Wisdom and Self-Purification

أدعية القرآن والسنة

Arabic · Latin reading where available · English meaning

1452 complete cards

Prepared by Moaaz Al-Hawari

سلطان العمري

(كمال الإنسان بالعلم النافع والعمل الصالح).

English meaning

A person's perfection lies in beneficial knowledge and righteous deeds.

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

سلطان العمري

(على قدر ثبوت قدم العبد على هذا الصراط في هذه الدار، يثبت على الصراط في الآخرة).

English meaning

In proportion to the firmness of a servant's footing on this path in this abode, his footing will be firm on the Bridge in the Hereafter.

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

سلطان العمري

(لا تستوحش من تفردك في طريق الحق).

English meaning

Do not feel lonely because you are alone on the path of truth.

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

سلطان العمري

(كل من كان أعرف بالحق واتبع له كان أولى بالصراط المستقيم).

English meaning

Whoever knows the truth better and follows it more closely is more entitled to the straight path.

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

سلطان العمري

(كلما كان العبد أتم عبودية كانت الإعانة له من الله أعظم).

English meaning

The more complete a servant's servitude is, the greater the help he receives from Allah.

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

سلطان العمري

(الاستعانة بالله تجمع أصلين: الثقة بالله والاعتماد عليه).

English meaning

Seeking Allah's help brings together two foundations: trust in Allah and reliance upon Him.

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

سلطان العمري

(لا يكون العبد متحققاً بـ(إياك نعبد) إلا بأصلين: الإخلاص، المتابعة).

English meaning

A servant cannot truly fulfil 'You alone we worship' except through two foundations: sincerity and following the prophetic way.

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

سلطان العمري

(لا يعرف سر العبودية وغايتها إلا من عرف حقائق الأسماء والصفات وعرف معنى الإلهية).

English meaning

Only someone who knows the realities of the divine names and attributes, and knows the meaning of divinity, knows the secret of servitude and its ultimate purpose.

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

سلطان العمري

(من زعم أنه يصل إلى مقام يسقط عنه فيه التعبد فهو زنديق كافر بالله).

English meaning

Whoever claims that he reaches a station at which the obligation to worship falls away from him is a heretic who disbelieves in Allah.

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

سلطان العمري

(العبد يسير إلى الله بين مطالعة المنة ومشاهدة التقصير).

English meaning

The servant travels towards Allah between contemplating His favour and recognising his own shortcomings.

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

سلطان العمري

(كل نَفَس يخرج في غير ما يقرب إلى الله فهو حسرة على العبد).

English meaning

Every breath that is spent on something other than what brings one closer to Allah is a cause of regret for the servant.

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

سلطان العمري

(مدار السعادة وقطب رحاها على التصديق بالوعيد).

English meaning

Happiness revolves around, and has as its central pivot, belief in the warning of punishment.

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

سلطان العمري

(القلب إذا امتلأ بشيء لم يبق فيه متسع لغيره).

English meaning

When the heart is filled with something, no room remains in it for anything else.

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

سلطان العمري

(يعرض للسالك معاطب ومهالك لا ينجيه منها إلا بصيرة العلم).

English meaning

The traveller encounters dangers and perils from which nothing can save him except the insight that comes from knowledge.

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

سلطان العمري

(من أعرض عن الحق وقع في الباطل).

English meaning

Whoever turns away from the truth falls into falsehood.

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

سلطان العمري

(لا يسيء الظن بنفسه إلا من عرفها، ومن أحسن ظنه بنفسه فهو من أجهل الناس بنفسه).

English meaning

Only someone who knows his own self thinks poorly of it; whoever thinks well of his own self is among those most ignorant of it.

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

سلطان العمري

(رضا العبد بطاعته دليل على حسن ظنه بنفسه وجهله بحقوق العبودية).

English meaning

A servant's satisfaction with his own obedience is evidence that he thinks well of himself and is ignorant of the obligations of servitude.

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

سلطان العمري

(كمال النصرة على العدو بحسب كمال الاعتصام بالله).

English meaning

The completeness of victory over the enemy is proportionate to the completeness of holding fast to Allah.

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

سلطان العمري

(تعظيم الجناية يصدر عن: 1) تعظيم الأمر. 2) تعظيم الآمر. 3) التصديق بالجزاء).

English meaning

Recognising the gravity of an offence arises from: 1) reverence for the command; 2) reverence for the One who commands; 3) belief in recompense.

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

سلطان العمري

(الكامل من عُدَّ خطؤه).

English meaning

The person of perfection is the one whose mistakes can be counted.

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

سلطان العمري

(الجهل والظلم يصدر عنهما كل قول وعمل قبيح).

English meaning

Every ugly word and deed arises from ignorance and injustice.

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

سلطان العمري

(النفس منبع كل شر وكل خير فيها فهو من الله).

English meaning

The self is the source of every evil, and every good within it comes from Allah.

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

سلطان العمري

(كلما جد العبد في الاستقامة والدعوة إلى الله جد العدو في إغراء السفهاء به).

English meaning

The more earnestly a servant strives to remain upright and call to Allah, the more earnestly the enemy strives to incite foolish people against him.

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

سلطان العمري

(استقلال المعصية ذنب، واستكثار الطاعة ذنب).

English meaning

Considering a sin insignificant is a sin, and considering one's obedience abundant is a sin.

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

سلطان العمري

(تضييع الوقت يطفئ نور المراقبة).

English meaning

Wasting time extinguishes the light of awareness of Allah's watchfulness.

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

سلطان العمري

(كل مجد في طلب شيء لا بد أن يعرض له وقفة وفتور).

English meaning

Everyone who earnestly pursues something must encounter a pause and a loss of vigour.

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

سلطان العمري

(تأخير التوبة ذنب تجب له التوبة).

English meaning

Delaying repentance is a sin for which repentance is obligatory.

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

سلطان العمري

(التوبة: مخالفة داعي النفس وإجابة داعي الحق).

English meaning

Repentance is opposing the call of the self and responding to the call of truth.

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

سلطان العمري

(كل من عصى الله فهو جاهل – أجمع على ذلك الصحابة).

English meaning

Everyone who disobeys Allah is ignorant; the Companions unanimously agreed on this.

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

سلطان العمري

(الذل والانكسار روح العبودية ومخها ولبها).

English meaning

Humility and brokenness are the spirit, the marrow and the very essence of servitude.

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

سلطان العمري

(إذا أراد الله بعبده خيراً ألقاه في ذنب يكسره).

English meaning

When Allah intends good for His servant, He causes him to fall into a sin that breaks his pride.

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

سلطان العمري

(من ثواب الهدى الهدى بعده،ومن عقوبة الضلالة الضلالة بعدها).

English meaning

Further guidance is among the rewards of guidance, and further misguidance is among the punishments of misguidance.

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

سلطان العمري

(كلمتان يسئل عنها الخلق: ماذا كنتم تعبدون؟ وماذا أجبتم المرسلين؟).

English meaning

Creation will be asked two questions: 'What did you worship?' and 'How did you respond to the messengers?'

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

سلطان العمري

(الحق لا يندفع بمكابرة أهل الزيغ والتخليط).

English meaning

The truth is not defeated by the obstinate denial of those who deviate and confuse matters.

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

سلطان العمري

(زرع النفاق ينبت من ساقيتين: الكذب، والرياء ومخرجهما من عينين:ضعف البصيرة، ضعف العزيمة).

English meaning

The crop of hypocrisy grows from two irrigation channels: lying and showing off. These flow from two springs: weak insight and weak resolve.

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

سلطان العمري

(من أراد السعادة الأبدية فليلزم عتبة العبودية).

English meaning

Whoever desires eternal happiness should remain at the threshold of servitude.

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

سلطان العمري

(كل قول فلصدقة وكذبة شاهد من حال قائله).

English meaning

For every statement, the speaker's own condition bears witness to its truthfulness or falsehood.

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

سلطان العمري

(كم في النفوس من علل وأغراض وحظوظ تمنع العمل أن يكون خالصاً لله وأن يصل إليه).

English meaning

How many ailments, ulterior motives and selfish interests there are in souls that prevent a deed from being sincerely devoted to Allah and from reaching Him!

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

سلطان العمري

(اليأس من العمل يكون بـ: 1) أن المعين له (الله) لا أنت. 2) لن تنجو به).

English meaning

Giving up reliance on one's deeds comes through: 1) recognising that the One who enables them is Allah, not you; 2) recognising that you will not be saved by them.

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

سلطان العمري

(اتباع الهوى يمنع الانتفاع بالموعظة).

English meaning

Following one's desires prevents one from benefiting from admonition.

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

سلطان العمري

(قصر الأمل مبني على: 1) اليقين بزوال الدنيا. 2) اليقين بدوام الآخرة).

English meaning

Keeping one's worldly hopes short rests on: 1) certainty that this world will pass away; 2) certainty that the Hereafter will endure.

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

سلطان العمري

(مدار السعادة في الدنيا والآخرة على الاعتصام بالله وبحبله).

English meaning

Happiness in this world and the Hereafter revolves around holding fast to Allah and to His rope.

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

سلطان العمري

(ما قام الوجود إلا بالعدل).

English meaning

Existence stands only through justice.

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

سلطان العمري

(على قدر قرب العبد بربه يكون اشتغال العبد به).

English meaning

A servant's preoccupation with his Lord is proportionate to his closeness to Him.

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

سلطان العمري

(حسن الظن بالله يكون معه صدق التوكل).

English meaning

Thinking well of Allah is accompanied by sincere reliance upon Him.

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

سلطان العمري

(أرباب العزائم لا يرضون بظواهر الأعمال ورسومها بل بحقائقها).

English meaning

People of firm resolve are not satisfied with the outward appearances and forms of deeds, but with their realities.

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

سلطان العمري

(حظوظ النفس لا يميزها إلا: من رسخ في العلم بالله وأمره وعرف صفات النفس وأحوالها).

English meaning

Only someone firmly grounded in knowledge of Allah and His command, and acquainted with the qualities and conditions of the self, can distinguish its selfish interests.

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

سلطان العمري

(من لم تكن همته التقدم فهو في تأخر ولا يشعر، فلا وقوف ألبته).

English meaning

Whoever does not aspire to advance is falling behind without realising it; there is absolutely no standing still.

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

سلطان العمري

(ليس من شرط ولي الله العصمة).

English meaning

Being free from error is not a condition of being a close friend of Allah.

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

سلطان العمري

(أنفع ما للصادق: التحقق بالمسكنة والفاقة..).

English meaning

What benefits the truthful person most is truly recognising his own poverty and need..

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

سلطان العمري

(الغافل غالباً لا يصاحب عمله الإخلاص).

English meaning

The deeds of a heedless person are usually not accompanied by sincerity.

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

سلطان العمري

(الإرادة هي: اسم لأول منازل القاصدين إلى الله).

English meaning

Aspiration is the name of the first station of those who set out towards Allah.

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

سلطان العمري

(من علامة (الإخبات) عدم الفرح بمدح الناس أو الحزن بذمهم).

English meaning

A sign of humble submission is neither rejoicing at people's praise nor grieving at their criticism.

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

سلطان العمري

(إذا أراد الله بعبده خيراً أقام في قلبه شاهداً يعاين به حقيقة الدنيا والآخرة).

English meaning

When Allah intends good for His servant, He places in his heart a witness through which he beholds the reality of this world and the Hereafter.

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

سلطان العمري

(لا يستحق العبد اسم الزهد حتى يزهد في: المال، الصور، الرياسة، الناس، النفس، كل ما دون الله).

