فُقدوا، فإذا فقدوا طُلبوا، فإذا طلبوا هَربوا. قال: أعد عليّ، فأعاد عليه فرجع عطاء ولم يلق هشامًا!! [الحلية (تهذيبه) 2 / 193].

English meaning

Acting upon and conveying knowledge: On the authority of Al-Awza’i, he said: Ata’ Al-Khorasani came to Hisham and stayed with Makhul. He said to Makhul: Is there anyone here who can motivate us? He said: Yes! Yazid ibn Maysarah, may God have mercy on him. So they went to him and Ata’ said: Motivate us, may

God have mercy on you. He said: Yes! When scholars acquired knowledge, they acted upon it. When they acted upon it, they became preoccupied. When they became preoccupied, they were missed. When they were missed, they were sought. When they were sought, they fled. He said: Repeat it to me. So he repeated it to him, and Ata’ returned and did not meet Hisham!! [Al-Hilya (its abridgment) 2/193].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن أبي وائل، عن علقمة رحمه الله قال: وقيل له: ألا تقص علينا؟ قال: إني لأكره أن آمركم بما لا أفعل. [الزهد للإمام أحمد / 372].

English meaning

Acting upon knowledge and conveying it: Abu Wa'il reported that Alqamah, may Allah have mercy on him, was asked: Will you not preach to us? He replied: I dislike commanding you to do what I do not do. [al-Zuhd by Imam Ahmad /372].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن الشعبي رحمه الله قال: يشرف أهل الجنة في الجنة على قوم في النار فيقولون: ما لكم في النار، وإنما كنا نعمل بما تعلمونا؟ فيقولون: إنا كنا نعلمكم ولا نعمل به. [الزهد للإمام أحمد / 612].

English meaning

Acting upon knowledge and conveying it: On the authority of Al-Sha’bi, may God have mercy on him, he said: The people of Paradise will look down upon some people in Hell and say: Why are you in Hell? We only acted upon what you taught us. They will say: We taught you but we did not act upon it. [Al-Zuhd by Imam Ahmad / 612].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن الشعبي رحمه الله قال: ما من خطيب يخطب إلا عُرضت عليه خطبته يوم القيامة. [موسوعة ابن أبي الدنيا 7/79].

English meaning

Acting upon knowledge and conveying it: On the authority of Al-Sha’bi, may God have mercy on him, he said: There is no preacher who gives a sermon except that his sermon will be presented to him on the Day of Resurrection. [Ibn Abi Al-Dunya Encyclopedia 7/79].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن الشعبي رحمه الله قال:ليتني لم أكن علمتُ من ذا العلم شيئا. قال الذهبي: لأنه حجة على العالم، فينبغي أن يعملَ به، وينبِّه الجاهلَ، فيأمرُه وينهاه، ولأنَّه مَظِنَّةُ أن لا يخلصَ فيه، وأن يَفْتَخرَ به ويُماري به، لينالَ رئاسةً ودُنيا فانيَةً. [السير (تهذيبه) 2/502].

English meaning

Acting upon and conveying knowledge: Al-Sha'bi, may God have mercy on him, said: I wish I had not learned anything of this knowledge. Al-Dhahabi said: Because it is a proof against the scholar, so he should act upon it and warn the ignorant, commanding and forbidding them. And because it is likely that he will not be sincere in it, and that he will boast about it and argue with it, in order to gain leadership and a fleeting world. [Al-Siyar (its abridgment) 2/502].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن هشام الدستوائي رحمه الله قال: كان عيسى ابن مريم - عليه السلام - يقول: يا معشر العلماء، مثلكم مثل الدفلي(شجر مُرٌّ أَخضر حَسَن المَنْظَر يكون في الأَودية) يعجب ورده من نظر إليه، ويقتل طعمه من أكله، كلامكم دواء ولم يبرئ الداء، وأعمالكم داء لا تقبل الدواء، الحكمة تخرج من أفواهكم، وليس بينها وبين آذانكم إلا أربع أصابع، ثم لا تعيها قلوبكم!! معشر العلماء إن الله إنما يبسط لكم الدنيا لتعملوا، ولم يبسط لكم لتطغوا!! معشر العلماء كيف يكون من أهل العلم من يطلب الكلام ليخبر به ولا يطلب ليعمل به؟ العلم فوق رؤوسكم، والعمل تحت

أقدامكم، فلا أحرار كرام، ولا عبيد أتقياء؟! [الحلية (تهذيبه) 2 / 340].

English meaning

Acting upon and conveying knowledge: On the authority of Hisham al-Dastawa’i, may God have mercy on him, he said: Jesus, son of Mary, peace be upon him, used to say: O assembly of scholars, your example is like that of the oleander (a bitter, green, beautiful tree that grows in valleys). Its flowers please the beholder, but its taste kills the one who eats it. Your words are medicine, but they do not cure the disease, and your actions are a disease that does not accept medicine. Wisdom comes out of your mouths, and there are only four fingers between it and your ears, yet your hearts do not comprehend it! O assembly of scholars, God only spreads the world for you so that you may act, and He did not spread it for you so that you may transgress! O assembly of scholars, how can someone be among the people of knowledge if he seeks to speak of it and does not seek to act upon it? Knowledge is above your heads, and action is beneath your feet, so there are neither free and honorable people, nor pious slaves! [Al-Hilya (its abridgment) 2/340].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن شعبة قال: ما أقول لكم إن أحدًا طلب الحديث يريد وجه الله تعالى إلا هشامًا الدستوائي، وإن كان يقول: ليتنا ننجو من هذا الحديث كفافًا لا لنا ولا علينا. [الحلية (تهذيبه) 2 / 340].

English meaning

Acting upon knowledge and conveying it: On the authority of Shu’bah, he said: I do not tell you that anyone sought hadith seeking the face of God Almighty except Hisham al-Dastawa’i, even though he used to say: I wish we could escape from this hadith with just enough, neither for us nor against us. [Al-Hilya (its abridgment) 2/340].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن إبراهيم النخعي رحمه الله قال: كانوا إذا أتوا الرجل ليأخذوا عنه نظروا إلى صلاته، وإلى هدْيه، وإلى سَمْته. [صفة الصفوة 2/553].

English meaning

Acting upon knowledge and conveying it: On the authority of Ibrahim Al-Nakha’i, may God have mercy on him, he said: When they came to a man to learn from him, they looked at his prayer, his conduct, and his demeanor. [Sifat Al-Safwa 2/553].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: قال أبو قلابة رحمه الله: إذا أحدث الله - عزَّ وجلَّ - لك علمًا فأحدِثْ له عبادة. [صفة الصفوة 3/186].

English meaning

Acting upon knowledge and conveying it: Abu Qilabah, may Allah have mercy on him, said: When Allah, Mighty and Majestic, grants you new knowledge, undertake new worship for Him. [Sifat al-Safwah 3/186].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن مالك بن دينار رحمه الله قال: إن العالم إذا لم يعمل بعلمه زلت موعظته عن القلوب كما يزل القطر عن الصفا. [الزهد للإمام أحمد / 539].

English meaning

Acting upon knowledge and conveying it: On the authority of Malik bin Dinar, may God have mercy on him, he said: If a scholar does not act upon his knowledge, his admonition will slip from the hearts as rain slips from a smooth rock. [Al-Zuhd by Imam Ahmad / 539].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه:عن مالك بن دينار رحمه الله قال: كنت مولعًا بالكتب أنظر فيها، فدخلت ديرًا من الديارات ليالي الحجاج، فأخرجوا كتابا من كتبهم فنظرت فيه، فإذا فيه: يا ابن آدم لم تطلب علم ما لم تعلم، وأنت لا تعمل بما تعلم. [الحلية (تهذيبه) 1 / 427].

English meaning

Acting upon knowledge and conveying it: On the authority of Malik bin Dinar, may God have mercy on him, he said: I was fond of books and would look at them. I entered one of the monasteries in the days of al-Hajjaj, and they brought out one of their books, so I looked at it, and it said: O son of Adam, why do you seek knowledge of what you do not know, and you do not act upon what you know? [Al-Hilya (its abridgment) 1/427].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن مالك بن دينار رحمه الله قال:من طلب العلم للعمل وفقه الله، ومن طلب العلم لغير العمل يزداد بالعلم فخرًا. [الحلية (تهذيبه) 1 / 427].

English meaning

Acting upon knowledge and conveying it: On the authority of Malik bin Dinar, may God have mercy on him, he said: Whoever seeks knowledge to act upon it, God will grant him success, and whoever seeks knowledge for other than to act upon it, his pride in knowledge increases. [Al-Hilya (its abridgment) 1/427].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن مالك بن دينار رحمه الله قال: إنك إذا طلبت العلم لتعمل به كسَرك العلم، وإذا طلبته لغير العمل به لم يزدْك إلا فخْرًا. [صفة الصفوة 3/202].

English meaning

Acting upon knowledge and conveying it: On the authority of Malik bin Dinar, may God have mercy on him, he said: If you seek knowledge to act upon it, knowledge will humble you, and if you seek it for other than to act upon it, it will only increase your pride. [Sifat al-Safwa 3/202].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: عن مالك بن دينار رحمه الله قال:تلقى الرجل وما يلحن حرفًا، وعمله كله لحن. [الحلية (تهذيبه) 1 / 429].

English meaning

Acting upon knowledge and conveying it: Malik ibn Dinar, may Allah have mercy on him, said: You meet a man who makes no error in a single letter, while his actions are all error. [Hilyah (abridged edition) 1/429].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه:عن أبي العالية رحمه الله، قال: كنتُ أرحَلُ إلى الرجل مسيرَة أيامٍ لأسمع منه، فأتفقَّد صَلاتَه، فإن وجَدتُه يُحسِنها، أقمتُ عليه، وإنْ أجِدْهُ يُضيِّعُها، رحلت ولم أسمع منه، وقلتُ: هو لِما سواها أضْيَع. [السير (تهذيبه) 1/479].

English meaning

Acting upon knowledge and conveying it: On the authority of Abu Al-Aliyah, may God have mercy on him, he said: I used to travel to a man for days to hear from him, and I would check on his prayer. If I found him performing it well, I would stay with him, and if I found him neglecting it, I would leave and not hear from him, and I would say: He is more neglectful of other things. [Al-Siyar (its abridgment) 1/479].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه: قال عمرو بن قيس رحمه الله: إذا سمعت بالخير، فاعمل به ولو مرة واحدة. [الحلية (تهذيبه) 2 / 155].

English meaning

Acting upon knowledge and conveying it: Amr ibn Qays, may God have mercy on him, said: If you hear of something good, then act upon it even if only once. [Al-Hilya (its abridgment) 2/155].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه:قال ابن السَّمَّاك رحمه الله: كم من شيءٍ إذا لم ينفع لم يضرَّ، لكن العلمَ إذا لم ينفع، ضَرَّ. [السير (تهذيبه) 2 / 761].

English meaning

Acting upon knowledge and conveying it: Ibn al-Sammak, may God have mercy on him, said: How many things, if they do not benefit, do not harm, but knowledge, if it does not benefit, harms. [Al-Siyar (its abridgment) 2/761].

Source: Source details are not recorded on the original card.

صفحة 3

العمل بالعلم وتبليغه:عن إبراهيم التيمي رحمه الله قال: ما عرضتُ عَمَلي على قولي، إلا خشيت أن أكون مكذِّبًا. [صفة الصفوة 2/580].

English meaning

Acting upon knowledge and conveying it: Ibrahim al-Taymi, may Allah have mercy on him, said: Whenever I compared my deeds with my words, I feared that I was contradicting them. [Sifat al-Safwah 2/580].

Source: Source details are not recorded on the original card.

صفحة 4

العمل بالعلم وتبليغه: عن عطاء الخراساني رحمه الله قال: إن أوثق عملي في نفسي نشري العلم. [الحلية (تهذيبه) 2 / 186].

English meaning

Acting upon knowledge and conveying it: On the authority of Ata’ al-Khorasani, may God have mercy on him, he said: The most reliable of my deeds in my own mind is spreading knowledge. [Al-Hilya (its abridgment) 2/186].

Source: Source details are not recorded on the original card.

صفحة 4

العمل بالعلم وتبليغه: قال أبو عثمان الحيري رحمه الله: ذهابُ الإسلام من أربعة: لا يعملونَ بما يَعلَمون، ويعملونَ بما لا يَعلَمون، ولا يَتَعلَّمون مالا يَعْلَمون، ويَمنَعون النَّاس من العلم. قال الذهبي رحمه الله: هذه نعوتُ رؤوس العرب والتُّرك، وخلق من جهلة العامة، فلو عملوا بيسير ما عرفوا، لأفلحوا، ولو وقفوا عن العمل بالبدع لوُفِّقوا ولو فَتَّشوا عن دينهم وسألوا أهل الذِّكر- لا أهل الحِيَلِ والمكر- لسَعِدوا، بل يُعرِضون عن التعلُّم تيهًا وكَسَلاً، فواحدة من هذه الخِلال مُردِيَة، فكيف بها إذا اجتمعت؟! فما ظنُّك إذا انضم إليها كِبْر، وفجورٌ، وإجرامٌ وتَجَهْرُمٌ على الله! نسأل الله

العافية. [السير (تهذيبه) 2 / 723].

English meaning

Acting upon and disseminating knowledge: Abu Uthman al-Hiri, may God have mercy on him, said: “The decline of Islam stems from four things: they do not act upon what they know, they act upon what they do not know, they do not learn what they do not know, and they prevent people from acquiring knowledge.” Al-Dhahabi, may God have mercy on him, said: “These are the characteristics of the leaders of the Arabs and Turks, and of many ignorant common people. If they acted upon even a little of what they knew, they would prosper. If they refrained from practicing innovations, they would be guided. If they investigated their religion and asked those who possess knowledge—not those who practice trickery and deceit—they would be happy. Rather, they turn away from learning out of arrogance and laziness. Any one of these traits is destructive, so what about when they are combined?! What do you think will happen if they are compounded by pride, immorality, criminality, and defiance of God? We ask God for well-being.” [Siyar (its abridgment) 2/723]

Source: Source details are not recorded on the original card.

صفحة 4

العمل بالعلم وتبليغه: عن سفيان بن عيينة رحمه الله قال: إنما أرباب العلم الذين هم أهله الذين يعملون به. [الحلية (تهذيبه) 2 / 426].

English meaning

Acting upon knowledge and conveying it: Sufyan ibn Uyaynah, may Allah have mercy on him, said: The true masters of knowledge, those worthy of it, are only those who act upon it. [Hilyah (abridged edition) 2/426].

Source: Source details are not recorded on the original card.

صفحة 4

العمل بالعلم وتبليغه: عن سفيان بن عيينة رحمه الله قال: كان رجل عالم وآخر عابد. فقال العالم للعابد: مالك لا تأتيني والناس يأتوني ويحتاجون إلى علمي؟ قال: أنا أحسن شيئًا قليلاً وأنا أعمل به، فإذا فني أتيتك. [الحلية (تهذيبه) 2 / 434].

English meaning

Acting upon knowledge and conveying it: On the authority of Sufyan bin Uyaynah, may God have mercy on him, he said: There was a man who was a scholar and another who was a worshipper. The scholar said to the worshipper: Why don’t you come to me when people come to me and need my knowledge? He said: I know a little and I act upon it, and when I have finished it I will come to you. [Al-Hilya (its abridgment) 2/434].

Source: Source details are not recorded on the original card.

صفحة 4

العمل بالعلم وتبليغه: عن الحسن البصري رحمه الله قال: إذا كنت آمرًا بالمعروف فكن من آخذ الناس به وإلا هلكت، وإذا كنت ممن ينهى عن المنكر فكن من أنكر الناس له وإلا هلكت. [الزهد للإمام أحمد / 444].

English meaning

Acting upon knowledge and conveying it: Al-Hasan al-Basri, may Allah have mercy on him, said: If you command what is right, be among those who adhere to it most, or you will perish. If you forbid what is wrong, be among those who reject it most, or you will perish. [al-Zuhd by Imam Ahmad /444].

Source: Source details are not recorded on the original card.

صفحة 4

العمل بالعلم وتبليغه: عن حفص بن حميد قال: سألت داود الطائي رحمه الله عن مسألة فقال داود: أليس المحارب إذا أراد أن يلقى الحرب، أليس يجمع له آلته؟ فإذا أفنى عمره في جمع الآلة، فمتى يحارب؟ إن العلم آلة العمل، فإذا أفنى عمره فيه فمتى يعمل؟! [الحلية (تهذيبه) 2 / 458].

English meaning

Acting upon knowledge and conveying it: On the authority of Hafs bin Hamid, he said: I asked Dawud al-Ta’i, may God have mercy on him, about a matter, and Dawud said: If a warrior wants to engage in war, does he not gather his equipment? If he spends his life gathering equipment, when will he fight? Knowledge is the tool for action, so if he spends his life in it, when will he act?! [Al-Hilya (its abridgment) 2/458].

Source: Source details are not recorded on the original card.

صفحة 4

العمل بالعلم وتبليغه: عن عيسى بن حازم قال: قلت لإبراهيم بن أدهم رحمه الله: مالك لا تطلب الحديث؟ فقال: إني لا أدعه رغبة عنه، ولا زهادة فيه، ولكني سمعت منه شيئًا فأنا أريد العمل به. [الحلية (تهذيبه) 2 / 490].

English meaning

Acting upon knowledge and conveying it: On the authority of Isa bin Hazim, he said: I said to Ibrahim bin Adham, may God have mercy on him: Why do you not seek Hadith? He said: I do not abandon it out of aversion to it, nor out of disdain for it, but I heard something from it and I want to act upon it. [Al-Hilya (its abridgment) 2/490].

Source: Source details are not recorded on the original card.

صفحة 4

العمل بالعلم وتبليغه: قال الفضيل بن عياض رحمه الله: أي حسرة على امرئ أكبر من أن يؤتيه الله - عزَّ وجلَّ - علمًا فلم يعمل به، فسمعه منه غيره فعمل به، فيرى منفعته يوم القيامة لغيره. [الحلية (تهذيبه) 3 / 27].

English meaning

Acting upon knowledge and conveying it: Al-Fudayl ibn Iyad, may God have mercy on him, said: What greater regret can there be for a person than that God Almighty grants him knowledge and he does not act upon it, then someone else hears it from him and acts upon it, so he sees its benefit on the Day of Resurrection for others. [Al-Hilya (its abridgment) 3/27].

Source: Source details are not recorded on the original card.

صفحة 4

العمل بالعلم وتبليغه: قال بشر بن الحارث رحمه الله: لا تسأل عن مسائل تعرف بها عيوب الناس، لا تقع في ألسنة الناس، إذا سألت عن مسألة فاعمل، فإن لم تطق فاستعن بالله. [الحلية (تهذيبه) 3 / 99].

English meaning

Acting upon knowledge and conveying it: Bishr bin Al-Harith, may God have mercy on him, said: Do not ask about matters by which you will learn people’s faults, so that you do not become the subject of people’s gossip. If you ask about a matter, then act upon it, and if you are not able, then seek help from God. [Al-Hilya (its abridgment) 3/99].

Source: Source details are not recorded on the original card.

صفحة 4

العمل بالعلم وتبليغه: قال وهيب بن الورد رحمه الله: لا يكن همّ أحدكم في كثرة العمل، ولكن ليكنْ همّه في إحكامه وتحسينه، فإن العبد قد يصلّي وهو يعصي الله في صلاته، وقد يصوم وهو يعصي الله في صيامه. [صفة الصفوة 2/535].

English meaning

Acting upon knowledge and conveying it: Wuhayb ibn al-Ward, may God have mercy on him, said: Let not your concern be the quantity of work, but let your concern be its perfection and improvement, for a servant may pray while disobeying God in his prayer, and he may fast while disobeying God in his fast. [Sifat al-Safwa 2/535].

Source: Source details are not recorded on the original card.

صفحة 4

العمل بالعلم وتبليغه: قال المروذي: قال لي أحمد بن حنبل رحمه الله: ما كتبتُ حديثًا إلا وقد عملتُ به حتى مرَّ بي أن النبيَّ صلى الله عليه وسلم، احْتَجَم وأعطى أبا طيْبَة دينارًا، فأعطيتُ الحجَّام دينارًا حين احتجمتُ. [السير (تهذيبه) 2/929].

English meaning

Acting upon knowledge and conveying it: Al-Marwazi said: Ahmad ibn Hanbal, may God have mercy on him, said to me: I did not write down a hadith except that I acted upon it until it came to me that the Prophet, may God bless him and grant him peace, had cupping done and gave Abu Tayyiba a dinar, so I gave the cupper a dinar when I had cupping done. [Al-Siyar (its abridgment) 2/929].

Source: Source details are not recorded on the original card.

صفحة 4

العمل بالعلم وتبليغه:قال الذهبي رحمه الله: من طلب العلمَ للعمل كسره العلمُ، وبكى على نفسه، ومن طلب العلم للمدارس والإفتاء والفخر والرياء، تحامق، واختال، وازدرى بالناس وأهلكه العُجْبُ، ومقتَتْهُ الأنفس " قَدْ أَفْلَحَ مَن زَكَّاهَا، وَقَدْ خَابَ مَن دَسَّاهَا " [الشمس: 9، 10]؛ أي: دسَّسَها بالفُجور والمعصية. قُلِبتْ فيه السينُ ألفًا. [السير (تهذيبه) 3/1401].

English meaning

Acting upon and conveying knowledge: Al-Dhahabi, may God have mercy on him, said: “Whoever seeks knowledge to act upon it, knowledge will humble him, and he will weep for himself. But whoever seeks knowledge for the sake of schools, issuing fatwas, boasting, and showing off, will become foolish, arrogant, and will look down upon people. Conceit will destroy him, and people will despise him. ‘He has certainly succeeded who purifies it, and he has certainly failed who corrupts it’ [Ash-Shams: 9-10]; that is, he corrupts it with immorality and disobedience. The letter ‘seen’ in it has been changed to ‘alif’.” [Siyar (its abridgment) 3/1401].

Source: Source details are not recorded on the original card.

صفحة 4

عن عبد الله بن سلام قال لمن حضر تشحط عثمان رضى الله عنه في الموت حين ضربه أبو رومان الأضحى: ماذا كان قول عثمان وهو يتشحط؟ قالوا: سمعناه يقول: اللهم اجمع أمة محمد، اللهم اجمع أمة محمد، اللهم أجمع أمة محمد، ثلاثا، قال: والذي نفسي بيده لو دعا الله على تلك الحال أن لا يجتمعوا أبدا ما اجتمعوا إلى يوم القيامة. [موسوعة ابن أبي الدنيا 5/314].

English meaning

On the authority of Abdullah bin Salam, he said to those who were present when Uthman, may God be pleased with him, was writhing in agony when Abu Ruman al-Adha struck him: What did Uthman say as he was writhing? They said: We heard him say: O God, unite the nation of Muhammad, O God, unite the nation of Muhammad, O God, unite the nation of Muhammad, three times. He said: By Him in whose hand is my soul, if he had prayed to God in that state that they would never unite, they would not have united until the Day of Resurrection. [Ibn Abi al-Dunya Encyclopedia 5/314].

Source: Source details are not recorded on the original card.

صفحة 4

عن عيسى بن يونس قال: ما رأينا في زماننا مثل الأعمش رحمه الله، ولا الطبقة الذين كانوا قبلنا، ما رأينا الأغنياء والسلاطين في مجلس قط أحقر منهم في مجلس الأعمش وهو محتاج إلى درهم!! [الحلية (تهذيبه) 2 / 138].

English meaning

On the authority of Isa bin Yunus, he said: We have not seen in our time anyone like Al-A’mash, may God have mercy on him, nor the class that came before us. We have never seen the rich and the sultans in a gathering more humiliated than they were in the gathering of Al-A’mash, when he was in need of a dirham!! [Al-Hilya (its abridgment) 2/138].

Source: Source details are not recorded on the original card.

صفحة 4

كتبَ رجل إلى ابن عُمر رضى الله عنهما أن اكتُبْ إليَّ بالعلم كله. فكتب إليه: إنَّ العلم كثير، ولكن إن استطعتَ أن تَلْقَى الله خفيفَ الظهر من دماءِ الناسِ، خَمِيصَ البطنِ من أموالهم، كافَّ اللسان عن أعراضهم، لازمًا لأمْرِ جَمَاعتهم، فافعل. [السير (تهذيبه) 1/370].

English meaning

A man wrote to Ibn Umar, may Allah be pleased with them both: Write to me with all knowledge. He replied: Knowledge is abundant, but if you can meet Allah with your back free of the burden of people's blood, your stomach empty of their wealth, your tongue restrained from their honor, and holding to the affairs of their community, then do so. [Siyar (abridged edition) 1/370].

Source: Source details are not recorded on the original card.

صفحة 4

قال الحسن بن علي رضى الله عنه: أربعة من الإسلام إلى السلطان: الحُكْم والفيء والجمعة والجهاد. [عيون الأخبار 1 / 47، 48].

English meaning

Al-Hasan ibn Ali, may Allah be pleased with him, said: Four matters of Islam belong to the ruler: judgment, fay revenues, Friday prayer, and jihad. [Uyun al-Akhbar 1/47, 48].

Source: Source details are not recorded on the original card.

صفحة 4

قال الفضيل بن عياض رحمه الله: لو أنَّ لي دعوةً مستجابة ما جعلتها إلا في إمامٍ، فصلاحُ الإمام صلاحُ البلاد والعباد. [السير (تهذيبه) 2/777].

English meaning

Al-Fudayl ibn Iyad, may God have mercy on him, said: If I had a supplication that would be answered, I would only use it for a ruler, for the righteousness of the ruler is the righteousness of the country and the people. [Al-Siyar (its abridgment) 2/777].

Source: Source details are not recorded on the original card.

صفحة 4

عن عبد الحميد بن عبد الله بن مسلم، أنَّ السجَّان قال لابن سيرين رحمه الله: إذا كان اللَّيل فاذهب إلى أهلك، فإذا أصبحت فتعالَ. قال: لا والله، لا أكونُ لَكَ عونًا على خيانةِ السُّلطان. [السير (تهذيبه) 2/569].

English meaning

On the authority of Abdul Hamid bin Abdullah bin Muslim, that the jailer said to Ibn Sirin, may God have mercy on him: When night comes, go to your family, and when morning comes, come back. He said: No, by God, I will not be an aid to you in betraying the Sultan. [Al-Siyar (its abridgment) 2/569].

Source: Source details are not recorded on the original card.

صفحة 4

عن زيد بن أسلم قال: كنت مع أبي حازم رحمه الله في الصائفة فأرسل عبد الرحمن بن خالد إلى أبي حازم أن ائتنا حتى نسائلك وتحدثنا. فقال أبو حازم: معاذ الله، أدركت أهل العلم لا يحملون الدين إلى أهل الدنيا، فلن أكون بأول من فعل ذلك، فإن كان لك حاجة فأبلغنا. فتصدى له عبد الرحمن وسأل منه وقال له: لقد ازددت علينا بهذا كرامة. [الحلية (تهذيبه) 1 / 525].

English meaning

Zayd ibn Aslam said: I was with Abu Hazim, may Allah have mercy on him, on the summer campaign. Abd al-Rahman ibn Khalid sent word to him: Come to us so that we may question you and you may narrate to us. Abu Hazim replied: Allah forbid! I knew people of knowledge who did not carry religion to the people of worldly life, and I will not be the first to do so. If you have a need, come to us. Abd al-Rahman went to him and questioned him, saying: Through this you have gained further honor in our eyes. [Hilyah (abridged edition) 1/525].

Source: Source details are not recorded on the original card.

صفحة 4

وقع الذباب على المنصور فذَبَّه عنه، فعاد فذَبَّه حتى أضجره. فدخل جعفر بن محمد رحمه الله، فقال له المنصور: يا أبا عبد الله لِمَ خلق الله - عزَّ وجلَّ - الذباب؟ قال: ليُذِلّ به الجبابرة. [صفة الصفوة 2/498].

English meaning

A fly landed on al-Mansur, so he swatted it away. It returned, and he swatted it away until he was annoyed. Then Ja`far ibn Muhammad, may God have mercy on him, entered, and al-Mansur said to him: “O Abu `Abd Allah, why did God, the Exalted and Glorified, create flies?” He said: “To humble the tyrants with them.” [Sifat al-Safwa 2/498]

Source: Source details are not recorded on the original card.

صفحة 4

عن سفيان قال: جاء ابن لسليمان بن عبد الملك فجلس إلى جنب طاووس فلم يلتفت إليه، فقيل له: جلس إليك ابن أمير المؤمنين فلم تلتفت إليه، قال: أردت أن يعلم أن لله عبادًا يزهدون فيما في يديه. [الحلية (تهذيبه) 2 / 33].

English meaning

On the authority of Sufyan, he said: A son of Sulayman ibn Abd al-Malik came and sat next to Tawus, but he did not turn to him. So it was said to him: The son of the Commander of the Faithful sat next to you, and you did not turn to him. He said: I wanted him to know that God has servants who are indifferent to what is in his hands. [Al-Hilya (its abridgment) 2/33].

Source: Source details are not recorded on the original card.

صفحة 4

عن عيسى بن يونس قال: بعث عيسى بن موسى بألف درهم إلى الأعمش رحمه الله وصحيفة ليكتب له فيها حديثًا، فأخذ الأعمش الألف درهم وكتب في الصحيفة بسم الله الرحمن الرحيم " قُلْ هُوَ الله أَحَدٌ " حتى ختمها، وطوى الصحيفة وبعث بها إليه، فلما نظر فيها بعث إليه يا ابن الفاعلة ظننت أني لا أحسن كتاب الله؟ فكتب إليه الأعمش: أفظننت أني أبيع الحديث؟ ولم يكتب له وحبس المال لنفسه. [الحلية (تهذيبه) 2 / 138].

English meaning

On the authority of Isa ibn Yunus, he said: Isa ibn Musa sent a thousand dirhams to al-A'mash, may God have mercy on him, and a sheet of paper so that he might write a hadith for him on it. Al-A'mash took the

thousand dirhams and wrote on the sheet, “In the name of God, the Most Gracious, the Most Merciful. Say, He is God, the One,” until he finished it. He folded the sheet and sent it to him. When he looked at it, he sent back to him, “O son of that vile woman, did you think that I do not know the Book of God?” Al-A'mash wrote back to him, “Did you think that I would sell hadith?” He did not write for him and kept the money for himself. [Al-Hilya (its abridgment) 2/138].

Source: Source details are not recorded on the original card.

صفحة 4

قيل للإمام مالك رحمه الله: إنك تدخلُ على السلطان، وهم يظلمون، ويجورون، فقال: يرحمك الله، فأين المكلِّم بالحق. [السير (تهذيبه) 2/736].

English meaning

It was said to Imam Malik, may God have mercy on him: You enter upon the Sultan, and they are unjust and oppressive. He said: May God have mercy on you, so where is the one who speaks the truth? [Al-Siyar (its abridgment) 2/736].

Source: Source details are not recorded on the original card.

صفحة 4

عن أبي عثمان الرازي قال: جاء رجل من أصحاب المعتضد إلى إبراهيم الحربي رحمه الله بعشرة آلاف درهم من عند المعتضد، يسأله عن أمر أمير المؤمنين تفرقة ذلك، فرده فانصرف الرسول، ثم عاد فقال له: إن أمير المؤمنين يسألك أن تفرقه في جيرانك: فقال: عافاك الله، هذا مال لم نشغل أنفسنا بجمعه، فلا نشغلها بتفرقته، قل لأمير المؤمنين: إن تركتنا وإلا تحولنا من جوارك. [المنتظم 12 / 383].

English meaning

Abu Uthman al-Razi said: A man from al-Mu'tadid's attendants came to Ibrahim al-Harbi, may Allah have mercy on him, with ten thousand dirhams from al-Mu'tadid, asking him on the Commander of the

Faithful's orders to distribute them. He returned them, and the messenger left. Then he returned and said: The Commander of the Faithful asks you to distribute them among your neighbors. He replied: May Allah grant you well-being. This is money we did not occupy ourselves with gathering, so we will not occupy ourselves with distributing it. Tell the Commander of the Faithful: Leave us alone, or we will move away from your neighborhood. [al-Muntazam 12/383].

Source: Source details are not recorded on the original card.

صفحة 4

عن محمد بن خلاد قال: لما حجَّ المهدي دخل مسجد رسول الله صلى الله عليه وسلم فلم يبق أحد إلا قام، إلا ابن أبي ذئب رحمه الله فقال له المسيب بن زهير: مَنْ هذا أمير المؤمنين؟ فقال ابن أبي ذئب: إنما يقوم الناس لرب العالمين، فقال المهدي: لقد قامت كل شعرة في رأسي. [المنتظم 8 / 234].

English meaning

Muhammad ibn Khallad said: When al-Mahdi performed Hajj, he entered the mosque of the Messenger of Allah, may Allah bless him and grant him peace. Everyone stood up except Ibn Abi Dhi'b, may Allah have mercy on him. Al-Musayyab ibn Zuhayr said to him: Who is this? The Commander of the Faithful! Ibn Abi Dhi'b replied: People stand only for the Lord of the worlds. Al-Mahdi said: Every hair on my head stood up. [al-Muntazam 8/234].

Source: Source details are not recorded on the original card.

صفحة 4

عن حذيفة بن اليمان رضى الله عنه قال: إياكم ومواقف الفتن. قيل وما مواقف الفتن يا أبا عبد الله؟ قال: أبواب الأمراء، يدخل أحدكم على الأمير، فيصدّقه بالكذب ويقول ما ليس فيه. [صفة الصفوة 1/292].

English meaning

On the authority of Hudhayfah ibn al-Yaman, may God be pleased with him, he said: Beware of the places of temptation. It was said: What are the places of temptation, O Abu Abdullah? He said: The doors of the rulers. One of you enters upon the ruler, and affirms his lies and attributes to him qualities he does not possess. [Sifat al-Safwah 1/292].

Source: Source details are not recorded on the original card.

صفحة 4

قال مسلم بن عمرو رحمه الله: ينبغي لمن خدم السلطان ألا يغترَّ بهم إذا رَضُوا عنه ولا يتغيرَ لهم إذا سخطوا عليه ولا يستثقلَ ما حمَّلوه ولا يلحف في مسألتهم. [عيون الأخبار 1 / 62].

English meaning

Muslim ibn Amr, may God have mercy on him, said: Those who serve the Sultan should not be deceived by them if they are pleased with him, nor should they change towards them if they are angry with him, nor should they find what they have burdened with too much, nor should they be persistent in asking them. [Uyun al-Akhbar 1/62].

Source: Source details are not recorded on the original card.

صفحة 4

عن سعيد بن المسيِّب رحمه الله قال: لا تملؤوا أعينَكم من أعوان الظَّلمة إلا بإنكار من قلوبكم، لكَيلا تحبَطَ أعمالُكم. [السير (تهذيبه) 1 / 485].

English meaning

On the authority of Saeed bin Al-Musayyib, may God have mercy on him, he said: Do not fill your eyes with the helpers of the oppressors except with disapproval from your hearts, so that your deeds are not rendered worthless. [Al-Siyar (its abridgment) 1/485].

Source: Source details are not recorded on the original card.

صفحة 4

عن ابن القاسم رحمه الله قال: ليس في قرب الولاةِ ولا في الدُّنوِّ منهم خير. [السير (تهذيبه)].

English meaning

On the authority of Ibn al-Qasim, may God have mercy on him, he said: There is no good in being close to rulers or in getting close to them. [Al-Siyar (its abridgment)].

Source: Source details are not recorded on the original card.

صفحة 4

عن محمد بن واسع رحمه الله قال: لقضم القصب وسف التراب، خير من الدنو من السلطان. [الحلية (تهذيبه) 1 / 414].

English meaning

On the authority of Muhammad ibn Wasi’, may God have mercy on him, he said: “To chew reeds and eat dust is better than to be close to the Sultan.” [Al-Hilya (its abridgment) 1/414].

Source: Source details are not recorded on the original card.

صفحة 4

عن موسى بن إسماعيل قال: سمعت حماد بن سلمة رحمه الله يقول لرجل: إن دعاك الأمير أن تقرأ عليه قل هو الله أحد فلا تأته. [الحلية (تهذيبه) 2 / 336].

English meaning

On the authority of Musa bin Ismail, he said: I heard Hammad bin Salamah, may God have mercy on him, say to a man: If the ruler calls you to recite to him, “Say, He is God, the One,” then do not go to him. [Al-Hilya (its abridgment) 2/336].

Source: Source details are not recorded on the original card.

صفحة 4

قال سفيان الثوري رحمه الله: إذا لم يكن لله في العبد حاجة، نبذه إليهم – يعني السلطان. [الحلية (تهذيبه) 2 / 371].

English meaning

Sufyan al-Thawri, may God have mercy on him, said: If God has no need of a servant, He throws him to them – meaning the ruler. [Al-Hilya (its abridgment) 2/371].

Source: Source details are not recorded on the original card.

صفحة 4

قال سفيان الثوري رحمه الله: لو خيرت بين ذهاب بصري وبين أن أملأ بصري منهم لاخترت ذهاب بصري!! [الحلية (تهذيبه) 2 / 371].

English meaning

Sufyan al-Thawri, may God have mercy on him, said: If I were given the choice between losing my sight and filling my eyes with them, I would choose losing my sight!! [Al-Hilya (its abridgment) 2/371].

Source: Source details are not recorded on the original card.

صفحة 4

قال سفيان الثوري رحمه الله: النظر إلى وجه الظالم خطيئة، ولا تنظروا إلى الأئمة المضلين إلا بإنكار من قلوبكم عليهم، لئلا تحبط أعمالكم. [الحلية (تهذيبه) 2 / 388].

English meaning

Sufyan al-Thawri, may God have mercy on him, said: Looking at the face of the oppressor is a sin, and do not look at the leaders who lead others astray except with disapproval from your hearts towards them, lest your deeds be rendered worthless. [Al-Hilya (its abridgment) 2/388].

Source: Source details are not recorded on the original card.

صفحة 4

قال سفيان الثوري رحمه الله: ولا تنظروا إلى دورهم ولا إليهم إذا مروا على المراكب. [الحلية (تهذيبه) 2 / 387].

English meaning

Sufyan al-Thawri, may God have mercy on him, said: Do not look at their houses or at them when they pass by on vehicles. [Al-Hilya (its abridgment) 2/387].

Source: Source details are not recorded on the original card.

صفحة 4

قال سفيان الثوري رحمه الله: والله ما يمنعني من إتيانهم أني لا أرى لهم طاعة، ولكني رجل أحب الطعام الطيب فأخاف أن يفسدوني. [الحلية (تهذيبه) 2 / 393].

English meaning

Sufyan al-Thawri, may God have mercy on him, said: “By God, what prevents me from going to them is not that I do not see obedience to them, but I am a man who loves good food and I am afraid that they will corrupt me.” [Al-Hilya (its abridgment) 2/393].

Source: Source details are not recorded on the original card.

صفحة 4

قال سفيان الثوري رحمه الله: من دعا لظالم بالبقاء فقد أحب أن يعصى الله. [الحلية (تهذيبه) 2 / 393].

English meaning

Sufyan al-Thawri, may Allah have mercy on him, said: Whoever prays that an oppressor remain alive has loved that Allah be disobeyed. [Hilyah (abridged edition) 2/393].

Source: Source details are not recorded on the original card.

صفحة 4

عن داود، عن أبيه قال: كنت مع سفيان الثوري رحمه الله فمررنا بشرطي نائم، وقد حان وقت الصلاة، فذهبت أحركه فصاح سفيان: مه، فقلت: يا أبا عبد الله يصلي، فقال: دعه لا صلى الله عليه، فما استراح الناس حتى نام هذا. [الحلية (تهذيبه) 2 / 389].

English meaning

Dawud reported from his father, who said: I was with Sufyan al-Thawri, may Allah have mercy on him. We passed a sleeping policeman when the time for prayer had arrived. I went to stir him, and Sufyan shouted: Stop! I said: Abu Abdullah, so that he may pray. He replied: Leave him; may Allah not bless him. People had no rest until this man slept. [Hilyah (abridged edition) 2/389].

Source: Source details are not recorded on the original card.

صفحة 4

عن إبراهيم قال: سمعت الفضيل بن عياض رحمه الله يقول: لأن يدنو الرجل من جيفة منتنة، خير له من أن يدنو إلى هؤلاء – يعني السلطان – وسمعته يقول: رجل لا يخالط هؤلاء، ولا يزيد على المكتوبة، أفضل عندنا من رجل يقوم الليل، ويصوم النهار ويحج، ويعتمر ويجاهد في سبيل الله ويخالطهم. [الحلية (تهذيبه) 3 / 17].

English meaning

On the authority of Ibrahim, he said: I heard Al-Fudayl ibn Iyad, may God have mercy on him, say: For a man to approach a putrid carcass is better for him than to approach these people – meaning the ruler – and I heard him say: A man who does not mix with these people, and does not add to what is obligatory, is better in our view than a man who prays at night, fasts during the day, performs Hajj and Umrah, strives in the way of God, and mixes with them. [Al-Hilya (its abridgment) 3/17].

Source: Source details are not recorded on the original card.

صفحة 4

عن طاووس رحمه الله قال: ذُكر لابن عباس - رضي الله عنهما - الخوارج وما يصيبهم عند قراءة القرآن؟ فقال ضي الله عنه: " يؤمنون بمحكمه، ويضلون عند متشابهه، " وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللهُ وَالرَّاسِخُونَ فِي العِلْمِ يَقُولُونَ آمَنَّا بِهِ " [آل عمران: 7]. [الشريعة / 35].

English meaning

Tawus, may Allah have mercy on him, said: The Kharijites and what happens to them when they recite the Qur'an were mentioned to Ibn Abbas, may Allah be pleased with them both. He, may Allah be pleased with him, said: They believe in its clear verses and go astray at its ambiguous ones. ‘None knows its interpretation except Allah. Those firmly grounded in knowledge say: We believe in it.’ [Al Imran: 7]. [al-Shari'ah /35].

Source: Source details are not recorded on the original card.

صفحة 4

عن ثابت بن قطبة قال: إن عبد الله بن مسعود رضي الله عنه قال في خطبته: ياأيها الناس، عليكم بالطاعة والجماعة، فإنها حبل الله - عزَّ وجلَّ - الذي أمر به. وما تكرهون في الجماعة خير مما تحبون في الفرقة. [الشريعة / 19].

English meaning

On the authority of Thabit bin Qutbah, he said: Abdullah bin Masoud, may God be pleased with him, said in his sermon: O people, adhere to obedience and unity, for it is the rope of God - the Almighty - which He has commanded. And what you dislike in unity is better than what you like in division. [Al-Shari’ah / 19].

Source: Source details are not recorded on the original card.

صفحة 4

قال ابن عمر رضي الله عنهما حين أتته بيعة يزيد: إن كان خيرًا رضينا، وإن كان بلاء صبرنا. [موسوعة ابن أبي الدنيا 4/60]. وعن الشعبي رحمه الله قال: كان يقال: من أراد بحبحة الجنة فعليه بجماعة المسلمين. [الشريعة / 19].

English meaning

Ibn Umar (may Allah be pleased with them both) said when the pledge of allegiance to Yazid was presented to him: “If it is good, we are content; if it is a trial, we will be patient.” [Ibn Abi al-Dunya Encyclopedia 4/60]. And al-Sha’bi (may God have mercy on him) said: It used to be said: “Whoever desires the spacious heart of Paradise should adhere to the community of Muslims.” [al-Shari’ah / 19].

Source: Source details are not recorded on the original card.

صفحة 4

عن الشعبي رحمه الله قال:ما اختلفت أمة بعد نبيها إلا ظهر أهل باطلها على أهل حقها. [الحلية (تهذيبه) 2 / 112]

English meaning

Al-Sha'bi, may God have mercy on him, said: No nation has ever disagreed after its prophet except that the people of falsehood prevailed over the people of truth. [Al-Hilya (its abridgment) 2/112]

Source: Source details are not recorded on the original card.

صفحة 4

قال عمر بن الخطاب رضي الله عنه: إن هذا الأمر لا يصلح له إلا الليِّن في غير ضعف والقويُّ في غير عنف. [عيون الأخبار 1 / 53].

English meaning

Umar ibn al-Khattab, may God be pleased with him, said: This matter is only suitable for someone who is gentle without being weak and strong without being violent. [Uyun al-Akhbar 1/53].

Source: Source details are not recorded on the original card.

صفحة 4

قال عمر بن الخطاب رضي الله عنه:ثلاثٌ من الفَوَاقر: جار مُقامةٍ إن رأى حسنة سَتَرها وإن رأى سيئة أذاعها، وامرأة إن دخلتَ عليها لَسَنَتْكَ وإن غبتَ عنها لم تَأْمنها، وسلطان إن أحسنت لم يحمدك وإن أسأت قتلك. [عيون الأخبار 1 / 49].

English meaning

Umar ibn al-Khattab, may God be pleased with him, said: “Three things are calamities: a permanent neighbor who, if he sees something good, conceals it, and if he sees something bad, spreads it; a woman who, if you enter upon her, lashes you with her tongue, and if you are absent from her, you cannot trust her; and a ruler who, if you do good, will not praise you, and if you do evil, will kill you.” [Uyun al-Akhbar 1/49]

Source: Source details are not recorded on the original card.

صفحة 4

أَغْلظ رجلٌ على معاوية رضي الله عنه فحلُم عنه فقيل له: أتحلُم عن هذا؟ فقال: إني لا أَحُول بين الناس وبين ألسنتهم ما لم يَحُولوا بيننا وبين سلطاننا. [عيون الأخبار 1 / 54].

English meaning

A man spoke harshly to Muawiyah, may God be pleased with him, but he was patient with him. He was asked: Are you patient with this man? He replied: I do not interfere between people and their tongues as long as they do not interfere between us and our authority. [Uyun al-Akhbar 1/54].

Source: Source details are not recorded on the original card.

صفحة 4

قال عبد الله بن مسعود رضي الله عنه: إذا كان الإمام عادلاً فله الأجر وعليك الشكر، وإذا كان جائرًا فعليه الوزر وعليك الصبر. [عيون الأخبار 1 / 49].

English meaning

Abdullah ibn Mas'ud, may Allah be pleased with him, said: If the ruler is just, the reward is his and gratitude is your duty. If he is unjust, the burden of sin is his and patience is your duty. [Uyun al-Akhbar 1/49].

Source: Source details are not recorded on the original card.

صفحة 4

قال حُذَيْفة بن اليمان رضي الله عنه: ما مشى قوم قط إلى سلطان الله في الأرض لُيذِلُّوه إلا أذلّهم الله قبل أن يموتوا. [عيون الأخبار 1/66].

English meaning

Hudhayfah ibn al-Yaman, may God be pleased with him, said: “No people ever went to God’s ruler on earth to humiliate him except that God humiliated them before they died.” [Uyun al-Akhbar 1/66].

Source: Source details are not recorded on the original card.

صفحة 4

عن أسامة، أن الأعمش رحمه الله عوتب في إتيانه أخًا ليقطين القائد. فقال: أنزلته منزلة الحش احتيج إليه فأتي. [الحلية (تهذيبه) 2 / 139].

English meaning

On the authority of Usama, that Al-A’mash, may God have mercy on him, was reproached for visiting the brother of Yaqtin the leader. He said: I placed him in the position of a latrine that was needed and was visited. [Al-Hilya (its abridgment) 2/139].

Source: Source details are not recorded on the original card.

صفحة 4

قال عبد الملك بن مروان رحمه الله: أنصِفونا يا معشر الرعية، تريدون منا سيرة أبي بكر وعمر رضي الله عنهما! ولا تسيرون فينا ولا في أنفسكم بسيرة رعية أبي بكر وعمر! نسأل الله أن يعين كلاً على كل. [عيون الأخبار 1 / 53].

English meaning

Abdul Malik bin Marwan, may God have mercy on him, said: Be fair to us, O subjects. You want us to follow the example of Abu Bakr and Umar, may God be pleased with them both! But you do not follow the example of the people of Abu Bakr and Umar in your dealings with us or with yourselves! We ask God to help everyone with everyone else. [Uyun al-Akhbar 1/53].

Source: Source details are not recorded on the original card.

صفحة 4

قال كعب رحمه الله: مَثَلُ الإسلامِ والسلطان والناسِ مَثَلُ الفُسطاطِ والعمودِ والأطنابِ والأوتادِ، فالفُسطاط الإسلام؛ والعمود السلطان، والأطناب والأوتاد الناس، لا يصلُح بعضه إلا ببعض. [عيون الأخبار 1 / 48].

English meaning

Ka’b, may God have mercy on him, said: The example of Islam, the Sultan, and the people is like the example of the tent, the pole, the ropes, and the pegs. The tent is Islam; the pole is the Sultan, and the ropes and pegs are the people. None of them can be fixed except with the other. [Uyun al-Akhbar 1/48].

Source: Source details are not recorded on the original card.

صفحة 4

عن عمرو بن شرحبيل رحمه الله: قال: لا يزال الناس بخير ما لم يكن عليهم أمراء لا يرون لهم من الحق شيئا إلا ما شاؤوا. [موسوعة ابن أبي الدنيا 7/416].

English meaning

On the authority of Amr ibn Sharhabil, may God have mercy on him: He said: People will remain in a good state as long as they do not have rulers who do not see any right for them except what they want. [Ibn Abi al-Dunya Encyclopedia 7/416].

Source: Source details are not recorded on the original card.

صفحة 4

عن ابن هشام أنه قال: قال لي المأمون رحمه الله: يا علي، الملوك تحتمل لأصحابها كل شيء خلا ثلاث خصال. قلت: وما هن يا أمير المؤمنين؟ قال: القدح في الملك، وإفشاء السر، والتعرض للحرمة. [المنتظم 10 / 59].

English meaning

Ibn Hisham said: Al-Ma'mun, may Allah have mercy on him, said to me: Ali, kings tolerate everything from their companions except three qualities. I asked: What are they, Commander of the Faithful? He replied: Attacking the kingship, disclosing secrets, and encroaching upon the protected household. [al-Muntazam 10/59].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: عن ابن عباس رضي الله عنهما قال: لما قُبِض رسول الله صلى الله عليه وسلم قلت لرجل من الأنصار: هلمّ، فلنسأل أصحاب رسول الله صلى الله عليه وسلم، فإنهم اليوم كثير، فقال: واعجبًا لك يابن عباس! أترى الناس يفتقرون إليك وفي الناس من أصحاب رسول الله صلى الله عليه وسلم من فيهم؟ قال: فتركت ذلك، وأقبلت أسأل أصحاب رسول الله صلى الله عليه وسلم عن الحديث، فإن كان ليَبلُغني الحديث عن الرجل، فآتي بابه وهو قائل، فأتوسَّد التراب، فيخرج فيراني فيقول: يابن عمّ رسول الله، ما جاء بك؟ ألا أرسلت إلي فآتيك؟ فأقول: لا، أنا أحقّ أن آتيك فأسألك عن

الحديث فعاش ذلك الفتى الأنصاري حتى رآني، وقد اجتمع الناس حولي يسألوني فيقول: هذا الفتى كان أعقل مني (أخرجه الطبراني). [صفة الصفوة 1/369].

English meaning

High Ambition: On the authority of Ibn Abbas, may Allah be pleased with them both, he said: When the Messenger of God, may God bless him and grant him peace, passed away, I said to a man from the Ansar: Come, let us ask the Companions of the Messenger of God, may God bless him and grant him peace, for they are many today. He said: How strange you are, Ibn Abbas! Do you think people need you when there are so many Companions of the Messenger of God, may God bless him and grant him peace, among them? He said: So I left that and began to ask the Companions of the Messenger of God, may God bless him and grant him peace, about hadith. If a hadith reached me from a man, I would go to his door while he was taking his midday rest, and I would use the earth as my pillow. He would come out and see me and say: O cousin of the Messenger of God, what

brings you here? Why didn't you send for me so I could come to you? I would say: No, I am more deserving to come to you and ask you about hadith. That young Ansari man lived until he saw me, with people gathered around me asking me, and he would say: This young man was more intelligent than I am. (Narrated by al-Tabarani). [Sifat al-Safwa 1/369].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة:قال ابن عباس رضي الله عنهما: ذَلَلْتُ طالبًا، فعزَزْتُ مطلوبًا، وكان يقول: وجدتُّ عامّة عِلْم رسول الله صلى الله عليه وسلم عند هذا الحيّ من الأنصار، إنْ كنتُ لأَقِيل بباب احدهم ولو شئتُ أُذِن لي، ولكن أبتغي بذلك طِيب نفسه. [عيون الأخبار 2 / 519، 520].

English meaning

High ambition: Ibn Abbas, may God be pleased with him, said: I humbled myself as a seeker, and I became honored as a sought-after person. He used to say: I found most of the knowledge of the Messenger of God, may God bless him and grant him peace, with this group of Ansar. I used to rest at the door of one of them, and if I wished, he would permit me, but I sought thereby to please him. [Uyun al-Akhbar 2/519, 520].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: نظر رجل إلى معاوية رضي الله عنه وهو غلام صغير فقال: إني أظن هذا الغلام سيسود قومه، فقالت هند رضي الله عنها: ثكلتُه إن كان لا يَسُود إلا قومَه. [عيون الأخبار 1 / 256].

English meaning

High ambition: A man looked at Muawiyah, may God be pleased with him, when he was a young boy and said: I think this boy will become the leader of his people. Hind, may God be pleased with her, said: May I be bereaved of him if he will only become the leader of his people. [Uyun al-Akhbar 1/256].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة:عن سعيد بن جبير رحمه الله قال: ربما أتيتُ ابنَ عباس، فكتبتُ في صحيفتي حتى أملأها، وكتبتُ في نعلي حتى أملأها، وكتبتُ في كفّي. [السير (تهذيبه) 2/507].

English meaning

High ambition: On the authority of Saeed bin Jubeir, may God have mercy on him, he said: Sometimes I would come to Ibn Abbas, and I would write on my scroll until I filled it, and I would write on my sandal until I filled it, and I would write on my palm. [Al-Siyar (its abridgment) 2/507].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة:قال سعيد بن المسيب رحمه الله: إن كنت لأسير الأيام والليالي في طَلَبِ الحديث الواحد. [السير (تهذيبه) 1/482].

English meaning

High ambition: Saeed bin Al-Musayyab, may God have mercy on him, said: I used to travel for days and nights in search of a single hadith. [Al-Siyar (its abridgment) 1/482].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة:قال معن بن عبد الرحمن: ما رأيت مسعرًا رحمه الله في يوم إلا قلت: هو أفضل منه قبل ذلك. [الحلية (تهذيبه) 2 / 420].

English meaning

High ambition: Ma’n ibn Abd al-Rahman said: I never saw Mis’ar, may God have mercy on him, on any day without saying: He is better than he was before. [Al-Hilya (its abridgment) 2/420].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: قال عمر بن عبد العزيز رحمه الله: كانت لي نفس تواقة، فكنت لا أنال منها شيئًا إلا تاقت إلى ما هو أعظم، فلما بلغت نفسي الغاية، تاقت إلى الآخرة. [الحلية (تهذيبه) 2 / 237].

English meaning

High aspirations: Umar ibn Abd al-Aziz, may God have mercy on him, said: I had an ambitious soul, and whenever I attained something, it would yearn for something greater. When my soul reached its goal, it yearned for the Hereafter. [Al-Hilya (its abridgment) 2/237].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: عن فرقد إمام مسجد البصرة قال: دخلوا على سفيان الثوري رحمه الله في مرضه الذي مات فيه، فحدثه رجل بحديث فأعجبه، وضرب يده إلى تحت فراشه فأخرج ألواحًا له فكتب ذلك الحديث، فقالوا له: على هذه الحال منك؟ فقال: إنه حسن، إن بقيت فقد سمعت حسنًا، وإن مت فقد كتبت حسنًا. [الحلية (تهذيبه) 2 / 404].

English meaning

High ambition: On the authority of Farqad, the imam of the mosque of Basra, he said: They entered upon Sufyan al-Thawri, may God have mercy on him, during the illness from which he died. A man told him a hadith which pleased him, and he reached under his bed and took out some tablets and wrote that hadith. They said to him: In this condition of yours? He said: It is good. If I live, I have heard something good, and if I die, I have written something good. [Al-Hilya (its abridgment) 2/404].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: قال مالك بن دينار رحمه الله: قال عيسى - عليه السلام -: بحق أقول لكم إن أكل الشعير، والنوم على المزابل مع الكلاب لقليل في طلب الفردوس. [الحلية (تهذيبه) 1 / 424].

English meaning

High aspirations: Malik bin Dinar, may God have mercy on him, said: Jesus, peace be upon him, said: I truly say to you that eating barley and sleeping on dung heaps with dogs is little in the pursuit of al-Firdaws. [Al-Hilya (its abridgment) 1/424].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: قال السري السقطي رحمه الله: من عرف ما يَطلب هان عليه ما يَبذل. [صفة الصفوة 2/630].

English meaning

High aspiration: Al-Sari al-Saqati, may Allah have mercy on him, said: Whoever knows what he seeks finds what he gives easy to bear. [Sifat al-Safwah 2/630].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: عن أبي محمد بن أخت الشافعي. قال: قلت أمي: ربما قدمنا في ليلة واحدة ثلاثين مرة أو أقل أو أكثر المصباح إلى بين يدي الشافعي رحمه الله، وكان يستلقي ويتفكر، ثم ينادي يا جارية هلمي المصباح، فتقدمه ويكتب ما يكتب، ثم يقول: ارفعيه. فقلت لأبي محمد: ما أراد برد المصباح؟ قال: الظلمة أجلى للقلب. [الحلية (تهذيبه) 3 / 124].

English meaning

High aspiration: Abu Muhammad, al-Shafi'i's sister's son, said: My mother said: Sometimes in a single night we brought the lamp before al-Shafi'i, may Allah have mercy on him, thirty times, or fewer or more. He would recline and reflect, then call: Girl, bring the lamp. She would bring it forward, and he would write what he wrote, then say: Take it away. I asked Abu Muhammad: What did he intend by having the lamp removed? He replied: Darkness brings greater clarity to the heart. [Hilyah (abridged edition) 3/124].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: قال مالك بن أنس رحمه الله: كان الرجل يختلف إلى الرجل ثلاثين سنة يتعلم منه. [الحلية (تهذيبه) 2 / 354].

English meaning

High ambition: Malik bin Anas, may God have mercy on him, said: A man would go to another man for thirty years to learn from him. [Al-Hilya (its abridgment) 2/354].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: عن محمد بن يوسف قال: كنت عند محمد بن إسماعيل البخاري رحمه الله في منزله ذات ليلة، فأحصيت أنه قد قام وأسرج يستذكر أشياء يعلقها في ليلة ثماني عشرة مرة. [المنتظم 12 / 115، 116].

English meaning

High ambition: On the authority of Muhammad bin Yusuf, he said: I was with Muhammad bin Ismail al-Bukhari, may God have mercy on him, in his house one night, and I counted that he got up and lit a lamp to recall things that he would write down eighteen times in one night. [Al-Muntazam 12/115, 116].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: قيل للعتّابيّ رحمه الله: فلان بعيدُ الهمة. قال: إذن لا يكون له غاية دون الجنة. [عيون الأخبار 1 / 267].

English meaning

High ambition: It was said to Al-Attabi, may God have mercy on him: So-and-so has high ambitions. He said: Then he will have no goal less than Paradise. [Uyun Al-Akhbar 1/267].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: عن جعفر قال: دخلنا على أبي التياح رحمه الله نعوده. فقال: والله إنه لينبغي للرجل المسلم أن يزيده ما يرى في الناس من التهاون بأمر الله أن يزيده ذلك جدًا واجتهادًا ثم بكى. [الحلية (تهذيبه) 1 / 459].

English meaning

High ambition: On the authority of Ja`far, he said: We entered upon Abu al-Tayyah, may God have mercy on him, to visit him. He said: By God, it is fitting for a Muslim man that what he sees of people’s negligence of God’s commands should increase his seriousness and diligence. Then he wept. [Al-Hilya (its abridgment) 1/459].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: قال أبو جعفر الطَّبريِّ رحمه الله لأصحابه: هل تَنشَطُون لتاريخ العالم من آدمَ إلى وقتِنا؟ قالوا: كم قدرُه؟ فذكر نحو ثلاثينَ ألف ورقة، فقالوا: هذا مما تفنى الأعمارُ قبل تمامه! فقال: إنَّا لله! ماتت الهِمَمُ. فاختصر ذلك في نحو ثلاثة آلاف ورقة ولمَّا أن أراد أن يمليَ التفسير قال لهم نحوًا من ذلك، ثم أملاه على نحوٍ من قدر التاريخ. [السير (تهذيبه) 3/1151].

English meaning

High ambition: Abu Ja`far al-Tabari, may God have mercy on him, said to his companions: “Are you eager to write a history of the world from Adam to our time?” They said: “How long would it be?” He mentioned about thirty thousand pages, and they said: “Life would pass before we could finish it!” He said: “To God we belong! Ambitions have died.” So he summarized it to about three thousand pages, and when he wanted to dictate the commentary, he said something similar to that to them, then he dictated it in a manner similar to the length of the history. [Siyar (its abridgment) 3/1151].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: قال أبو حاتم الرازي رحمه الله لابنه عبد الرحمن: يا بنيَّ، مشيتُ على قدمي في طلب الحديث أكثر من ألف فرسخ. [البداية والنهاية].

English meaning

High ambition: Abu Hatim al-Razi, may God have mercy on him, said to his son Abd al-Rahman: My son, I walked on foot in pursuit of Hadith for more than a thousand farsakhs. [Al-Bidaya wa al-Nihaya].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: قال ابن كثير رحمه الله: ذكر ابن خلكان في " الوفيات " أن سبب انتقال الطحاوي رحمه الله إلى مذهب أبي حنيفة ورجوعه عن مذهب خاله المزني، أن خاله قال له يوما: والله لا يجيء منك شيءٌ. فغضب واشتغل على أبي جعفر بن أبي عمران الحنفيّ، حتى برع وفاق أهل زمانه، وصنف كتبا كثيرة منها " أحكام القرآن "، و " اختلاف العلماء "، و " معاني الآثار " و " التاريخ الكبير ". [البداية والنهاية 11/248].

English meaning

High ambition: Ibn Kathir, may God have mercy on him, said: Ibn Khallikan mentioned in “Al-Wafayat” that the reason for Al-Tahawi, may God have mercy on him, moving to the school of Abu Hanifa and turning away from the school of his uncle Al-Muzani, was that his uncle said to him one day: By God, nothing will come from you. So he became angry and studied with Abu Ja`far Ibn Abi Imran Al-Hanafi, until he excelled and surpassed the people of his time, and he authored many books, including “Ahkam Al-Qur`an”, “Ikhtilaf Al-`Ulama`”, “Ma`ani Al-Athar”, and “Al-Tarikh Al-Kabir”. [Al-Bidayah wa Al-Nihayah 11/248].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: قال ثعلب: ما فقدت إبراهيم الحربي رحمه الله من مجلس نحوٍ أو لغةٍ خمسين سنة. [المنتظم 12 / 381].

English meaning

High ambition: Thaalab said: I did not miss Ibrahim Al-Harbi, may God have mercy on him, from a grammar or language session for fifty years. [Al-Muntazam 12/381].

Source: Source details are not recorded on the original card.

صفحة 4

علو الهمة: عن عيسى المتوكلي رحمه الله قال: مكثت ثلاثين سنة أشتهي أن أشارك العامة في أكل هريسة السوق فلا أقدر على ذلك، لأجل البكور إلى سماع الحديث. [المنتظم 14 / 233].

English meaning

High ambition: On the authority of Isa Al-Mutawakkil, may God have mercy on him, he said: I spent thirty years longing to share with the common people in eating the market’s harissa, but I could not do that, because of my early mornings to listen to the hadith. [Al-Muntazam 14/233].

Source: Source details are not recorded on the original card.

صفحة 4

الصدق مع الله: عن معروف الكرخي رحمه الله قال: ما أكثر الصَّالحين، وما أقل الصّادقين. [السير(تهذيبه)].

English meaning

Sincerity with God: On the authority of Ma’ruf al-Karkhi, may God have mercy on him, he said: How many are the righteous, and how few are the truthful. [Al-Siyar (its abridgment)].

Source: Source details are not recorded on the original card.

صفحة 4

الصدق مع الله:قال وكيع بن الجراح رحمه الله: هذه بضاعة لا يرتفع فيها إلا صادق. [الحلية (تهذيبه) 3 / 107].

English meaning

Sincerity with God: Waki’ ibn al-Jarrah, may God have mercy on him, said: This is a commodity in which only the truthful can rise. [Al-Hilya (its abridgment) 3/107].

Source: Source details are not recorded on the original card.

صفحة 5

الصدق مع الله: قال أبو يعقوب رحمه الله: الصِّدْقُ موافقَةُ الحقِّ في السرِّ والعلانية، وحقيقةُ الصدْقِ القولُ بالحقِّ في مواطن الهَلَكةِ. [السير(تهذيبه)].

English meaning

Truthfulness with God: Abu Yaqub, may God have mercy on him, said: Truthfulness is conforming to the truth in secret and in public, and the essence of truthfulness is speaking the truth in situations of mortal danger. [Al-Siyar (its abridgment)].

Source: Source details are not recorded on the original card.

صفحة 5

ذم الكسل: قال عبد الله بن مسعود رضى الله عنه: " إني لأبغض الرجل أن أراه فارغًا ليس في شيء من عمل الدنيا، ولا في عمل الآخرة " [(رواه الإمام أحمد)، صفة الصفوة 1/201].

English meaning

Condemnation of laziness: Abdullah bin Masoud, may God be pleased with him, said: “I hate seeing a man idle, not engaged in any worldly work, nor in any work for the Hereafter.” [(Narrated by Imam Ahmad), Sifat al-Safwa 1/201].

Source: Source details are not recorded on the original card.

صفحة 5

ذم الكسل: قال محمد بن علي رحمه الله لابنه: يا بني، إياك والكسل والضجر، فإنهما مفتاح كل شر. إنك إن كسلت لم تؤد حقًا، وإن ضجرت لم تصبر على حق. [الحلية (تهذيبه) 1 / 507].

English meaning

Condemnation of laziness: Muhammad bin Ali, may God have mercy on him, said to his son: O my son, beware of laziness and boredom, for they are the key to all evil. If you are lazy, you will not fulfill your duty, and if you are bored, you will not be patient with what is right. [Al-Hilya (its abridgment) 1/507].

Source: Source details are not recorded on the original card.

صفحة 5

ذم الكسل: عن الأعمش قال: مرّ شريح رحمه الله بقوم وهم يلعبون، فقال: مالكم؟ قالوا: فرغنا يا أبا أمامة، قال: ما بهذا أمر الفارغ(). [الحلية (تهذيبه) 2 / 68].

English meaning

Condemnation of laziness: Al-A'mash said: Shurayh, may Allah have mercy on him, passed some people playing and asked: What is the matter with you? They replied: We have free time, Abu Umamah. He said: This is not what a person with free time was commanded to do (). [Hilyah (abridged edition) 2/68].

Source: Source details are not recorded on the original card.

صفحة 5

ذم الكسل: قال سُفيان الثوري رحمه الله: من أحبَّ أفخاذ النساء لم يُفْلحْ. [السير (تهذيبه) 2/627].

English meaning

Condemnation of laziness: Sufyan al-Thawri, may God have mercy on him, said: Whoever loves women's thighs will not succeed. [Al-Siyar (its abridgment) 2/627].

Source: Source details are not recorded on the original card.

صفحة 5

ذم الكسل: قال يحيى بن أبي كثير رحمه الله: لا يُستطاع العِلْمُ براحة الجسد. () [السير (تهذيبه) 2/627].

English meaning

Condemnation of laziness: Yahya ibn Abi Kathir, may God have mercy on him, said: Knowledge cannot be attained with bodily comfort. () [Al-Siyar (its abridgment) 2/627].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: عن أنس بن مالك رضى الله عنه قال: مرض ابن لأبي طلحة من أم سليم رضي الله عنها، قال: فمات الصبي في المخدع فسجته، ثم قامت فهيأت لأبي طلحة إفطاره كما كانت تهيء له كل ليلة، فدخل أبو طلحة وقال لها: كيف الصبي؟ قالت: بأحسن حال، فحمد الله ثم قامت فقربت إلى أبي طلحة إفطاره، ثم قامت إلى ما تقوم إليه النساء فأصاب أبو طلحة من أهله، فلما كان السحر قالت: يا أبا طلحة ألم تر آل فلان استعاروا عارية فتمتعوا بها، فلما طلبت منهم شق عليهم، قال: ما أنصفوا. قالت: فإن ابنك كان عارية من الله - عزَّ وجلَّ - وإن الله تعالى قد قبضه، فحمد

الله واسترجع ثم غدا على رسول الله صلى الله عليه وسلم فقال له رسول الله صلى الله عليه وسلم: (يا أبا طلحة بارك الله لكما في ليلتكما) فحملت بعبد الله بن أبي طلحة. [مسند الإمام أحمد: 12028].

English meaning

Women of the early Muslims: Anas ibn Malik, may Allah be pleased with him, said: A son of Abu Talhah by Umm Sulaym, may Allah be pleased with her, fell ill. The boy died in the inner room, and she covered him. Then she prepared Abu Talhah's meal for breaking his fast, as she did each night. Abu Talhah entered and asked her: How is the boy? She replied: In the best condition. He praised Allah. She served him his meal, then attended to what women attend to, and Abu Talhah had relations with his wife. At the time before dawn she said: Abu Talhah, have you not seen how the family of so-and-so borrowed something and enjoyed it, but found it difficult when it was requested back? He replied: They were not fair. She said: Your son was a loan from Allah, Mighty and Majestic, and Allah Most High has taken him back. He praised Allah

and said: We belong to Allah and to Him we return. Then in the morning he went to the Messenger of Allah, may Allah bless him and grant him peace, who said: Abu Talhah, may Allah bless you both in your night. She conceived Abdullah ibn Abi Talhah. [Musnad of Imam Ahmad: 12028].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: عن أنس رضى الله عنه قال: لما كان يوم أحد حاص أهل المدينة حَيْصة وقالوا: قُتل محمد. حتى كثرت الصَّوارخ في نواحي المدينة، فخرجت امرأة من الأنصار - رضي الله عنها - فاستُقبلتْ بأخيها وأبيها وزوجها وابنها، لا أدري بأيّهم استُقبلت أوّلاً، فلما مرت على آخرهم، قالت: مَن هذا؟ قالوا: أخوكِ وأبوكِ وزوجُكِ وابنُكِ. قالت: فما فعل النبي صلى الله عليه وسلم؟ قالوا: أمامَك فذهبتْ إلى رسول الله صلى الله عليه وسلم، فأخذتْ بناحية ثوبه، ثم جعلت تقول: بأبي أنت وأمي يا رسول الله، لا أبالي إذا سَلِمْتَ من عطَب [صفة الصفوة 2 /433].

English meaning

Women of the Salaf: On the authority of Anas (may Allah be pleased with him), he said: On the day of Uhud, the people of Medina were in a state of panic and said: Muhammad has been killed. So much so that the cries of anguish grew louder in the outskirts of the city. Then a woman from the Ansar (may Allah be pleased with her) went out and was met with the bodies of her brother, father, husband, and son. I do not know which of them she met first. When she passed by the last of them, she said: Who is this? They said: Your brother, your father, your husband, and your son. She said: What happened to the Prophet (peace and blessings be upon him)? They said: He is ahead of you. So she went to the Messenger of Allah (peace and blessings be upon him), and she took hold of the edge of his garment, and then she began to say: May my father and mother be sacrificed for you, O Messenger of Allah! I care not, so long as you are safe from harm. [Sifat al-Safwa 2/433]

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: عن عطاء بن أبي رباح قال: قال لي ابن عباس رضى الله عنهما: ألا أريك امرأة من أهل الجنة؟ قلت بلى! قال: هذه المرأة السوداء أتت رسول الله صلى الله عليه وسلم فقالت: إني أصرع وإني أتكشف فادع الله لي. قال: (إن شئت صبرت ولك الجنة، وإن شئت دعوت أن يعافيك) قالت: أصبر ولكن ادع الله أن لا أتكشف. فدعا لها. [رواه البخاري: 5328].

English meaning

Women of the Salaf: On the authority of Ata’ ibn Abi Rabah, he said: Ibn Abbas, may God be pleased with them both, said to me: Shall I not show you a woman from among the people of Paradise? I said: Yes! He said: This black woman came to the Messenger of God, may God bless him and grant him peace, and said: I suffer from seizures and I become uncovered, so pray to God for me. He said: (If you wish, you can be patient and Paradise will be yours, and if you wish, I will pray that He heals you). She said: I will be patient, but pray to God that I do not become uncovered. So he prayed for her. [Narrated by Al-Bukhari: 5328].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: روى عمر بن الخطاب رضى الله عنه، عن النبي صلى الله عليه وسلم أنه قال: " ما التفتُّ يوم أُحد يمينًا ولا شمالاً إلا وأراها - أي أم عمارة - تقاتل دوني ". قال الواقدي رحمه الله: قاتلتْ - أي أم عمارة - يوم أُحد وجُرحت اثنتي عشرة جراحة، وداوت جرحًا في عنقها سنة، ثم نادى منادي رسول الله صلى الله عليه وسلم إلى حمراء الأَّسد فشدّت عليها ثيابها، فما استطاعت من نزف الدم. وعن محمد بن إسحاق رحمه الله قال: حضرتْ البيعة بالعقبة امرأتان قدْ بايعتا: إحداهما نَسِيبة بنت كعب(هى أم عمارة)، وكانت تشهد الحرب مع رسول الله صلى الله عليه وسلم، شهدت معه

أُحدًا، وخرجت مع المسلمين بعد وفاة رسول الله صلى الله عليه وسلم في خلافة أبي بكر في الردة، فباشرت الحرب بنفسها حتى قتل الله مسيلمة، ورجعت وبها عشر جراحات من طعنة وضربة. [صفة الصفوة 2/426].

English meaning

Women of the Early Muslims: Umar ibn al-Khattab, may God be pleased with him, narrated that the Prophet, peace and blessings be upon him, said: “On the day of Uhud, I did not turn right or left without seeing her—meaning Umm Ammarah—fighting to protect me.” Al-Waqidi, may God have mercy on him, said: “Umm Ammarah fought on the day of Uhud and sustained twelve wounds. She spent a year tending to a wound on her neck. Then the caller of the Messenger of God, peace and blessings be upon him, called people to Hamra al-Asad, so she tightened her clothes around her, but she was unable to go because of the blood loss.” Muhammad ibn Ishaq, may God have mercy on him, said: “Two women were present at the Pledge of Aqaba and had pledged allegiance: one of them was Nusaybah bint Ka’b (Umm

Ammarah). She used to participate in battles with the Messenger of God, peace and blessings be upon him. She fought with him at Uhud and went out with the Muslims after the death of the Messenger of God, peace and blessings be upon him, during the caliphate of Abu Bakr in the Ridda Wars. She personally participated in the fighting until God killed Musaylimah. She returned with ten wounds from stabs and blows.” [Sifat al-Safwah 2/426].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: عن سفيان بن عبد الرحمن الجمحي عن أمه، قالت: دخل عبد الله بن عمر رضى الله عنه المسجد وابن الزبير رضى الله عنه قد قتل وصلب، فقيل له: هذه أسماء بنت أبي بكر - رضي الله عنها - في المسجد فمال إليها وقال: اصبري فإن هذه الجثث ليست بشيء وإنما الأرواح عند الله، فقالت: وما يمنعني من الصبر وقد أهدي رأس يحيى بن زكريا إلى بغي من بغايا بني إسرائيل. [المنتظم 6 / 141].

English meaning

Women of the Salaf: On the authority of Sufyan bin Abd al-Rahman al-Jumahi, on the authority of his mother, she said: Abdullah bin Umar, may God be pleased with him, entered the mosque and Ibn al-

Zubayr, may God be pleased with him, had been killed and crucified. It was said to him: This is Asma bint Abi Bakr, may God be pleased with her, in the mosque. So he turned to her and said: Be patient, for these bodies are nothing, but the souls are with God. She said: What prevents me from being patient when the head of Yahya bin Zakariya was presented to a prostitute from among the prostitutes of the Children of Israel? [Al-Muntazam 6/141].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: عن ثابت البناني: أن صلة بن أشيم كان في مغزًى له، ومعه ابن له فقال: أيْ بنيّ تقدّم فقاتل حتى أحتَسبك، فحمل فقاتل حتى قُتل رحمه الله، ثم تقدّم فقتل، فاجتمعت النساء عند امرأته مُعاذة العَدَوِيّة رحمها الله، فقالت: مرحبًا، إن كنتنّ جئتُنّ لتهنّئْنني فمرحبًا بكم، وإن كنتُنّ جئتنّ لغير ذلك فارجعْن. [صفة الصفوة 2/153].

English meaning

Women of the Salaf: On the authority of Thabit al-Banani: Silah ibn Ashim was on a military expedition, and with him was his son. He said: “O my son, go forward and fight so that I may seek Allah’s reward for losing you.” So he charged and fought until he was killed, may God have mercy on him. Then he went forward and was killed. So the women gathered at the house of his wife, Mu’adhah al-Adawiyyah, may God have mercy on her. She said: “Welcome. If you have come to congratulate me, then welcome to you. But if you have come for something else, then go back.” [Sifat al-Safwah 2/153].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: عن جويرية بنت أسماء رحمها الله قالت: أن إخوة ثلاثة من بني قطيعة شهدوا يوم تُستَر، فاستُشهِدوا، فخرجت أمهم يومًا إلى السوق لبعض شأْنها، فتلقَّاها رجل قد حضَر أمْرَ تُستَر فعرَفَته فسألته عن بَنيها، فقال: استشهدوا. فقالت: أمُقْبلين أم مُدْبرين؟ فقال: مُقْبِلين، فقالت: الحمد لله نالوا الفوز وحاطُوا الذمارِ، بنفسي هم وأبي وأُمِّي. [صفة الصفوة 4/589].

English meaning

Women of the Salaf: On the authority of Juwayriyah bint Asma’, may God have mercy on her, she said: Three brothers from the Banu Qati’ah were present on the day of Tustar, and they were martyred. One day their mother went out to the market for some business, and a man who had been present at the

Tustar incident met her, and she recognized him and asked him about her sons, and he said: They were martyred. She said: Were they facing forward or turning back? He said: Facing forward, so she said: Praise be to God, they attained victory and protected the honor, may my soul and my father and mother be sacrificed for them. [Sifat al-Safwah 4/589].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: عن عبدة بنت أبي شوال قالت: كانت رابعة رحمها الله تصلي الليل كله فإذا طلع الفجر هجعت في مصلاها هجعة خفيفة حتى يسفر الفجر، قالت: فكنت أسمعها تقول إذا وثبت من رقدتها: ويلك يا نفس كم تنامين؟ وإلى كم لا تقومين؟ أوشك أن تنامي نومة لا تقومين منها إلا بصرخة يوم النشور، قالت: فكان هذا دأبها دهرها حتى ماتت. [موسوعة ابن أبي الدنيا 1/268].

English meaning

Women of the Salaf: On the authority of Abda bint Abi Shawal, she said: Rabi’a, may God have mercy on her, used to pray all night, and when dawn broke she would take a short nap in her prayer place until the dawn became bright. She said: I used to hear her say when she jumped up from her sleep: Woe to you, O soul, how long will you sleep? And until when will you not rise? Soon you will sleep a sleep from which you will not rise except with a cry on the Day of Resurrection. She said: This was her habit throughout her life until she died. [Ibn Abi Al-Dunya Encyclopedia 1/268].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: عن أبي سلمة رحمه الله قال: كانت لنا عجوز رحمها الله في الحي لم ندركها ولكن أدركها أشياخنا كان يقال لها منيرة، فكان إذا جاء الليل تقول: قد جاء الهول قد جاءت الظلمة، قد جاء الخوف، وما أشبه هذا بيوم القيامة؟ قال: ثم تقوم فلا تزال تصلي حتى تصبح. [موسوعة ابن أبي الدنيا 1/269].

English meaning

Women of the Salaf: On the authority of Abu Salamah, may God have mercy on him, he said: We had an old woman, may God have mercy on her, in the neighborhood whom we did not know, but our elders knew her. She was called Munira. When night came, she would say: The terror has come, the darkness has come, the fear has come, and how similar this is to the Day of Resurrection? He said: Then she would get up and continue to pray until morning. [Ibn Abi Al-Dunya Encyclopedia 1/269].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: قال ابن أبي الدنيا رحمه الله: حدثني أبو الوليد رحمه الله، قال: ربما رأيت فاطمة بنت بزيع رحمها الله تصلي من أول الليل إلى آخره. وحدثني أبو الوليد، قال: ربما رأيت غضنة وعالية رحمهما الله تقوم إحداهما من الليل فتقرأ البقرة، وآل عمران، والنساء، والمائدة، والأنعام، والأعراف في ركعة. وكان محمد بن الحسين حدثني بهذه الأحاديث عن أبي الوليد فلقيت أبا الوليد فحدثني بها. [موسوعة ابن أبي الدنيا 1/270].

English meaning

Women of the Salaf: Ibn Abi al-Dunya, may God have mercy on him, said: Abu al-Walid, may God have mercy on him, told me: I sometimes saw Fatima bint Bazi’, may God have mercy on her, praying from the

beginning of the night until its end. Abu al-Walid also told me: I sometimes saw Ghudna and ‘Aliya, may God have mercy on them both, one of them standing in the night and reciting Surah al-Baqarah, Al ‘Imran, An-Nisa’, Al-Ma’idah, Al-An’am, and Al-A’raf in one rak’ah. Muhammad ibn al-Husayn had narrated these hadiths to me on the authority of Abu al-Walid, so I met Abu al-Walid and he told me about them. [Ibn Abi al-Dunya’s Encyclopedia 1/270]

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: كانت أم طلق رحمها الله تصلي في كل يوم وليلة أربع مائة ركعة، وتقرأ من القرآن ما شاء الله. [موسوعة ابن أبي الدنيا 1/276].

English meaning

Women of the Salaf: Umm Talq, may God have mercy on her, used to pray four hundred rak'ahs every day and night, and recite from the Qur'an as much as God willed. [Ibn Abi Al-Dunya Encyclopedia 1/276].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: عن الهيثم بن جمّار قال: كانت لي امرأة لا تنام الليل، وكنت لا أصبر معها على السهر، فكنت إذا نعست ترش علي الماء في أثقل ما أكون من النوم، وتنبهني برجلها وتقول، ما تستحي من الله! لِمَ هذا الغطيط، فوالله إن كنت لاستحي مما تصنع. [موسوعة ابن أبي الدنيا 1/282].

English meaning

Women of the Salaf: On the authority of Al-Haytham bin Jammar, he said: I had a wife who did not sleep at night, and I could not bear to stay up with her. So when I became drowsy, she would sprinkle water on me when I was in the deepest sleep, and wake me up with her foot and say, “Aren’t you ashamed before God! Why are you snoring?” By God, I was ashamed of what she did. [Ibn Abi Al-Dunya Encyclopedia 1/282].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: تزوج رياح القيسي امرأة فبنا بها، فلما أصبح قامت إلى عجينها، فقال: لو نظرتِ امرأةً تكفيك هذا، قالت: إنما تزوجت رياح القيسي لم أر أني تزوجت جبارًا عنيدًا، فلما كان الليل نام ليختبرها، فقامت ربع الليل ثم نادته: قم يا رياح، مضى الليل وعسكر المحسنون وأنت نائم، ليت شعري من غرني بك يا رياح، قال: وقامت الربع الباقي.[موسوعة ابن أبي الدنيا 1/282].

English meaning

Women of the early Muslims: Riyah al-Qaysi married a woman and consummated the marriage. In the morning she attended to her dough. He said: You could find a woman to spare you this work. She replied: I married Riyah al-Qaysi; I did not think I had married a stubborn tyrant. At night he slept to test her. She stood in prayer for a quarter of the night, then called him: Get up, Riyah. The night has passed, and the doers of good have mustered while you sleep. If only I knew who deceived me about you, Riyah. He said: She stood in prayer for the remaining quarter. [Ibn Abi al-Dunya Encyclopedia 1/282].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: عن إبراهيم بن عقبة قال: سمعت أم خالد بنت خالد بن سعيد بن العاص رحمها الله تقول لنسائها في الليل: أحلُلْنَ عقد الشيطان، ليس هذا ساعة نوم. [موسوعة ابن أبي الدنيا 1/310].

English meaning

Women of the Salaf: On the authority of Ibrahim bin Uqba, he said: I heard Umm Khalid bint Khalid bin Saeed bin Al-Aas, may God have mercy on her, say to her women at night: Untie the knots of Satan, this is not a time for sleep. [Ibn Abi Al-Dunya Encyclopedia 1/310].

Source: Source details are not recorded on the original card.

صفحة 5

نساء السلف: عن محمد بن حنيف قال: كان غزل أخته - أي أخت بشر بن الحارث رحمها الله - فيما ذكر أنها قصدت أحمد بن حنبل فقالت: إنا قوم نغزل بالليل ومعاشنا منه، وربما يمر بنا مشاعل بني طاهر، ولاة بغداد، ونحن على السطح فنغزل في ضوئها الطاقة والطاقتين، أفتحله لنا أم تحرمه؟ فقال لها: من أنت؟ قالت: أخت بشر. فقال: آه يا آل بشر، لا عدمتكم، لا أزال أسمع الورع الصافي من قبلكم. [الحلية (تهذيبه) 3 / 99].

English meaning

Women of the Salaf: On the authority of Muhammad ibn Hanif, he said: The spinning of his sister - that is, the sister of Bishr ibn al-Harith, may God have mercy on her - as it was mentioned that she went to Ahmad

ibn Hanbal and said: We are a people who spin at night and our livelihood is from it, and sometimes the torches of the Banu Tahir, the governors of Baghdad, pass by us while we are on the roof, so we spin by their light one or two strands. Do you permit it for us or do you forbid it? He said to her: Who are you? She said: Bishr’s sister. He said: Ah, O family of Bishr, may you never be lost, I will always hear pure piety from you. [Al-Hilya (its abridgment) 3/99].

Source: Source details are not recorded on the original card.

صفحة 5

أطفال السلف: " عن ابن عباس - رضي الله عنهما - قال: كان عمر رضى الله عنه يدخلني مع أشياخ بدر، فقال بعضهم: لم تدخل هذا الفتى معنا، ولنا أبناء مثله؟ فقال: إنه ممن قد علمتم، قال: فدعاهم ذات يوم، ودعاني معهم، وما رأيته دعاني يومئذ إلا ليريهم مني. فقال: ما تقولون: " إِذَا جَاء نَصْرُ اللَّهِ وَالْفَتْحُ " [النصر: 1] حتى ختم السورة؟ فقال بعضهم: أمرنا أن نحمد الله تعالى ونستغفره، إذا جاء نصر الله وفتح علينا وقال بعضهم: لا ندري؟ ولم يقل بعضهم شيئًا فقال لي: يا ابن عباس كذاك تقول؟ قلت: لا، قال: فما تقول؟ قلت: هو أجل رسول الله صلى الله عليه وسلم أعلمه الله، "

إِذَا جَاء نَصْرُ اللَّهِ وَالْفَتْحُ " فتح مكة، فذاك علامة أجلك. " فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا " [النصر: 3] فقال عمر: ما أعلم منها إلا ما تعلم. [رواه البخاري رقم: 4043].

English meaning

The Children of the Early Muslims: On the authority of Ibn Abbas (may Allah be pleased with them both), he said: Umar (may God be pleased with him) used to include me with the elders of Badr. Some of them said: Why do you include this young man with us when we have sons his age? He replied: He is one of those you know. He said: One day he called them, and he called me with them, and I only saw that he called me that day to show them what I was capable of. He said: What do you say about “When the victory of God has come and the conquest” [An-Nasr: 1] until he finished the chapter? Some of them said: We are commanded to praise God Almighty and seek His forgiveness when the victory of God comes and He grants us victory. Some of them said: We do not know. And some of them said nothing. He said to me: O Ibn Abbas, is that what you say? I said: No. He said: Then

what do you say? I said: It is the appointed time of the Messenger of God (peace and blessings be upon him), which God informed him of, “When the victory of God has come and the conquest”—the conquest of Mecca—so that is a sign of your appointed time. “So glorify the praises of your Lord.” And ask forgiveness of Him, for He is ever Accepting of repentance. [An-Nasr: 3] Umar said: I know nothing of it except what you know. [Narrated by Al-Bukhari, No. 4043].

Source: Source details are not recorded on the original card.

صفحة 5

أطفال السلف: قال أسلم: بينا أنا مع عمر بن الخطاب رضى الله عنه وهو يَعُسّ المدينةَ إذْ عيِيَ فاتَّكأ إلى جانب جدار في جوف الليل، فإذا امرأة تقول لابنتها: يا ابنتاه قُومي إلى ذلك اللَّبن فامذُقيه بالماء، فقالت لها: يا أُماه أو ماعلمتِ ما كان من عزْمة أمير المؤمنين اليوم؟ قالت: وما كان من عَزمته يا بنيّة؟ قالت: إنّه أمر مناديه فنادَى: أن لا يُشابَ اللَّبن بالماءِ. فقالت لها: يا بنيَة قُومي إلى ذلك اللّبن فامذُقيه بالماءِ، فإنّك بموضعٍ لا يراكِ عُمر ولا مُنادِي عمر، فقالت الصبية لأمها: يا أمَّاه والله ما كنتُ لأطيعه في الملأ وأعْصِيه في الخلاءِ. [صفة الصفوة 4/593].

English meaning

Children of the Salaf: Aslam said: While I was with Umar ibn al-Khattab, may God be pleased with him, patrolling Medina, he grew tired and leaned against a wall in the middle of the night. A woman said to her daughter: “My daughter, go to that milk and dilute it with water.” The daughter replied: “Mother, do you not know what the Commander of the Faithful decreed today?” The mother asked: “What was his decree, my daughter?” The daughter replied: “He ordered his herald to announce that milk should not be mixed with water.” The mother said to her: “My daughter, go to that milk and dilute it with water, for you are in a place where neither Umar nor his herald can see you.” The girl said to her mother: “Mother, by God, I would not obey him in public and disobey him in private.” [Sifat al-Safwa 4/593]

Source: Source details are not recorded on the original card.

صفحة 5

أطفال السلف: مرّ عمر بن الخطّاب رضى الله عنه بالصبيان وفيهم عبد الله بن الزبير رضى الله عنه، ففرّوا ووقف، فقال له عمر: ما لك لم تَفِرّ مع أصحابك؟ فقال: يا أمير المؤمنين، لم أَجْرِم فأخافَك، ولم يكن بالطريق ضِيقٌ فأُوسعَ لك. [عيون الأخبار 2 / 595].

English meaning

Children of the Salaf: Umar ibn al-Khattab, may God be pleased with him, passed by some boys, among them Abdullah ibn al-Zubayr, may God be pleased with him. They ran away, but he stopped. Umar said to him: Why didn't you run away with your companions? He said: O Commander of the Faithful, I have not committed a crime for which I should fear you, and the road was not narrow so that I would widen it for you. [Uyun al-Akhbar 2/595].

Source: Source details are not recorded on the original card.

صفحة 5

أطفال السلف: عن مسلم بن خالد قال للشافعي رحمه الله: أفت يا أبا عبد الله، فقد والله آن لك أن تفتي. وهو ابن خمس عشرة سنة. [الحلية (تهذيبه) 3 / 120].

English meaning

Children of the Salaf: On the authority of Muslim bin Khalid, he said to Al-Shafi’i, may God have mercy on him: Give a fatwa, O Abu Abdullah, for by God, it is time for you to give a fatwa. He was fifteen years old. [Al-Hilya (its abridgment) 3/120].

Source: Source details are not recorded on the original card.

صفحة 5

أطفال السلف: قال ابن الجوزي رحمه الله: بلغنا أن أم جعفر عاتبت الرشيد على تقريبه المأمون دون ابنها محمد، فدعا خادمًا بحضرتها، وقال له: وجّه إلى عبد الله ومحمد خادمين حصيفين يقولان لكل واحد منهما على الخلوة: ما يفعل به إذا أفضت الخلافة إليه؟. فأما محمد فقال للخادم الذي مضى إليه: أقطعك وأوليك وأبلغ لك. وأما المأمون فرمى الخادم بالدواة وقال: يا ابن اللخناء تسلني ما أفعل بك بموت أمير المؤمنين؟ بل نكون جميعًا فداء له. فرجع بالخبر كل منهما. فقال لأم جعفر: كيف ترين ما أقدم ابنك إلا متابعة لرأيك وتركًا للجزع، وقد كان المأمون يعنى بالعلم قبل ولايته كثيرًا

حتى جعل لنفسه مجلس نظر. [المنتظم 10/50، 51].

English meaning

Children of the early Muslims: Ibn al-Jawzi, may Allah have mercy on him, said: It reached us that Umm Ja'far reproached al-Rashid for bringing al-Ma'mun close rather than her son Muhammad. He called a servant in her presence and said: Send two discerning servants to Abdullah and Muhammad, each to ask one of them privately what he would do for him if the caliphate came to him. Muhammad told the servant who went to him: I will grant you land, appoint you to office, and raise you in standing. Al-Ma'mun threw the inkwell at the servant and said: Son of a foul woman, you ask me what I would do for you upon the death of the Commander of the Faithful? Rather, we would all be his ransom. Each returned with the report. He said to Umm Ja'far: What do you think? I give your son precedence only to follow your wishes and avoid distress. Al-Ma'mun paid much attention to knowledge before taking office, even establishing a gathering for inquiry for himself. [al-Muntazam 10/50, 51].

Source: Source details are not recorded on the original card.

صفحة 5

الجهاد والتضحية في سبيل الله: لما خرج النبي صلى الله عليه وسلم إلى بدر استشار الناس، فقام المقداد بن عمرو رضى الله عنه فقال: يا رسول الله امض لما أمرك الله به فنحن معك، والله ما نقول لك كما قالت بنو إسرائيل لموسى - عليه السلام -: " فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلا إِنَّا هَاهُنَا قَاعِدُونَ " [المائدة:24] ولكن اذهب أنت وربك فقاتلا إنا معكم مقاتلون، والله الذي بعثك بالحق نبيًا لو سرت بنا إلى برك الغماد لجالدنا معك من دونه حتى تبلغه. فقال له رسول الله صلى الله عليه وسلم خيرًا ودعا له. [الحلية (تهذيبه) 1/148].

English meaning

Jihad and sacrifice in the cause of God: When the

Prophet, may God bless him and grant him peace, went out to Badr, he consulted the people. Al-Miqdad ibn Amr, may God be pleased with him, stood up and said: “O Messenger of God, proceed with what God has commanded you to do, for we are with you. By God, we will not say to you as the Children of Israel said to Moses, peace be upon him: ‘Go, you and your Lord, and fight, while we sit right here’ [Al-Ma’idah: 24]. Rather, go, you and your Lord, and fight, for we will fight alongside you. By God, who sent you with the truth as a prophet, if you were to lead us to Bark al-Ghimad, we would fight with you against those before it until you reached it.” The Messenger of God, may God bless him and grant him peace, spoke well of him and prayed for him. [Al-Hilya (its abridgment) 1/148]

Source: Source details are not recorded on the original card.

صفحة 5

الجهاد والتضحية في سبيل الله: قال خالد بن الوليد رضى الله عنه: ما مِن ليلة يُهدى إليَّ فيها عروسٌ أنا لها مُحِبٌّ أَحبّ إِليَّ من ليلة شديدةِ البرد، كثيرةِ الجليد في سريَّةٍ أُصبّحُ فيها العَدُوَّ. [السير (تهذيبه) 1/179].

English meaning

Jihad and sacrifice in Allah's cause: Khalid ibn al-Walid, may Allah be pleased with him, said: No night on which a bride whom I love is brought to me is dearer to me than a bitterly cold night with much ice, in a military detachment in which I attack the enemy in the morning. [Siyar (abridged edition) 1/179].

Source: Source details are not recorded on the original card.

صفحة 5

الجهاد والتضحية في سبيل الله: عن إسحاق بن سعد بن أبي وقاص: حدثني أبي أن عبد الله بن جحش رضى الله عنه قال له يوم أحد: ألا تدعو الله، فخلوا في ناحية فدعا عبد الله بن جحش فقال: يا رب إذ لقيت العدو غدًا فلقني رجلاً شديدًا بأسه شديدًا حرده، أقاتله فيك ويقاتلني، ثم يأخذني فيجدع أنفي وأذني، فإذا لقيتك غدًا قلتَ: يا عبد الله من جدع أنفك وأذنك؟ فأقول: فيك وفي رسولك، فتقول: صدقت. قال سعد: فلقد رأيته آخر النهار وإن أنفه وأذنه لمعلقتان في خيط. [الحلية (تهذيبه) 1 / 104].

English meaning

Jihad and sacrifice in the cause of God: On the

authority of Ishaq bin Saad bin Abi Waqqas: My father told me that Abdullah bin Jahsh, may God be pleased with him, said to him on the day of Uhud: Will you not supplicate to God? So they went aside and Abdullah bin Jahsh supplicated and said: O Lord, if I meet the enemy tomorrow, make me meet a man who is fierce in his strength and fierce in his anger, so that I fight him for Your sake and he fights me, then he seizes me and cuts off my nose and ears, so that if I meet You tomorrow You will say: O Abdullah, who cut off your nose and ears? And I will say: For Your sake and for the sake of Your Messenger, and You will say: You have spoken the truth. Saad said: I saw him at the end of the day and his nose and ears were hanging by a thread. [Al-Hilya (its abridgment) 1/104].

Source: Source details are not recorded on the original card.

صفحة 5

الجهاد والتضحية في سبيل الله: عن أنس أن أبا طلحة الأنصاري رضى الله عنه قرأ سورة براءة فلما أتى على هذه الآية: " انفرُوا خِفَافًا وَثِقَالاً " [التوبة: 41] قال: أرى ربنا - عزَّ وجلَّ - يستنفرنا شيوخًا وشبانًا جهزوني أي بني، فقال بنوه: يرحمك الله قد غزوت مع رسول الله صلى الله عليه وسلم حتى مات ومع أبي بكر حتى مات ومع عمر - رضي الله عنهما - فنحن نغزو عنك، فأبى فجهزوه فركب البحر فمات فلم يجدوا له جزيرة يدفنوه فيها إلا بعد سبعة أيام فلم يتغير فدفنوه فيها. [الزهد للإمام أحمد / 429-430].

English meaning

Jihad and sacrifice in the cause of God: On the

authority of Anas, that Abu Talha al-Ansari, may God be pleased with him, recited Surah At-Tawbah, and when he came to this verse: “Go forth, whether light or heavy” [At-Tawbah: 41], he said: I see our Lord, the Exalted and Glorified, calling us, young and old, to arms. Prepare me, my sons. His sons said: May God have mercy on you, you fought with the Messenger of God, may God bless him and grant him peace, until he died, and with Abu Bakr until he died, and with Umar, may God be pleased with them both, so we will fight in your place. But he refused, so they prepared him, and he embarked on the sea and died. They could not find an island to bury him on until after seven days, and he had not changed, so they buried him there. [Az-Zuhd by Imam Ahmad / 429-430].

Source: Source details are not recorded on the original card.

صفحة 5

الجهاد والتضحية في سبيل الله: عن مسعر قال: مُرَّ برجل يوم اليمامة وقد نثر قُصْبُه-أي أمعاؤه- في الأرض، وهو يقول لبعض من مر به: ضم إلي منه لعلي أدنو قيد رمح أو رمحين في سبيل الله!!. [موسوعة ابن أبي الدنيا 4/41].

English meaning

Jihad and sacrifice in Allah's cause: Mis'ar said: On the day of al-Yamamah, people passed a man whose guts —meaning his intestines—were scattered on the ground. He said to some who passed him: Gather some of them back to me, so that perhaps I may advance a spear's length or two in Allah's cause!! [Ibn Abi al-Dunya Encyclopedia 4/41].

Source: Source details are not recorded on the original card.

صفحة 5

الجهاد والتضحية في سبيل الله: نظر يونس بن عبيد رحمه الله إلى قدميه عند موته، فبكى، فقيل له: ما يبكيك يا أبا عبد الله؟ قال: قدمَايَ لم تُغْبَرّا في سبيل الله - عزَّ وجلَّ. [صفة الصفوة 3/217].

English meaning

Jihad and sacrifice in the cause of God: Yunus bin Ubaid, may God have mercy on him, looked at his feet at the time of his death, and he wept. He was asked: What makes you weep, Abu Abdullah? He said: My feet have not been covered in dust in the cause of God, the Almighty and Majestic. [Sifat al-Safwa 3/217].

Source: Source details are not recorded on the original card.

صفحة 5

أهمية وفضل الأمر بالمعروف والنهي عن المنكر، وعاقبة من تركه: قرأَ أبو بكر رضى الله عنه هذه الآية: " يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسَكُمْ لاَ يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ " [المائدة: 105]. ثم قال: إن الناس يضعون هذه الآية على غير موضعها، ألا وإني سمعت رسول الله صلى الله عليه وسلم يقول: (إن القوم إذا رأوُا الظالم فلم يأخذوا على يديه، والمنكر فلم يغيروه، عمهم الله بعقابه). [موسوعة ابن أبي الدنيا 2/193].

English meaning

The importance and virtue of enjoining good and forbidding evil, and the consequences for those who neglect it: Abu Bakr, may God be pleased with him, recited this verse: “O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided” [Al-Ma'idah: 105]. Then he said: “People misinterpret this verse. I heard the Messenger of God, peace and blessings be upon him, say: ‘If a people see an oppressor and do not restrain him, or witness evil and do not change it, God will afflict them all with His punishment.’” [Ibn Abi Al-Dunya Encyclopedia 2/193].

Source: Source details are not recorded on the original card.

صفحة 5

أهمية وفضل الأمر بالمعروف والنهي عن المنكر، وعاقبة من تركه: عن أبي الرقاد، قال: خرجت مع مولاي فانتهى إلى حذيفة رضى الله عنه وهو يقول: إن كان الرجل ليتكلم بالكلمة على عهد رسول الله صلى الله عليه وسلم فيصير بها منافقا، وإني لأسمعها من أحدكم اليوم في المقعد الواحد أربع مرات، لتأمرن بالمعروف، ولتنهون عن المنكر، ولتحاضن على الخير، أو ليسحتنكم الله جميعا بعذاب، أو ليؤمرن عليكم شراركم، ثم يدعو خياركم فلا يستجاب لهم. [موسوعة ابن أبي الدنيا 2/197].

English meaning

The importance and virtue of enjoining good and

forbidding evil, and the consequences of neglecting it: On the authority of Abu al-Ruqad, he said: I went out with my master and we came to Hudhayfah, may God be pleased with him, and he was saying: “A man would utter a word in the time of the Messenger of God, may God bless him and grant him peace, and by it he would become a hypocrite. And today I hear it from one of you in one sitting four times. You must enjoin good and forbid evil and urge one another to do good, or God will afflict you all with a punishment, or He will place the worst of you in authority over you, then the best of you will supplicate and their supplication will not be answered.” [Ibn Abi al-Dunya Encyclopedia 2/197].

Source: Source details are not recorded on the original card.

صفحة 5

أهمية وفضل الأمر بالمعروف والنهي عن المنكر، وعاقبة من تركه: قال أبو الدرداء رضى الله عنه: ما تصدق مؤمن بصدقة أحب إلى الله - عزَّ وجلَّ - من موعظة يعظ بها قومه، فيفترقون قد نفعهم الله - عزَّ وجلَّ - بها. [صفة الصفوة 1/301].

English meaning

The importance and virtue of enjoining good and forbidding evil, and the consequences of abandoning it: Abu al-Darda’, may God be pleased with him, said: “No believer gives charity more beloved to God Almighty than a sermon he gives to his people, so they part ways having benefited from it, by which God Almighty has benefited them.” [Sifat al-Safwa 1/301].

Source: Source details are not recorded on the original card.

صفحة 5

أهمية وفضل الأمر بالمعروف والنهي عن المنكر، وعاقبة من تركه: عن أبي بكرة رضى الله عنه، قال: والله ما من نفس تخرج أحب إلي من نفسي هذه، ولا نفس هذا الذباب الطائر، ففزع القوم، فقالوا: لِمَ؟ فقال: إني أخشى أن أدرك زمانًا لا أستطيع أن آمر بمعروف، ولا أنهى عن منكر، وما خير يومئذ. [موسوعة ابن أبي الدنيا 5/406].

English meaning

The importance and virtue of commanding right and forbidding wrong, and the outcome of abandoning it: Abu Bakrah, may Allah be pleased with him, said: By Allah, no departing soul is dearer to me than this soul of mine, not even the soul of this flying fly. The people were alarmed and asked: Why? He replied: I fear reaching a time when I cannot command what is right or forbid what is wrong. What good would there be then? [Ibn Abi al-Dunya Encyclopedia 5/406].

Source: Source details are not recorded on the original card.

صفحة 5

أهمية وفضل الأمر بالمعروف والنهي عن المنكر، وعاقبة من تركه: عن علي بن الحسين رحمه الله قال: التارك للأمر بالمعروف والنهي عن المنكر، كنابذ كتاب الله وراء ظهره، إلا أن يتقي تقاة. قيل: وما تقاته؟ قال: يخاف جبارًا عنيدًا أن يفرط عليه أو أن يطغى. وقال أبو عبد الرحمن العُمريُّ الزاهدُ رحمه الله: إنَّ مِن غفلتك عن نفسك إعراضَك عن الله، بأن ترى ما يُسخطه فتجاوزَه، ولا تأمر، ولا تنهى خوفًا من المخلوق. من ترك الأمر بالمعروف خوف المخلوقين، نُزِعَتْ منه الهيبةُ، فلو أمر ولدَه، لا ستخفَّ به. [السير (تهذيبه) 2/765].

English meaning

The importance and virtue of enjoining good and

forbidding evil, and the consequences of neglecting it: Ali ibn al-Husayn (may God have mercy on him) said: “The one who neglects enjoining good and forbidding evil is like one who casts the Book of God behind his back, unless he is acting out of fear.” It was asked: “What is his fear?” He replied: “He fears a tyrannical and obstinate ruler who might transgress against him or oppress him.” Abu Abd al-Rahman al-Umari, the ascetic (may God have mercy on him), said: “Part of your heedlessness of yourself is your turning away from God, by seeing what displeases Him and ignoring it, neither enjoining good nor forbidding evil out of fear of created beings. Whoever neglects enjoining good out of fear of created beings loses his dignity, so that if he were to command his own child, the child would treat him with contempt.” [Siyar (its abridgment) 2/765]

Source: Source details are not recorded on the original card.

صفحة 5

أهمية وفضل الأمر بالمعروف والنهي عن المنكر، وعاقبة من تركه: قال الفضيل رحمه الله: لم يدرك عندنا من أدرك بكثرة صيام ولا صلاة، وإنما أدرك عندنا بسخاء الأنفس، وسلامة الصدور، والنصح للأمة. [الحلية (تهذيبه) 3 / 20]

English meaning

The importance and virtue of enjoining good and forbidding evil, and the consequences of neglecting it: Al-Fudayl, may God have mercy on him, said: “Among us, no one attained high status through excessive fasting or prayer, but rather through generosity of spirit, purity of heart, and sincere advice to the community.” [Al-Hilya (its abridgment) 3/20]

Source: Source details are not recorded on the original card.

صفحة 5

أهمية وفضل الأمر بالمعروف والنهي عن المنكر، وعاقبة من تركه: قال ابن علية رحمه الله في قول أبي بكر المزني: ما فاق أبو بكر رضى الله عنه أصحاب محمد صلى الله عليه وسلم بصوم ولا صلاة، ولكن بشيء كان في قلبه، قال: الذي كان في قلبه الحبّ لله - عزَّ وجلَّ - والنصيحة في خلقه. [جامع العلوم والحكم / 107].

English meaning

The importance and virtue of enjoining good and forbidding evil, and the consequences of abandoning it: Ibn 'Ulayyah, may God have mercy on him, said regarding the statement of Abu Bakr al-Muzani: Abu Bakr, may God be pleased with him, did not surpass the companions of Muhammad, may God bless him and grant him peace, in fasting or prayer, but rather in something that was in his heart. He said: What was in his heart was love for God, the Almighty and Majestic, and sincere advice to His creation. [Jami' al-'Ulum wa al-Hikam / 107].

Source: Source details are not recorded on the original card.

صفحة 5

أهمية وفضل الأمر بالمعروف والنهي عن المنكر، وعاقبة من تركه: عن وُهَيْبِ بن الوردِ رحمه الله قال: لقي عالم عالمًا هو فوقه في العلم، فقال: يرحمك الله، ما الذي أخفي من عملي؟ قال: ما يظن بك أنك لم تعمل حسنةً قط إلا أداء فرائض. قال: يرحمك الله، فما الذي أعلن من عملي؟ قال: الأمر بالمعروف والنهي عن المنكر، فإنه دينُ الله الذي بعث الله به أنبياءه إلى عباده، وقد اجتمع الفقهاء على قول نبي الله صلى الله عليه وسلم: (وجعلني مباركًا أين ما كنت) ما بَرَكَتُهُ تلك؟ قال: الأمر بالمعروف والنهي عن المنكر أينما كان. [موسوعة ابن أبي الدنيا 2/197].

English meaning

The importance and virtue of commanding right and forbidding wrong, and the outcome of abandoning it: Wuhayb ibn al-Ward, may Allah have mercy on him, said: A scholar met another scholar who surpassed him in knowledge and asked: May Allah have mercy on you, what of my deeds should I conceal? He replied: Enough that it is thought you have never done a good deed except fulfilling obligations. He asked: May Allah have mercy on you, what of my deeds should I make public? He replied: Commanding right and forbidding wrong, for this is Allah's religion with which He sent His prophets to His servants. The scholars have agreed concerning the words of Allah's prophet, may Allah bless him and grant him peace, ‘And He has made me blessed wherever I am’: What was that blessing? He said: Commanding right and forbidding wrong wherever he was. [Ibn Abi al-Dunya Encyclopedia 2/197].

Source: Source details are not recorded on the original card.

صفحة 5

أهمية وفضل الأمر بالمعروف والنهي عن المنكر، وعاقبة من تركه: عن الضحاك رحمه الله قال: الأمر بالمعروف والنهي عن المنكر من فرائض الله تبارك وتعالى. [موسوعة ابن أبي الدنيا 2 / 21].

English meaning

The importance and virtue of enjoining good and forbidding evil, and the consequences of neglecting it: On the authority of Al-Dahhak, may God have mercy on him, he said: Enjoining good and forbidding evil is one of the obligations of God, Blessed and Exalted is He. [Ibn Abi Al-Dunya Encyclopedia 2/21].

Source: Source details are not recorded on the original card.

صفحة 5

أهمية وفضل الأمر بالمعروف والنهي عن المنكر، وعاقبة من تركه: عن عمر بن عبد العزيز رحمه الله قال: كان يُقال: إن الله لا يعذِّبُ العامة بذنب الخاصة، ولكن إذا عمل المنكر جهارًا استحقُّوا العقوبة كلُهم. [موسوعة ابن أبي الدنيا 2/312].

English meaning

The importance and virtue of enjoining good and forbidding evil, and the consequences of abandoning it: On the authority of Umar ibn Abd al-Aziz, may God have mercy on him, he said: It used to be said: God does not punish the general public for the sins of particular individuals, but if evil is committed openly, they all deserve punishment. [Ibn Abi al-Dunya Encyclopedia 2/312].

Source: Source details are not recorded on the original card.

صفحة 5

أهمية وفضل الأمر بالمعروف والنهي عن المنكر، وعاقبة من تركه: عن إبراهيم بن عمرو الصنعاني رحمه الله قال: أوحى الله عزم وجل إلى يُوشع بن نون: أني مهلك من قومك أربعين ألفًا من خيارهم، وستين ألفا من شرارهم، قال: يارب هؤلاء الأشرار، ما بال الأخيار؟ قال: إنهم لم يغضبوا لغضبي، وكانوا يؤاكلُونهم ويشاربونهم. [موسوعة ابن أبي الدنيا 2/312].

English meaning

The importance and virtue of enjoining good and forbidding evil, and the consequences of abandoning it: On the authority of Ibrahim bin Amr Al-San’ani, may God have mercy on him, he said: God, the Almighty and Majestic, revealed to Joshua bin Nun: I will destroy forty thousand of your people from among the best of them, and sixty thousand of their worst. He said: O Lord, these are the wicked, what about the good? He said: They did not become angry for My anger, and they used to eat and drink with them. [Ibn Abi Al-Dunya Encyclopedia 2/312].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: عن أبي قُلابة أن أبا الدرداء رضى الله عنه مرّ على رجل قد أصاب ذنْبًا، فكانوا يسبّونه. فقال: أرأيتم لو وجدتموه في قليبٍ ألم تكونوا مستخرجيه؟ قالوا: بلى. قال: فلا تسبّوا أخاكم، واحمدوا الله - عزَّ وجلَّ - الذي عافاكم. قالوا: أفلا تبغضه؟ قال: إنما أبغض عمله، فإذا تركه فهو أخي. [رواه الطبراني. صفة الصفوة 1/304].

English meaning

Etiquette and duties of those who enjoin good and forbid evil: On the authority of Abu Qulaba, that Abu Darda’ (may God be pleased with him) passed by a man who had committed a sin, and people were cursing him. He said: “If you found him in a well, wouldn’t you pull him out?” They said: “Yes.” He said: “Then do not curse your brother, and praise God, the Exalted and Majestic, who has spared you.” They said: “Shouldn’t you hate him?” He said: “I only hate his action, but if he abandons it, then he is my brother.” [Narrated by Al-Tabarani. Sifat Al-Safwa 1/304].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: سئل ابن عباس - رضي الله عنهما - عن أمر السلطان بالمعروف، ونهيه عن المنكر، فقال: إن كنت فاعلاً ولا بدّ ففيما بينك وبينه. [جامع العلوم والحكم / 107، 108].

English meaning

Etiquette and duties of those who enjoin good and forbid evil: Ibn Abbas - may God be pleased with them both - was asked about commanding the ruler to do good and forbidding him from evil, and he said: If you must do it, then do it between you and him. [Jami' al-'Ulum wa al-Hikam / 107, 108].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: قال عبد العزيز بن أبي رواد رحمه الله: كان من كان قبلكم إذا رأى الرجل من أخيه شيئًا يأمره في رفق، فيؤجر في أمره ونهيه، وإن أحد هؤلاء يخرق بصاحبه فيستغضب أخاه ويهتك ستره. [جامع العلوم والحكم / 107، 108].

English meaning

Etiquette and duties of those who enjoin good and forbid evil: Abdul Aziz bin Abi Rawad, may God have mercy on him, said: Those who came before you, if a man saw something from his brother, would advise him gently, and he would be rewarded for his advice and his prohibition. But one of these people is harsh with his companion, so he angers his brother and tears away the covering over his faults. [Jami' al-'Ulum wa al-Hikam / 107, 108].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: عن مغيرة قال: كان رجل على حال حسنة فأحدث – أو أذنب ذنبًا- فرفضه أصحابه ونبذوه، فبلغ إبراهيم النخعي رحمه الله ذلك. فقال: تداركوه وعظوه ولا تدعوه. [الحلية (تهذيبه) 2 / 94].

English meaning

Etiquette and duties of those who enjoin good and forbid evil: On the authority of Mughirah, he said: There was a man who was in a good state, then he introduced a wrong—or committed a sin, so his companions rejected him and shunned him. When this reached Ibrahim al-Nakha’i, may God have mercy on him, he said: “Come to his aid and admonish him, and do not leave him.” [Al-Hilya (its abridgment) 2/94].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: قال الفضيل بن عياض رحمه الله: المؤمن يستر ويعظ وينصح، والفاجر يهتك ويعير ويفشي. [الحلية (تهذيبه) 3 / 14].

English meaning

Etiquette and duties of those who enjoin good and forbid evil: Al-Fudayl ibn Iyad, may God have mercy on him, said: The believer conceals, admonishes, and advises, while the wicked exposes, shames, and divulges. [Al-Hilya (its abridgment) 3/14].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: قال ابن رجب رحمه الله: كان السلف إذا أرادوا نصيحة أحد وعظوه سرًا حتى قال بعضهم: من وعظ أخاه فيما بينه وبينه فهي نصيحة، ومن وعظه على رؤوس الناس فإنما وبّخه. جامع العلوم والحكم / 107، 108.

English meaning

Etiquette and duties of those who enjoin good and forbid evil: Ibn Rajab, may God have mercy on him, said: When the early Muslims wanted to advise someone, they would admonish him privately, to the point that some of them said: Whoever admonishes his brother in private, that is true advice, but whoever admonishes him publicly is merely rebuking him. Jami' al-'Ulum wa al-Hikam / 107, 108.

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: عن محمد بن أبي عثمان قال: رأى الفضيل رحمه الله رجلاً يفقع أصابعه في صلاته فزبره ونهره، فقال له الرجل: يا هذا! ينبغي لمن قام لله - عزَّ وجلَّ - بأمر أن يكون ذليلاً، فبكى الفضيل، وقال له: صدقت. [موسوعة ابن أبي الدنيا 2/ 210].

English meaning

Etiquette and duties of those who enjoin good and forbid evil: On the authority of Muhammad bin Abi Uthman, he said: Al-Fudayl, may God have mercy on him, saw a man cracking his fingers during his prayer, so he rebuked and admonished him. The man said to him: O you! It is appropriate for one who undertakes a matter for God, the Almighty and Majestic, to be humble. Al-Fudayl wept and said to him: You have spoken the truth. [Ibn Abi Al-Dunya Encyclopedia 2/210].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: قال بشر بن الحارث رحمه الله: لا ينبغي أن يأمر بالمعروف، وينهى عن المنكر، إلا من يصبر على الأذى. [الحلية (تهذيبه) 3 / 90].

English meaning

Etiquette and duties of those who enjoin good and forbid evil: Bishr bin Al-Harith, may God have mercy on him, said: No one should enjoin good and forbid evil except one who is patient with harm. [Al-Hilya (its abridgment) 3/90].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: قال الإمام أحمد رحمه الله: الناس يحتاجون إلى مداراة، ورفق في الأمر بالمعروف، بلا غلظة، إلا رجلاً معلنًا بالفسق فإنه لا حرمة له. [الجامع المنتخب / 68].

English meaning

Etiquette and duties of those who enjoin good and forbid evil: Imam Ahmad, may God have mercy on him, said: People need gentleness and kindness in enjoining good, without harshness, except for a man who openly commits immorality, for he has no sanctity. [Al-Jami’ Al-Muntakhab / 68].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: قال ابن شبرمة رحمه الله: الأمر بالمعروف والنهي عن المنكر كالجهاد، يجب على الواحد أن يصابر في الاثنين، ويحرم عليه الفرار منهما ولا يجب عليه مصابرة أكثر من ذلك. [جامع العلوم والحكم / 427].

English meaning

Etiquette and duties of those who enjoin good and forbid evil: Ibn Shubrumah, may God have mercy on him, said: Enjoining good and forbidding evil is like jihad. One person must stand firm against two, and it is forbidden for him to flee from the two; he is not obliged to stand firm against more than that. [Jami' al-'Ulum wa al-Hikam / 427].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: عن سلاّم بن مسكين قال: سألت الحسن رحمه الله قُلتُ: يا أبا سعيد، الرجل يأمر والديه بالمعروف وينهاهما عن المنكر؟ قال: يأمرهما إن قبلا، وإن كرها سكت عنهما. [موسوعة ابن أبي الدنيا 2/205].

English meaning

Etiquette and duties of one who enjoins good and forbids evil: On the authority of Sallam bin Miskin, he said: I asked Al-Hasan, may God have mercy on him, I said: O Abu Saeed, a man enjoins good upon his parents and forbids them from evil? He said: He enjoins them if they accept, and if they dislike it, he remains silent about them. [Ibn Abi Al-Dunya Encyclopedia 2/205].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: قال الفُضيل بن عياض رحمه الله: إنما تأمر من يقبل منك، أرأيت إن لقيت سلطانًا أكنت تقول له: اتق الله، لو قلت هذا لأهلكتَ أهل بيتك ونفسك وجيرانك، ولكن احفظ نفسك وأخف مكانك. [موسوعة ابن أبي الدنيا 2/208].

English meaning

Etiquette and duties of those who enjoin good and forbid evil: Al-Fudayl ibn Iyad, may God have mercy on him, said: You only enjoin good upon those who will accept it from you. If you met a ruler, would you say to him: Fear God? If you said this, you would destroy your family, yourself, and your neighbors. Rather, protect yourself and conceal your whereabouts. [Ibn Abi Al-Dunya Encyclopedia 2/208].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: مر طلحة بن مصرف رحمه الله على حجر بن وائل، وهو جالس على باب داره، فأصغى إليه، ثم مضى، فقال حجر: جزاك الله خيرا ودعا له، ثم قال: أتدرون ما قال؟ قال: رأيتك في الجمعة تلتفت، لا تفعل. [موسوعة ابن أبي الدنيا 2/210].

English meaning

Etiquette and duties of those who enjoin good and forbid evil: Talha bin Musarrif, may God have mercy on him, passed by Hujr bin Wael, who was sitting at the door of his house, so he leaned close to him, then he went on his way. Hujr said: May God reward you well and prayed for him, then he said: Do you know what he said? He said: I saw you on Friday looking around, do not do that. [Ibn Abi Al-Dunya Encyclopedia 2/210].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: قال وهيب رحمه الله: لو أن علماءنا عفا الله عنا وعنهم نصحوا الله في عباده، فقالوا: يا عباد الله اسمعوا ما نخبركم عن نبيكم وصالح سلفكم من الزهد في الدنيا فاعلموا به، ولا تنظروا إلى أعمالنا هذه الفاسدة: كانوا قد نصحوا لله في عباده، ولكنهم يأبون إلا أن يجروا عباد الله إلى فتنهم وما هم فيه. [موسوعة ابن أبي الدنيا 5/142].

English meaning

Etiquette and duties of those who enjoin good and forbid evil: Wuhayb, may God have mercy on him, said: If our scholars, may God forgive us and them, had been sincere to God in dealing with His servants, and said: O servants of God, listen to what we tell you about your Prophet and the righteous predecessors regarding their asceticism in this world, and learn from it, and do not look at these corrupt deeds of ours: they would have been sincere to God in dealing with His servants, but they refuse except to drag God’s servants into their trials and what they are in. [Ibn Abi Al-Dunya Encyclopedia 5/142].

Source: Source details are not recorded on the original card.

صفحة 5

آداب وواجبات من يقوم بالأمر بالمعروف والنهي عن المنكر: قال الذهبي رحمه الله: الصَّدعُ بالحق عظيم، يحتاج إلى قوة وإخلاص، فالمُخْلِص بلا قوة يعجِزُ عن القيام به، والقويُّ بلا إخلاص يُخْذَلُ، فمن قام بهما كاملاً، فهو صِدِّيق. ومن ضَعُفَ، فلا أقلَّ مِن التألم والإنكار بالقلب. ليس وراء ذلك إيمان، فلا قوة إلا بالله. [السير (تهذيبه) 2/931].

English meaning

The etiquette and duties of those who enjoin good and forbid evil: Al-Dhahabi, may God have mercy on him, said: Speaking the truth is a great matter, requiring strength and sincerity. A sincere person without strength is incapable of fulfilling it, and a strong person without sincerity will be let down. Whoever fulfills both completely is a steadfastly truthful person. And whoever is weak, then at the very least, he should feel pain and disapprove in his heart. Beyond that, there is no faith, and there is no power except with God. [Siyar (its abridgment) 2/931]

Source: Source details are not recorded on the original card.

صفحة 5

وجوب الأمر بالمعروف والنهي عن المنكر وإن كان مقصرًا: قال عمر بن عبد العزيز رحمه الله: لو أن المرء لا يعظ أخاه حتى يحكم أمر نفسه، ويكمل الذي خلق له من عبادة ربه: إذن لتواكل الناس الخير، وإذن لرفع الأمر بالمعروف والنهي عن المنكر، وقل الواعظون والساعون لله - عزَّ وجلَّ - بالنصيحة في الأرض. [موسوعة ابن أبي الدنيا 2/222].

English meaning

The obligation to enjoin good and forbid evil, even if one is deficient: Umar ibn Abd al-Aziz, may God have mercy on him, said: If a person does not advise his brother until he has settled his own affairs and completed what he was created for in terms of worshipping his Lord, then people would leave doing good to one another, and the enjoining of good and forbidding of evil will cease, and preachers and those striving for God - the Almighty and Majestic - with sincere advice will be few on earth. [Ibn Abi al-Dunya Encyclopedia 2/222].

Source: Source details are not recorded on the original card.

صفحة 5

وجوب الأمر بالمعروف وإن لم يعمل بكل ما يقول: عن أبي الدرداء رضى الله عنه قال: إني لآمركم بالأمر وما أفعله، ولكن لعلَّ الله يأجُرُني فيه. [السير (تهذيبه) 1/271].

English meaning

The obligation to enjoin good even if one does not do everything one says: On the authority of Abu al-Darda’, may God be pleased with him, he said: I enjoin you to do something that I do not do myself, but perhaps God will reward me for it. [Al-Siyar (its abridgment) 1/271].

Source: Source details are not recorded on the original card.

صفحة 5

وجوب الأمر بالمعروف وإن لم يعمل بكل ما يقول: قال مالك بن دينار رحمه الله: إني آمركم بأشياء لا يبلغها عملي، ولكني إذا نهيتكم عن شيء ثم خالفتكم إليه فأنا يومئذ كذاب. [الحلية (تهذيبه) / 428].

English meaning

The obligation to enjoin good even if one does not act upon everything one says: Malik bin Dinar, may God have mercy on him, said: I command you to do things that my actions do not reach, but if I forbid you from something and then do it myself, then I am a liar on that day. [Al-Hilya (its abridgment) / 428].

Source: Source details are not recorded on the original card.

صفحة 5

عن عمرو بن مهاجر قال: قال لي عمر بن عبد العزيز رحمه الله: إذا رأيتني قد ملتُ عن الحق، فضع يدك في تلبابي، ثم هزَّني، ثم قل: يا عمر ما تصنع؟. [صفة الصفوة 2/467].

English meaning

On the authority of Amr ibn Muhajir, he said: Umar ibn Abd al-Aziz, may God have mercy on him, said to me: If you see me deviating from the truth, put your hand on my collar, then shake me, then say: O Umar, what are you doing? [Sifat al-Safwa 2/467].

Source: Source details are not recorded on the original card.

صفحة 5

قال مالك بن دينار رحمه الله: كان حَبْر من أحبار بني إسرائيل، قال: فرأى بعضَ بنيه يومًا غَمَزَ النساء، فقال: مهلاً يا بنيّ. قال: فسقط من سريره، فانقطع نخاعه، فأسقَطت امرأته، وقُتل بنوه في الجيش، وأوحى الله تعالى إلى نبيّهم أنْ أخبر فلانًا الحبْر أنيّ لا أخرِج من صُلبك صِدِّيقًا أبدًا، ما كان غضبك لي إلا أن قلتَ: مهلاً يا بنيّ مهلاً. [صفة الصفوة 3/195].

English meaning

Malik ibn Dinar, may God have mercy on him, said: There was a scholar among the scholars of the Children of Israel. He said: One day he saw one of his sons winking at women, so he said: “Hold on, my son.” He said: So he fell from his bed, and his spinal cord was severed, and his wife miscarried, and his sons were killed in the army, and God Almighty revealed to their prophet to tell so-and-so the scholar that I will never bring forth from your loins a steadfastly truthful person. Your anger for My sake amounted only to your saying: “Hold on, my son, hold on.” [Sifat al-Safwa 3/195].

Source: Source details are not recorded on the original card.

صفحة 5

عن سفيان الثّوري رحمه الله قال: إني لأرى الشيء عليَّ أن أتكلَّم فيه، فلا أفعل، فأبول دما. [السير (تهذيبه) 2/696]

English meaning

On the authority of Sufyan al-Thawri, may God have mercy on him, he said: “I see something that I should speak about, but I do not, and I urinate blood.” [Al-Siyar (its abridgment) 2/696]

Source: Source details are not recorded on the original card.

صفحة 5

قال شجاع بن الوليد: كنت أُحجُّ مع سُفيان الثوري رحمه الله، فما يكادُ لسانهُ يفترُ من الأمر بالمعروف، والنَّهي عن المنكر، ذاهبًا وراجعًا. [السير (تهذيبه) 2/696].

English meaning

Shuja’ ibn al-Walid said: I used to perform Hajj with Sufyan al-Thawri, may God have mercy on him, and his tongue would hardly tire of enjoining good and forbidding evil, going and returning. [Al-Siyar (its abridgment) 2/696].

Source: Source details are not recorded on the original card.

صفحة 5

عن موسى بن إبراهيم قال: حضرت معروفًا الكرخي رحمه الله وعنده رجل يذكر رجلاً وجعل يغتابه، وجعل معروف يقول له: اذكر القطن إذا وضعوه على عينيك. [الحلية (تهذيبه) 3 / 103].

English meaning

On the authority of Musa bin Ibrahim, he said: I was present with Ma’ruf al-Karkhi, may God have mercy on him, and there was a man with him who was mentioning a man and he was backbiting about him, and Ma’ruf kept saying to him: Remember the cotton when they put it on your eyes. [Al-Hilya (its abridgment) 3/103].

Source: Source details are not recorded on the original card.

صفحة 5

عن طارق بن شهاب قال: جاء عتريس بن عرقوب الشيباني إلى عبد الله بن مسعود رضى الله عنه فقال: هلك من لم يأمر بالمعروف ولم ينه عن المنكر، قال: بل هلك من لم يعرف قلبه المعروف، وينكر قلبه المنكر. [الحلية (تهذيبه) 1 / 122].

English meaning

On the authority of Tariq bin Shihab, he said: Atrees bin Arqoub Al-Shaibani came to Abdullah bin Masoud, may God be pleased with him, and said: He who does not enjoin what is right and forbid what is wrong is doomed. He said: Rather, he who does not know what is right in his heart, and does not reject what is wrong in his heart, is doomed. [Al-Hilya (its abridgment) 1/122].

Source: Source details are not recorded on the original card.

صفحة 5

عن قتادة رحمه الله قال: إن في الجنة كوىً إلى النار، فيطلّع أهل الجنة من تلك الكُوى إلى النار فيقولون: ما بال الأشقياء؟ وإنما دخلنا الجنة بفضل تأديبكم! فقالوا: إنا كنا نأمركم ولا نأتمر، وننهاكم ولا ننتهي. [صفة الصفوة 3/185].

English meaning

On the authority of Qatadah, may God have mercy on him, he said: “In Paradise there are windows to Hell, and the people of Paradise look out of those windows at Hell and say: What is the matter with the wretched ones? We only entered Paradise because of your discipline!” They said: “We used to command you but not obey, and we used to forbid you but not abstain.” [Sifat al-Safwah 3/185].

Source: Source details are not recorded on the original card.

صفحة 5

قال سُفيان الثوري رحمه الله: إذا أثنى على الرجل جيرانه أجمعون، فهو رجل سوء، لأنه ربما رآهم يعصون، فلا ينكر، ويلقاهم ببشر. [السير (تهذيبه) 2/700].

English meaning

Sufyan al-Thawri, may God have mercy on him, said: If all of a man’s neighbors praise him, then he is a bad man, because he may see them disobeying, and he does not condemn it, and he meets them with cheerfulness. [Al-Siyar (its abridgment) 2/700].

Source: Source details are not recorded on the original card.

صفحة 5

قال معمر رحمه الله: كان يقال: أنصح الناس إليك من خاف الله فيك. [موسوعة ابن أبي الدنيا 2/210].

English meaning

Muammar, may God have mercy on him, said: It used to be said: The most sincere person towards you is the one who fears God in his dealings with you. [Ibn Abi Al-Dunya Encyclopedia 2/210].

Source: Source details are not recorded on the original card.

صفحة 5

عن أبي العباس أحمد بن محمد البالوي قال: كان نصر بن زياد القاضي رحمه الله يأمر بالمعروف وينهى عن المنكر، ويقول: لولا هذا لم أتلبس لهم بعمل لكني إذا لم ألي القضاء لم أقدر عليه، وكان يُحيي الليل، ويصوم الاثنين، والخميس، والجمعة، ولا يرضى من العمال حتى يؤدوا حقوق الناس إليهم، فدخل عليه أحمد بن حرب يومًا فوعظه، وأشار في موعظته بأن يستعفي مما هو فيه، فقال: يا أبا عبد الله، ما يحملني على ما أنا فيه إلا نصرة الملهوفين، والقدرة على الانتصار للمظلومين من الظالمين، ولعل الله - عزَّ وجلَّ - قد عرف لي ذلك. [المنتظم 11 / 246، 247].

English meaning

On the authority of Abu al-Abbas Ahmad ibn Muhammad al-Balawi, he said: Nasr ibn Ziyad al-Qadi, may God have mercy on him, used to enjoin what is right and forbid what is wrong, and he would say: Were it not for this, I would not have taken on any work for them, but if I were not appointed to the judiciary, I would not be able to do it. He used to spend the nights in prayer, and he would fast on Mondays, Thursdays, and Fridays, and he would not be satisfied with the officials until they fulfilled the rights of the people to them. One day, Ahmad ibn Harb entered upon him and admonished him, and in his admonition, he suggested that he should resign from his position. He said: O Abu Abdullah, what compels me to do what I am doing is nothing but the support of the distressed and the ability to vindicate the oppressed against the oppressors, and perhaps God - the Exalted and Glorified - has recognized this for me. [Al-Muntazam 11/246, 247].

Source: Source details are not recorded on the original card.

صفحة 5

عبادة السلف: قال عمر بن الخطاب رضى الله عنه: الشتاء غنيمة العابدين. [الحلية (تهذيبه)71/1].

English meaning

The worship of the predecessors: Umar ibn al-Khattab, may God be pleased with him, said: Winter is the bounty of the worshippers. [Al-Hilya (its abridgment) 71/1].

Source: Source details are not recorded on the original card.

صفحة 5

عبادة السلف: قال عبد الله بن مسعود رضى الله عنه: من لم تأمره الصلاة بالمعروف وتنهه عن المنكر لم يزدد بها إلا بعدًا. [الزهد للإمام أحمد / 294].

English meaning

The worship of the Salaf: Abdullah bin Masoud, may God be pleased with him, said: Whoever is not commanded by prayer to do good and forbidden from doing evil, will only increase in distance from God through it. [Al-Zuhd by Imam Ahmad / 294].

Source: Source details are not recorded on the original card.

صفحة 5

عبادة السلف: قال عبد الله بن مسعود رضى الله عنه: " ما دمتَ في صلاة فأنت تقرع باب الملك، ومن يقرع باب الملك يفتح له ". [صفة الصفوة 1/190].

English meaning

The worship of the Salaf: Abdullah bin Masoud, may God be pleased with him, said: “As long as you are in prayer, you are knocking on the door of the King, and whoever knocks on the door of the King, it will be opened for him.” [Sifat al-Safwa 1/190].

Source: Source details are not recorded on the original card.

صفحة 6

عبادة السلف: عن عبد الله بن عمر رضي الله عنه، أنه كان إذا دخل الشتاء قال: يا أهل القرآن طال الليل لصلاتكم، وقصر النهار لصيامكم، فاغتنموا. [موسوعة ابن أبي الدنيا 1/323].

English meaning

The worship of the predecessors: On the authority of Abdullah bin Omar, may God be pleased with him, that when winter came he would say: O people of the Qur’an, the night is long for your prayers, and the day is short for your fasting, so take advantage of it. [Ibn Abi Al-Dunya Encyclopedia 1/323].

Source: Source details are not recorded on the original card.

صفحة 6

عبادة السلف: عن الحسن قال: سمعهم عامر بن عبد قيس رحمه الله وما يذكرونه من أمر الضيعة في الصلاة، قال: أتجدونه؟ قالوا: نعم! قال: والله لأن تختلف الأسنة في جوفي، أحب إليّ من أن يكون هذا مني في صلاتي. [الحلية (تهذيبه) 1 / 303].

English meaning

The worship of the predecessors: On the authority of Al-Hasan, he said: Amir bin Abd Qais, may God have mercy on him, heard them and what they were mentioning about the matter of the farm during prayer. He said: Do you find it? They said: Yes! He said: By God, for spears to pierce my insides is more beloved to me than for this to be from me during my prayer. [Al-Hilya (its abridgment) 1/303].

Source: Source details are not recorded on the original card.

صفحة 6

عبادة السلف: قال شيخ الإسلام ابن تيمية رحمه الله: الذنوب إنما تقع إذا كانت النفس غير ممتثلة لما أمرت به، ومع امتثال المأمور لا تفعل المحظور، فإنهما ضدان. قال تعالى: " كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ " الآية [يوسف: 24]. وقال: " إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ " [الحجر: 42] فعباد اللّه المخلصون لا يغويهم الشيطان، والغي خلاف الرشد، وهو اتباع الهوى، فمن مالت نفسه إلى محرم؛ فليأت بعبادة اللّه كما أمر اللّه مخلصًا له الدين، فإن ذلك يصرف عنه السوء والفحشاء. مجموع الفتاوى10/314

English meaning

The Worship of the Salaf: Shaykh al-Islam Ibn

Taymiyyah (may God have mercy on him) said: Sins only occur when the soul does not obey what it has been commanded to do. When one obeys what is commanded, one does not commit what is forbidden, for they are opposites. God Almighty said: “Thus it was, that We might avert evil from him” [Yusuf: 24]. And He said: “Indeed, My servants - you have no authority over them” [Al-Hijr: 42]. The sincere servants of God are not led astray by Satan. Misguidance is the opposite of guidance; it is following one's desires. So, whoever's soul inclines towards something forbidden should worship God as He has commanded, sincerely devoting his religion to Him, for that will avert evil and immorality from him. (Majmu' al-Fatawa 10/314)

Source: Source details are not recorded on the original card.

صفحة 6

عبادة السلف: عن عطاء الخراساني رحمه الله قال: ما من عبد يسجد لله سجدة في بقعة من بقاع الأرض، إلا شهدت له يوم القيامة، وبكت عليه يوم يموت. [الحلية (تهذيبه) 2 / 185].

English meaning

The worship of the Salaf: On the authority of Ata’ al-Khorasani, may God have mercy on him, he said: There is no servant who prostrates to God in any place on earth, except that it will bear witness for him on the Day of Resurrection, and weep for him on the day he dies. [Al-Hilya (its abridgment) 2/185].

Source: Source details are not recorded on the original card.

صفحة 6

عبادة السلف: قال بُرْدٌ مَولى ابن المسيِّب لسعيد بن المسيِّب رحمه الله: ما رأيتُ أحسنَ ما يصنع هؤلاء قال سعيد: وما يصنعون؟ قال: يُصلِّي أحدُهم الظهر، ثم لا يزالُ صافًّا رجليه حتى يُصَلِّي العصر. فقال: ويحك يا بُرد أما والله ما هِي بالعبادة، إنَّما العبادة التفكُّر في أمر الله، والكفُّ عن محارم الله. [السير (تهذيبه) 1/488].

English meaning

The worship of the early Muslims: Burd, the freed slave of Ibn al-Musayyab, said to Sa'id ibn al-Musayyab, may God have mercy on him: I have not seen anything better than what these people do. Sa'id said: What do they do? He said: One of them prays the noon prayer, then he remains standing with his legs together until he prays the afternoon prayer. He said: Woe to you, Burd! By God, this is not worship. Rather, worship is reflecting on the commands of God and refraining from what God has forbidden. [Al-Siyar (its abridgment) 1/488].

Source: Source details are not recorded on the original card.

صفحة 6

عبادة السلف: عن أبي عصمة بن عصام البيهقي قال: بتّ ليلةً عند أحمد بن حنبل رحمه الله، فجاء بالماء فوضعه. فلما أصبح نظر في الماء، فإذا هو كما كان، فقال: سبحان الله، رجل يطلب العلْم لا يكون له ورْد بالليل؟. [صفة الصفوة 2/605].

English meaning

The worship of the Salaf: On the authority of Abu Ismah ibn Isam Al-Bayhaqi, he said: I spent a night at the house of Ahmad bin Hanbal, may God have mercy on him, and he brought water and placed it down. When morning came, he looked at the water, and it was as it had been, so he said: Glory be to God, a man who seeks knowledge does not have a portion of the night for worship? [Sifat Al-Safwa 2/605].

Source: Source details are not recorded on the original card.

صفحة 6

عبادة السلف: عن إبراهيم النخعي رحمه الله قال: إذا رأيت الرجل يتهاون بالتكبيرة الأولى، فاغسلْ يدك منه. [صفة الصفوة 3/60].

English meaning

The worship of the Salaf: On the authority of Ibrahim Al-Nakha’i, may God have mercy on him, he said: If you see a man being careless with the first Takbir, then wash your hands of him. [Sifat Al-Safwa 3/60].

Source: Source details are not recorded on the original card.

صفحة 6

عبادة السلف: عن مطرِّف بن عبد الله رحمه الله أنه كان يقول: يا إخْوتاه اجتهدوا في العمل، فإن يكن الأمر كما نرجو من رحمة الله، وعفوه كانت لنا درجات في الجنة، وإن يكن الأمر شديدًا كما نخاف ونحاذر لم نقل: " رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ " [فاطر:37]. نقول: قد عملنا فلم ينفعنا ذلك. [صفة الصفوة 3/158].

English meaning

The worship of the early Muslims: It was narrated on the authority of Mutarrif ibn Abdullah, may God have mercy on him, that he used to say: “O my brothers, strive in good deeds, for if the matter is as we hope for from God’s mercy and forgiveness, we will have ranks in Paradise. But if the matter is as severe as we fear and dread, we will not say: ‘Our Lord, bring us out so that we may do righteousness other than what we used to do’ [Fatir: 37]. We will say: We did do good deeds, but they did not benefit us.” [Sifat al-Safwa 3/158]

Source: Source details are not recorded on the original card.

صفحة 6

عبادة السلف: قيل لأبي مسلم الخولاني رحمه الله حين كَبِرَ ورقَّ: لو قصرتَ عن بعض ما تصنع. فقال: أرأيتم لو أرسلتم الخيل في الحلبة ألستم تقولون لفارسها: دعْها وارفُق بها حتى إذا رأيتم الغاية لم تَسْتَبْقُوا منها شيئًا؟ قالوا: بلى قال: فإنِّي قد أبصرت الغاية، وإنَّ لكل ساعةٍ غايةً، وغايةُ كلّ ساعةٍ الموتُ، فسابقٌ ومسبوقٌ. [صفة الصفوة 4/427].

English meaning

The worship of the predecessors: It was said to Abu Muslim al-Khawlani, may God have mercy on him, when he grew old and frail: If only you would refrain from some of what you do. He said: If you sent horses into the racecourse, wouldn't you tell their rider: Leave them and be gentle with them until you see the finish line, then you would spare none of their effort? They said: Yes. He said: I have seen the finish line, and every hour has a finish line, and the finish line of every hour is death, so there is one who goes ahead and one who is overtaken. [Sifat al-Safwa 4/427].

Source: Source details are not recorded on the original card.

صفحة 6

عبادة السلف: قال أبو سليمان الداراني رحمه الله: لَأَهلُ الطاعة في ليلهم ألذُّ من أهل اللهو بلَهوِهم، ولَولا الليل ما أحببت البقاءَ في الدنيا. [صفة الصفوة 4/445].

English meaning

The worship of the Salaf: Abu Sulayman al-Darani, may God have mercy on him, said: The people of obedience find more pleasure in their night than the people of amusement find in their amusement, and were it not for the night, I would not have loved to remain in this world. [Sifat al-Safwa 4/445].

Source: Source details are not recorded on the original card.

صفحة 6

عبادة السلف: قال أحمد بن حرب رحمه الله: عبدتُ الله خمسين سنة، فما وجدت حلاوةَ العبادة حتى تركتُ ثلاثة أشياء: تركت رِضى الناس حتى قَدَرت أن أتكلم بالحق، وتركتُ صحبة الفاسقين حتى وجدت صحبةَ الصالحين، وتركت حلاوةَ الدنيا حتى وجدت حلاوة الآخرة. [السير (تهذيبه) 2/906].