English meaning

A servant does not deserve to be called an ascetic until he renounces attachment to wealth, forms, leadership, people, his own self and everything other than Allah.

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

سلطان العمري

(إذا لم تجد للعمل لذة فاتهمه لأن الرب شكور لا بد أن يثيب العامل من لذة يشعر بها..).

English meaning

If you find no pleasure in a deed, question it, for the Lord is Appreciative: He must reward the one who acts with a pleasure that he feels..

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

سلطان العمري

(لا يتم الإخلاص إلا بالصبر).

English meaning

Sincerity is not complete without patience.

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

سلطان العمري

(من أثر رضا الله فلا بد أن يعاديه رذالة العالم وسقطهم).

English meaning

Whoever gives preference to Allah's pleasure will inevitably be opposed by the world's most contemptible and lowly people.

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

سلطان العمري

(تزكية النفوس مردها للرسل).

English meaning

The purification of souls is a matter referred back to the messengers.

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

سلطان العمري

(تزكية النفس أصعب من علاج الأبدان).

English meaning

Purifying the soul is harder than treating bodies.

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

سلطان العمري

(من تكبر عن الانقياد للحق أذله الله وصغره وحقره).

English meaning

Whoever is too arrogant to submit to the truth, Allah will abase, diminish and humiliate him.

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

سلطان العمري

(من خرج عن الدليل: ضل سواء السبيل).

English meaning

Whoever departs from the evidence strays from the right path.

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

سلطان العمري

(مروءة الإحسان: تعجيله، تيسيره، توفيره، عدم رؤيته حال وقوعه، نسيانه بعد وقوعه).

English meaning

The nobility of doing good consists in hastening it, making it easy, providing it generously, not taking credit for it while doing it, and forgetting it after doing it.

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

سلطان العمري

(حقيقة الأدب هي (العدل.

English meaning

The reality of good conduct is justice.

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

سلطان العمري

(على قدر قربهم من التقوى أدركوا اليقين).

English meaning

They attain certainty in proportion to their closeness to God-consciousness.

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

سلطان العمري

(المزاولات تعطي الملكات).

English meaning

Repeated practice produces established abilities.

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

سلطان العمري

(مراقبة الله توجب: إصلاح النفس، اللطف بالخلق).

English meaning

Awareness of Allah's watchfulness requires reforming oneself and treating His creation gently.

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

سلطان العمري

(قيمة المرء همته ومطلوبه).

English meaning

A person's worth lies in his aspiration and what he seeks.

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

سلطان العمري

(إذا أحب الله عبداً أنشأ في قلبه محبته).

English meaning

When Allah loves a servant, He brings love for Him into that servant's heart.

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

سلطان العمري

(رضى الرب في العجلة إلى أوامره).

English meaning

The Lord's pleasure lies in hastening to fulfil His commands.

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

سلطان العمري

(بالإجماع على أن النفس من أعظم الحجب).

English meaning

There is unanimous agreement that the self is among the greatest veils.

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

سلطان العمري

(الهمة تستدعي: صدق الطلب، دوامه).

English meaning

Aspiration calls for sincerity in seeking and persistence in it.

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

سلطان العمري

(الأعمال ثمرات العلوم والعقائد).

English meaning

Deeds are the fruits of knowledge and beliefs.

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

سلطان العمري

(الحب والخوف والرجاء أساس السلوك والسير إلى الله).

English meaning

Love, fear and hope are the foundations of spiritual conduct and the journey towards Allah.

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

سلطان العمري

(الجهل نوعان: جهل علم ومعرفة، وجهل عمى وغي).

English meaning

Ignorance is of two kinds: ignorance consisting of a lack of knowledge and understanding, and ignorance consisting of blindness and error.

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

سلطان العمري

(رقُّ التكليف أمر لازم للمكلف ما بقي في هذا العالم).

English meaning

Bondage to religious obligation necessarily remains with the accountable person for as long as he remains in this world.

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

سلطان العمري

(علو همة المرء: عنوان فلاحه، وسفول همته: عنوان حرمانه).

English meaning

A person's lofty aspiration is a sign of his success, and his low aspiration is a sign of his deprivation.

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

سلطان العمري

(وكل طالب أمر من الأمور فلا بد له من: 1) تعيين مطلوبه. 2) معرفة الطريق الموصل إليه. 3) الأخذ في السلوك. فمتى فاته واحد من هذه الثلاث لم يصح سيره).

English meaning

Everyone pursuing any matter must: 1) identify what he seeks; 2) know the path that leads to it; 3) begin travelling that path. If any one of these three is missing, his journey will not be sound.

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

سلطان العمري

(النفس والشيطان هما مصدر لكل باطل).

English meaning

The self and Satan are the source of every falsehood.

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

سلطان العمري

(الجهل رأس كل بدعة وضلالة ونقص، والعلم أصل كل خير وهدى وكمال).

English meaning

Ignorance is the root of every religious innovation, misguidance and deficiency; knowledge is the foundation of every good, guidance and perfection.

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

سلطان العمري

(كل علم لا يستند لدليل فدعوى لا دليل عليها).

English meaning

Every claim to knowledge that is not based on evidence is an assertion without evidence.

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

سلطان العمري

(أوحى الله لموسى: كن لي كما أريد، أكن لك كما تريد).

English meaning

Allah revealed to Moses: 'Be towards Me as I wish, and I shall be towards you as you wish.'

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

سلطان العمري

(قد يبصر العبد الحق ولا توجد منه الهداية (وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ) [فصلت:17].. فآثروا الضلالة على الهدى).

English meaning

A servant may perceive the truth without following guidance: 'As for Thamud, We guided them' [Fussilat 41:17].. Yet they preferred misguidance to guidance.

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

سلطان العمري

(استقامة القلب بأمرين: 1) أن تتقدم محبة الله تعالى على جميع المحاب. 2) تعظيم الأمر والنهي وهو ناشئ من تعظيم الآمر والناهي).

English meaning

The heart becomes upright through two things: 1) giving love of Allah Most High precedence over every other love; 2) revering His commands and prohibitions, which arises from reverence for the One who commands and prohibits.

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

سلطان العمري

(نحن إلى قليل من الأدب أحوج منا إلى كثير من الحديث).

English meaning

We are more in need of a little good conduct than of a great deal of hadith.

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

سلطان العمري

(إذا أعجبك الحديث فاسكت وإن أعجبك السكوت فحدث).

English meaning

If speaking pleases you, remain silent; and if silence pleases you, speak.

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

سلطان العمري

(من شغل نفسه بغير المهم أضر بالمهم).

English meaning

Whoever occupies himself with what is unimportant harms what is important.

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

سلطان العمري

(ما طلب أحد شيئاً بجد وصدق إلا ناله فإن لم ينله كله نال بعضه).

English meaning

No one seeks something earnestly and sincerely without attaining it; if he does not attain all of it, he attains some of it.

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

سلطان العمري

(إن استطعت أن تعرف ولا تُعرف فافعل..).

English meaning

If you can know without being known, do so..

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

سلطان العمري

(العجلة سفه).

English meaning

Haste is foolishness.

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

سلطان العمري

(ما أقبل عبد بقلبه إلى الله، إلا أقبل الله بقلوب المؤمنين إليه).

English meaning

Whenever a servant turns his heart towards Allah, Allah turns the hearts of the believers towards him.

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

سلطان العمري

(كفى بالمرء علماً أن يخشى الله وكفى بالمرء جهلاً أن يُعجب بعمله).

English meaning

It is sufficient knowledge for a person to fear Allah, and sufficient ignorance for a person to admire his own deeds.

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

سلطان العمري

(كل ما لا يُراد به وجه الله يضمحل).

English meaning

Everything that is not intended for Allah's sake fades away.

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

سلطان العمري

(لو فارق الموت ذكر قلبي ساعة لخشيت أن يفسد على قلبي).

English meaning

If the remembrance of death left my heart for an hour,
I would fear that my heart would become corrupt.

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

سلطان العمري

(إنما يجلس الرجل حيث ينتفع).

English meaning

A man sits only where he benefits.

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

سلطان العمري

(إنما يعرف الفضل لأهل الفضل أهل الفضل).

English meaning

Only people of merit recognise the merit of people of merit.

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

سلطان العمري

(سلاح اللئام قبح الكلام).

English meaning

The weapon of the ignoble is ugly speech.

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

سلطان العمري

(من عُرف بالصدق جاز كذبه، ومن عُرف بالكذب لم يجز صدقه).

English meaning

The lie of someone known for truthfulness passes as believable, while the truth of someone known for lying does not.

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

سلطان العمري

(إذا فتح لأحدكم باب خير فليسرع إليه فإنه لا يدري متى يُغلق عنه).

English meaning

If a door to good is opened for any of you, let him hasten towards it, for he does not know when it will be closed to him.

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

سلطان العمري

(من قال واتقى خير ممن صمت واتقى).

English meaning

Someone who speaks and is mindful of Allah is better than someone who remains silent and is mindful of Allah.

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

سلطان العمري

(لا ينصح الرجل أخاه حتى يقول له في وجهه ما يكره).

English meaning

A man does not truly advise his brother until he tells him to his face what he dislikes hearing.

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

سلطان العمري

(لا تنظر إلى صغر الخطيئة ولكن انظر إلى من عصيت).

English meaning

Do not look at how small the sin is; rather, look at the One whom you have disobeyed.

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

سلطان العمري

(كابدت الصلاة عشرين سنة وتنعمت بها عشرين سنة).

English meaning

I struggled with prayer for twenty years, and found delight in it for twenty years.

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

سلطان العمري

(إذا طال المجلس كان للشيطان فيه نصيب).

English meaning

When a gathering goes on for a long time, Satan has a share in it.

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

سلطان العمري

(من أحب الحياة ذل).

English meaning

Whoever loves life is humbled.

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

سلطان العمري

(ما استعان عبد على دينه بمثل الخشية من الله تعالى).

English meaning

A servant has never found anything that helps him in his religion like reverent fear of Allah Most High.

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

سلطان العمري

(لأن يُخفى الرجل زهده خير من أن يُظهره).

English meaning

For a man to conceal his asceticism is better than to display it.

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

سلطان العمري

(ما صدق عبد فأحب الشهرة).

English meaning

No servant is truthful while loving fame.

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

سلطان العمري

(العلم وسيلة إلى كل فضيلة).

English meaning

Knowledge is a means to every virtue.

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

سلطان العمري

(النظر في العواقب تلقيح العقول).

English meaning

Considering consequences fertilises the intellect.

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

سلطان العمري

(أنا أعرف بنفسي من أصحاب المنامات).

English meaning

I know myself better than those who have dreams.

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

سلطان العمري

(البكاء عشرة أجزاء: جزء لله، وتسعة لغير الله، فإذا جاء الذي لله في العام مرة فهو كثير).

English meaning

Weeping has ten parts: one part is for Allah, and nine are for something other than Allah. If the part that is for Allah comes once in a year, that is much.

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

سلطان العمري

(لا ينبغي أن يُذكر الصالحون فيتكأ).

English meaning

It is not fitting to recline when the righteous are mentioned.

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

سلطان العمري

(اعمل بقليل الحديث يزهدك في كثيرة).

English meaning

Act upon a little hadith, and it will make you less eager for a great deal of it.

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

سلطان العمري

(كفى بالعلم عبادة).

English meaning

Knowledge is sufficient as worship.

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

سلطان العمري

(ما نقلنا من أدب مالك أكثر مما تعلمنا منه، قاله ابن وهب).