English meaning

The worship of the predecessors: Ahmad ibn Harb, may God have mercy on him, said: I worshipped God for fifty years, and I did not find the sweetness of worship until I gave up three things: I gave up seeking the approval of people until I was able to speak the truth, I gave up the company of the wicked until I found the company of the righteous, and I gave up the sweetness of this world until I found the sweetness of the Hereafter. [Al-Siyar (its abridgment) 2/906].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن سليمان بن يسار، أن المسْور بن مَخْرَمَة أخبره خبر طعن عمر رضى الله عنه: أنه دخل عليه هو وابن عباس رضي الله عنهما، فلما أصبح أفزعوه، فقالوا: الصلاة، الصلاة، فقال: نعم، ولا حظ في الإسلام لمن ترك الصلاة، فخرج والجرح يثعب دمًا. [الشريعة / 141]

English meaning

Prayer and its importance: On the authority of Sulayman ibn Yasar, that al-Miswar ibn Makhrama told him about the stabbing of Umar, may God be pleased with him: that he and Ibn Abbas, may God be pleased with them both, entered upon him, and when morning came they alarmed him, saying: Prayer, prayer. He said: Yes, and there is no share in Islam for one who abandons prayer. Then he went out while the wound was gushing blood. [al-Shari’a / 141]

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: قال عمر رضى الله عنه: إذا رأيتم الرجل يضيع الصلاة، فهو والله لغيرها من حق الله أشد تضييعًا. [موسوعة ابن أبي الدنيا 1/340]

English meaning

Prayer and its importance: Umar (may God be pleased with him) said: If you see a man neglecting prayer, then by God, he will be even more neglectful of other rights of God. [Ibn Abi al-Dunya Encyclopedia 1/340]

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن أبي بحرية قال: دخلت مسجد حمص فسمعت معاذ بن جبل رضى الله عنه يقول: من سره أن يأتي الله - عزَّ وجلَّ - وهو آمن، فليأت هذه الصلوات الخمس حيث ينادى بهن، فإنهن من سنن الهدى، ومما سنه لكم نبيكم صلى الله عليه وسلم، ولا يقل إن لي مصلى في بيتي فأصلي فيه، فإنكم إن فعلتم ذلك تركتم سنة نبيكم، ولو تركتم سنة نبيكم رضى الله عنه لضللتم. [الحلية (تهذيبه) 1 / 184].

English meaning

Prayer and its importance: On the authority of Abu Bahriyyah, he said: I entered the mosque of Homs and heard Mu’adh ibn Jabal, may God be pleased with him, say: Whoever wishes to come to God, the Exalted and

Glorified, in safety, let him come to these five prayers where they are called, for they are among the Sunnahs of guidance, and among what your Prophet, may God’s prayers and peace be upon him, has prescribed for you. And let him not say, “I have a prayer place in my house, so I will pray in it,” for if you do that, you will have abandoned the Sunnah of your Prophet, and if you abandon the Sunnah of your Prophet, may God be pleased with him, you will go astray. [Al-Hilya (its abridgment) 1/184].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن عمرو بن دينار، قال: كان ابنُ الزُّبير رضى الله عنه يُصلي في الحِجْرِ والمِنْجنِيق يَصُبُّ تُوْبَهُ(التوب: حجر المنجنيق)، فما يلتفت، يعني: لما حاصروه. [السير (تهذيبه) 1/395].

English meaning

Prayer and its importance: On the authority of Amr bin Dinar, he said: Ibn al-Zubayr, may God be pleased with him, used to pray in the Hijr while the catapult was pouring its stone (the stone of the catapult), and he did not turn around, meaning: when they besieged him. [Al-Siyar (its abridgment) 1/395].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن يحيى بن وثاب: أن ابن الزبير رضى الله عنه كان يسجد حتى تنزل العصافير على ظهره لا تحسبه إلا جذم حائط. [الزهد للإمام أحمد / 358].

English meaning

Prayer and its importance: On the authority of Yahya bin Wathab: Ibn Al-Zubayr, may God be pleased with him, used to prostrate until birds would land on his back, thinking he was nothing but a stump of a wall. [Al-Zuhd by Imam Ahmad / 358].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن أبي الحسين المجاشعي، أنه قال لعامر بن عبد قيس رحمه الله: أتحدِّث نفسك في الصلاة؟ قال: أحدِّثُها بالوقوف بين يدي الله، ومنصرفي. [السير (تهذيبه) 1/433].

English meaning

Prayer and its importance: On the authority of Abu al-Husayn al-Majashi’i, who said to ‘Amir ibn ‘Abd Qays, may God have mercy on him: Do you talk to yourself during prayer? He said: I talk to myself about standing before God, and my departure. [Al-Siyar (its abridgment) 1/433].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن الحسن رحمه الله قال: يابن آدم وماذا يعز عليك من دينك إذا هانت عليك صلاتك. [موسوعة ابن أبي الدنيا 1/341].

English meaning

Prayer and its importance: Al-Hasan, may God have mercy on him, said: O son of Adam, what is precious to you in your religion if your prayer is insignificant to you? [Ibn Abi Al-Dunya Encyclopedia 1/341].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن عدي بن ثابت رحمه الله، قال: كان يقال: " قربان المتقين الصلاة ". [موسوعة ابن أبي الدنيا 1/345].

English meaning

Prayer and its importance: On the authority of Adi bin Thabit, may God have mercy on him, he said: It used to be said: “The offering of the pious is prayer.” [Ibn Abi Al-Dunya Encyclopedia 1/345].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن هشام بن عروة أن أباه عروة رحمه الله كان إذا دخل على أحد من أهل الدنيا فيرى من دنياهم ما يرى رجع إلى منزله فقرأ: " وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى * وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا " [طه: 131، 132] ويقول: الصلاة الصلاة. [موسوعة ابن أبي الدنيا 1/345].

English meaning

Prayer and its importance: On the authority of Hisham bin Urwah, that his father Urwah, may God have mercy on him, when he entered upon someone of the people of this world and saw what he saw of their worldly life, he would return to his home and recite: “And do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring. And enjoin prayer upon your family and be steadfast therein.” [Ta-Ha: 131, 132] And he would say: Prayer, prayer. [Ibn Abi Al-Dunya Encyclopedia 1/345].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: كان سَعيدُ بن عبد العزيز رحمه الله إذا فاتَتْه صلاةُ الجماعة بكى. [السير (تهذيبه) 2/723]

English meaning

Prayer and its importance: Saeed bin Abdul Aziz, may God have mercy on him, would weep if he missed the congregational prayer. [Al-Siyar (its abridgment) 2/723]

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: قال بكر بن عبد الله المزني رحمه الله: مَن مثلك يابن آدم؟ خلّي بينك وبين المحراب والماء؟ كلما شئت دخلتَ على الله - عزَّ وجلَّ - ليس بينك وبينه ترجمان. [صفة الصفوة 3/176].

English meaning

Prayer and its importance: Bakr bin Abdullah Al-Muzani, may God have mercy on him, said: Who is like you, O son of Adam? Nothing bars you from the prayer niche and the water. Whenever you wish, you can enter upon God - the Almighty and Majestic - with no interpreter between you and Him. [Sifat Al-Safwa 3/176].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: قال غسَّان: حدثني ابنُ أخي بشر بن منصور رحمه الله، قال: ما رأيت عمي فاتَتهُ التكبيرةُ الأُولى. [السير (تهذيبه) 2/764].

English meaning

Prayer and its importance: Ghassan said: The nephew of Bishr ibn Mansur, may God have mercy on him, told me: I never saw my uncle miss the first takbir. [Al-Siyar (its abridgment) 2/764].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: قال وكيع: كان الأعمش رحمه الله قريبًا من سبعين سنة لم تفته التكبيرة الأولى، واختلفت إليه قريبًا من سنتين، فما رأيته يقضي ركعة. [المنتظم 8 / 113].

English meaning

Prayer and its importance: Waki’ said: Al-A’mash, may God have mercy on him, went nearly seventy years without missing the first takbir. I frequented him for nearly two years and I never saw him make up a rak’ah. [Al-Muntazam 8/113].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: قال وكيع بن الجراح رحمه الله: من تهاون بالتكبيرة الأولى فاغسل يديك منه. [الحلية (تهذيبه) 3 / 107].

English meaning

Prayer and its importance: Waki’ ibn al-Jarrah, may God have mercy on him, said: Whoever is negligent in the first takbir, then wash your hands of him. [Al-Hilya (its abridgment) 3/107].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن محمد بن سماعة القاضي رحمه الله أنه قال: مكثت أربعين سنة لم تفتني التكبيرة الأولى إلا يومًا واحدًا ماتت فيه أمي، ففاتني فيه صلاة واحدة في جماعة، فقمت فصليت خمسًا وعشرين صلاة أريد بذلك التضعيف فغلبتني عيني، فأتاني آت فقال: يا محمد قد صليت خمسًا وعشرين صلاة ولكن كيف لك بتأمين الملائكة؟ [المنتظم 11 / 197].

English meaning

Prayer and its importance: On the authority of Muhammad bin Sama’ah al-Qadi, may God have mercy on him, he said: I stayed for forty years and I did not miss the first takbir except for one day on which my mother died, and I missed one prayer in congregation on that day. So I got up and prayed twenty-five prayers, seeking the multiplied reward thereby, but sleep overcame me. Then someone came to me and said: O Muhammad, you have prayed twenty-five prayers, but how will you get the angels to say “Amen”? [Al-Muntazam 11/197].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن سعيد بن المُسيِّب رحمه الله قال: ما فاتَتْني الصلاةُ في جماعة منذ أربعين سنة. [السير (تهذيبه) 1/482].

English meaning

Prayer and its importance: On the authority of Saeed bin Al-Musayyib, may God have mercy on him, he said: I have not missed a prayer in congregation for forty years. [Al-Siyar (its abridgment) 1/482].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن سعيد بن المُسيِّب رحمه الله قال: ما أذَّن المؤذن منذ ثلاثين سنة إلا وأنا في المسجد. [السير (تهذيبه) 1/482].

English meaning

Prayer and its importance: On the authority of Saeed bin Al-Musayyib, may God have mercy on him, he said: “For thirty years, the muezzin has not called the adhan except that I was already in the mosque.” [Al-Siyar (its abridgment) 1/482].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن سعيد بن المُسيِّب رحمه الله قال: من حافظ على الصلوات الخمس في جماعة فقد ملأ البر والبحر عبادة. [الحلية (تهذيبه) 1 / 343].

English meaning

Prayer and its importance: On the authority of Saeed bin Al-Musayyib, may God have mercy on him, he said: Whoever maintains the five daily prayers in congregation has filled the land and sea with worship. [Al-Hilya (its abridgment) 1/343].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن ابن حرملة، عن سعيد بن المسيِّب رحمه الله أنَّه اشتكى عينه فقالوا: لو خرجت إلى العقيق فنظرتَ إلى الخُضرة، لوجدت لذلك خِفَّةً، قال: فكيف أصنع بشهود العتمة والصبح. [السير (تهذيبه) 1/488].

English meaning

Prayer and its importance: On the authority of Ibn Harmalah, on the authority of Saeed bin Al-Musayyib, may God have mercy on him, that he complained of his eye, and they said: If you went out to Al-Aqiq and looked at the greenery, you would find relief from it. He said: So how can I attend the Isha and Fajr prayers? [Al-Siyar (its abridgment) 1/488].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن عمرو بن دينار رحمه الله، قال: كان يقال: الصلاة رأس العبادة. [موسوعة ابن أبي الدنيا 1/249].

English meaning

Prayer and its importance: On the authority of Amr bin Dinar, may God have mercy on him, he said: It used to be said: Prayer is the head of worship. [Ibn Abi Al-Dunya Encyclopedia 1/249].

Source: Source details are not recorded on the original card.

صفحة 6

الصلاة وأهميتها: عن ثابتًا البناني رحمه الله قال: الصلاة خدمة الله في الأرض، ولو علم الله شيئًا أفضل من الصلاة ما قال: " فَنَادَتْهُ الْمَلآئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ " [آل عمران: 39]. [موسوعة ابن أبي الدنيا 1/329].

English meaning

Prayer and its importance: On the authority of Thabit al-Banani, may God have mercy on him, he said: Prayer is the service of God on earth. If God knew of anything better than prayer, He would not have said: “Then the angels called to him while he was standing in prayer in the sanctuary” [Al Imran: 39]. [Ibn Abi al-Dunya Encyclopedia 1/329].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن أسلم، أن عمر بن الخطاب رضى الله عنه كان يصلي من الليل ما شاء الله حتى إذا كان من آخر الليل أيقظ أهله فيقول: الصلاة الصلاة ويتلو هذه الآية: " وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ " الآية [طه: 132]. [موسوعة ابن أبي الدنيا 1/344].

English meaning

Night Prayer: On the authority of Aslam, that Umar ibn al-Khattab, may God be pleased with him, used to pray at night as much as God willed, until when it was the end of the night he would wake his family and say: Prayer, prayer, and he would recite this verse: “And enjoin prayer upon your family” [Ta-Ha: 132]. [Ibn Abi al-Dunya Encyclopedia 1/344].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن الحارث بن معاوية، أنه سأل عمر بن الخطاب رضى الله عنه عن الوتر في أول الليل أو وسطه أو آخره، فقال: كل ذاك قد عمل به رسول الله صلى الله عليه وسلم. [موسوعة ابن أبي الدنيا 1/320].

English meaning

Night Prayer: On the authority of Al-Harith bin Mu’awiyah, that he asked Umar bin Al-Khattab, may God be pleased with him, about the Witr prayer at the beginning, middle, or end of the night, and he said: The Messenger of God, may God bless him and grant him peace, did all of that. [Ibn Abi Al-Dunya Encyclopedia 1/320].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قال عمر رضى الله عنه: الشتاء غنيمة العابدين. [موسوعة ابن أبي الدنيا 1/332].

English meaning

Night prayer: Umar, may God be pleased with him, said: Winter is a bounty for the worshippers. [Ibn Abi Al-Dunya Encyclopedia 1/332].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن ابن عمر رضى الله عنهما قال: كان الرجل في حياة رسول الله صلى الله عليه وسلم إذا رأى رؤيا قصّها على النبي صلى الله عليه وسلم قال: وكنت غلامًا عزبًا، فكنت أنام في المسجد على عهد رسول الله صلى الله عليه وسلم. فرأيت في النوم كأن ملكين أخذاني، فذهبا بي إلى النار فإذا هي مطوية كطي البئر وإذا لها قرنان، وأرى فيها ناسًا قد عرفتهم، فجعلت أقول: أعوذ بالله من النار أعوذ بالله من النار فلقيهما ملك آخر فقال لي: لن تُرعْ، فقصصتها على حفصة، فقصتها حفصة على رسول الله صلى الله عليه وسلم فقال: " نعم الرجل عبد الله لو كان يصلي من الليل "، قال

سالم: فكان عبد الله بعد لا ينام من الليل إلا قليلاً. [رواه البخاري رقم: 1105].

English meaning

Night Prayer: On the authority of Ibn Umar, may God be pleased with them both, he said: During the lifetime of the Messenger of God, may God bless him and grant him peace, if a man had a dream, he would relate it to the Prophet, may God bless him and grant him peace. He said: I was a young, unmarried man, and I used to sleep in the mosque during the time of the Messenger of God, may God bless him and grant him peace. I saw in a dream as if two angels took me and led me to Hell. It was folded up like a well and had two horns. I saw people in it whom I recognized, and I kept saying: I seek refuge in God from Hell, I seek refuge in God from Hell. Then another angel met them and said to me: Do not be afraid. I related it to Hafsa, and Hafsa related it to the Messenger of God, may God bless him and grant him peace, and he said: “What an excellent man Abdullah is, if only he prayed at night.” Salim said: After that, Abdullah would only sleep a little at night. [Narrated by Al-Bukhari, No. 1105]

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن نافع؛ أن ابن عمر رضى الله عنهما: كان إذا فاتته صلاة العشاء في جماعة، أحيى بقية ليلته. [الحلية (تهذيبه) 1 / 217].

English meaning

Night prayer: On the authority of Nafi’, that Ibn Umar, may God be pleased with them both, if he missed the Isha prayer in congregation, would spend the rest of his night in prayer. [Al-Hilya (its abridgment) 1/217].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن نافع، عن عبد الله بن عمر رضى الله عنهما أنه كان يحيي الليل صلاةً، ثم يقول: يا نافع أسْحَرْنا؟ فأقول: لا فيعاود الصلاة، ثم يقول: يا نافع أسحرنا؟ فأقول: نعم فيقعد، ويستغفر، ويدعو حتى يصبح. وعنه عن ابن عمر أنه كان يحيي ما بين الظهر إلى العصر. [صفة الصفوة 1/273].

English meaning

Night Prayer: On the authority of Nafi’, on the authority of Abdullah ibn Umar (may God be pleased with them both), that he used to spend the night in prayer, then he would say: “O Nafi’, have we reached the time before dawn?” I would say: “No.” So he would resume praying, then he would say: “O Nafi’, have we reached the time before dawn?” I would say: “Yes.” So he would sit, seek forgiveness, and supplicate until morning. And on his authority, on the authority of Ibn Umar, that he used to spend the time between noon and afternoon in prayer. [Sifat al-Safwa 1/273]

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن عبد الله بن مسعود رضى الله عنه قال: فضل صلاة الليل على صلاة النهار كفضل صدقة السر على صدقة العلانية. [موسوعة ابن أبي الدنيا 1/247].

English meaning

Night prayer: On the authority of Abdullah bin Masoud, may God be pleased with him, he said: The virtue of night prayer over day prayer is like the virtue of secret charity over public charity. [Ibn Abi Al-Dunya Encyclopedia 1/247].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن عبد الله بن مسعود رضى الله عنه قال: يعجب الله من خصلتين يعملهما العباد: رجل قام من الليل فتوضأ فأحسن الوضوء، ثم قام إلى الصلاة، قال: فيقول الله: انظروا إلى عبدي هذا قام من بين أهل داره رغبة فيما عندي وشفقة مما عندي، ورجل لقي العدو في الزحف ففرَّ أصحابه وأقام، فيقول الله: انظروا إلى عبدي فر أصحابه وأقام رغبة فيما عندي وشفقة مما عندي. [موسوعة ابن أبي الدنيا 1/295].

English meaning

Night Prayer: On the authority of Abdullah bin Masoud, may God be pleased with him, he said: God marvels at two deeds performed by His servants: A man who gets up at night, performs ablution and does it well, then

stands to pray. God says: Look at this servant of Mine, he got up from among the people of his house out of desire for what is with Me and fear of what is with Me. And a man who met the enemy in battle, and his companions fled, but he stayed. God says: Look at this servant of Mine, his companions fled, but he stayed out of desire for what is with Me and fear of what is with Me. [Ibn Abi Al-Dunya Encyclopedia 1/295].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن عبد الله بن مسعود رضى الله عنه قال: بحسب الرجل من الخيبة، أو قال: من الشر أن يبيت ليلته لا يذكر الله حتى يصبح، فيصبح وقد بال الشيطان في أذنه. [موسوعة ابن أبي الدنيا 1/328].

English meaning

Night prayer: On the authority of Abdullah bin Masoud, may God be pleased with him, he said: It is enough of a man’s misfortune, or he said: It is enough of an evil for him to spend his night without remembering God until morning, and then he wakes up with Satan having urinated in his ear. [Ibn Abi Al-Dunya Encyclopedia 1/328].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قال عمرو بن العاص رضى الله عنه: ركعةٌ بالليل خيرٌ من عشرين بالنهار. [موسوعة ابن أبي الدنيا 1/247].

English meaning

Night prayer: Amr ibn al-Aas, may God be pleased with him, said: One rak’ah at night is better than twenty during the day. [Ibn Abi al-Dunya Encyclopedia 1/247].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن أبي عثمان النهدي قال: تضيّفت أبا هريرة رضى الله عنه سبعًا، فكان هو وامرأته وخادمه يتعقبون الليل أثلاثًا، يصلي هذا، ثم يوقظ هذا، ويصلي هذا، ثم يوقظ هذا. [صفة الصفوة 1/335].

English meaning

Night Prayer: On the authority of Abu Uthman al-Nahdi, he said: I stayed with Abu Hurayrah, may God be pleased with him, for seven nights. He, his wife, and his servant would divide the night into thirds, one praying, then waking the other, then praying, then waking the other. [Sifat al-Safwa 1/335].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن محمد بن المنكدر، أن تميم الداري رضى الله عنه نام ليلة لم يتهجد فيها حتى أصبح، فقام سنة لم ينم عقوبة للذي صنع. [موسوعة ابن أبي الدنيا 1/273].

English meaning

Night Prayer: On the authority of Muhammad ibn al-Munkadir, that Tamim al-Dari, may God be pleased with him, slept one night without performing the night prayer until morning, so he prayed for a year without sleeping as punishment for what he had done. [Ibn Abi al-Dunya Encyclopedia 1/273].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قال مُجاهد: كان ابنُ الزُّبير رضى الله عنه إذا قام إلى الصلاة كأنَّه عُود، وحدَّث أنَّ أبا بكر رضى الله عنه كان كذلك. [السير (تهذيبه) 1/395].

English meaning

Night prayer: Mujahid said: When Ibn al-Zubayr, may God be pleased with him, stood up for prayer, he was like a wooden stick. He also related that Abu Bakr, may God be pleased with him, was like that. [Al-Siyar (its abridgment) 1/395].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن أصبغ بن زيد قال: كان أويس القرني رحمه الله إذا أمسى يقول: هذه ليلة الركوع، فيركع حتى يصبح وكان يقول إذا أمسى: هذه ليلة السجود، فيسجد حتى يصبح وكان إذا أمسى تصدق بما في بيته من الفضل من الطعام والثياب ثم يقول: اللهم من مات جوعًا فلا تؤاخذني به، ومن مات عريانًا فلا تؤاخذني به. [الحلية (تهذيبه) 1 / 300].

English meaning

Night Prayer: On the authority of Asbagh bin Zaid, he said: Uways al-Qarni, may God have mercy on him, used to say when evening came: This is the night of bowing, so he would bow until morning. And when evening came he would say: This is the night of prostration, so he would prostrate until morning. And when evening came he would give in charity whatever surplus food and clothing was in his house, then he would say: O God, do not hold me accountable for whoever dies of hunger, and do not hold me accountable for whoever dies naked. [Al-Hilya (its abridgment) 1/300].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قيل لحسان بن أبي سنان رحمه الله في مرضه: كيف تجدك؟ قال: بخير إن نجوت من النار، قيل: فما تشتهي؟ قال: ليلةً بعيدةً ما بين الطرفين، أُحيي ما بين طرفيها. [موسوعة ابن أبي الدنيا 5/347].

English meaning

Night Prayer: Hassan bin Abi Sinan, may God have mercy on him, was asked during his illness: How are you feeling? He said: I am well if I am saved from Hellfire. He was asked: What do you desire? He said: A long night, between the two ends, in which I will spend the time between its two ends in worship. [Ibn Abi Al-Dunya Encyclopedia 5/347].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قال مسروق رحمه الله: ما من الدنيا شيء آسى عليه إلا السجود لله - عزَّ وجلَّ. [الزهد للإمام أحمد / 579].

English meaning

Night prayer: Masruq, may God have mercy on him, said: There is nothing in this world that I grieve to leave behind except prostrating to God, the Almighty and Majestic. [Al-Zuhd by Imam Ahmad / 579].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قالت امرأة مسروق رحمه الله: كان مسروق يصلّي حتى تورَّم قدماه، فربما جلستُ خلفه أبكي مما أراه يصنع بنفسه. [صفة الصفوة 3/17].

English meaning

Night prayer: The wife of Masruq, may God have mercy on him, said: Masruq used to pray until his feet became swollen, and I would sometimes sit behind him crying because of what I saw him doing to himself. [Sifat al-Safwa 3/17].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن أبي إسحاق، قال: حجَّ مسروقٌ رحمه الله فلم ينم إلاَّ ساجدًا على وجهه حتَّى رجع. [السير (تهذيبه) 1/445].

English meaning

Night Prayer: On the authority of Abu Ishaq, he said: Masruq, may God have mercy on him, performed Hajj and did not sleep except while prostrating on his face until he returned. [Al-Siyar (its abridgment) 1/445].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قال أبو مسلم الخولاني رحمه الله: لو قيل لي إن جهنم تسعر ما استطعت أن أزيد في عملي. [الحلية (تهذيبه) 1 / 315].

English meaning

Night prayer: Abu Muslim al-Khawlani, may God have mercy on him, said: If I were told that Hell was being set ablaze, I would not be able to increase my deeds. [Al-Hilya (its abridgment) 1/315].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن مالك بن مغول قال: سئل مرة الهمداني رحمه الله: ما بقي من صلاتك - وكان قد كبر- قال: الشطر؛ خمسون ومائتا ركعة. [الزهد للإمام أحمد / 578].

English meaning

Night Prayer: On the authority of Malik bin Maghul, he said: Murrah al-Hamdani, may God have mercy on him, was asked: What remains of your prayer - and he had grown old - he said: Half of it; two hundred and fifty rak’ahs. [Al-Zuhd by Imam Ahmad / 578].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن الهيثم قال: كان مرة بن الهمداني رحمه الله يصلي كل يوم مائتي ركعة. [الحلية (تهذيبه) 2/ 75].

English meaning

Night prayer: On the authority of Al-Haytham, he said: Murrah Ibn Al-Hamdani, may God have mercy on him, used to pray two hundred rak'ahs every day. [Al-Hilya (its abridgment) 2/75].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: نقل عطاء أو غيره أنَّ مُرَّة كان يُصلِّي في اليوم والليلة ستَّ مئة. قال الذهبي رحمه الله: ما كان هذا الوليُّ يكاد يتفرغ لنشر العِلم، ولهذا لم تكثر روايتُه، وهل يُراد من العلم إلا ثَمَرتُه. [السير (تهذيبه) 1/447].

English meaning

Night Prayer: It was narrated by Ata’ or others that Murrah used to pray six hundred rak‘ahs in a day and night. Al-Dhahabi, may God have mercy on him, said: This saint could hardly devote himself to spreading knowledge, and for this reason his narrations were not numerous. And what is the purpose of knowledge except its fruit? [Siyar (its abridgment) 1/447].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن أبي بكر بن عياش قال: رأيت حبيب بن أبي ثابت رحمه الله ساجدًا، فلو رأيته قلت: ميت، يعني من طول السجود. [الحلية (تهذيبه) 2 / 142].

English meaning

Night prayer: On the authority of Abu Bakr bin Ayyash, he said: I saw Habib bin Abi Thabit, may God have mercy on him, prostrating, and if you had seen him, you would have said: He is dead, meaning from the length of the prostration. [Al-Hilya (its abridgment) 2/142].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن الحسن رحمه الله قال: قيام الليل شرف المؤمنين، وعزهم الاستغناء عما في أيدي الناس. [موسوعة ابن أبي الدنيا 1/248].

English meaning

Night prayer: Al-Hasan, may God have mercy on him, said: Night prayer is the honor of the believers, and their glory is their independence from what is in the hands of people. [Ibn Abi Al-Dunya Encyclopedia 1/248].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قال رجل للحسن رحمه الله: يا أبا سعيد ما أفضل ما يتقرب به العبد إلى الله تعالى من الأعمال؟ قال: ما أعلم شيئًا يتقرب به المتقربون إلى الله أفضل من قيام العبد في جوف الليل إلى الصلاة. [موسوعة ابن أبي الدنيا 1/248].

English meaning

Night Prayer: A man said to Al-Hasan, may God have mercy on him: O Abu Saeed, what is the best deed by which a servant can draw closer to God Almighty? He said: I do not know of anything by which those who draw closer to God can draw closer than a servant standing in prayer in the middle of the night. [Ibn Abi Al-Dunya Encyclopedia 1/248].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن عطاء الخرساني رحمه الله، قال: كان يقال: قيام الليل محياة للبدن، ونور في القلب، وضياء في البصر، وقوة في الجوارح، وإن الرجل إذا قام من الليل متهجدًا: أصبح فرحًا يجد لذلك فرحًا في قلبه، وإذا غلبته عيناه فنام عن حزبه: أصبح حزينًا منكسر القلب كأنه قد فقد شيئًا، وقد فقد أعظم الأمور له نفعًا. [موسوعة ابن أبي الدنيا 1/249].

English meaning

Night Prayer: On the authority of Ata’ al-Khorasani, may God have mercy on him, he said: It used to be said: Night prayer is a life for the body, a light in the heart, a radiance in the eyes, and a strength in the limbs. If a man gets up at night to pray, he wakes up happy and finds joy in his heart because of it. But if his eyes overcome him and he sleeps through his portion of the night, he wakes up sad and broken-hearted as if he has lost something, and he has lost the greatest thing that is beneficial to him. [Ibn Abi al-Dunya Encyclopedia 1/249].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قال وهب بن منبه رحمه الله: قيام الليل يشرف به الوضيع، ويعز به الذليل، وصيام النهار يقطع عن صاحبه الشهوات، وليس للمؤمن راحةٌ دون دخول الجنة. [موسوعة ابن أبي الدنيا 1/250].

English meaning

Night prayer: Wahb ibn Munabbih, may God have mercy on him, said: Night prayer elevates the lowly and honors the humiliated, and fasting during the day cuts off one's desires, and the believer has no rest except entering Paradise. [Ibn Abi al-Dunya Encyclopedia 1/250].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن يزيد الرقاشي رحمه الله قال: بطول التهجد تقر عيون العابدين، وبطول الظمإ تفرح قلوبهم عند لقاء الله. [موسوعة ابن أبي الدنيا 1/250].

English meaning

Night Prayer: On the authority of Yazid al-Raqashi, may God have mercy on him, he said: “The eyes of the worshippers are comforted by the length of their night prayers, and their hearts rejoice when they meet God by their prolonged thirst.” [Ibn Abi al-Dunya Encyclopedia 1/250].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن الضحاك رحمه الله، قال: أدركت أقوامًا يستحيون من الله في سواد هذا الليل أن يناموا من طول الضجعة. [موسوعة ابن أبي الدنيا 1/259].

English meaning

Night Prayer: On the authority of Ad-Dahhak, may God have mercy on him, he said: I knew people who were ashamed before God in the darkness of this night to sleep because of the length of their lying down. [Ibn Abi Ad-Dunya Encyclopedia 1/259].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قال الحسن بن صالح رحمه الله: إني لأستحي من الله أن أنام تكلفًا حتى يكون النوم هو الذي يصرعني، وكان يقال له: حية الوادي. [موسوعة ابن أبي الدنيا 1/260].

English meaning

Night Prayer: Al-Hasan ibn Salih, may God have mercy on him, said: I am ashamed before God to deliberately seek sleep; instead, I wait until sleep itself overcomes me. He was called: The Snake of the Valley. [Ibn Abi Al-Dunya Encyclopedia 1/260].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن عثمان بن وكيع رحمه الله قال: جاء رجل إلى بيت المقدس، فمد كساءه في ناحية المسجد، فكان فيه الليل والنار له طعيمة خلف ذلك الكساء الذي مده، فيبيت ليلته أجمع يصلي، فإذا طلع الفجر مد بصوت له عند الصباح يغبط القوم السرى، قال: وكان يقال له: ألا ترفق بنفسك؟ فيقول: إنما هي نفسي أبادرها أن تخرج. [موسوعة ابن أبي الدنيا.1/260].

English meaning

Night prayer: Uthman ibn Waki‘, may Allah have mercy on him, said: A man came to Jerusalem and hung his cloak in a corner of the mosque. He stayed there night and day, with a little food behind the cloak he had hung. He spent the whole night praying. When dawn broke, he raised his voice: ‘At morning, people appreciate having traveled by night.’ He said: People would ask him: Will you not be gentle with yourself? He replied: It is only my soul; I am hastening to act before it departs. [Ibn Abi al-Dunya Encyclopedia 1/260].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: لم يكن لعبد الله بن حنظلة رحمه الله فراشٌ ينام عليه، إنما كان يلقي نفسه هكذا وهكذا، إذا أعيى من الصلاة توسد رداءه وذراعه ثم هجع شيئًا. [موسوعة ابن أبي الدنيا 1/262].

English meaning

Night prayer: Abdullah bin Hanzalah, may God have mercy on him, did not have a bed to sleep on. Rather, he would throw himself down like this and like that. When he became tired from praying, he would use his cloak and his arm as a pillow and then sleep for a while. [Ibn Abi Al-Dunya Encyclopedia 1/262].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: كان طاوس رحمه الله يفرش فراشه، ثم يضطجع فيتقلى كما تتقلى الحبة على المقلى، ثم يثب فيتوضأ ويستقبل القبلة حتى الصباح فيقول: طيَّر ذكر جهنم نوم العابدين. [موسوعة ابن أبي الدنيا 1/265].

English meaning

Night prayer: Tawus, may God have mercy on him, would spread out his bed, then lie down and toss and turn like a grain on a griddle, then he would jump up, perform ablution, and face the Qibla until morning, saying: The remembrance of Hell has banished sleep from the worshippers. [Ibn Abi Al-Dunya Encyclopedia 1/265].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن أبي إسحاق السبيعي رحمه الله قال: ذهبت الصحة مني وضعفت ورق عظمي، وإني اليوم أقوم في الصلاة فما أقرأ إلا البقرة وآل عمران. [موسوعة ابن أبي الدنيا 1/266].

English meaning

Night prayer: On the authority of Abu Ishaq Al-Subai’i, may God have mercy on him, he said: My health has gone away, I have become weak and my bones have become brittle, and today when I stand for prayer, I only recite Al-Baqarah and Al Imran. [Ibn Abi Al-Dunya Encyclopedia 1/266].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قال سفيان بن عيينة: كان أبو إسحاق رحمه الله يقوم ليلة الصيف كله، فأما الشتاء فأوله وآخره وبين ذلك هجعة. [موسوعة ابن أبي الدنيا 1/266].

English meaning

Night prayer: Sufyan ibn Uyaynah said: Abu Ishaq, may God have mercy on him, used to pray all summer nights, but in winter he would pray at the beginning and end of the night, with a nap in between. [Ibn Abi al-Dunya Encyclopedia 1/266].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قال مسلم بن يسار رحمه الله: إن أنا نمت ثم استيقظت ثم عدت نائمًا فلا أرقد الله عيني. [موسوعة ابن أبي الدنيا 1/267].

English meaning

Night prayer: Muslim ibn Yasar, may God have mercy on him, said: If I sleep, then wake up, then go back to sleep, may God not let my eyes sleep. [Ibn Abi al-Dunya Encyclopedia 1/267].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن محمد بن إسحاق، قال: قدم علينا عبد الرحمن بن الأسود رحمه الله حاجًا فاعتلَّت إحدى قدميه، فقام يصلي حتى أصبح على قدم. قال: فصلى الفجر بوضوء العشاء. قال: وقدم علينا ليث بن أبي سليم رحمه الله فصنع مثلها. [موسوعة ابن أبي الدنيا 1/267].

English meaning

Night Prayer: On the authority of Muhammad ibn Ishaq, he said: Abd al-Rahman ibn al-Aswad, may God have mercy on him, came to us on pilgrimage, and one of his feet became injured, so he stood praying until morning, standing on one foot. He said: So he prayed Fajr with the ablution he had performed for Isha. He said: And Layth ibn Abi Sulaym, may God have mercy on him, came to us and did the same. [Ibn Abi al-Dunya Encyclopedia 1/267].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن سفيان، قال: زار قيس بن مسلم محمد بن جحادة رحمه الله ذات ليلة، قال: فأتاه وهو في المسجد بعد صلاة العشاء، قال: ومحمد قائم يصلي، قال: فقام قيس بن مسلم في الناحية الأخرى يصلي فلم يزالا على ذلك حتى طلع الفجر، قال: وكان قيس بن مسلم إمام مسجده، قال: فرجع إلى الحي فأمهم، ولم يلتقيا ولم يعلم محمد بمكانه، قال: فقال له أهل المسجد: زارك أخوك قيس بن مسلم البارحة فلم تنفتل إليه، قال: ما علمت بمكانه، قال: فغدا عليه، فلما رآه قيس بن مسلم مقبلاً قام إليه فاعتنقه ثم جلسا جميعًا فجعلا يبكيان. [موسوعة ابن أبي الدنيا 1/268].

English meaning

Night Prayer: On the authority of Sufyan, he said: Qays ibn Muslim visited Muhammad ibn Juhadah, may God have mercy on him, one night. He said: He came to him while he was in the mosque after the Isha prayer. He said: Muhammad was standing praying. He said: So Qays ibn Muslim stood in the other corner to pray, and they continued like that until dawn. He said: Qays ibn Muslim was the imam of his mosque. He said: So he returned to the neighborhood and led them in prayer, and they did not meet, and Muhammad did not know he was there. He said: So the people of the mosque said to him: Your brother Qays ibn Muslim visited you last night, and you did not turn to him. He said: I did not know he was there. He said: So he went to him the next morning, and when Qays ibn Muslim saw him coming, he stood up to him and embraced him, and then they both sat down and began to weep. [Ibn Abi al-Dunya Encyclopedia 1/268].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: كان منصور بن المعتمر رحمه الله إذا جاء الليل اتزر إزارًا إن كان صيفًا، وإن كان شتاءً التحف فوق ثيابه، ثم قام إلى محرابه فكأنه خشبة منصوبةٌ حتى يصبح. [موسوعة ابن أبي الدنيا 1/271].

English meaning

Night Prayer: When night came, Mansur ibn al-Mu’tamir, may God have mercy on him, would wrap himself in a loincloth if it was summer, and if it was winter he would wrap himself in a blanket over his clothes, then he would stand in his prayer niche as if he were a wooden post erected until morning. [Ibn Abi al-Dunya Encyclopedia 1/271].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: كان ثابت البناني رحمه الله يصلي في كل ليلة ثلاثمائة ركعة، فإذا أصبح طمرت قدماه فيأخذهما بيده فيعصرهما، ثم يقول: مضى العابدون وقطع بي، والهفاه. [موسوعة ابن أبي الدنيا 1/276].

English meaning

Night prayer: Thabit al-Banani, may God have mercy on him, used to pray three hundred rak’ahs every night. When morning came, his feet would swell, so he would take them in his hand and squeeze them, then he would say: The worshippers have passed on and I have been left behind, and woe is me. [Ibn Abi al-Dunya Encyclopedia 1/276].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: كان ثابت البناني رحمه الله يقوم الليل ويصوم النهار، وكان يقول: ما شيء أجده في قلبي ألذ عندي من قيام الليل. [موسوعة ابن أبي الدنيا 1/277].

English meaning

Night prayer: Thabit al-Banani, may God have mercy on him, used to pray at night and fast during the day. He used to say: There is nothing I find in my heart more pleasurable than praying at night. [Ibn Abi al-Dunya Encyclopedia 1/277].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: كان طلق بن حبيب رحمه الله يقول: إني لأحب أن أقوم لله حتى يشتكي ظهري، فيقوم، فيبتدىء بالقرآن حتى يبلغ الحجر، ثم يركع. [موسوعة ابن أبي الدنيا 1/279].

English meaning

Night prayer: Talq bin Habib, may God have mercy on him, used to say: I love to stand in prayer for God until my back hurts, so he would stand and begin reciting the Qur’an until he reached Surah al-Hijr, then he would bow. [Ibn Abi Al-Dunya Encyclopedia 1/279].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن محمد بن مسعر رحمه الله قال: كان أبي لا ينام حتى يقرأ نصف القرآن، فإذا فرغ من ورده لف رداءه، ثم هجع عليه هجعةً خفيفةً، ثم يثب كالرجل الذي قد ضل منه شيء فهو يطلبه، فإنما هو السواك والطهور، ثم يستقبل المحراب، فكذلك إلى الفجر، وكان يجهد علي إخفاء ذلك جدًّا. [موسوعة ابن أبي الدنيا 1/280].

English meaning

Night Prayer: On the authority of Muhammad bin Mus’ar, may God have mercy on him, he said: My father would not sleep until he had recited half of the Qur’an. When he finished his portion, he would roll up his cloak, then sleep on it briefly, then he would jump up like a man who had lost something and was looking for it. He would only use the tooth-stick and perform purification. Then he would face the mihrab, and he would do the same until dawn. He would make a great effort to conceal this very carefully. [Ibn Abi Al-Dunya Encyclopedia 1/280].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن أم سعيد بن علقمة النخعي قالت: كان بيننا وبين داود الطائي رحمه الله حائط قصير أسمع حسه عامة الليل لا يهدأ. قالت: وربما سمعته يقول: همك عطل علي الهموم وخالف بيني وبين السهاد، وشوقي إلى النظر إليك أوبق مني الشهوات، وحال بيني وبين اللذات، فأنا في سجنك أيها الكريم مطلوب. قالت: وربما ترنم بالآية، فأرى أن جميع نعيم الدنيا جمع في ترنمه وكان يكون في الدار وحده، وكان لا يُصبَح فيها، أي كان لا يُسرج. [موسوعة ابن أبي الدنيا 1/280].

English meaning

Night prayer: Umm Sa‘id ibn Alqamah al-Nakha‘i said: A low wall stood between us and Dawud al-Ta‘i, may

Allah have mercy on him. I would hear his movement for most of the night, without his settling down. She said: Sometimes I heard him say: ‘Concern for You has displaced my other concerns and separated me from sleeplessness. My longing to look upon You has destroyed my desires and come between me and pleasures. In Your prison, O Generous One, I am sought.’ She said: Sometimes he recited a verse melodiously, and I felt that all the delights of this world had gathered in his melodious recitation. He was alone in the house and did not light it—that is, he did not light a lamp. [Ibn Abi al-Dunya Encyclopedia 1/280].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: كان بلال العنسي رحمه الله يقوم في شهر رمضان فيقرأ بهم الربع من القرآن، ثم ينصرف، فيقولون: قد خففت بنا الليلة. [موسوعة ابن أبي الدنيا 1/283].

English meaning

Night prayer: Bilal al-Ansi, may God have mercy on him, used to stand in prayer during the month of Ramadan and recite a quarter of the Qur’an to them, then he would leave, and they would say: You have made it easy for us tonight. [Ibn Abi al-Dunya Encyclopedia 1/283].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: عن عبد العزيز بن أبي رواد رحمه الله قال: خُلُقان كريمان من أحسن أخلاق المرء المسلم: التهجد، والمداومة على السواك. [موسوعة ابن أبي الدنيا 1/285].

English meaning

Night prayer: On the authority of Abdul Aziz bin Abi Rawad, may God have mercy on him, he said: Two noble qualities are among the best qualities of a Muslim: night prayer and consistent use of the miswak. [Ibn Abi Al-Dunya Encyclopedia 1/285].

Source: Source details are not recorded on the original card.

صفحة 6

قيام الليل: قالت جارية ابنة لجار منصور رحمه الله: يا أبه أين الخشبة التي كانت في سطح منصور؟ قال: يا بنية ذاك منصور كان يقوم الليل. [موسوعة ابن أبي الدنيا 1/272].

English meaning

Night Prayer: A young girl, the daughter of a neighbor of Mansur, may God have mercy on him, said: O my father, where is the wooden beam that was on the roof of Mansur? He said: O my daughter, that was Mansur, he used to pray at night. [Ibn Abi Al-Dunya Encyclopedia 1/272].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: عن طلق بن معاوية، قال: قدم علينا رجل منا يقال له هند بن عوف رحمه الله فمهدت له امرأته فراشًا، فنام عليه، وكان له ساعة من الليل يصليها، فنام عنها فحلف لا ينام على فراش أبدًا. [موسوعة ابن أبي الدنيا 1/273].

English meaning

Night Prayer: On the authority of Talq bin Muawiyah, he said: A man from among us named Hind bin Awf, may God have mercy on him, came to us, and his wife prepared a bed for him, and he slept on it. He had an hour of the night that he used to pray, but he slept through it, so he swore that he would never sleep on a bed again. [Ibn Abi Al-Dunya Encyclopedia 1/273].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: عن الحسن رحمه الله قال: صلوا من الليل، ولو قدر حلب شاة. [موسوعة ابن أبي الدنيا 1/328].

English meaning

Night prayer: On the authority of Al-Hasan, may God have mercy on him, he said: Pray at night, even if it is only for the duration of milking a sheep. [Ibn Abi Al-Dunya Encyclopedia 1/328].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: مكث منصور بن زاذان رحمه الله يصلي الفجر بوضوء عشاء الآخرة قبل أن يموت عشرين سنة. [موسوعة ابن أبي الدنيا 1/334، 335].

English meaning

Night prayer: Mansur ibn Zadhan, may God have mercy on him, spent twenty years before he died praying Fajr with the ablution of Isha. [Ibn Abi al-Dunya Encyclopedia 1/334, 335].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: كان أيوب رحمه الله يقوم من الليل فيخفي نفسه، فإذا كان قبيل الصبح رفع صوته. وقيل لبكر بن أيوب: يا أبا يحيى كان أيوب رحمه الله يجهر بالقراءة في الليل؟ قال: نعم، جهرًا شديدًا، وكان يقوم من السحر الأعلى. [موسوعة ابن أبي الدنيا 1/338].

English meaning

Night Prayer: Ayyub, may God have mercy on him, would rise at night in secret, and then, just before dawn, he would raise his voice. Bakr ibn Ayyub was asked: “O Abu Yahya, did Ayyub, may God have mercy on him, recite aloud at night?” He replied: “Yes, very loudly, and he would rise in the early part of the time before dawn.” [Ibn Abi al-Dunya’s Encyclopedia 1/338]

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: عن قتادة رحمه الله، قال: كان يقال: " قلما ساهرٌ بالليل منافق ". [موسوعة ابن أبي الدنيا 1/341، 342].

English meaning

Night prayer: On the authority of Qatadah, may God have mercy on him, he said: It used to be said: “A hypocrite is rarely one who stays up at night.” [Ibn Abi Al-Dunya Encyclopedia 1/341, 342].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: كان بالبصرة رجل يقال له: شداد، أصابه الجذام فتقطع فدخل عليه عواده من أصحاب الحسن فقالوا له: كيف تجدك؟ قال: بخير. قال: أما إنه ما فاتني جزئي بالليل منذ سقطت، وما بي إلا أني لا أقدر على أن أحضر صلاة الجماعة. [موسوعة ابن أبي الدنيا 1/420]

English meaning

Night Prayer: There was a man in Basra called Shaddad who contracted leprosy and became dismembered. His visitors, companions of al-Hasan, came to him and asked, "How are you feeling?" He replied, "I am well." He said, "I have not missed my portion of the night prayer since I fell ill, and my only problem is that I am unable to attend the congregational prayer." [Ibn Abi al-Dunya's Encyclopedia 1/420]

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: عن معاذة العدوية قالت: كان صلة بن أشيم رحمه الله يقوم من الليل حتى يفتر، فما يجيء إلى فراشه إلا حبوًا. [موسوعة ابن أبي الدنيا 1/289]. وقال سفيان رحمه الله: كانوا يقومون أول الليل، وينامون آخره. [موسوعة ابن أبي الدنيا 1/295].

English meaning

Night Prayer: Mu'adha al-'Adawiyya said: Silah ibn Ashim, may God have mercy on him, would stand in prayer at night until he was exhausted, and he would only go to his bed crawling. [Ibn Abi al-Dunya's Encyclopedia 1/289]. Sufyan, may God have mercy on him, said: They would stand in prayer at the beginning of the night and sleep at the end of it. [Ibn Abi al-Dunya's Encyclopedia 1/295].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: عن أزهر بن مغيث بن ثابت الثعلبي رحمه الله، حدثنا أبي وكان من القوامين لله في سواد هذا الليل المظلم، قال: رأيت في منامي امرأة لا تشبه نساء أهل الدنيا فقلت: من أنت؟ قالت: حوراء أمة الله، قال: قلت: زوِّجيني نفسك، قالت: اخطبني إلى سيدي وأمهرني، قال: قلت: وما مهرك؟ قالت: طول التهجد. [موسوعة ابن أبي الدنيا 1/296].

English meaning

Night Prayer: On the authority of Azhar bin Mughith bin Thabit Al-Tha’labi, may God have mercy on him, my father told us, and he was one of those who stood in prayer for God in the darkness of this night, he said: I saw in my dream a woman who did not resemble the women of this world, so I said: Who are you? She said: A houri, the servant of God. He said: I said: Marry me. She said: Ask my master for my hand and give me my dowry. He said: I said: What is your dowry? She said: Prolonged night prayer. [Ibn Abi Al-Dunya Encyclopedia 1/296].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: عن هرم بن حيان رحمه الله قال: قمت من الليل فقرأت ثلاثًا من الحواميم، ثم غلبت فنمت، فإذا أنا في منامي بجوارٍ أربع قد وقفن علي مزينات، فقلن: يا هرم بن حيان ما كنت خليقا أن تفرق بيننا وبين أخواتنا قلت: ومن أنتن؟ قلن: نحن الأربع البواقي من الحواميم اللواتي لم تقرأنا، قال: فاستيقظت فزعًا. [موسوعة ابن أبي الدنيا 1/298].

English meaning

Night Prayer: On the authority of Haram ibn Hayyan, may God have mercy on him, he said: I got up at night and recited three of the Ha-Mim chapters, then I was overcome and fell asleep. Then in my dream, I saw four beautiful maidens standing before me, and they said: O Haram ibn Hayyan, you should not have separated us from our sisters. I said: And who are you? They said: We are the four remaining ones of the Ha-Mim chapters that you did not recite. He said: Then I woke up startled. [Ibn Abi al-Dunya Encyclopedia 1/298].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: قال يحيى بن أبي كثير رحمه الله: والله ما رجل تخلى بأهله عروسًا، أقر ما كانت نفسه وآنس ما كان بأشد سرورًا منهم بمناجاته إذا خلوا به. [موسوعة ابن أبي الدنيا 1/303].

English meaning

Night prayer: Yahya ibn Abi Kathir, may Allah have mercy on him, said: By Allah, a bridegroom alone with his bride, at his most contented and comfortable, is not happier than they are in intimate supplication to Him when they are alone with Him. [Ibn Abi al-Dunya Encyclopedia 1/303].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: عن وهب بن منبه رحمه الله قال: لن يبرح المتهجدون من عرصة القيامة حتى يؤتوا بنجائب من اللؤلؤ قد نفخ فيها الروح فيقال لهم: انطلقوا إلى منازلكم من الجنة ركبانًا، قال: فيركبونها فتطير بهم متعالية، والناس ينظرون إليهم، يقول بعض لبعض: من هؤلاء الذين قد منَّ الله عليهم من بيننا؟ قال: فلا يزالون كذلك حتى ينتهي بهم إلى مساكنهم وأفنيتهم من الجنة. [موسوعة ابن أبي الدنيا 1/305].

English meaning

Night Prayer: On the authority of Wahb ibn Munabbih, may God have mercy on him, he said: Those who pray at night will not leave the gathering place of the Day of Resurrection until they are brought mounts of pearl into which the spirit has been breathed. It will be said to them: Go to your homes in Paradise as riders. He

said: So they will ride them and they will fly with them high above, and the people will look at them, and some will say to others: Who are these whom God has favored from among us? He said: So they will continue like that until they reach their homes and courtyards in Paradise. [Ibn Abi Al-Dunya Encyclopedia 1/305].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: عن سفيان، قال: كان محمد بن جحادة رحمه الله من العابدين وكان يقال: إنه لا ينام من الليل إلا أيسره قال: فرأت امرأة من جيرانه كأن حُللاً فرقت على أهل مسجدهم، فلما انتهى الذي يفرقها إلى محمد بن جحادة دعا بسفطٍ مختوم فأخرج منه حلة خضراء قالت: فلم يقم لها بصري فكساه إياه وقال: هذه لك بطول السهر، قالت تلك المرأة: فوالله لقد كنت أراه بعد ذلك فأتخايلها عليها، يعني الحلة. [موسوعة ابن أبي الدنيا 1/306].

English meaning

Night Prayer: On the authority of Sufyan, he said: Muhammad ibn Juhadah, may God have mercy on him, was one of the worshippers, and it was said that he would only sleep a little of the night. He said: A

woman from his neighbors saw in a dream that robes were being distributed to the people of their mosque. When the one distributing them reached Muhammad ibn Juhadah, he called for a sealed box and took out a green robe from it. She said: My eyes could not bear its sight, so he gave it to him and said: This is for you because of your long vigil. That woman said: By God, I used to see him after that and imagine it on him, meaning the robe. [Ibn Abi al-Dunya Encyclopedia 1/306].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: عن سفيان رحمه الله، قال: أدركت الجفاة وهم يقومون الليل. [موسوعة ابن أبي الدنيا 1/319].

English meaning

Night prayer: On the authority of Sufyan, may God have mercy on him, he said: I knew the harsh people and they would pray at night. [Ibn Abi Al-Dunya Encyclopedia 1/319].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: عن عمرو بن عبد الرحمن بن محيريز، قال: حدثتني جدتي، قالت: كان جدي ابن محيريز رحمه الله يختم القرآن في كل سبع، وكان يفرش له فراشه فكان يوجد على حاله إذا أصبح. [موسوعة ابن أبي الدنيا 1/322].

English meaning

Night Prayer: On the authority of Amr ibn Abd al-Rahman ibn Muhayriz, he said: My grandmother told me: My grandfather Ibn Muhayriz, may God have mercy on him, used to complete the recitation of the Quran every seven days, and his bed would be prepared for him, and it would be found unchanged when morning came. [Ibn Abi al-Dunya Encyclopedia 1/322].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: كان أبو مسلم الخولاني رحمه الله يعلق سوطًا في مسجده يخوف به نفسه، فإذا دخلته الفترة تناوله فضرب به ساقيه، ثم قال: أنت أحق بالضرب من دابتي، فإذا غلبه النوم قال: منك لا مني. [موسوعة ابن أبي الدنيا 1/322].

English meaning

Night Prayer: Abu Muslim al-Khawlani, may God have mercy on him, used to hang a whip in his mosque to frighten himself with it. If he felt weak, he would take it and hit his legs with it, then he would say: You are more deserving of being hit than my animal. If sleep overcame him, he would say: It is from you, not from me. [Ibn Abi al-Dunya Encyclopedia 1/322].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: قال بعضهم: طول التهجد مهور الحور العين في الجنة. [الجامع المنتخب / 69].

English meaning

Night prayer: Some of them said: The length of the night prayer is the dowry of the houris in Paradise. [Al-Jami’ Al-Muntakhab / 69].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: كان بعض السلف يحيي الليل بالصلاة ففتر عن ذلك، فأتاه آتٍ في منامه، فقال له: قد كنتَ يا فلان تدأب في الخطبة، فما الذي قصر بك عن ذلك؟ قال: وما ذلك؟ قال: كنت تقوم من الليل، أو ما علمت أن المجتهد إذا قام إلى تهجده، قالت الملائكة: قد قام الخاطب إلى خطبته. [الجامع المنتخب / 69].

English meaning

Night prayer: One of the early Muslims used to spend the night in prayer, then slackened in this. Someone came to him in a dream and said: You used to persevere in seeking a bride, so-and-so. What has kept you from it? He asked: What do you mean? He replied: You used to stand in prayer at night. Do you not know that when a devoted worshipper rises for his night prayer, the angels say: The suitor has risen to seek his bride. [al-Jami‘ al-Muntakhab / 69].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: كان أبو عُبَيْد رحمه الله يقسم الليل أثلاثًا فيصلي ثلثه، وينام ثلثه، ويصنّف الكتب ثلثه. [السير (تهذيبه) 2/887].

English meaning

Night Prayer: Abu Ubaid, may God have mercy on him, used to divide the night into thirds, praying for one third, sleeping for one third, and writing books for one third. [Al-Siyar (its abridgment) 2/887].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: مرّ أحمد بنُ حرب رحمه الله بصبيان يلعبون، فقال أحدهم: أمسكوا، فإن هذا أحمد بن حرب الذي لا ينام الليل، فقبض على لحيته، وقال: الصبيان يهابونك وأنت تنام؟ فأَحْيَى الليل بعد ذلك حتى مات. [السير (تهذيبه) 2/906].

English meaning

Night Prayer: Ahmad ibn Harb, may God have mercy on him, passed by some boys playing, and one of them said: Stop, for this is Ahmad ibn Harb who does not sleep at night. So he grabbed his beard and said: The boys are afraid of you and you sleep? So he spent the night in prayer after that until he died. [Al-Siyar (its abridgment) 2/906].

Source: Source details are not recorded on the original card.

صفحة 7

قيام الليل: عن ابن سَماعة قال: كان ورد القاضي أبي يوسف رحمه الله في اليوم مئتي ركعة. [السير (تهذيبه) 2/788].

English meaning

Night Prayer: On the authority of Ibn Sama’ah, he said: The daily practice of Judge Abu Yusuf, may God have mercy on him, was two hundred rak’ahs. [Al-Siyar (its abridgment) 2/788].

Source: Source details are not recorded on the original card.

صفحة 7

الحج والعمرة: عن عمار بن عمرو البجلي، قال: خرجنا مع محمد بن النضر الحارثي رحمه الله إلى مكة، فما كنا نستيقظ ساعة من الليل إلا وهو على بعيره قاعد يقرأ، قال: فكنا نرى أنه لم ينم حتى دخل مكة، قال: وكان إذا نزل فإنما هو في خدمة أصحابه، فقيل له: يا أبا عبد الرحمن نحن نكفيك هذا، فيأتي عليهم ويقول: أتبخسون علي بالثواب؟!. [موسوعة ابن أبي الدنيا 1/274].

English meaning

Hajj and Umrah: On the authority of Ammar bin Amr Al-Bajali, he said: We went out with Muhammad bin Al-Nadr Al-Harithi, may God have mercy on him, to Mecca. We would not wake up at any hour of the night except that he was sitting on his camel reciting. He said: We thought that he did not sleep until he entered Mecca. He said: And when he dismounted, he was only in the service of his companions. So it was said to him: O Abu Abd Al-Rahman, we will take care of this for you. But he would refuse them and say: Are you depriving me of the reward?! [Ibn Abi Al-Dunya Encyclopedia 1/274].

Source: Source details are not recorded on the original card.

صفحة 7

الحج والعمرة: عن هشام قال: ما رأيت أحدًا قط أصبر على طول القيام والسهر من ثابت البناني رحمه الله، صحبناه مرةً إلى مكة، فكنا إن نزلنا ليلاً فهو قائم يصلي حتى يصبح، وإلا فمتى شئت أن تراه أو تحس به مستيقظًا ونحن نسير إما باكيًا وإما تاليًا. [موسوعة ابن أبي الدنيا 1/277]

English meaning

Hajj and Umrah: On the authority of Hisham, he said: I have never seen anyone more patient in standing and staying up late than Thabit al-Banani, may God have mercy on him. We accompanied him once to Mecca, and if we stopped at night, he would be standing in prayer until morning. Otherwise, whenever you wanted, you could see him or sense him awake while we were walking, either weeping or reciting. [Ibn Abi al-Dunya Encyclopedia 1/277]

Source: Source details are not recorded on the original card.

صفحة 7

الحج والعمرة: عن واصل بن سليم، قال: صحبت عطاء بن السائب رحمه الله إلى مكة، فكان يختم القرآن في كل ليلتين. [موسوعة ابن أبي الدنيا 1/322].

English meaning

Hajj and Umrah: On the authority of Wasil bin Salim, he said: I accompanied Ata bin Al-Sa’ib, may God have mercy on him, to Mecca, and he would complete the recitation of the Quran every two nights. [Ibn Abi Al-Dunya Encyclopedia 1/322].

Source: Source details are not recorded on the original card.

صفحة 7

شهر رمضان والصيام: عن أبي إسحاق الهمداني قال: خرج علي بن أبي طالب رضى الله عنه في أول ليلة من شهر رمضان والقناديل تزهر، وكتاب الله يتلا في المساجد، فقال: نوَّر الله لك يا عمر بن الخطاب رضى الله عنه في قبرك، كما نورت مساجد الله بالقرآن. [موسوعة ابن أبي الدنيا 1/369].

English meaning

The month of Ramadan and fasting: On the authority of Abu Ishaq al-Hamdani, he said: Ali ibn Abi Talib, may God be pleased with him, went out on the first night of the month of Ramadan, and the lamps were shining, and the Book of God was being recited in the mosques, and he said: May God illuminate your grave, O Umar ibn al-Khattab, may God be pleased with him, just as you illuminated the mosques of God with the Qur’an. [Ibn Abi al-Dunya Encyclopedia 1/369].

Source: Source details are not recorded on the original card.

صفحة 7

شهر رمضان والصيام: كان الأحنف بن قيس رحمه الله يريد الصوم، فقيل له في ذلك، فقال: إني أعده ليوم شره طويل، ثم تلا: (فوقاهم الله شر ذلك اليوم). [الإنسان: 11]. [موسوعة ابن أبي الدنيا 6/136].

English meaning

The month of Ramadan and fasting: Al-Ahnaf bin Qais, may God have mercy on him, wanted to fast, and when he was asked about it, he said: I am preparing it for a day whose evil is prolonged, then he recited: (So God protected them from the evil of that day). [Al-Insan: 11]. [Ibn Abi Al-Dunya Encyclopedia 6/136].

Source: Source details are not recorded on the original card.

صفحة 7

شهر رمضان والصيام: عن الزهري رحمه الله قال: تسبيحة في رمضان أفضل من ألف تسبيحة في غيره. [موسوعة ابن أبي الدنيا 1/368].

English meaning

The month of Ramadan and fasting: On the authority of Al-Zuhri, may God have mercy on him, he said: One glorification in Ramadan is better than a thousand glorifications at other times. [Ibn Abi Al-Dunya Encyclopedia 1/368].

Source: Source details are not recorded on the original card.

صفحة 7

شهر رمضان والصيام: عن أبي بكر بن أبي مريم رحمه الله قال: سمعت مشيختنا يقولون إذا حضر شهر رمضان: قد حضر مطهِّر، ويقولون: انبسطوا بالنفقة فيه، فإنها تضاعف كالنفقة في سبيل الله - عزَّ وجلَّ - ويقولون: التسبيحة فيه أفضل من ألف تسبيحة في غيره. [موسوعة ابن أبي الدنيا 1/368].

English meaning

The month of Ramadan and fasting: On the authority of Abu Bakr bin Abi Maryam, may God have mercy on him, he said: I heard our elders say when the month of Ramadan arrives: A purifier has arrived, and they say: Be generous in spending during it, for it is multiplied like spending in the way of God - the Almighty and Majestic - and they say: A single glorification of God during it is better than a thousand glorifications at other times. [Ibn Abi Al-Dunya Encyclopedia 1/368].

Source: Source details are not recorded on the original card.

صفحة 7

شهر رمضان والصيام: قال ابن الحنفية رحمه الله: ليصم سمعك وبصرك ولسانك وبدنك، فلا تجعل يوم فطرك مثل يوم صومك، واتق أذى الخادم. [موسوعة ابن أبي الدنيا 1/371].

English meaning

The month of Ramadan and fasting: Ibn al-Hanafiyyah, may God have mercy on him, said: Let your hearing, sight, tongue, and body fast. Do not make your day of breaking the fast like your day of fasting, and beware of harming the servant. [Ibn Abi al-Dunya Encyclopedia 1/371].

Source: Source details are not recorded on the original card.

صفحة 7

شهر رمضان والصيام: رأى وهيب رحمه الله قومًا يضحكون يوم الفطر، فقال: إن كان هؤلاء تُقُبل منهم صيامهم، فما هذا فعل الشاكرين؛ وإن كان هؤلاء لم يتقبل منهم صيامهم، فما هذا فعل الخائفين. [موسوعة ابن أبي الدنيا 1/473].

English meaning

The month of Ramadan and fasting: Wuhayb, may God have mercy on him, saw some people laughing on the day of Eid al-Fitr, and he said: If their fasting was accepted, then this is not the behavior of the grateful; and if their fasting was not accepted, then this is not the behavior of the fearful. [Ibn Abi al-Dunya Encyclopedia 1/473].

Source: Source details are not recorded on the original card.

صفحة 7

التهيؤ للعبادة والاستعداد لها: عن أنس: أن تميمًا الداريَّ رضى الله عنه اشترى رداءً بألف درهم، يخرجُ فيه إلى الصلاة. [موسوعة ابن أبي الدنيا 1/287، السير (تهذيبه) 1/289].

English meaning

Preparing for worship and getting ready for it: On the authority of Anas: Tamim al-Dari, may God be pleased with him, bought a cloak for a thousand dirhams, which he would wear to go out to prayer. [Ibn Abi al-Dunya Encyclopedia 1/287, Al-Siyar (its abridgment) 1/289].

Source: Source details are not recorded on the original card.

صفحة 7

التهيؤ للعبادة والاستعداد لها: كان تميم الداري رضى الله عنه إذا قام من الليل دعا بسواكه، ثم دعا بأطيب حلة كان لا يلبسها إلا إذا قام من الليل يتهجد. [موسوعة ابن أبي الدنيا 1/311].

English meaning

Preparing for worship and getting ready for it: Tamim al-Dari, may God be pleased with him, when he got up at night, would ask for his tooth-stick, then he would ask for his finest clothes, which he would only wear when he got up at night to pray. [Ibn Abi al-Dunya Encyclopedia 1/311].

Source: Source details are not recorded on the original card.

صفحة 7

التهيؤ للعبادة والاستعداد لها: قال وكيع بن الجراح رحمه الله: من لم يأخذ أهبة الصلاة قبل وقتها، لم يكن وقّرها. [الحلية (تهذيبه) 3 / 107].

English meaning

Preparing for worship and getting ready for it: Waki’ ibn al-Jarrah, may God have mercy on him, said: Whoever does not prepare for prayer before its time, has not honored it. [Al-Hilya (its abridgment) 3/107].

Source: Source details are not recorded on the original card.

صفحة 7

قال عليّ بن أبي طالب رضى الله عنه: كونوا لقبول العمل أشدَّ همًّا منكم بالعمل؛ ألم تسمعوا الله يقول: " إِنَّمَا يَتَقَبَّلُ اللّهُ مِنَ الْمُتَّقِينَ " [المائدة: 27]. [موسوعة ابن أبي الدنيا 1/175].

English meaning

Ali ibn Abi Talib, may God be pleased with him, said: Be more concerned with the acceptance of your deeds than with the deeds themselves. Have you not heard God say: “God only accepts from the righteous” [Al-Ma’idah: 27]? [Ibn Abi Al-Dunya Encyclopedia 1/175].

Source: Source details are not recorded on the original card.

صفحة 7

عن حماد بن سلمة قال: ما أتينا سليمان التيمي رحمه الله في ساعة يطاع الله - عزَّ وجلَّ - فيها إلا وجدناه مطيعًا، إن كان في ساعة صلاة وجدناه مصليًا، وإن لم تكن ساعة صلاة وجدناه إما متوضئًا، أو عائدًا مريضًا، أو مشيعًا لجنازة، أو قاعدًا في المسجد. قال: فكنا نرى أنه لا يحسن يعصي الله - عزَّ وجلَّ. [الحلية (تهذيبه) 1 / 440].

English meaning

On the authority of Hammad ibn Salamah, he said: We never came to Sulayman al-Taymi, may God have mercy on him, at a time when God, the Almighty and Majestic, is obeyed, except that we found him obedient. If it was the time of prayer, we found him praying, and if it was not the time of prayer, we found him either performing ablution, or visiting the sick, or accompanying a funeral procession, or sitting in the mosque. He said: So we thought that he did not know how to disobey God, the Almighty and Majestic,. [Al-Hilya (its abridgment) 1/440].

Source: Source details are not recorded on the original card.

صفحة 7

عن أبي عوانة قال: لو قيل لمنصور بن زاذان رحمه الله إنك ميت اليوم أو غدًا، ما كان عنده من مزيد. [الحلية (تهذيبه) 1 / 450].

English meaning

On the authority of Abu Awana, he said: If it had been said to Mansur bin Zadhan, may God have mercy on him, that you would die today or tomorrow, he would have had no more to add. [Al-Hilya (its abridgment) 1/450].

Source: Source details are not recorded on the original card.

صفحة 7

عن المعلى بن زياد القُرْدُوسي قال: قلت للحسن البصري رحمه الله: رجلان تفرغ أحدهما للعبادة والآخر يسعى على عياله أيهما أفضل؟ قال: الذي تفرغ للعبادة أفضل. [الزهد للإمام أحمد / 461]. هذا إذا كان السعي في طلب فضول العيش وما زاد عن الحاجة. أما إذا كان في تحصيل لقمة العيش وسد جوعهم وبقاء حياتهم: فقد أجمع أهل العلم من السلف الصالح ومن بعدهم على وجوب السعي في طلب الرزق.

English meaning

On the authority of Al-Mu'alla ibn Ziyad Al-Qurdusi, who said: I said to Al-Hasan Al-Basri, may God have mercy on him: Two men, one who devotes himself to worship and the other who strives to provide for his

family, which of them is better? He said: The one who devotes himself to worship is better. [Az-Zuhd by Imam Ahmad / 461]. This applies if the striving is for the surplus of life and what is beyond one's needs. However, if it is for obtaining sustenance, satisfying hunger, and sustaining life, then the scholars of the righteous predecessors and those who came after them have unanimously agreed on the obligation of striving to earn a living.

Source: Source details are not recorded on the original card.

صفحة 7

عن عبيد بن عمير رحمه الله قال: ما المجتهد الآن إلا كاللاعب فيما مضى [الزهد للإمام أحمد / 628].

English meaning

On the authority of Ubaid bin Umair, may God have mercy on him, he said: The one who strives now is like the one who played in the past [Al-Zuhd by Imam Ahmad / 628].

Source: Source details are not recorded on the original card.

صفحة 7

قال عبد الله بن داود رحمه الله: كان أحدُهم إذا بلغ أربعين سنةً طوى فراشَه. وكان بعضهم يُحيي الليلَ، فإذا نظر إلى الفجر قال: عند الصباح يَحْمَدُ القومُ السُّرَى. [عيون الأخبار 2 / 677].

English meaning

Abdullah bin Dawood, may God have mercy on him, said: When one of them reached forty years of age, he would fold his bed. Some of them would stay up all night, and when they looked at the dawn, they would say: At dawn, the people praise the night journey. [Uyun al-Akhbar 2/677].

Source: Source details are not recorded on the original card.

صفحة 7

عن مجاهد رحمه الله، قال يؤتى بثلاثة نفر يوم القيامة؛ بالغني وبالمريض والعبد. عن أبي الأحوص قال: حدثنا أبو إسحاق رحمه الله قال: قد كبرت وضعفت، ما أصوم إلا ثلاثة من الشهر، والاثنين والخميس، وشهور الحرم. [الحلية (تهذيبه) 2 / 119].

English meaning

On the authority of Mujahid, may God have mercy on him, he said: “Three types of people will be brought forth on the Day of Resurrection: the rich, the sick, and the slave.” On the authority of Abu al-Ahwas, he said: Abu Ishaq, may God have mercy on him, told us: “I have grown old and weak, and I only fast three days a month, Mondays and Thursdays, and the sacred months.” [Al-Hilya (its abridgment) 2/119]

Source: Source details are not recorded on the original card.

صفحة 7

عن موسى بن إسماعيل قال: لو قلت لكم إني ما رأيت حماد بن سلمة رحمه الله ضاحكًا قط صدقتكم، كان مشغولاً بنفسه إما أن يحدث، وإما أن يقرأ، وإما أن يسبح وإما أن يصلي. كان قد قسم النهار على هذه الأعمال. [الحلية (تهذيبه) 2 / 335].

English meaning

On the authority of Musa bin Ismail, he said: If I told you that I never saw Hammad bin Salamah, may God have mercy on him, laughing, I would be telling you the truth. He was always preoccupied with himself, either narrating hadith, or reciting, or glorifying God, or praying. He had divided the day among these activities. [Al-Hilya (its abridgment) 2/335].

Source: Source details are not recorded on the original card.

صفحة 7

عن ابن المبارك قال: سألت سفيان الثوري رحمه الله عن الرجل يصلي أي شيء ينوي بصلاته؟ قال: ينوي أن يناجي ربه. [الحلية (تهذيبه) 2 / 402].

English meaning

On the authority of Ibn al-Mubarak, he said: I asked Sufyan al-Thawri, may God have mercy on him, about a man who prays, what should he intend by his prayer? He said: He should intend to converse with his Lord. [Al-Hilya (its abridgment) 2/402].

Source: Source details are not recorded on the original card.

صفحة 7

قال الفضيل بن عياض رحمه الله: كلام المؤمن حكم، وصمته تفكر، ونظره عبرة، وعمله بر، وإذا كنت كذا لم تزل في عبادة. [الحلية (تهذيبه) 3 / 16].

English meaning

Al-Fudayl ibn Iyad, may God have mercy on him, said: The words of the believer are wisdom, his silence is contemplation, his gaze is a lesson, and his actions are righteousness. If you are like this, you will always be in worship. [Al-Hilya (its abridgment) 3/16].

Source: Source details are not recorded on the original card.

صفحة 7

قال أبو سليمان الداراني رحمه الله: ليس العبادة عندنا أن تصُفَّ قدميك، وغيرك يفت لك، ولكن ابدأ برغيفيك فاحرزهما ثم تعبد. وقال أيضًا رحمه الله: إذا لذّت لك القراءة فلا تركع ولا تسجد، وإذّا لذ لك السجود فلا تركع ولا تقرأ، الأمر الذي يفتح لك فيه فالزمه. [الحلية (تهذيبه) 3 / 189].

English meaning

Abu Sulayman al-Darani, may God have mercy on him, said: “Worship, in our view, is not about standing in prayer while someone else crumbles bread for you. Rather, begin by securing your two loaves, then worship.” He also said, may God have mercy on him: “If you find pleasure in reading, then do not bow or prostrate. And if you find pleasure in prostrating, then do not bow or read. Whatever an opening is granted to you in, then adhere to it.” [Al-Hilya (its abridgment) 3/189]

Source: Source details are not recorded on the original card.

صفحة 7

القصد في العبادة، وذم الغلو والتنطع: قال ابن القيم رحمه الله: السلف يذكرون هذين الأصلين كثيراً - وهما الاقتصاد في الأعمال والاعتصام بالسنة- فإن الشيطان يشمُّ قلب العبد ويختبره: فإذا رأى فيه داعية للبدعة وإعراضاً عن كمال الانقياد للسنة: أخرجه عن الاعتصام به. وإن رأى فيه حرصا على السنة وشدة طلب لها: أمره بالاجتهاد والجور على النفس، ومجاوزة حد الاقتصاد فيها قائلا له: إن هذا خير وطاعة، فلا تفتر مع أهل الفتور، ولا تنم مع أهل النوم. ا.هـ بتصرف. مدارج السالكين 2/342

English meaning

Moderation in worship and condemnation of extremism and fanaticism: Ibn al-Qayyim, may God

have mercy on him, said: The early Muslims frequently mentioned these two principles—moderation in deeds and adherence to the Sunnah—for Satan smells the heart of the servant and tests him. If he sees in him an inclination towards innovation and a turning away from complete submission to the Sunnah, he leads him astray from adhering to it. But if he sees in him a keenness for the Sunnah and a strong desire for it, he commands him to strive and be harsh on himself, exceeding the bounds of moderation in it, saying to him: This is good and obedience, so do not be lax with those who are lax, nor sleep with those who sleep. End quote, with slight modification. Madarij al-Salikin 2/342

Source: Source details are not recorded on the original card.

صفحة 7

القصد في العبادة، وذم الغلو والتنطع: قال عبد الله بن مسعود رضى الله عنه: الاقتصاد في السنة خير من الاجتهاد في البدعة. [الزهد للإمام أحمد / 293].

English meaning

Moderation in worship, and condemnation of extremism and fanaticism: Abdullah bin Masoud, may God be pleased with him, said: Moderation in following the Sunnah is better than striving in innovation. [Al-Zuhd by Imam Ahmad / 293].

Source: Source details are not recorded on the original card.

صفحة 7

القصد في العبادة، وذم الغلو والتنطع: جاء رجل إلى أبي أمامة رضى الله عنه فقال: إنه أتاني آت فقال: اعمل مثل عمل أبي أمامة، فقال أبو أمامة: وما عسى أن يبلغ عمل أبي أمامة، أصلي الخمس، وأصوم رمضان، وثلاثة أيام من كل شهر، وإذا صوتت الطير صوت معها، يعني من السحر. [موسوعة ابن أبي الدنيا 1/308].

English meaning

Moderation in worship, and condemnation of extremism and fanaticism: A man came to Abu Umamah, may God be pleased with him, and said: Someone came to me and said: Do as Abu Umamah does. Abu Umamah said: What can Abu Umamah do? I pray the five daily prayers, fast Ramadan, and three days of every month, and when the birds chirp, I raise my voice with them, meaning in the time before dawn. [Ibn Abi Al-Dunya Encyclopedia 1/308].

Source: Source details are not recorded on the original card.

صفحة 7

القصد في العبادة، وذم الغلو والتنطع: عن أبي إدريس الخولاني رحمه الله قال: ما تقلد امرؤ قلادة أفضل من سكينة، وما زاد الله عبدًا قط فقها إلا زاده الله قصدًا. [الحلية (تهذيبه) 2 / 163].

English meaning

Moderation in worship, and condemnation of extremism and fanaticism: On the authority of Abu Idris al-Khawlani, may God have mercy on him, he said: No man has ever worn a necklace better than tranquility, and God has never increased a servant’s understanding of religion except that God has increased his moderation. [Al-Hilya (its abridgment) 2/163].

Source: Source details are not recorded on the original card.

صفحة 7

القصد في العبادة، وذم الغلو والتنطع: عن مخلد بن الحسين رحمه الله قال: ما ندب الله العباد إلى شيء إلا اعترض فيه إبليس بأمرين: ما يبالي بأيهما ظفر: إما غلوًا فيه، وإما تقصيرًا عنه. [الحلية (تهذيبه) 3 / 63].

English meaning

Moderation in worship, and condemnation of extremism and fanaticism: On the authority of Makhlad bin Al-Hussein, may God have mercy on him, he said: God does not call the servants to anything except that Satan interferes with it in two ways: he does not care which one he succeeds in: either extremism in it, or negligence in it. [Al-Hilya (its abridgment) 3/63].

Source: Source details are not recorded on the original card.

صفحة 7

القصد في العبادة، وذم الغلو والتنطع: عن الحسن البصري رحمه الله أنه قال: وضع دين الله دون الغلو وفوق التقصير. [الزهد للإمام أحمد / 477].

English meaning

Moderation in worship, and condemnation of extremism and fanaticism: It was narrated from Al-Hasan Al-Basri, may God have mercy on him, that he said: God’s religion is placed below excess and above negligence. [Al-Zuhd by Imam Ahmad / 477].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن أبي سلمة قال: كان عمرُ رضى الله عنه إذا جلس عنده أبو موسى، ربما قال له، ذكِّرنا يا أبا موسى فيقرأ. [السير (تهذيبه) 1/280].

English meaning

The way of the Salaf with the Qur’an: On the authority of Abu Salama, he said: When Abu Musa sat with Umar, may God be pleased with him, he would sometimes say to him, “Remind us, O Abu Musa,” and he would recite. [Al-Siyar (its abridgment) 1/280].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن عبد الله بن مسعود رضى الله عنه قال: ينبغي لحامل القرآن أن يعرف بليله إذا الناس نائمون، وبنهاره إذا الناس مفطرون، وبحزنه إذا الناس فرحون، وببكائه إذا الناس يضحكون، وبصمته إذا الناس يخلُطون، وبخشوعه إذا الناس يختالون. وينبغي لحامل القرآن: أن يكون باكيًا محزونًا حليمًا حكيمًا سِكّيتًا، ولا ينبغي لحامل القرآن: أن يكون جافيًا، ولا غافلاً، ولا سخّابًا، ولا صيّاحًا، ولا حديدًا. (رواه الإمام أحمد). [صفة الصفوة 1/188].

English meaning

The way of the early Muslims with the Quran: On the authority of Abdullah ibn Mas'ud (may God be pleased

with him), he said: "The one who carries the Quran should be known by his night when people are sleeping, by his day when people are eating, by his sadness when people are rejoicing, by his weeping when people are laughing, by his silence when people are chattering, and by his humility when people are being arrogant. The one who carries the Quran should be weeping, sorrowful, forbearing, wise, and quiet. The one who carries the Quran should not be harsh, heedless, loud, boisterous, or severe." (Narrated by Imam Ahmad). [Sifat al-Safwa 1/188]

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن:عن عبد الله بن مسعود رضى الله عنه قال: إن هذا القرآن مأدبة الله، فمن استطاع أن يتعلم منه شيئًا فليفعل، فإن أصفر البيوت من الخير الذي ليس فيه من كتاب الله شيء، وإن البيت الذي ليس فيه من كتاب الله شيء كخراب البيت الذي لا عامر له، وإن الشيطان يخرج من البيت الذي تسمع فيه سورة البقرة. [الحلية (تهذيبه) 1/ 119].

English meaning

The state of the Salaf with regard to the Qur’an: On the authority of Abdullah bin Masoud, may God be pleased with him, he said: This Qur’an is the banquet of God, so whoever is able to learn something from it, let him do so. For the houses emptiest of good is the one in which there is nothing of the Book of God, and the house in which there is nothing of the Book of God is like a ruined house that has no inhabitant, and Satan leaves the house in which Surah Al-Baqarah is heard. [Al-Hilya (its abridgment) 1/119].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن عبد الله بن مسعود رضى الله عنه قال: إن هذه القلوب أوعية فاشغلوها بالقرآن ولا تشغلوها بغيره. [الزهد للإمام أحمد / 298].

English meaning

The state of the Salaf with regard to the Qur’an: On the authority of Abdullah bin Masoud, may God be pleased with him, he said: These hearts are vessels, so fill them with the Qur’an and do not fill them with anything else. [Al-Zuhd by Imam Ahmad / 298].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن أبي البختري قال: سُئل علي بن أبي طالب عن ابن مسعود رضى الله عنه فقال: قرأ القرآن ثم وقف عنده، وكفى به. [الحلية (تهذيبه) 1 / 118].

English meaning

The way of the Salaf with the Qur’an: On the authority of Abu al-Bakhtari, he said: Ali bin Abi Talib was asked about Ibn Masoud, may God be pleased with him, and he said: He read the Qur’an and then stopped at it, and that is enough for him. [Al-Hilya (its abridgment) 1/118].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن ابن عباس رضى الله عنه قال: لأنَ أقرأ البقرة في ليلة وأتفكّر فيها أحبُّ إلي من أن أقرأ القرآن هذْرمةً(كثرة الكلام). [صفة الصفوة 1/372].

English meaning

The state of the Salaf with the Qur’an: On the authority of Ibn Abbas, may God be pleased with him, he said: “To read Surah Al-Baqarah in one night and reflect upon it is more beloved to me than to read the Qur’an in a hurried torrent (a profusion of words).” [Sifat As-Safwa 1/372].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن عبيد بن أبي الجعد، عن رجل من أشجع. قال: سمع الناس بالمدائن أن سلمان الفارسي رضى الله عنه في المسجد، فأتوه فجعلوا يثوبون إليه، حتى اجتمع إليه نحو من ألف، قال فقام فجعل يقول: اجلسوا اجلسوا، فلما جلسوا فتح سورة يوسف يقرؤها، فجعلوا يتصدعون ويذهبون حتى بقي في نحو من مائة. فغضب وقال: الزخرف من القول أردتم؟ ثم قرأت عليكم كتاب الله فذهبتم! [الحلية (تهذيبه) 1 / 163].

English meaning

The way of the early Muslims with the Qur’an: On the authority of Ubayd ibn Abi al-Ja’d, on the authority of a man from Ashja’. He said: The people of Mada’in heard that Salman al-Farisi, may God be pleased with

him, was in the mosque, so they came to him and began to flock to him, until about a thousand had gathered around him. He said: So he stood up and began to say: Sit down, sit down. When they sat down, he began to recite Surah Yusuf, and they began to disperse and leave until only about a hundred remained. So he became angry and said: Did you want to hear embellished speech? Then I recited the Book of God to you and you left! [Al-Hilya (its abridgment) 1/163].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن مسروق، قال: قال لي رجل من أهل مكة: هذا مقام أخيك تميم الداري رضي الله عنه، لقد رأيته ذات ليلة حتى أصبح أو كاد أن يصبح يقرأ بآية يركع بها ويسجد ويبكي: " أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا سَاء مَا يَحْكُمُونَ " [العنكبوت: 4]. [موسوعة ابن أبي الدنيا 1/256، 257].

English meaning

The state of the early Muslims with the Qur’an: On the authority of Masruq, he said: A man from the people of Mecca said to me: This is the station of your brother Tamim al-Dari, may God be pleased with him. I saw him one night until morning or almost morning, reciting a verse, bowing and prostrating and weeping: “Or do those who do evil deeds think that they can outrun Us? How evil is their judgment!” [Al-Ankabut: 4]. [Ibn Abi al-Dunya Encyclopedia 1/256, 257].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: قرأ تميم الداري رضى الله عنه في المسجد بعد أن صلى العشاء بهذه الآية: " وَهُمْ فِيهَا كَالِحُونَ " [المؤمنون: 104]. فما يخرج منها حتى يسمع آذان الصبح. [موسوعة ابن أبي الدنيا 1/257].

English meaning

The way of the early Muslims with the Qur’an: Tamim al-Dari, may God be pleased with him, recited this verse in the mosque after praying Isha: “And they will be therein grim-faced” [Al-Mu’minun: 104]. He would not move on from it until he heard the call to Fajr prayer. [Ibn Abi al-Dunya Encyclopedia 1/257].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن سعيد القرشي، أن ابن الزبير رضى الله عنه كان يقرأ القرآن في ليلة. [موسوعة ابن أبي الدنيا 1/323].

English meaning

The way of the early Muslims with the Qur’an: On the authority of Sa’id al-Qurashi, Ibn al-Zubayr, may God be pleased with him, used to recite the Qur’an in one night. [Ibn Abi al-Dunya Encyclopedia 1/323].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: قال عمر بن ذر رحمه الله: من سره أن ينظر إلى يوم القيامة في الدنيا فليقرأ: " إِذَا الشَّمْسُ كُوِّرَتْ " [التكوير: 1]. [موسوعة ابن أبي الدنيا 6/137].

English meaning

The state of the Salaf with regard to the Qur’an: Umar ibn Dharr, may God have mercy on him, said: Whoever wishes to see the Day of Resurrection in this world, let him read: “When the sun is folded up” [At-Takwir: 1]. [Ibn Abi Ad-Dunya Encyclopedia 6/137].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: كان هارون بن رئاب الأسدي رحمه الله يقوم من الليل للتهجد فربما ردد هذه الآية " فَقَالُواْ يَا لَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ " [الأنعام: 27]، ويبكي فهو كذلك حتى يذهب ليل طويل، وكان إذا قام للتهجد قام مسرورًا. [موسوعة ابن أبي الدنيا 1/257].

English meaning

The state of the early Muslims with the Qur’an: Harun ibn Ri’ab al-Asadi, may God have mercy on him, used to get up at night to perform the Tahajjud prayer, and he would sometimes repeat this verse: “They will say, ‘Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers’” [Al-An’am: 27], and he would weep. He would do this until a long night had passed. When he got up to perform the Tahajjud prayer, he would get up joyfully. [Ibn Abi al-Dunya Encyclopedia 1/257].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: قال فضل الرقاشي رحمه الله: ما تلذذ العابدون ولا استطارت قلوبهم بشيء كحسن الصوت بالقرآن، وكل قلب لا يجيب على حسن الصوت بالقرآن فهو قلب ميت. وقال الفضل: وأي عين لا تهمل على حسن الصوت إلا عينُ غافلٍ أو لاهٍ. [موسوعة ابن أبي الدنيا 3/185].

English meaning

The state of the early Muslims with regard to the Quran: Fadl al-Raqashi, may God have mercy on him, said: “Nothing brings more pleasure to the worshippers, nor does anything stir their hearts more, than a beautiful voice reciting the Quran. Any heart that does not respond to a beautiful voice reciting the Quran is a dead heart.” Al-Fadl also said: “What eye fails to shed tears at a beautiful voice except the eye of a heedless or distracted person?” [Ibn Abi al-Dunya Encyclopedia 3/185]

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن أبي معشر قال: كان محمد بن قيس رحمه الله إذا أراد أن يُبكي أصحابه قرأ آيات قبل أن يتكلم، وكان من أحسن الناس صوتا، فإذا قرأ بكى وأبكى، قال: ثم يتكلم بعد ذلك، قال: وكان محمد بن كعب يتكلم ودموعه سائلة. [موسوعة ابن أبي الدنيا 3/185].

English meaning

The way of the Salaf with the Qur’an: On the authority of Abu Ma’shar, he said: When Muhammad bin Qais, may God have mercy on him, wanted to make his companions cry, he would recite verses before speaking. He had one of the most beautiful voices of people. When he recited, he would cry and make others cry. He said: Then he would speak after that. He said: Muhammad bin Ka’b would speak with his tears flowing. [Ibn Abi Al-Dunya Encyclopedia 3/185].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن مقاتل بن حيان قال: صليت خلف عمر بن عبد العزيز رحمه الله فقرأ: " وَقِفُوهُمْ إِنَّهُمْ مَسْؤُولُونَ " [الصافات: 24] فجعل يكررها، لا يستطيع أن يجاوزها. [موسوعة ابن أبي الدنيا 3/255].

English meaning

The way of the Salaf with the Qur’an: On the authority of Muqatil bin Hayyan, he said: I prayed behind Umar bin Abdul Aziz, may God have mercy on him, and he recited: “And stop them, for they are to be questioned” [As-Saffat: 24], and he kept repeating it, unable to go beyond it. [Ibn Abi Al-Dunya Encyclopedia 3/255].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن ميمون بن مهران قال: قرأ عمر بن عبد العزيز رحمه الله " أَلْهَاكُمُ التَّكَاثُرُ " [التكاثر: 1] فبكى ثم قال: " حَتَّى زُرْتُمُ المَقَابِرَ " [التكاثر: 2] ما أرى المقابر إلا زيارة، ولا بد لمن يزورها أن يرجع إلى الجنة أو إلى النار. [موسوعة ابن أبي الدنيا 3/255].

English meaning

The state of the Salaf with the Qur’an: On the authority of Maimun bin Mihran, he said: Umar bin Abdul Aziz, may God have mercy on him, recited “The mutual rivalry for worldly gain has distracted you” [At-Takathur: 1], then he wept and said: “Until you visit the graves” [At-Takathur: 2]. I see the graves as nothing but a visit, and whoever visits them must return to Paradise or to Hell. [Ibn Abi Al-Dunya Encyclopedia 3/255].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن الحسن رحمه الله قال: قرَّاءُ القرآن ثلاثة: فرجل اتخذه بضاعة ينقله من مصر إلى مصر، يطلب به ما عند الناس. وقوم قرؤوا القرآن فحفظوا حروفه، وضيعوا حدوده، استدرجوا به الولاة، واستطالوا به على أهل بلادهم، فتجد أكثر هذا الضرب في حملة القرآن لا أكثرهم الله. ورجل قرأ القرآن فبكى بما يعلم من دواء القرآن، فوضعه على داء قلبه، فسهر لله وهملت عيناه، تسربلوا الحزن، وارْتَدَوا بالخشوع، وكدُّوا في محاريبهم، فبهم يسقي الله الغيث، وينزل النصر، ويرفع البلاء، والله لهذا الضرب في حملة القرآن أقل من الكبريت الأحمر.

[موسوعة ابن أبي الدنيا 3/290].

English meaning

The way of the early Muslims with the Quran: Al-Hasan, may God have mercy on him, said: There are three types of Quran reciters: One who treats it as merchandise, transporting it from one place to another, seeking favors from people. Another who recites the Quran, memorizes its letters, but neglects its limits, using it to gain favor with rulers and to lord it over the people of their lands. You will find most of this type among those who carry the Quran, may God not increase their number. And a third who recites the Quran and weeps because of what he knows of its healing power, applying it to the ailments of his heart. He stays awake for God, his eyes overflowing with tears. They are clothed in sorrow, adorned with humility, and toil in their prayer niches. Through them, God sends down rain, grants victory, and lifts affliction. By God, this type among those who carry the Quran is rarer than red sulfur. [Ibn Abi al-Dunya's Encyclopedia 3/290]

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: قيل للحسن رحمه الله: إن ههنا قوماً إذا استمعوا القرآن بكوا حتى تعلو أصواتهم، فقال الحسن: لم يزل الناس على ذلك يبكون عند الذكر وقراءة القرآن. [موسوعة ابن أبي الدنيا 3/190].

English meaning

The state of the early Muslims with regard to the Qur’an: It was said to Al-Hasan, may God have mercy on him: There are people here who, when they listen to the Qur’an, cry until their voices rise. Al-Hasan said: People have always been like that, crying when remembering God and reciting the Qur’an. [Ibn Abi Al-Dunya Encyclopedia 3/190].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن يحيى بن عبد الرحمن، قال: سمعت سعيد بن جبير رحمه الله يردد هذه الآية حتى يصبح: " وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ " [يس: 59]. [موسوعة ابن أبي الدنيا 1/257].

English meaning

The state of the Salaf with the Qur’an: On the authority of Yahya bin Abd al-Rahman, he said: I heard Saeed bin Jubayr, may God have mercy on him, repeating this verse until morning: “And be separated this Day, O criminals!” [Ya-Sin: 59]. [Ibn Abi al-Dunya Encyclopedia 1/257].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن عبد الله بن إسماعيل قال: حدثني رجل من قيس يكنى أبا عبد الله، قال: بينا أنا ذات ليلة عند الحسن رحمه الله فقام من الليل يصلي، فلم يزل يردد هذه الآية حتى أسحر: " وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لاَ تُحْصُوهَا " [إبراهيم: 34]، فلما أصبح قلنا: يا أبا سعيد لم تكن تجاوز هذه الآية سائر الليلة قال: إن فيها معتبرًا، ما أن نرفع طرفًا ولا نرد إلا وقع علينا نعمة، وما لا نعلم من نعم الله أكثر. [موسوعة ابن أبي الدنيا 1/257].

English meaning

The way of the early Muslims with the Qur’an: On the authority of Abdullah bin Ismail, he said: A man from Qais, known as Abu Abdullah, told me: One night, while I was with Al-Hasan, may God have mercy on

him, he got up in the night to pray, and he kept repeating this verse until the time before dawn: “And if you should count the favors of God, you could not enumerate them” [Ibrahim: 34]. When morning came, we said: O Abu Saeed, you did not go beyond this verse all night. He said: There is a lesson in it. We do not raise our eyes or lower them except that a blessing falls upon us, and what we do not know of God’s blessings is greater. [Ibn Abi Al-Dunya’s Encyclopedia 1/257].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن عامر بن عبد قيس رحمه الله قال: ما أبالي ما فاتني من الدنيا بعد آيات في كتاب الله قوله: " وَمَا مِن دَابَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُّبِينٍ ". [هود: 6]. وقوله: " مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلا مُرْسِلَ لَهُ مِن بَعْدِهِ " [فاطر: 2]. [موسوعة ابن أبي الدنيا 1/279].

English meaning

The state of the early Muslims with regard to the Quran: On the authority of 'Amir ibn 'Abd Qays, may God have mercy on him, he said: I do not care what I have missed of this world after the verses in the Book of God, His saying: "And there is no creature on earth but that its provision is with God, and He knows its resting place and its repository. All is in a clear record." [Hud: 6]. And His saying: "Whatever mercy God opens for people, none can withhold it; and whatever He withholds, none can release it after Him." [Fatir: 2]. [Ibn Abi al-Dunya Encyclopedia 1/279].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن سعيد بن جبير رحمه الله قال: ما أتت علي ليلتان إلا وأنا أختم فيها بالقرآن. [موسوعة ابن أبي الدنيا 1/279].

English meaning

The way of the early Muslims with the Qur’an: On the authority of Sa’id ibn Jubayr, may God have mercy on him, he said: No two nights passed without me completing the recitation of the Qur’an. [Ibn Abi al-Dunya Encyclopedia 1/279].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن ابن أبي الزناد رحمه الله، عن أبيه، قال: كنت أخرج من السحر إلى مسجد رسول الله صلى الله عليه وسلم فلا أمر ببيت إلا وفيه قارىء. وقال أيضًا رحمه الله: كنا ونحن فتيان نريد أن نخرج لحاجة فنقول: موعدكم قيام القراء. [موسوعة ابن أبي الدنيا 1/310].

English meaning

The way of the early Muslims with the Quran: On the authority of Ibn Abi al-Zinad, may God have mercy on him, on the authority of his father, who said: I used to go out in the time before dawn to the Prophet’s Mosque, may God’s prayers and peace be upon him, and I would not pass by a house except that there was someone reciting the Quran in it. He also said, may God have mercy on him: When we were young men, if we wanted to go out for some need, we would say: Your appointment is when the reciters are praying. [Ibn Abi al-Dunya Encyclopedia 1/310]

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن عبيد بن عمير رحمه الله قال: إن الله يبغض القارئ إذا كان لبَّاسا، ركَّاباً، خرَّاجا، ولاَّجاً. [موسوعة ابن أبي الدنيا 7/492].

English meaning

The state of the Salaf with regard to the Qur’an: On the authority of Ubayd ibn Umayr, may God have mercy on him, he said: God hates the reciter if he is constantly dressing up, riding, going out, and going in. [Ibn Abi al-Dunya Encyclopedia 7/492].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: قيل لرجل بطرسوس: ما هنا أحد تستأنس إليه؟ قال: نعم، قيل: فمن؟ فمد يده إلى المصحف ووضعه في حجره، وقال: هذا. [موسوعة ابن أبي الدنيا 6/509].

English meaning

The way of the Salaf with the Qur’an: A man in Tarsus was asked: Is there no one here you can befriend? He said: Yes. He was asked: Who is it? He reached for the Qur’an and put it in his lap, and said: This one. [Ibn Abi Al-Dunya’s Encyclopedia 6/509].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: قال فضيل بن عياض رحمه الله: من لم يستأنس بالقرآن؛ فلا آنس الله وحشته. [موسوعة ابن أبي الدنيا 6/510].

English meaning

The state of the early Muslims with regard to the Qur’an: Fudayl ibn ‘Iyad, may God have mercy on him, said: Whoever does not find solace in the Qur’an, may God not grant him solace in his loneliness. [Ibn Abi al-Dunya Encyclopedia 6/510].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن الدمشقي رحمه الله، قال: ربما كان المطر وقُرَّاء القرآن من الليل فلا يدرون أي الصوتين أرفع: المطر أو قراءة القرآن. [موسوعة ابن أبي الدنيا 1/310].

English meaning

The way of the early Muslims with the Qur’an: On the authority of Al-Dimashqi, may God have mercy on him, he said: Sometimes it was raining and the reciters of the Qur’an were reciting at night, and they did not know which of the two sounds was louder: the rain or the recitation of the Qur’an. [Ibn Abi Al-Dunya Encyclopedia 1/310].

Source: Source details are not recorded on the original card.

صفحة 7

حال السلف مع القرآن: عن الشعبي رحمه الله قال: من قرأ القرآن لم يخرف. [موسوعة ابن أبي الدنيا 7/571].

English meaning

The state of the Salaf with regard to the Qur’an: On the authority of Al-Sha’bi, may God have mercy on him, he said: Whoever reads the Qur’an will not become senile. [Ibn Abi Al-Dunya Encyclopedia 7/571].

Source: Source details are not recorded on the original card.

صفحة 9

عناية السلف بالقلب: قال سهل بن عبد الله رحمه الله: ما من ساعة إلاّ والله - عزَّ وجلَّ - مطّلع على قلوب العباد، فأيّ قلبٍ رأى فيه غيرَه سلّط عليه إبليس. [ذم الهوى / 77].

English meaning

The care of the righteous predecessors for the heart: Sahl bin Abdullah, may God have mercy on him, said: There is no hour except that God - the Almighty and Majestic - is aware of the hearts of the servants, so any heart in which He sees other than Himself, He gives Satan power over it. [Condemnation of Desire / 77].

Source: Source details are not recorded on the original card.

صفحة 9

عناية السلف بالقلب: قال سهل بن عبد الله رحمه الله: حرامٌ على قلبٍ أن يشمّ رائحةَ اليَقين وفيه سُكون إلى غير الله. وحرام على قلب أن يَدْخُله النورُ وفيه شيء مما يكره الله - عزَّ وجلَّ. [ذم الهوى / 77].

English meaning

The care of the early Muslims for the heart: Sahl ibn Abdullah, may God have mercy on him, said: It is forbidden for a heart to smell the scent of certainty while it has any inclination towards other than God. And it is forbidden for light to enter a heart while it has anything that God, the Almighty and Majestic, dislikes. [Condemnation of Desire / 77].

Source: Source details are not recorded on the original card.

صفحة 9

عناية السلف بالقلب: قال سلم الخَوَّاص رحمه الله: تركتموه، وأقبل بعضكم على بعض! لو أقبلتم عليه لرأيتم العجائب!. [ذم الهوى / 77].

English meaning

The care of the Salaf for the heart: Salm al-Khawwas, may God have mercy on him, said: You have abandoned Him, and some of you have turned to each other! If you had turned to Him, you would have seen wonders! [Condemnation of desire / 77].

Source: Source details are not recorded on the original card.

صفحة 9

عناية السلف بالقلب: قال ابن جهضم: سمعت ابن سَمعون رحمه الله يقول في مجلسه: ما سمعتَ قول رسول الله صلى الله عليه وسلم: " إنّ الملائكة لا تدخل بيتًا فيه صورة أو تمثال " ؟ فإذا كان الملكُ لا يدخل بيتًا فيه صورة أو تمثال، فكيف تدخل شواهدُ الحقِّ قلبًا فيه أو صافُ غيرِه منَ البشر؟!. قال ابن القيم رحمه الله: سمعت شيخ الإسلام ابن تيمية رحمه الله يقول في قول النبي صلى الله عليه وسلم (لا تدخل الملائكة بيتا فيه كلب ولا صورة) إذا كانت الملائكة المخلوقون يمنعها الكلب والصورة عن دخول البيت، فكيف تلج معرفة الله عز وجل، ومحبته، وحلاوة ذكره، والأنس

بقربه، في قلب ممتلئ بكلاب الشهوات وصورها. ومن هذا: أن طهارة الثوب الطاهر والبدن إذا كانت شرطًا في صحة الصلاة، والاعتداد بها، فإذا أَخَلَّ بها كانت فاسدة، فكيف إذا كان القلب نجسًا ولم يُطَهِّره صاحبه؟ فكيف يُعْتَدُّ له بصلاته، وإن أسقطت القضاء؟ وهل طهارة الظاهر إلا تكميلا لطهارة الباطن؟. ومن هذا: أن استقبال القبلة في الصلاة شرط لصحتها، وهي بيت الرب، فتوجُّه المصلي إليها ببدنه وقالَبِه: شرط، فكيف تصح صلاة من لم يتوجه بقلبه إلى رب القبلة والبدن؟ بل وجَّه بدنه إلى البيت ووجْهُ قلبه إلى غير رب البيت. ا.هـ بتصرف. مدارج السالكين 3/250-251 [ذم الهوى / 78].

English meaning

The Predecessors' Concern for the Heart: Ibn Jahdham said: I heard Ibn Sam'un, may God have mercy on him, say in his gathering: "Have you not heard the saying of the Messenger of God, peace and blessings be upon him: 'Angels do not enter a house in which there is an image or statue'? If an angel does not enter a house in which there is an image or statue, how can the signs of truth enter a heart containing qualities of human beings other than Him?!" Ibn al-Qayyim, may God have mercy on him, said: I heard Shaykh al-Islam Ibn Taymiyyah, may God have mercy on him, say regarding the Prophet's saying, peace and blessings be upon him, "Angels do not enter a house in which there is a dog or an image": If the angels, who are created beings, are prevented from entering a house by a dog and an image, how can the knowledge of God, the Almighty and Majestic,, His love, the sweetness of His remembrance, and the joy of His nearness enter a heart filled with the dogs of desires and their images? From this also comes the fact that the purity of one's clothes and body is a condition for the validity and acceptance of prayer, and if this is lacking, the prayer is invalid. So how can the heart be impure and not purified by its owner? So how can his prayer be considered valid, even if it absolves him of the obligation to make up the missed

prayer? Is not outward purity a complement to inward purity? Furthermore, facing the qibla in prayer is a condition for its validity, and the qibla is the House of the Lord. Therefore, the worshipper's turning towards it with his body and physical form is a condition. How can the prayer of one who does not turn his heart towards the Lord of the qibla and his body be valid? Rather, he turns his body towards the House, but his heart is turned towards something other than the Lord of the House. [End quote, slightly paraphrased. Madarij as-Salikin 3/250-251 [Dhamm al-Hawa / 78]]

Source: Source details are not recorded on the original card.

صفحة 9

عن عامر الشعبي قال: قال عمر رضى الله عنه: والله لقد لان قلبي في الله حتى لهو ألين من الزبد، ولقد اشتد قلبي في الله حتى لهو أشد من الحجر. [الحلية (تهذيبه)71/1]

English meaning

Narrated by Amir al-Sha'bi: Umar, may God be pleased with him, said: By God, my heart has become so soft for the sake of God that it is softer than butter, and my heart has become so hard for the sake of God that it is harder than stone. [Al-Hilya (its abridgment) 71/1]

Source: Source details are not recorded on the original card.

صفحة 9

عن أبي البختري، عن سلمان رضي الله تعالى عنه قال: مثل القلب والجسد مثل أعمى ومقعد قال: المقعد إني أرى ثمرة ولا أستطيع أن أقوم إليها فاحملني فحمله فأكل وأطعمه. [الحلية (تهذيبه) 1 / 164].

English meaning

On the authority of Abu al-Bakhtari, on the authority of Salman, may God be pleased with him, who said: The heart and the body are like a blind man and a cripple. The cripple said: I see a fruit but I cannot get up to it, so carry me. So he carried him, and he ate and fed him. [Al-Hilya (its abridgment) 1/164].

Source: Source details are not recorded on the original card.

صفحة 9

عن ابن سيرين رحمه الله قال: إذا أراد الله - عزَّ وجلَّ - بعبده خيرًا جعل له واعظًا من قلبه يأمره وينهاه. [صفة الصفوة 3/172].

English meaning

On the authority of Ibn Sirin, may God have mercy on him, he said: If God, the Almighty and Majestic, wants good for His servant, He places a preacher in his heart who commands him and forbids him. [Sifat al-Safwa 3/172].

Source: Source details are not recorded on the original card.

صفحة 9

عن أبي قلابة رحمه الله قال: ما من أحد يريد خيرًا أو شرًا إلا وجد في قلبه آمرًا وزاجرًا، آمرًا يأمر بالخير وزاجرًا ينهى عن الشر. [الحلية (تهذيبه) 1 / 391].

English meaning

On the authority of Abu Qilabah, may God have mercy on him, he said: There is no one who desires good or evil except that he finds in his heart a commander and a deterrent, a commander who commands good and a deterrent who forbids evil. [Al-Hilya (its abridgment) 1/391].

Source: Source details are not recorded on the original card.

صفحة 9

عن عبيد الله بن شميط رحمه الله قال: سمعت أبي يقول: إن الله - عزَّ وجلَّ - جعل قوة المؤمن في قلبه، ولم يجعلها في أعضائه، ألا ترون أن الشيخ يكون ضعيفًا يصوم الهواجر، ويقوم الليل، والشاب يعجز عن ذلك. [الحلية (تهذيبه) 1 / 480].

English meaning

On the authority of Ubaydullah ibn Shumayt, may God have mercy on him, he said: I heard my father say: God, the Almighty and Majestic, has placed the strength of the believer in his heart, and not in his limbs. Do you not see that the old man may be weak, yet he fasts during the hottest days and prays at night, while the young man is incapable of doing so? [Al-Hilya (its abridgment) 1/480].

Source: Source details are not recorded on the original card.

صفحة 9

قال حاتم الأصم رحمه الله: القلوبُ جَوَّالة، فإمَّا أنْ تجول حول العرش، وإما أن تجول حول الحُشِّ. [السير (تهذيبه) 2 / 962].

English meaning

Hatim al-Asamm, may God have mercy on him, said: Hearts are wanderers, so they either wander around the Throne, or they wander around the latrine. [Al-Siyar (its abridgment) 2/962].

Source: Source details are not recorded on the original card.

صفحة 9

عن ثابت البناني رحمه الله قال: نية المؤمن أبلغ من عمله، إن المؤمن ينوي أن يقوم الليل، ويصوم النهار، ويخرج من ماله، فلا تتابعه نفسه على ذلك، فنيته أبلغ من عمله. [الحلية (تهذيبه) 1 / 406].

English meaning

On the authority of Thabit al-Banani, may God have mercy on him, he said: The intention of the believer is reaches further than his action. The believer intends to pray at night, fast during the day, and give from his wealth, but his soul does not follow him in doing that. So his intention is reaches further than his action. [Al-Hilya (its abridgment) 1/406].

Source: Source details are not recorded on the original card.

صفحة 9

عن أبي عمران الجوني رحمه الله قال: وعظ موسى بن عمران - عليه السلام - قومه بني إسرائيل يومًا، فشق رجل منهم قميصه، فأوحى الله تعالى إلى موسى: قل لصاحب القميص لا يشق قميصه، ليشرح لي عن قلبه. [الحلية (تهذيبه) 1 / 403].

English meaning

On the authority of Abu Imran al-Jawni, may God have mercy on him, he said: Moses, son of Imran, peace be upon him, preached to his people, the Children of Israel, one day, and one of them tore his shirt. So God Almighty revealed to Moses: Tell the owner of the shirt not to tear his shirt, let him open his heart to Me instead. [Al-Hilya (its abridgment) 1/403].

Source: Source details are not recorded on the original card.

صفحة 9

عن شفي الأصبحي رحمه الله قال: إن الرجلين ليكونان في الصلاة مناكبهما جميعًا، ولما بينهما كما بين السماء والأرض، وإنهما ليكونان في بيت، صيامهما واحد، ولما بين صيامهما كما بين السماء والأرض. [الحلية (تهذيبه) 2 / 178].

English meaning

On the authority of Shafi’ al-Asbahi, may God have mercy on him, he said: Two men may be praying with their shoulders together, yet the distance between them is like the distance between heaven and earth. And they may be in the same house, fasting the same fast, yet the distance between their fasts is like the distance between heaven and earth. [Al-Hilya (its abridgment) 2/178].

Source: Source details are not recorded on the original card.

صفحة 9

عن حسان بن عطية رحمه الله قال: إن القوم ليكونون في الصلاة الواحدة، وإن بينهم كما بين السماء والأرض، وتفسير ذلك: أن الرجل يكون خاشعا مقبلاً على صلاته، والآخر ساهيًا غافلاً. [الحلية (تهذيبه) 2 / 266].

English meaning

Hassan bin Atiyyah, may God have mercy on him, said: “People may be praying together, yet there is a difference between them like the difference between heaven and earth.” The explanation for this is that one man may be focused and attentive in his prayer, while another is distracted and heedless. [Al-Hilya (its abridgment) 2/266].

Source: Source details are not recorded on the original card.

صفحة 9

عن خالد بن معدان رحمه الله قال: ما من عبد إلا وله أربع أعين؛ عينان في وجهه يبصر بهما أمور الدنيا، وعينان في قلبه يبصر بهما أمور الآخرة، فإذا أراد الله بعبد خيرًا، فتح عينيه اللتين في قلبه، فيبصر بهما ما وعد بالغيب، وهما غيب فآمن الغيب بالغيب، وإذا أراد بعبد غير ذلك، تركه على ما هو عليه، ثم قرأ: " أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا " [محمد: 24]. [الحلية (تهذيبه) 2 / 188].

English meaning

On the authority of Khalid bin Ma’dan, may God have mercy on him, he said: There is no servant who does not have four eyes; two eyes in his face with which he sees the affairs of this world, and two eyes in his heart with which he sees the affairs of the Hereafter. So if God wills good for a servant, He opens the two eyes in his heart, so he sees with them what He has promised of the unseen, and they are unseen, so he believes in the unseen with the unseen. And if He wills otherwise for a servant, He leaves him as he is. Then he recited: “Or are there locks upon their hearts?” [Muhammad: 24]. [Al-Hilya (its abridgment) 2/188].

Source: Source details are not recorded on the original card.

صفحة 9

عن شهر بن حوشب رحمه الله قال: إذا حدث الرجل القوم، فإن حديثه يقع من قلوبهم موقعه من قلبه. [الحلية (تهذيبه) 2 / 263].

English meaning

On the authority of Shahr ibn Hawshab, may God have mercy on him, he said: When a man speaks to people, his words have the same effect on their hearts as they have on his own heart. [Al-Hilya (its abridgment) 2/263].

Source: Source details are not recorded on the original card.

صفحة 9

عن سفيان الثوري رحمه الله قال: لو أن اليقين استقر في القلب كما ينبغي، لطار فرحًا وحزنًا شوقًا إلى الجنة، أو خوفًا من النار. [الحلية (تهذيبه) 2 / 379].

English meaning

On the authority of Sufyan al-Thawri, may God have mercy on him, he said: If certainty were to settle in the heart as it should, it would soar with joy and sorrow, longing for Paradise, or fearing Hell. [Al-Hilya (its abridgment) 2/379].

Source: Source details are not recorded on the original card.

صفحة 9

عن سفيان الثوري رحمه الله قال: بصر العينين من الدنيا، وبصر القلب من الآخرة، وإن الرجل ليبصر بعينه فلا ينتفع ببصره وإذا أبصر بالقلب انتفع. [الحلية (تهذيبه) 2 / 399].

English meaning

On the authority of Sufyan al-Thawri, may God have mercy on him, he said: The sight of the eyes is from this world, and the sight of the heart is from the Hereafter. A man may see with his eyes but not benefit from his sight, but if he sees with his heart, he will benefit. [Al-Hilya (its abridgment) 2/399].

Source: Source details are not recorded on the original card.

صفحة 9

عن سفيان الثوري رحمه الله قال: كان يقال: يأتي على الناس زمان تموت فيه القلوب وتحيى الأبدان. [الحلية (تهذيبه) 2 / 409].

English meaning

On the authority of Sufyan al-Thawri, may God have mercy on him, he said: It used to be said: A time will come upon people when hearts will die and bodies will live. [Al-Hilya (its abridgment) 2/409].

Source: Source details are not recorded on the original card.

صفحة 9

عن المعافى بن عمران قال: قال رجل لمحمد بن النضر رحمه الله: أين أعبد الله؟ قال: أصلح سريرتك، واعبده حيث شئت. [الحلية (تهذيبه) 3 / 50].

English meaning

On the authority of Al-Mu’afa bin Imran, he said: A man said to Muhammad bin Al-Nadr, may God have mercy on him: Where should I worship God? He said: Correct your inner self, and worship Him wherever you wish. [Al-Hilya (its abridgment) 3/50].

Source: Source details are not recorded on the original card.

صفحة 9

عن سفيان بن دينار التمار قال: سألت ماهان الحنفي رحمه الله ما كانت أعمال القوم؟ قال: كانت أعمالهم قليلة، وكانت قلوبهم سليمة. [الحلية (تهذيبه) 2 / 123].

English meaning

On the authority of Sufyan bin Dinar Al-Tammar, he said: I asked Mahan Al-Hanafi, may God have mercy on him, what were the deeds of the people? He said: Their deeds were few, and their hearts were sound. [Al-Hilya (its abridgment) 2/123].

Source: Source details are not recorded on the original card.

صفحة 9

عن عبد الرحمن بن مهدي قال: حج إبراهيم ابني، فلقي محمد بن يوسف رحمه الله بمكة، فقال له: أقرئ أباك السلام وقل له: هُنْ، قال: فرجع إبراهيم فأخبرني بقوله، قال: فصرت كذا شهرًا أشبه رجل مريض، من مقالة محمد، فقلت: رجل مثله عسى أن يكون بلغه عني شيء، أو رأى علي رؤيا، حتى قدم علينا، قال: فأخذ بيدي وجعل يمشي حتى ظننت أنا لا ندرك صلاة المغرب، فجلسنا فقلت له: يا أبا عبد الله أخبرني إبراهيم ابني عنك بكذا، فقال محمد: بلغني أنك جلست تحدث الناس، فقلت له: إن أحببت حلفت أن لا أحدث بحديث أبدًا، فقال: حدث الناس وعلمهم، ولكن انظر إذا

اجتمع الناس حولك، كيف يكون قلبك. [الحلية (تهذيبه) 3 / 55].

English meaning

On the authority of Abdur-Rahman ibn Mahdi, he said: My son Ibrahim performed Hajj and met Muhammad ibn Yusuf, may God have mercy on him, in Mecca. He said to him: Convey my greetings to your father and tell him: Be humble. He said: So Ibrahim returned and told me what he had said. He said: For several months I was like a sick man because of what Muhammad had said. I said: A man like him, perhaps something had reached him about me, or he had a dream about me, until he came to us. He said: So he took my hand and started walking until I thought we would not catch the Maghrib prayer. So we sat down and I said to him: O Abu Abdullah, my son Ibrahim told me such and such about you. Muhammad said: I heard that you sat and spoke to people. I said to him: If you wish, I swear that I will never speak a hadith again. He said: Speak to people and teach them, but see how your heart is when people gather around you. [Al-Hilya (its abridgment) 3/55].

Source: Source details are not recorded on the original card.

صفحة 9

قال أحمد بن أبي الحواري: قلت لأبي سليمان الداراني رحمه الله: إني قد غبطت بني إسرائيل، قال: بأي شيء ويحك؟ قلت: بثمان مائة سنة وبأربعمائة سنة حتى يصيروا كالشنان البالية، والحنايا، وكالأوتار. قال: ما ظننت إلا أنك قد جئت بشيء!! لا والله ما يريد الله منا أن تيبس جلودنا على عظامنا، ولا يريد منا إلا صدق النية فيما عنده، هذا إذا صدق في عشرة أيام نال ما نال ذاك في عمره. [الحلية (تهذيبه) 3 / 186].

English meaning

Ahmad ibn Abi al-Hawari said: I said to Abu Sulayman al-Darani, may God have mercy on him: I envy the Children of Israel. He said: What is it about them, woe to you? I said: For eight hundred years and for four hundred years until they become like worn-out waterskins, and bows, and like strings. He said: I thought you had said something! No, by God, God does not want our skins to dry up on our bones, and He only wants us to have sincere intentions regarding what is with Him. If this one is sincere in ten days, he will attain what that one attained in his lifetime. [Al-Hilya (its abridgment) 3/186].

Source: Source details are not recorded on the original card.

صفحة 9

قال السري السقطي رحمه الله: تصفية العمل من الآفات أشد من العمل. () [الحلية (تهذيبه) 3 / 287].

English meaning

Al-Sari Al-Saqati, may God have mercy on him, said: Purifying the work from defects is more difficult than the work itself. () [Al-Hilya (its abridgment) 3/287].

Source: Source details are not recorded on the original card.

صفحة 9

عن أبي بكر الدينوري الطرسوسي قال: قال مظفر القرميسيني رحمه الله وسئل ما خير ما أعطي العبد؟ قال: فراغ القلب عما لا يعنيه ليتفرغ إلى ما يعنيه. [الحلية (تهذيبه) 3 / 454].

English meaning

On the authority of Abu Bakr al-Dinawari al-Tarsusi, he said: Muzaffar al-Qarmisini, may God have mercy on him, was asked: What is the best thing that can be given to a servant? He said: The heart being free from what does not concern it, so that it may be free to what does concern it. [Al-Hilya (its abridgment) 3/454].

Source: Source details are not recorded on the original card.

صفحة 9

الأولياء: عن ابن مسعود رضى الله عنه قال: إن من الناس مفاتيح ذكر الله، إذا رُؤوا ذكر الله. [موسوعة ابن أبي الدنيا 2/394].

English meaning

The saints: On the authority of Ibn Masoud, may God be pleased with him, who said: There are people who are keys to the remembrance of God, when they are seen, God is remembered. [Ibn Abi Al-Dunya Encyclopedia 2/394].

Source: Source details are not recorded on the original card.

صفحة 9

الأولياء: عن ابن أبي أوفى رضى الله عنه قال: خيار عباد الله الذين يحبون الله والذين يحببون الله إلى عباده. [موسوعة ابن أبي الدنيا 2/394].

English meaning

The saints: On the authority of Ibn Abi Awfa, may God be pleased with him, he said: The best of God’s servants are those who love God and who make God beloved to His servants. [Ibn Abi Al-Dunya Encyclopedia 2/394].

Source: Source details are not recorded on the original card.

صفحة 9

الأولياء: عن الحسن يقول: إن رجلاً من أصحاب رسول الله صلى الله عليه وسلم قال: والذي نفسي بيده لئن شئتم لأقسمن لكم بالله إن أحب عباد الله الذين يحببون الله إلى عباده ويسعون في الأرض بالنصيحة. [موسوعة ابن أبي الدنيا 2/396].

English meaning

The saints: On the authority of Al-Hasan, who said: A man from among the companions of the Messenger of God, may God bless him and grant him peace, said: By Him in whose hand is my soul, if you wish, I swear to you by God that the most beloved of God’s servants are those who make God beloved to His servants and strive on earth with sincere advice. [Ibn Abi Al-Dunya Encyclopedia 2/396].

Source: Source details are not recorded on the original card.

صفحة 9

الأولياء: عن أبي عوانة قال: رأيت محمد بن سيرين رحمه الله يمر في السوق وكبَّر الناس. قال خلف: كان محمد بن سيرين قد أُعطي هديًا وسمتًا وخشوعًا فكان إذا رأوه ذكروا الله. [موسوعة ابن أبي الدنيا 2/395].

English meaning

The Saints: On the authority of Abu Awana, he said: I saw Muhammad ibn Sirin, may God have mercy on him, passing through the market and the people said “Allahu Akbar” (God is Great). Khalaf said: Muhammad ibn Sirin was given guidance, dignity, and humility, so when they saw him they remembered God. [Ibn Abi al-Dunya Encyclopedia 2/395].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن عامر الشعبي قال: كتب عمر إلى أبي موسى رضي الله تعالى عنهما: من خلصت نيته كفاه الله تعالى ما بينه وبين الناس، ومن تزين للناس بغير ما يعلم الله من قلبه شانه الله - عزَّ وجلَّ - فما ظنك في ثواب الله في عاجل رزقه وخزائن رحمته والسلام. [الحلية (تهذيبه)70/1].

English meaning

Sincerity and condemnation of hypocrisy and pretense: On the authority of Amir al-Sha’bi, he said: Umar wrote to Abu Musa, may God be pleased with them both: Whoever is sincere in his intention, God Almighty will suffice him in what is between him and the people. And whoever adorns himself for the people with something other than what God knows of his heart, God, the Almighty and Majestic, will disgrace him. So what do you think of God’s reward in the immediate provision of His sustenance and the treasures of His mercy? Peace be upon you. [Al-Hilya (its abridgment) 70/1].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن ابن محيريز، أن عمر بن الخطاب رضى الله عنه دعي إلى وليمةٍ، فلما أكل وخرج قال: وددت أني لم أحضر هذا الطعام، قيل له: لم يا أمير المؤمنين؟ قال: إني أظن صاحبكم لم يعمله إلا رياءً. [موسوعة ابن أبي الدنيا 1/182].

English meaning

Sincerity and condemnation of hypocrisy and showing off: On the authority of Ibn Muhayriz, that Umar ibn al-Khattab, may God be pleased with him, was invited to a feast, and when he ate and left he said: I wish I had not attended this meal. He was asked: Why, O Commander of the Faithful? He said: I think your companion did it only for show. [Ibn Abi al-Dunya Encyclopedia 1/182].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال علي بن أبي طالب رضى الله عنه: من كان ظاهره أرجح من باطنه: خفَّ ميزانُه يومَ القيامة، ومن كان باطنه أرجح من ظاهره: ثقل ميزانه يوم القيامة. [موسوعة ابن أبي الدنيا 1/177].

English meaning

Sincerity and condemnation of hypocrisy and pretense: Ali ibn Abi Talib, may God be pleased with him, said: Whoever's outward appearance is more virtuous than his inner self, his scale will be light on the Day of Resurrection. And whoever's inner self is more virtuous than his outward appearance, his scale will be heavy on the Day of Resurrection. [Ibn Abi Al-Dunya Encyclopedia 1/177].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن عطاءِ بن السَّائب قال: بلغني أن عليَّ بن أبي طالب رضى الله عنه قال: العمل الصالح الذي لا تريد أن يحمدك عليه أحدٌ إلاّ لله. [موسوعة ابن أبي الدنيا 1/174].

English meaning

Sincerity and condemnation of hypocrisy and showing off: On the authority of Ata’ ibn al-Sa’ib, he said: It reached me that Ali ibn Abi Talib, may God be pleased with him, said: The righteous deed is that for which you do not want anyone to praise you except God. [Ibn Abi al-Dunya Encyclopedia 1/174].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال ابن مسعود رضى الله عنه: من راءى في الدنيا راءى الله به يوم القيامة، ومن يسمع في الدنيا يسمع الله به يوم القيامة. [الحلية (تهذيبه) 1 / 124].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Ibn Masoud, may God be pleased with him, said: Whoever shows off in this world, God will expose him on the Day of Resurrection, and whoever seeks a reputation in this world, God will expose him on the Day of Resurrection. [Al-Hilya (its abridgment) 1/124].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال حذيفة رضى الله عنه: المنافقون اليوم شر منهم على عهد رسول الله صلى الله عليه وسلم، كانوا يومئذ يكتمونه. وهم اليوم يظهرونه. [الحلية (تهذيبه) 1 / 207].

English meaning

Sincerity and condemnation of hypocrisy and pretense: Hudhayfah, may God be pleased with him, said: The hypocrites today are worse than they were in the time of the Messenger of God, may God bless him and grant him peace. Back then they used to conceal it. Today they reveal it. [Al-Hilya (its abridgment) 1/207].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال رجل لحذيفة رضى الله عنه: أخشى أن أكونَ منافقًا فقال: لو كنتَ مُنافقًا لم تخشَ. [عيون الأخبار 2 / 739].

English meaning

Sincerity and condemnation of hypocrisy and pretense: A man said to Hudhayfah, may God be pleased with him: I fear that I am a hypocrite. He said: If you were a hypocrite, you would not fear. [Uyun al-Akhbar 2/739].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال الوليد بن مسلم رحمه الله: سألتُ الأوزاعيَّ، وسعيدَ بن عبد العزيز وابن جريج رحمهم الله: لم طلبتم العلم؟ كلهم يقول: نفسي، غير أن ابن جريج فإنه قال: طلبتُه للناس. قال الذهبي رحمه الله: ما أحسنَ الصدق! واليوم تسأل الفقيه الغبي: لم طلبت العلم؟ فيبادر ويقول: طلبته لله، ويكذب إنما طلبه للدنيا، ويا قِلَّةَ ما عرف منه. [السير (تهذيبه)]

English meaning

Sincerity and the Condemnation of Hypocrisy and Showing Off: Al-Walid ibn Muslim, may God have mercy on him, said: I asked Al-Awza'i, Sa'id ibn 'Abd al-'Aziz, and Ibn Jurayj, may God have mercy on them: Why did you seek knowledge? They all said: For myself, except for Ibn Jurayj, who said: I sought it for the people. Al-Dhahabi, may God have mercy on him, said: How excellent is truthfulness! Today, you ask a foolish scholar: Why did you seek knowledge? He rushes to say: I sought it for God, but he lies; he only sought it for worldly gain, and how little he truly understands it. [Siyar (its abridgment)]

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال معمر رحمه الله: لقد طلبنا هذا الشأن وما لنا فيه نيَّة ثم رَزَقنَا الله النيَّة من بعدُ. وقال مَعْمَرُ رحمه الله: كان يُقال: إن الرَّجل يطلبُ العلمَ لغير الله فيأبي عليه العِلمُ حتى يكون لله. قال الذهبي رحمه الله: نعم يطلبه أولاً والحاملُ له حبُّ العلم، وحبُّ إزالة الجهل عنه، وحب الوظائف، ونحوُ ذلك. ولم يكن عَلِمَ وجوب الإخلاص فيه ولا صِدْقَ النية فإذا عَلِمَ حاسبَ نفسَه وخاف من وَبَالِ قصدِه فتجيئُه النِّية الصَّالحة كلُّها أو بعضها وقد يتوبُ من نيته الفاسدة ويندمُ. وعلامة ذلك أنه يُقْصِر من الدعاوى وحبِّ المناظرة ومِن قصد التَّكثُّر بعلمه ويُزري على

نفسه فإن تكثَّر بعلمه أو قال: أنا أعلمُ مِن فلان فبعدًا له. [السير (تهذيبه) 2/672].

English meaning

Sincerity and the Condemnation of Hypocrisy and Showing Off: Mu'ammar, may God have mercy on him, said: "We sought this knowledge without any intention of it, then God granted us the intention afterward." Mu'ammar, may God have mercy on him, also said: "It used to be said that a man seeks knowledge for other than God, but knowledge refuses him until it is for God." Al-Dhahabi, may God have mercy on him, said: "Yes, he seeks it initially, driven by a love of knowledge, a desire to remove ignorance, a love of positions, and the like. He did not know the obligation of sincerity in it, nor the truthfulness of intention. When he learns, he examines himself and fears the consequences of his intention, and then a righteous intention comes to him, either entirely or partially. He may even repent of his corrupt intention and feel remorse. The sign of this is that he reduces his claims, his love of debate, and his intention to boast of his knowledge, and he belittles himself. If he boasts of his knowledge or says, 'I know more than so-and-so,' then woe to him!" [Al-Siyar (its abridgment) 2/672].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن الربيع بن خثيم رحمه الله قال: كلّ ما لا يُبْتغى به وجْهُ الله - عزَّ وجلَّ - يضمحلّ. [صفة الصفوة 3/41].

English meaning

Sincerity and condemnation of hypocrisy and showing off: On the authority of Rabi’ ibn Khuthaym, may God have mercy on him, he said: Everything that is not done for the sake of God, the Almighty and Majestic, will perish. [Sifat al-Safwa 3/41].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن أبي العالية رحمه الله قال: قال لي أصحاب محمد صلى الله عليه وسلم: لا تعمل لغير الله فيكِلَك الله - عزَّ وجلَّ - إلى مَن عملت له. [صفة الصفوة 3/148].

English meaning

Sincerity and condemnation of hypocrisy and showing off: On the authority of Abu Al-Aliyah, may God have mercy on him, he said: The companions of Muhammad, may God bless him and grant him peace, said to me: Do not work for other than God, for God - the Almighty and Majestic - will entrust you to the one for whom you worked. [Sifat Al-Safwah 3/148].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن أبي الجوزاء رحمه الله قال: نقل الحجارة أهون على المنافق من قراءة القرآن. [الحلية (تهذيبه) 1 / 459].

English meaning

Sincerity and condemnation of hypocrisy and pretense: On the authority of Abu al-Jawza’, may God have mercy on him, he said: Carrying stones is easier for the hypocrite than reciting the Qur’an. [Al-Hilya (its abridgment) 1/459].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن إبراهيم النخعي رحمه الله قال: من ابتغى شيئًا من العلم يبتغي به وجه الله - عزَّ وجلَّ. آتاه الله منه ما يكفيه. [الحلية (تهذيبه) 2 / 93].

English meaning

Sincerity and condemnation of hypocrisy and showing off: On the authority of Ibrahim Al-Nakha’i, may God have mercy on him, he said: Whoever seeks some knowledge seeking thereby the pleasure of God, the Almighty and Majestic, God will give him from it what suffices him. [Al-Hilya (its abridgment) 2/93].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن عبدة بن أبي لبابة رحمه الله قال: إن أقرب الناس من الرياء آمنهم له. [الحلية (تهذيبه) 2 / 278].

English meaning

Sincerity and condemnation of hypocrisy and showing off: On the authority of Abda bin Abi Lubaba, may God have mercy on him, he said: The people closest to showing off are those who feel safest from it. [Al-Hilya (its abridgment) 2/278].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال مطرّف بن عبد الله رحمه الله: إن أقبح ما طُلب به الدنيا عمل الآخرة. [صفة الصفوة 3/159].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Mutarrif bin Abdullah, may God have mercy on him, said: The ugliest thing by which one seeks worldly gain is the work of the Hereafter. [Sifat al-Safwa 3/159].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال مطرّف بن عبد الله رحمه الله: صلاح القلب بصلاح العمل، وصلاح العمل بصحة النية. [الحلية (تهذيبه) 1 / 359].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Mutarrif bin Abdullah, may God have mercy on him, said: The heart is sound through righteous deeds, and righteous deeds are sound through sincere intention. [Al-Hilya (its abridgment) 1/359].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال أبو عمران الجوني رحمه الله: تصعد الملائكة بالأعمال، فينادي الملك: ألقِ تلك الصحيفة ألقِ تلك الصحيفة. قال: فتقول الملائكة: ربّنا قالوا خيرًا وحفظناه عليهم، فيقول تبارك وتعالى: لم يُرِدْ به وجهي، قال: وينادي الملكَ: اكتب لفلان كذا وكذا مرتين، فيقول: يا رب إنه لم يعمله، فيقول جل وعزّ: إنّه نَواه نَواه. [صفة الصفوة 3/190].

English meaning

Sincerity and the condemnation of hypocrisy and showing off: Abu Imran al-Jawni, may God have mercy on him, said: The angels ascend with the deeds, and the King calls out: Throw that scroll, throw that scroll. He said: So the angels say: Our Lord, they said good things and we recorded them for them. Then the Blessed and Exalted says: He did not intend My pleasure by it. He said: And he calls out to the angel: Write for so-and-so such-and-such twice. So he says: O Lord, he did not do it. Then the Majestic and Exalted says: He intended it, he intended it. [Sifat al-Safwa 3/190].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال علي بن سالم: سمعت سهل بن عبد الله رحمه الله وقيل له: أيّ شيءٍ أشدّ على النفس؟ فقال: الإخلاص، لأنه لها فيه نصيب. [صفة الصفوة 4/319].

English meaning

Sincerity and condemnation of hypocrisy and pretense: Ali bin Salim said: I heard Sahl bin Abdullah, may God have mercy on him, being asked: What is the hardest thing for the soul? He said: Sincerity, because it has a share in it. [Sifat al-Safwa 4/319].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن مجاهد رحمه الله قال: طلبنا هذا العلمَ وما لنا فيه نِيَّةٌ، ثم رزق الله النَّيَّة بعدُ. [السير(تهذيبه)].

English meaning

Sincerity and condemnation of hypocrisy and showing off: On the authority of Mujahid, may God have mercy on him, he said: We sought this knowledge without any intention for it, then God granted us the intention afterward. [Al-Siyar (its abridgment)].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال سفيان بن عيينة رحمه الله: من تزين للناس بشيء يعلم الله منه غير ذلك شانه الله. [صفة الصفوة 2/552].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Sufyan bin Uyaynah, may God have mercy on him, said: Whoever adorns himself for people with something that God knows is other than that, God will disgrace him. [Sifat al-Safwah 2/552].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال سفيان بن عيينة رحمه الله: قال رجل من العلماء: اثنتان أنا أعالجهما منذ ثلاثين سنة، ترك الطمع فيما بيني وبين الناس، وإخلاص العمل لله - عزَّ وجلَّ. [الحلية (تهذيبه) 2 / 425].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Sufyan bin Uyaynah, may God have mercy on him, said: A man from among the scholars said: There are two things I have been dealing with for thirty years: abandoning greed in what is between me and people, and sincerity in work for God - the Almighty and Majestic. [Al-Hilya (its abridgment) 2/425].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء:عن الربيع بن أنس رحمه الله قال: علامة الدين الإخلاص لله، وعلامةُ العلم خشية الله. [موسوعة ابن أبي الدنيا 1/174].

English meaning

Sincerity and condemnation of hypocrisy and showing off: On the authority of Rabi’ ibn Anas, may God have mercy on him, he said: The sign of religion is sincerity to God, and the sign of knowledge is fear of God. [Ibn Abi Al-Dunya Encyclopedia 1/174].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن إبراهيم النخعي رحمه الله قال: إن الرجل ليعمل العمل الحسن في أعين الناس، أو العمل لا يريد به وجه الله: فيقع له المقت والعيب عند الناس حتى يكون عيبًا. وإنه ليعمل العمل أو الأمر يكرهه الناس يريد به وجه الله: فيقع له الإلفة والحسن عند الناس. [موسوعة ابن أبي الدنيا 1/175].

English meaning

Sincerity and the condemnation of hypocrisy and showing off: On the authority of Ibrahim al-Nakha’i, may God have mercy on him, he said: A man may perform a good deed in the eyes of people, or a deed not intended for the sake of God, and thus he will incur their hatred and criticism until it becomes a fault. And he may perform a deed or action that people dislike, intending it for the sake of God, and thus he will gain their affection and favor. [Ibn Abi al-Dunya Encyclopedia 1/175].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قيل لعطاء السليمي رحمه الله: ما الحذر؟ قال: الاتقاء على العمل ألا يكون لله. [موسوعة ابن أبي الدنيا 1/177].

English meaning

Sincerity and condemnation of hypocrisy and showing off: It was said to Ata’ al-Sulaimi, may God have mercy on him: What is caution? He said: Being wary of actions not being for God. [Ibn Abi al-Dunya Encyclopedia 1/177].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن بلال بن سعد رحمه الله قال: لا تكن وليًا لله في العلانية وعدوه في السرية. [موسوعة ابن أبي الدنيا 1/178].

English meaning

Sincerity and condemnation of hypocrisy and pretense: On the authority of Bilal bin Saad, may God have mercy on him, he said: Do not be a friend of God in public and His enemy in secret. [Ibn Abi Al-Dunya Encyclopedia 1/178].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال عمر بن عبد العزيز رحمه الله: يا معشر المستترين: اعلموا أن عند الله مسألةً فاضحةً؛ قال - تعالى -: " فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِيْنَ عمَّا كَانُوا يَعْمَلُونَ " [الحجر: 92، 93]. [موسوعة ابن أبي الدنيا 1/178].

English meaning

Sincerity and condemnation of hypocrisy and pretense: Umar ibn Abd al-Aziz, may God have mercy on him, said: O you who conceal yourselves: Know that with God there is a scandalous questioning; God Almighty said: “So by your Lord, We will surely question them all about what they used to do.” [Al-Hijr: 92, 93]. [Ibn Abi al-Dunya Encyclopedia 1/178].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: كان شاب يقرأ عند الحسن رحمه الله وكان يعجبه صوته فقال: يا أبا سعيد أني قد رزقت هذا الصوت وإني أقوم من الليل فيجيء الشيطان فيقول: إنما تريد أن تسمع، فقال الحسن: نيتك حين تقوم من فراشك. [موسوعة ابن أبي الدنيا 1/302].

English meaning

Sincerity and condemnation of hypocrisy and showing off: A young man was reciting to Al-Hasan, may God have mercy on him, and he liked his voice. He said: O Abu Saeed, I have been blessed with this voice, and I get up at night, and Satan comes and says: You only want to be heard. Al-Hasan said: Your intention when you get up from your bed. [Ibn Abi Al-Dunya Encyclopedia 1/302].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن عبد الرحمن بن شريح رحمه الله قال: من قام إلى شيء من الخير لا يريد به إلا الله ثم عرض له من يريد أن يرائيه بذلك أعطاه الله بالأصل، ووضع عنه الفرع، ومن قام إلى شيء من الخير لا يريد به إلا المراءاة، ثم فكر أو بدا له فجعل آخر ذلك لله: أعطاه الله الفرع ووضع عنه الأصل. [موسوعة ابن أبي الدنيا 1/302].

English meaning

Sincerity and condemnation of hypocrisy and showing off: On the authority of Abd al-Rahman ibn Shurayh, may God have mercy on him, he said: Whoever does something good intending only to please God, then someone appears before whom he wants to show off that deed, God rewards him for the original intention and disregards the later one. And whoever does something good intending only to show off, then thinks or it occurs to him that he makes the end of it for God: God rewards him for the later intention and disregards the original one. [Ibn Abi al-Dunya Encyclopedia 1/302].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال الفضيل بن عياض رحمه الله: لأن أطلب الدنيا بطبل ومزمار أحبُّ إلي من أن أطلبها بالعبادة. [صفة الصفوة 2/546].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Al-Fudayl ibn Iyad, may God have mercy on him, said: “To seek worldly gain with drums and flutes is more beloved to me than to seek it through worship.” [Sifat al-Safwa 2/546].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال الفضيل بن عياض رحمه الله: لأن يطلب الرجل الدنيا بأقبح ما تطلب به، أحسن من أن يطلب بأحسن ما تطلب به الآخرة. [الحلية (تهذيبه) 3 / 17].

English meaning

Sincerity and condemnation of hypocrisy and pretense: Al-Fudayl ibn Iyad, may God have mercy on him, said: For a man to seek worldly gain in the ugliest way possible is better than for him to seek worldly gain through the best means of seeking the Hereafter. [Al-Hilya (its abridgment) 3/17].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال الفضيل بن عياض رحمه الله: تركُ العملِ من أجل الناس رياءٌ والعملُ من أجل الناس شِرْكٌ، والإخلاصُ أن يعافِيَكَ الله عنهما. [السير (تهذيبه) 2/774]

English meaning

Sincerity and the condemnation of hypocrisy and showing off: Al-Fudayl ibn 'Iyad, may God have mercy on him, said: “Abandoning good deeds for the sake of people is showing off, and performing good deeds for the sake of people is associating partners with God. Sincerity is when God protects you from both.” [Al-Siyar (its abridgment) 2/774]

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال الفضيل بن عياض رحمه الله: لو قيل لك: يا مُرائي، غَضِبْتَ، وشقَّ عليك، وعسى ما قيل لك حق، تَزَّينتَ للدنيا وتصنَّعتَ، وقصّرتَ ثيابك، وحسنتَ سمتك، وكففتَ أذاك حتى يُقال: أبو فلان عابدٌ، ما أحسنَ سمْتَه فيكرمونك وينظرونك، ويقصدونك ويهدون إليك، مثل الدرهم السُّتُّوق(هو الرديء الزيف الذي لا خير فيه) لا يعرفه كلُّ أحد فإذا قُشر، قُشر عن نحاس. [السير (تهذيبه) 2/778].

English meaning

Sincerity and the condemnation of hypocrisy and showing off: Al-Fudayl ibn 'Iyad, may God have mercy on him, said: If you were told: O show-off, you would be angry and it would be difficult for you, and perhaps

what was said to you is true. You would adorn yourself for the world and pretend, and shorten your clothes, and improve your appearance, and refrain from harming others until it is said: So-and-so is a worshipper, how good his appearance is, so they would honor you and look at you, and seek you out and give you gifts, like a counterfeit dirham (which is a bad, counterfeit coin that has no good in it) that not everyone recognizes, and when it is peeled, it is peeled off to reveal copper. [Al-Siyar (its abridgment) 2/778].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال الفضيل بن عياض رحمه الله: اتق لا تكن مرائيًا وأنت لا تشعر، تصنعت وتهيأت حتى عرفك الناس فقالوا: هو رجل صالح فأكرموك، وقضوا لك الحوايج، ووسعوا لك في المجلس، وإنما عرفوك بالله لولا ذلك لهنت عليهم كما هان عليهم الفاسق لم يكرموه ولم يقضوه ولم يوسعوا له المجلس. [الحلية (تهذيبه) 3 / 13].

English meaning

Sincerity and the condemnation of hypocrisy and showing off: Al-Fudayl ibn Iyad, may God have mercy on him, said: Beware lest you be showing off without realizing it. You pretend and prepare yourself until people recognize you and say: He is a righteous man, so they honor you, fulfill your needs, and make room for you in the gathering. They only recognize you for God’s sake. If it weren’t for that, you would be insignificant to them, just as the wicked man is insignificant to them, so they do not honor him, do not fulfill his needs, and do not make room for him in the gathering. [Al-Hilya (its abridgment) 3/13].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال الفضيل بن عياض رحمه الله: المؤمن قليل الكلام، كثير العمل، والمنافق كثير الكلام قليل العمل. [الحلية (تهذيبه) 3 / 16].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Al-Fudayl ibn Iyad, may God have mercy on him, said: The believer speaks little and does much, while the hypocrite speaks much and does little. [Al-Hilya (its abridgment) 3/16].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن إبراهيم بن الأشعث قال: سمعت الفضيل بن عياض رحمه الله يقول: كان يقال لا يزال العبد بخير ما إذا قال: قال لله، وإذا عمل عمل لله، سمعته يقول في قوله: " لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً " [الملك: 2] قال: أخلصه وأصوبه، فإنه إذا كان خالصًا ولم يكن صوابًا لم يقبل، وإذا كان صوابًا ولم يكن خالصًا لم يقبل حتى يكون خالصًا، والخالص إذا كان لله، والصواب إذا كان على السنة. [الحلية (تهذيبه) 3 / 14].