English meaning

What we acquired of Malik's good conduct was more than what we learned from him. Ibn Wahb said this.

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

سلطان العمري

(رُب عمل صغير تكثّره النية، ورُب عمل كثير تصغّره النية).

English meaning

Many a small deed is made great by its intention, and many a great deed is made small by its intention.

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

سلطان العمري

(لا يمحق الشهوات إلا خوف مزعج أو شوق مقلق).

English meaning

Nothing eradicates desires except a fear that jolts one or a longing that makes one restless.

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

سلطان العمري

(أعظم المصائب: قسوة القلب).

English meaning

The greatest calamity is hardness of heart.

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

سلطان العمري

(طلب فضول الدنيا عقوبة عاقب الله بها أهل التوحيد).

English meaning

Pursuing the excesses of this world is a punishment with which Allah has punished the people of monotheism.

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

سلطان العمري

(كل انحراف عن الاعتدال فمذموم).

English meaning

Every departure from moderation is blameworthy.

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

سلطان العمري

(أفضل الأعمال خلاف هوى النفس).

English meaning

The best deeds are those that oppose the desires of the self.

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

سلطان العمري

(مهما فاتك من العلم فلا يفوتنك من العمل).

English meaning

Whatever knowledge you miss, do not miss putting it into practice.

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

سلطان العمري

(كفى المرء عيباً أن يسّره ما يضّره).

English meaning

It is sufficient fault in a person that what harms him pleases him.

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

سلطان العمري

(لا تستبطئ الإجابة وقد سددت طريقها بالذنوب).

English meaning

Do not consider the answer slow in coming when you have blocked its path with sins.

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

سلطان العمري

(لو نظرتم إلى من أعطي الكرامات حتى يطير، فلا تغتروا به حتى تروا كيف هو عند الأمر والنهي وحفظ الحدود).

English meaning

If you see someone granted extraordinary gifts, even to the point of flying, do not be deceived by him until you see how he observes commands and prohibitions and preserves the prescribed limits.

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

سلطان العمري

(المؤمن يقول قليلاً ويعمل كثيراً، والمنافق يقول كثيراً ويعمل قليلاً).

English meaning

The believer speaks little and acts much; the hypocrite speaks much and acts little.

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

سلطان العمري

(جاهدت نفسي أربعين سنة حتى استقامت).

English meaning

I struggled against my self for forty years until it became upright.

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

سلطان العمري

(إذا لم يكن في القلب حزن خرب).

English meaning

If there is no sorrow in the heart, it falls into ruin.

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

سلطان العمري

(من قارب الفتنة بعُدت عنه السلامة).

English meaning

Whoever draws near to temptation becomes far removed from safety.

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

سلطان العمري

(من ادعى الصبر وُكل إلى نفسه).

English meaning

Whoever claims to possess patience is left to his own self.

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

سلطان العمري

(شجرة المحبة تحتاج إلى تربية في أرض طيبة).

English meaning

The tree of love needs to be nurtured in good soil.

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

سلطان العمري

(أعظم دليل على فضيلة الشيء النظر إلى ثمرته).

English meaning

The greatest evidence of a thing's virtue is to look at its fruit.

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

سلطان العمري

(من خاف العقاب ترك المشتهى ومن طلب القرب استعمل الورع).

English meaning

Whoever fears punishment abandons what he desires, and whoever seeks nearness practises scrupulousness.

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

سلطان العمري

(للصبر حلاوة تبين في العواقب).

English meaning

Patience has a sweetness that becomes evident in the outcomes.

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

سلطان العمري

(البلايا تظهر جواهر الرجال وما أسرع ما يفتضح المدعي).

English meaning

Trials reveal the true substance of men; how quickly the pretender is exposed!

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

سلطان العمري

(إذا كان الحب يُعمى عن المساوئ، فالبغض يُعمي عن المحاسن).

English meaning

If love blinds one to faults, hatred blinds one to virtues.

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

سلطان العمري

(الصبر على الشدائد يُنتج الفوائد).

English meaning

Patience in hardships produces benefits.

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

سلطان العمري

(من أحسن سريرته أحسن الله علانيته، ومن أصلح ما بينه وبين الله أصلح الله ما بينه وبين الناس ومن أصلح أمر آخرته أصلح الله أمر دنياه).

English meaning

Whoever makes his inner state good, Allah makes his outward state good. Whoever sets right what is between himself and Allah, Allah sets right what is between himself and people. Whoever sets right the affairs of his Hereafter, Allah sets right the affairs of his worldly life.

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

سلطان العمري

(إذا تعرض العبد للفتنة وكله الله لنفسه).

English meaning

When a servant exposes himself to temptation, Allah leaves him to his own self.

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

سلطان العمري

(الخشية من الله تمنع اتباع الهوى).

English meaning

Reverent fear of Allah prevents following one's desires.

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

سلطان العمري

(لذة القلب وألمه، أعظم من لذة الجسم وألمه).

English meaning

The heart's pleasure and pain are greater than the body's pleasure and pain.

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

سلطان العمري

(بحسب قلة علم الرجل يضله الشيطان).

English meaning

Satan misleads a man in proportion to his lack of knowledge.

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

سلطان العمري

(لا يحصل الإخلاص إلا بعد الزهد ولا زهد إلا بعد التقوى والتقوى متابعة الأمر والنهي).

English meaning

Sincerity is attained only after renouncing worldly attachment; that renunciation comes only after God-consciousness; and God-consciousness is following the commands and prohibitions.

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

سلطان العمري

(ولا يستغني القلب إلا بعبادة الله).

English meaning

The heart finds sufficiency only through worshipping Allah.

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

سلطان العمري

(من أكثر من شيء عُرف به).

English meaning

Whoever does something often becomes known for it.

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

سلطان العمري

(لا خير في فضول الكلام، من كثر كلامه كثر سقطه).

English meaning

There is no good in excessive speech. Whoever speaks much makes many slips.

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

سلطان العمري

(إن أحببت أن يدوم الله لك على ما تحب، فدم له على ما يحب).

English meaning

If you would like Allah to continue giving you what you love, continue doing for Him what He loves.

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

سلطان العمري

(المرء حريص على ما مُنع، وتواق إلى ما لم ينل).

English meaning

A person is eager for what he has been denied, and longs for what he has not attained.

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

سلطان العمري

(ليس في سياط التأديب أجود من سوط عزم).

English meaning

Among the whips of discipline, none is better than the whip of resolve.

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

سلطان العمري

(الشيطان يزين المباح في أول مرتبة، ثم يجر إلى الجناح، فتلمحوا المال وافهموا الحال).

English meaning

Satan first makes the permissible attractive, then draws one towards sin. So consider the outcome and understand the situation.

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

سلطان العمري

(ليس من رقع وخاط كمن ثوبه صحيح، وكم من شخص زلت قدمه فما ارتفعت بعدها ورب عظم هيض لم ينجبر، فإن جبر فعلى وهن).

English meaning

Someone who patches and sews is not like someone whose garment is intact. How many people have slipped and never regained their footing afterwards! Many a fractured bone never heals; and if it heals, it does so with weakness.

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

سلطان العمري

(تذوق حلاوة الكف عن المنهي، فإنها شجرة تثمر عزّ الدنيا وشرف الآخرة).

English meaning

Taste the sweetness of refraining from what is forbidden, for it is a tree that bears the fruit of dignity in this world and honour in the Hereafter.

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

سلطان العمري

(تعجيل اللذة يفّوت الفضائل، ويحصّل الرذائل وسببه عدم النظر في العواقب وهذا شغل العقل، وذاك المذموم شغل الهوى).

English meaning

Hastening to obtain pleasure causes virtues to be lost and vices to be acquired. Its cause is failure to consider the consequences. Considering them is the work of reason, while that blameworthy behaviour is the work of desire.

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

سلطان العمري

(البدار البدار إلى التنظيف ليكون القدوم على طهارة).

English meaning

Hasten, hasten to cleanse yourself, so that your arrival will be in a state of purity.

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

سلطان العمري

(إياك إياك أن تستطيل زمن البلاء وتضجر من كثرة الدعاء فإنك مبتلى بالبلاء متعبد بالصبر والدعاء ولا تيئس من روح الله وإن طال البلاء).

English meaning

Beware, beware of finding the duration of a trial too long and becoming weary of frequent supplication. You are being tested by the trial, and you worship through patience and supplication. Do not despair of relief from Allah, even if the trial lasts a long time.

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

سلطان العمري

(من أحب شيئاً أكثر من ذكره).

English meaning

Whoever loves something mentions it often.

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

سلطان العمري

من عود نفسه العمل لله لم يكن أشق عليه من العمل لغيره، ومن عود نفسه العمل لهواه وحظه لم يكن أشق عليه من الإخلاص والعمل لله).

English meaning

For someone who has accustomed himself to acting for Allah, nothing is harder than acting for anyone else. For someone who has accustomed himself to acting for his desires and personal interests, nothing is harder than sincerity and acting for Allah.

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

سلطان العمري

(ليس الشأن الإتيان بالطاعة إنما الشأن في حفظها مما يبطلها).

English meaning

What matters is not performing an act of obedience; what matters is preserving it from what invalidates it.

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

سلطان العمري

(الصبر والتقوى دواء كل داء من أدواء الدين
(إنه من يتق ويصبر فإن الله لا يضيع أجر
المحسنين).

English meaning

Patience and God-consciousness are the remedy for every ailment of religion: 'Indeed, whoever is mindful of Allah and patient, Allah does not let the reward of those who do good go to waste.'

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

سلطان العمري

(ما جزيت من عصى الله فيك بمثل أن تطيع الله فيه).

English meaning

You cannot repay someone who disobeys Allah in his dealings with you with anything like obeying Allah in your dealings with him.

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

سلطان العمري

السيادة في الدنيا والسعادة في العقبى لا يوصل إليها إلا على جسر من التعب).

English meaning

Prominence in this world and happiness in the next can be reached only by crossing a bridge of hardship.

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

سلطان العمري

(لن يصلح آخر هذه الأمة إلا بما صلح به أولها).

English meaning

The latter part of this community will be reformed only by what reformed its first part.

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

سلطان العمري

(المنفعة توجب المحبة).

English meaning

Benefit gives rise to love.

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

سلطان العمري

(خلاف الهوى يوجب الاستثقال).

English meaning

Opposing one's desires gives rise to a feeling of burdensomeness.

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

سلطان العمري

(العدل يوجب اجتماع القلوب والجور يوجب التفرقة).

English meaning

Justice brings hearts together, and injustice causes division.

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

سلطان العمري

(حسن الخلق أنس والانقباض وحشة).

English meaning

Good character brings companionship, and aloofness brings loneliness.

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

سلطان العمري

(التكبر مقت والتواضع مِقة).

English meaning

Arrogance brings hatred, and humility brings affection.

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

سلطان العمري

(الجود يوجب الحمد والبخل يوجب الذم).

English meaning

Generosity brings praise, and miserliness brings blame.

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

سلطان العمري

(كل علم صحبه عمل يرضي الله تعالى فهو منة، وإلا فهو حجة).

English meaning

Every piece of knowledge accompanied by deeds that please Allah Most High is a favour; otherwise, it is evidence against its possessor.

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

سلطان العمري

(أجمع المتقون على أن الخذلان: أن يكلك الله إلى نفسك ويخلي بينك وبينها، والتوفيق: أن لا يكلك الله إلى نفسك).

English meaning

The God-conscious unanimously agree that abandonment means Allah leaving you to your own self and leaving you alone with it, while divine enabling means His not leaving you to your own self.

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

سلطان العمري

(كلما صغرت الحسنات في عينك كبرت عند الله، وكلما كبرت وعظمت في قلبك قلت وصغرت عند الله، وسئياتك بالعكس).

English meaning

The smaller your good deeds are in your eyes, the greater they are with Allah. The greater and more important they become in your heart, the fewer and smaller they become with Allah. Your sins are the reverse.

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

سلطان العمري

(المراقبة تعطي نوراً كاشفاً لحقائق المعرفة والعبودية وإضاعة الوقت تغّطي ذلك النور).

English meaning

Awareness of Allah's watchfulness gives a light that reveals the realities of knowledge and servitude, while wasting time covers that light.

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

سلطان العمري

(كل نقص وبلاء وشر في الدنيا والآخرة فسببه الذنوب).

English meaning

Every deficiency, affliction and evil in this world and the Hereafter is caused by sins.

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

سلطان العمري

(العبد إذا اتبع هواه فسد رأيه ونظره، فأرته نفسه الحسن في صورة القبيح، والقبيح في صورة الحسن، فالتبس عليه الحق بالباطل).

English meaning

When a servant follows his desires, his judgement and perception become corrupt. His self shows him what is good in the form of what is ugly, and what is ugly in the form of what is good, so that truth and falsehood become confused for him.

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

سلطان العمري

(فليس شيء أنفع للعبد في معاشه ومعاده وأقرب إلى نجاته من تدبر القرآن وإطالة التأمل، وجمع الفكر على معاني آياته).

English meaning

Nothing is more beneficial to a servant in his worldly life and his return to the Hereafter, or closer to ensuring his salvation, than reflecting upon the Qur'an, contemplating it at length, and concentrating his thoughts on the meanings of its verses.

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

سلطان العمري

(صاحب الهمة العالية أمانيه حائمة حول: العلم والإيمان والعمل الذي يقربه إلى الله ويدنيه من جواره).

English meaning

The wishes of a person of lofty aspiration revolve around knowledge, faith and deeds that bring him closer to Allah and nearer to His presence.

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

سلطان العمري

الخوف من الله علامة صحة الإيمان وترحله من القلب علامة ترحل الإيمان منه).

English meaning

Fear of Allah is a sign of sound faith, and its departure from the heart is a sign that faith is departing from it.

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

سلطان العمري

(العارف لا يرى له على أحد حقاً ولا يشهد له على غيره فضلاً، ولذلك لا يعاتب ولا يطالب).

English meaning

The one who knows Allah sees no right that he holds over anyone, and sees no superiority of his own over another. Therefore, he neither reproaches nor makes demands.

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

سلطان العمري

(الحكايات عن العلماء ومجالستهم أحب إلي من كثير من الفقه لأنها آداب القوم وأخلاقهم).

English meaning

Accounts of scholars and sitting in their company are dearer to me than much jurisprudence, because they convey these people's manners and character.

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

سلطان العمري

(وقد يُعرف الشيء ليجتنب، ويُعرف الشر لا للشر).

English meaning

A thing may be known in order to avoid it, and evil may be known without seeking evil itself.

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

سلطان العمري

(العزلة عبادة).

English meaning

Solitude is worship.

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

سلطان العمري

(الإعجاب آفة الألباب).

English meaning

Self-admiration is the affliction of intellects.

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

سلطان العمري

(من لم ينفعه قليل علمه، ضره كثيره).

English meaning

Whoever does not benefit from his little knowledge is harmed by his abundant knowledge.

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

سلطان العمري

(إذا أحدث الله لك علماً فأحدث له عبادة ولا يكن همك أن تتحدث به).

English meaning

When Allah grants you new knowledge, undertake new worship for Him, and do not let your concern be merely to speak about it.

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

سلطان العمري

(نحن إلى أن نوعظ بالأعمال أحوج منا إلى أن نوعظ بالأقوال).

English meaning

We are more in need of being admonished through deeds than of being admonished through words.

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

سلطان العمري

(المستكبر عن الانقياد للحق يُبتلى بالانقياد للباطل).

English meaning

Someone too arrogant to submit to the truth is afflicted with submission to falsehood.

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

سلطان العمري

(كمال العبد في تكميل قوتيه: قوة العلم، وقوة العمل وهما الإيمان والعمل الصالح وكما هو محتاج إلى تكميل نفسه فهو محتاج إلى تكميل غيره وهو التواصي بالحق والتواصي بالصبر، وآخية ذلك وقاعدته وساقه الذي يقوم عليه إنما هو الصبر).

English meaning

A servant's perfection lies in perfecting his two faculties: the faculty of knowledge and the faculty of action, which are faith and righteous deeds. Just as he needs to perfect himself, he needs to perfect others through mutual counsel in truth and mutual counsel in patience. The binding support, foundation and stem on which all of this stands is patience.

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

سلطان العمري

(النفس لها قوتان: 1) قوة الصبر والكف وإمساك النفس. 2) قوة البذل وفعل الخير والإقدام على فعل ما تكمل به. وكمالها باجتماع هاتين القوتين فيها).

English meaning

The self has two faculties: 1) the faculty of patience, restraint and self-control; 2) the faculty of giving, doing good and taking the initiative to do what brings it to perfection. Its perfection lies in the combination of these two faculties within it.

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

سلطان العمري

(إنما تحصل الهموم والغموم الأحزان من جهتين: الرغبة في الدنيا و الحرص عليها. والتقصير في أعمال البر والطاعة).

English meaning

Worries, distress and sorrows arise from two directions: desire for this world and eagerness for it, and falling short in deeds of righteousness and obedience.

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

سلطان العمري

(من اعتاد الصبر هابه عدوه، ومن عز عليه الصبر طمع فيه عدوه وأوشك أن ينال منه غرضه).

English meaning

Whoever becomes accustomed to patience is feared by his enemy. Whoever finds patience difficult encourages his enemy to take advantage of him, and the enemy is close to achieving his aim against him.

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

سلطان العمري

(لو صدق عزمك قذفتك ديار الكسل إلى بيداء الطلب).

English meaning

If your resolve were sincere, the abodes of laziness would cast you into the wilderness of pursuit.

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

سلطان العمري

سلعة (وَإِنِّي لَغَفَّارٌ) [طه:82] لا تبذل إلا بثمن (لِمَنْ تَابَ) [طه:82].

English meaning

The commodity 'Indeed, I am most forgiving' [Taha 20:82] is offered only for the price 'to whoever repents' [Taha 20:82].

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

سلطان العمري

(الدنيا والشيطان عدوان خارجان عنك، والنفس عدو بين جنبيك ومن سنة الجهاد (قَاتِلُوا الَّذِينَ يَلُونَكُمْ) [التوبة:123]).

English meaning

This world and Satan are two enemies outside you, while the self is an enemy within you. Among the principles of jihad is: 'Fight those nearest to you' [Al-Tawbah 9:123].

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

سلطان العمري

(لو احتميت ساعة لم تحتج إلى معالجة الدواء مدة).

English meaning

If you practised restraint for an hour, you would not need a prolonged course of medicinal treatment.

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

سلطان العمري

(ما أمر الله سبحانه بأمر إلا أعان عليه ونصب له أسباباً تمده وتعين عليه كما أنه ما قدر داءاً إلا وقدر له دواء وضمن الشفاء باستعماله).

English meaning

Allah, glorified is He, has never commanded anything without helping one to fulfil it and establishing means that support and assist it. Likewise, He has never decreed an illness without decreeing a remedy for it, and has guaranteed recovery through using it.

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

سلطان العمري

(من ذاق لذة شيء قويت همته في تحصيله).

English meaning

Whoever tastes the pleasure of something becomes more determined to obtain it.

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

سلطان العمري

(من عود نفسه مخالفة الهوى غلبه متى أراد).

English meaning

Whoever accustoms his self to opposing desire overcomes it whenever he wishes.

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

سلطان العمري

(وجدت صلاح قلبي في مجالسة العلماء).

English meaning

I found the improvement of my heart in keeping company with scholars.

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

سلطان العمري

(من وجد لذة العلم والعمل به قلّما يرغب فيما عند الناس).

English meaning

Whoever finds pleasure in knowledge and acting upon it rarely desires what people possess.

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

سلطان العمري

(رب كلمة خير من إعطاء مال).

English meaning

Many a word is better than giving money.

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

سلطان العمري

(إنما يحمل الرجل على ترك الزيادة فيما قد علم قلة الانتفاع بما علم).

English meaning

What leads a man to stop seeking further knowledge is the little benefit he derives from what he already knows.

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

سلطان العمري

(ليس من حبك الدنيا التماسك ما يصلحك منها).

English meaning

Holding on to what sustains you in this world is not part of loving this world.

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

سلطان العمري

(خزائن المنى على قناطير المحن).

English meaning

The treasure-houses of aspirations lie beyond the bridges of trials.

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

سلطان العمري

(روحوا القلوب ساعة وساعة).

English meaning

Give hearts recreation from time to time.

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

سلطان العمري

إذا رأيت الرجل يشتري الخسيس بالنفيس، ويبيع العظيم بالحقير فاعلم بأنه سفيه).

English meaning

If you see a man buying what is base with what is precious, and selling what is great for what is trivial, know that he is foolish.

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

سلطان العمري

(شمعة النصر إنما تنزل في شمعدان الإنكسار).

English meaning

The candle of victory is placed only in the candlestick of brokenness.

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

سلطان العمري

(شراب الهوى حلو لكنه يورث الشرق).

English meaning

The drink of desire is sweet, but it causes choking.

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

سلطان العمري

(اشتغل بالله في الحياة يكفيك ما بعد الموت).

English meaning

Occupy yourself with Allah during life, and He will suffice you for what comes after death.

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

سلطان العمري

(أعرف قدر ما ضاع منك وأبك بكاء من يدري مقدار الفائت).

English meaning

Recognise the value of what you have lost, and weep as someone who knows the extent of what has been missed.

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

سلطان العمري

(لو استنشقت ريح الأسحار لأفاق منك قلبك المخمور).

English meaning

If you inhaled the breeze of the hours before dawn, your intoxicated heart would awaken.

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

سلطان العمري

(من استطال الطريق ضعف مشيه).

English meaning

Whoever considers the road too long walks weakly.

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

سلطان العمري

(هان سهر الحراس لما علموا أن أصواتهم بمسمع الملك).

English meaning

Staying awake became easy for the guards when they knew that their voices were within the king's hearing.

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

سلطان العمري

(كل علم وعمل لا يزيد الإيمان قوة فمدخول وكل إيمان لا يبعث على العمل فمدخول).

English meaning

Every piece of knowledge and every deed that does not strengthen faith is flawed, and every faith that does not prompt action is flawed.

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

سلطان العمري

(إيثار الدنيا على الآخرة إما من فساد في الإيمان وإما فساد في العقل).

English meaning

Giving preference to this world over the Hereafter arises either from corruption in faith or from corruption in reason.

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

سلطان العمري

(أصل أعمال القلوب كلها: الصدق).

English meaning

The foundation of all the deeds of the heart is truthfulness.

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

سلطان العمري

(من أعطي خيراً فالله أعطاه ومن وقي شراً فالله وقاه).

English meaning

Whoever is given good, Allah has given it to him; and whoever is protected from evil, Allah has protected him.

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

سلطان العمري

(رب شهوة أورثت حزناً طويلاً).

English meaning

Many a desire has brought about a long sorrow.