English meaning

Sincerity and the condemnation of hypocrisy and showing off: On the authority of Ibrahim bin Al-Ash’ath, he said: I heard Al-Fudayl bin ‘Iyad, may God have mercy on him, say: It used to be said that a

servant remains in a good state as long as when he says: he says for God, and when he does something, he does something for God. I heard him say regarding His saying: “That He may test you [as to] which of you is best in deed” [Al-Mulk: 2]: He said: The most sincere and the most correct, for if it is sincere but not correct, it will not be accepted, and if it is correct but not sincere, it will not be accepted until it is sincere. Sincerity is when it is for God, and correctness is when it is in accordance with the Sunnah. [Al-Hilya (its abridgment) 3/14].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن أحمد بن عاصم قال: التقى سفيان الثوري وفضيل بن عياض رحمهما الله فتذاكرا فبكيا، فقال سفيان: إني لأرجو أن يكون مجلسنا هذا أعظم مجلس جلسناه بركة. قال له فضيل: ترجو لكني أخاف أن يكون أعظم مجلس جلسناه علينا شؤما، أليس نظرت إلى أحسن ما عندك فتزينت به لي وتزينت لك به؟ فبكى سفيان حتى علا نحيبه ثم قال: أحييتني أحياك الله. [الحلية (تهذيبه) 2 / 404].

English meaning

Sincerity and the Condemnation of Hypocrisy and Showing Off: On the authority of Ahmad ibn Asim, he said: Sufyan al-Thawri and Fudayl ibn Iyad, may God have mercy on them both, met and conversed, and

they wept. Sufyan said: I hope that this gathering of ours will be the most blessed gathering we have ever had. Fudayl said to him: You hope so, but I fear that it will be the most ominous gathering we have ever had. Did you not look at the best of what you have and adorn yourself with it for me, and I adorn myself with it for you? Then Sufyan wept until his sobbing became loud, and then he said: You have given me life, may God give you life. [Al-Hilya (its abridgment) 2/404].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال مسلم بن يسار رحمه الله: إياكم والرياء فإنها ساعة جهل العالم، وبها يبتغي الشيطان زلته. [الحلية (تهذيبه) 1 / 395].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Muslim bin Yasar, may God have mercy on him, said: Beware of showing off, for it is a moment of ignorance for the scholar, and through it Satan seeks to cause him to slip up. [Al-Hilya (its abridgment) 1/395].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن جعفر قال: سمعت مالكًا رحمه الله يقول: اقسم لكم لو نبت للمنافقين أذناب ما وجد المؤمنون أرضًا يمشون عليها. [الحلية (تهذيبه) 1 / 427].

English meaning

Sincerity and condemnation of hypocrisy and pretense: On the authority of Ja`far, he said: I heard Malik, may God have mercy on him, say: I swear to you, if the hypocrites grew tails, the believers would not find any land to walk on. [Al-Hilya (its abridgment) 1/427].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن عبد الرحمن بن مَهدي رحمه الله قال: كنتُ أجلسُ يومَ الجمعة، فإذا كثر الناسُ، فرحتُ، وإذا قلُّوا، حزنتُ، فسألتُ بِشْرَ بنَ منصور، فقال: هذا مجلسُ سَوْءٍ، فلا تَعُدْ إليه، فما عُدتُ إليه. [السير (تهذيبه) 2/817].

English meaning

Sincerity and condemnation of hypocrisy and pretense: On the authority of Abd al-Rahman ibn Mahdi, may God have mercy on him, he said: I used to sit on Fridays, and if the people were many, I would be happy, and if they were few, I would be sad. So I asked Bishr ibn Mansur, and he said: This is an evil gathering, so do not return to it, so I did not return to it. [Al-Siyar (its abridgment) 2/817].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال بلال بن سعد رحمه الله: لا تَكُن وليًا لله تعالى في العلانية وعدوَّه في السرّ. [صفة الصفوة 4/435].

English meaning

Sincerity and condemnation of hypocrisy and pretense: Bilal bin Saad, may God have mercy on him, said: Do not be a friend of God Almighty in public and His enemy in secret. [Sifat al-Safwa 4/435].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال بديل العقيلي رحمه الله: من أراد بعلمه وجه الله، أقبل الله عليه بوجهه، وأقبل بقلوب العباد إليه، ومن عمل لغير الله تعالى صرف عنه وجهه، وصرف بقلوب العباد عنه. [الحلية (تهذيبه) 1 / 451].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Badil Al-Uqaili, may God have mercy on him, said: Whoever seeks God’s favor through his knowledge, God will turn His face towards him and turn the hearts of the servants towards him. And whoever works for other than God Almighty, God will turn His face away from him and turn the hearts of the servants away from him. [Al-Hilya (its abridgment) 1/451].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال يحيى بن أبي كثير رحمه الله: إن الملك ليصعد بعمل العبد مبتهجًا إلى الله تعالى، فيقول الله تعالى: اجعلوه في سجين إني لم أُرَدْ بهذا العمل. [الحلية (تهذيبه) 1 / 455].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Yahya bin Abi Kathir, may God have mercy on him, said: The angel ascends with the servant’s deed, rejoicing, to God Almighty, and God Almighty says: Put it in Sijjin, for I was not the one sought by this deed. [Al-Hilya (its abridgment) 1/455].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال يحيى بن أبي كثير رحمه الله: تعلموا النية فإنها أبلغ من العمل. [الحلية (تهذيبه) 1 / 456].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Yahya bin Abi Kathir, may God have mercy on him, said: Learn about intention, for it is reaches further than action. [Al-Hilya (its abridgment) 1/456].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال سفيان الثوري رحمه الله: إن أقبح الرغبة أن تطلب الدنيا بعمل الآخرة. [الحلية (تهذيبه) 2 / 399].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Sufyan al-Thawri, may God have mercy on him, said: The ugliest desire is to seek worldly gain through deeds done for the Hereafter. [Al-Hilya (its abridgment) 2/399].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن عباس بن عبد الله قال: قيل لعبد الله بن المبارك رحمه الله: من أئمة الناس؟ قال سفيان وذووه، قيل له: من سفلة الناس؟ قال: من يأكل بدينه. [الحلية (تهذيبه) 3 / 39].

English meaning

Sincerity and condemnation of hypocrisy and pretense: On the authority of Abbas bin Abdullah, he said: It was said to Abdullah bin Al-Mubarak, may God have mercy on him: Who are the leaders of the people? He said: Sufyan and those like him. It was said to him: Who are the lowest of the people? He said: One who uses his religion to earn his food. [Al-Hilya (its abridgment) 3/39].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال عبد الله بن المبارك رحمه الله: لو أن رجلين اصطحبا في الطريق فأراد أحدهما أن يصلي ركعتين، فتركهما لأجل صاحبه، كان ذلك رياء، وإن صلاهما من أجل صاحبه فهو شرك. [الحلية (تهذيبه) 3 / 40].

English meaning

Sincerity and condemnation of hypocrisy and showing off: Abdullah bin Al-Mubarak, may God have mercy on him, said: If two men were traveling together and one of them wanted to pray two rak’ahs, but he left them for the sake of his companion, that would be showing off. And if he prayed them for the sake of his companion, then it would be associating partners with God. [Al-Hilya (its abridgment) 3/40].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال شقيق البلخي رحمه الله: مثل المؤمن كمثل رجل غرس نخلة وهو يخاف أن يحمل شوكًا، ومثل المنافق كمثل رجل زرع شوكًا وهو يطمع أن يحصد تمرًا، هيهات هيهات، كل من عمل حسنًا فإن الله لا يجزيه إلا حسنًا ولا تنزل الأبرار منازل الفجار. [الحلية (تهذيبه) 2 / 502].

English meaning

Sincerity and condemnation of hypocrisy and pretense: Shaqiq al-Balkhi, may God have mercy on him, said: The example of the believer is like a man who plants a palm tree, fearing that it will bear thorns, and the example of the hypocrite is like a man who sows thorns, hoping to harvest dates. Far from it! Far from it! Whoever does good, God will reward him only with good, and the righteous will not be placed in the ranks of the wicked. [Al-Hilya (its abridgment) 2/502].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: قال أبو سليمان الداراني رحمه الله: ما أتى من أتى - إبليس وقارون وبلعام - إلا أن أصل نياتهم على غش، فرجعوا إلى الغش الذي في قلوبهم، والله أكرم من أن يمنّ على عبد بصدق ثم يسلبه إياه. [الحلية (تهذيبه) 3 / 193].

English meaning

Sincerity and the condemnation of hypocrisy and pretense: Abu Sulayman al-Darani, may God have mercy on him, said: “Those who came to ruin—Iblis, Qarun, and Balaam—did so only because the origin of their intentions was based on deceit, so they returned to the deceit that was in their hearts. And God is too generous to bestow sincerity upon a servant and then take it away from him.” [Al-Hilya (its abridgment) 3/193].

Source: Source details are not recorded on the original card.

صفحة 9

الإخلاص وذم النفاق والرياء: عن أحمد بن أبي الحواري قال: سأل رجل أبا سليمان الداراني رحمه الله: عن أقرب ما يتقرب به العبد إلى الله - عزَّ وجلَّ - فبكى، وقال: مثلك يسأل عن هذا؟ أفضل ما يتقرب به العبد إلى الله، أن يطلع على قلبك، وأنت لا تريد من الدنيا والآخرة غيره. [الحلية (تهذيبه) 3 / 182].

English meaning

Sincerity and the condemnation of hypocrisy and showing off: On the authority of Ahmad ibn Abi al-Hawari, he said: A man asked Abu Sulayman al-Darani, may God have mercy on him, about the closest way for a servant to draw near to God, the Almighty and Majestic. He wept and said: Someone like you is asking about this? The best way for a servant to draw near to God is for Him to look into your heart, and you do not want anything from this world or the Hereafter other than Him. [Al-Hilya (its abridgment) 3/182].

Source: Source details are not recorded on the original card.

صفحة 9

الاحتساب: قال معاذ رضى الله عنه: أما أنا فأنام وأقوم، فأحتسب نومتي كما أحتسب قومتي. [رواه البخاري: 4341].

English meaning

Seeking reward: Mu’adh, may God be pleased with him, said: As for me, I sleep and I stand in prayer, and I seek reward for my sleep just as I seek reward for my standing in prayer. [Narrated by Al-Bukhari: 4341].

Source: Source details are not recorded on the original card.

صفحة 9

الاحتساب: عن الطفيل بن أبي كعب، أنه كان يأتي عبد الله بن عمر رضى الله عنه فيغدو معه إلى السوق، قال: فإذا غدونا إلى السوق لم يمرر عبد الله بن عمر على سقاط، ولا صاحب بيعة، ولا مسكين، ولا أحد إلا وسلم عليه. فقلت: ما تصنع بالسوق وأنت لا تقف على البيع، ولا تسأل عن السلع، ولا تسوم بها، ولا تجلس في مجالس؟ قال: وأقول اجلس بنا ها هنا نتحدث، فقال لي عبد الله: يا أبا بطن – وكان الطفيل ذا بطن – إنما نغدو من أجل السلام، فسلم على من لقيت. [الحلية (تهذيبه) 1 / 221].

English meaning

Seeking reward: On the authority of Tufayl ibn Abi Ka'b, that he used to come to Abdullah ibn Umar, may

God be pleased with him, and go with him to the market. He said: When we went to the market, Abdullah ibn Umar would not pass by a peddler, a shopkeeper, a poor person, or anyone else without greeting him. So I said: What are you doing in the market if you don't stop to buy things, don't ask about the goods, don't haggle over prices, and don't sit in gatherings? He said: I say, let's sit here and talk. Abdullah said to me: O Abu Batn (Tufayl had a large belly), we only go out for the sake of greeting, so greet whomever you meet. [Al-Hilya (its abridgment) 1/221].

Source: Source details are not recorded on the original card.

صفحة 10

الاحتساب: عن محمد بن راشد عن مكحول أنه عاد حكيم بن حزام رضى الله عنه ابن حكيم فقال: أتراك مرابطًا العام؟ قال: كيف تسألني عن هذا، وأنا على ذي الحال؟ قال: وما عليك أن تنوي ذاك فإن شفاك الله مضيت لوجهك، وإن حال بينك وبينه أجل كتب لك نيتك. [الحلية (تهذيبه) 2 / 181].

English meaning

Seeking reward: On the authority of Muhammad bin Rashid, on the authority of Makhul, that he visited Hakim bin Hizam, may God be pleased with him, the son of Hakim, and said: Do you intend to be stationed this year? He said: How can you ask me about this, while I am in this condition? He said: What harm is there in intending that, so if God heals you, you will go on your way, and if death comes between you and it, your intention will be recorded for you. [Al-Hilya (its abridgment) 2/181].

Source: Source details are not recorded on the original card.

صفحة 10

الاحتساب: عن فضيل بن عياض رحمه الله قال: بلغني أن رجلا من العباد قال: الدنيا سبعة آلاف سنة، لأعبدن فيها لعلّي أن أنجو من يوم كان مقداره ألف سنة، ولعله لم يعش بعد مقالته هذه يوما واحدا، فأعطاه الله على نيته. [موسوعة ابن أبي الدنيا 5 / 122].

English meaning

Seeking reward: On the authority of Fudayl ibn Iyad, may God have mercy on him, he said: It reached me that a man from among the worshippers said: The world is seven thousand years, so I will worship in it so that I may be saved from a day whose length is a thousand years, and perhaps he did not live one day after this statement of his, so God gave him according to his intention. [Ibn Abi Al-Dunya Encyclopedia 5/122].

Source: Source details are not recorded on the original card.

صفحة 10

الاحتساب: قال سفيان بن زبيد رحمه الله: يسرني أن يكون لي في كل شيء نيّة حتى في الأكل والنوم. [صفة الصفوة].

English meaning

Seeking reward: Sufyan bin Zubayd, may God have mercy on him, said: I am pleased to have an intention in everything, even in eating and sleeping. [Sifat al-Safwa]

Source: Source details are not recorded on the original card.

صفحة 10

الاحتساب: عن الحسن رحمه الله قال: ما ضربت ببصري، ولا نطقت بلساني، ولا بطشت بيدي، ولا نهضت على قدمي، حتى أنظر: على طاعة أو على معصية، فإن كانت طاعة تقدمت، وإن كانت معصية تأخرت. [موسوعة ابن أبي الدنيا 1/231].

English meaning

Seeking reward: On the authority of Al-Hasan, may God have mercy on him, he said: I did not look with my eyes, nor speak with my tongue, nor strike with my hand, nor stand on my feet, until I considered: whether it was obedience or disobedience. If it was obedience, I proceeded, and if it was disobedience, I held back. [Ibn Abi Al-Dunya Encyclopedia 1/231].

Source: Source details are not recorded on the original card.

صفحة 10

الاحتساب: عن عبد الرحمن بن مَهدي رحمه الله قال: لولا أَنِّي أَكْرَهُ أن يُعصى الله، لتمنَّيتُ ألا يبقى أحدٌ في المِصْرِ إلاَّ اغْتابني! أيُّ شيءٍ أهنأُ من حَسنةٍ يجدُها الرجلُ في صحيفَتِه لم يَعْمَلْ بها؟!. [السير (تهذيبه) 2/817].

English meaning

Seeking reward: On the authority of Abd al-Rahman ibn Mahdi, may God have mercy on him, he said: Were it not that I hate that God be disobeyed, I would wish that no one would remain in the city except that he would backbite me! What is more pleasing than a good deed that a man finds in his record that he did not do?! [Al-Siyar (its abridgment) 2/817].

Source: Source details are not recorded on the original card.

صفحة 10

الاحتساب: قيل لداود الطائي رحمه الله: لو تنحيت من الظلّ إلى الشمس، فقال: هذه خُطًا لا أدري كيف تكتب؟ (قال ابن رجب رحمه الله: فهؤلاء القوم لما صلحت قلوبهم، فلم يبق فيها إرادة لغير الله صلحت جوارحهم فلم تتحرك إلا لله عزّ وجلّ وبما فيه مرضاته، والله أعلم. جامع العلوم والحكم / 100، 101) [جامع العلوم والحكم / 100-101].

English meaning

Seeking reward: It was said to Dawud al-Ta’i, may God have mercy on him: If you moved from the shade to the sun, he said: These are steps, and I do not know how they will be recorded. (Ibn Rajab, may God have mercy on him, said: So these people, when their hearts were reformed, and no desire remained in them for other than God, their limbs were reformed and did not move except for God, the Almighty and Majestic, and for what pleases Him, and God knows best. Jami’ al-‘Ulum wa al-Hikam / 100, 101) [Jami’ al-‘Ulum wa al-Hikam / 100-101].

Source: Source details are not recorded on the original card.

صفحة 10

الاحتساب: قال محمد بن الفضل البلخي رحمه الله: ما خطوت منذ أربعين سنة خطوة لغير الله - عزَّ وجلَّ. [جامع العلوم والحكم / 100-101].

English meaning

Seeking reward: Muhammad ibn al-Fadl al-Balkhi, may God have mercy on him, said: “I have not taken a single step for anyone other than God, the Almighty and Majestic, for forty years.” [Jami’ al-‘Ulum wa al-Hikam / 100-101].

Source: Source details are not recorded on the original card.

صفحة 10

الاحتساب: قال أبو سليمان الداراني رحمه الله: من عمل شيئًا من أنواع الخير بلا نية، أجزأته النية الأولى، حين اختار الإسلام على الأديان كلها، لأن هذا العمل من سنن الإسلام، ومن شعائر الإسلام. [الحلية (تهذيبه) 3 / 193].

English meaning

Seeking reward: Abu Sulayman al-Darani, may God have mercy on him, said: Whoever does any kind of good deed without intention, his first intention is sufficient, when he chose Islam over all religions, because this deed is one of the Sunnahs of Islam, and one of the rituals of Islam. [Al-Hilya (its abridgment) 3/193].

Source: Source details are not recorded on the original card.

صفحة 10

رفعة الله للمؤمنين والصالحين: قال عمر رضى الله عنه: كان أبو بكر سيدنا وأعتق بلالاً سيدنا (أخرجه الحاكم). [صفة الصفوة 1/199].

English meaning

God’s elevation of the believers and the righteous: Umar, may God be pleased with him, said: Abu Bakr was our master and he freed Bilal, our master (narrated by Al-Hakim). [Sifat Al-Safwa 1/199].

Source: Source details are not recorded on the original card.

صفحة 10

رفعة الله للمؤمنين والصالحين: قال مالك بن دينار رحمه الله: بلغني أنه يدعى يوم القيامة بالمذكر الصادق، فيوضع على رأسه تاج الملك، ثم يؤمر به إلى الجنة. فيقول: إلهي إن في مقام القيامة أقوامًا قد كانوا يعينوني في الدنيا على ما كنت عليه. قال: فيفعل بهم مثل ما فعل به، ثم ينطلق يقودهم إلى الجنة لكرامته على الله تعالى. [الحلية (تهذيبه) 1 / 428].

English meaning

God's exaltation of the believers and the righteous: Malik ibn Dinar, may God have mercy on him, said: It has reached me that on the Day of Resurrection, the sincere admonisher will be summoned, and a crown of kingship will be placed on his head, then he will be ordered to Paradise. He will say: My God, there are people in the place of the Resurrection who used to help me in the world in what I was doing. He said: So he will do to them as he did to him, then he will set out leading them to Paradise because of his honor with God Almighty. [Al-Hilya (its abridgment) 1/428].

Source: Source details are not recorded on the original card.

صفحة 10

رفعة الله للمؤمنين والصالحين: قال أشعث بن شُعبة: قدم هارون الرشيد الرّقة فانْجَفَل الناس خلف عبد الله بن المبارك رحمه الله وتقطَّعت النِّعال وارْتَفَعَتْ الغبرة، وأشرفت أم ولد أمير المؤمنين من برجٍ من قصر الخشب، فلما رأت الناس قالت: ما هذا؟ قالوا: عالم من أهل خراسان قدِم الرّقة يقال له: عبد الله بن المبارك. فقالت: هذا والله الملْك لا ملك هارون الذي لا يجمع الناس إلا بشُرَطٍ وأعوان. [السير (تهذيبه) 2/766].

English meaning

God's elevation of the believers and the righteous: Ash'ath ibn Shu'bah said: Harun al-Rashid arrived in Raqqa, and the people swarmed behind Abdullah ibn al-Mubarak, may God have mercy on him, and sandals

were torn and dust rose. The mother of the Commander of the Faithful's child looked out from a tower of the wooden palace, and when she saw the people, she said: What is this? They said: A scholar from the people of Khurasan has come to Raqqa, and he is called Abdullah ibn al-Mubarak. She said: This, by God, is kingship, not the kingship of Harun, who does not gather people except with police and assistants. [Al-Siyar (its abridgment) 2/766].

Source: Source details are not recorded on the original card.

صفحة 10

رفعة الله للمؤمنين والصالحين: عن العُتبيّ، عن أبيه، قال: دخل سالم بن عبد الله رحمه الله على سُليمان بن عبد الملك، وعلى سالم ثيابٌ غليظة رثَّة فلم يزل سليمان يُرحِّب به، ويرفعُه حتى أقعده معه على سريره، وعمر بن عبد العزيز في المجلس، فقال له رجل من أُخريات الناس: ما استطاع خالُكَ أن يلبَسَ ثيابًا فاخرةً أحسنَ مِن هذه، يدخل فيها على أمير المؤمنين؟ قال: وعلى المتكلم يثاب سريَّة، لها قيمة، فقال له عُمر: ما رأيتُ هذه الثيابَ التي على خالي وضَعَتهُ في مكانك، ولا رأيتُ ثيابَك هذه رفعتك إلى مكان خالي ذاك. [السير (تهذيبه) 2/532].

English meaning

God's elevation of the believers and the righteous: On the authority of al-Utbi, on the authority of his father, he said: Salim bin Abdullah, may God have mercy on him, entered upon Sulayman bin Abdul-Malik, and Salim was wearing coarse, worn clothes. Sulayman kept welcoming him and elevating him until he seated him with him on his throne, and Umar bin Abdul-Aziz was in the assembly. A man from the lower ranks of the people said to him: Couldn't your uncle wear finer clothes than these to enter upon the Commander of the Faithful? He said: The speaker was wearing fine, valuable clothes. Umar said to him: I have not seen these clothes that my uncle is wearing put him in your place, nor have I seen these clothes of yours raise you to the place of my uncle. [Al-Siyar (its abridgment) 2/532].

Source: Source details are not recorded on the original card.

صفحة 10

حفظ الله للصالحين وذكر بعض كراماتهم: عن سلمان الفارسي رضى اله عنه قال: إنما مثل المؤمن في الدنيا كمثل المريض معه طبيبه الذي يعلم داءه ودواءه، فإذا اشتهى ما يضره منعه وقال لا تقربه، فإنك إن أتيته أهلكك، فلا يزال يمنعه حتى يبرأ من وجعه، وكذلك المؤمن يشتهي أشياء كثيرة مما قد فضل به غيره من العيش، فيمنعه الله - عزَّ وجلَّ - إياه، ويحجزه حتى يتوفاه، فيدخله الجنة. [صفة الصفوة 1/258].

English meaning

God preserves the righteous and mentions some of their miracles: On the authority of Salman al-Farisi, may God be pleased with him, he said: The example of the believer in this world is like that of a sick person

with his doctor who knows his ailment and its cure. If he desires something that would harm him, the doctor forbids him and says, “Do not go near it, for if you do, it will destroy you.” He continues to forbid him until he is cured of his pain. Likewise, the believer desires many things that others have been given in abundance in life, but God, the Exalted and Glorified, forbids him from them and restrains him until He takes his soul and admits him to Paradise. [Sifat al-Safwa 1/258].

Source: Source details are not recorded on the original card.

صفحة 10

حفظ الله للصالحين وذكر بعض كراماتهم: عن سفينة رضى الله عنه ـ مهران مولى رسول الله صلى الله عليه وسلم ـ: أنه ركب سفينة في البحر، فانكسرت بهم، قال: فتعلقت بشيء منها حتى خرجت إلى جزيرة، فإذا فيها الأسد، فقلت: أبا الحارث: أنا سفينة مولى رسول الله صلى الله عليه وسلم، فطأطأ رأسه وجعل يدفعني بجنبيه، يدلني على الطريق فلما خرجت إلى الطريق هممهم فظننت أنه يودعني. [المنتظم 5 / 141].

English meaning

God preserves the righteous and mentions some of their miracles: On the authority of Safina, may God be pleased with him - Mihran, the freed slave of the Messenger of God, may God bless him and grant him

peace - that he boarded a ship at sea, and it broke with them. He said: So I clung to something of it until I came out to an island, and there was a lion there, so I said: O Abu al-Harith: I am Safina, the freed slave of the Messenger of God, may God bless him and grant him peace. So he lowered his head and began to push me with his sides, showing me the way. When I came out to the way, he growled, so I thought that he was bidding me farewell. [Al-Muntazam 5/141].

Source: Source details are not recorded on the original card.

صفحة 10

حفظ الله للصالحين وذكر بعض كراماتهم: قال حذيفة رضى الله عنه: إن الله تعالى ليحمي المؤمن من الدنيا، كما يحمي أهل المريض مريضهم الطعام. [الحلية (تهذيبه) 1 / 206].

English meaning

God protects the righteous and mentions some of their miracles: Hudhayfah, may God be pleased with him, said: God Almighty protects the believer from the world, just as the family of a sick person protects their sick person from food. [Al-Hilya (its abridgment) 1/206].

Source: Source details are not recorded on the original card.

صفحة 10

حفظ الله للصالحين وذكر بعض كراماتهم: قال ابن مسعود رضى الله عنه: إن العبد ليهمّ بالأمر من التجارة والإمارة حتى ييسِّر له، فينظر الله إليه فيقول للملائكة: اصرفوه عنه، فإني إن يسّرته له أدخلته النار فيصرفه الله عنه، فيظلُ يتطير، يقول: سبقني فلان، دهاني فلان، وما هو إلا فضل الله عزَّ وجل. [الجامع المنتخب / 140].

English meaning

God’s protection of the righteous and mention of some of their miracles: Ibn Masoud, may God be pleased with him, said: A servant may be intent on a matter of trade or leadership until it is made easy for him, then God looks at him and says to the angels: Turn him away from it, for if I make it easy for him, I will put him in Hell. So God turns him away from it, and he remains superstitious, saying: So-and-so has preceded me, so-and-so has tricked me, but it is nothing but the grace of God, the Almighty and Majestic. [Al-Jami’ al-Muntakhab / 140].

Source: Source details are not recorded on the original card.

صفحة 10

حفظ الله للصالحين وذكر بعض كراماتهم: عن محمد بن كعب رحمه الله قال: من قرأ القرآن مُتّع بعقله، وإن بلَغ مائتي سنة. [صفة الصفوة 2/473].

English meaning

God preserves the righteous and mentions some of their miracles: On the authority of Muhammad bin Ka’b, may God have mercy on him, he said: Whoever reads the Qur’an will enjoy his intellect, even if he reaches two hundred years of age. [Sifat al-Safwa 2/473].

Source: Source details are not recorded on the original card.

صفحة 10

حفظ الله للصالحين وذكر بعض كراماتهم: قال الحسن رحمه الله: مَن أحسن عِبادَةَ الله في شبيبته لقاه الله الحكمة في سِنِّه، وذلك قوله: " وَلَمَّا بَلَغَ أَشُدَّهُ واسْتَوَى آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ " [يوسف: 22]. [عيون الأخبار 2 / 520].

English meaning

God preserves the righteous and mentions some of their miracles: Al-Hasan, may God have mercy on him, said: Whoever worships God well in his youth, God will grant him wisdom in his old age, and that is what He said: “And when he reached maturity and attained his full strength, We bestowed upon him wisdom and knowledge. And thus do We reward the doers of good.” [Yusuf: 22]. [Uyun al-Akhbar 2/520].

Source: Source details are not recorded on the original card.

صفحة 10

حفظ الله للصالحين وذكر بعض كراماتهم: عن محمد بن المنكدر رحمه الله قال: إن الله تعالى يحفظ المؤمن في ولدِه وولدِ ولدِه، ويحفظه في دُوَيرتِه وفي دُوَيْرَاتٍ حوله، فما يزالون في حفظ وعافية ما كان بين أظهرهم. [صفة الصفوة 3/480].

English meaning

God protects the righteous and mentions some of their miracles: On the authority of Muhammad bin Al-Munkadir, may God have mercy on him, he said: God Almighty protects the believer in his children and his children’s children, and He protects him in his house and in the houses around him, so they remain in protection and well-being as long as he is among them. [Sifat Al-Safwa 3/480].

Source: Source details are not recorded on the original card.

صفحة 10

حفظ الله للصالحين وذكر بعض كراماتهم: عن خيثمة رحمه الله قال: طوبى للمؤمن كيف يحفظ في ذريته من بعده. [الحلية (تهذيبه) 2 / 64].

English meaning

God preserves the righteous and mentions some of their miracles: On the authority of Khaythama, may God have mercy on him, he said: Blessed is the believer, how he is preserved in his offspring after him. [Al-Hilya (its abridgment) 2/64].

Source: Source details are not recorded on the original card.

صفحة 10

حفظ الله للصالحين وذكر بعض كراماتهم: عن محمد بن حمزة المرتضى قال: كان شيبان الراعي رحمه الله إذا أجنب، وليس عنده ماء، دعا ربه فجاءت سحابة فأظلت فاغتسل، وكان يذهب إلى الجمعة فيخط على غنمه فيجئ فيجدها على حالتها لم تتحرك. [الحلية (تهذيبه) 3 / 83].

English meaning

God preserved the righteous and mentioned some of their miracles: On the authority of Muhammad bin Hamza Al-Murtada, he said: Shaiban the shepherd, may God have mercy on him, when he became ritually impure and had no water, he would call upon his Lord, and a cloud would come and shade him, and he would bathe. He would go to Friday prayer and draw a line around his sheep, and when he came back he would find them in the same state, not having moved. [Al-Hilya (its abridgment) 3/83].

Source: Source details are not recorded on the original card.

صفحة 10

حفظ الله للصالحين وذكر بعض كراماتهم: قال ابن كثير رحمه الله: كان أبو نصر المروزي إمامًا في القراءات، وله فيها المصنفات، وسافر في ذلك كثيرا، واتفق له أنه غرق في البحر في بعض أسفاره، فبينما الموج يرفعه ويضعه إذ نظر إلى الشمس قد زالت فنوى الوضوء، وانغمس في الماء ثم صعد فإذا خشبة فركبها وصلى عليها ورزقه الله السلامة ببركة الصلاة، وعاش بعد ذلك دهراً. [البداية والنهاية 12/213].

English meaning

God preserved the righteous and mentioned some of their miracles: Ibn Kathir, may God have mercy on him, said: Abu Nasr al-Marwazi was an imam in the field of Quranic readings, and he had books on it. He

traveled a lot for that purpose, and it happened that he was shipwrecked at sea during one of his travels. While the waves were lifting him up and putting him down, he saw that the sun had passed its zenith, so he intended to perform ablution. He plunged into the water, then he came out and found a piece of wood, so he climbed onto it and prayed on it, and God granted him safety through the blessing of the prayer, and he lived for a long time after that. [Al-Bidayah wa al-Nihayah 12/213].

Source: Source details are not recorded on the original card.

صفحة 10

حفظ الله للصالحين وذكر بعض كراماتهم: كان أبو الطيب الطبري رحمه الله قد جاوز المائة سنة وهو ممتَّع بعقله وقوته، فوثب يومًا من سفينة كان فيها إلى الأرض وثبة شديدة، فعوتب على ذلك، فقال: هذه جوارح حفظناها عن المعاصي في الصغر، فحفظها الله علينا في الكبر. [الجامع المنتخب / 131].

English meaning

God preserved the righteous and mentioned some of their miracles: Abu al-Tayyib al-Tabari, may God have mercy on him, had exceeded one hundred years of age and was enjoying his mind and strength. One day he jumped from a ship he was in to the land with a great leap, and he was reproached for that, so he said: These are limbs that we preserved from sins in our youth, so God preserved them for us in our old age. [Al-Jami’ al-Muntakhab / 131].

Source: Source details are not recorded on the original card.

صفحة 10

الفرج بعد الشدة: عن سفيان قال: أُتي زياد برجل فأمر به ليقتل، فلما أحس الرجل بالموت قال: ائذنوا لي أتوضأ وأصلي ركعتين فأموت على توبة، لعلي أنجو من عذاب الله، فقال زياد: دعوه فليتوضأ وليصل ما بدا له، قال: فتوضأ وصلى كأحسن ما يكون، فلما قضى صلاته أُتي به ليُقتل، فقال له زياد: هل استقبلت التوبة؟ قال: أي والذي لا إله غيره، فخلى سبيله. [موسوعة ابن أبي الدنيا 5/374].

English meaning

Relief after hardship: On the authority of Sufyan, he said: A man was brought to Ziyad, and he ordered him to be killed. When the man felt death approaching, he said: “Grant me permission to perform ablution and pray two rak’ahs so that I may die in repentance, perhaps I will be saved from God’s punishment.” Ziyad

said: “Let him perform ablution and pray as he wishes.” He said: So he performed ablution and prayed as well as he could. When he finished his prayer, he was brought to be killed. Ziyad said to him: “Have you repented?” He said: “Yes, by Him besides Whom there is no god.” So he let him go. [Ibn Abi al-Dunya’s Encyclopedia 5/374].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: * عن بريدة بن الحصين رضى الله عنه قال: شهدتُ خيبر، وكنتُ فيمن صعد الثُّلمة، فقاتلتُ حتى رُئي مكاني، وعليَّ ثوبٌ أحمر، فما أعلم أني ركبتُ في الإسلام ذنبًا أعظمَ عليَّ منه- أي الشهرة. قلت: بلى، جُهَّال زماننا يعدُّون اليومَ مثلَ هذا الفعل من أعظم الجهاد، وبكلِّ حالٍ فالأعمالُ بالنيّات، ولعل بريدةَ رضى الله عنه بازدرائه على نفسه، يصيرُ له عملُه طاعةً وجهادًا! وكذلك يقعُ في العمل الصالح، رُبَّما افتخر به الغِرُّ ونَوَّهَ به، فيتحولُ إلى ديوان الرياء. قال الله تعالى: " وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاء مَّنثُورًا " [الفرقان:23]. [السير

(تهذيبه) 1/291].

English meaning

Concealing and keeping good deeds secret: * On the authority of Buraydah ibn al-Husayn (may God be pleased with him), he said: “I witnessed the Battle of Khaybar, and I was among those who climbed the breach in the wall. I fought until my position was visible, and I was wearing a red garment. I do not know that I have committed a greater sin in Islam than this—meaning seeking fame.” I said: “Yes, the ignorant people of our time consider such an act to be among the greatest forms of jihad. In any case, deeds are judged by intentions, and perhaps Buraydah (may God be pleased with him), by his self-abasement, will have his deed become an act of obedience and jihad for him! Similarly, with good deeds, a fool might boast about them and publicize them, thus turning them into the register of showing off. God Almighty said: ‘And We will approach what they have done of deeds and make them as dust dispersed.’ [Al-Furqan: 23]” [Al-Siyar (its abridgment) 1/291].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن ابن محيريز قال: صحبت فضالة بن عبيد رضى الله عنه صاحب رسول الله صلى الله عليه وسلم فقلت: أوصني رحمك الله، قال: أحفظ عني ثلاث خصال، ينفعك الله بهن؛ إن استطعت أن تعرف ولا تعرف فافعل، وإن استطعت أن تسمع ولا تتكلم فافعل، وإن استطعت أن تجلس ولا يجلس إليك فافعل. [الحلية (تهذيبه) 2 / 168].

English meaning

Concealing and keeping good deeds secret: On the authority of Ibn Muhayriz, he said: I accompanied Fadalah bin Ubayd, may God be pleased with him, the companion of the Messenger of God, may God bless him and grant him peace, and I said: Advise me, may God have mercy on you. He said: Remember three things from me, God will benefit you by them: If you can know others without being known yourself, then do so; if you can listen and not speak, then do so; and if you can sit and no one sits with you, then do so. [Al-Hilya (its abridgment) 2/168].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن خالد بن دريك قال: كانت في ابن محيريز خصلتان ما كانتا في أحد ممن أدركت من هذه الأمة؛ كان أبعد الناس أن يسكت عن حق، بعد أن يتبين له حتى يتكلم فيه، غضب من غضب ورضي من رضي، وكان من أحرص الناس أن يكتم من نفسه أحسن ما عنده. [الحلية (تهذيبه) 2 / 170].

English meaning

Concealing and keeping good deeds secret: On the authority of Khalid bin Durayk, he said: Ibn Muhayriz had two qualities that I did not find in anyone I met from this nation; he was the furthest of people from remaining silent about the truth, after it became clear to him, until he spoke about it, whether whoever was angry was angry or whoever was pleased was pleased, and he was among the most eager of people to keep the best of himself hidden. [Al-Hilya (its abridgment) 2/170].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن سهل بن منصور قال: كان بشر بن منصور رحمه الله يصلي يومًا فأطال الصلاة ورأى رجلاً ينظر إليه ففطن له بشر، فقال للرجل: لا يعجبك ما رأيت مني، فإن إبليس قد عبد الله مع الملائكة كذا وكذا. [الحلية (تهذيبه) 2 / 331].

English meaning

Concealing and keeping good deeds secret: On the authority of Sahl bin Mansur, he said: Bishr bin Mansur, may God have mercy on him, was praying one day and he prolonged the prayer and saw a man looking at him, so Bishr noticed him and said to the man: Do not be impressed by what you saw from me, for Iblis has worshipped God with the angels for such and such a time. [Al-Hilya (its abridgment) 2/331].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن عبد الرحمن بن مهدي قال: قلت لبشر بن منصور: إنا لنجلس مجلس خير وبركة قال: نعم المجلس، قال: قلت له: إنه ربما لم يجلس إلي فكأني أغتم، قال: إن كنت تشتهي أن يجلس إليك؟! اترك هذا المجلس. [الحلية (تهذيبه) 2 / 331].

English meaning

Concealing and keeping good deeds secret: On the authority of Abd al-Rahman ibn Mahdi, he said: I said to Bishr ibn Mansur: We sit in a gathering of goodness and blessing. He said: Yes, a good gathering. I said to him: Sometimes no one sits with me, and I feel sad. He said: If you wish for people to sit with you, leave this gathering. [Al-Hilya (its abridgment) 2/331].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال جعفر بن حيان: ذكر لمسلم بن يسار رحمه الله قلّة التفاته في الصلاة، فقال: وما يدريكم أين قلبي؟. [صفة الصفوة 3/169].

English meaning

Concealing and keeping good deeds secret: Ja`far bin Hayyan said: It was mentioned to Muslim bin Yasar, may God have mercy on him, that he rarely looked around during prayer, so he said: How do you know where my heart is? [Sifat al-Safwa 3/169].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال إبراهيم النخعي رحمه الله: إنْ كانوا ليكْرَهون إذا اجتمعوا أن يُخرج الرجل أحسن حديثه أو قال: أحسن ما عنده. [صفة الصفوة 3/60].

English meaning

Concealing and keeping good deeds secret: Ibrahim Al-Nakha’i, may God have mercy on him, said: They used to dislike, when they gathered, a man revealing his best hadith or he said: the best that he had. [Sifat Al-Safwa 3/60].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن الأعمش قال: كان إبراهيم النخعي رحمه الله يتوقى الشهرة، فكان لا يجلس إلى الأسطوانة، وكان إذا سئل عن مسألة لم يزد عن جواب مسألته. فأقول له في الشيء يسأل عنه، أليس فيه كذا وكذا؟ فيقول: إنه لم يسألني عن هذا. [الحلية (تهذيبه) 2 / 89].

English meaning

Concealing and keeping good deeds secret: On the authority of Al-A’mash, he said: Ibrahim Al-Nakha’i, may God have mercy on him, used to avoid fame, so he would not sit by the pillar, and if he was asked about a matter, he would not add anything to the answer to his question. So I would say to him about something he was asked about, “Isn’t it such and such?” And he would say: He did not ask me about this. [Al-Hilya (its abridgment) 2/89].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن إبراهيم النخعي والحسن البصري رحمهما الله قالا: كفى بالمرء شرًا أن يشار إليه بالأصابع في دين أو دنيا إلا من عصم الله! التقوى ها هنا، يومئ إلى صدره ثلاث مرات. [الحلية (تهذيبه) 2 / 94].

English meaning

Concealing and keeping good deeds secret: On the authority of Ibrahim Al-Nakha’i and Al-Hasan Al-Basri, may God have mercy on them, they said: It is enough evil for a person to be pointed at with fingers in religion or worldly matters, except for those whom God protects! Piety is here, pointing to his chest three times. [Al-Hilya (its abridgment) 2/94].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال أيوب السختياني رحمه الله: ما أحبَّ الله عبدًا إلا أحبّ ألاَّ يُشْعَر به. [عيون الأخبار 2 / 725].

English meaning

Concealing and keeping good deeds secret: Ayyub al-Sakhtiyani, may God have mercy on him, said: No servant loves God without wanting to go unnoticed. [Uyun al-Akhbar 2/725].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال أيوب السختياني رحمه الله: ما صدق عبدٌ قطُّ، فأحب الشهرة. [السير (تهذيبه) 2/626]. عن إبراهيم بن أدهم رحمه الله قال: ما صدق الله عبدٌ أحبَّ الشُّهرة. قال الذهبي رحمه الله: علامةُ المخلص الذي قد يحبُّ شهرةً، ولا يشعُرُ بها، أنه إذا عُوتِبَ في ذلك، لا يحرَدُ ولا يُبرِّئ نفسه. بل يعترِفُ، ويقول: رَحِمَ اللهُ مَنْ أهدى إليَّ عيوبي، ولا يكن معجبًا بنفسه، لا يشعرُ بعيوبها، بل لا يشعر أنه لا يشعر، فإن هذا داءٌ مُزمِن. [السير (تهذيبه) 2/708].

English meaning

Concealing and keeping good deeds secret: Ayyub al-Sakhtiyani, may God have mercy on him, said: “No

servant of God has ever been sincere and loved fame.” [Siyar (its abridgment) 2/626]. Ibrahim ibn Adham, may God have mercy on him, said: “No servant of God has ever been sincere and loved fame.” Al-Dhahabi, may God have mercy on him, said: “The sign of a sincere person who may love fame, without realizing it, is that if he is reproached for it, he does not become angry or try to justify himself. Rather, he acknowledges it and says: ‘May God have mercy on the one who pointed out my faults to me.’ He should not be conceited and unaware of his faults, indeed unaware that he is unaware, for this is a chronic disease.” [Siyar (its abridgment) 2/708].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال الحسن: كنت مع عبد الله بن المبارك رحمه الله يومًا فأتينا على سقاية والناس يشربون منها، فدنا منها ليشرب ولم يعرفه الناس فزَحَموه ودفعوه فلما خرج قال لي: ما العيش إلاّ هكذا. يعني: حيث لم نُعْرَف ولم نُوقَّر. [صفة الصفوة 4/372].

English meaning

Concealing and keeping good deeds secret: Al-Hasan said: I was with Abdullah bin Al-Mubarak, may God have mercy on him, one day and we came to a water fountain and people were drinking from it. He approached it to drink and the people did not recognize him, so they crowded around him and pushed him. When he came out he said to me: There is no life except like this. Meaning: where we are not recognized and are not respected. [Sifat Al-Safwa 4/372].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال الفضيل بن عياض رحمه الله: إن قدرت أن لا تعرف فافعل، وما عليك إن لم يثن عليك، وما عليك أن تكون مذمومًا عند الناس إذا كنت عند الله محمودًا. [الحلية (تهذيبه) 3 / 7].

English meaning

Concealing and keeping good deeds secret: Al-Fudayl ibn Iyad, may God have mercy on him, said: If you can not be known, then do so. It does not matter to you if people do not praise you, and it does not matter to you if you are blamed by people if you are praised by God. [Al-Hilya (its abridgment) 3/7].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال الحسنُ بنُ الربيع: قُرِيءَ كتابُ الخليفةِ إلى ابن إدريس رحمه الله، وأنا حاضر: من عبدِ الله هارون أمير المؤمنين إلى عبد الله بن إدريس، قال: فشهق ابن ادريس شهقة، وسقط بعد الظهر فقمنا إلى العصر وهو على حاله، وانتبه قُبَيل المغرب، وقد صَبَبْنَا عليه الماءَ ثم قال: إنا لله وإنا إليه راجعون، صار يَعْرِفني حتى يكتبَ إليَّ! أيُّ ذنب بَلَغ بي هذا؟!. [السير (تهذيبه) 2 / 796].

English meaning

Concealing and keeping good deeds secret: Al-Hasan ibn Al-Rabi’ said: The Caliph’s letter to Ibn Idris, may God have mercy on him, was read while I was present: From Allah’s servant Harun, Commander of the Faithful, to Abdullah ibn Idris. He said: Ibn Idris gasped and fell after noon. We got up for the afternoon prayer and he was still in that state. He woke up just before sunset, and we poured water on him. Then he said: “To God we belong and to Him we shall return. He has come to know me so well that he writes to me! What sin has brought this upon me?!” [Al-Siyar (its abridgment) 2/796].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن سُحنون رحمه الله قال: كان بعضُ من مضى يُريد أن يتكلَّم بالكلمة ولو تكلَّم بها لا انتفع بها خلقٌ كثير، فيحبسها، ولا يتكلَّم بها مخافةَ المباهاة. [السير (تهذيبه) 3/983].

English meaning

Concealing and keeping good deeds secret: On the authority of Sahnun, may God have mercy on him, he said: Some of those who came before would want to say a word, and if he had said it, many people would have benefited from it, so he would withhold it and not say it for fear of boasting. [Al-Siyar (its abridgment) 3/983].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال عاصم الأحول: كان أبو العالية رحمه الله إذا جلس إليه أكثر من أربعة قام فتركهم. [السير (تهذيبه) 1 / 479].

English meaning

Concealing and keeping good deeds secret: Asim Al-Ahwal said: Abu Al-Aliyah, may God have mercy on him, would get up and leave if more than four people sat with him. [Al-Siyar (its abridgment) 1/479].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال بشر بن الحارث رحمه الله: لا أعلم رجلاً أحب أن يعرف إلا ذهب دينه وافتضح. [الحلية (تهذيبه) 3 / 94].

English meaning

Concealing and hiding good deeds: Bishr bin Al-Harith, may God have mercy on him, said: I do not know of a man who loves to be known except that his religion is lost and he is disgraced. [Al-Hilya (its abridgment) 3/94].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال بشر بن الحارث رحمه الله: لا يجد حلاوة الآخرة رجل يحب أن يعرفه الناس. [الحلية (تهذيبه) 3 / 94].

English meaning

Concealing and keeping good deeds secret: Bishr bin Al-Harith, may God have mercy on him, said: A man who loves to be known by people will not find the sweetness of the Hereafter. [Al-Hilya (its abridgment) 3/94].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن الحسن البصري رحمه الله قال: إن كان الرجل ليكون فقيهًا جالسًا مع القوم فيرى بعض القوم أن به عيًا وما به من عي إلا كراهية أن يشتهر. [الزهد للإمام أحمد / 446، 447].

English meaning

Concealing and keeping good deeds secret: Al-Hasan Al-Basri, may God have mercy on him, said: A man might be a scholar sitting with people, and some people might think that he cannot express himself, although nothing prevents him from speaking except his dislike of becoming famous. [Al-Zuhd by Imam Ahmad / 446, 447].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال الشافعي رحمه الله: لوددت أن الخلق يتعلمون مني ولا يُنْسَب إليّ منه شيء. [صفة الصفوة 2/553].

English meaning

Concealing and keeping good deeds secret: Al-Shafi’i, may God have mercy on him, said: I wish that people would learn from me and that nothing of it would be attributed to me. [Sifat al-Safwa 2/553].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن أبي بكر بن عياش رحمه الله قال: أدنى نفع السكوت السلامةُ، وكفى به عافية. وأدنى ضرر المنطق الشهرةُ، وكفى بها بليَّة. [السير (تهذيبه) 2 / 787].

English meaning

Concealing and keeping good deeds secret: On the authority of Abu Bakr bin Ayyash, may God have mercy on him, he said: The least benefit of silence is safety, and that is enough for well-being. And the least harm of speaking is notoriety, and that is enough for affliction. [Al-Siyar (its abridgment) 2/787].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن أبي موسى رضي الله تعالى عنه قال: خرجنا مع رسول الله صلى الله عليه وسلم في غزاة، ونحن ستة نفر نعتقب، قال: ونقبت أقدامنا، ونقبت قدماي وتساقطت أظفاري، فكنا نلف على أرجلنا الخرق. فسميت غزوة ذات الرقاع، لما كنا نعصب على أرجلنا الخرق، قال أبو بردة: فحدث أبو موسى بهذا الحديث ثم ذكر ذلك فقال: ما كنت أصنع أن أذكر هذا الحديث، - كأنه كره أن يكون شيء من عمله أفشاه - وقال: الله يجزي به. [الحلية (تهذيبه) 1 / 200].

English meaning

Concealing and keeping good deeds secret: On the

authority of Abu Musa, may God be pleased with him, he said: We went out with the Messenger of God, may God bless him and grant him peace, on a military expedition, and we were six men taking turns. He said: Our feet became sore, and my feet became sore, and my toenails fell off, so we used to wrap our feet with rags. So it was called the Expedition of Dhat al-Riqa‘ because we used to wrap our feet with rags. Abu Burda said: Abu Musa narrated this hadith and then mentioned it and said: Why did I mention this report? - as if he disliked that something of his deeds should be revealed - and he said: God will reward him for it. [Al-Hilya (its abridgment) 1/200].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن الأعمش، قال: بكى حذيفة بن اليمان رضى الله عنه في صلاته، فلما فرغ التفت فإذا رجل خلفه، فقال: لا تعلمن هذا أحدًا. [المنتظم 5 / 106].

English meaning

Concealing and keeping good deeds secret: On the authority of Al-A’mash, he said: Hudhayfah ibn Al-Yaman, may God be pleased with him, cried during his prayer. When he finished, he turned around and saw a man behind him. He said: Do not tell anyone about this. [Al-Muntazam 5/106].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: كان عمرو بن قيس رحمه الله إذا حضرته الرِّقّة يحول وجهه إلى الحائط، ويقول لجلسائه: ما هذا الزكام. [صفة الصفوة 3/87].

English meaning

Concealing and keeping good deeds secret: When Amr ibn Qais, may God have mercy on him, felt tenderness, he would turn his face to the wall and say to his companions: What is this cold? [Sifat al-Safwa 3/87].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال سلام بن أبي مطيع: كان أيوب السختياني رحمه الله يقوم الليل يُخفي ذلك، فإذا كان قبيل الصبح رفع صوته، كأنه إنما قام تلك الساعة. [صفة الصفوة 3/210].

English meaning

Concealing and keeping good deeds secret: Salam bin Abi Muti’ said: Ayyub al-Sakhtiyani, may God have mercy on him, used to stand in prayer at night in secret, and when it was just before dawn he would raise his voice, as if he had only stood up at that hour. [Sifat al-Safwa 3/210].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: كان ابن المبارك رحمه الله إذا رقَّ، فخاف أن يظهر ذلك منه قام، وربما أخذ في حديث آخر. [موسوعة ابن أبي الدنيا 3/201].

English meaning

Concealing and keeping good deeds secret: When Ibn al-Mubarak, may God have mercy on him, became emotional and feared that this would become apparent, he would get up and perhaps start talking about another subject. [Ibn Abi al-Dunya Encyclopedia 3/201].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: كان حسان بن أبي سنان رحمه الله يحضر مسجد مالك بن دينار رحمه الله، فإذا تكلم مالك بكى حسان حتى يبل ما بين يديه، لا يُسمع له صوت. [موسوعة ابن أبي الدنيا 3/202].

English meaning

Concealing and keeping good deeds secret: Hassan bin Abi Sinan, may God have mercy on him, used to attend the mosque of Malik bin Dinar, may God have mercy on him. When Malik spoke, Hassan would cry until the place in front of him was wet, and no sound could be heard from him. [Ibn Abi Al-Dunya Encyclopedia 3/202].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال أبو سليمان المكتب: صحبت كرزًا رحمه الله إلى مكة، فكان إذا نزل أخرج ثيابه فألقاها في الرحل، ثم تنحى للصلاة، فإذا سمع رغاء الإبل أقبل، فاحتبس يومًا عن الوقت، فانبث أصحابه في طلبه، فكنت فيمن طلبه، قال: فأصبته في وهدة يصلي في ساعة حارة، وإذا سحابة تظله، فلما رآني أقبل نحوي فقال: يا أبا سليمان لي إليك حاجة، قال: قلت: وما حاجتك يا أبا عبد الله؟ قال: أحب أن تكتم ما رأيت، قال: قلت: ذلك لك يا أبا عبد الله، فقال: أوثق لي، فحلفت ألا أخبر به أحدًا حتى يموت. [الحلية (تهذيبه) 2 / 147].

English meaning

Concealing and keeping good deeds secret: Abu Sulayman al-Mukattib said: I accompanied Kurz, may God have mercy on him, to Mecca. Whenever he dismounted, he would take out his clothes and throw them into the saddlebag, then he would go aside to pray. When he heard the bellowing of camels, he would come. One day he did not return at the usual time, so his companions went out to look for him, and I was among those who looked for him. He said: I found him in a hollow praying in the heat of the day, and a cloud was shading him. When he saw me, he came towards me and said: O Abu Sulayman, I have a request of you. I said: What is your request, O Abu Abdullah? He said: I would like you to keep what you saw a secret. I said: You have my promise, O Abu Abdullah. He said: Give me a firm pledge. So I swore not to tell anyone about it until he died. [Al-Hilya (its abridgment) 2/147].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال محمد بن واسع رحمه الله: لقد أدركت رجالاً كان الرجل يكون رأسه مع رأس امرأته على وسادة واحدة، قد بل ما تحت خده من دموعه لا تشعر به امرأته، ولقد أدركت رجالاً يقوم أحدهم في الصف، فتسيل دموعه على خده، ولا يشعر به الذي إلى جانبه. [الحلية (تهذيبه) 1 / 412].

English meaning

Concealing and keeping good deeds secret: Muhammad bin Wasi’, may God have mercy on him, said: I knew men who would have their heads on the same pillow as their wives, and the place beneath their cheeks would be soaked with tears, but their wives would not notice. I knew men who would stand in prayer, and their tears would flow down their cheeks, but the person next to them would not notice. [Al-Hilya (its abridgment) 1/412].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن سُرِّيَّةِ الربيع بن خثيم رحمه الله قالت: كان عمل الربيع بن خثيم كله سرًا، كان يجيء الرجل وقد نشر المصحف فيغطيه بثوبه. [المنتظم 6 / 8، 9].

English meaning

Concealing and keeping good deeds secret: On the authority of the concubine of al-Rabi‘ ibn Khuthaym, may God have mercy on him, she said: All of Al-Rabi’ bin Khuthaym’s deeds were done in secret. A man would come and he had opened the Qur’an, and he would cover it with his garment. [Al-Muntazam 6/8, 9].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن ثابت بن عقبة بن عبد الغافر رحمه الله قال: دعوة في السر أفضل من سبعين في العلانية، وإذا عمل العبد في العلانية عملاً حسنًا وعمل في السر مثله قال الله لملائكته: هذا عبد حقًا. [الحلية (تهذيبه) 1 / 385].

English meaning

Concealing and keeping good deeds secret: On the authority of Thabit bin Uqba bin Abdul Ghafir, may God have mercy on him, he said: A supplication in secret is better than seventy in public. And if a servant does a good deed in public and does the same in secret, God says to His angels: This is truly a servant. [Al-Hilya (its abridgment) 1/385].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال أبو عبد الله خادم أبي الحسن الطوسي: سمعت أبا الحسن رحمه الله يحلف كذا كذا مرّة: لو قدرتُ أن أتطوع حيث لا يراني ملكاي لفعلت، ولكني لا أستطيع ذلك؛ خوفًا من الرياء. [صفة الصفوة 4/366].

English meaning

Concealing and keeping good deeds secret: Abu Abdullah, the servant of Abu al-Hasan al-Tusi, said: I heard Abu al-Hasan, may God have mercy on him, swear so many times: If I could do voluntary acts of worship where my two angels could not see me, I would do so, but I cannot do that—out of fear of showing off. [Sifat al-Safwa 4/366].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن الأعمش قال: كان عبد الرحمن بن أبي ليلى رحمه الله يصلي، فإذا دخل الداخل، نام على فراشه. [السير (تهذيبه) 1/494].

English meaning

Concealing and keeping good deeds secret: On the authority of Al-A’mash, he said: Abd Al-Rahman bin Abi Layla, may God have mercy on him, used to pray, and if someone entered, he would sleep on his bed. [Al-Siyar (its abridgment) 1/494].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن أبي حازم رحمه الله قال: اكتُم حسناتِك، كما تكتم سيئاتِك. (قال ابن القيم رحمه الله: إظهار الحال للناس عند الصادقين: حمق وعجز، وهو من حظوظ النفس والشيطان. وأهل الصدق والعزم لها أستر وأكتم من أرباب الكنوز من الأموال لأموالهم. ا.هـ بتصرف. مدارج السالكين 3/290) [السير (تهذيبه) 2/637].

English meaning

Concealing and keeping good deeds secret: On the authority of Abu Hazim, may God have mercy on him, he said: Conceal your good deeds, just as you conceal your bad deeds. (Ibn al-Qayyim, may God have mercy on him, said: Revealing one's state to people in the view of the sincere is foolishness and weakness, and it is from the desires of the self and Satan. And the people of truth and determination are more discreet and secretive about their deeds than the owners of treasures of wealth are about their wealth. End quote, with some modification. Madarij al-Salikin 3/290) [Siyar (its abridgment) 2/637].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: كان لحسان بن أبي سنان رحمه الله في حانوته سترٌ، فكان يخرج سلة الحساب وينشر حسابه، ويُصعد غلامًا على الباب، ويقول: إذا رأيت رجلاً قد أقبل، ترى أنه يريدني فأخبرني. ثم يقوم فيصلي، فإذا جاء رجلٌ أخبره الغلام، فيجلس كأنه على الحساب. [موسوعة ابن أبي الدنيا 1/180].

English meaning

Concealing and keeping good deeds secret: Hassan bin Abi Sinan, may God have mercy on him, had a screen in his shop. He would take out the accounting basket and display his accounts, and send a boy up to the door, saying: If you see a man approaching who you think wants to see me, then tell me. Then he would get up and pray, and if a man came, the boy would tell him, and he would sit as if he were at the accounting. [Ibn Abi Al-Dunya Encyclopedia 1/180].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: كان منصور بن المعتمر رحمه الله إذا صلى الغداة أظهر النشاط لأصحابه فيحدثهم ويكثر إليهم، ولعله إنما بات قائمًا على أطرافه كل ذلك ليخفي عليهم العمل. [موسوعة ابن أبي الدنيا 1/272].

English meaning

Concealing and keeping good deeds secret: When Mansur ibn al-Mu’tamir, may God have mercy on him, prayed the morning prayer, he would show his energy to his companions, talking to them and speaking to them at length. Perhaps he spent the night standing on his feet, all to conceal the deed from them. [Ibn Abi al-Dunya Encyclopedia 1/272].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال أبو التياح رحمه الله: كان الرجل يقرأ عشرين سنة لا يشعر به جيرانه. [الحلية (تهذيبه) 1 / 459].

English meaning

Concealing and keeping good deeds secret: Abu al-Tayyah, may God have mercy on him, said: A man would recite for twenty years without his neighbors being aware of it. [Al-Hilya (its abridgment) 1/459].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن ابن أبي عدي قال: صام داود بن أبي هند رحمه الله أربعين سنة لا يعلم به أهله، وكان خرازًا، يحمل معه غداه من عندهم، فيتصدق به في الطريق، ويرجع عشيًا فيفطر معهم. [الحلية (تهذيبه) 1 / 464].

English meaning

Concealing and keeping good deeds secret: On the authority of Ibn Abi Adi, he said: Dawud bin Abi Hind, may God have mercy on him, fasted for forty years without his family knowing about it. He was a leatherworker, and he would take his lunch with him from them, give it away in charity on the way, and return in the evening to break his fast with them. [Al-Hilya (its abridgment) 1/464].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: قال وهيب بن الورد رحمه الله: لقي رجل فقيه رجلاً هو أفقه منه، فقال له: يرحمك الله، ما الذي أعلن من عملي؟ قال: يا عبد الله، الأمر بالمعروف والنهي عن المنكر. [الحلية (تهذيبه) 3 / 34].

English meaning

Concealing and keeping good deeds secret: Wuhayb ibn al-Ward, may God have mercy on him, said: A learned man met a man who was more learned than him, and he said to him: May God have mercy on you, what should I make public of my work? He said: O servant of God, enjoining good and forbidding evil. [Al-Hilya (its abridgment) 3/34].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن الحسن البصري رحمه الله قال: يا ابن آدم إن لك قولاً وعملاً، وسرًا وعلانية، وعملك أولى بك من قولك، وسرك أولى بك من علانيتك. [الزهد للإمام أحمد / 476].

English meaning

Concealing and keeping good deeds secret: On the authority of Al-Hasan Al-Basri, may God have mercy on him, he said: O son of Adam, you have words and deeds, secrets and public actions, and your deeds are more important to you than your words, and your secret is more important to you than your public actions. [Al-Zuhd by Imam Ahmad / 476].

Source: Source details are not recorded on the original card.

صفحة 10

التخفي وكتمان الأعمال الصالحة: عن الربيع بن صبيح قال: كنا عند الحسن البصري رحمه الله فوعظ فانتحب رجل فقال الحسن: أما والله ليسألنك الله - عزَّ وجلَّ - يوم القيامة: ما أردت بهذا؟ [الزهد للإمام أحمد / 459].

English meaning

Concealing and keeping good deeds secret: On the authority of Al-Rabi’ bin Subaih, he said: We were with Al-Hasan Al-Basri, may God have mercy on him, and he gave a sermon, and a man sobbed. Al-Hasan said: By God, God, the Almighty and Majestic, will ask you on the Day of Resurrection: What did you intend by this? [Al-Zuhd by Imam Ahmad / 459].

Source: Source details are not recorded on the original card.

صفحة 10

الحذر من تصنع الزهد والخمول: قال عبد الله بن المبارك رحمه الله: كن محباً للخمول كراهية الشهرة ولا تظهر من نفسك أنك تحبّ الخمول فترفَع نفسك، فإنَّ دعواك الزهد من نفسك هو خروجك من الزهد لأنّك تجرّ إلى نفْسك الثناء والمدْحة. [صفة الصفوة].

English meaning

Beware of feigning asceticism and obscurity: Abdullah ibn al-Mubarak, may God have mercy on him, said: Be inclined to obscurity out of aversion to fame, and do not show that you love obscurity, lest you elevate yourself. For your claim of asceticism is your departure from asceticism, because you are drawing praise and commendation to yourself. [Sifat al-Safwa]

Source: Source details are not recorded on the original card.

صفحة 10

الحذر من تصنع الزهد والخمول: قال أيوب السَّختياني رحمه الله: ليتَّق الله رجلٌ. فإن زهد، فلا يَجْعَلَنَّ زُهدَه عذابًا على الناسِ، فلأَن يُخْفيَ الرجلُ زهدَهُ خيرٌ من أنْ يُعلِنه [السير (تهذيبه).

English meaning

Beware of feigning asceticism and obscurity: Ayyub al-Sakhtiyani, may God have mercy on him, said: Let a man fear God. If he is ascetic, let him not make his asceticism a torment to people, for it is better for a man to hide his asceticism than to make it public. [Al-Siyar (its abridgment)].

Source: Source details are not recorded on the original card.

صفحة 10

الحذر من تصنع الزهد والخمول: ذُكِر عند سُفْيان الثوريِّ رحمه الله الذين يلبَسون الصوفَ، فقال: ما لهم تفاقدوا ـ ثلاثًا ـ أَكَنُّوا الكِبْرَ في قلوبهم وأظهروا التواضُعَ في لباسهم، والله لأحدُهم أشدُّ عُجْبًا بِكسائه من صاحب المِطْرفَ بمطرفه. [عيون الأخبار 2 / 738].

English meaning

Beware of feigning asceticism and obscurity: It was mentioned to Sufyan al-Thawri, may God have mercy on him, that those who wear woolen clothes, and he said: What is wrong with them? May they be bereft - three times - they conceal pride in their hearts and show humility in their clothing, and by God, one of them is more impressed with his clothing than the wearer of a fine cloak is with his fine cloak. [Uyun al-Akhbar 2/738].

Source: Source details are not recorded on the original card.

صفحة 10

حال بعض السلف الذين يرون إظهار الأعمال الصالحة: قال أبو مسلم الخولاني رحمه الله: ما عملتُ عملاً أبالي مَن رآه إلا أن يخلو الرجل بأهله أو يقضي حاجة غائطٍ. [صفة الصفوة 4/428].

English meaning

The situation of some of the Salaf who considered it permissible to make good deeds visible: Abu Muslim al-Khawlani, may God have mercy on him, said: I did not do any deed that I cared about who saw it, except when a man was alone with his wife or relieved himself. [Sifat al-Safwa 4/428].

Source: Source details are not recorded on the original card.

صفحة 10

حال بعض السلف الذين يرون إظهار الأعمال الصالحة: عن نصر بن علي قال: كان عبد الله بن غالب رحمه الله إذا أصبح يقول: لقد رزقني الله البارحة خيرًا؛ قرأت كذا، وصليت كذا، وذكرت كذا، وفعلت كذا. فيقال له: يا أبا فراس: إن مثلك لا يقول مثل هذا ! فيقول إن الله تعالى يقول: " وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ " [الضحى: 11] وأنتم تقولون: لا تحدث بنعمة. [الحلية (تهذيبه) 1 / 384].

English meaning

The situation of some of the early Muslims who considered it permissible to make good deeds visible: On the authority of Nasr bin Ali, he said: Abdullah bin Ghalib, may God have mercy on him, used to say when he woke up: God has blessed me with good things last night; I recited such and such, I prayed such and such, I remembered such and such, and I did such and such. So it was said to him: O Abu Firas: Someone like you should not say such a thing! So he would say: God Almighty says: “And as for the favor of your Lord, speak of it” [Ad-Duha: 11], and you say: Do not speak of the favor. [Al-Hilya (its abridgment) 1/384].

Source: Source details are not recorded on the original card.

صفحة 10

حال بعض السلف الذين يرون إظهار الأعمال الصالحة: عن سعيد بن عامر قال: قدم الجريري رحمه الله من سفر فأتاه إخوانه يسلمون عليه فجعل يخبرهم بما أبلاه الله في سفره مما يحب وصرف عنه مما يكره وتكلم في ذلك فأحسن وأبلغ وقال: إنه كان يقال: إن من الشكر تعداد النعم. [الزهد للإمام أحمد / 610].

English meaning

The situation of some of the Salaf who considered it permissible to make good deeds visible: On the authority of Saeed bin Amer, he said: Al-Jariri, may God have mercy on him, came back from a journey, and his brothers came to greet him, so he began to tell them about what God had done for him on his journey, things he liked and things He had averted from him that he disliked, and he spoke about that, and he spoke well and eloquently, and he said: It used to be said: Part of gratitude is enumerating the blessings. [Al-Zuhd by Imam Ahmad / 610].

Source: Source details are not recorded on the original card.

صفحة 10

عن حسان بن عطية رحمه الله قال: صلاة الرجل عند أهله من عمل السر. [الحلية (تهذيبه) 2 / 266].

English meaning

On the authority of Hassan bin Atiyyah, may God have mercy on him, he said: A man’s prayer at home is a secret act. [Al-Hilya (its abridgment) 2/266].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: عن ابن سيرين قال: قال عثمان رضى الله عنه: كان عمر يمنع أَقْرِباءه ابتغاء وجه الله، وأنا أُعطِي قَرَاباتي لوجه الله، ولن يُرى مثلُ عمَر. [عيون الأخبار 3/88].

English meaning

Kindness to parents and maintaining kinship ties: On the authority of Ibn Sirin, he said: Uthman, may God be pleased with him, said: Umar used to withhold from his relatives seeking the pleasure of God, and I give to my relatives for the sake of God, and no one like Umar will ever be seen. [Uyun al-Akhbar 3/88].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: عن أصبغ بن زيد قال: إنما منع أويسًا رحمه الله أن يقدم على رسول الله صلى الله عليه وسلم بره بأمه. [الحلية (تهذيبه) 1 / 300].

English meaning

Kindness to parents and maintaining kinship ties: On the authority of Asbagh bin Zaid, he said: What prevented Uways, may God have mercy on him, from going to the Messenger of God, may God bless him and grant him peace, was his kindness to his mother. [Al-Hilya (its abridgment) 1/300].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: قيل لعليّ بن الحسين رحمه الله: أنت من أبَرِّ الناس ولا نراك تؤاكِل أمّك. قال: أخاف أن تسيرَ يدي إلى ما قد سبقتْ عينُها إليه فأكونَ قد عَقَقْتُها. [عيون الأخبار 3/101].

English meaning

Kindness to parents and maintaining kinship ties: It was said to Ali bin Al-Hussein, may God have mercy on him: You are one of the most dutiful people, yet we do not see you eating with your mother. He said: I fear that my hand might reach for something that her eye has already seen, and thus I would have disobeyed her. [Uyun Al-Akhbar 3/101].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: قيل لعمرَ بن ذرّ رحمه الله: كيف كان بِرّ ابنك بك؟ قال: ما مشيتُ نهارًا قط إلا مشى خلفي، ولا ليلاً إلا مشى أمامي، ولا رَقيَ سطحًا وأنا تحته. [عيون الأخبار 3/101].

English meaning

Kindness to parents and maintaining kinship ties: It was said to Omar bin Dharr, may God have mercy on him: How kind was your son to you? He said: I never walked during the day except that he walked behind me, nor at night except that he walked in front of me, nor did he climb onto a roof while I was below him. [Uyun al-Akhbar 3/101].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: قال المأمون: لم أر أحدًا أبرَّ من الفضل بن يحيى رحمه الله بأبيه، بلغ من برّه به أن يحيى كان لا يتوضأ إلا بماء مسخَّن وهما في السجن، فمنعهما السجّان من إدخال الحطب في ليلة باردة، فقام الفضل حين أخذ يحيى مَضْجَعه إلى قُمْقُم كان يُسَخّن فيه الماءُ، فملأه ثم أدناه من نار المصباح، فلم يزل قائمًا وهو في يده حتى أصبح. [عيون الأخبار 3 / 102].

English meaning

Kindness to parents and maintaining kinship ties: Al-Ma’mun said: I have not seen anyone more kind to his father than Al-Fadl ibn Yahya, may God have mercy on him. His kindness to him was such that Yahya would not perform ablution except with heated water while they were in prison. The jailer prevented them from bringing in firewood on a cold night, so when Yahya went to his bed, Al-Fadl got up and went to a kettle in which water was heated, filled it, and then brought it close to the lamp’s fire. He remained standing with it in his hand until morning. [Uyun al-Akhbar 3/102].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: قال محمد بن المنكدر رحمه الله: بات عمر، يعني: أخاه، يصلي وبتّ أغمز رجْل أمي، وما أحب أنّ ليلتي بليلته. [صفة الصفوة 2/480].

English meaning

Kindness to parents and maintaining kinship ties: Muhammad bin Al-Munkadir, may God have mercy on him, said: Umar, meaning his brother, spent the night praying, and I spent the night massaging my mother’s feet, and I would not wish my night to be in exchange for his night. [Sifat Al-Safwa 2/480].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: عن حفصة بنت سيرين قالت: كان محمد سيرين رحمه الله إذا دخل على أمه لم يكلمها بلسانه كلّه تخشّعًا لها. [صفة الصفوة 3/173].

English meaning

Kindness to parents and maintaining kinship ties: On the authority of Hafsa bint Sirin, she said: When Muhammad Sirin, may God have mercy on him, entered upon his mother, he would not speak to her with his whole tongue out of reverence for her. [Sifat al-Safwa 3/173].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: عن ابن عون قال: دخل رجل على محمد بن سيرين رحمه الله، وهو عند أمه، فقال: ما شأن محمد؟ يشتكي شيئًا؟ فقالوا: لا ولكن هكذا يكون إذا كان عند أمه. [صفة الصفوة 3/173].

English meaning

Kindness to parents and maintaining kinship ties: On the authority of Ibn Awn, he said: A man entered upon Muhammad ibn Sirin, may God have mercy on him, while he was with his mother, and said: What is the matter with Muhammad? Is he complaining of something? They said: No, but this is how he is when he is with his mother. [Sifat al-Safwa 3/173].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: عن محمد بن عمر بن حرب، قال لنا بعض أصحابنا عن ابن عون رحمه الله: أنه نادته أمه فأجابها فعلا صوتُه صوتَها، فأعتق رقبتيْن. [صفة الصفوة 3/222].