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

سلطان العمري

(يا طالبي العلم قد كتبتم ودرستم فلو طلبكم العلم في بيت العمل فلستم وإن ناقشكم على الإخلاص أفلستم).

English meaning

O seekers of knowledge, you have written and studied; yet if knowledge sought you in the house of action, you would be absent, and if it called you to account for sincerity, you would be bankrupt.

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

سلطان العمري

(صلاح القلب بمحاسبة النفس وفساده بإهمالها والاسترسال معها).

English meaning

The heart is set right by holding the self to account, and is corrupted by neglecting it and giving it free rein.

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

سلطان العمري

(ومقت النفس في ذات الله من صفات الصديقين ويدنو العبد به من الله سبحانه في لحظة واحدة أضعاف ما يدنو به من العمل).

English meaning

Despising one's self for Allah's sake is among the qualities of the utterly truthful. Through it, the servant draws closer to Allah, glorified is He, in a single moment by many times what he achieves through deeds.

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

سلطان العمري

(ما أمر الله سبحانه بأمر إلا وللشيطان فيه نزغتان: إما إلى تفريط وتقصير وإما إلى مجاوزة وغلو، ولا يبالي بأيهما ظفر).

English meaning

Allah, glorified is He, has never given a command without Satan having two temptations concerning it: either towards neglect and falling short, or towards exceeding the limit and extremism. He does not care which of the two he achieves.

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

سلطان العمري

(تفاضل الأعمال عند الله بتفاضل ما في القلوب من الإيمان والإخلاص والمحبة وتوابعها).

English meaning

Deeds differ in excellence before Allah according to the differing levels of faith, sincerity, love and their accompanying qualities within hearts.

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

سلطان العمري

(ما عمل رجلاً عملاً إلا ألبسه الله رداءه إن خيراً فخيراً وإن شراً فشر).

English meaning

No man performs a deed without Allah clothing him in its garment: if it is good, then in good; and if it is evil, then in evil.

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

سلطان العمري

(الإقبال على الله والإنابة إليه والرضى به وعنه وامتلاء القلب من محبته واللهج بذكره والفرح والسرور بمعرفته: ثواب عاجل وجنة وعيش لا نسبة لعيش الملوك إليه البتة).

English meaning

Turning towards Allah, returning to Him, being content with Him and with what comes from Him, having the heart filled with love for Him, constantly remembering Him, and rejoicing and taking delight in knowing Him: these are an immediate reward, a paradise and a life to which the life of kings bears absolutely no comparison.

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

ماجد إسلام البنكانى

عن أبي هريرة رضي الله عنه قال: سُئل رسول الله صلى الله عليه وسلم عن أكثر ما يدخل الناس الجنة؟ قال: " تقوى الله وحُسن الخُلق " وسُئل عن أكثر ما يدخل الناس النار؟ فقال: " الفم والفرج " (صحيح الترغيب).

English meaning

Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, was asked what most causes people to enter Paradise. He said: 'God-consciousness and good character.' He was asked what most causes people to enter the Fire. He said: 'The mouth and the private parts.' (Sahih al-Targhib.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " إنكم لن تسعوا الناس بأموالكم ولكن يسعهم منكم بسط الوجه، وحسن الخلق " (صحيح الترغيب).

English meaning

Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'You will not be able to encompass people with your wealth, but a cheerful face and good character from you will encompass them.' (Sahih al-Targhib.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " أكمل المؤمنين إيمانًا أحسنهم خلقًا " (صححه الألباني في صحيح الجامع).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'The believers with the most complete faith are those with the best character.' (Al-Albani graded it authentic in Sahih al-Jami.)

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

ماجد إسلام البنكانى

عن أنس بن مالك رضى الله عنه، عن النبي صلى الله عليه وسلم قال: " إن من الناس مفاتيحَ للخير مغاليقَ للشر، وإن من الناس مفاتيحَ للشر مغاليقَ للخير، فطوبى لمن جعل الله مفاتيح الخير على يديه، وويلٌ لمن جعل الله مفاتيح الشر على يديه " (حديث حسن بمجموع طرقه وشواهده، أخرجه ابن ماجة، وابن أبي عاصم في السنة، وغيرهما، كما في السلسلة الصحيحة).

English meaning

Anas ibn Malik, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: 'Some people are keys to good and locks against evil, and some people are keys to evil and locks against good. Glad tidings to the one through whose hands Allah places the keys to good, and woe to the one through whose hands Allah places the keys to evil.' (A hadith graded hasan through its combined chains and supporting reports. It was recorded by Ibn Majah, Ibn Abi Asim in al-Sunnah, and others, as mentioned in al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة يدعو بهذا الدعاء في الاستفتاح: " اللهم اهدني لأحسن الأخلاق وأحسن الأعمال، لا يهدي لأحسنها إلا أنت، وقني سيئ الأخلاق والأعمال، لا يقي سيئها إلا أنت " (صحيح سنن أبي داود، وصحيح سنن الترمذي).

English meaning

When the Messenger of Allah, may Allah bless him and grant him peace, stood for prayer, he would make this supplication at its opening: 'O Allah, guide me to the best character and the best deeds; none guides to the best of them except You. Protect me from bad character and bad deeds; none protects against the bad of them except You.' (Sahih Sunan Abi Dawud and Sahih Sunan al-Tirmidhi.)

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

ماجد إسلام البنكانى

قال ابن قيم الجوزية رحمه الله تعالى: للأخلاق حد متى جاوزته صارت عدوانا، ومتى قصرت عنه كان نقصا ومهانة، فللغضب حد وهو الشجاعة المحمودة، والأنفة من الرذائل والنقائص، وهذا كماله، فإذا جاوز حده تعدى صاحبه وجار، وإن نقص عنه جبن، ولم يأنف من الرذائل (الفوائد).

English meaning

Ibn Qayyim al-Jawziyyah, may Allah Most High have mercy on him, said: Character traits have a limit: when you exceed it, they become aggression; when you fall short of it, they become deficiency and abasement. Anger has a limit, namely praiseworthy courage and disdain for vices and shortcomings; this is its perfection. If it exceeds its limit, its possessor transgresses and acts unjustly; if it falls short of it, he becomes cowardly and feels no disdain for vices. (Al-Fawaid.)

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

ماجد إسلام البنكانى

قالت أم المؤمنين عائشة رضي الله عنها: إن مكارم الأخلاق عشرة: صدق الحديث، وصدق البأس في طاعة الله، وإعطاء السائل، ومكافأة الصنيع، وصلة الرحم، وأداء الأمانة، والتذمم للجار، والتذمم للصاحب، وقرى الضيف، ورأسهن الحياء (مكارم الأخلاق ابن أبي الدنيا).

English meaning

The Mother of the Believers Aishah, may Allah be pleased with her, said: Noble qualities of character are ten: truthful speech; true steadfastness in obeying Allah; giving to the person who asks; repaying kindness; maintaining family ties; fulfilling trusts; honouring one's obligation to a neighbour; honouring one's obligation to a companion; hospitality to a guest; and foremost among them, modesty. (Makarim al-Akhlaq by Ibn Abi al-Dunya.)

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

ماجد إسلام البنكانى

قال الحسن البصري رحمه الله: لا تلقى المؤمن إلا يعاتب نفسه: ماذا أردت بكلمتي؟ ماذا أردت بأكلتي؟ ماذا أردت بشربتي؟ والعاجز يمضي قدماً لا يعاتب نفسه (أخرجه ابن أبي الدنيا في محاسبة النفس).

English meaning

Al-Hasan al-Basri, may Allah have mercy on him, said: You never meet a believer without finding him reproaching himself: 'What did I intend by my words? What did I intend by my eating? What did I intend by my drinking?' The ineffectual person goes straight ahead without reproaching himself. (Recorded by Ibn Abi al-Dunya in Muhasabat al-Nafs.)

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

ماجد إسلام البنكانى

قال مخلد بن الحسين لابن المبارك: نحن إلى كثير من الأدب أحوج منا إلى كثير من الحديث (تذكرة السامع والمتكلم، لابن جماعة).

English meaning

Mukhallad ibn al-Husayn said to Ibn al-Mubarak: 'We are more in need of much good conduct than of much hadith.' (Tadhkirat al-Sami wa al-Mutakallim by Ibn Jamaah.)

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

ماجد إسلام البنكانى

قال مالك بن دينار رحمه الله تعالى: رحم الله عبداً قال لنفسه النفيسة: ألست صاحبة كذا؟ ثم ذمها، ثم خطمها، ثم ألزمها كتاب الله، فكان لها قائداً (أخرجه ابن أبي الدنيا في محاسبة النفس، وانظر إغاثة اللهفان).

English meaning

Malik ibn Dinar, may Allah Most High have mercy on him, said: May Allah have mercy on a servant who says to his precious self, 'Are you not the one who did such-and-such?', then reproaches it, puts a bridle on it, and obliges it to follow the Book of Allah, so that the Book becomes its guide. (Recorded by Ibn Abi al-Dunya in Muhasabat al-Nafs; see also Ighathat al-Lahfan.)

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

ماجد إسلام البنكانى

قال النبي صلى الله عليه وسلم: " إذا سرتْكَ حَسنَتُك وَساءتكَ سيئتكَ فأنتَ مؤمن " (صحيح الجامع).

English meaning

The Prophet, may Allah bless him and grant him peace, said: 'If your good deed pleases you and your bad deed distresses you, then you are a believer.' (Sahih al-Jami.)

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

ماجد إسلام البنكانى

قال الذهبي رحمه الله: " من أراد العلم والفقه بغير أدب فقد اقتحم أن يكذب على الله ورسوله " (سير أعلام النبلاء).

English meaning

Al-Dhahabi, may Allah have mercy on him, said: 'Whoever seeks knowledge and jurisprudence without good conduct has ventured into lying about Allah and His Messenger.' (Siyar Alam al-Nubala.)

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

ماجد إسلام البنكانى

كان يقال: ليس من خلق كريم، ولا فعل جميل إلا وقد وصله الله بالدين (انظر مكارم الأخلاق لابن أبي الدنيا).

English meaning

It used to be said: There is no noble character trait or beautiful deed that Allah has not connected with religion. (See Makarim al-Akhlaq by Ibn Abi al-Dunya.)

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

ماجد إسلام البنكانى

قال الحسن: حسن الخلق الكرم والبذلة، والاحتمال، وعن الشعبي قال: حسن الخلق البذلة، والعطية، والبشر الحسن، وقال عبدالله بن المبارك: هو بسط – أو طلاقة - الوجه، وبذل المعروف، وكف الأذى (حاشية ابن القيم على سنن أبي داود).

English meaning

Al-Hasan said: Good character is generosity, giving freely and forbearance. Al-Shabi said: Good character is giving freely, generosity and a cheerful countenance. Abdullah ibn al-Mubarak said: It is a cheerful—or open—face, offering kindness and refraining from harm. (Ibn al-Qayyim's commentary on Sunan Abi Dawud.)

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

ماجد إسلام البنكانى

قال الإمام أحمد رحمه الله: حسن الخلق أن لا تغضب، ولا تحقد. وعنه أنه قال: حسن الخلق أن تحتمل ما يكون من الناس.

English meaning

Imam Ahmad, may Allah have mercy on him, said: Good character is not becoming angry and not bearing grudges. It is also reported that he said: Good character is bearing what comes from people.

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

ماجد إسلام البنكانى

قال بعض أهل العلم: حسن الخلق كظم الغيظ لله، وإظهار الطلاقة والبشر إلا للمبتدع والفاجر، والعفو عن الزالين إلا تأديبا، وإقامة الحد، وكف الأذى عن كل مسلم، ومعاهد (جامع العلوم والحكم).

English meaning

Some scholars said: Good character is restraining anger for Allah's sake; displaying an open and cheerful face, except towards the religious innovator and the wicked; pardoning those who slip, except when disciplining them or implementing a prescribed punishment; and refraining from harming every Muslim and every person under a covenant. (Jami al-Ulum wa al-Hikam.)

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

ماجد إسلام البنكانى

قال الحسن: كان الرجل يطلب العلم، فلا يلبث أن يُرى في تخشعه، وهديه، ولسانه، وبصره، ويده (الجامع للخطيب).

English meaning

Al-Hasan said: A man would seek knowledge, and before long it could be seen in his humility, conduct, tongue, gaze and hand. (Al-Jami by al-Khatib.)

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

ماجد إسلام البنكانى

قال الله تعالى: " إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ " (النحل:90) ذكر القرطبي في تفسير قوله تعالى: {إن الله يأمر بالعدل والإحسان}، روي عن عثمان بن مظعون أنه قال: لما نزلت هذه الآية قرأتها على علي بن أبي طالب رضي الله عنه فتعجب فقال: يا آل طالب اتبعوه تفلحوا، فوالله إن الله أرسله ليأمركم بمكارم الأخلاق (تفسير القرطبي) وقال ابن عبدالبر: قد قال العلماء: إن أجمع آية للبر والفضل ومكارم الأخلاق، قوله عز وجل: [إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن

الفحشاء والمنكر والبغي يعظكم لعلكم تذكرونِ].

English meaning

Allah Most High said: 'Indeed, Allah commands justice, doing good and giving to relatives, and forbids indecency, wrongdoing and oppression. He admonishes you so that you may remember.' (Al-Nahl 16:90.) In explaining His words, 'Indeed, Allah commands justice and doing good', al-Qurtubi mentioned a report from Uthman ibn Mazun, who said: When this verse was revealed, I recited it to Ali ibn Abi Talib, may Allah be pleased with him. He marvelled and said: 'O family of Talib, follow him and you will succeed! By Allah, Allah sent him to command you to observe noble character.' (Tafsir al-Qurtubi.) Ibn Abd al-Barr said: The scholars have said that the verse most comprehensively encompassing righteousness, virtue and noble character is the statement of Allah, mighty and majestic: 'Indeed, Allah commands justice, doing good and giving to relatives, and forbids indecency, wrongdoing and oppression. He admonishes you so that you may remember.'

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

ماجد إسلام البنكانى

قال ابن قيم الجوزية: ولا يستقيمُ لأحدٍ الأدبُ مع الله إلا بثلاثةِ أشياء: 1- معرفتُه بأسمائه وصفاته.2- ومعرفته بدينِهِ وشرعِهِ، وما يُحِبُّ وما يكرهُ.3- ونفسٌ مستعدةٌ قابلةٌ ليِّنَة متهيئة لقبولِ الحقِّ عِلماً وعَمَلاً وحالاً.

English meaning

Ibn Qayyim al-Jawziyyah said: No one's proper conduct towards Allah can be sound except through three things: 1) knowing Him through His names and attributes; 2) knowing His religion and law, and what He loves and hates; 3) a soul that is ready, receptive, gentle and prepared to accept the truth in knowledge, action and spiritual state.

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

ماجد إسلام البنكانى

قال محمد عبدة: بناءَ الأمم وبقاءَها وازدهارَ حضارتها ودوامَ منعتها إنما يُكفَل لها ما بقيت الأخلاقُ فيها، فإذا سقطت الأخلاق سقطت الأمة.

English meaning

Muhammad Abduh said: The building and survival of nations, the flourishing of their civilisation and the endurance of their strength are guaranteed only as long as morals remain within them. When morals fall, the nation falls.

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

ماجد إسلام البنكانى

قال الإمام ابن قيم الجوزية رحمه الله: وحسن الخلق يقوم على أربعة أركان لا يتصور قيام ساقه إلا عليها: 1-الصبر. 2-والعفة.3- والشجاعة. 4 والعدل.

English meaning

Imam Ibn Qayyim al-Jawziyyah, may Allah have mercy on him, said: Good character stands on four pillars without which it cannot conceivably stand: 1) patience; 2) chastity; 3) courage; 4) justice.

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

ماجد إسلام البنكانى

قال النبي صلى الله عليه وسلم: " ليس الشديد بالصرعة إنما الشديد الذي يملك نفسه عند الغضب " (رواه البخاري ومسلم).

English meaning

The Prophet, may Allah bless him and grant him peace, said: 'The strong person is not the one who throws others down in wrestling. Rather, the strong person is the one who controls himself when angry.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

قال شيخ الإسلام ابن تيمية رحمه الله: وفي الترمذي وغيره، عنه صلى الله عليه وسلم " خصلتان لا يجتمعان في منافق: حسن سمت، وفقه في الدين " فجعل الفقه في الدين منافياً للنفاق بل لم يكن السلف يطلقون اسم الفقه إلا على العلم الذي يصحبه العمل، كما سئل سعد بن إبراهيم عن أفقه أهل المدينة، قال: أتقاهم (مفتاح دار السعادة)...

English meaning

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: In al-Tirmidhi and elsewhere, it is reported from him, may Allah bless him and grant him peace: 'Two qualities do not come together in a hypocrite: good outward conduct and understanding of religion.' Thus he made understanding of religion incompatible with hypocrisy. Indeed, the early Muslims used the term 'understanding' only for knowledge accompanied by action. When Sad ibn Ibrahim was asked who had the greatest understanding among the people of Madinah, he said: 'The most Allah-conscious of them.' (Miftah Dar al-Saadah)...

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

ماجد إسلام البنكانى

عن أبي الدرداء رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: " ليس شيء أثقل في الميزان من الخُلق الحسن " (صححه الألباني في صحيح الجامع).

English meaning

Abu al-Darda, may Allah be pleased with him, reported that the Messenger of Allah, may Allah bless him and grant him peace, said: 'Nothing is heavier in the scale than good character.' (Al-Albani graded it authentic in Sahih al-Jami.)

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

ماجد إسلام البنكانى

عن عائشة رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول: " إن المؤمن ليدرك بحُسن خلقة درجة الصائم القائم " (وصححه الألباني في صحيح الترغيب).

English meaning

Aishah, may Allah be pleased with her, said: I heard the Messenger of Allah, may Allah bless him and grant him peace, say: 'Through his good character, the believer attains the rank of one who fasts and stands in prayer.' (Al-Albani graded it authentic in Sahih al-Targhib.)

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

ماجد إسلام البنكانى

عن أنس بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال: " عليك بحسن الخلق وطول الصمت فوالذي نفسي بيده ما تجمل الخلائق بمثلهما " (صحيح الجامع)

English meaning

Anas ibn Malik, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: 'Adhere to good character and prolonged silence. By the One in whose hand is my soul, created beings have never adorned themselves with anything like these two.' (Sahih al-Jami.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " إنكم لن تسعوا الناس بأموالكم ولكن يسعهم منكم بسط الوجه وحسن الخلق " (قال الألباني:رواه أبو يعلى والبزار من طرق أحدها حسن جيد، صحيح الترغيب).

English meaning

Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'You will not be able to encompass people with your wealth, but a cheerful face and good character from you will encompass them.' (Al-Albani said: Abu Yala and al-Bazzar narrated it through several chains, one of which is good and hasan; Sahih al-Targhib.)

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

ماجد إسلام البنكانى

عن سهل بن سعد أن رسول الله صلى الله عليه وسلم قال: " إن الله يحب معالي الأخلاق ويكره سفاسفها " (صحيح الجامع).

English meaning

Sahl ibn Sad reported that the Messenger of Allah, may Allah bless him and grant him peace, said: 'Allah loves lofty character traits and dislikes their lowly counterparts.' (Sahih al-Jami.)

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

ماجد إسلام البنكانى

عن أبي ذر ومعاذ بن جبل رضي الله عنهما، عن النبي صلى الله عليه وسلم قال: " اتق الله حيثما كنت وأتبع السيئة الحسنة تمحها وخالق الناس بخلقٍ حسن " (قال الترمذي: حسنٌ صحيح).

English meaning

Abu Dharr and Muadh ibn Jabal, may Allah be pleased with them both, reported that the Prophet, may Allah bless him and grant him peace, said: 'Be mindful of Allah wherever you are. Follow a bad deed with a good deed, which will erase it. Treat people with good character.' (Al-Tirmidhi said: Hasan sahih.)

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

ماجد إسلام البنكانى

عن ابن عمرو رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " أفضل المؤمنين إسلاماً من سلم المسلمون من لسانه ويده، وأفضل المؤمنين إيماناً أحسنهم خُلقاً، وأفضل المهاجرين من هجر ما نهى الله تعالى عنه، وأفضل الجهاد من جاهد نفسه في ذات الله عز وجل " (وصححه الألباني في صحيح الجامع والصحيحة).

English meaning

Ibn Amr, may Allah be pleased with them both, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'The believers best in their Islam are those from whose tongues and hands Muslims are safe. The believers best in faith are those with the best character. The best emigrants are those who abandon what Allah Most High has forbidden. The best jihad is that of someone who strives against his own self for the sake of Allah, mighty and majestic.' (Al-Albani graded it authentic in Sahih al-Jami and al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

عن النواس بن سمعان رضى الله عنه قال: قال: سألت رسول الله صلى الله عليه وسلم عن البر والإثم فقال: " البر حُسن الخلق والإثم ما حاك في صدرك وكرهت أن يطلع عليه الناس " (رواه مسلم) قال الإمام النووي رحمه الله تعالى: قوله: " حاك في صدرك ": أي تحرك وتردد ولم ينشرح له الصدر، وحصل في القلب منه الشك وخوف كونه ذنباً (شرح مسلم).

English meaning

Al-Nawwas ibn Saman, may Allah be pleased with him, said: I asked the Messenger of Allah, may Allah bless him and grant him peace, about righteousness and sin. He said: 'Righteousness is good character, and sin is what troubles your breast and what you dislike people discovering.' (Recorded by Muslim.) Imam al-Nawawi, may Allah Most High have mercy on him, said: His words 'troubles your breast' mean that it stirs and wavers within you, that your breast does not feel at ease with it, and that it gives rise in your heart to doubt and fear that it is a sin. (Sharh Muslim.)

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

ماجد إسلام البنكانى

عن ابن عمرو رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " خير الناس ذو القلب المخموم واللسان الصادق ". قيل: وما القلب المحموم؟ قال صلى الله عليه وسلم: " هو التقي الذي لا إثم فيه ولا بغي ولا حسد "، قيل: فمن على أثره؟ قال: " الذي يشنأ الدنيا، ويحب الآخرة ". قيل: فمن على أثره؟ قال: " مؤمن في خُلُق حسن " (صححه الألباني في صحيح الجامع).

English meaning

Ibn Amr, may Allah be pleased with them both, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'The best person is one with a cleansed heart and a truthful tongue.' He was asked: 'What is the cleansed heart?' He, may Allah bless him and grant him peace, said: 'It is the God-conscious heart in which there is no sin, oppression or envy.' He was asked: 'Who comes next?' He said: 'The one who detests this world and loves the Hereafter.' He was asked: 'Who comes next?' He said: 'A believer with good character.' (Al-Albani graded it authentic in Sahih al-Jami.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " خيركم إسلاماً أحاسنكم أخلاقاً إذا فقهوا " (رواه البخاري في الأدب المفرد،وصححه الألباني في صحيح الجامع).