English meaning

Kindness to parents and maintaining kinship ties: On the authority of Muhammad bin Omar bin Harb, some of our companions told us on the authority of Ibn Awn, may God have mercy on him: that his mother called him and he answered her, and his voice rose above hers, so he freed two slaves. [Sifat al-Safwa 3/222].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: عن عُروة بن الزبير رحمه الله قال: ما بَرَّ والدَهُ من شَدَّ الطرف إليه. [السير (تهذيبه) 2/528].

English meaning

Kindness to parents and maintaining kinship ties: On the authority of Urwah bin Al-Zubayr, may God have mercy on him, he said: He who glares at his father has not been dutiful to him. [Al-Siyar (its abridgment) 2/528].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: قال أبو إسحاق الفزاري لعبد الله بن المبارك رحمهما الله: يا أبا عبد الرحمن كان رجل من أصحابنا جَمع من العلم أكثر مما جمعتَ وجمعتُ، فاحتُضر فشهَّدُّته، فقلت له: قل: لا إله إلا الله، فيقول: لا أستطيع أن أقولها!، ثم تكلم فيتكلم، قال ذلك مرتين، فلم يزل على ذلك حتى مات!، قال: فسألت عنه فقيل: كان عاقا بوالديه، فظننت أنه حُرم كلمةَ الإخلاص لعقوقه بوالديه. [موسوعة ابن أبي الدنيا 5/360].

English meaning

Kindness to parents and maintaining kinship ties: Abu Ishaq al-Fazari said to Abdullah ibn al-Mubarak, may God have mercy on them both: “O Abu Abd al-Rahman, there was a man among our companions

who had gathered more knowledge than you and I have gathered. He was on his deathbed, and I prompted him to say the testimony of faith. I said to him: ‘Say: There is no god but God.’ He said: ‘I cannot say it!’ Yet when addressed about other things, he could speak. He said that twice, and he continued in that manner until he died! He said: So I asked about him, and it was said: He was disobedient to his parents, so I thought that he was deprived of the word of sincerity because of his disobedience to his parents.” [Ibn Abi al-Dunya’s Encyclopedia 5/360].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: عن الأشجعي قال: استسقت أم مسعر رحمه الله ماء منه في بعض الليل فذهب فجاء بقربة ماء فوجدها قد غلبها النوم فثبت بالشربة على يديه حتى أصبح. [الحلية (تهذيبه) 2 / 423].

English meaning

Kindness to parents and maintaining kinship ties: On the authority of Al-Ashja’i, he said: Mis‘ar’s mother asked him, may Allah have mercy on him, for water during one of the nights, so he went and brought a water skin, but he found that she had fallen asleep, so he held the drink in his hands until morning. [Al-Hilya (its abridgment) 2/423].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: عن أبي بكر بن عياش قال: ربما كنت مع منصور بن معتمر رحمه الله في منزله جالسًا، فتصيح به أمه، وكانت فظة غليظة، فتقول: يا منصور يريدك ابن هبيرة على القضاء فتأبى عليه؟! وهو واضع لحيته على صدره ما يرفع طرفه إليها. [الحلية (تهذيبه) 2 / 136].

English meaning

Kindness to parents and maintaining kinship ties: On the authority of Abu Bakr bin Ayyash, he said: Sometimes I was sitting with Mansur bin Mu’tamir, may God have mercy on him, in his house, when his mother, who was harsh and rough, would shout at him, saying: O Mansur, Ibn Hubayra wants you to be a judge, and you refuse him?! And he would have his beard on his chest, not raising his gaze to her. [Al-Hilya (its abridgment) 2/136].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: قال ابن محيريز رحمه الله: من مشى بين يدي أبيه فقد عقه، إلا أن يمشي فيميط له الأذى عن طريقة، ومن دعا أباه باسمه أو كنيته فقد عقه، إلا أن يقول: يا أبت. [الحلية (تهذيبه) 2 / 168].

English meaning

Kindness to parents and maintaining kinship ties: Ibn Muhayriz, may God have mercy on him, said: Whoever walks in front of his father has disobeyed him, unless he walks to remove harm from his path. And whoever calls his father by his name or nickname has disobeyed him, unless he says: O my father. [Al-Hilya (its abridgment) 2/168].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: عن غسان بن المفضل حدثني رجل من قريش قال: كان عمرو بن عبيد يأتي كهمسًا رحمه الله يسلم عليه، ويجلس عنده هو وأصحابه، فقالت له أمه: إني أرى هذا وأصحابه وأكرههم وما يعجبوني فلا تجالسهم، قال: فجاء إليه عمرو وأصحابه فأشرف عليهم فقال: إن أمي قد كرهتك وأصحابك فلا تأتوني. [الحلية (تهذيبه) 2 / 319].

English meaning

Kindness to parents and maintaining kinship ties: On the authority of Ghassan bin Al-Mufaddal, a man from Quraysh told me: Amr bin Ubaid used to come to Kahmas, may God have mercy on him, greet him, and sit with him and his companions. His mother said to him: I see this man and his companions and I dislike them and I do not like them, so do not sit with them. He said: So Amr and his companions came to him and he looked down at them and said: My mother has disliked you and your companions, so do not come to me. [Al-Hilya (its abridgment) 2/319].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: قال جعفر الخُلْدي: كان الأَبّار رحمه الله من أزهد الناس، استأذن أُمَّه في الرحلة إلى قُتَيْبَة، فلم تأذن له، ثم ماتت، فخرج إلى خراسان، ثم وصل إلى بلخ وقد مات قُتَيْبَة، فكانوا يُعزُّونه على هذا، فقال: هذا ثمرةُ العلم، إني اخترتُ رضى الوالدة. [السير (تهذيبه) 2/1101].

English meaning

Kindness to parents and maintaining kinship ties: Ja`far al-Khuldi said: Al-Abbar, may God have mercy on him, was one of the most ascetic people. He asked his mother for permission to travel to Qutaybah, but she did not give him permission. Then she died, so he went out to Khorasan, then he arrived in Balkh and Qutaybah had died. They were consoling him for this, so he said: This is the fruit of knowledge, I chose to please my mother. [Al-Siyar (its abridgment) 2/1101].

Source: Source details are not recorded on the original card.

صفحة 10

برّ الوالدين وصلة الرحم: عن بشر بن الحارث قال: سأل رجل ابن المبارك رحمه الله فقال: إن أمي لم تزل تقول: تزوج حتى تزوجت، فالآن قالت لي: طلقها، فقال: إن كنت عملت عمل البر كله وبقي هذا عليك فطلقها، وإن كنت تطلقها وتأخذ إلى مشاغبة أمك فتضرَّ بها فلا تطلقها. [الحلية (تهذيبه) 3 / 95].

English meaning

Kindness to parents and maintaining kinship ties: On the authority of Bishr bin Al-Harith, he said: A man asked Ibn Al-Mubarak, may God have mercy on him, and said: My mother kept saying: Get married until I got married, and now she told me: Divorce her. He said: If you have done all the good deeds and this is all that remains for you, then divorce her. But if you are going to divorce her and go to argue with your mother and harm her, then do not divorce her. [Al-Hilya (its abridgment) 3/95].

Source: Source details are not recorded on the original card.

صفحة 10

حال السلف مع الفتن والمحن: قال أبو بكر الصديق رضى الله عنه: يُكفر الله عن المسلم حتى بالنكبة وانقطاع شسعه، والبضاعة يضعها في كم قميصه فيفقدها. [موسوعة ابن أبي الدنيا 4/23].

English meaning

The way of the early Muslims with trials and tribulations: Abu Bakr Al-Siddiq, may God be pleased with him, said: God expiates a Muslim’s sins even through a mishap and the breaking of his sandal strap, and through goods that he puts in his shirt sleeve and loses. [Ibn Abi Al-Dunya Encyclopedia 4/23].

Source: Source details are not recorded on the original card.

صفحة 10

حال السلف مع الفتن والمحن: قال عمر بن الخطاب رضى الله عنه: وجدنا خير عيشنا الصبر. [الحلية (تهذيبه) 1/71].

English meaning

The situation of the predecessors with trials and tribulations: Umar ibn al-Khattab, may God be pleased with him, said: We found the best of our lives to be patience. [Al-Hilya (its abridgment) 1/71].

Source: Source details are not recorded on the original card.

صفحة 10

حال السلف مع الفتن والمحن: قال عمر بن الخطاب رضى الله عنه: إذا كان الرجل مقصرا في العمل ابتُلي بالهم ليكفَّر عنه. [موسوعة ابن أبي الدنيا 3/292].

English meaning

The way of the early Muslims with trials and tribulations: Umar ibn al-Khattab, may God be pleased with him, said: If a man is negligent in his deeds, he is afflicted with worry so that his sins may be expiated. [Ibn Abi al-Dunya Encyclopedia 3/292].

Source: Source details are not recorded on the original card.

صفحة 10

حال السلف مع الفتن والمحن: قال علي بن أبي طالب رضى الله عنه: ألا إن الصبر من الإيمان بمنزلة الرأس من الجسد، فإذا قطع الرأس باد الجسد، ثم رفع صوته فقال: ألا إنه لا إيمان لمن لا صبر له. [موسوعة ابن أبي الدنيا 4/23].

English meaning

The situation of the early Muslims with trials and tribulations: Ali ibn Abi Talib, may God be pleased with him, said: “Indeed, patience is to faith as the head is to the body. If the head is cut off, the body perishes.” Then he raised his voice and said: “Indeed, there is no faith for one who has no patience.” [Ibn Abi Al-Dunya Encyclopedia 4/23].

Source: Source details are not recorded on the original card.

صفحة 10

حال السلف مع الفتن والمحن: عن سعد بن أبي وقاص رضى الله عنه قال: كنا قومًا يصيبنا ظلف العيش بمكة مع رسول الله صلى الله عليه وسلم وشدته، فلما أصابنا البلاء اعترفنا لذلك، ومرنا عليه وصبرنا له، ولقد رأيتني مع رسول الله صلى الله عليه وسلم بمكة، خرجت من الليل أبول وإذا أنا أسمع بقعقعة شيء تحت بولي؛ فإذا قطعة جلد بعير فأخذتها فغسلتها، ثم أحرقتها فوضعتها بين حجرين ثم استفها، وشربت عليها من الماء فقويت عليها ثلاثًا. [الحلية (تهذيبه) 1 / 94].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Sa`d bin Abi Waqqas,

may God be pleased with him, he said: We were a people who suffered hardship and difficulty in life in Mecca with the Messenger of God, may God bless him and grant him peace. When the affliction befell us, we acknowledged it, endured it, and were patient with it. I remember when I was with the Messenger of God, may God bless him and grant him peace, in Mecca. I went out at night to urinate, and I heard a rattling sound under my urine. It was a piece of camel hide, so I took it, washed it, then burned it, placed it between two stones, and then swallowed it dry. I drank water afterward, and it gave me strength for three days. [Al-Hilya (its abridgment) 1/94].

Source: Source details are not recorded on the original card.

صفحة 10

حال السلف مع الفتن والمحن: عن سعد بن أبي وقاص رضى الله عنه قال: لقد رأيتنا مع رسول الله صلى الله عليه وسلم، وما لنا طعام إلا ورق الشجر، حتى يضع أحدنا كما تضع الشاة. [الحلية (تهذيبه) 1 / 92].

English meaning

The state of the predecessors with trials and tribulations: On the authority of Sa`d bin Abi Waqqas, may God be pleased with him, he said: I saw us with the Messenger of God, may God bless him and grant him peace, and we had no food except tree leaves, until one of us relieved himself like a sheep. [Al-Hilya (its abridgment) 1/92].

Source: Source details are not recorded on the original card.

صفحة 10

حال السلف مع الفتن والمحن: قال عبد الرحمن بن عوف رضى الله عنه قال: بلينا بالضراء فصبرنا، وبلينا بالسراء فلم نصبر. [الحلية (تهذيبه) 1 / 98].

English meaning

The state of the predecessors with trials and tribulations: Abd al-Rahman ibn Awf, may God be pleased with him, said: We were tested with adversity and we were patient, and we were tested with prosperity and we were not patient. [Al-Hilya (its abridgment) 1/98].

Source: Source details are not recorded on the original card.

صفحة 10

حال السلف مع الفتن والمحن: عن سعيد بن وهب قال: دخلت مع سلمان الفارسي رضى الله عنه قال على صديق له من كندة نعوده، فقال له سلمان: إن الله - عزَّ وجلَّ - يبتلي عبده المؤمن بالبلاء، ثم يعافيه فيكون كفارةً لما مضى، فَيستعتِب فيما بقي، وإن الله - عزَّ وجلَّ - يبتلي عبده الفاجر بالبلاء، ثم يعافيه فيكون كالبعير عَقَله أهله، ثم أطلقوه فلا يدري فيم عقلوه، ولا فيم أطلقوه حين أطلقوه؟. [صفة الصفوة 1/260].

English meaning

The way of the Salaf with trials and tribulations: On the authority of Sa`id bin Wahb, he said: I entered with Salman al-Farisi, may God be pleased with him, to visit a friend of his from Kindah who was ill. Salman

said to him: God, the Exalted and Glorified, tests His believing servant with trials, then heals him, and it is an expiation for what has passed, so he seeks to make amends in what remains of his life. And God, the Exalted and Glorified, tests His wicked servant with trials, then heals him, so he is like a camel that its owners tied up, then released it, so it does not know why they tied it up, nor why they released it when they released it. [Sifat al-Safwa 1/260].

Source: Source details are not recorded on the original card.

صفحة 10

حال السلف مع الفتن والمحن: ابتلي عمران بن حصين رضى الله عنه في جسده، فقال: ما أراه إلا بذنب، وما يعفو الله أكثر، وتلا " وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ " [الشورى: 30]. [موسوعة ابن أبي الدنيا 4/293].

English meaning

The way of the early Muslims with trials and tribulations: Imran bin Husayn, may God be pleased with him, was afflicted in his body, so he said: I see it only as resulting from a sin, and what God forgives is greater, and he recited: “And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.” [Ash-Shura: 30]. [Ibn Abi Ad-Dunya Encyclopedia 4/293].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال ابن مسعود رضى الله عنه: لا يقل أحدكم: أعوذ بالله من الفتن، ولكن ليقل: أعوذ بالله من مضلات الفتن، ثم تلا: " إِنَّمَا أَمْوَالُكُمْ وَأَوْلاَدُكُمْ فِتْنَةٌ " [التغابن: 15] (قال ابن رجب رحمه الله: يشير إلى أنه لا يستعاذ من المال والولد، وهما فتنة. الجامع المنتخب/ 104) [الجامع المنتخب / 104].

English meaning

The way of the early Muslims with trials and tribulations: Ibn Masoud, may God be pleased with him, said: “None of you should say: I seek refuge in God from trials, but rather say: I seek refuge in God from the misleading trials.” Then he recited: “Your wealth and your children are but a trial” [At-Taghabun: 15] (Ibn Rajab, may God have mercy on him, said: This indicates that one should not seek refuge from wealth and children, as they are a trial. Al-Jami’ Al-Muntakhab/ 104) [Al-Jami’ Al-Muntakhab/ 104].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال ابن مسعود رضى الله عنه: ألا إن السقم لا يكتب له أجر، ولكن يكفَّر به الخطايا. [موسوعة ابن أبي الدنيا 4/228].

English meaning

The way of the early Muslims with trials and tribulations: Ibn Masoud, may God be pleased with him, said: “Indeed, sickness does not earn reward, but sins are expiated by it.” [Ibn Abi Al-Dunya Encyclopedia 4/228].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال رجل لعائشة رضي الله عنها: أنه بلغني أنك تقولين: إذا مرض المسلم كتب له عمله الذي كان يعمل من آخر مرضه، فقالت: ليس هكذا قلت، إنما قلت: يكتب له أحسن عمله مع آخر مرضه. [موسوعة ابن أبي الدنيا 4/252].

English meaning

The way of the early Muslims with trials and tribulations: A man said to Aisha, may God be pleased with her: I heard that you say: If a Muslim falls ill, his deeds that he used to do from the end of his illness will be recorded for him. She said: I did not say that, I only said: His best deeds through the end of his illness will be recorded for him. [Ibn Abi Al-Dunya Encyclopedia 4/252].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال أبو الدرداء رضى الله عنه: حمى ليلة كفارة سنة. [موسوعة ابن أبي الدنيا 4/237].

English meaning

The way of the early Muslims with trials and tribulations: Abu al-Darda’ (may God be pleased with him) said: A fever for one night is an expiation for a year. [Ibn Abi al-Dunya Encyclopedia 4/237].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال أبو الدرداء رضى الله عنه: لو أن ابن آدم عُمِّر في الصحة والسلامة: لكان له داء قاضيا. [موسوعة ابن أبي الدنيا 7/565].

English meaning

The way of the early Muslims with trials and tribulations: Abu al-Darda’, may God be pleased with him, said: If the son of Adam were to live a long life in health and safety, he would have a fatal illness. [Ibn Abi al-Dunya Encyclopedia 7/565].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن أبي هريرة رضى الله عنه قال: ما وجعٌ أحب إلي من الحمّى؛ لأنها تعطي كل مفصل قسطه من الوجع، وإن الله تعالى يعطي كل مفصلٍ قسطه من الأجر. [صفة الصفوة 1/335].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Abu Hurairah, may God be pleased with him, he said: There is no pain more beloved to me than fever, because it gives every joint its share of pain, and God Almighty gives every joint its share of reward. [Sifat al-Safwa 1/335].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن قيس بن أبي حازم قال: طلق خالد بن الوليد رضى الله عنه امرأته، ثم أحسن عليها الثناء، فقيل له: يا أبا سليمان لأي شيء طلقتها؟ قال: ما طلقتها لأمر رأبني منها ولا ساءني، ولكن لم يصبها عندي بلاء. [موسوعة ابن أبي الدنيا 4/282].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Qais bin Abi Hazim, he said: Khalid bin Al-Walid, may God be pleased with him, divorced his wife, then he praised her highly. So he was asked: O Abu Sulayman, why did you divorce her? He said: I did not divorce her because of anything about her that made me suspicious or displeased me, but rather because no calamity befell her in my presence. [Ibn Abi Al-Dunya Encyclopedia 4/282].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: مرض كعب رضى الله عنه فعاده رهط من أهل دمشق، فقالوا كيف تجدك يا أبا إسحاق؟ قال: بخير، جسد أُخذ بذنبه، إن شاء ربه عذبه، وإن شاء رحمه، وإن بعثه بعثه خلقاً جديداً لا ذنب له. [موسوعة ابن أبي الدنيا 4/237].

English meaning

The way of the early Muslims with trials and tribulations: Ka’b, may God be pleased with him, fell ill, and a group of people from Damascus visited him. They said, “How do you find yourself, Abu Ishaq?” He said, “I am well. My body has been seized for its sin. If my Lord wills, He will punish me, and if He wills, He will have mercy on me, and if He resurrects me, He will resurrect me as a new creation without sin.” [Ibn Abi Al-Dunya’s Encyclopedia 4/237].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن الحسن رحمه الله قال: كانوا يرجون في حمى ليلة كفارة لما مضى من الذنوب. [موسوعة ابن أبي الدنيا 4/232].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Al-Hasan, may God have mercy on him, he said: They used to hope that a fever on a night would be an expiation for past sins. [Ibn Abi Al-Dunya Encyclopedia 4/232].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن ثابت قال: انطلقنا مع الحسن رحمه الله إلى صفوان بن محرز نعوده، فخرج إلينا ابنه، فقال: هو مبطون لا تستطيعون أن تدخلوا عليه، فقال الحسن: إن يُؤخذ اليوم من لحمه ودمه فيؤجر فيه خير من أن يأكله التراب. [موسوعة ابن أبي الدنيا 4/238].

English meaning

The way of the Salaf with trials and tribulations: On the authority of Thabit, he said: We went with Al-Hasan, may God have mercy on him, to visit Safwan bin Muhriz, who was ill. His son came out to us and said: He has a stomach ailment, you cannot enter upon him. Al-Hasan said: If some of his flesh and blood were taken today and he were rewarded for it, it is better than him being consumed by the earth. [Ibn Abi Al-Dunya Encyclopedia 4/238].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن الحسن رحمه الله أنه ذكر الوجع، فقال: أما والله ما هو بشر أيام المسلم، أيامٌ ذكر فيها ما نسي من معاده، وكُفر بها عنه خطاياه. [موسوعة ابن أبي الدنيا 4/240].

English meaning

The way of the Salaf with trials and tribulations: It was narrated on the authority of Al-Hasan, may God have mercy on him, that he mentioned pain, and he said: By God, these are not the worst days of a Muslim’s life, days in which he remembers what he forgot of his afterlife, and his sins are expiated by it. [Ibn Abi Al-Dunya Encyclopedia 4/240].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عاد الحسن رحمه الله رجلا في مرض، فقال له: إنا إن لم نؤجر إلا فيما نحب: قلَّ أجرنا، وإن الله كريم يبتلي العبد وهو كاره، فيعطيه عليه الأجر العظيم.
[موسوعة ابن أبي الدنيا 4/240].

English meaning

The way of the Salaf with trials and tribulations: Al-Hasan, may God have mercy on him, visited a man who was sick, and said to him: If we are not rewarded except for what we love, then our reward is little, and God is generous, He tests the servant while he is unwilling, and gives him a great reward for it. [Ibn Abi Al-Dunya Encyclopedia 4/240].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن ثابت قال: دخلنا على ربيعة بن الحارث رحمه الله نعوده وهو ثقيل، فقال: إنه من كان في مثل حالي هذه ملأت الآخرة قلبه، وكانت الدنيا أصغر في عينه من ذباب. [موسوعة ابن أبي الدنيا 4/239].

English meaning

The state of the Salaf with trials and tribulations: On the authority of Thabit, he said: We entered upon Rabi’ah bin Al-Harith, may God have mercy on him, to visit him while he was very ill, and he said: Whoever is in a state like mine, the Hereafter fills his heart, and the world is smaller in his eyes than a fly. [Ibn Abi Al-Dunya Encyclopedia 4/239].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن الضحاك رحمه الله قال: لولا قراءة القرآن لسَّرني أن أكون صاحب فراش، وذاك أن المريض يُرفع عنه الحرج، ويكتب له صالح عمله وهو صحيح، ويكفر عنه سيئاته. [موسوعة ابن أبي الدنيا 4/248].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Al-Dahhak, may God have mercy on him, he said: Were it not for the recitation of the Qur’an, I would have been pleased to be bedridden, because the sick person is relieved of hardship, and the good deeds he used to do when healthy are recorded for him, and his sins are forgiven. [Ibn Abi Al-Dunya Encyclopedia 4/248].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن الحسن البصري رحمه الله: في قوله - تعالى -: " إِنَّ الإِنْسَانَ لِرَبِّهِ لَكَنُودٌ " [العاديات: 6] قال: يذكر المصائب وينسى النعم. [موسوعة ابن أبي الدنيا 4/286].

English meaning

The way of the Salaf with trials and tribulations: On the authority of Al-Hasan Al-Basri, may God have mercy on him, regarding the words of God Almighty: “Indeed, man is ungrateful to his Lord” [Al-Adiyat: 6], he said: He remembers the calamities and forgets the blessings. [Ibn Abi Al-Dunya Encyclopedia 4/286].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال شُرَيح رحمه الله: إنِّي لأصاب المُصيبة، فأحمَدُ الله عليها أربعَ مرَّات، أحمدُ إذ لَم يكُن أعظم منها، وأحمَدُ إذ رزقَني الصَّبْر عليها، وأحمدُ إذ وفَّقني للاسترجاع لِماَ أرجو مِن الثواب، وأحمَدُ إذ لم يجعلْها في ديني. [السير (تهذيبه) 1/457].

قال شيخ الإسلام ابن تيمية رحمه الله: والحمد على الضراء يوجبه مشهدان : أحدهما: علم العبد بأن اللّه ـ سبحانه ـ مستوجب لذلك، مستحق له لنفسه، فإنه أحسن كل شيء خلقه، وأتقن كل شيء، وهو العليم الحكيم، الخبير الرحيم. والثاني: علمه بأن اختيار اللّه لعبده المؤمن، خير من اختياره لنفسه، كما روى مسلم

في صحيحه، وغيره عن النبي صلى الله عليه وسلم أنه قال: (والذي نفسي بيده لا يقضي اللّه للمؤمن قضاء إلا كان خيرًا له، وليس ذلك لأحد إلا للمؤمن، إن أصابته سراء شكر فكان خيرًا له، وإن أصابته ضراء صبر فكان خيرًا له). مجموع الفتاوى10/29.

English meaning

The way of the Salaf with trials and tribulations: Shurayh, may God have mercy on him, said: “When I am afflicted with a calamity, I praise God for it four times: I praise Him that it was not greater than it was, I praise Him that He granted me patience over it, I praise Him that He enabled me to say ‘To God we belong and to Him we shall return’ for the reward I hope for, and I praise Him that He did not make it a calamity in my religion.” [Al-Siyar (its abridgment) 1/457]. Shaykh al-Islam Ibn Taymiyyah (may God have mercy on him) said: “Praising God in times of hardship is necessitated by two considerations: First, the servant’s knowledge that God—exalted is He—is deserving of this and entitled to it by His own right, for

He has perfected everything He created and made everything flawless. He is the All-Knowing, the All-Wise, the All-Aware, the Most Merciful. Second, his knowledge that God’s choice for His believing servant is better than his own choice for himself, as narrated by Muslim in his Sahih and others on the authority of the Prophet (peace and blessings be upon him), who said: ‘By Him in Whose Hand is my soul, God does not decree anything for the believer except that it is good for him. This applies to no one except the believer. If good fortune befalls him, he is grateful, and that is good for him. If misfortune befalls him, he is patient, and that is good for him.’” (Majmu’ al-Fatawa 10/29)

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن طلق بن حبيب رحمه الله قال: مكتوب في الإنجيل: يا ابن آدم إذا ظُلمت فاصبر؛ فإن لك ناصرًا خيرًا منك لنفسك ناصرًا. [الحلية (تهذيبه) 1 / 453].

English meaning

The way of the Salaf with trials and tribulations: On the authority of Talq bin Habib, may God have mercy on him, he said: It is written in the Gospel: O son of Adam, if you are wronged, be patient, for you have a helper who can help you better than you can help yourself. [Al-Hilya (its abridgment) 1/453].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن يونس بن يزيد قال: سألت ربيعة بن أبي عبد الرحمن رحمه الله: ما منتهى الصبر؟ قال: أن يكون يوم تصيبه المصيبة مثله قبل أن تصيبه. [الحلية (تهذيبه) 1 / 534].

English meaning

The way of the predecessors with trials and tribulations: On the authority of Yunus bin Yazid, he said: I asked Rabi’ah bin Abi Abd al-Rahman, may God have mercy on him: What is the ultimate level of patience? He said: That the day a calamity befalls him is like the day before it befell him. [Al-Hilya (its abridgment) 1/534].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن الحسن قال: ما كان بقي من أيوب رحمه الله إلا عيناه وقلبه ولسانه فكانت الدواب تختلف في جسده قال: ومكث في الكناسة سبع سنين. [الزهد للإمام أحمد / 112].

English meaning

The state of the predecessors with trials and tribulations: On the authority of Al-Hasan, he said: Nothing remained of Ayyub, may God have mercy on him, except his eyes, his heart, and his tongue, and the animals would come and go in his body. He said: And he stayed in the garbage dump for seven years. [Al-Zuhd by Imam Ahmad / 112].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال عثمان بن الهيثم: كان رجل بالبصرة من بني سعد، وكان قائدًا من قواد عبيد الله بن زياد فسقط عن السطح، فانكسرت رجلاه، فدخل عليه أبو قلابة رحمه الله يعوده، فقال له: أرجو أن تكون لك خيرة. فقال له: يا أبا قلابة وأيّ خيرٍ في كسْر رجليّ جميعًا؟ فقال: ما ستر الله عليك أكثر. فلما كان بعد ثلاث ورد عليه كتاب من ابن زيد: أن يخرج فيقاتل الحسين، فقال للرسول: قد أصابني ما ترى، فما كان إلا سبعًا حتى وافى الخبر بقتل الحسين، فقال الرجل: رحم الله أبو قلابة لقد صدق، إنه كان خِيرة لي. [صفة الصفوة 3/68].

English meaning

The way of the early Muslims with trials and tribulations: Uthman ibn al-Haytham said: There was a man in Basra from the Banu Sa'd tribe, who was a commander in the army of Ubayd Allah ibn Ziyad. He fell from the roof and broke both his legs. Abu Qilabah, may God have mercy on him, visited him and said, "I hope there is good in this for you." The man replied, "O Abu Qilabah, what good is there in breaking both my legs?" Abu Qilabah said, "What God has spared you is greater." Three days later, a letter arrived from Ibn Zayd ordering him to go out and fight al-Husayn. The man told the messenger, "What you see has befallen me." Only seven days passed before news arrived of al-Husayn's death. The man said, "May God have mercy on Abu Qilabah; he spoke the truth. It was indeed good for me." [Sifat al-Safwah 3/68]

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عزَّى موسى بنُ المهديّ سليمانَ بنَ أبي جعفر عن ابنٍ له، فقال: أَيَسُرُّك وهو بليَّة وفتنة، ويُحْزِنك وهو صلاة ورحمة!. [عيون الأخبار 3/59].

English meaning

The state of the Salaf with trials and tribulations: Musa bin Al-Mahdi consoled Sulayman bin Abi Ja`far on the death of his son, saying: “Does it please you when it is a calamity and a trial, and sadden you when it is a prayer and mercy?!” [Uyun Al-Akhbar 3/59].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن ربيعة الجرشي رحمه الله قال: لو كان الصبر من الرجال لكان كريمًا. [موسوعة ابن أبي الدنيا 4/23].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Rabi’ah al-Jarshi, may God have mercy on him, he said: If patience were a man, he would be noble. [Ibn Abi al-Dunya Encyclopedia 4/23].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن الحسن رحمه الله قال: الصبر كنز من كنوز الخير، لا يعطيه الله إلا لعبد كريم عليه. [موسوعة ابن أبي الدنيا 4/24].

English meaning

The way of the early Muslims with trials and tribulations: Al-Hasan, may God have mercy on him, said: Patience is a treasure from the treasures of goodness, which God does not give except to a servant who is honored in His sight. [Ibn Abi Al-Dunya Encyclopedia 4/24].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن إبراهيم التيمي رحمه الله قال: ما من عبد وهب الله له صبرًا على الأذى، وصبرًا على البلاء، وصبرًا على المصائب، إلا وقد أوتي أفضل ما أوتيه أحد بعد الإيمان بالله. [موسوعة ابن أبي الدنيا 4/24].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Ibrahim al-Taymi, may God have mercy on him, he said: There is no servant to whom God has granted patience in the face of harm, patience in the face of affliction, and patience in the face of calamities, except that he has been given the best thing that anyone has been given after faith in God. [Ibn Abi al-Dunya Encyclopedia 4/24].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن ميمون بن مهران رحمه الله قال: الصبر صبران: الصبر على المصيبة حسن، وأفضل من ذلك الصبر عن المعاصي. [موسوعة ابن أبي الدنيا 4/24].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Maimun bin Mihran, may God have mercy on him, he said: Patience is of two kinds: Patience in the face of calamity is good, and better than that is patience in refraining from sins. [Ibn Abi Al-Dunya Encyclopedia 4/24].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن ميمون بن مهران رحمه الله قال: ما نال أحد شيئًا من جسيم الخير نبي فمن دونه إلا بالصبر. [موسوعة ابن أبي الدنيا 4/24].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Maimun bin Mihran, may God have mercy on him, he said: No one, prophet or anyone else, attained anything of great good except through patience. [Ibn Abi Al-Dunya Encyclopedia 4/24].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال سليمان بن القاسم رحمه الله: كل عمل يعرف ثوابه إلا الصبر قال الله - عزَّ وجلَّ -: " إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ " [الزمر: 10] قال: كالماء المنهمر. [موسوعة ابن أبي الدنيا 4/24].

English meaning

The way of the early Muslims with trials and tribulations: Sulayman ibn al-Qasim, may God have mercy on him, said: Every deed has a known reward except for patience. God, the Almighty and Majestic, said: “Indeed, the patient will be given their reward without measure.” [Az-Zumar: 10] He said: Like pouring water. [Ibn Abi Ad-Dunya Encyclopedia 4/24].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال أبو عمران الجوني رحمه الله في قول الله - عزَّ وجلَّ -: " سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ " [الرعد: 24] قال: على دينكم، فنعم ما أعقبتكم من الدنيا الجنة. [موسوعة ابن أبي الدنيا 4/25].

English meaning

The way of the Salaf with trials and tribulations: Abu Imran al-Jawni, may God have mercy on him, said regarding the words of God, the Almighty and Majestic: “Peace be upon you for what you patiently endured” [Ar-Ra’d: 24]: He said: For remaining steadfast in your religion. How excellent is Paradise as the outcome of your life in this world. [Ibn Abi al-Dunya Encyclopedia 4/25].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: كان صالح المري رحمه الله يدعو: اللهم ارزقنا صبرًا على طاعتك، وارزقنا صبرًا عن معصيتك، وارزقنا صبرًا عند عزائم الأمور. [موسوعة ابن أبي الدنيا 4/25].

English meaning

The way of the early Muslims with trials and tribulations: Salih al-Murri, may God have mercy on him, used to supplicate: O God, grant us patience in obeying You, grant us patience in refraining from disobeying You, and grant us patience in matters of resolve. [Ibn Abi al-Dunya Encyclopedia 4/25].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قيل للبطال رحمه الله ما الشجاعة؟ قال: صبر ساعة. [موسوعة ابن أبي الدنيا 4/30].

English meaning

The way of the early Muslims with trials and tribulations: It was said to Al-Batal, may God have mercy on him, “What is courage?” He said, “Patience for an hour.” [Ibn Abi Al-Dunya Encyclopedia 4/30].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال الحسين بن عبد الرحمن رحمه الله:إذا لم تسامح في الأمور تعقدت عليك فسامح واخرج العسر باليسر فلم أر أوفى للبلاء من التقى ولم أر للمكروه أشفى من الصبر. [موسوعة ابن أبي الدنيا 4/30].

English meaning

The way of the early Muslims with trials and tribulations: Al-Husayn ibn Abd al-Rahman, may God have mercy on him, said: If you do not show leniency in matters, they will become complicated for you. So be lenient and dispel hardship with ease. I have not seen anything more effective against affliction than piety, nor have I seen anything more healing for adversity than patience. [Ibn Abi al-Dunya Encyclopedia 4/30].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال زياد مولى ابن عياش رحمه الله: للصبر اليوم عن معاصي الله خير من الصبر على الأغلال في نار جهنم. [موسوعة ابن أبي الدنيا 4/30].

English meaning

The way of the Salaf with trials and tribulations: Ziyad, the freed slave of Ibn Ayyash, may God have mercy on him, said: Patience today in refraining from disobeying God is better than patience in the shackles of Hellfire. [Ibn Abi Al-Dunya Encyclopedia 4/30].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن سفيان رحمه الله قال: كان يقال: يحتاج المؤمن إلى الصبر كما يحتاج إلى الطعام والشراب. [موسوعة ابن أبي الدنيا 4/37].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Sufyan, may God have mercy on him, he said: It used to be said: The believer needs patience as much as he needs food and drink. [Ibn Abi Al-Dunya Encyclopedia 4/37].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن يزيد ين تميم قال: لما أدخل إبراهيم التيمي رحمه الله سجن الحجاج رأى قومًا مقرنين في الأغلال يقومون جميعًا ويقعدون جميعًا، فقال: يا أهل بلاء الله في نعمته، ويا أهل نعمته في بلائه، إن الله قد رآكم أهلاً أن يختبركم، فأروه أهلاً أن تصبروا له، فقالوا: من أنت رحمك الله؟ قال: من ينتظر من البلاء مثل ما نزل بكم، قالوا: ما نحب أن نخرج من موضعنا. [موسوعة ابن أبي الدنيا 4/37].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Yazid ibn Tamim, he said: When Ibrahim al-Taymi, may God have mercy on him, was imprisoned by al-Hajjaj, he saw a group of

people bound in chains, standing up together and sitting down together. He said: O people of God’s trial in His blessings, and O people of His blessings in His trials, God has seen you as worthy of being tested, so show Him that you are worthy of being patient for His sake. They said: Who are you, may God have mercy on you? He said: One who is waiting for a trial like the one that has befallen you. They said: We do not wish to leave our place. [Ibn Abi al-Dunya Encyclopedia 4/37].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن سعيد بن عبد العزيز رحمه الله قال: إذا رأيت أمرًا لا تستطيع غيره فاصبر وانتظر فرج الله. [موسوعة ابن أبي الدنيا 4/38].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Saeed bin Abdul Aziz, may God have mercy on him, he said: If you see a matter that you cannot do otherwise, then be patient and wait for God's relief. [Ibn Abi Al-Dunya Encyclopedia 4/38].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال صالح بن عبد الكريم رحمه الله: جعل الله رأس أمور العباد العقل، ودليلهم العلم، وسائقهم العمل، ومقويهم على ذلك الصبر. [موسوعة ابن أبي الدنيا 4/38].

English meaning

The way of the early Muslims with trials and tribulations: Salih bin Abdul Karim, may God have mercy on him, said: God made reason the head of the affairs of the servants, knowledge their guide, action their driver, and patience their strength in that. [Ibn Abi Al-Dunya Encyclopedia 4/38].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن سعيد بن جبير رحمه الله قال: الصبر اعتراف العبد لله بما أصابه منه، واحتسابه عند الله، رجاء ثوابه، وقد يجزع الرجل وهو متجلد لا يُرى منه إلا الصبر.

English meaning

The way of the predecessors with trials and tribulations: On the authority of Saeed bin Jubeir, may God have mercy on him, he said: Patience is the servant’s acknowledgment to God of what has befallen him from Him, and his seeking reward from God, hoping for His reward. A man may be distressed while he is stoic and nothing is seen from him but patience.

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن الحسن رحمه الله قال: سب رجل رجلاً من الصدر الأول، فقام الرجل وهو يمسح العرق عن وجهه، وهو يتلو " وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ " [الشورى: 43] قال الحسن: عَقِلها والله وفهمها، إذ ضيعها الجاهلون!. [موسوعة ابن أبي الدنيا 4/47].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Al-Hasan, may God have mercy on him, he said: A man insulted a man from the early generations, so the man stood up, wiping the sweat from his face, and reciting, “And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.” [Ash-Shura: 43] Al-Hasan said: By God, he understood it and comprehended it, while the ignorant ones neglected it! [Ibn Abi Ad-Dunya Encyclopedia 4/47].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: كان مالك بن دينار رحمه الله يبكي ويبكي أصحابه، ويقول في خلال بكائه: اصبروا على طاعته، فإنما هو صبر قليل، وغُنم طويل، والأمر أعجل من ذلك. [موسوعة ابن أبي الدنيا 4/53].

English meaning

The way of the early Muslims with trials and tribulations: Malik bin Dinar, may God have mercy on him, would weep and make his companions weep, and he would say during his weeping: Be patient in obeying Him, for it is only a little patience, and a long reward, and the matter is more urgent than that. [Ibn Abi Al-Dunya Encyclopedia 4/53].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال عبد الله بن المبارك رحمه الله: من صبر فما أقل ما يصبر، ومن جزع فما أقل ما يتمتع. [موسوعة ابن أبي الدنيا 4/53].

English meaning

The way of the early Muslims with trials and tribulations: Abdullah ibn al-Mubarak, may God have mercy on him, said: “He who is patient, how little he will be patient, and he who is impatient, how little he will enjoy.” [Ibn Abi al-Dunya Encyclopedia 4/53].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن مسمع بن عاصم قال: قال لي عبد الواحد بن زيد رحمه الله: من نوى الصبر على طاعة الله صبره الله عليها وقواه لها، ومن عزم على الصبر عن معاصي الله أعانه الله على ذلك وعصمه عنها، ثم قال لي: أتراك تصبر لمحبته عن هواك فيخيب صبرك؟ لقد أساء بسيده الظن من ظن به هذا وشبهه. قال: ثم بكى وقال: نعمه رائحة وغادية على أهل معصيته، فكيف ييأس من رحمته أهل محبته؟. [موسوعة ابن أبي الدنيا 4/54].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Musma’ ibn ‘Asim,

who said: ‘Abd al-Wahid ibn Zayd, may God have mercy on him, said to me: “Whoever intends to be patient in obeying God, God will grant him patience and strength for it. And whoever resolves to be patient in refraining from disobeying God, God will help him in that and protect him from it.” Then he said to me: “Do you think that you will be patient for the sake of His love, abstaining from your desires, and then your patience will be in vain? He who thinks this or anything similar of his Lord has thought ill of his Master.” He said: Then he wept and said: “His blessings come morning and evening for those who disobey Him, so how can those who love Him despair of His mercy?” [Ibn Abi al-Dunya’s Encyclopedia 4/54]

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال قتادة رحمه الله: الصبر من الإيمان بمنزلة اليدين من الجسد، من لم يكن صابرًا على البلاء لم يكن شاكرًا على النعماء، ولو كان الصبر رجلاً لكان كريمًا جميلاً. [موسوعة ابن أبي الدنيا 4/59].

English meaning

The way of the early Muslims with trials and tribulations: Qatadah, may God have mercy on him, said: Patience is to faith as the hands are to the body. Whoever is not patient in adversity will not be grateful for blessings. If patience were a man, he would be noble and handsome. [Ibn Abi Al-Dunya Encyclopedia 4/59].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال عمر بن ذر رحمه الله لرجل آذاه جار له: اصبر أي أخي، فوالله ما أرى أن لثواب الصبر في القيمة مِثلاً، أي أخي عليك بالصبر تدرك به ذخر أهله. واعلم أن الصبر مواهب، ولن يعطاه إلا من كرم على سيده، فاغتنمه ما قدرت عليه، لأنك ستجد عاقبته عاجلاً وآجلاً إن شاء الله. [موسوعة ابن أبي الدنيا 4/59].

English meaning

The way of the early Muslims with trials and tribulations: Umar ibn Dharr, may God have mercy on him, said to a man who had been harmed by his neighbor: “Be patient, my brother, for by God, I do not think there is anything more valuable than the reward of patience. My brother, be patient, for through patience you will attain the treasure of its people. Know that patience is a gift, and it is only given to those who are honored in their Master’s sight. So seize the opportunity to acquire it as much as you can, for you will find its reward in this life and the next, God willing.” [Ibn Abi al-Dunya Encyclopedia 4/59]

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: مرَّ وهب بن منبه رحمه الله برجل أعمى مجذوم مقعد عريان، وبه وضح، وهو يقول: الحمد لله على نعمته فقال رجلٌ كان مع وهب: أي شيء عليك من النعمة وأنت على هذه الحال؟! فقال الرجل: ارم ببصرك إلى أهل المدينة فانظر إلى كثرة أهلها، أو لا أحمد الله على نعمته أنه ليس أحد فيها يعرف الله غيري؟. [موسوعة ابن أبي الدنيا 4/60].

English meaning

The way of the early Muslims with trials and tribulations: Wahb ibn Munabbih, may God have mercy on him, passed by a blind, leprous, crippled, naked man with white patches on his skin, who was saying: “Praise be to God for His blessings.” A man who was with Wahb said: “What blessings do you have when you are in this condition?!” The man replied: “Look at the people of the city and see how many of them there are. Should I not praise God for His blessings that there is no one there who knows God except me?” [Ibn Abi al-Dunya’s Encyclopedia 4/60].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن ليث قال: أخبرت طلحة بن مصرف رحمه الله عن طاوس أنه كان يكره الأنين، فما سمع له أنين في مرضه حتى مات!. [موسوعة ابن أبي الدنيا 4/63].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Layth, he said: I told Talhah bin Musarrif, may God have mercy on him, on the authority of Tawus that he disliked groaning, so no groaning was heard from him during his illness until he died! [Ibn Abi Al-Dunya Encyclopedia 4/63].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: كتب ابنُ السَّمَّاك رحمه الله إلى الرشيد يعزيه بابن له: أما بعدُ، فإن استطعتَ أن يكون شكرُك لله حينَ قَبضه أكثرَ من شكرِك له حينَ وهبه، فإنَّه حينَ قبضه أحرز لك هِبتَه، ولو سلِم لم تَسْلَم من فِتْنتِه؛ أرأيتَ حزنَك على ذهابه وتلهُّفَك لفِراقه! أرضِيتَ الدارَ لنفسك فتَرْضَاها لابنك! أمّا هو فقد خلَص من الكدر، وبقيتَ أنت معلَّقًا بالخَطَر. واعلم أن المصيبةَ مصيبتان إن جزِعْتَ، وإنما هي واحدة إن صبَرت، فلا تجمعِ الأمرين على نفسِك. [عيون الأخبار 3/59].

English meaning

The way of the early Muslims with trials and tribulations: Ibn al-Sammak, may God have mercy on

him, wrote to al-Rashid, offering his condolences on the death of his son: “To proceed: If you can make your gratitude to God when He took him greater than your gratitude when He gave him, then know that when He took him, He secured His gift for you. Had he survived, you would not have been safe from his trials. Do you see your grief at his passing and your anguish over parting from him? Would you be content with this life for yourself, and would you be content with it for your son? He has escaped the distress, while you remain suspended in danger. Know that the calamity is twofold if you despair, but it is only one if you are patient. Do not compound the two for yourself.” [Uyun al-Akhbar 3/59]

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: اشتكى بعضُ أهل محمد بن عليّ بن الحسين رحمه الله فَجزع عليه، ثم أُخبِر بموته فسُرِّيَ عنه؛ فقيل له في ذلك، فقال: ندعو اللهَ فيما نحبّ، فإذا وقع ما نكره لم نخالف الله فيما أَحَبّ. [عيون الأخبار 3/62].

English meaning

The situation of the Salaf with trials and tribulations: A member of the family of Muhammad ibn Ali ibn al-Husayn, may God have mercy on him, fell ill and he was distressed over him. Then he was informed of his death and was relieved. So he was asked about that, and he said: We call upon God for what we love, so if what we hate happens, we do not go against God in what He loves. [Uyun Al-Akhbar 3/62].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن عمر بن عبد العزيز رحمه الله قال: ما أحب أن تهون علي سكرات الموت لأنها أخر ما يكفر به عن المسلم. [الحلية (تهذيبه) 2 / 229].

English meaning

The attitude of the early Muslims towards trials and tribulations: On the authority of Umar ibn Abd al-Aziz, may God have mercy on him, he said: I do not like the pangs of death to be easy for me because it is the last thing by which a Muslim’s sins are expiated. [Al-Hilya (its abridgment) 2/229].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال سعيد بن جبير رحمه الله: ما زال البلاء بأصحابي حتى رأيت أن ليس لله فيَّ حاجة، حتى نزل بي البلاء. [الحلية (تهذيبه) 2 / 106].

English meaning

The situation of the Salaf with trials and tribulations: Saeed bin Jubayr, may God have mercy on him, said: The trials continued to befall my companions until I saw that God had no need of me, until the trials befell me. [Al-Hilya (its abridgment) 2/106].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن حميد الأعرج قال: أقبل ابن لسعيد بن جبير فقال سعيد رحمه الله: إن أحسن حالاته عندي أن يموت فأحتسبه. [الزهد للإمام أحمد / 643].

English meaning

The way of the Salaf with trials and tribulations: On the authority of Humaid Al-Araj, he said: A son of Saeed bin Jubeir came to him, and Saeed, may God have mercy on him, said: The best thing for him in my opinion is that he dies, so I may seek Allah’s reward for losing him. [Al-Zuhd by Imam Ahmad / 643].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال ابن ذر رحمه الله: من أجمع على الصبر في الأمور، فقد حوى الخير والتمس معاقل البرِّ وكمال الأجور. [الحلية (تهذيبه) 2 / 156].

English meaning

The way of the early Muslims with trials and tribulations: Ibn Dharr, may God have mercy on him, said: Whoever is determined to be patient in matters, has attained goodness and sought the strongholds of righteousness and the fullness of rewards. [Al-Hilya (its abridgment) 2/156].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال سفيان الثوري رحمه الله: ليس بفقيه من لم يعد البلاء نعمة، والرخاء مصيبة. [الحلية (تهذيبه) 2 / 499].

English meaning

The attitude of the early Muslims towards trials and tribulations: Sufyan al-Thawri, may God have mercy on him, said: He is not a scholar who does not consider hardship a blessing and prosperity a calamity. [Al-Hilya (its abridgment) 2/499].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن حذيفة المرعشي قال: دخلنا مكة مع إبراهيم بن أدهم رحمه الله، فإذا شقيق البلخي قد حج في تلك السُّنَّة، فاجتمعنا في شق الطواف، فقال إبراهيم لشقيق: على أي شيء أصَّلتم أصلكم؟ قال: أصَّلنا أصلنا على أنا إذا رزقنا أكلنا، وإذا منعنا صبرنا، فقال إبراهيم: هكذا تفعل كلاب بلخ، فقال له شقيق: فعلى ماذا أصَّلتم؟ قال: أصَّلنا على أنا إذا رُزقنا آثرنا وإذا مُنعنا شكرنا وحمدنا، فقام شقيق فجلس بين يدي إبراهيم فقال: يا أستاذ، أنت أستاذنا. [الحلية (تهذيبه) 2 / 492].

English meaning

The way of the early Muslims with trials and

tribulations: On the authority of Hudhayfah al-Mar'ashi, he said: We entered Mecca with Ibrahim ibn Adham, may God have mercy on him, and Shaqiq al-Balkhi had performed Hajj that year. We met beside the place of circumambulation, and Ibrahim said to Shaqiq: On what did you base your principles? He said: We based our principles on the fact that if we are provided for, we eat, and if we are denied, we are patient. Ibrahim said: That is what the dogs of Balkh do. Shaqiq said to him: And on what did you base your principles? He said: We based our principles on the fact that if we are provided for, we give preference to others, and if we are denied, we are grateful and praise God. Shaqiq stood up and sat before Ibrahim and said: O master, you are our master. [Al-Hilya (its abridgment) 2/492].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال ذو النون رحمه الله: البلاء ملح المؤمن، إذا عدم البلاء فسد حاله. [الحلية (تهذيبه) 3 / 234].

English meaning

The state of the Salaf with trials and tribulations: Dhu al-Nun, may God have mercy on him, said: Trials are the salt of the believer; if he lacks trials, his condition will be corrupted. [Al-Hilya (its abridgment) 3/234].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال الفضيل بن عياض رحمه الله: إذا أحب الله عبدًا أكثر غمه، وإذا أبغض الله عبدًا أوسع عليه دنياه. [الحلية (تهذيبه) 3 / 8].

English meaning

The way of the Salaf with trials and tribulations: Al-Fudayl ibn Iyad, may God have mercy on him, said: If God loves a servant, He increases his sorrow, and if God hates a servant, He expands his worldly life. [Al-Hilya (its abridgment) 3/8].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال يحيى بن معاذ رحمه الله: سبحوا في بحار البلايا حتى جاوزوها إلى العطايا، ثم سبحوا في بحار العطايا حتى جاوزوها إلى رب البرايا. [الحلية (تهذيبه) 3 / 258].

English meaning

The way of the predecessors with trials and tribulations: Yahya bin Muadh, may God have mercy on him, said: They swam in the seas of calamities until they crossed over to the gifts, then they swam in the seas of gifts until they crossed over to the Lord of creation. [Al-Hilya (its abridgment) 3/258].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال الأصمعي: شهدت صالحًا المُرِّيَّ رحمه الله، عَزَّى رجلاً، فقال: لئن كانت مصيبتُك بابنك لم تُحْدِثْ لك موعظةً في نفسك، فهي هيِّنة في جنب مصيبتك بنفسك، فإيَّاها فَابْكِ. [السير (تهذيبه) 2/725].

English meaning

The way of the predecessors with trials and tribulations: Al-Asma’i said: I witnessed Salih Al-Murri, may God have mercy on him, consoling a man, and he said: If your calamity with your son did not bring you a lesson in yourself, then it is easy compared to your calamity with yourself, so weep for that. [Al-Siyar (its abridgment) 2/725].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: ضرب رجلٌ أحد الصالحين فشجَّ رأسه، قال: فسألت الله له الجنة. قيل: كيف وقد ظلمك، فقال: علمت أنني أؤجر على ما نالني منه فلم أرد أن يكون نصيبي منه الخير ونصيبه مني الشر. [إحياء علوم الدين 1/933].

English meaning

The way of the righteous predecessors with trials and tribulations: A man struck one of the righteous and injured his head. He said: I asked God to grant him Paradise. It was said: How can that be when he wronged you? He said: I knew that I would be rewarded for what happened to me from him, so I did not want my share from him to be good and his share from me to be evil. [Ihya Ulum al-Din 1/933].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن محمد بن أبي القاسم رحمه الله قال: وعظ عابد جبارًا فأمر به فقطعت يداه ورجلاه، وحمل إلى متعبَّده، فجاء إخوانه يعزونه، فقال: لا تعزوني ولكن هنئوني بما ساق الله إلي. ثم قال: إلهي أصبحت في منزلة الرغائب، أنظر إلى العجائب. إلهي أنت تتودد بنعمك إلى من يؤذيك، فكيف توددك إلى من يؤذى فيك. [الحلية (تهذيبه) 3 / 295].

English meaning

The way of the early Muslims with trials and tribulations: On the authority of Muhammad ibn Abi al-Qasim, may God have mercy on him, he said: A devout worshipper admonished a tyrant, so he ordered that his hands and feet be cut off, and he was taken to his place of worship. His brothers came to console him, so he said: Do not console me, but congratulate me on what God has brought me. Then he said: My God, I have reached the station of desires, and I see wonders. My God, You show kindness with Your blessings to those who harm You, so how will You show kindness to those who are harmed for Your sake? [Al-Hilya (its abridgment) 3/295].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: عن إبراهيم بن الوليد قال: دخلت على إبراهيم المغربي رحمه الله، وقد رفسته بغلة فكسرت رجله فقال: لولا مصائب الدنيا لقدمنا على الله مفاليس. [الحلية (تهذيبه) 3 / 316].

English meaning

The state of the Salaf with trials and tribulations: On the authority of Ibrahim bin Al-Walid, he said: I entered upon Ibrahim Al-Maghribi, may God have mercy on him, and a mule had kicked him and broken his leg. He said: Were it not for the calamities of this world, we would have come to God bankrupt. [Al-Hilya (its abridgment) 3/316].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع الفتن والمحن: قال أبو العباس بن عطاء رحمه الله: القلب إذا اشتاق إلى الجنة أسرعت إليه هدايا الجنة، وهي المكروه لأن المكاره هدايا الجنة إلى أبدان الصادقين. [الحلية (تهذيبه) 3 / 401].

English meaning

The way of the Salaf with trials and tribulations: Abu al-Abbas ibn Ata, may God have mercy on him, said: When the heart yearns for Paradise, the gifts of Paradise hasten to it, and these are the unpleasant things, because unpleasant things are the gifts of Paradise to the bodies of the truthful. [Al-Hilya (its abridgment) 3/401].

Source: Source details are not recorded on the original card.

صفحة 11

موقف السلف من قتال الفتنة وندم من خاض فيها: عن عبد الله بن عمر رضي الله تعالى عنه. قال: إنما كان مثلنا في هذه الفتنة كمثل قوم كانوا يسيرون على جادة يعرفونها، فبينما هم كذلك، إذ غشيتهم سحابة وظلمة، فأخذ بعضهم يمينا وشمالاً فأخطأ الطريق، وأقمنا حيث أدركنا ذلك، حتى جلى الله ذلك عنا، فأبصرنا طريقنا الأول، فعرفناه وأخذنا فيه، وإنما هؤلاء فتيان قريش، يقتتلون على هذا السلطان، وعلى هذه الدنيا، ما أبالي أن يكون لي ما يقتل بعضهم بعضا بنعلي هاتين الجرداوين. [الحلية (تهذيبه) 1 / 220].

English meaning

The stance of the early Muslims regarding fighting

during times of strife and the regret of those who participated in it: On the authority of Abdullah ibn Umar, may God be pleased with him, he said: “Our situation in this strife was like that of a people who were walking on a well-known path. While they were thus engaged, a cloud and darkness enveloped them, so some of them turned right and left and lost their way. We remained where we were when this happened, until God cleared it from us, and we saw our original path, recognized it, and followed it. These are but young men of Quraysh, fighting over this power and this world. I would not trade these two worn-out sandals of mine for what they kill one another over.” [Al-Hilya (its abridgment) 1/220]

Source: Source details are not recorded on the original card.

صفحة 11

موقف السلف من قتال الفتنة وندم من خاض فيها: عن نافع، عن ابن عمر رضى الله عنه؛ أنه أتاه رجل فقال: يا أبا عبد الرحمن أنت ابن عمر، وصاحب رسول الله صلى الله عليه وسلم - فذكر مناقبه – فما يمنعك من هذا الأمر؟ قال: يمنعني أن الله تعالى حرّم علي دم المسلم، قال: فإن الله - عزَّ وجلَّ - يقول: " وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ " [البقرة: 193] قال: قد فعلنا وقد قاتلناهم حتى كان الدين الله، فأنتم تريدون أن تقاتلوا حتى يكون الدين لغير الله. [الحلية (تهذيبه) 1 / 211].

English meaning

The stance of the Salaf regarding fighting during times of strife and the regret of those who engaged in it: On

the authority of Nafi’, on the authority of Ibn Umar, may God be pleased with him; that a man came to him and said: O Abu Abd al-Rahman, you are Ibn Umar, and a companion of the Messenger of God, may God bless him and grant him peace - and he mentioned his virtues - so what prevents you from this matter? He said: What prevents me is that God Almighty has forbidden me to shed the blood of a Muslim. He said: But God - the Exalted and Glorified - says: “And fight them until there is no more strife and the religion is for God alone” [Al-Baqarah: 193]. He said: We have done so and we have fought them until the religion was for God alone, so you want to fight until the religion is for other than God. [Al-Hilya (its abridgment) 1/211].

Source: Source details are not recorded on the original card.

صفحة 11

موقف السلف من قتال الفتنة وندم من خاض فيها: عن نافع قال: قيل لابن عمر رضى الله عنه زمن ابن الزبير والخوارج والخشبية: أتصلي مع هؤلاء، ومع هؤلاء وبعضهم يقتل بعضا؟ قال: من قال: حي على الصلاة أجبته، ومن قال: حي على الفلاح أجبته، ومن قال: حي على قتل أخيك المسلم وأخذ ماله قلت: لا!. [الحلية (تهذيبه) 1 / 220].

English meaning

The position of the Salaf regarding fighting during times of strife and the regret of those who engaged in it: On the authority of Nafi’, he said: It was said to Ibn Umar, may God be pleased with him, during the time of Ibn al-Zubayr, the Kharijites, and the Khashabiyya: Do you pray with these people and with those people, even though some of them are killing each other? He said: Whoever says: Come to prayer, I will answer him, and whoever says: Come to success, I will answer him, but whoever says: Come to kill your Muslim brother and take his money, I will say: No! [Al-Hilya (its abridgment) 1/220].

Source: Source details are not recorded on the original card.

صفحة 11

موقف السلف من قتال الفتنة وندم من خاض فيها: قالت عائشة رضي الله عنها: لوددتُ أني كنتُ غصنًا رطبًا وأني لم أَسِرْ في هذا الأمر، تعني يومَ الجمل. [موسوعة ابن أبي الدنيا 2/557].

English meaning

The stance of the early Muslims regarding fighting during the fitna (civil strife) and the regret of those who participated in it: Aisha, may God be pleased with her, said: I wish I had been a tender branch and that I had not participated in this matter, meaning the Day of the Camel. [Ibn Abi Al-Dunya Encyclopedia 2/557].

Source: Source details are not recorded on the original card.

صفحة 11

موقف السلف من قتال الفتنة وندم من خاض فيها: عن يسير بن عمرو: أن أبا مسعود الأنصاري رضى الله عنه لما قتل عثمان رضى الله عنه احتجب في بيته، فدخلت عليه فسألته فقال: عليك بالجماعة، فإن الله لن يجمع أمة محمد صلى الله عليه وسلم على ضلالة، واصبر حتى يستريح برٌّ، ويُستراح من فاجر. [موسوعة ابن أبي الدنيا 4/22].

English meaning

The stance of the Salaf regarding fighting during the fitna (civil strife) and the regret of those who engaged in it: On the authority of Yasir bin Amr: When Uthman, may God be pleased with him, was killed, Abu Mas‘ud al-Ansari, may God be pleased with him, secluded himself in his house. I entered upon him and asked him, and he said: You must adhere to the community, for God will not unite the nation of Muhammad, may God bless him and grant him peace, on misguidance. Be patient until the righteous find rest, and people find relief from the wicked. [Ibn Abi Al-Dunya Encyclopedia 4/22].

Source: Source details are not recorded on the original card.

صفحة 11

موقف السلف من قتال الفتنة وندم من خاض فيها: قال مطرف رحمه الله: إن الفتنة ليست تأتي تهدي الناس، ولكن إنما تأتي تقارع المؤمن عن دينه. ولأن يقول الله لم لا قتلت فلانًا؟ أحب إليّ من أن يقول: لم قتلت فلانًا. [الحلية (تهذيبه) 1 / 362].

English meaning

The stance of the early Muslims regarding fighting during times of strife and the regret of those who engaged in it: Mutarrif, may God have mercy on him, said: “Strife does not come to guide people, but rather it comes to fight the believer for his religion. And for God to say, ‘Why did you not kill so-and-so?’ is more beloved to me than for Him to say, ‘Why did you kill so-and-so?’” [Al-Hilya (its abridgment) 1/362].

Source: Source details are not recorded on the original card.

صفحة 11

موقف السلف من قتال الفتنة وندم من خاض فيها: عن أبي عقيل بشير بن عُقبة قال: قلت ليزيد بن الشِّخِّير رحمه الله: ما كان مُطرِّفٌ يصنَعُ إذا هاجَ الناس؟ قال: يلزمُ قَعْر بيته، ولا يقربُ لهم جُمُعةً ولا جماعةً حتى تنجلِي. [السير (تهذيبه) 1/475].

English meaning

The position of the Salaf regarding fighting in times of strife and the regret of those who engaged in it: On the authority of Abu Aqil Bashir bin Uqba, he said: I said to Yazid bin Al-Shikhkhir, may God have mercy on him: What did Mutarrif do when people were in turmoil? He said: He would stay in the depths of his house, and he would not go near them for Friday prayers or congregational prayers until it was over. [Al-Siyar (its abridgment) 1/475].

Source: Source details are not recorded on the original card.

صفحة 11

موقف السلف من قتال الفتنة وندم من خاض فيها: عن أبي العالية رحمه الله قال: لما كان قتال علي ومعاوية كنت رجلاً شابًا فتهيأت، ولبست سلاحي ثم أتيت القوم فإذا صفان لا يرى طرفاهما قال: فتلوت هذه الآية: " وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ خَالِدًا فِيهَا " [النساء: 93] قال: فرجعت وتركتهم. [الحلية (تهذيبه) 1 / 367].

English meaning

The position of the Salaf regarding fighting during the fitna (civil strife) and the regret of those who engaged in it: On the authority of Abu Al-Aliyah, may God have mercy on him, he said: When the fighting between Ali and Muawiyah took place, I was a young man, so I prepared myself, put on my weapons, and then I went to the people. There were two lines whose ends could not be seen. He said: So I recited this verse: “And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally.” [An-Nisa: 93] He said: So I returned and left them. [Al-Hilya (its abridgment) 1/367].

Source: Source details are not recorded on the original card.

صفحة 11

موقف السلف من قتال الفتنة وندم من خاض فيها: عن إبراهيم النخعي رحمه الله قال: كانوا يقولون ويرجون، إذا لقي الله الرجل المسلم وهو نقي الكف من الدم، أن يتجاوز الله عنه ويغفر له ما سوى ذلك من ذنوبه. [الحلية (تهذيبه) 2 / 91].

English meaning

The position of the Salaf regarding fighting in times of strife and the regret of those who engaged in it: On the authority of Ibrahim al-Nakha’i, may God have mercy on him, he said: They used to say and hope that if a Muslim man meets God with his hands clean of blood, God will pardon him and forgive him for all his other sins. [Al-Hilya (its abridgment) 2/91].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع فتن الشهوات والنساء: عن علي بن زيد عن سعيد بن المسيّب رحمه الله قال: ما يئس الشيطان من شيء إلا أتاه من قِبَل النساء، وقال لنا سعيد، وهو ابن أربع وثمانين سنة وقد ذهبتْ إحدى عينيه وهو يعشو بالأخرى: ما من شيء أخوف عندي من النساء. [صفة الصفوة 2/438].

English meaning

The state of the Salaf with regard to the temptations of desires and women: On the authority of Ali bin Zaid, on the authority of Saeed bin Al-Musayyab, may God have mercy on him, he said: Satan does not despair of anything except that he comes to him from the direction of women. And Saeed said to us, and he was eighty-four years old and one of his eyes was gone and he saw dimly with the other: There is nothing more frightening to me than women. [Sifat Al-Safwa 2/438].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع فتن الشهوات والنساء: عن سعيد بن المسيّب رحمه الله قال: ما بعث الله نبيا إلا لم ييأس إبليس أن يهلكه بالنساء. [موسوعة ابن أبي الدنيا 4/540].

English meaning

The situation of the early Muslims with regard to the temptations of lust and women: On the authority of Saeed bin Al-Musayyab, may God have mercy on him, he said: God did not send a prophet except that Satan did not despair of destroying him with women. [Ibn Abi Al-Dunya Encyclopedia 4/540].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع فتن الشهوات والنساء: عن سعيد بن المسيّب رحمه الله قال: إذا رأيتم الرجل يلحّ بالنظر إلى غلام أمرد فاتهموه. [ذم الهوى / 97].

English meaning

The situation of the early Muslims with regard to the temptations of desires and women: On the authority of Saeed bin Al-Musayyab, may God have mercy on him, he said: If you see a man persistently looking at a beardless boy, then suspect him. [Condemnation of Desire / 97].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع فتن الشهوات والنساء: عن عطاء بن أبي رباح رحمه الله قال: لو ائتمنت على بيت مال لكنتُ أمينًا، ولا آمن نفسي على أمة شوهاء. قال الذهبي رحمه الله: صدق رحمه الله ففي الحديث: " أَلاَ لاَ يَخْلُوَنَّ رَجُلٌ بامْرأةٍ، فإنَّ ثالِثَهُما الشَّيطانُ ".[السير (تهذيبه) 2/583].

English meaning

The attitude of the early Muslims towards the temptations of lust and women: On the authority of Ata’ ibn Abi Rabah, may God have mercy on him, he said: “If I were entrusted with the treasury, I would be trustworthy, but I do not trust myself with an ugly slave girl.” Al-Dhahabi, may God have mercy on him, said: “He spoke the truth, may God have mercy on him, for in the hadith it says: ‘No man should be alone with a woman, for the third of them is Satan.’” [Siyar (its abridgment) 2/583].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع فتن الشهوات والنساء: عن أبي حكيم أنه قال: خرج حسان بن أبي سنان رحمه الله يوم العيد، فلما رجع قالت له امرأته: كم امرأة حسنة قد رأيت اليوم؟ فلما أكثرت قال: ويحك ما نظرت إلا في إبهامي منذ خرجت من عندك حتى رجعت إليك. [المنتظم 8 / 152].

English meaning

The situation of the Salaf with the temptations of desires and women: On the authority of Abu Hakim, he said: Hassan bin Abi Sinan, may God have mercy on him, went out on the day of Eid, and when he returned, his wife said to him: How many beautiful women did you see today? When she repeated many, he said: Woe to you, I did not look at anything but my big toes from the time I left you until I returned to you. [Al-Muntazam 8/152].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع فتن الشهوات والنساء: قال حسّان بن عطِية رحمه الله: ما أتِيتْ أُمّةٌ قط إلاّ من قِبَل نسائهم. [ذم الهوى / 134].

English meaning

The situation of the early Muslims with regard to the temptations of desires and women: Hassan bin Atiyyah, may God have mercy on him, said: No nation has ever been afflicted except through their women. [Condemnation of Desire / 134].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع فتن الشهوات والنساء: قال الحسن بن صالح رحمه الله: سمعت أن الشيطان قال للمرأة: أنت نصف جندي، وأنت سهمي الذي أرمي به فلا أخطئ، وأنت موضع سري، وأنت رسولي في حاجتي. [موسوعة ابن أبي الدنيا 4/539].

English meaning

The situation of the Salaf with the temptations of desires and women: Al-Hasan bin Salih, may God have mercy on him, said: I heard that Satan said to the woman: You are half of my army, and you are my arrow that I shoot and do not miss, and you are the keeper of my secrets, and you are my messenger in my need. [Ibn Abi Al-Dunya Encyclopedia 4/539].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع فتن الشهوات والنساء: عن ميمون بن مهران رحمه الله قال: ثلاث لا تبلونّ نفسك بهنّ، لا تدخل على السلطان وإن قلت: آمره بطاعة الله، ولا تدخل على امرأة وإن قلت: أعلمها كتاب الله، ولا تصغين بسمعك لذي هوى، فإنك لا تدري ما يعلق بقلبك منه؟ [الحلية (تهذيبه) 2/ 54].

English meaning

The situation of the Salaf with the temptations of desires and women: On the authority of Maimun bin Mihran, may God have mercy on him, he said: There are three things you should not afflict yourself with: Do not enter upon the ruler even if you say: I am commanding him to obey God, and do not enter upon a woman even if you say: I am teaching her the Book of God, and do not lend your ear to the one who has desires, for you do not know what will cling to your heart from him? [Al-Hilya (its abridgment) 2/54].

Source: Source details are not recorded on the original card.

صفحة 11

حال السلف مع فتن الشهوات والنساء: قال حكّام بن سلَم، قال: كنت عند سفيان الثوري رحمه الله فجاءته امرأة فقالت: إنِّي أريد أن أسألك عن شيء، فقال لها: أجيفي الباب ثم تكلّمي من وراء الباب. [ذم الهوى / 135].

English meaning

The situation of the Salaf with the temptations of desires and women: Hakam bin Salam said: I was with Sufyan al-Thawri, may God have mercy on him, when a woman came to him and said: I want to ask you about something. He said to her: Close the door and then speak from behind the door. [Condemnation of Desire / 135].

Source: Source details are not recorded on the original card.

صفحة 11

أقوال السلف وتوجيهاتهم نحو الفتن: قال ابن القيم رحمه الله: وقال لي شيخُ الإسلام رحمه الله ـ وقَد جعَلتُ أُورِدُ عليهِ إيرادًا بعدَ إيراد ـ: لا تجعَلْ قلبَكَ للإيراداتِ والشبهاتِ مثلَ السِّفِنْجَة، فيتشرَّبَها، فلا ينضح إلاّ بها، ولكنِ اجعَلْهُ كالزُّجاجَةِ المُصْمَتَةِ تَمُرُّ الشبهاتُ بظاهرها، ولا تَستَقرُّ فيها، فيراها بصفائهِ، ويدفعُها بصلابتهِ، وإلاّ فإذا أَشْرَبْتَ قلبَكَ كلَّ شبهَةٍ تمرُّ عليها صارَ مَقَرًّا للشبهاتِ. أو كما قالَ. فما أعلمُ أنِّي انتَفَعتُ بوصيّةٍ في دفع الشبهاتِ كانتفاعي بذلك. [مفتاح دار السعادة 1 / 443]

English meaning

Sayings and guidance of the Salaf regarding trials and tribulations: Ibn al-Qayyim, may God have mercy on

him, said: “Shaykh al-Islam, may God have mercy on him, said to me—after I had presented him with objection after objection—‘Do not make your heart like a sponge for objections and doubts, absorbing them and then exuding nothing but them. Rather, make it like a solid glass vessel; doubts pass over its surface but do not settle inside. It sees them clearly and repels them with its firmness. Otherwise, if you allow every doubt that comes your way to permeate your heart, it will become a repository for doubts.’ Or words to that effect. I do not know of any advice that has benefited me more in repelling doubts than this.” [Miftah Dar al-Sa’adah 1/443]

Source: Source details are not recorded on the original card.

صفحة 11

أقوال السلف وتوجيهاتهم نحو الفتن: قال النعمان بن بشير رضى الله عنه: إن الهلكة كل الهلكة أن تعمل بالسيئات في زمن البلاء. [البداية والنهاية 9/ 37].

English meaning

Sayings and guidance of the Salaf regarding tribulations: Al-Nu’man bin Bashir, may God be pleased with him, said: The greatest destruction is to commit sins during times of tribulation. [Al-Bidayah wa Al-Nihayah 9/37].

Source: Source details are not recorded on the original card.

صفحة 11

أقوال السلف وتوجيهاتهم نحو الفتن: قال أبو حازم رحمه الله: كلّ نعمة لا تقرّب من الله - عزَّ وجلَّ - فهي بليّة. [صفة الصفوة 2/489].

English meaning

Sayings and guidance of the Salaf regarding tribulations: Abu Hazim, may God have mercy on him, said: Every blessing that does not bring one closer to God, the Almighty and Majestic, is a calamity. [Sifat al-Safwa 2/489].

Source: Source details are not recorded on the original card.

صفحة 11

أقوال السلف وتوجيهاتهم نحو الفتن: قال يحيى بن معاذ رحمه الله: على قناطر الفِتن جاوزوا إلى خزائن المِنَن. [صفة الصفوة 4/340].

English meaning

Sayings and guidance of the Salaf regarding tribulations: Yahya bin Muadh, may God have mercy on him, said: “They crossed over the bridges of tribulations to the treasuries of blessings.” [Sifat al-Safwa 4/340].

Source: Source details are not recorded on the original card.

صفحة 11

أقوال السلف وتوجيهاتهم نحو الفتن: قال أحمد بن أبي الحَواريّ: قال لي أبو سليمان الداراني رحمه الله: من أيّ وجه أزالَ العاقلُ الْلاَّئمةَ عمّن أساءَ إليه؟ قلت: لا أدري. قال: من أنه قد علم أن الله تعالى هو الذي ابتلاه به. [صفة الصفوة 4/442].

English meaning

Sayings and guidance of the Salaf regarding trials: Ahmad ibn Abi al-Hawari said: Abu Sulayman al-Darani, may God have mercy on him, said to me: From what perspective does the wise person remove blame from the one who wronged him? I said: I do not know. He said: From the fact that he knows that God Almighty is the one who afflicted him with it. [Sifat al-Safwa 4/442].

Source: Source details are not recorded on the original card.

صفحة 11

أقوال السلف وتوجيهاتهم نحو الفتن: عن إبراهيم التيمي رحمه الله قال: إن الرجل ليظلمني فأَرحمه. [السير (تهذيبه) 2/580].

English meaning

Sayings and guidance of the Salaf regarding tribulations: On the authority of Ibrahim al-Taymi, may God have mercy on him, he said: A man may wrong me, but I have mercy on him. [Al-Siyar (its abridgment) 2/580].

Source: Source details are not recorded on the original card.

صفحة 11

أقوال السلف وتوجيهاتهم نحو الفتن: عن طاووس رحمه الله قال: لم يجهد البلاء من لم يتول اليتامى، أو يكون قاضيًا بين الناس في أموالهم، أو أميرًا على رقابهم. [الحلية (تهذيبه) 2 / 31].

English meaning

Sayings of the Salaf and their guidance regarding tribulations: On the authority of Tawus, may God have mercy on him, he said: One who has not taken charge of orphans, judged between people over their wealth, or ruled over them has not been worn down by severe trials. [Al-Hilya (its abridgment) 2/31].

Source: Source details are not recorded on the original card.

صفحة 11

أقوال السلف وتوجيهاتهم نحو الفتن: عن أبي سعيد الخراز رحمه الله أنه قال: العافية سترت البر والفاجر، فإذا جاءت البلوى يتبين عندها الرجال. [المنتظم 12 / 282].

English meaning

Sayings and guidance of the Salaf regarding tribulations: On the authority of Abu Saeed Al-Kharraz, may God have mercy on him, he said: Well-being conceals the righteous and the wicked, but when tribulation comes, men become clear. [Al-Muntazam 12/282].

Source: Source details are not recorded on the original card.

صفحة 11

أقوال السلف وتوجيهاتهم نحو الفتن: عن سعيد بن جبير رحمه الله قال: لقيني راهب فقال: يا سعيد في الفتنة يتبين من يعبد الله ممن يعبد الطاغوت. [الحلية (تهذيبه) 2 / 105].

English meaning

Sayings and guidance of the Salaf regarding tribulations: On the authority of Saeed bin Jubeir, may God have mercy on him, he said: A monk met me and said: O Saeed, in tribulations it becomes clear who worships God and who worships false deities. [Al-Hilya (its abridgment) 2/105].

Source: Source details are not recorded on the original card.

صفحة 11

أقوال السلف وتوجيهاتهم نحو الفتن: عن عبد الله بن عبد الرحمن بن يزيد بن جابر قال: سمعت عمير بن هاني رحمه الله - وذكر الفتنة – فقال: طوبى لرجل صاحب غنم، إلى جانب علم. يقيم الصلاة ويؤتي الزكاة ويقري الضيف، لا يعرفه الناس ويعرفه الله بتقواه وذلك العبد النومة(أي الذي لا يؤبه له). [الحلية (تهذيبه) 2 / 173].

English meaning

Sayings and guidance of the Salaf regarding tribulations: On the authority of Abdullah bin Abdul Rahman bin Yazid bin Jabir, he said: I heard Umair bin Hani, may God have mercy on him - and he mentioned tribulations - and he said: Blessed is the man who owns sheep, beside a mountain. He establishes prayer, pays zakat, and is hospitable to guests. People do not know him, but God knows him through his piety. And that is the insignificant servant (i.e., the one who is not given any attention). [Al-Hilya (its abridgment) 2/173].

Source: Source details are not recorded on the original card.

صفحة 11

أقوال السلف وتوجيهاتهم نحو الفتن: عن الأشجعي قال: قيل لسفيان الثوري رحمه الله في خلافة أبي جعفر: يا أبا عبد الله لو دعوت بدعوات؟ قال: ترك الذنوب هو الدعاء. [الحلية (تهذيبه) 2 / 373].

English meaning

Sayings of the Salaf and their guidance regarding tribulations: On the authority of Al-Ashja’i, he said: It was said to Sufyan Al-Thawri, may God have mercy on him, during the caliphate of Abu Ja’far: O Abu Abdullah, if you would make supplications? He said: Abandoning sins is supplication. [Al-Hilya (its abridgment) 2/373].

Source: Source details are not recorded on the original card.

صفحة 11

عيادة المريض: قال طاوس رحمه الله: خير العيادة أخفها. [موسوعة ابن أبي الدنيا 4/242].

English meaning

Visiting the sick: Tawus, may God have mercy on him, said: The best visit is the lightest one. [Ibn Abi Al-Dunya Encyclopedia 4/242].

Source: Source details are not recorded on the original card.

صفحة 11

عيادة المريض: عن أبي العالية رحمه الله أنه دخل عليه غالب القطان يعوده، فلم يلبث إلا يسيراً حتى قام، فقال أبو العالية: ما أرفق العرب لا تطيل الجلوس عند المريض، فإن المريض قد تبدو له حاجة فيستحي من جلسائه. [موسوعة ابن أبي الدنيا 4/242].

English meaning

Visiting the sick: On the authority of Abu Al-Aliyah, may God have mercy on him, that Ghalib Al-Qattan entered upon him to visit him, and he did not stay long before he got up. Abu Al-Aliyah said: How gentle the Arabs are! Do not prolong your stay with the sick, for the sick person may have a need and be embarrassed in front of his companions. [Ibn Abi Al-Dunya Encyclopedia 4/242].

Source: Source details are not recorded on the original card.

صفحة 11

عيادة المريض: قال بكر المزني رحمه الله: المريض يعاد، والصحيح يزار. [موسوعة ابن أبي الدنيا 4/242].

English meaning

Visiting the sick: Bakr Al-Muzani, may God have mercy on him, said: The sick are visited, and the healthy are visited. [Ibn Abi Al-Dunya Encyclopedia 4/242].

Source: Source details are not recorded on the original card.

صفحة 11

عيادة المريض: عن عبد الله بن أبي صالح قال: دخل عليَّ طاوس رحمه الله وأنا مريض، فقلت: يا أبا عبد الرحمن أدع لي، قال: أدع لنفسك فإنه يجيب المضطر إذا دعاه. [موسوعة ابن أبي الدنيا 4/244].

English meaning

Visiting the sick: On the authority of Abdullah bin Abi Salih, he said: Tawus, may God have mercy on him, came to me while I was sick, so I said: O Abu Abd al-Rahman, pray for me. He said: Pray for yourself, for He answers the distressed when they call upon Him. [Ibn Abi al-Dunya Encyclopedia 4/244].

Source: Source details are not recorded on the original card.

صفحة 11

عيادة المريض: عن عطاء رحمه الله قال: من تمام العيادة: أن تضع يدك على المريض. [موسوعة ابن أبي الدنيا 4/244].

English meaning

Visiting the sick: On the authority of Ata’, may God have mercy on him, he said: Part of the proper way to visit a sick person is to place your hand on the patient. [Ibn Abi Al-Dunya Encyclopedia 4/244].

Source: Source details are not recorded on the original card.

صفحة 11

موقف السلف من العمل والسعي في طلب الرزق:

عن عمر بن الخطاب رضى الله عنه قال: ما خلق الله - عزَّ وجلَّ - مِيتة أموتها بعد القتل في سبيل الله - عزَّ وجلَّ - أحب إلي من أن أموت بين شعبتي رَحْل أضرب في الأرض، أبتغي من فضل الله - عزَّ وجلَّ. [موسوعة ابن أبي الدنيا 7/450].

English meaning

The stance of the early Muslims on work and striving to earn a living: On the authority of Umar ibn al-Khattab, may God be pleased with him, he said: God, the Almighty and Majestic, has not created a death that I would love to die after being killed in the cause of God, the Almighty and Majestic,, more than to die between the two sides of a saddle, traveling the earth, seeking the bounty of God, the Almighty and Majestic,. [Ibn Abi al-Dunya Encyclopedia 7/450].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من العمل والسعي في طلب الرزق:

عن عمر بن الخطاب رضى الله عنه قال: مكسبة فيها بعض الدناءة خير من مسألة الناس.

[موسوعة ابن أبي الدنيا 7/475].

English meaning

The stance of the early Muslims on work and striving to earn a living: On the authority of Umar ibn al-Khattab, may God be pleased with him, he said: Earning a living that involves some humiliation is better than asking people for help. [Ibn Abi al-Dunya Encyclopedia 7/475].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من العمل والسعي في طلب الرزق: عن الحسن قال: بينما عمر بن الخطاب رضى الله عنه يمشي ذات يوم في نفرٍ من أصحابه، إذا صبية في السوق يطرحها الريح لوجهها من ضعفها، فقال عمر: يا بؤس هذا من يعرف هذه؟ قال له عبد لله: أو ما تعرفها! هذه إحدى بناتك! قال: وأي بناتي؟ قال: بنت عبد الله بن عمر، قال: فما بلغ بها ما أرى من الضيعة؟ قال: إمساكك ما عندك، قال: إمساكي ما عندي عنها يمنعك أن تطلب لبناتك ما تطلب الأقوام! أما والله ما لك عندي إلا سهمك من المسلمين، وسعك أو عجز عنك، بيني وبينكم كتاب الله. [موسوعة ابن أبي الدنيا 1/229].

English meaning

The Salaf's stance on work and striving to earn a living: On the authority of Al-Hasan, he said: While Umar ibn al-Khattab, may God be pleased with him, was walking one day with a group of his companions, they saw a young girl in the market, being thrown about by the wind due to her weakness. Umar said: "How wretched! Who knows this girl?" Abdullah said to him: "Don't you know her? This is one of your daughters!" He said: "Which one of my daughters?" He said: "The daughter of Abdullah ibn Umar." He said: "So what has brought her to this state of destitution?" He said: "Your withholding of what you have." He said: "Does my withholding what I have from her prevent you from seeking for your daughters what other people seek? By God, you have nothing from me except your share from the Muslims, whether it is sufficient for you or not. Between me and you is the Book of God." [Ibn Abi al-Dunya's Encyclopedia 1/229].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من العمل والسعي في طلب الرزق:

عن سلمان الفارسي رضي الله عنه قال: إني لأحب أن آكل من كدّ يدي. [الحلية (تهذيبه) 1 / 161].

English meaning

The stance of the Salaf regarding work and striving to earn a living: On the authority of Salman Al-Farisi, may God be pleased with him, he said: I love to eat from the earnings of my own hands. [Al-Hilya (its abridgment) 1/161].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من العمل والسعي في طلب الرزق: عن سالم مولى زيد بن صوحان قال: كنت مع مولاي زيد بن صوحان في السوق، فمر علينا سلمان الفارسي رضي الله تعالى عنه، وقد اشترى وسقا من طعام فقال له زيد: يا أبا عبد الله تفعل هذا وأنت صاحب رسول الله صلى الله عليه وسلم؟ فقال: إن النفس إذا أحرزت رزقها اطمأنت وتفرغت للعبادة وأيس منها الوسواس. [الحلية (تهذيبه) 1 / 166].

English meaning

The Salaf's stance on work and striving to earn a living: On the authority of Salim, the freed slave of Zayd ibn Suhan, he said: I was with my master Zayd ibn Suhan in the market, and Salman al-Farisi, may God be pleased with him, passed by us, having bought a wasq of food. Zayd said to him: O Abu Abdullah, do you do this while you are a companion of the Messenger of God, may God bless him and grant him peace? He said: When the soul secures its sustenance, it becomes at peace and frees itself for worship, and the whisperer despairs of troubling it. [Al-Hilya (its abridgment) 1/166].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من العمل والسعي في طلب الرزق:
قال مسلم: لقيني معاوية بن قرّة رحمه الله، وأنا جاءٍ من الكلأ، فقال لي: ما صنعت؟ فقلت: اشتريت لأهلي كذا وكذا. قال: وأصبت مِن حلال؟ قلت: نعم. قال: لأن أغدو فيما غدوتَ به أحبّ إليّ من أن أقوم الليل وأصوم النهار. [صفة الصفوة 3/182، موسوعة ابن أبي الدنيا 8/91].

English meaning

The Salaf's stance on work and striving to earn a living: Muslim said: Mu'awiyah ibn Qurrah, may God have mercy on him, met me as I was returning from al-Kalla', and he said to me: What did you do? I said: I bought such and such for my family. He said: Did you earn it lawfully? I said: Yes. He said: To go out in the morning as you did is more beloved to me than to spend the night in prayer and the day in fasting. [Sifat al-Safwah 3/182, Ibn Abi al-Dunya Encyclopedia 8/91].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من العمل والسعي في طلب الرزق: عن عبد الله بن المبارك رحمه الله أنه قال: لا أرى لصاحب عشرة آلاف درهم أن يدع الكسب، فإنه إن لم يفعل لم آمن أن لا يعطف على جاره، ولا يوسع على عياله. [المنتظم 9 / 61].

English meaning

The position of the Salaf regarding work and striving to earn a living: On the authority of Abdullah bin Al-Mubarak, may God have mercy on him, he said: I do not think that the owner of ten thousand dirhams should abandon earning a living, for if he does not earn, I fear he may fail to show kindness to his neighbor or provide generously for his family. [Al-Muntazam 9/61].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من العمل والسعي في طلب الرزق: قال حماد بن زيد: قال لنا أيوب رحمه الله: الزم السوق فإن الغنى من العافية. [الحلية (تهذيبه) 1/434].

English meaning

The stance of the Salaf regarding work and striving to earn a living: Hammad bin Zaid said: Ayyub, may God have mercy on him, told us: Stay in the market, for wealth is a blessing. [Al-Hilya (its abridgment) 1/434].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من العمل والسعي في طلب الرزق:

عن حماد بن زيد قال: قال لي أيوب: الزم سوقك فإنك لا تزال كريمًا على إخوانك ما لم تحتج إليهم. [الحلية (تهذيبه) 1 / 434].

English meaning

The stance of the Salaf regarding work and striving to earn a living: On the authority of Hammad bin Zaid, he said: Ayyub said to me: Stay in your market, for you will remain honored by your brothers as long as you do not need them. [Al-Hilya (its abridgment) 1/434].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من العمل والسعي في طلب الرزق:
عن إبراهيم بن أدهم رحمه الله قال: المسألة مسألتان، مسألة على أبواب الناس، ومسألة يقول الرجل: ألزم المسجد وأصلي وأصوم وأعبد الله، فمن جاءني بشيء قبلته، فهذه شر المسألتين، وهذا قد ألحف في المسألة. [الحلية (تهذيبه) 2 / 480].

English meaning

The stance of the Salaf regarding work and striving to earn a living: On the authority of Ibrahim bin Adham, may God have mercy on him, he said: “There are two kinds of begging: begging at people’s doors, and begging when a man says: ‘I will stay in the mosque, pray, fast, and worship God, and whoever brings me something, I will accept it.’ This is the worse of the two kinds of begging, and this person has been persistent in begging.” [Al-Hilya (its abridgment) 2/480].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من اللباس: قال الأحنف بن قيس رحمه الله: ما كذبت منذ أسلمت إلا مرة واحدة، فإن عمر رضى الله عنه سألني عن ثوب: بكم أخذته؟ فأسقطت ثُلُثي ثمنه، فقال: إن رداءك هذا لحسن لولا كثرة ثمنه. [موسوعة ابن أبي الدنيا 7/490].

English meaning

The Salaf’s stance on clothing: Al-Ahnaf bin Qais, may God have mercy on him, said: I have not lied since I embraced Islam except once. Umar, may God be pleased with him, asked me about a garment: How much did you pay for it? So I reduced its price by two-thirds. He said: This garment of yours is beautiful, were it not for its high price. [Ibn Abi Al-Dunya Encyclopedia 7/490].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من اللباس: عن زيد بن وهب: عن علي رضى الله عنه أنه عُوتب في لبسه فقال: إن لَبوسي هذا أبعد من الكبر، وأجدر أن يقتدي بي المسلم. [موسوعة ابن أبي الدنيا 7/489].

English meaning

The Salaf’s stance on clothing: On the authority of Zayd ibn Wahb: On the authority of Ali, may God be pleased with him, that he was criticized for his clothing, so he said: This clothing of mine is further removed from arrogance, and more likely to encourage a Muslim to follow my example. [Ibn Abi al-Dunya Encyclopedia 7/489].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من اللباس: عن وقدان قال: سمعت ابن عمر رضى الله عنه – وسأله رجل ما ألبس من الثياب- قال: ما لا يزدريك فيه السفهاء، ولا يعتب به الحلماء. قال: ما هو؟ قال: ما بين الخمسة إلى العشرين درهمًا. [الحلية (تهذيبه) 1 / 216].

English meaning

The Salaf’s stance on clothing: On the authority of Waqdan, he said: I heard Ibn Umar, may God be pleased with him, and a man asked him what clothes he should wear. He said: That which the foolish do not despise you for, nor the wise criticize you for. He said: What is it? He said: That which costs between five and twenty dirhams. [Al-Hilya (its abridgment) 1/216].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من اللباس: عن سفيان رحمه الله قال: كانوا يكرهون الشهرتين: الثياب الجياد التي يَشتهر فيها ويرفع الناس فيها أبصارهم، والثياب الرديئة التي يُحتقرُ فيها ويُستذلُ دينه. [موسوعة ابن أبي الدنيا 7/491].

English meaning

The Salaf’s stance on clothing: On the authority of Sufyan, may God have mercy on him, he said: They disliked two things that made one famous: fine clothes that made one stand out and people look up to them, and shabby clothes that made one look contemptible and humiliated one’s religion. [Ibn Abi Al-Dunya’s Encyclopedia 7/491].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من اللباس: دخل مسلمة بن عبد الملك على عمر بن عبد العزيز رحمه الله يعوده فقال لأخته فاطمة: إني أرى أمير المؤمنين قد أصبح باريا فلو غيرتم ثيابه، فسكتت عنه، ثم أعاد عليها فقالت: والله ما لِأمير المؤمنين قميص غيره. [موسوعة ابن أبي الدنيا 7/491].

English meaning

The Salaf’s stance on clothing: Maslama bin Abdul Malik entered upon Umar bin Abdul Aziz, may God have mercy on him, to visit him, and said to his sister Fatima: I see that the Commander of the Faithful is recovering, so if you would change his clothes, she remained silent. Then he repeated it to her, and she said: By God, the Commander of the Faithful has no other shirt. [Ibn Abi Al-Dunya Encyclopedia 7/491].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من اللباس: قال عمر بن عبد العزيز رحمه الله لجلسائه: رأيتموني أخرت الصلاة! إنما ذاك ثيابي غُسِلت فانتظرت جفوفها. [موسوعة ابن أبي الدنيا 7/491].

English meaning

The Salaf’s stance on clothing: Umar ibn Abd al-Aziz, may God have mercy on him, said to his companions: You saw me delay the prayer! That was only because my clothes were washed and I waited for them to dry. [Ibn Abi al-Dunya Encyclopedia 7/491].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من اللباس: قال أبو العالية: زارني عبد الكريم أبو أمية رحمه الله وعليه ثياب صوف، فقلت: هذا زي الرهبان، إن المسلمين إذا تزاوروا تجمَّلوا. [الحلية (تهذيبه) 1 / 367].

English meaning

The Salaf’s stance on clothing: Abu Al-Aliyah said: Abdul Karim Abu Umayyah, may God have mercy on him, visited me wearing woolen clothes, so I said: This is the dress of monks. When Muslims visit each other, they should dress well. [Al-Hilya (its abridgment) 1/367].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من اللباس: عن مسلم بن يسار رحمه الله، قال: إذا لبست ثوبًا فظننت أنك في ذلك الثوب أفضل مما في غيره؛ فبئس الثوب هو لك. [الحلية (تهذيبه) 1 / 395].

English meaning

The Salaf’s stance on clothing: On the authority of Muslim bin Yasar, may God have mercy on him, he said: If you wear a garment and think that you are better in that garment than in others, then it is a bad garment for you. [Al-Hilya (its abridgment) 1/395].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من اللباس: قال ابن السَّمّاك رحمه الله لأصحاب الصوف: والله إن كان لباسُكم هذا موافقًا لسرائركم لقد أحببتم أن يطَّلع الناسُ عليها، وإن كان مخالفًا لها فقد هلكتم. [عيون الأخبار 1 / 348].

English meaning

The Salaf’s stance on clothing: Ibn al-Sammak, may God have mercy on him, said to those who wear wool: By God, if your clothing is in accordance with your inner thoughts, then you have loved for people to see them, and if it is contrary to them, then you have perished. [Uyun al-Akhbar 1/348].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من بعض العلوم غير الشرعية: قال الشافعي رحمه الله: لا أعلم علمًا بعد الحلال والحرام أنبلَ من الطبِّ، إلا أنّ أهل الكتاب قد غلبونا عليه. [السير (تهذيبه) 2/850].

English meaning

The position of the Salaf on some non-religious sciences: Al-Shafi’i, may God have mercy on him, said: I do not know of any science after what is permissible and forbidden that is nobler than medicine, except that the People of the Book have surpassed us in it. [Al-Siyar (its abridgment) 2/850].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من النكاح والتسري: عن طاووس رحمه الله قال: لا يتِمُّ نُسكُ الشَّابِّ حتى يتزوج. [السير(تهذيبه) 1/579].

English meaning

The position of the Salaf on marriage and concubinage: On the authority of Tawus, may God have mercy on him, he said: The worship of a young man is not complete until he gets married. [Al-Siyar (its abridgment) 1/579].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من النكاح والتسري: عن إبراهيم بن مَيْسرةَ قال: قال لي طاوُس رحمه الله: لَتَنْكِحَنّ أو لأَقُولَنّ لك ما قال عمر لأبي الزوائدِ: ما يَمنَعُك من النكاح إلا عجزٌ أو فجور. [عيون الأخبار 4/309].

English meaning

The position of the Salaf on marriage and concubinage: On the authority of Ibrahim bin Maysarah, he said: Tawus, may God have mercy on him, said to me: You must marry or I will say to you what Umar said to Abu al-Zawa’id: Nothing prevents you from marriage except impotence or immorality. [Uyun al-Akhbar 4/309].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من بناء البيوت والقصور: عن عبد الله الرومي قال: دخلت على أم طلق، فرأيت سقف بيتها قصيرًا، فقلت لها: يا أم طلق، ما لي أرى سقف بيتك قصيرًا؟ قالت: إن عمر بن الخطاب رضى الله عنه كتب إلينا: لا تطيلوا بناءكم، فإنه من شر أيامكم. [موسوعة ابن أبي الدنيا 3/364].

English meaning

The stance of the early Muslims regarding the construction of houses and palaces: On the authority of Abdullah al-Rumi, he said: I entered upon Umm Talq, and I saw that the roof of her house was short, so I said to her: O Umm Talq, why do I see the roof of your house is short? She said: Umar ibn al-Khattab, may God be pleased with him, wrote to us: Do not make your buildings tall, for it is one of the worst of your days. [Ibn Abi al-Dunya Encyclopedia 3/364].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من بناء البيوت والقصور: عن ابن مسعود رضى الله عنه قال: نفقة الرجل على نفسه وأهله وصديقه وبهيمته له منها أجر، إلا نفقته في بناء، إلا أن يكون مسجدًا، فقيل له: فإن كان بناءً كفافًا؟، قال: فذلك لا له ولا عليه، فقيل له: فإن كان فوق الكفاف؟، قال: عليه وزره، ولا أجر له فيه. [موسوعة ابن أبي الدنيا 3/368].

English meaning

The stance of the early Muslims on building houses and palaces: On the authority of Ibn Mas'ud, may God be pleased with him, he said: A man's spending on himself, his family, his friends, and his animals brings him reward, except for his spending on building, unless it is a mosque. He was asked: What if the building is sufficient? He said: That is neither for him nor against him. He was asked: What if it is more than sufficient? He said: He bears the sin of it, and he has no reward for it. [Ibn Abi Al-Dunya Encyclopedia 3/368].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من بناء البيوت والقصور: قال سعد بن أبي وقاص رضى الله عنه: ثلاثة سعادة، وثلاثة شقاوة، فأما السعادة: فامرأة صالحة مواتية، ودابة تضعك من أصحابك حيث أحببت، ومسكن واسع كثير المرافق، وأما الشقاوة: فامرأة سيئة الخلق، ودابة سوء، إن أردت أن تلحق أصحابك أتعبتك، وإن تركتها خلَّفتك عن أصحابك، ومسكن ضيق قليل المرافق. [موسوعة ابن أبي الدنيا 7/467].

English meaning

The stance of the early Muslims on building houses and palaces: Sa`d ibn Abi Waqqas, may God be pleased with him, said: “There are three things that bring happiness, and three things that bring misery. As for happiness: a righteous and agreeable wife, a mount that takes you wherever you wish among your companions, and a spacious dwelling with many amenities. As for misery: a wife of bad character, a bad mount that tires you if you want to catch up with your companions, and leaves you behind if you leave it, and a cramped dwelling with few amenities.” [Ibn Abi al-Dunya Encyclopedia 7/467].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من بناء البيوت والقصور: عن زيد بن أبي الزرقاء رحمه الله أنه ذكر عن رجل من الكبراء، أنه نظر إلى رجل يبني بناء له، فقال له: يا هذا نزلت حيث رحل الناس. [موسوعة ابن أبي الدنيا 3/360].

English meaning

The stance of the Salaf regarding the construction of houses and palaces: On the authority of Zayd ibn Abi al-Zarqa, may God have mercy on him, that he mentioned that a prominent man saw a man building a structure for himself, and said to him: O you, you have settled where people have departed. [Ibn Abi al-Dunya Encyclopedia 3/360].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من بناء البيوت والقصور: قال مسروق رحمه الله: كل شيء يؤجر فيه المؤمن إلا ما كان في التراب. [موسوعة ابن أبي الدنيا 3/365].

English meaning

The stance of the early Muslims regarding the building of houses and palaces: Masruq, may God have mercy on him, said: “The believer is rewarded for everything except what is in the ground.” [Ibn Abi Al-Dunya Encyclopedia 3/365].

Source: Source details are not recorded on the original card.

صفحة 12

موقف السلف من بناء البيوت والقصور: عن سلمة بن خالد رحمه الله: أن ملِكًا من الملوك ابتنى قصرًا وقال: انظروا من عاب منه شيئًا فأصلحوه، وأعطوه درهمين، وكان فيمن أتاهم رجل، فقال: في هذا القصر عيبان اثنان، قالوا: وما هما؟، قال: ما كنت أخبر بهما إلا الملِك، قال: فأدخل عليه فقال: ما هذان العيبان؟، قال: يموت الملك، ويخرب القصر!، قال: صدقت، ثم أقبل على نفسه. [موسوعة ابن أبي الدنيا 3/368].

English meaning

The stance of the early Muslims regarding the construction of houses and palaces: On the authority of Salamah ibn Khalid, may God have mercy on him: A king built a palace and said: Look for anyone who

finds fault with it and fix it, and give him two dirhams. Among those who came to them was a man who said: This palace has two faults. They said: What are they? He said: I would not tell anyone about them except the king. He said: So he was brought before him and he said: What are these two faults? He said: The king will die, and the palace will be ruined! He said: You are right, then he turned to himself. [Ibn Abi al-Dunya Encyclopedia 3/368].

Source: Source details are not recorded on the original card.

صفحة 12

الموازنة بين أعمال الدنيا وأعمال الآخرة: عن عمر بن قيس قال: كنت إذا نظرت إلى عبد الله بن الزبير رضى الله عنه في أمر دنياه قلت: هذا رجل لم يرد الله طرفة عين، وإذا نظرت إليه في أمر آخرته قلت: هذا رجل لم يرد الدنيا طرفة عين. [الحيلة (تهذيبه) 1/ 253]

English meaning

Balancing worldly and religious matters: On the authority of Umar ibn Qays, he said: When I looked at Abdullah ibn al-Zubayr, may God be pleased with him, in his worldly affairs, I would say: This is a man who has not desired God for even a moment. And when I looked at him in his religious affairs, I would say: This is a man who has not desired the world for even a moment. [Al-Hila (its abridgment) 1/253]

Source: Source details are not recorded on the original card.

صفحة 12

الموازنة بين أعمال الدنيا وأعمال الآخرة: عن كعب الأحبار رحمه الله أنه كان يقول: اعمل عمل العبد الذي لا يرى أنه يموت إلا هرمًا، واحذر حذر المرء الذي يرى أنه يموت غدًا. [الحلية (تهذيبه) 2 / 253].

English meaning

Balancing worldly and religious matters: Ka’b al-Ahbar, may God have mercy on him, used to say: “Act like a servant who does not think he will die except in old age, and be cautious like a person who thinks he will die tomorrow.” [Al-Hilya (its abridgment) 2/253].

Source: Source details are not recorded on the original card.

صفحة 12

الموازنة بين أعمال الدنيا وأعمال الآخرة: قالت أم عباد: كنا نسمع بكاء ابن سيرين رحمه الله بالليل وضحكه بالنهار. [صفة الصفوة 3/175].

English meaning

Balancing worldly and religious matters: Umm Abbad said: We used to hear Ibn Sirin, may God have mercy on him, crying at night and laughing during the day. [Sifat al-Safwa 3/175].

Source: Source details are not recorded on the original card.

صفحة 12

الموازنة بين أعمال الدنيا وأعمال الآخرة: عن بلال بن سعد رحمه الله قال: أدركتهم يشتدون بين الأغراض ويضحك بعضهم إلى بعض فإذا كان الليل كنوا رهبانًا. [الزهد للإمام أحمد / 370].

English meaning

Balancing worldly and religious affairs: On the authority of Bilal bin Saad, may God have mercy on him, he said: I saw them running between the targets and laughing with one another, but when night came they became like monks. [Al-Zuhd by Imam Ahmad / 370].

Source: Source details are not recorded on the original card.

صفحة 12

الموازنة بين أعمال الدنيا وأعمال الآخرة: عن أرطأة قال: كان ضمرة بن حبيب رحمه الله إذا قام إلى الصلاة قلت: هذا أزهد الناس في الدنيا، فإذا عمل للدنيا قلت: هذا أرغب الناس في الدنيا. [الحلية (تهذيبه) 2 / 275].

English meaning

Balancing worldly and religious matters: On the authority of Arta’ah, he said: When Damrah bin Habib, may God have mercy on him, stood up for prayer, I would say: This is the most ascetic of people in this world. But when he worked for this world, I would say: This is the most desirous of people in this world. [Al-Hilya (its abridgment) 2/275].

Source: Source details are not recorded on the original card.

صفحة 12

الموازنة بين أعمال الدنيا وأعمال الآخرة: عن سعيد الجريري رحمه الله قال: كانوا يجعلون أول نهارهم لقضاء حوائجهم، وإصلاح معايشهم، وآخر النهار لعبادة ربهم وصلاتهم. [الحلية (تهذيبه) 2 / 315].

English meaning

Balancing worldly and religious affairs: On the authority of Saeed Al-Jariri, may God have mercy on him, he said: They used to dedicate the beginning of their day to fulfilling their needs and improving their livelihoods, and the end of the day to worshipping their Lord and performing their prayers. [Al-Hilya (its abridgment) 2/315].

Source: Source details are not recorded on the original card.

صفحة 12

الموازنة بين أعمال الدنيا وأعمال الآخرة: عن معاوية بن قرّة رحمه الله قال: مَن يدلّني على بكّاءٍ بالليل بسّام بالنهار؟. [صفة الصفوة 3/181].

English meaning

Balancing worldly and religious matters: On the authority of Muawiyah bin Qurrah, may God have mercy on him, he said: Who can show me someone who cries at night and smiles during the day? [Sifat al-Safwah 3/181].

Source: Source details are not recorded on the original card.

صفحة 12

الموازنة بين أعمال الدنيا وأعمال الآخرة: قال الحسن البصري رحمه الله: ليس من حبك الدنيا: طلبك ما يصلحك فيها، ومِن زهدك فيها: ترك الحاجة يسدها عنك تركها، ومن أحب الدنيا وسرته: ذهب خوف الآخرة من قلبه. [موسوعة ابن أبي الدنيا 5/90].

English meaning

Balancing worldly and religious matters: Al-Hasan Al-Basri, may God have mercy on him, said: It is not from your love of this world that you seek what benefits you in it, and it is from your asceticism in it that you leave the need that is sufficed for you by leaving it. And whoever loves this world and is pleased with it, the fear of the Hereafter will leave his heart. [Ibn Abi Al-Dunya Encyclopedia 5/90].

Source: Source details are not recorded on the original card.

صفحة 12

الموازنة بين أعمال الدنيا وأعمال الآخرة: عن سفيان الثوري رحمه الله قال: كان من دعائهم: اللهم زهِّدنا في الدنيا، ووسِّع علينا منها، ولا تزوها عنا فترغبنا فيها. [موسوعة ابن أبي الدنيا 5/94].

English meaning

Balancing worldly and religious affairs: On the authority of Sufyan al-Thawri, may God have mercy on him, he said: One of their supplications was: O God, make us indifferent to the world, and expand it for us, and do not withhold it from us so that we become attached to it. [Ibn Abi al-Dunya Encyclopedia 5/94].

Source: Source details are not recorded on the original card.

صفحة 12

الاقتصاد وعدم الإسراف: قال معاوية رضى الله عنه: ما رأيت تبذيرا إلا وإلى جانبه حق يضيع. [موسوعة ابن أبي الدنيا 7/479].

English meaning

Economy and avoiding extravagance: Muawiyah, may God be pleased with him, said: I have never seen extravagance without a right being lost alongside it. [Ibn Abi Al-Dunya Encyclopedia 7/479].

Source: Source details are not recorded on the original card.

صفحة 12

الاقتصاد وعدم الإسراف: عن خيثمة بن عبد الرحمن: قال: قال سليمان بن داود - عليه السلام -: كل العيش قد جربناه فوجدناه يكفي منه أدناه. [موسوعة ابن أبي الدنيا 7/477].

English meaning

Economy and avoiding extravagance: On the authority of Khaythama bin Abdul Rahman: He said: Solomon bin David - peace be upon him - said: We have tried all aspects of life and found that the least of it is enough. [Ibn Abi Al-Dunya Encyclopedia 7/477].

Source: Source details are not recorded on the original card.

صفحة 12

الاقتصاد وعدم الإسراف: سئل محمد بن سيرين رحمه الله عن الإسراف؟ فقال: الإنفاق في غير حق. [موسوعة ابن أبي الدنيا 7/478].

English meaning

Economy and avoiding extravagance: Muhammad ibn Sirin, may God have mercy on him, was asked about extravagance? He said: Spending on what is not right. [Ibn Abi al-Dunya Encyclopedia 7/478].

Source: Source details are not recorded on the original card.

صفحة 12

الاقتصاد وعدم الإسراف: كان يقال: حسن التدبير: مفتاح الرشد، وباب السلامة: الاقتصاد. [موسوعة ابن أبي الدنيا 7/447].

English meaning

Economy and avoiding extravagance: It used to be said: Good management is the key to sound judgment, and the gateway to safety is economy. [Ibn Abi Al-Dunya Encyclopedia 7/447].

Source: Source details are not recorded on the original card.

صفحة 12

الاقتصاد وعدم الإسراف: كان يقال: الاقتصاد في كل شيء حسن حتى في المشي والقعود. [موسوعة ابن أبي الدنيا 7/448]

English meaning

Economy and avoiding extravagance: It used to be said: Economy in all things is good, even in walking and sitting. [Ibn Abi al-Dunya Encyclopedia 7/448]

Source: Source details are not recorded on the original card.

صفحة 12

الاقتصاد وعدم الإسراف:كان يقال: فقير مُسدَّد أفضل من غني مسرف، وما كثر مال رجل قط إلا أحدث كبرا، وما قل إلا زال عنه ما هو فيه. [موسوعة ابن أبي الدنيا 7/448].

English meaning

Economy and avoiding extravagance: It was said: A poor man who is well-managed is better than a rich man who is extravagant. No man's wealth ever increased without him becoming arrogant, and no man's wealth decreased without the arrogance he had disappearing. [Ibn Abi Al-Dunya Encyclopedia 7/448].

Source: Source details are not recorded on the original card.

صفحة 12

قال عمر رضى الله عنه: من اتجر في شيء ثلاث مرات فلم يُصب فيه فليتحول إلى غيره. [موسوعة ابن أبي الدنيا 7/455].

English meaning

Umar (may God be pleased with him) said: Whoever trades in something three times and does not succeed in it, let him switch to something else. [Ibn Abi Al-Dunya Encyclopedia 7/455].

Source: Source details are not recorded on the original card.

صفحة 12

عن ابن عمر رضى الله عنه قال: إذا لم يُرزق أحدكم في البلد فليتجر إلى بلدٍ غيره. [موسوعة ابن أبي الدنيا 7/455].

English meaning

On the authority of Ibn Umar, may God be pleased with him, who said: If one of you does not receive sustenance in his country, then let him trade in another country. [Ibn Abi Al-Dunya Encyclopedia 7/455].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: قال ابن القيم رحمه الله في مدارج السالكين: الأصل هو قطع علائق الباطن، فمتى قطعها لم تضره علائق الظاهر. فمتى كان المال في يدك وليس في قلبك: لم يضرك ولو كثر، ومتى كان في قلبك: ضرك ولو لم يكن في يدك منه شيء. قيل لسفيان الثوري: أيكون ذو المال زاهدًا؟ قال: نعم إن كان إذا زيد في ماله شكر، وإن نقص شكر وصبر. ولهذا كان الصحابة أزهد الأمة مع ما بأيديهم من الأموال وإنما يُحمد قطع العلائق الظاهرة في موضعين: حيث يخاف منها ضررا في دينه أو حيث لا يكون فيها مصلحة راجحة.

English meaning

The early Muslims were keen on earning lawful money and managing it wisely. Ibn al-Qayyim, may God have mercy on him, said in Madarij al-Salikin: “The fundamental principle is severing inner attachments. Once these are severed, outward attachments will not harm you. If money is in your hand but not in your heart, it will not harm you, even if it is abundant. But if it is in your heart, it will harm you, even if you possess none of it.” Sufyan al-Thawri was asked: “Can a wealthy person be an ascetic?” He replied: “Yes, if he is grateful when his wealth increases and grateful and patient when it decreases.” This is why the Companions were the most ascetic of the nation, despite their vast wealth. Severing outward attachments is only praiseworthy in two situations: when there is fear of harm to one’s faith, or when those attachments have no overriding benefit.

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: عن ابن الساعدي: قال: استعملني عمر رضى الله عنه على الصدقة، فلما فرغت من عملها أمر لي بعمالة، فقلت: إنما عملت لله - عزَّ وجلَّ - فأجري على الله - عزَّ وجلَّ - قال: خذ ما أعطيت فإني قد عملت على عهد رسول الله صلى الله عليه وسلم فعمَّلني، فقلت مثل قولك، فقال لي رسول الله صلى الله عليه وسلم: (إذا أُعطيت شيئا من غير أن تسأل فكل وتصدق). [موسوعة ابن أبي الدنيا 7/410]

English meaning

The early Muslims were keen on earning lawful money and managing it wisely. Ibn al-Sa'di said: Umar, may God be pleased with him, appointed me to collect zakat. When I finished, he ordered that I be given a

wage. I said: I only worked for God, the Exalted and Glorified, so my reward is with God, the Exalted and Glorified. He said: Take what you have been given, for I worked during the time of the Messenger of God, peace and blessings be upon him, and he paid me a wage. I said the same thing you said. The Messenger of God, peace and blessings be upon him, said to me: “If you are given something without asking for it, then eat from it and give some in charity.” [Ibn Abi al-Dunya Encyclopedia 7/410]

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: عن القاسم بن محمد قال: لما كان زمن عمر رضى الله عنه فكثر المال وحدثت الأعطية وكف الناس عن طلب المعيشة قال عمر: أيها الناس أصلحوا معايشكم؛ فإن فيها صلاحا لكم، وصلة لغيركم. [موسوعة ابن أبي الدنيا 7/416].

English meaning

The early Muslims were keen to earn lawful money and manage it well: On the authority of Al-Qasim bin Muhammad, he said: When it was the time of Umar, may God be pleased with him, wealth increased and gifts were given and people stopped seeking a livelihood, Umar said: O people, improve your livelihoods, for in them is goodness for you, and support for others. [Ibn Abi Al-Dunya Encyclopedia 7/416].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: قال عبد الله بن عمر رضى الله عنه: احرث لدنياك كأنك تعيش أبدا، واعمل لآخرتك كأنك تموت غداً. [موسوعة ابن أبي الدنيا 7/412].

English meaning

The early Muslims were keen to earn lawful money and manage it well: Abdullah bin Omar, may God be pleased with him, said: Work for your worldly life as if you will live forever, and work for your afterlife as if you will die tomorrow. [Ibn Abi Al-Dunya Encyclopedia 7/412].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: عن ابن سيرين: أن سعد بن عبادة رضى الله عنه كان يبسط ثوبه ويقول: اللهم وسع عليَّ، فإنه لا يسعني إلا الكثير. [المنتظم 4 / 200].

English meaning

The early Muslims were keen to earn lawful money and manage it well: On the authority of Ibn Sirin: Sa’d ibn ‘Ubadah, may God be pleased with him, used to spread out his garment and say: O God, grant me abundance, for only abundance suffices for me. [Al-Muntazam 4/200].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: وقال الزبير بن العوام رضى الله عنه: إن المال فيه صنائع المعروف، وصلة الرحم، والنفقة في سبيل الله - عزَّ وجلَّ - وعون على حسن الخلق، وفيه مع ذلك شرف الدنيا ولذتها. [موسوعة ابن أبي الدنيا 7/425].

English meaning

The early Muslims were keen to earn lawful money and manage it well: Al-Zubayr ibn Al-Awwam, may God be pleased with him, said: Money is used for good deeds, maintaining kinship ties, spending in the way of God, the Almighty and Majestic,, and it helps in good character. It also contains worldly honor and pleasure. [Ibn Abi Al-Dunya Encyclopedia 7/425].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: قال محمد بن المنكدر رحمه الله: نِعْم العون على تقوى الله - عزَّ وجلَّ - الغِنى. [صفة الصفوة 2/280، موسوعة ابن أبي الدنيا 7/415].

English meaning

The early Muslims were keen to earn lawful money and manage it well: Muhammad ibn al-Munkadir, may God have mercy on him, said: Wealth is a great help in fearing God, the Almighty and Majestic. [Sifat al-Safwa 2/280, Ibn Abi al-Dunya Encyclopedia 7/415].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: قال سعيد بن المسيِّب رحمه الله: لا خير فيمن لا يريد جمع المال من حله، يعطي منه حقه، ويصل به رحمه، ويكف به وجهه عن الناس. [السير (تهذيبه) 1/488، موسوعة ابن أبي الدنيا 7/413].

English meaning

The early Muslims were keen to earn money lawfully and to manage it well: Saeed bin Al-Musayyib, may God have mercy on him, said: There is no good in someone who does not want to collect money lawfully, give from it what is due, maintain ties of kinship with it, and keep himself from having to ask people for help. [Al-Siyar (its abridgment) 1/488, Ibn Abi Al-Dunya Encyclopedia 7/413].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: عن يحيى بن سعيد، عن سعيد بن المسيب رحمه الله؛ أنه مات وترك ألفين أو ثلاثة آلاف دينار، وقال: ما تركتها إلا لأصون بها ديني وحسبي. [الحلية (تهذيبه) 1 / 348].

English meaning

The early Muslims were keen to earn lawful money and manage it well: On the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, may God have mercy on him; that he died and left two or three thousand dinars, and he said: I only left it to preserve my religion and my honor with it. [Al-Hilya (its abridgment) 1/348].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: قيل لأبي الزناد رحمه الله: لِمَ تُحبُّ الدراهم وهي تُدنيك من الدنيا؟ فقال: إنها وإن أدنتني منها، فقد صانتني عنها. [السير (تهذيبه)]

English meaning

The early Muslims were keen to earn lawful money and manage it well: It was said to Abu al-Zinad, may God have mercy on him: Why do you love money when it brings you closer to this world? He said: Even though it brings me closer to it, it has protected me from it. [Al-Siyar (its abridgment)]

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: قال سفيان الثَّوري رحمه الله: كان المالُ فيما مضى يُكره، فأما اليوم، فهو تُرْس المؤمن. [السير (تهذيبه) 1/696].

English meaning

The early Muslims were keen to earn lawful money and manage it well: Sufyan al-Thawri, may God have mercy on him, said: Money used to be disliked in the past, but today it is the shield of the believer. [Al-Siyar (its abridgment) 1/696].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: قال سفيان الثَّوري رحمه الله:لأن أخلف عشرة آلاف درهم أحاسب عليها، أحب إليّ من أن أحتاج إلى الناس. [الحلية (تهذيبه) 2 / 369].

English meaning

The early Muslims were keen to earn lawful money and manage it well: Sufyan al-Thawri, may God have mercy on him, said: “To leave behind ten thousand dirhams for which I will be held accountable is more beloved to me than to be in need of people.” [Al-Hilya (its abridgment) 2/369].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: قال سفيان الثَّوري رحمه الله:إنما سمي المال لأنه يميل القلوب. [الحلية (تهذيبه) 2 / 370].

English meaning

The early Muslims were keen to earn lawful money and manage it well: Sufyan al-Thawri, may God have mercy on him, said: Wealth is called mal because it causes hearts to incline. [Al-Hilya (its abridgment) 2/370].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: عن سلام بن سليم قال: قال لي سفيان الثوري رحمه الله: عليك بعمل الأبطال، الكسب من الحلال، والإنفاق على العيال. [الحلية (تهذيبه) 370/2، موسوعة ابن أبي الدنيا 8/21].

English meaning

The early Muslims were keen to earn lawful money and manage it well: On the authority of Salam bin Salim, he said: Sufyan al-Thawri, may God have mercy on him, said to me: You should do the work of heroes, earning from lawful sources and spending on your family. [Al-Hilya (its abridgment) 2/370, Ibn Abi al-Dunya Encyclopedia 8/21].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: قال أبو الصهباء- صلة بن أشيم رحمه الله -: طلبت المال من وجهه فأعياني إلا رزق يوم بيوم، فعرفت أنه قد خير لي. وقال الحسن البصري رحمه الله: وأيم الله ما رُزق رجل يومًا بيوم فلم يعلم أنه خير له إلا غبي الرأي أو عاجز. [الحلية (تهذيبه) 1 / 377].

English meaning

The early Muslims were keen on earning lawful money and managing it wisely. Abu al-Sahba’ - Silah ibn Ashim, may God have mercy on him - said: “I sought money through lawful means, but I was unable to find it except for a daily provision, so I knew that it was for my own good.” Al-Hasan al-Basri, may God have mercy on him, said: “By God, no man is provided for daily and does not know that it is for his own good except one who is foolish or incapable.” [Al-Hilya (its abridgment) 1/377]

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: قال الحسن البصري رحمه الله: إن المؤمن أخذ عن الله أدبًا حسنًا إذا وسع عليه أوسع وإذا أمسك عليه أمسك. [الزهد للإمام أحمد / 457].

English meaning

The early Muslims were keen to earn lawful money and manage it well: Al-Hasan Al-Basri, may God have mercy on him, said: The believer has learned good manners from God: if He gives him plenty, he gives more, and if He withholds from him, he withholds. [Al-Zuhd by Imam Ahmad / 457].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: كان يقال: الحفظ للمال في غير بخل من لطيف نعماء الله - عزَّ وجلَّ. [موسوعة ابن أبي الدنيا 7/419].

English meaning

The early Muslims were keen to earn lawful money and manage it well: It was said: Preserving money without being stingy is one of the subtle blessings of God, the Almighty and Majestic,. [Ibn Abi Al-Dunya Encyclopedia 7/419].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: قيل لبعض الحكماء: العلماء أفضل أم الأغنياء؟ فقال: العلماء، فقيل له: فما بال العلماء بأبواب الأغنياء أكثر من الأغنياء بأبواب العلماء؟! قال: لمعرفة العلماء بفضل الغِنى وجهل الأغنياء بفضل العلم. [موسوعة ابن أبي الدنيا 7/421].

English meaning

The early Muslims were keen on earning lawful money and managing it well: It was said to one of the wise men: Are scholars better or rich people? He said: Scholars. He was then asked: Why are scholars more often at the doors of the rich than rich people at the doors of scholars? He said: Because scholars know the virtue of wealth and rich people are ignorant of the virtue of knowledge. [Ibn Abi Al-Dunya Encyclopedia 7/421].

Source: Source details are not recorded on the original card.

صفحة 12

حرص السلف على كسب المال الحلال وحسن تدبيرهم له: عن قيس بن عاصم رحمه الله أنه قال عند الموت: يا بَنيَّ عليكم باصطناع المال؛ فإنه مَنْبهة للكريم، ويُستغنى به عن اللئيم. [موسوعة ابن أبي الدنيا 7/426].

English meaning

The early Muslims were keen to earn lawful money and manage it well: On the authority of Qais bin Asim, may God have mercy on him, he said on the day of his death: O my sons, you must acquire wealth, for it is a source of standing for the noble, and it makes one independent of the mean. [Ibn Abi Al-Dunya Encyclopedia 7/426].

Source: Source details are not recorded on the original card.

صفحة 12

ذم تعلق القلب بالمال: عن أبي ذر رضى الله عنه قال: ذو الدرهمين أشد حسابًا من ذي الدرهم. [الزهد للإمام أحمد / 275].

English meaning

Condemnation of the heart's attachment to money: On the authority of Abu Dharr, may God be pleased with him, he said: The one who has two dirhams will be held to a more severe reckoning than the one who has one dirham. [Al-Zuhd by Imam Ahmad / 275].

Source: Source details are not recorded on the original card.

صفحة 12

ذم تعلق القلب بالمال: عن العلاء بن زياد رحمه الله قال: رأيتُ الناسَ في النَّوم، يتبعون شيئًا فتبعتُه، فإذا عجوزٌ كبيرةٌ هتماء عوراء، عليها من كُلِّ حِلية وزينة، فقلت: ما أنتِ؟ قالت: أنا الدنيا. فقلت: أسأل الله أن يُبغِّضَك إليَّ، قالت: نعم، إن أبغضت الدراهم. [السير (تهذيبه) 1/478].

English meaning

Condemnation of the heart's attachment to money: On the authority of Al-Ala’ bin Ziyad, may God have mercy on him, he said: I saw people in a dream, following something, so I followed it, and there was an old, toothless, one-eyed woman, wearing every kind of ornament and decoration, so I said: What are you? She said: I am the world. So I said: I ask God to make me detest you, she said: Yes, if you hate money. [Al-Siyar (its abridgment) 1/478].

Source: Source details are not recorded on the original card.

صفحة 12

ذم تعلق القلب بالمال: قال الحسن البصري رحمه الله: والله لقد أدركت أقوامًا وإن كان أحدهم ليرث المال العظيم قال: وإنه والله لمجهود شديد الجهد قال: فيقول لأخيه: يا أخي إني قد علمت أن ذا ميراث وهو حلال ولكني أخاف أن يفسد علي قلبي وعملي فهو لك لا حاجة لي فيه قال: فلا يرزأ منه شيئًا أبدًا قال: وهو والله مجهود شديد الجهد. [الزهد للإمام أحمد / 444].

English meaning

Condemnation of the heart's attachment to money: Al-Hasan Al-Basri, may God have mercy on him, said: By God, I have known people, even if one of them inherited great wealth, he said: By God, he was in severe hardship. He said: So he would say to his brother: O my brother, I know that this is an inheritance and it is lawful, but I am afraid that it will corrupt my heart and my deeds, so it is yours, I have no need for it. He said: So he would never take anything from it. He said: By God, he was in severe hardship. [Al-Zuhd by Imam Ahmad / 444].

Source: Source details are not recorded on the original card.

صفحة 12

ذم تعلق القلب بالمال: قال هشام بن حسَّان: سمعتُ الحَسن البصري رحمه الله يحلِفُ بالله، ما أعزَّ أحدٌ الدِّرهم إلاَّ أذلَّهُ الله. [السير (تهذيبه) 2/561].

English meaning

Condemnation of the heart's attachment to money: Hisham bin Hassan said: I heard Al-Hasan Al-Basri, may God have mercy on him, swear by God, no one has ever cherished the dirham except that God humiliated him. [Al-Siyar (its abridgment) 2/561].

Source: Source details are not recorded on the original card.

صفحة 12

ذم تعلق القلب بالمال: قال أبو سليمان الداراني رحمه الله: قد وجدت لكل شيء حيلة، إلا هذا الذهب والفضة، فإني لم أجد لإخراجه من القلب حيلة. [الحلية (تهذيبه) 3 / 191].

English meaning

Condemnation of the heart's attachment to money: Abu Sulayman al-Darani, may God have mercy on him, said: I have found a way to get rid of everything except gold and silver, for I have not found a way to remove it from the heart. [Al-Hilya (its abridgment) 3/191].

Source: Source details are not recorded on the original card.

صفحة 12

الحرص على وفاء الدَّين: عن ابن عباس رضى الله عنه قال: من مات وعليه دين حُوسب به يوم القيامة، فيُؤخذ من حسناته، فيُجعل في حسنات غريمه، فإن لم يكن له حسنات أُخذ من سيئات صاحب الدين، فيُجعل على الغريم. [موسوعة ابن أبي الدنيا 6/245].

English meaning

The importance of paying off debt: On the authority of Ibn Abbas, may God be pleased with him, he said: Whoever dies while owing a debt will be held accountable for it on the Day of Resurrection. Some of his good deeds will be taken and added to the good deeds of his creditor. If he has no good deeds, some of the bad deeds of the creditor will be taken and placed upon the debtor. [Ibn Abi Al-Dunya Encyclopedia 6/245].

Source: Source details are not recorded on the original card.

صفحة 12

فتنة المال: عن المسور بن مخرمة: قال: قُدِم على عمر بن الخطاب رضى الله عنه بمال في ولايته فجعل يتصفحه وينظر إليه، فهملت عيناه دموعا فبكى، فقال له عبد الرحمن بن عوف: ما يبكيك يا أمير المؤمنين؟ فوالله إن هذا لمن مواطن الشكر، فقال عمر: إن هذا المال والله ما أُعطيه قوم إلا أُلقي بينهم العداوة والبغضاء. [موسوعة ابن أبي الدنيا 7/402].

English meaning

The temptation of wealth: On the authority of Al-Miswar bin Makhrama: He said: Wealth was brought to Umar bin Al-Khattab, may God be pleased with him, during his rule. He began to examine it and look at it, and his eyes welled up with tears and he wept. Abd Al-Rahman bin Awf said to him: What makes you weep, O Commander of the Faithful? By God, this is a cause for gratitude. Umar said: By God, this wealth has never been given to a people except that enmity and hatred were sown among them. [Ibn Abi Al-Dunya Encyclopedia 7/402].

Source: Source details are not recorded on the original card.

صفحة 12

إبقاء شيء من المال للورثة: عن عامر رحمه الله قال: ما من مال أعظم أجرا من مالٍ تركه الرجل لولده يغنيهم عن الناس. [موسوعة ابن أبي الدنيا 7/496].

English meaning

Leaving some money for the heirs: On the authority of Amer, may God have mercy on him, he said: There is no money that brings greater reward than money that a man leaves for his children, making them independent of people. [Ibn Abi Al-Dunya Encyclopedia 7/496].

Source: Source details are not recorded on the original card.

صفحة 12

ذم الفقر: عن عبد الله بن أبي أوفى رضى الله عنه: قال: الفقر الموت الأكبر. [موسوعة ابن أبي الدنيا 7/496].

English meaning

Condemnation of poverty: On the authority of Abdullah bin Abi Awfa, may God be pleased with him, he said: Poverty is the greatest death. [Ibn Abi Al-Dunya Encyclopedia 7/496].

Source: Source details are not recorded on the original card.

صفحة 12

ذم الفقر: قال ابن عباس رضى الله عنه: جهد البلاء: أن تحتاجوا إلى مافي أيدي الناس فيمنعوكم. [موسوعة ابن أبي الدنيا 7/503].

English meaning

Condemnation of poverty: Ibn Abbas, may God be pleased with him, said: The worst of afflictions is when you need what is in the hands of people and they withhold it from you. [Ibn Abi Al-Dunya Encyclopedia 7/503].

Source: Source details are not recorded on the original card.

صفحة 12

ذم الفقر: عن ابن عمر رضى الله عنه قال: جهد البلاء: كثرة العيال وقلة الشيء. [موسوعة ابن أبي الدنيا 7/503].

English meaning

Condemnation of poverty: On the authority of Ibn Umar, may God be pleased with him, he said: The greatest hardship is having many dependents and little wealth. [Ibn Abi Al-Dunya Encyclopedia 7/503].

Source: Source details are not recorded on the original card.

صفحة 12

ذم الفقر: عن الحسن رحمه الله: قال: قال لقمان - عليه السلام - لابنه: يا بني ذقت المرار كلَّه، فلم أذق شيئا أمرَّ من الفقر. [موسوعة ابن أبي الدنيا 7/500].

English meaning

Condemnation of poverty: On the authority of Al-Hasan, may God have mercy on him: He said: Luqman, peace be upon him, said to his son: O my son, I have tasted all bitterness, and I have not tasted anything more bitter than poverty. [Ibn Abi Al-Dunya Encyclopedia 7/500].

Source: Source details are not recorded on the original card.

صفحة 12

تقديم الأولويات: عن عبد الرحمن بن يزيد، قال: ما رأيت فقيهًا قط أقل صومًا من عبد الله ابن مسعود رضى الله عنه، فقيل له: لم لا تصوم؟ قال: إني أختار الصلاة على الصوم، فإذا صمت ضعفت عن الصلاة. [صفة الصفوة 1/85].

English meaning

Prioritizing: On the authority of Abd al-Rahman ibn Yazid, he said: I have never seen a jurist who fasted less than Abdullah ibn Masoud, may God be pleased with him. So he was asked: Why don’t you fast? He said: I prefer prayer over fasting, because if I fast I become too weak to pray. [Sifat al-Safwa 1/85].

Source: Source details are not recorded on the original card.

صفحة 12

تقديم الأولويات: عن أبي جحيفة قال: آخى رسول الله صلى الله عليه وسلم بين سلمان الفارسي وأبي الدرداء رضي الله عنهما. فزار سلمان أبا الدرداء، فرأى أم الدرداء مبتذلة. فقال لها: ما شأنكِ؟ فقالت: إن أخاك أبا الدرداء ليست له حاجة في الدنيا. قال: فلما جاء أبو الدرداء قرب طعامًا فقال: كُل فإني صائم. قال: ما أنا بآكلٍ حتى تأكل. قال: فأكل، فلما كان الليل ذهب أبو الدرداء ليقوم. فقال له سلمان: نم، فنام. فلما كان من آخر الليل قال له سلمان: قم الآن. فقاما فصلّيا فقال: إن لنفسك عليك حقًا، ولربك عليك حقًا، وإن لضيفك عليك حقًا، وإن لأهلك عليك حقًا، فأعطِ كلّ ذي حقٍ حقه،

فأتيا النبي صلى الله عليه وسلم، فذكرا ذلك له فقال: " صدق سلمان ". [رواه البخاري، رقم: 5788].

English meaning

Prioritizing: On the authority of Abu Juhaifa, who said: The Messenger of Allah (peace and blessings be upon him) established a bond of brotherhood between Salman al-Farisi and Abu al-Darda’ (may Allah be pleased with them both). Salman visited Abu al-Darda’ and saw Umm al-Darda’ in a disheveled state. He asked her, “What is the matter with you?” She replied, “Your brother Abu al-Darda’ has no worldly desires.” When Abu al-Darda’ arrived, he offered food and said, “Eat, for I am fasting.” Salman replied, “I will not eat until you eat.” So he ate. When night came, Abu al-Darda’ went to pray. Salman told him, “Sleep,” so he slept. At the end of the night, Salman said to him, “Get up now.” So they both got up and prayed. Then Salman said, “Your soul has a right over you, your Lord has a right over you, your guest has a right over you, and your family has a right over you. So give everyone their due.” They went to the Prophet (peace and blessings be upon him) and told him about it. He

said, “Salman has spoken the truth.” [Narrated by al-Bukhari, no. 5788]

Source: Source details are not recorded on the original card.

صفحة 12

تقديم الأولويات: عن ابن عباس رضى الله عنه قال: لأن أعوُل أهلَ بيتٍ من المسلمين شهرًا أو جمعةً أو ما شاء الله، أحبّ إلي من حجّة بعد حجة، ولَطَبقٌ بدانقٍ أهديه إلى أخٍ لي في الله أحبّ إلي من دينارٍ أنفقه في سبيل الله - عزَّ وجلَّ. [صفة الصفوة 1/373].

English meaning

Prioritizing: On the authority of Ibn Abbas, may God be pleased with him, he said: “To support a Muslim household for a month, a week, or whatever God wills, is more beloved to me than performing Hajj after Hajj. And a plate worth a daniq that I give to a brother of mine in God is more beloved to me than a dinar that I spend in the cause of God, the Almighty and Majestic.” [Sifat al-Safwa 1/373].

Source: Source details are not recorded on the original card.

صفحة 12

تقديم الأولويات: عن خَيْثَمة: قال أبو الدرداء رضى الله عنه: كنتُ تاجرًا قبل المَبْعث، فلما جاء الإسلامُ، جمعتُ التِّجارةَ والعِبادةَ، فلم يجتمعا، فتركتُ التجارة، ولزمتُ العبادة. قال الذهبي رحمه الله: الأفضل جَمْعُ الأمرين مع الجهاد، وهذا الذي قاله هو طريقُ جماعة من السَّلفِ والصوفية، ولا ريبَ أن أمزجة الناس تختلفُ في ذلك، فبعضُهم يَقوى على الجمع، كالصِّدِّيق، وعبدِ الرحمن بن عوفَ، وكما كان ابنُ المبارك. وبعضُهم يَعجِزُ، ويقتصِرُ على العبادة، وبعضُهم يقوى في بدايته، ثم يَعجِزُ، وبالعكس، وكلٌّ سائغ. ولكن لا بد من النهضة بحقوق الزَّوجَة والعيال. [السير (تهذيبه) 1/269].

English meaning

Prioritizing: On the authority of Khaythama: Abu al-Darda’ (may God be pleased with him) said: “I was a merchant before the advent of Islam. When Islam came, I tried to combine trade and worship, but they could not coexist, so I abandoned trade and devoted myself to worship.” Al-Dhahabi (may God have mercy on him) said: “The best course of action is to combine both with jihad.” What he said is the path of a group of the early Muslims and Sufis. Undoubtedly, people’s temperaments differ in this regard. Some are capable of combining both, like Abu Bakr al-Siddiq, Abd al-Rahman ibn Awf, and Ibn al-Mubarak. Some are incapable and limit themselves to worship. Some are strong at the beginning and then become incapable, and vice versa. All are permissible. However, it is essential to fulfill the rights of one’s wife and children. [Siyar (its abridgment) 1/269]

Source: Source details are not recorded on the original card.

صفحة 12

تقديم الأولويات: عن عبد الله بن وهب: قيل لمالك بن أنس رحمه الله: ما تقول في طلب العلم؟ قال: حسَن جميل، ولكن انظر إلى الذي يلزَمك مِن حينِ تُصبح إلى حين تمسي فالزمْه. [صفة الصفوة 2/504].

English meaning

Prioritizing: On the authority of Abdullah bin Wahb: It was said to Malik bin Anas, may God have mercy on him: What do you say about seeking knowledge? He said: It is good and beautiful, but look at what is necessary for you from morning to evening, and adhere to it. [Sifat al-Safwa 2/504].

Source: Source details are not recorded on the original card.

صفحة 12

تقديم الأولويات: قال يحيى بن معاذ رحمه الله: الكيّس من عمال الله يلهج بتقويم الفرائض والجاهل يُعنى بطلب الفضائل. [صفة الصفوة 4/340].

English meaning

Prioritizing: Yahya bin Muadh, may God have mercy on him, said: The wise person among God’s servants is preoccupied with rectifying the obligatory duties, while the ignorant person is concerned with seeking virtues. [Sifat al-Safwa 4/340].

Source: Source details are not recorded on the original card.

صفحة 12

تقديم الأولويات: قال يحيى بن معاذ رحمه الله: لست آمركم بترك الدنيا، آمركم بترك الذنوب، ترك الدنيا فضيلة وترك الذنوب فريضة، وأنتم إلى إقامة الفريضة أَحْوج منكم إلى الحسنات والفضائل. [صفة الصفوة 4/345].

English meaning

Prioritizing: Yahya bin Muadh, may God have mercy on him, said: I am not ordering you to abandon the world, I am ordering you to abandon sins. Abandoning the world is a virtue and abandoning sins is an obligation, and you are more in need of fulfilling the obligation than of good deeds and virtues. [Sifat al-Safwa 4/345].

Source: Source details are not recorded on the original card.

صفحة 12

تقديم الأولويات: قال أبو سليمان الداراني رحمه الله: كل من كان في شيء من التطوع يلذُّ به فجاء وقت فريضة فلم يقطع وقتها لذة التطوع فهو في تطوعه مخدوع. [الحلية (تهذيبه) 3 / 192]. وقال الذهبي: هنا مسألةٌ مُختلف فيها: هل طَلَبُ العلم أفضلُ، أو صلاةُ النَّافلة والتلاوة والذِّكر؟ فأما من كان مخلصًا لله في طلب العلم، وذهنُه جيد، فالعلم أولى، ولكن مع حَظٍّ من صلاة وتَعَبُّدٍ، فإن رأيته مُجِدًّا في طلب العلم لا حظَّ له في القُربات، فهذا كسلان مهين، وليس هو بصادق في حسن نيته، وأما من كان طلبُه الحديث والفقه غِيَّةً ومحبَّةً نفسانية فالعبادة في حقه أفضل، بل ما بينهما

أفْعلُ تفضيلٍ، وهذا تقسيمٌ في الجملة. [السير (تهذيبه) 2/690].

English meaning

Prioritizing: Abu Sulayman al-Darani (may God have mercy on him) said: “Whoever is engaged in a voluntary act of worship and finds pleasure in it, and then the time for an obligatory prayer arrives and he does not interrupt his pleasure in the voluntary act, is deceived in his voluntary act.” [Al-Hilya (its abridgment) 3/192]. Al-Dhahabi said: “Here is a matter of differing opinions: Is seeking knowledge better, or voluntary prayers, recitation, and remembrance of God? As for one who is sincere to God in seeking knowledge and has a sound mind, then knowledge takes precedence, but with a share of prayer and worship. If you see him diligent in seeking knowledge but with no share in acts of devotion, then this is a lazy, lowly person, and he is not sincere in his good intentions. As for one whose pursuit of hadith and fiqh is driven by personal desire and love, then worship is better for him. In fact, the difference between them is a matter of preference. This is a general classification.” [Siyar A'lam al-Nubala' (its abridgment) 2/690].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: قال علي بن أبي طالب رضى الله عنه: من لانت كلمته، وجبت محبته. [الكامل في اللغة والأدب / 97].

English meaning

Good character: Ali ibn Abi Talib, may God be pleased with him, said: He whose words are gentle will be loved. [Al-Kamil fi al-Lughah wa al-Adab / 97].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: قال ابن القيم رحمه الله: ومدار حسن الخلق مع الحَقِّ ومع الخلق: على حرفين ذكرهما عبد القادر الكيلاني فقال: كن مع الحق بلا خلق، ومع الخلق بلا نفس. فتأمَّل ما أجَلَّ هاتين الكلمتين مع اختصارهما، وما أجمعهما لقواعد السلوك ولكل خُلق جميل؟، وفساد الخُلق إنما ينشأ من توسط الخَلق بينك وبين الله تعالى، وتوسط النفس بينك وبين خلقه، فمتى عزلت الخَلق حال كونك مع الله تعالى، وعزلت النفس حال كونك مع الخَلق: فقد فزت بكل ما أشار إليه القوم، وشمروا إليه وحاموا حوله، والله المستعان. مدارج السالكين 3/107

English meaning

Good Character: Ibn al-Qayyim, may God have mercy

on him, said: “The essence of good character, both with God and with people, rests on two phrases mentioned by Abd al-Qadir al-Jilani: ‘Be with God without being preoccupied with creation, and with people without being preoccupied with your ego.’ Reflect on the profound significance of these two concise phrases, and how comprehensive they are in encompassing the principles of conduct and every beautiful quality. The corruption of character arises from allowing creation to come between you and God Almighty, and from allowing the ego to come between you and His creation. Therefore, whenever you separate yourself from creation while being with God Almighty, and separate yourself from the ego while being with creation, you will have attained everything that these people have pointed to, striven for, and circled around. And God is the One from whom help is sought.” (Madarij al-Salikin 3/107)

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: قال ابن القيم رحمه الله: عن أم الدرداء، قالت: بات أبو الدرداء رضى الله عنه الليلة يصلي فجعل يبكي ويقول: اللهم أحسنت خلقي فأحسن خلقي حتى أصبح فقلت: يا أبا الدرداء ما كان دعاؤك منذ الليلة إلا في حسن الخلق قال: يا أم الدرداء إن العبد المسلم يحسن خلقه حتى يدخله حسن خلقه الجنة ويسوء خلقه حتى يدخله سوء خلقه النار. [الزهد للإمام أحمد / 264].

English meaning

Good character: Ibn al-Qayyim, may God have mercy on him, said, on the authority of Umm al-Darda’, she said: Abu al-Darda’, may God be pleased with him, spent the night praying and he kept crying and saying: “O God, You have made my physical form beautiful, so make my character beautiful,” until morning. I said: O Abu al-Darda’, your supplication all night was only for good character. He said: O Umm al-Darda’, the Muslim servant improves his character until his good character leads him to Paradise, and he makes his character bad until his bad character leads him to Hell. [Al-Zuhd by Imam Ahmad / 264].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: عن قتادة قال: سئل ابن عمر رضى الله عنه: هل كان أصحاب النبي صلى الله عليه وسلم يضحكون؟ قال: نعم! والإيمان في قلوبهم أعظم من الجبال. [الحلية (تهذيبه) 1 / 221].

English meaning

Good character: On the authority of Qatadah, he said: Ibn Umar, may God be pleased with him, was asked: Did the companions of the Prophet, may God bless him and grant him peace, laugh? He said: Yes! And the faith in their hearts was greater than mountains. [Al-Hilya (its abridgment) 1/221].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: قال ابن عمر رضي الله عنهما: البر شيء هين: وجه طليق وكلام لين. [موسوعة ابن أبي الدنيا 7/200].