English meaning

Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'The best of you in Islam are those with the best character, when they gain understanding.' (Recorded by al-Bukhari in al-Adab al-Mufrad; al-Albani graded it authentic in Sahih al-Jami.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " أكمل المؤمنين إيماناً أحسنهم خُلقاً وخيارهم خياركم لنسائهم " (صححه الألباني في صحيح الجامع).

English meaning

Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'The believers with the most complete faith are those with the best character, and the best of them are those of you who are best to their wives.' (Al-Albani graded it authentic in Sahih al-Jami.)

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

ماجد إسلام البنكانى

عن أبي أمامة الباهلي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " أنا زعيم ببيت في ربضِ الجنة لمن ترك المراء وإن كان محقاً وببيت في وسط الجنة لمن ترك الكذب وإن كان مازحاً وببيت في أعلى الجنة لمن حسُن خلقه " (صححه الألباني في السلسلة الصحيحة).

English meaning

Abu Umamah al-Bahili, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'I guarantee a house on the outskirts of Paradise for whoever gives up disputation even when he is right, a house in the middle of Paradise for whoever gives up lying even when joking, and a house in the highest part of Paradise for whoever has good character.' (Al-Albani graded it authentic in al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

قال الله تعالى: " هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ * " (الجمعة: 2) قال ابن كثير رحمه الله: أي يطهرهم من رذائل الأخلاق، ودنس النفوس، وأفعال الجاهلية، ويخرجهم من الظلمات إلى النور، ويعلمهم الكتاب، وهو القرآن، والحكمة وهي السنة، ويعلمهم مالم يكونوا يعلمون، فكانوا في الجاهلية الجهلاء يسفهون بالعقول الغراء فانتقلوا ببركة رسالته ويمن سفارته إلى حال الأولياء وسجايا العلماء، فصاروا أعمق الناس علما وأبرهم قلوبا وأقلهم تكلفا وأصدقهم لهجة (تقسير ابن كثير).

English meaning

Allah Most High said: 'He is the One who sent among the unlettered a messenger from among themselves, reciting His verses to them, purifying them, and teaching them the Book and wisdom, although before that they were in clear error.' (Al-Jumuah 62:2.) Ibn Kathir, may Allah have mercy on him, said: That is, he purifies them of base character traits, the impurities of their souls and the deeds of the age of ignorance. He brings them out of darkness into light, teaches them the Book, which is the Qur'an, and wisdom, which is the Sunnah, and teaches them what they did not know. In the profound ignorance of the pre-Islamic period, they used to squander their fine intellects. Through the blessing of his message and the good fortune of his mission, they moved to the condition of Allah's close friends and the qualities of scholars. They became the people deepest in knowledge, most righteous in heart, least pretentious and most truthful in speech. (Tafsir Ibn Kathir.)

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

ماجد إسلام البنكانى

عن عائشة رضي الله عنها، عن رسول الله صلى الله عليه وسلم: " مكتوب في الإنجيل: لافظ، ولاغليظ،ولاسخاب بالأسواق،ولايجزي بالسيئة مثلها،بل يعفو ويصفح " (السلسلة الصحيحة).

English meaning

Aishah, may Allah be pleased with her, reported from the Messenger of Allah, may Allah bless him and grant him peace: 'It is written in the Gospel: neither harsh nor hard-hearted, nor clamorous in the marketplaces; he does not repay an evil deed with its like, but pardons and overlooks.' (Al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

عن أنس رضى الله عنه قال: " خدمت رسول الله صلى الله عليه وسلم عشر سنين فما قال لي أف قط، ولا قال لشيء فعلته لم فعلته؟ و لا لشيء لم أفعله لم لا فعلته؟، وكان رسول الله صلى الله عليه وسلم أحسن الناس خُلقاً، ولا مسست خزا، ولا حريرا، ولا شيئاً كان ألين من كف رسول الله صلى الله عليه وسلم ولا شممت مسكا ولا عطرا كان أطيب من عرق رسول الله صلى الله عليه وسلم " (رواه البخاري ومسلم).

English meaning

Anas, may Allah be pleased with him, said: 'I served the Messenger of Allah, may Allah bless him and grant him peace, for ten years. He never said "Uff!" to me, nor said about anything I had done, "Why did you do it?", nor about anything I had not done, "Why did you not do it?" The Messenger of Allah, may Allah bless

him and grant him peace, had the best character of all people. I never touched brocade, silk or anything softer than the palm of the Messenger of Allah, may Allah bless him and grant him peace, and I never smelled musk or any perfume more fragrant than the sweat of the Messenger of Allah, may Allah bless him and grant him peace.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

عن الأسود قال: سألت عائشة رضي الله عنها ما كان النبي صلى الله عليه وسلم يصنع في بيته؟ قالت كان يكون في مهنة أهله تعني خدمة أهله فإذا حضرت الصلاة خرج إلى الصلاة. (رواه البخاري).

English meaning

Al-Aswad said: I asked Aishah, may Allah be pleased with her, what the Prophet, may Allah bless him and grant him peace, used to do at home. She said: He used to attend to his family's work—meaning serve his family—and when the time for prayer came, he went out to pray. (Recorded by al-Bukhari.)

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

ماجد إسلام البنكانى

قال سفيان بن عُيينة: " إن رسول الله صلى الله عليه وسلم وهو الميزان الأكبر، وعليه تُعرضُ الأشياء على خُلُقِهِ وسيرته وهَدْيه، فما وافقها فهو الحقُ وما خالفها فهو الباطلُ " (تذكرة السامع والمتكلم لابن جماعة).

English meaning

Sufyan ibn Uyaynah said: 'The Messenger of Allah, may Allah bless him and grant him peace, is the supreme measure. Things are measured against his character, life and guidance: whatever agrees with them is the truth, and whatever opposes them is falsehood.' (Tadhkirat al-Sami wa al-Mutakallim by Ibn Jamaah.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إن لكل دين خلقا وخلق الإسلام الحياء " (صحيح الترغيب).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Every religion has a characteristic trait, and the characteristic trait of Islam is modesty.' (Sahih al-Targhib.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " مثل المؤمن مثل النحلة لا تأكل إلا طيبا ولا تضع إلا طيبا " (صححه الألباني في الصحيحة) قال المناوي: ووجه الشبه حذق النحل وفطنته، وقلة أذاه، وحقارته، ومنفعته، وقنوعه، وسعيه في الليل، وتنـزهه عن الأقذار، وطيب أكله، وأنه لا يأكل من كسب غيره، وطاعته لأميره، وأن للنحل آفات تقطعه عن عمله منها: الظلمة، والغيم، والريح، والدخان، والماء، والنار، وكذلك المؤمن له آفات تفقره عن عمله: ظلمة الغفلة، وغيم الشك، وريح الفتنة، ودخان الحرام، ونار الهوى.اهـ (فيض القدير).

English meaning

The Messenger of Allah, may Allah bless him and

grant him peace, said: 'The believer is like the bee: it consumes only what is wholesome and deposits only what is wholesome.' (Al-Albani graded it authentic in al-Silsilah al-Sahihah.) Al-Munawi said: The resemblance lies in the bee's skill and intelligence, the little harm it causes, its smallness, usefulness, contentment, its work at night, its avoidance of impurities, the wholesomeness of its food, its not eating from another's earnings, and its obedience to its leader. Bees also have afflictions that interrupt their work, including darkness, clouds, wind, smoke, water and fire. Likewise, the believer has afflictions that separate him from his work: the darkness of heedlessness, the cloud of doubt, the wind of temptation, the smoke of the unlawful and the fire of desire. End of quotation. (Fayd al-Qadir.)

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

ماجد إسلام البنكانى

قال ابن قيم الجوزية: من علت همته، وخشعت نفسه، اتصف بكل خلق جميل، ومن دانت همته، وطغت نفسه، اتصف بكل خلق رذيل (الفوائد).

English meaning

Ibn Qayyim al-Jawziyyah said: Whoever has lofty aspiration and a humble soul possesses every beautiful character trait. Whoever has low aspiration and a rebellious soul possesses every base character trait. (Al-Fawaid.)

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

ماجد إسلام البنكانى

قال تعالى: {فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى} (طه:44) قال القرطبي: وهذا كله حض على مكارم الأخلاق، فينبغي للإنسان أن يكون قوله للناس لينا، ووجهه منبسطا طلقا مع البر والفاجر، والسني والمبتدع، من غير مداهنة، ومن غير أن يتكلم معه بكلام يظن أنه يرضي مذهبه لأن الله تعالى قال لموسى وهارون: {فقولا له قولا لينا} فالقائل ليس بأفضل من موسى وهارون، والفاجر ليس بأخبث من فرعون، وقد أمرهما الله تعالى باللين معه.وقال طلحة بن عمر: قلت لعطاء إنك رجل يجتمع عندك ناس ذوو أهواء مختلفة وأنا رجل في حدة، فأقول لهم بعض القول الغليظ،

فقال: لا تفعل ! يقول الله تعالى: {وقولوا للناس حسنا} فدخل في هذه الآية اليهود والنصارى فكيف بالحنيفي. (تفسير القرطبي).

English meaning

Allah Most High said: 'Speak to him gently, so that he may take heed or fear.' (Taha 20:44.) Al-Qurtubi said: All of this encourages noble character. A person's speech to people should therefore be gentle and his face open and cheerful, with the righteous and the wicked, those who follow the Sunnah and religious innovators, without compromising the truth and without saying anything to someone that he thinks would express approval of that person's doctrine. Allah Most High said to Moses and Aaron: 'Speak to him gently.' The speaker is no better than Moses and Aaron, and the wicked person is no worse than Pharaoh, yet Allah Most High commanded them to be gentle with him. Talhah ibn Umar said: I said to Ata: 'You are a man around whom people of differing inclinations gather, while I am quick-tempered, so I say some harsh words to them.' He said: 'Do not do that! Allah Most High says: "Speak kindly to people." Jews and Christians are included in this verse, so what

about a follower of the upright faith?' (Tafsir al-Qurtubi.)

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

ماجد إسلام البنكانى

قال الله تعالى: {لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ } (الممتحنة:8) قال الشيخ الألباني رحمه الله تعالى معلقاً على الآية: فهذه الآية صريحة في الأمر بالإحسان إلى الكفار المواطنين الذين يسالمون المؤمنين ولا يؤذونهم والعدل معهم.اهـ. (السلسلة الصحيحة تحت حديث رقم:704).

English meaning

Allah Most High said: 'Allah does not forbid you from being kind and just towards those who have not fought you because of religion or driven you out of your homes. Indeed, Allah loves those who act justly.' (Al-Mumtahanah 60:8.) Shaykh al-Albani, may Allah Most High have mercy on him, commented on the verse: This verse explicitly commands kindness towards non-Muslim fellow citizens who live peacefully with believers and do not harm them, and justice in dealing with them. End of quotation. (Al-Silsilah al-Sahihah, under hadith no. 704.)

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

ماجد إسلام البنكانى

عن عبدالله بن مسعود رضي الله عنه قال: ينبغي لحامل القرآن أن يعرف بليله إذا الناس نائمون، وبنهاره إذا الناس مفطرون، وبحزنه إذا الناس يفرحون، وببكائه إذا الناس يضحكون، وبصمته إذا الناس يخوضون، وبخشوعه إذا الناس يختالون.