English meaning

Good character: Ibn Umar, may God be pleased with them both, said: Kindness is something easy: a cheerful face and gentle words. [Ibn Abi Al-Dunya Encyclopedia 7/200].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: وعن ابن عباس - رضي الله عنهما - قال: من سلم عليك من خلق الله فاردد عليه وإن كان مجوسيا؛ ذلك لأن الله عز وجل يقول: " وإذا حييتم بتحية فحيوا بأحسن منها أو ردوها " [النساء: 86]. [موسوعة ابن أبي الدنيا 7/196].

English meaning

Good manners: On the authority of Ibn Abbas - may God be pleased with them both - he said: If someone greets you from among God’s creation, return the greeting even if he is a Magian; this is because God, the Almighty and Majestic, says: “When you are greeted with a greeting, respond with one better than it or at least return it” [An-Nisa: 86]. [Ibn Abi Al-Dunya Encyclopedia 7/196].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: عن أبي هريرة رضى الله عنه أنه كان يقول: من لم ير أن كلامه من عمله، وأن خلقه من دينه: هلك وهو لا يشعر. [موسوعة ابن أبي الدنيا 5/221].

English meaning

Good character: On the authority of Abu Hurairah, may God be pleased with him, who used to say: Whoever does not see his speech as part of his deeds, and his character as part of his religion, will perish without realizing it. [Ibn Abi Al-Dunya Encyclopedia 5/221].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: عن معاذ بن سعيد قال: كنا عند عطاء بن أبي رباح رحمه الله فتحدث رجل بحديث فاعترض له آخر في حديثه، فقال عطاء: سبحان الله، ما هذه الأخلاق؟! إني لأسمع الحديث من الرجل وأنا أعلم به، فأريه أني لا أحسن منه شيئًا. [المنتظم 7 / 165].

English meaning

Good manners: On the authority of Mu’adh bin Sa’id, he said: We were with Ata’ bin Abi Rabah, may God have mercy on him, when a man told a story and another interrupted him. Ata’ said: Glory be to God, what manners are these?! I listen to a man’s account although I already know it, and let him think I know nothing of it. [Al-Muntazam 7/165].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: عن عطاء رحمه الله في قوله - تعالى -: " وَقُولُوا لِلنَّاسِ حُسْنًا " [البقرة: 83]؛ قال: للناس كلهم، المشرك وغيره. [موسوعة ابن أبي الدنيا 7/196].

English meaning

Good character: On the authority of Ata’, may God have mercy on him, regarding the Almighty’s saying: “And speak good words to people” [Al-Baqarah: 83]; he said: To all people, the polytheist and others. [Ibn Abi Al-Dunya Encyclopedia 7/196].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: قال الأحنف بن قيس رحمه الله: أو لا أخبركم بأدوإ الداء: اللسان البذيء، والخلق الدنيء. [موسوعة ابن أبي الدنيا 7/212].

English meaning

Good character: Al-Ahnaf bin Qais, may God have mercy on him, said: Shall I not tell you about the worst of diseases? It is a foul tongue and a base character. [Ibn Abi Al-Dunya Encyclopedia 7/212].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: قال عكرمة رحمه الله: لكل شيء أساس وأساس الإسلام: الخلق الحسن. [صفة الصفوة 2/455].

English meaning

Good character: Ikrimah, may God have mercy on him, said: Everything has a foundation, and the foundation of Islam is good character. [Sifat al-Safwah 2/455].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: قال بعض الحكماء: الكلام اللين يغسل الضغائن المستكنة في الجوانح. [موسوعة ابن أبي الدنيا 7/197].

English meaning

Good manners: Some wise men said: Gentle words wash away hidden grudges in the heart. [Ibn Abi Al-Dunya Encyclopedia 7/197].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: عن سعيد بن عبد الرحمن الزبيدي رحمه الله قال: إنه ليعجبني من القراء كلُّ سهل طّلِق مضحاك، فأما من تلقاه بالبشر ويلقاك بالعبوس، كأنه يمنُّ عليك، فلا أكثر الله في القراء مثله. [موسوعة ابن أبي الدنيا 7/530].

English meaning

Good character: On the authority of Saeed bin Abdul Rahman Al-Zubaidi, may God have mercy on him, he said: I admire among reciters every easygoing, cheerful, and smiling person. As for the one whom you greet cheerfully but who meets you with a frown, as if he is doing you a favor, may God not increase the number of reciters like him. [Ibn Abi Al-Dunya Encyclopedia 7/530].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: قال بعض الحكماء: كل كلام لا يوتغ دينك، ولا يسخط ربك، إلا أنك ترضي به جليسك، فلا تكن به عليه بخيلا، فلعله يعوضك منه ثواب المحسنين. [موسوعة ابن أبي الدنيا 7/197].

English meaning

Good manners: Some wise men said: Any speech that does not harm your religion, nor anger your Lord, but you use it to please your companion, do not be stingy with it towards him, for perhaps your Lord will reward you for it with the reward of the righteous. [Ibn Abi Al-Dunya Encyclopedia 7/197].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: عن عون بن عبد الله رحمه الله؛ أنه كان يقول: المؤمن موالف، ولا خير فيمن لا يألف ولا يؤلف. [الحلية (تهذيبه) 2 / 98].

English meaning

Good character: On the authority of Awn bin Abdullah, may God have mercy on him, he used to say: The believer is friendly, and there is no good in one who is neither befriends others nor can be befriended. [Al-Hilya (its abridgment) 2/98].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: قال عبد الله بن المبارك: سَفِهَ رجل على حمدون رحمه الله، فسكت حَمدون عنه، وقال: يا أخي لو نقَصْتَني كلّ نقْص لم تَنتقصْني كنَقصي عندي، ثم قال: سفِهَ رجلٌ على إسحاق الحنظلي فاحتمله وقال: لأيِّ شيءٍ تَعلَّمنا العِلْم؟. [صفة الصفوة 4/263].

English meaning

Good character: Abdullah bin Al-Mubarak said: A man acted foolishly towards Hamdun, may God have mercy on him, so Hamdun remained silent about him and said: My brother, even if you were to belittle me in every way, you would not belittle me as much as I am belittled in my eyes. Then he said: A man acted foolishly towards Ishaq Al-Hanzali, so he endured it and said: What is the purpose of learning knowledge? [Sifat Al-Safwa 4/263].

Source: Source details are not recorded on the original card.

صفحة 12

حسن الخلق: عن أبي حازم رحمه الله قال: السيّءُ الخُلُق أشقى الناس به نفسُهُ التي بين جنبيه، هي منه في بلاء، ثم زوجته، ثم ولده، حتى إنه ليدخُلُ بيته، وإنهم لفي سرور، فيسمعون صوته فينفرون عنه، فرقًا منه، وحتى إن دابته تحيد مما يرميها بالحجارة، وإن كلبه لَيَراه فينزو على الجدار، حتى إن قِطَّه ليفرّ منه. [السير (تهذيبه) 1/637].

English meaning

Good character: On the authority of Abu Hazim, may God have mercy on him, he said: The one who suffers most from a bad-tempered person is his own soul within him, which is afflicted by him; then his wife, then his child, to the point that he enters his house while they are in joy, but they hear his voice and flee from him, in fear of him, and even his animal avoids him because of the stones he throws at it, and his dog, if it sees him, jumps on the wall, and even his cat runs away from him. [Al-Siyar (its abridgment) 1/637].

Source: Source details are not recorded on the original card.

صفحة 13

حسن الخلق: قال لقمان - عليه السلام - لابنه: يا بُنَيَّ! لِتكُن كَلمتكَ طيبةً، ووجهك منبسطًا، تكن أحبَّ إلى الناس ممن يعطيهم الذهب والفضة. " قال ابن رجب رحمه الله: وربما كان معاملة الناس بالقول الحسن أحب إليهم من إطعام الطعام والإحسان بإعطاء المال ". الجامع المنتخب/ 66. [الجامع المنتخب / 66].

English meaning

Good character: Luqman (peace be upon him) said to his son: “O my son! Let your words be kind and your face cheerful, and you will be more beloved to people than one who gives them gold and silver.” Ibn Rajab (may God have mercy on him) said: “Perhaps treating people with kind words is more beloved to them than feeding them and being generous with money.” Al-Jami’ al-Muntakhab/66. [Al-Jami’ al-Muntakhab/66]

Source: Source details are not recorded on the original card.

صفحة 13

حسن الخلق: رئي بعضُ السّلف في المنام، فسئل عن بعض إخوانه الصالحين، فقال: وأين ذلك، رُفع في الجنة بحسن خلقه. [الجامع المنتخب / 67].

English meaning

Good character: Some of the predecessors were seen in a dream, and were asked about some of their righteous brothers, and he said: Where is that? He was raised up in Paradise because of his good character. [Al-Jami’ Al-Muntakhab / 67].

Source: Source details are not recorded on the original card.

صفحة 13

حسن الخلق: سئل بعضهم عن حسن الخلق فقال: بذل الندى، وكف الأذى. [الجامع المنتخب / 67].

English meaning

Good character: Some people were asked about good character and they said: Generosity and refraining from causing harm. [Al-Jami’ Al-Muntakhab / 67].

Source: Source details are not recorded on the original card.

صفحة 13

حسن الخلق: قال بعض السلف: الحسن الخلق ذو قرابة عند الأجانب، والسيء الخلق أجنبي عند أهله. [المستطرف/ 165].

English meaning

Good character: Some of the early Muslims said: A person of good character is considered a relative by strangers, while a person of bad character is considered a stranger by his own family. [Al-Mustatraf/ 165].

Source: Source details are not recorded on the original card.

صفحة 13

حسن الخلق: عن عبد الله بن طاووس رحمه الله. قال: قال لي أبي: اعلم أن لكل شيء غاية، وغاية المرء حسن خلقه. [الحلية (تهذيبه) 2 / 31].

English meaning

Good character: On the authority of Abdullah bin Tawus, may God have mercy on him. He said: My father said to me: Know that everything has an ultimate aim, and a person’s ultimate aim is good character. [Al-Hilya (its abridgment) 2/31].

Source: Source details are not recorded on the original card.

صفحة 13

حسن الخلق: قال الوزيرُ أبو الفرج يعقوبُ بنُ يوسف رحمه الله: قال لي الأستاذ كافور: اجتمع بالقاضي أبي الطاهر، فسلِّم عليه وقل له: إنه بلغني أنَّك تنبسط مع جلسائِك، وهذا الانبساطُ يُقِلُّ هَيْبَةَ الحكم، فأعلمتُه بذلك، فقال رحمه الله: قل للأستاذ: لستُ ذا مالٍ أفيضُ به على جلسائي، فلا أقلَّ من خُلقي، فأخبرتُ الأستاذ، فقال: لا تعاوِدْهُ. [السير (تهذيبه) 3/1288].

English meaning

Good character: The minister Abu al-Faraj Yaqub ibn Yusuf, may God have mercy on him, said: The master Kafur said to me: Go to Judge Abu al-Tahir, greet him and tell him: I have heard that you are too familiar with your companions, and this familiarity diminishes the prestige of the judge. So I informed him of that, and he, may God have mercy on him, said: Tell the master: I do not have money to lavish on my companions, so at least I can offer them my good character. So I informed the master, and he said: Do not repeat it to him. [Al-Siyar (its abridgment) 3/1288].

Source: Source details are not recorded on the original card.

صفحة 13

حسن الخلق: عن أبي عبيدة، أنه قال: كان المهدي رحمه الله يصلي بنا الصلوات في المسجد الجامع بالبصرة لما قدمها، فأقيمت الصلاة يومًا، فقال أعرابي: يا أمير المؤمنين، لست على طهر وقد رغبت إلى الله في الصلاة خلفك فأمر هؤلاء ينتظروني، فقال: انتظروه رحمكم الله، ودخل المحراب ووقف إلى أن قيل له: قد جاء الرجل، فكبر فتعجب الناس من سماحة أخلاقه. [المنتظم 8 / 214].

English meaning

Good character: On the authority of Abu Ubaidah, who said: Al-Mahdi, may God have mercy on him, used to lead us in prayer in the Grand Mosque of Basra when he arrived there. One day, the prayer was about to begin, and an Arab said: O Commander of the Faithful, I am not in a state of ritual purity, and I have desired to pray behind you. So order these people to wait for me. He said: Wait for him, may God have mercy on you. He entered the prayer niche and stood until it was said to him: The man has come. Then he said the takbir, and the people were amazed at the magnanimity of his character. [Al-Muntazam 8/214].

Source: Source details are not recorded on the original card.

صفحة 13

حسن الخلق: قال عبد الله بن طاهر: كنا عند المأمون يوما فنادي بالخادم: يا غلام، فلم يجبه أحد، تم نادي ثانيا وصاح: يا غلام، فدخل غلام تركي وهو يقول: ما ينبغي للغلام أن يأكل ولا يشرب، كلما خرجنا من عندك تصيح: يا غلام يا غلام، إلى كم يا غلام؟! فنكس المأمون رأسه طويلا، فما شككت أنه يأمرني بضرب عنقه، ثم نظر إلي فقال: يا عبد الله إن الرجل إذا حسُنت أخلاقه ساءت أخلاق خدمه، وإذا ساءت أخلاقه حسنت أخلاق خدمه، وإنا لا نستطيع أن نسيء أخلاقنا لنحسن أخلاق خدمنا. [المستطرف/ 166].

English meaning

Good manners: Abdullah bin Tahir said: We were with

Al-Ma’mun one day when he called out to the servant: “O boy!” But no one answered him. Then he called out a second time and shouted: “O boy!” Then a Turkish boy entered, saying: “The boy should not eat or drink. Every time we leave your presence you shout: ‘O boy! O boy!’ How long will this ‘O boy’ go on?!” Al-Ma’mun lowered his head for a long time, and I had no doubt that he was going to order me to behead him. Then he looked at me and said: “O Abdullah, if a man’s manners are good, his servants’ manners will be bad, and if his manners are bad, his servants’ manners will be good. We cannot make our manners bad in order to make our servants’ manners good.” [Al-Mustatraf/ 166].

Source: Source details are not recorded on the original card.

صفحة 13

حسن الخلق: عن منصور بن عمار قال: دخل رجلٌ من الزهاد على هارون الرشيد رحمه الله يومًا، فقال: يا هارون، اتق الله، فأخذه فخلا به، وقال: يا هذا أنصفني، أنا شرٌ أم فرعون؟ قال: بل فرعون، قال: فأنت خير أم موسى؟ قال: بل موسى، قال: أفما تعلم أن الله تعالى لما بعثه وأخاه إليه قال: " فَقُولا لَهُ قَوْلاً لَّيِّنًا " [طه: 44] وقد جبهتني بأغلظ الألفاظ، فلا بأدب الله تأدبت، ولا بأخلاق الصالحين أخذت. قال: أخطأت وأنا أستغفر الله، فقال: غفر الله لك، وأمر له بعشرين ألف درهم، فأبى أن يأخذها. فهذه الأخلاق الطيبة. [المنتظم 8 / 328].

English meaning

Good Character: On the authority of Mansur ibn

Ammar, he said: A pious man entered upon Harun al-Rashid, may God have mercy on him, one day and said, “O Harun, fear God!” So he took him aside and said, “O man, be fair to me. Am I worse than Pharaoh?” He said, “Pharaoh.” He said, “Then are you better than Moses?” He said, “Moses.” He said, “Do you not know that when God Almighty sent him and his brother to him, He said, ‘Speak to him with gentle words’ [Ta-Ha: 44], yet you have confronted me with the harshest of words? You have neither learned from God’s teachings nor adopted the manners of the righteous.” He said, “I have erred, and I seek God’s forgiveness.” So he said, “May God forgive you,” and ordered that he be given twenty thousand dirhams, but he refused to take them. This is good character. [Al-Muntazam 8/328]

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال عليّ بن أبي طالب رضى الله عنه: أوّلُ عِوَضِ الحليم مِنْ حِلمِه أنّ الناسَ أنصارُه على الجَهُول. [موسوعة ابن أبي الدنيا 2/29، عيون الأخبار 1/328].

English meaning

Forbearance, forgiveness, pardon, and the condemnation and cure of anger: Ali ibn Abi Talib, may God be pleased with him, said: The first reward of the forbearing person for his forbearance is that people support him against the ignorant. [Ibn Abi Al-Dunya Encyclopedia 2/29, Uyun Al-Akhbar 1/328].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: جاء رجل إلى سلمان الفارسي رضى الله عنه فقال: يا أبا عبد الله أوصني، قال: لا تغضب، قال: أمرتني أن لا أغضب وإنه ليغشاني ما لا أملك، قال: فإن غضبت فاملك لسانك ويدك. [جامع العلوم والحكم / 193].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: A man came to Salman al-Farsi, may God be pleased with him, and said: O Abu Abdullah, advise me. He said: Do not get angry. He said: You have commanded me not to get angry, but I am overcome by something that I cannot control. He said: If you get angry, then control your tongue and your hand. [Jami’ al-‘Ulum wa al-Hikam / 193].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال أبو الدرداء رضى الله عنه: من يتبع نفسه كل ما يرى في الناس: يطل حزنه، ولا يشف غيظه. [موسوعة ابن أبي الدنيا 7/523].

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: Abu al-Darda’, may God be pleased with him, said: Whoever lets his soul dwell on everything he sees in people: his sorrow will be prolonged, and his anger will not be quenched. [Ibn Abi al-Dunya Encyclopedia 7/523].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: شتم رجلٌ الحسنَ بن علي رضى الله عنه وأَربَى عليه، فقال له: أمّا أنتَ فما أبقيتَ شيئًا، وما يعلم الله أكثرُ. [عيون الأخبار 1 / 331].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: A man insulted Al-Hasan bin Ali, may God be pleased with him, and went too far, so he said to him: As for you, you have left nothing, and what God knows is more. [Uyun Al-Akhbar 1/331].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال معاوية رضى الله عنه: لقد كنت ألقَى الرجل من العرب أعلم أن في قلبه عليّ ضغنا فأستشيره، فيشير إليّ منه بقدر ما يجده في نفسه فلا يزال يوسعني شتمًا وأوسعه حلمًا حتى يرجع صديقًا أستعين به فيعينني وأستنجده فيُنجدني. [عيون الأخبار 1 / 71].

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: Muawiyah, may God be pleased with him, said: I used to meet a man from the Arabs who I knew had resentment in his heart towards me, so I would consult him, and he would advise me according to what he found in himself. He would continue to insult me, and I would be forbearing towards him until he became a friend whose help I could seek, and he would help me, and I would call upon him for help, and he would come to my aid. [Uyun al-Akhbar 1/71].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال معاوية رضى الله عنه: لا يبلغ الرجل مبلغ الرأي حتى يغلب حلمه جهله، وصبره شهوته، ولا يبلغ ذلك إلا بقوة الحلم. [موسوعة ابن أبي الدنيا 2/30].

English meaning

Forbearance, forgiveness, pardon, and the condemnation and cure of anger: Muawiyah, may God be pleased with him, said: A man does not reach the level of sound judgment until his forbearance overcomes his ignorance, and his patience overcomes his desires, and he does not reach that except through the strength of forbearance. [Ibn Abi Al-Dunya Encyclopedia 2/30].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال عمرو بن العاص رضى الله عنه: إني لأصبر على الكلمة لهي أشد علي من القبض على الجمر، ما يحملني على الصبر عليها إلا التخوف من أخرى شر منها. [موسوعة ابن أبي الدنيا 4/38].

English meaning

Patience, forgiveness, pardon, condemning anger and its cure: Amr ibn al-Aas, may God be pleased with him, said: “I am patient with a word that is harder for me than grasping burning embers. What makes me patient with it is only the fear of another that is worse than it.” [Ibn Abi al-Dunya Encyclopedia 4/38].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه:قال الأحنف بن قيس رحمه الله: إن من السؤدد الصبر على الذل، وكفى بالحلم ناصرًا. [المنتظم 6 / 95].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: Al-Ahnaf bin Qais, may God have mercy on him, said: One of the qualities of nobility is patience in the face of humiliation, and forbearance is sufficient as a helper. [Al-Muntazam 6/95].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال الأحنف بن قيس رحمه الله: أصبْتُ الحلْمَ أنْصَرَ لي من الرجال. [عيون الأخبار 1 / 330].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: Al-Ahnaf bin Qais, may God have mercy on him, said: I have found forbearance to be more helpful to me than men. [Uyun al-Akhbar 1/330].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال الأحنف بن قيس رحمه الله: مَنْ لم يصبر على كلمةٍ سَمِعَ كلماتٍ ورُبَّ غيظٍ قد تجرّعتُه مَخَافَةَ ما هو أشدُّ منه. [عيون الأخبار 1 / 328].

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: Al-Ahnaf bin Qais, may God have mercy on him, said: Whoever does not endure a word will hear many words, and many a rage I have swallowed for fear of something worse than it. [Uyun al-Akhbar 1/328].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن عبد الله بن بكر المُزَنيّ قال: جاء رجل فشتم الأحنفَ رحمه الله فسكتَ عنه، وأعاد فسكت، فقال: والهَفاه! ما يمنعُه مِنْ أن يَرُدَّ عليّ إلاّ هَوَانِي عليه. [عيون الأخبار 1 / 326].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: On the authority of Abdullah bin Bakr Al-Muzani, he said: A man came and insulted Al-Ahnaf, may God have mercy on him, so he remained silent about him. He repeated it and he remained silent, so he said: Alas! What prevents him from responding to me except my insignificance to him. [Uyun Al-Akhbar 1/326].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن سليمان بن موسى رحمه الله قال: ما جمع شيء إلى شيء أزين من علم إلى حلم. [الزهد للإمام أحمد / 377].

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: On the authority of Sulayman ibn Musa, may God have mercy on him, he said: Nothing is more beautiful when combined with something else than knowledge combined with forbearance. [Al-Zuhd by Imam Ahmad / 377].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن طلق بن حبيب رحمه الله قال: مكتوب في الإنجيل: ابن آدم اذكرني حين تغضب، أذكرك حين أغضب، ولا أمحقك فيمن أمحق. [الحلية (تهذيبه) 1 / 453].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: On the authority of Talq bin Habib, may God have mercy on him, he said: It is written in the Gospel: Son of Adam, remember Me when you are angry, I will remember you when I am angry, and I will not destroy you among those I destroy. [Al-Hilya (its abridgment) 1/453].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال يحيى بن أبي كثير رحمه الله: لا يعجبك حلم امرئ حتى يغضب، ولا أمانته حتى يطمع، فإنك لا تدري على أي شقيه يقع. [الحلية (تهذيبه) 1 / 455].

English meaning

Forbearance, forgiveness, pardon, and the condemnation of anger and its cure: Yahya bin Abi Kathir, may God have mercy on him, said: Do not be impressed by a man’s forbearance until he becomes angry, nor by his trustworthiness until he becomes greedy, for you do not know which way he will fall. [Al-Hilya (its abridgment) 1/455].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن سفيان قال: جاء رجل إلى علي بن الحسين رحمه الله، فقال له: إن فلانًا قد آذاك، ووقع فيك. قال: فانطلق بنا إليه، فانطلق معه، وهو يرى أنه سينتصر لنفسه فلما أتاه قال: يا هذا إن كان ما قلتَ فيّ حقًا، فغفر الله لي، وإن كان ما قلتَ فيَّ باطلاً، فغفَر الله لك. [صفة الصفوة 2/448].

English meaning

Forbearance, forgiveness, pardon, and the condemnation and cure of anger: On the authority of Sufyan, he said: A man came to Ali ibn al-Husayn, may God have mercy on him, and said to him: So-and-so has harmed you and spoken ill of you. He said: Let us go to him. So he went with him, thinking that he would take revenge for himself. When he came to him, he said: O man, if what you said about me is true, then may God forgive me, and if what you said about me is false, then may God forgive you. [Sifat al-Safwa 2/448].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه:

عن عبد الغفّار بن القاسم قال: كان علي بن الحسين رحمه الله خارجًا من المسجد، فلقيه رجل فسبّه، فثارت إليه العبيد والموالي، فقال علي بن الحسين: مهلاً على الرجل. ثم أقبل على الرجل، فقال ما سُتِر عنك من أمرنا أكثر. ألكَ حاجة نعينك عليها؟ فاستحْيا الرجل، فألقى عليه خَمِيصة كانت عليه، وأمر له بألف درهم، فكان الرجل بعد ذلك يقول: أشهد أنك من أولاد الرسول. [صفة الصفوة 2/451].

English meaning

Forbearance, forgiveness, pardon, and the condemnation and cure of anger: On the authority of Abd al-Ghaffar ibn al-Qasim, he said: Ali ibn al-Husayn, may God have mercy on him, was leaving the mosque

when a man met him and insulted him. The slaves and freedmen rushed to him, so Ali ibn al-Husayn said: "Be patient with the man." Then he turned to the man and said: "What has been concealed from you of our affairs is greater. Do you have any need that we can help you with?" The man was ashamed, so he gave him the cloak he was wearing and ordered that he be given a thousand dirhams. After that, the man would say: "I bear witness that you are from the descendants of the Messenger." [Sifat al-Safwa 2/451].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن رجل من ولَد عمّار بن ياسر قال: كان عند علي بن الحسين رحمه الله قومٌ، فاستعجل خادمٌ له بشِواء كان له في التنّور، فأقبل به الخادم مسرعًا وسقط السّفود من يده على بُنيٍّ لعلي أسفلَ الدّرجة، فأصاب رأسه فقتله، فقال علي للغلام: أنت حرٌ، لم تعمده، وأخذ في جهاز ابنه. [صفة الصفوة 2/451].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: On the authority of a man from the descendants of Ammar bin Yasir, he said: There were some people with Ali bin Al-Hussein, may God have mercy on him, and a servant of his was in a hurry to bring him some roast meat that was in the oven. The servant brought it quickly and the skewer fell from his hand onto one of Ali’s sons at the bottom of the stairs, and it hit his head and killed him. Ali said to the servant: You are free, you did not do it intentionally, and he began preparing his son for burial. [Sifat Al-Safwa 2/451].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: كان يقال: إياك وعِزَّةَ الغضب فإنها مُصيِّرتُك إلى ذلّ الاعتذار. [عيون الأخبار 1 / 335].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: It used to be said: Beware of the pride of anger, for it will lead you to the humiliation of apologizing. [Uyun al-Akhbar 1/335].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن رجاء بن أبي سلمة رحمه الله، قال: الحلم أرفع من العقل؛ لأن الله تعالى تسمى به. [موسوعة ابن أبي الدنيا 2/31].

English meaning

Forbearance, forgiveness, pardon, and the condemnation and treatment of anger: On the authority of Raja’ bin Abi Salama, may God have mercy on him, he said: Forbearance is higher than reason, because God Almighty has named Himself with it. [Ibn Abi Al-Dunya Encyclopedia 2/31].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: شكا رجل إلى أبي مسلم الخولاني رحمه الله ما يلقى من الناس من الأذى، فقال له أبو مسلم: إن تناقد الناس يناقدوك، وإن تتركهم لا يتركوك، وإن تفر منهم يدركوك، قال: فما أصنع؟ قال: هب عرضك ليوم فقرك، وخذ شيئا من لا شيء، يعني الدنيا. [موسوعة ابن أبي الدنيا 7/538].

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: A man complained to Abu Muslim al-Khawlani, may God have mercy on him, about the harm he suffered from people. Abu Muslim said to him: If you argue with people, they will argue with you, and if you leave them alone, they will not leave you alone, and if you flee from them, they will catch you. He said: So what should I do? He said: Give up your honor for the day of your poverty, and take something from nothing, meaning the world. [Ibn Abi al-Dunya Encyclopedia 7/538].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال الخليل بن أحمد رحمه الله: كان يقال: من أساء فأحسنَ إليه: حصل له حاجز من قلبه يردعه عن مثل إساءته. [موسوعة ابن أبي الدنيا 2/45].

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: Al-Khalil bin Ahmad, may God have mercy on him, said: It used to be said: When someone does wrong and is then treated kindly, a barrier will be created in his heart that will deter him from doing the same wrong again. [Ibn Abi Al-Dunya Encyclopedia 2/45].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال بكر بن عبد الله رحمه الله: ما عليك أن تُنزل الناس منزلة أهل البيت، فتنزل من كان أكبر منك منزلة أبيك، وتنزل من كان منهم قرينك منزلة أخيك، وتنزل من كان أصغر منك منزلة ولدك، فأي هؤلاء تحب أن يُهتَك سترُه؟. [موسوعة ابن أبي الدنيا 7/528].

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: Bakr bin Abdullah, may God have mercy on him, said: You should treat people like members of the family, treating those older than you like your father, treating those who are your peers like your brother, and treating those younger than you like your son. Which of these would you like to have their privacy violated? [Ibn Abi Al-Dunya Encyclopedia 7/528].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: جاء رجل إلى أبان بن أبي عياش رحمه الله فقال: إن فلانا يقع فيك قال: أقرئه السلام، وأعلمه أنه قد هيَّجني على الاستغفار. [موسوعة ابن أبي الدنيا 5/225].

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: A man came to Aban bin Abi Ayyash, may God have mercy on him, and said: So-and-so is speaking ill of you. He said: Convey my greetings to him, and inform him that he has provoked me to seek forgiveness. [Ibn Abi Al-Dunya Encyclopedia 5/225].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن الحسن رحمه الله، قال: المؤمن حليم لا يجهل، وإن جُهل عليه حليم لا يظلم، وإن ظُلم غفر لا يقطع، وإن قُطع وصل لا يبخل، وإن بُخل عليه صبر. [موسوعة ابن أبي الدنيا 2/ 55].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: On the authority of Al-Hasan, may God have mercy on him, he said: The believer is forbearing and does not act ignorantly, and if he is treated ignorantly, he is forbearing and does not wrong others, and if he is wronged, he forgives. He does not cut off ties, and if he is cut off ties, he maintains them. He does not become stingy, and if he is treated stingily, he is patient. [Ibn Abi Al-Dunya Encyclopedia 2/55].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن عمرو بن الحارث رحمه الله: أن رجلاً كتب إلى أخ له: إن الحلم لباس العلم فلا تعريَنَّ منه. [موسوعة ابن أبي الدنيا 2/59، 60].

English meaning

Forbearance, forgiveness, pardon, and the condemnation and cure of anger: On the authority of Amr ibn al-Harith, may God have mercy on him: A man wrote to his brother: Forbearance is the garment of knowledge, so do not be stripped of it. [Ibn Abi al-Dunya Encyclopedia 2/59, 60].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن الكلبي رحمه الله قال: " ما كان أهل الجاهلية يشرفون بيسار ولا شجاعة ولكن حلم وسخاء ".

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: Al-Kalbi, may God have mercy on him, said: “The people of the pre-Islamic era were not honored by wealth or courage, but by forbearance and generosity.”

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال أسماء بن خارجة رحمه الله: ما شتمت أحدًا قط، لأن الذي يشتمني أحد رجلين: كريم كانت منه ذلة وهفوة، فأنا أحق من غفرها، وأخذ الفضل فيها، أو لئيم فلم أكن لأجعل عرضي له غرضاَ.

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: Asma’ bin Kharijah, may God have mercy on him, said: I have never insulted anyone, because the one who insults me is one of two men: a generous man who made a mistake and a slip, so I am more deserving of forgiving it and taking the credit for it, or a mean man, so I would not make my honor a target for him.

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن مجاهد رحمه الله في قوله - تعالى -:: " وإذا مروا باللغو مروا كراما " [الفرقان: 72] قال: إذا أوذوا صفحوا. [موسوعة ابن أبي الدنيا 7/523].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: On the authority of Mujahid, may God have mercy on him, regarding the Almighty’s saying: “And when they pass by idle talk, they pass by with dignity” [Al-Furqan: 72], he said: If they are harmed, they pardon. [Ibn Abi Al-Dunya Encyclopedia 7/523].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن سفيان بن عيينة قال: كان ابن عياش المنتوف. يقع في عمر بن ذر رحمه الله ويشتمه، فلقيه عمر بن ذر فقال: يا هذا لا تفرط في شتمنا وأبقِ للصلح موضعًا فإنا لا نكافئ من عصى الله فينا بأكثر من أن نطيع الله فيه. [الحلية (تهذيبه) 2 / 157].

English meaning

Forbearance, forgiveness, pardon, and the condemnation and cure of anger: On the authority of Sufyan bin Uyaynah, he said: Ibn Ayyash al-Muntuf used to speak ill of Umar bin Dharr, may God have mercy on him, and insult him. So Umar bin Dharr met him and said: O you, do not go too far in insulting us, and leave room for reconciliation, for we do not repay those who disobey God concerning us with more than obeying God concerning them. [Al-Hilya (its abridgment) 2/157].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن العلاء بن المسيب قال: سرق للربيع بن خيثم رحمه الله فرس، فقال أهل مجلسه: ادع الله عليه، قال: بل أدع الله له؛ اللهم إن كان غنيًا فأقبل بقلبه، وإن كان فقيرًا فأغنه. [الحلية (تهذيبه) 1 / 311].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: On the authority of Al-Ala’ bin Al-Musayyab, he said: A horse belonging to Rabi’ bin Khaytham, may God have mercy on him, was stolen, so the people in his gathering said: Pray to God against him. He said: Rather, I will pray to God for him; O God, if he is rich, then turn his heart towards you, and if he is poor, then make him rich. [Al-Hilya (its abridgment) 1/311].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: أمر عمر بن عبد العزيز بعقوبة رجل قد كان نَذر إن أمكنه الله منه ليفعلنّ به وليفعلن. فقال له رَجَاء بن حَيْوة رحمه الله: قد فعل الله ما تحب من الظفر فافعل ما يحب الله من العفو. [عيون الأخبار 1 / 141].

English meaning

Forbearance, forgiveness, pardon, and the condemnation and cure of anger: Umar ibn Abd al-Aziz ordered a man to be punished. Umar had vowed that if Allah put the man within his power, he would do such and such to him. Raja ibn Haywa, may God have mercy on him, said to him: God has granted you what you desired of victory, so do what God desires of forgiveness. [Uyun al-Akhbar 1/141].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال عمر بن عبد العزيز رحمه الله: متى أَشْفِي غيظي؟ أحينَ أَقْدِرُ فيقال لي: لو عفوتَ، أو حينَ أَعْجِزَ فيقال لي: لو صبرت؟ [عيون الأخبار 1 / 335].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: Umar ibn Abd al-Aziz, may God have mercy on him, said: When will I quench my anger? When I am able and it is said to me: If only you had pardoned, or when I am unable and it is said to me: If only you had been patient? [Uyun al-Akhbar 1/335].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال عمر بن عبد العزيز رحمه الله:قد أفلح من عُصِمَ من الهوى والغضب والطمع. [جامع العلوم والحكم / 193].

English meaning

Patience, forgiveness, pardon, condemnation of anger and its cure: Umar ibn Abd al-Aziz, may God have mercy on him, said: He who is protected from passion, anger and greed has succeeded. [Jami’ al-‘Ulum wa al-Hikam / 193].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن علي بن هشام أنه قال: لما سُمَّ عمر بن عبد العزيز قال للخادم الذي سمه: لم سممتني؟ قال: أعطاني فلان ألف دينار على أن أسُمّك، قال: أين الدنانير؟ قال: هي ها هنا، فأتى بها فوضعها في بيت مال المسلمين، وقال للخادم: اذهب، ولم يعاقبه. [المنتظم 7 / 70].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: On the authority of Ali bin Hisham, he said: When Umar bin Abdul Aziz was poisoned, he said to the servant who poisoned him: Why did you poison me? He said: So-and-so gave me a thousand dinars on the condition that I poison you. He said: Where are the dinars? He said: They are here. So he brought them and put them in the treasury of the Muslims, and said to the servant: Go, and he did not punish him. [Al-Muntazam 7/70].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه:

أسمع رجل عمر بن عبد العزيز كلامًا فقال له: أردتَ أن يستفِزّني الشيطانُ بعِزِّ السلطان فأنالَ منك اليوم ما تناله منّي غدًا، انصرفْ رحمك الله. [عيون الأخبار 1 / 334].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: A man spoke offensive words to Umar ibn Abd al-Aziz, who told him: You wanted Satan to provoke me with the power of the Sultan so that I would take from you today what you will take from me tomorrow. Go away, may God have mercy on you. [Uyun al-Akhbar 1/334].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن إبراهيم بن أبي عَبْلة قال: غضب عمر بن عبد العزيز رحمه الله يوما على رجل غضبًا شديدًا فبعث إليه فأتى به فجرده ومده في الحبال ثم دعا بالسياط حتى إذا قلنا: هو ضاربه قال: خلوا سبيله أما إني لولا أني غضبان لسؤته، قال: وتلا هذه الآية: " وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ " [آل عمران: 134]. [الزهد للإمام أحمد / 504].

English meaning

Patience, forgiveness, pardon, and the condemnation and treatment of anger: On the authority of Ibrahim bin Abi Ablah, he said: Umar bin Abdul Aziz, may God have mercy on him, became very angry one day with a man, so he sent for him and brought him, and he stripped him and stretched him with ropes, then he called for whips until we said: He is going to strike him, then he said: Let him go, for if I were not angry I would have made him miserable. He said: And he recited this verse: “And those who restrain anger and pardon people - and God loves the doers of good.” [Al Imran: 134]. [Az-Zuhd by Imam Ahmad / 504].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال مورق العجلي رحمه الله: ما غضبت غضبًا قط، فكان مني فيه ما أندم عليه إذا سكن غضبي. [الحلية (تهذيبه) 1 / 374].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: Muwarriq al-Ijli, may God have mercy on him, said: I have never become angry and done something during it that I regretted once my anger subsided. [Al-Hilya (its abridgment) 1/374].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن أزهر قال: جاء غلام لابن عون رحمه الله قال: فقأت عين الناقة قال: بارك الله فيك قال: قلت: فقأت عينها فتقول: بارك الله فيك؟ قال: أقول أنت حر لوجه الله. [الحلية (تهذيبه) 1 / 443].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: On the authority of Azhar, he said: A servant came to Ibn Awn, may God have mercy on him, and said: I gouged out the eye of the camel. He said: May God bless you. He said: I said: I gouged out its eye and you say: May God bless you? He said: I say you are free for the sake of God. [Al-Hilya (its abridgment) 1/443].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال الحسن رحمه الله: أربع من كنّ فيه عصمه الله من الشيطان، وحرمه على النار: من ملك نفسه عند الرغبة والرهبة والشهوة والغضب. [جامع العلوم والحكم / 193].

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: Al-Hasan, may God have mercy on him, said: There are four qualities: whoever possesses them, Allah protects him from Satan and makes him forbidden to the Fire: controlling himself in times of desire, fear, lust, and anger. [Jami’ al-‘Ulum wa al-Hikam / 193].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال الحسن رحمه الله:كانوا يقولون: أفضل أخلاق المؤمنين العفو. [الزهد للإمام أحمد / 484].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: Al-Hasan, may God have mercy on him, said: They used to say: The best of the believers’ morals is forgiveness. [Al-Zuhd by Imam Ahmad / 484].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: كان يقال: مَنْ حَلُم ساد ومن تَفَهَّمَ ازداد. [عيون الأخبار 1 / 326].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: It used to be said: He who is forbearing will prevail, and he who understands will increase in knowledge. [Uyun al-Akhbar 1/326].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن الشعبي رحمه الله قال: كان عيسى ابن مريم - عليه السلام - يقول: إن الإحسان ليس أن تحسن إلى من أحسن إليك، إنما تلك مكافأة بالمعروف، ولكن الإحسان أن تحسن إلى من أساء إليك. [الزهد للإمام أحمد / 139].

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: On the authority of Al-Sha’bi, may God have mercy on him, he said: Jesus, son of Mary, peace be upon him, used to say: Kindness is not to be kind to the one who is kind to you, that is merely repaying kindness, but kindness is to be kind to the one who has wronged you. [Al-Zuhd by Imam Ahmad / 139].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال أكثم بن صيفيّ رحمه الله: العِزُّ والغلبةُ للحِلم. [عيون الأخبار 1 / 328].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: Aktham bin Sayfi, may God have mercy on him, said: Glory and victory belong to forbearance. [Uyun al-Akhbar 1/328].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال جعفر بن محمد رحمه الله: الغضب مفتاح كلّ شرّ. [جامع العلوم والحكم/191].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: Ja`far bin Muhammad, may God have mercy on him, said: Anger is the key to all evil. [Jami` al-`Ulum wal-Hikam/191].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قال وهب بن منبه رحمه الله: قال راهب للشيطان وقد بدا له: أي أخلاق بني آدم أعون لك عليهم؟ قال: الحدَّة، إن العبد إذا كان حديديا قلَّبناه كما يقلب الصبيان الكرة. [موسوعة ابن أبي الدنيا 4/539].

English meaning

Forbearance, forgiveness, pardon, and the condemnation and cure of anger: Wahb ibn Munabbih, may God have mercy on him, said: A monk said to Satan, who appeared to him: Which of the traits of the children of Adam is most helpful to you against them? He said: Quick temper. If a servant is quick-tempered, we turn him over as children turn over a ball. [Ibn Abi al-Dunya Encyclopedia 4/539].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: قيل لابن المبارك رحمه الله: اجمع لنا حسن الخلق في كلمة، قال: ترك الغضب. [جامع العلوم والحكم/191].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: It was said to Ibn al-Mubarak, may God have mercy on him: Summarize for us good character in one word. He said: Abandoning anger. [Jami’ al-‘Ulum wa al-Hikam/191].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه:
قال الفضيل بن عياض رحمه الله: إذا أتاك رجل يشكو إليك رجلاً فقل: يا أخي اعف عنه، فإن العفو أقرب للتقوى، فإن قال: لا يحتمل قلبي العفو ولكن أنتصر كما أمرني الله - عزَّ وجلَّ - قل: فإن كنت تحسن تنتصر مثلاً بمثل وإلا فارجع إلى باب العفو فإنه باب أوسع، فإنه من عفا وأصلح فأجره على الله، وصاحب العفو ينام الليل على فراشه، وصاحب الانتصار يقلب الأمور. [الحلية (تهذيبه) 3 / 28].

English meaning

Forbearance, forgiveness, pardon, and the condemnation and cure of anger: Al-Fudayl ibn 'Iyad, may God have mercy on him, said: If a man comes to you complaining about another man, say: My brother,

forgive him, for forgiveness is closer to piety. If he says: My heart cannot bear to forgive, but I will seek retribution as God, the Exalted and Glorified, has commanded me, say: If you are able to seek retribution in kind, otherwise return to the door of forgiveness, for it is a wider door. For whoever forgives and makes amends, his reward is with God. The one who forgives sleeps peacefully in his bed at night, while the one who seeks retribution keeps turning matters over in his mind. [Al-Hilya (its abridgment) 3/28].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب

وعلاجه:قال الفضيل بن عياض رحمه الله: حسناتك من عدوك أكثر منها من صديقك، قيل: وكيف ذاك يا أبا علي؟ قال: إن صديقك إذا ذكرت بين يديه قال: عافاه الله، وعدوك إذا ذكرت بين يديه يغتابك الليل والنهار. وإنما يدفع المسكين حسناته إليك، فلا ترض إذا ذكر بين يديك أن تقول: اللهم أهلكه لا بل ادع الله: اللهم أصلحه، اللهم راجع به، ويكون الله يعطيك أجر ما دعوت به، فإنه من قال لرجل: اللهم أهلكه فقد أعطى الشيطان سؤاله، لأن الشيطان إنما يدور على هلاك الخلق. [الحلية (تهذيبه) 3 / 16].

English meaning

Patience, forgiveness, pardon, and the condemnation and cure of anger: Al-Fudayl ibn 'Iyad, may God have mercy on him, said: "Your good deeds from your enemy are greater than those from your friend." It was said: "How is that, Abu 'Ali?" He said: "When you are mentioned in the presence of your friend, he says: 'May God grant him well-being.' But when you are mentioned in the presence of your enemy, he backbites about you day and night. The poor man only gives you his good deeds. So do not be content when he is mentioned in your presence to say: 'O God, destroy him!' Rather, supplicate to God: 'O God, set him right. O God, bring him back.' And God will give you the reward for what you supplicated for. For whoever says to a man: 'O God, destroy him!' has given Satan his request, because Satan only seeks the destruction of people." [Al-Hilya (its abridgment) 3/16]

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن أحمد بن سنان قال: بلغني أن أحمد بن حنبل رحمه الله جعل المعتصم في حلّ في يوم فتْح بابك، أو في فتح عمورية، فقال: هو في حلّ من ضربي. [صفة الصفوة 2/612].

English meaning

Forbearance, forgiveness, pardon, condemnation of anger and its cure: On the authority of Ahmad ibn Sinan, he said: It reached me that Ahmad ibn Hanbal, may God have mercy on him, absolved al-Mu'tasim on the day of the conquest of Babak, or on the conquest of Ammuriya, and he said: He is absolved from striking me. [Sifat al-Safwa 2/612].

Source: Source details are not recorded on the original card.

صفحة 13

الحلم والعفو والصفح وذم الغضب وعلاجه: عن الأصمعيّ رحمه الله قال: بلغني أن رجلاً قال لآخر: والله لَئِنْ قلتَ واحدةً لتَسْمَعنَّ عشرًا، فقال له الآخر: لكنك إن قلتَ عشرًا لم تَسمَعْ واحدةً. [عيون الأخبار / 328].

English meaning

Forbearance, forgiveness, pardon, condemning anger and its cure: On the authority of Al-Asma’i, may God have mercy on him, he said: It reached me that a man said to another: By God, if you say one thing, you will hear ten. The other said to him: But if you say ten, you will not hear one. [Uyun al-Akhbar / 328].

Source: Source details are not recorded on the original card.

صفحة 13

مداراة الناس: قال أبو الدرداء رضى الله عنه: إنْ ناقدت الناس ناقدوك وإن تركتهم لم يتركوك وإن هربت منهم أدركوك. قال رجل: يا أبا الدرداء فما تأمرني؟ قال: هب عِرضك ليوم فقرك، وما تجرَّع مؤمن جرعةً أحب إلى الله - عزَّ وجلَّ - من غيظٍ كظمه، فاعفوا يعزكم الله. [صفة الصفوة 1/301، موسوعة ابن أبي الدنيا 7/521].

English meaning

Treating people kindly: Abu al-Darda’ (may God be pleased with him) said: “If you criticize people, they will criticize you; if you leave them alone, they will not leave you alone; and if you run away from them, they will catch you.” A man said: “O Abu al-Darda’, what do you advise me to do?” He said: “Give up your honor for the day of your need. No believer has ever swallowed a draught more beloved to God, the Almighty and Majestic, than suppressing his anger. So forgive, and God will honor you.” [Sifat al-Safwa 1/301, Ibn Abi al-Dunya Encyclopedia 7/521]

Source: Source details are not recorded on the original card.

صفحة 13

مداراة الناس: قال أبو الدرداء رضى الله عنه: إنّا لَنَكْشِرُ في وجوه أقوام، ونضحك إليهم، وإنّ قلوبنا لَتلعَنُهمْ. [عيون الأخبار 3/27، موسوعة ابن أبي الدنيا 7/522].

English meaning

Treating people kindly: Abu al-Darda’ (may God be pleased with him) said: “We smile in the faces of some people and laugh with them, while our hearts curse them.” [Uyun al-Akhbar 3/27, Ibn Abi al-Dunya Encyclopedia 7/522].

Source: Source details are not recorded on the original card.

صفحة 13

مداراة الناس: عن محمد بن الحنفية رحمه الله قال: ليس بحليم من لم يعاشر بالمعروف من لا يجد من معاشرته بُدًّا، حتى يجعل الله له فرجا. قال ابن المبارك رحمه الله: لو لا هذا الحديث ما جمعني وإياكم على حديث. [موسوعة ابن أبي الدنيا 7/522].

English meaning

Treating people kindly: Muhammad ibn al-Hanafiyyah (may God have mercy on him) said: “He is not truly forbearing if he does not treat kindly those with whom he has no choice but to associate, until God grants him relief.” Ibn al-Mubarak (may God have mercy on him) said: “Were it not for this hadith, I would not have joined you for hadith narration.” [Ibn Abi al-Dunya Encyclopedia 7/522]

Source: Source details are not recorded on the original card.

صفحة 13

مداراة الناس: عن الربيع بن خثيم رحمه الله قال: الناس رجلان: مؤمن وجاهل؛ فأما المؤمن فلا تؤذه، وأما الجاهل فلا تجاهله. [موسوعة ابن أبي الدنيا 7/522].

English meaning

Treating people well: On the authority of Rabi’ ibn Khuthaym, may God have mercy on him, he said: People are of two kinds: a believer and an ignorant person. As for the believer, do not harm him, and as for the ignorant person, do not behave ignorantly toward him. [Ibn Abi Al-Dunya Encyclopedia 7/522].

Source: Source details are not recorded on the original card.

صفحة 13

مداراة الناس: جاء رجل إلى وهب بن منبه رحمه الله فقال: إني قد حدثت نفسي أن لا أخالط الناس فما ترى؟ قال: لا تفعل، إنه لا بد للناس منك، ولا بد لك منهم، لك إليهم حوائج، ولهم إليك حوائج، ولكن كن فيهم أصم سميعا، أعمى بصيرا، سكوتا نطوقا. [موسوعة ابن أبي الدنيا 7/524].

English meaning

Treating people kindly: A man came to Wahb ibn Munabbih, may God have mercy on him, and said: I have decided not to mix with people, so what do you think? He said: Do not do that, for people need you, and you need them. You have needs from them, and they have needs from you. But be among them deaf yet hearing, blind yet seeing, silent yet eloquent. [Ibn Abi al-Dunya Encyclopedia 7/524].

Source: Source details are not recorded on the original card.

صفحة 13

مداراة الناس: عن الأصمعي قال: لما حضرت جدي علي بن الأصمع رحمه الله الوفاة، جمع بنيه فقال: أي بَنيَّ عاشروا الناس معاشرة إن عشتم حنوا إليكم، وإن متم بكوا عليكم. [موسوعة ابن أبي الدنيا 7/525].

English meaning

Treating people well: On the authority of Al-Asma’i, he said: When my grandfather Ali bin Al-Asma’, may God have mercy on him, was on his deathbed, he gathered his sons and said: O my sons, treat people in such a way that if you live they will long for you, and if you die they will weep for you. [Ibn Abi Al-Dunya Encyclopedia 7/525].

Source: Source details are not recorded on the original card.

صفحة 13

مداراة الناس: عن عروة بن الزبير رحمه الله قال: مكتوب في الحكمة: لتكن كلمتك طيبة، وليكن وجهك بسطا، تكن أحب إلى الناس ممن يعطيهم العطاء. [موسوعة ابن أبي الدنيا 7/526].

English meaning

Treating people kindly: On the authority of Urwah bin Al-Zubayr, may God have mercy on him, he said: It is written in wisdom: Let your words be kind, and let your face be cheerful, and you will be more beloved to people than one who gives them gifts. [Ibn Abi Al-Dunya Encyclopedia 7/526].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن عائشة - رضي الله عنها - قالت: أن الناس قد ضيعوا أعظم دينهم: الورع. [الزهد للإمام أحمد / 361].

English meaning

Scrupulousness: On the authority of Aisha - may God be pleased with her - she said: People have neglected the greatest of their religion: scrupulousness. [Al-Zuhd by Imam Ahmad / 361].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: قال طاووس: ما رأيت رجلاً أورع من ابن عمر رضى الله عنه، وكان يقول في سجوده: قد تعلم أنه ما يمنعني من مزاحمة قريش على هذه الدنيا إلا خوفك. [المنتظم 6 / 134].

English meaning

Scrupulousness: Tawus said: I have not seen a man more scrupulous than Ibn Umar, may God be pleased with him. He used to say in his prostration: You know that nothing prevents me from competing with the Quraysh for this world except my fear of You. [Al-Muntazam 6/134].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: سأل رجل بشر بن الحارث رحمه الله عن رجل له زوجة وأمه تأمره بطلاقها، فقال: إن كان بَرَّ أمه في كلّ شيء ولم يبقَ من برّها إلا طلاق زوجته فليفعل، وإن كان يبرّها بطلاق زوجته، ثم يقوم بعد ذلك إلى أمه فيضربها، فلا يفعل. [جامع العلوم والحكم / 144].

English meaning

Scrupulousness: A man asked Bishr bin Al-Harith, may God have mercy on him, about a man who has a wife and his mother orders him to divorce her. He said: If he has been dutiful to his mother in everything and nothing remains of being dutiful to her except divorcing his wife, then let him do it. But if he is dutiful to her by divorcing his wife, then after that he goes to his mother and beats her, then he should not do it. [Jami’ Al-‘Ulum wa Al-Hikam / 144].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن عامر: أن ابنًا لشريح رحمه الله قال لأبيه: بيني وبين قومٍ خصومة، فانظر فإن كان الحقّ لي خاصمتُهم، وإن لم يكن لي الحق لم أُخاصمهم. فقص قصته عليه، فقال: انطلق فخاصمْهم، فانطلق إليهم فخاصمهم إليه، فقضى على ابنه، فقال له: لما رجع إلى أهله: والله لو لم أتقدم إليك لم أُلُمكَ. فضحتَني، فقال: والله يا بني لأَنت أحبّ إليّ من ملء الأرض مثلهم، ولكن الله هو أعز عليّ منك، أن أخبرك أن القضاء عليك فتصالحهم، فتذهب ببعض حقّهم. [صفة الصفوة 3/27].

English meaning

Scrupulousness: On the authority of 'Amir: A son of Shurayh, may God have mercy on him, said to his

father: "I have a dispute with some people. Consider this: if I am in the right, I will take them to court, and if I am not in the right, I will not take them to court." So he told his story to him, and he said: "Go and take them to court." So he went to them and took them to court, and the judge ruled against his son. When he returned to his family, he said to him: "By God, if I had not come to you, I would not have blamed you. You have disgraced me." He said: "By God, my son, you are dearer to me than the whole earth full of their like, but God is dearer to me than you. I would not tell you that the judgment is against you, so you would make peace with them and take away some of their right." [Sifat al-Safwa 3/27]

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن الشعبي قال: جاء رجلان إلى شريح رحمه الله، فقال أحدهما: اشتريت من هذا دارًا، فوجدت فيها عشرة آلاف درهم، فقال: خذها. فقال له: إنما اشتريتُ الدار، فقال للبائع: فخذها أنت، فقال: ولِمَ؟ وقد بعتُه الدار بما فيها، فأدار الأمر بينهما، فأبيا فأتى زيادًا، فأخبره فقال: ما كنت أرى أن أحدًا هكذا بقيَ. وقال لشريح: ادخل بيت المال فألقِ في كل جرابٍ فبضة حتى تكون للمسلمين. [صفة الصفوة 3/128].

English meaning

Scrupulousness: On the authority of Al-Sha’bi, he said: Two men came to Shurayh, may God have mercy on him. One of them said: I bought a house from this man and found ten thousand dirhams in it. He said: Take it. He said to him: I only bought the house. So he said to the seller: Then you take it. He said: Why? I sold him

the house with everything in it. So he tried to resolve the matter between them, but they both refused. So he went to Ziyad and told him, and he said: I did not think that anyone like this remained. And he said to Shurayh: Go into the treasury and put a handful of money in each bag so that it will be for the Muslims. [Sifat al-Safwa 3/128].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: قيل لابن سيرين رحمه الله: ما أشدَّ الورَعَ! قال: ما أيسَرَه! إذا شككتَ في شيء فدَعْه. [عيون الأخبار 2 / 739].

English meaning

Scrupulousness: It was said to Ibn Sirin, may God have mercy on him: How difficult is scrupulousness! He said: How easy it is! If you have doubts about something, leave it. [Uyun al-Akhbar 2/739].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: قال أشعَث: كان ابن سيرين رحمه الله إذا سُئِل عن الحَلالِ والحَرام، تغيَّر لونُه حتى تقول: كأنَّه ليس بالذي كان. [السير (تهذيبه) 2/569].

English meaning

Scrupulousness: Ash’ath said: When Ibn Sirin, may God have mercy on him, was asked about what is permissible and forbidden, his complexion would change until you would say: He is not the same person he was. [Al-Siyar (its abridgment) 2/569].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن هشام بن حسان قال: ترك محمد بن سيرين رحمه الله أربعين ألف درهم في شيء ما ترون به اليوم بأسًا. [صفة الصفوة 3/173].

English meaning

Scrupulousness: On the authority of Hisham bin Hassan, he said: Muhammad bin Sirin, may God have mercy on him, forwent forty thousand dirhams over something that you do not see anything wrong with today. [Sifat al-Safwa 3/173].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن عمرو بن مهاجر قال: اشتهى عمر رحمه الله تفاحًا فقال: لو أن عندنا شيئًا من تفاح فإنه طيب؟ فقام رجل من أهله فأهدى إليه تفاحًا، فلما جاءه به الرسول قال: ما أطيبه وأطيب ريحه وأحسنه، ارفع يا غلام واقرأ على فلان السلام وقل له: إن هديتك قد وقعت عندنا بحيث تحب، قال عمرو بن مهاجر: فقلت له: يا أمير المؤمنين ابن عمك رجل من أهل بيتك، وقد بلغك أن النبي صلى الله عليه وسلم كان يأكل الهدية ولا يأكل الصدقة، قال: إن الهدية كانت للنبي صلى الله عليه وسلم هدية، وهي لنا رشوة. [الحلية (تهذيبه) 2 / 221].

English meaning

Scrupulousness: On the authority of Amr ibn Muhajir,

he said: Umar, may God have mercy on him, desired apples and said: If only we had some apples, for they are good! So a man from his family stood up and sent him apples as a gift. When the messenger brought it to him, he said: How good it is, and how pleasant its smell and how beautiful it is! Take them away, boy, and convey my greetings to so-and-so and tell him: Your gift has been received by us in a way that pleases you. Amr ibn Muhajir said: So I said to him: O Commander of the Faithful, your cousin is a man from your family, and you have heard that the Prophet, may God bless him and grant him peace, used to eat gifts but not charity. He said: The gift was a gift for the Prophet, may God bless him and grant him peace, but for us it is a bribe. [Al-Hilya (its abridgment) 2/221].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: قال عبد الله بن المبارك رحمه الله: لأن أرُدَّ درهمًا مِن شُبهة أحبّ إليّ من أن أتصدّق بمائةِ ألف، حتى بلغ ستمائة ألف. [صفة الصفوة 3/375].

English meaning

Scrupulousness: Abdullah bin Al-Mubarak, may God have mercy on him, said: “To return a dirham of doubtful origin is more beloved to me than to give in charity one hundred thousand, until it reached six hundred thousand.” [Sifat Al-Safwa 3/375].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: قال عبد الله بن المبارك رحمه الله: لو أن رجلاً اتقى مائة شيء، ولم يتورع عن شيء واحد، لم يكن ورعًا. [الحلية (تهذيبه) 3 / 39].

English meaning

Scrupulousness: Abdullah bin Al-Mubarak, may God have mercy on him, said: If a man were to avoid a hundred things, but did not avoid one thing, he would not be scrupulous. [Al-Hilya (its abridgment) 3/39].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن ابن أبي ليلى رحمه الله قال: أدركت عشرين ومئة من أصحاب رسول الله صلى الله عليه وسلم من الأنصار، إذا سُئِلَ أحدُهم عن شيءٍ، ودَّ أن أخاه كفاه. [السير (تهذيبه) 1 / 494].

English meaning

Scrupulousness: On the authority of Ibn Abi Layla, may God have mercy on him, he said: I met one hundred and twenty of the companions of the Messenger of God, may God bless him and grant him peace, from the Ansar. If one of them was asked about something, he wished that his brother would answer it for him. [Al-Siyar (its abridgment) 1/494].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: قيل للفضيل بن عياض رحمه الله: ما الزهد؟ قال: القُنوع، قيل: ما الوَرع؟ قال: اجتنابُ المحارم قيل: ما العبادة؟ قال: أداء الفرائض قيل: ما التَّواضعُ؟ قال: أنْ تخضع للحق، وقال: أشدُّ الورع في اللسان. [السير (تهذيبه) 2/777].

English meaning

Scrupulousness: It was said to Al-Fudayl ibn Iyad, may God have mercy on him: What is asceticism? He said: Contentment. It was said: What is scrupulousness? He said: Avoiding forbidden things. It was said: What is worship? He said: Performing the obligatory duties. It was said: What is humility? He said: To submit to the truth. And he said: The most severe scrupulousness is in the tongue. [Al-Siyar (its abridgment) 2/777].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن ميمون بن مهران رحمه الله قال: لا يسلم للرجل الحلال، حتى يجعل بينه وبين الحرام حاجزًا من الحلال. [الحلية (تهذيبه) 2 / 54].

English meaning

Scrupulousness: On the authority of Maimun bin Mihran, may God have mercy on him, he said: A man’s lawful dealings will not remain untainted until he places a barrier of lawful things between himself and what is unlawful. [Al-Hilya (its abridgment) 2/54].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن عبد الرحمن بن عمر بن رسته قال: أخبرني من سمع ابن عيينة رحمه الله وسئل عن الورع فقال: الورع طلب العلم الذي يعرف به الورع، وهو عند قوم طول الصمت، وقلة الكلام، وما هو كذلك إن المتكلم العالم أفضل عندي وأورع من الجاهل الصامت. [الحلية (تهذيبه) 2 / 442].

English meaning

Scrupulousness: On the authority of Abd al-Rahman ibn Umar ibn Rusta, he said: Someone who heard Ibn Uyaynah, may God have mercy on him, being asked about scrupulousness told me that he said: Piety is seeking knowledge by which scrupulousness is known. Some people consider it to be prolonged silence and little speech, but it is not like that. In my opinion, the knowledgeable speaker is better and more scrupulous than the silent ignoramus. [Al-Hilya (its abridgment) 2/442].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن الحسن بن صالح رحمه الله قال: فتشنا الورع فلم نجده في شيء أقل منه في اللسان. [الحلية (تهذيبه) 2 / 452].

English meaning

Scrupulousness: On the authority of Al-Hasan bin Salih, may God have mercy on him, he said: We examined scrupulousness and did not find it less in anything than in the tongue. [Al-Hilya (its abridgment) 2/452].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن خالد بن دريك قال: خرج ابن محيريز رحمه الله إلى بزاز يشتري منه ثوبًا، والبزاز لا يعرفه، قال: وعنده رجل يعرفه، فقال: بكم هذا الثوب؟ قال الرجل: بكذا وكذا، فقال الرجل الذي يعرفه: أحسن إلى ابن محيريز، فقال ابن محيريز: إنما جئت أشتري بمالي، ولم أجيء أشتري بديني، فقام ولم يشتر. [الحلية (تهذيبه) 2 / 166].

English meaning

Scrupulousness: On the authority of Khalid bin Durayk, he said: Ibn Muhayriz, may God have mercy on him, went out to a cloth merchant to buy a garment from him, and the cloth merchant did not know him. He said: There was a man with him who knew him, so he said: How much is this garment? The man said: Such and such. So the man who knew him said: Be kind to Ibn Muhayriz. Ibn Muhayriz said: I only came to buy with my money, and I did not come to buy with my religion. So he got up and did not buy. [Al-Hilya (its abridgment) 2/166].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: قال يوسف بن أسباط رحمه الله: يجزي قليل الورع عن كثير العمل. [الحلية (تهذيبه) 3 / 59].

English meaning

Scrupulousness: Yusuf ibn Asbat, may God have mercy on him, said: A little scrupulousness is sufficient in place of much work. [Al-Hilya (its abridgment) 3/59].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: قال أبو سليمان الداراني رحمه الله: الورع من الزهد بمنزلة القناعة من الرضا، هذا أوله، وهذا أوله. [الحلية (تهذيبه) 3 / 195].

English meaning

Scrupulousness: Abu Sulayman al-Darani, may God have mercy on him, said: Piety is to asceticism as contentment is to satisfaction. This is its beginning, and this is its beginning. [Al-Hilya (its abridgment) 3/195].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: جاء رجل إلى العمري رحمه الله فقال: عظني، فأخذ حصاة من الأرض، فقال: زنة هذه من الورع يدخل قلبك: خير لك من صلاة أهل الأرض، قال: زدني، قال: ما تحب أن يكون الله لك غدًا فكن له اليوم. [موسوعة ابن أبي الدنيا 1/198، 199].

English meaning

Scrupulousness: A man came to Al-Umari, may God have mercy on him, and said: Advise me. So he took a pebble from the ground and said: The weight of this of scrupulousness that enters your heart is better for you than the prayers of all the people of the earth. He said: Give me more. He said: What you would like God to be for you tomorrow, be for Him today. [Ibn Abi Al-Dunya Encyclopedia 1/198, 199].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن النضر بن محمد رحمه الله قال: نُسُك الرجل على قدر ورعه. [موسوعة ابن أبي الدنيا 1/199]

English meaning

Scrupulousness: On the authority of Al-Nadr bin Muhammad, may God have mercy on him, he said: A man's worship is in proportion to his scrupulousness. [Ibn Abi Al-Dunya Encyclopedia 1/199]

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن صالح المري رحمه الله قال: كان يقال: المتورع في الفتن: كعبادة النبيين في الرخاء. [موسوعة ابن أبي الدنيا 1/199].

English meaning

Scrupulousness: On the authority of Salih al-Murri, may God have mercy on him, he said: It used to be said: The one who is scrupulous during times of tribulation is like the worship of the prophets during times of ease. [Ibn Abi al-Dunya Encyclopedia 1/199].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن ضمرة بن حبيب رحمه الله، قال: لا يعجبكم كثرة صلاة امرىء ولا صيامه، ولكن انظروا إلى ورعه، فإن كان ورعًا مع ما رزقه الله من العبادة، فهو عبد الله حقًا. [موسوعة ابن أبي الدنيا 1/204].

English meaning

Scrupulousness: On the authority of Damrah bin Habib, may God have mercy on him, he said: Do not be impressed by the abundance of a person’s prayers or fasting, but look at his scrupulousness. If he is scrupulous along with what God has provided him of worship, then he is truly a servant of God. [Ibn Abi Al-Dunya Encyclopedia 1/204].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: أتـي عمر بن عبد العزيز رحمه الله رحمه الله بغنائم مِسك فأخذ بأنفه، فقالوا: يا أمير المؤمنين! تأخذ بأنفك لهذا! قال: إنما يُنتفع من هذا بريحه، فأكره أن أجد ريحه دون المسلمين. [موسوعة ابن أبي الدنيا 1/209].

English meaning

Scrupulousness: Umar ibn Abd al-Aziz, may God have mercy on him, was brought spoils of musk and he pinched his nose. They said: O Commander of the Faithful! You pinch your nose because of this! He said: This is only used for its scent, so I dislike smelling its scent without the Muslims. [Ibn Abi al-Dunya Encyclopedia 1/209].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن العباس بن سهم: أن امرأة من الصالحات رحمها الله أتاها نعي زوجها وهي تعجن: فرفعت يديها من العجين، وقالت: هذا طعام قد صار لنا فيه شريك. [موسوعة ابن أبي الدنيا 1/222].

English meaning

Scrupulousness: On the authority of Al-Abbas bin Sahm: A righteous woman, may God have mercy on her, was informed of her husband’s death while she was kneading dough. She lifted her hands from the dough and said: This is food in which we now have a partner. [Ibn Abi Al-Dunya Encyclopedia 1/222].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: عن عبد الله بن أحمد رحمه الله قال: كنت أسمع أبي كثيرًا يقول في دُبُر الصلاة: اللهم كما صنتَ وجْهي عن السجود لغيرك صُنه عن المسألة لغيرك. [صفة الصفوة 2/610].

English meaning

Scrupulousness: On the authority of Abdullah bin Ahmad, may God have mercy on him, he said: I used to hear my father often say after the prayer: O God, just as You have protected my face from prostrating to other than You, protect it from asking other than You. [Sifat al-Safwa 2/610].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: قال ابن كثير رحمه الله: كان أبو عبد الله الأصبهاني رحمه الله لا يشتري خبزه من خباز واحد، ولا بَقْلَه من بقال واحد، كان لا يشترى إلا ممن لا يعرفه، يقول: أخشى أن يحابوني فأكون ممن يعيش بدِينه. [البداية والنهاية 10/255].

English meaning

Scrupulousness: Ibn Kathir, may God have mercy on him, said: Abu Abdullah al-Asbahani, may God have mercy on him, would not buy his bread from one baker, nor his vegetables from one grocer. He would only buy from someone who did not know him. He said: I fear that they will show me favoritism, and I will be one of those who live off their religion. [Al-Bidayah wa al-Nihayah 10/255].

Source: Source details are not recorded on the original card.

صفحة 13

الـورع: قال ابن كثير رحمه الله: خرج ابن حامد الورَّاق رحمه الله إلى الحج، فلما عطش الناس في الطريق استند هو إلى حجر هناك في الحرّ الشديد، فجاءه رجلٌ بقليل من ماء فقال له ابن حامد: من أين لك هذا؟ فقال: ما هذا وقته، اشربْ فقال: بلى، هذا وقته عند لقاء الله تعالى فلم يشرب ومات من فوره، رحمه الله [البداية والنهاية 12/61].

English meaning

Scrupulousness: Ibn Kathir, may God have mercy on him, said: Ibn Hamid al-Warraq, may God have mercy on him, went out to Hajj. When the people were thirsty on the way, he leaned against a rock there in the intense heat. A man came to him with a little water, and Ibn Hamid said to him: Where did you get this? He said: This is not the time for it, drink. He said: Yes, this is the time for it when you meet God Almighty. So he did not drink and died immediately, may God have mercy on him. [Al-Bidayah wa al-Nihayah 12/61].

Source: Source details are not recorded on the original card.

صفحة 13

الأدب والمروءة: عن الزهري رحمه الله قال: كنا نأتي العالم فما نتعلم من أدبه أحب إلينا من علمه. [الحلية (تهذيبه) 2/23].

English meaning

Etiquette and honorable conduct: On the authority of Al-Zuhri, may God have mercy on him, he said: We used to go to the scholar and what we learned from his etiquette was more beloved to us than his knowledge. [Al-Hilya (its abridgment) 2/23].

Source: Source details are not recorded on the original card.

صفحة 13

الأدب والمروءة: قال عبد الله بن المبَارك رحمه الله: كاد الأدب يكون ثُلثَي الدِّين. (قال ابن القيم رحمه الله: والأدب هو الدين كله. مدارج السالكين 3/200) [صفة الصفوة 4/379].

English meaning

Good manners and honorable conduct: Abdullah ibn al-Mubarak, may God have mercy on him, said: Good manners are almost two-thirds of religion. (Ibn al-Qayyim, may God have mercy on him, said: Good manners are the whole of religion. Madarij al-Salikin 3/200) [Sifat al-Safwa 4/379].

Source: Source details are not recorded on the original card.

صفحة 13

الأدب والمروءة: قال سفيان الثوري رحمه الله: كان يقال حسن الأدب يطفئ غضب الرب - عزَّ وجلَّ. [الحلية (تهذيبه) 2 / 362].

English meaning

Good manners and honorable conduct: Sufyan al-Thawri, may God have mercy on him, said: It used to be said that good manners extinguish the wrath of the Lord, the Almighty and Majestic. [Al-Hilya (its abridgment) 2/362].

Source: Source details are not recorded on the original card.

صفحة 13

الأدب والمروءة: عن أبي سعيد السكري قال: احتجم داود الطائي رحمه الله، فدفع دينارًا إلى الحجام فقيل له: هذا إسراف، فقال: لا عبادة لمن لا مروءة له. [الحلية (تهذيبه) 2 / 466]

English meaning

Etiquette and honorable conduct: On the authority of Abu Saeed Al-Sukkari, he said: Dawud Al-Ta’i, may God have mercy on him, had cupping done, and he gave a dinar to the cupper. He was told: This is extravagance, so he said: There is no worship for one who has no honorable conduct. [Al-Hilya (its abridgment) 2/466]

Source: Source details are not recorded on the original card.

صفحة 13

الأدب والمروءة: قال سفيان بن عيينة رحمه الله: قيل للقمان - عليه السلام -: أي الناس شر؟ قال: الذي لا يبالي أن يراه الناس مسيئًا. [الزهد للإمام أحمد / 127].

English meaning

Etiquette and honorable conduct: Sufyan bin Uyaynah, may God have mercy on him, said: It was said to Luqman, peace be upon him: Who are the worst of people? He said: The one who does not care if people see him doing wrong. [Al-Zuhd by Imam Ahmad / 127].

Source: Source details are not recorded on the original card.