English meaning

Abdullah ibn Masud, may Allah be pleased with him, said: The bearer of the Qur'an should be recognised by his nights when people are sleeping, by his days when people are not fasting, by his sorrow when people are rejoicing, by his weeping when people are laughing, by his silence when people are engaging in idle talk, and by his humility when people are strutting proudly.

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

ماجد إسلام البنكانى

عن الحسن بن علي رضي الله عنهما قال: إن من كان قبلكم رأوا القرآن رسائل من ربهم فكانوا يتدبرونها بالليل وتفقدونها في النهار.

English meaning

Al-Hasan ibn Ali, may Allah be pleased with them both, said: Those before you regarded the Qur'an as messages from their Lord. They would contemplate them at night and attend to them during the day.

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

ماجد إسلام البنكانى

قال الفضيل: حامل القرآن حامل راية الإسلام، لا ينبغي له أن يلغو مع من يلغو، ولا أن يلهو مع من يلهو، ولا يسهو مع من يسهو، وينبغي لحامل القرآن أن لا يكون له إلى الخلق حاجة لا إلى الخلفاء فمن دونهم، وينبغي أن يكون حوايج الخلق إليه (حلية الأولياء).

English meaning

Al-Fudayl said: The bearer of the Qur'an carries the banner of Islam. He should not engage in idle talk with those who do so, amuse himself with those who do so, or be heedless with those who are heedless. The bearer of the Qur'an should have no need of created beings, neither caliphs nor those beneath them; rather, the needs of created beings should be directed towards him. (Hilyat al-Awliya.)

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

ماجد إسلام البنكانى

كان عبدالله بن المبارك يقول: من حمل القرآن ثم مال بقلبه إلى الدنيا فقد اتخذ آيات الله هزوا ولعبا.

English meaning

Abdullah ibn al-Mubarak used to say: Whoever bears the Qur'an and then inclines his heart towards this world has taken Allah's verses as mockery and play.

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

ماجد إسلام البنكانى

كان عبدالله بن المبارك يقول: إذا عصى حامل القرآن ربه ناداه القرآن من جوفه والله ما لهذا أحمل أين مواعظي وزواجري وكل حرف مني يقول لك لا تعصي ربك (العهود المحمدية).

English meaning

Abdullah ibn al-Mubarak used to say: When the bearer of the Qur'an disobeys his Lord, the Qur'an calls to him from within: 'By Allah, it is not for this that I am carried! Where are my admonitions and warnings? Every letter of mine tells you: Do not disobey your Lord.' (Al-Uhud al-Muhammadiyyah.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " من كان يؤمن بالله واليوم الآخر فليكرم ضيفه " (أخرجه البخاري ومسلم).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Whoever believes in Allah and the Last Day should honour his guest.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " من كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت " (أخرجه البخاري ومسلم).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Whoever believes in Allah and the Last Day should speak good or remain silent.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " لا يحل لمسلم أن يروع مسلما " (صحيح الجامع).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'It is not permissible for a Muslim to frighten a Muslim.' (Sahih al-Jami.)

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

ماجد إسلام البنكانى

قال العلامة محمد صالح بن عثيمين: حسن الخلق في معاملة الخالق يجمع ثلاث أمور:1ـ تلقي أخبار الله تعالى بالتصديق.2ـ وتلقي أحكامه بالتنفيذ والتطبيق.3ـ وتلقي أقداره بالصبر والرضا.

English meaning

The scholar Muhammad Salih ibn Uthaymin said: Good character in dealing with the Creator comprises three matters: 1) receiving what Allah Most High tells us with belief in its truth; 2) receiving His rulings by carrying them out and applying them; 3) receiving His decrees with patience and contentment.

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

ماجد إسلام البنكانى

حسن الخلق مع المخلوق: عن الحسن البصري أنه: " كف الأذى، وبذل الندى، وطلاقة الوجه ".

English meaning

Good character towards created beings: Al-Hasan al-Basri described it as 'refraining from harm, giving generously and having a cheerful face.'

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

ماجد إسلام البنكانى

قال تعالى: " فَلا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى " (النجم:32) قال الحسن: قد علم الله سبحانه كل نفس ما هي عاملة وما هي صانعة وإلى ما هي صائرة. اهـ.(تفسير القرطبي).

English meaning

Allah Most High said: 'So do not claim purity for yourselves. He knows best who is mindful of Him.' (Al-Najm 53:32.) Al-Hasan said: Allah, glorified is He, already knows every soul: what it will do, what it will undertake and what it will become. End of quotation. (Tafsir al-Qurtubi.)

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

ماجد إسلام البنكانى

ستة خصال يرفع الله بها العبد: 1-العلم النافع. 2-والأدب المستفاد من الكتب والسنة. 3- والأمانة. 4- والعفة. 5- والصدق. 6- والوفاء.

English meaning

Six qualities through which Allah raises a servant: 1) beneficial knowledge; 2) good conduct learned from the books and the Sunnah; 3) trustworthiness; 4) chastity; 5) truthfulness; 6) fidelity.

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

ماجد إسلام البنكانى

قال علي بن أبي طالب رضى الله عنه: من جمع ستَّ خصالٍ لم يدع للجنة مطلباً ولا عن النار مهرباً: أولهما من عرفَ الله فأطاعهُ.2- وعرف الشيطان فعصاه. 3- وعَرَفَ الحقَّ فاتبعَهُ. 4- وعرفَ الباطلَ فاتقاه. 5 – وعرفَ الدنيا فرفضها. 6 – وعَرَفَ الآخرة فطلَبَها.

English meaning

Ali ibn Abi Talib, may Allah be pleased with him, said: Whoever combines six qualities leaves no means of seeking Paradise or escaping the Fire unused: 1) knowing Allah and obeying Him; 2) knowing Satan and disobeying him; 3) knowing the truth and following it; 4) knowing falsehood and avoiding it; 5) knowing this world and rejecting it; 6) knowing the Hereafter and seeking it.

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

ماجد إسلام البنكانى

عمارة القلب في أربعة أشياء: في العلم، والتقوى، وطاعة الله، وذكر الله. وخراب القلب من أربعة أشياء: من الجهل، والمعصية، والاغترار، والغفلة.

English meaning

The heart is built up through four things: knowledge, God-consciousness, obedience to Allah and remembrance of Allah. The heart is ruined through four things: ignorance, disobedience, delusion and heedlessness.

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

ماجد إسلام البنكانى

مجامع الهوى خمس: وهي في قول الله جل وعلا: ﴿ " أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلادِ﴾ " (الحديد:20).

English meaning

The main categories of desire are five, contained in the words of Allah, majestic and exalted: 'The life of this world is only play, amusement, adornment, mutual boasting among you, and rivalry in accumulating wealth and children.' (Al-Hadid 57:20.)

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

ماجد إسلام البنكانى

قال الشافعي رحمه الله تعالى: خير الدنيا والآخرة في خمس خصال، غنى النفس، وكف الأذى، وكسب الحلال، ولبس التقوى والثقة بالله عز وجل على كل حال.

English meaning

Al-Shafii, may Allah Most High have mercy on him, said: The good of this world and the Hereafter lies in five qualities: contentment of the soul, refraining from harm, earning lawfully, clothing oneself in God-consciousness, and trusting Allah, mighty and majestic, in every circumstance.

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

ماجد إسلام البنكانى

جاء في الزبور: أوحى الله تعالى إلى داود عليه السلام أن العاقل الحكيم لا يخلو من أربع ساعات: 1- ساعة فيها يناجي ربه. 2- وساعة فيها يحاسب نفسه. 3- وساعة يمشي فيها إلى إخوانه الذين يخبرونه بعيوبه. 4- وساعة يُخَلِّي بين نفسه وبين لذاتها الحلال (إرشاد العباد للاستعداد ليوم المعاد بتصرف).

English meaning

It is stated in the Psalms: Allah Most High revealed to David, peace be upon him, that a sensible, wise person should never be without four periods: 1) a period in which he privately communes with his Lord; 2) a period in which he holds himself to account; 3) a period in which he goes to his brothers who tell him of his faults; 4) a period in which he allows his self its lawful pleasures. (Adapted from Irshad al-Ibad li al-Istidad li Yawm al-Maad.)

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

ماجد إسلام البنكانى

قال الشافعي رحمه الله تعالى قال للربيع: عليك بالزهد، وقال أنفع الذخائر التقوى وأضرها العدوان، وقال من أحب أن يفتح الله قلبه أو ينوره فعليه بترك الكلام فيما لا يعنيه واجتناب المعاصي ويكون له خبئة فيما بينه وبين الله تعالى من عمل، وفي رواية فعليه بالخلوة، وقلة الأكل وترك مخالطة السفهاء، وقال يا ربيع لا تتكلم فيما لا يعنيك فإنك إذا تكلمت بالكلمة ملكتك ولم تملكها.

English meaning

Al-Shafii, may Allah Most High have mercy on him, said to al-Rabi: 'Adhere to asceticism.' He said: 'The most beneficial provision is God-consciousness, and the most harmful is aggression.' He said: 'Whoever wishes Allah to open or illuminate his heart should refrain from speaking about what does not concern him, avoid sins, and have a hidden deed between himself and Allah Most High.' In another narration: 'He should practise solitude, eat little and avoid associating with foolish people.' He said: 'O Rabi, do not speak about what does not concern you. Once you utter a word, it owns you, and you do not own it.'

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

ماجد إسلام البنكانى

سأل فرقد السنجي الحسن البصري عن شيء فأجابه، فقال إن الفقهاء يخالفونك. فقال الحسن: ثكلتك أمك فُرَيْقِدُ وهل رأيت بعينيك فقيها، إنما الفقيه الزاهد في الدنيا، الراغب في الآخرة، البصير بدينه، المداوم على عبادة ربه، الذي لا يهمز من فوقه، ولا يسخر بمن دونه، ولا يبتغى على علم علَّمه لله تعالى أجراً.

English meaning

Farqad al-Sanji asked al-Hasan al-Basri about a matter, and he answered him. Farqad said: 'The jurists disagree with you.' Al-Hasan said: 'May your mother lose you, Furayqid! Have you ever seen a jurist with your own eyes? The jurist is the one who renounces this world, desires the Hereafter, has insight into his religion, persists in worshipping his Lord, does not disparage those above him, does not ridicule those below him, and seeks no payment for knowledge that he has taught for Allah Most High.'

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

ماجد إسلام البنكانى

قال بعض السلف: إن الفقيه من لم يقنط الناس من رحمة الله، ولم يُؤْمِنْهم مكرَ الله، ولم يدعِ القرآنَ رغبةً عنه إلى ما سواه.

English meaning

One of the early Muslims said: The jurist is the one who does not make people despair of Allah's mercy, does not make them feel secure from Allah's plan, and does not abandon the Qur'an out of preference for something else.

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

ماجد إسلام البنكانى

قال ابن قيم الجوزية: ومن المعلوم أيضاً أن الأرواح منها الخبيث الذى لا أخبث منه، ومنها الطيب، وبين ذلك، وكذلك القلوب منها القلب الشريف الزكى، والقلب الخسيس الخبيث، وهو سبحانه خلق الأضداد كما خلق الليل والنهار والبرد والحر والداء والدواء والعلو والسفل وهو أعلم بالقلوب الزاكية والأرواح الطيبة التى تصلح لاستقرار هذه النعم فيها، وإيداعها عندها، ويزكو [بذروها] فيها، فيكون تخصيصه لها بهذه النعم كتخصيص الأرض الطيبة القابلة [للبذر] بالبذر، فليس من الحكمة أن يبذر البذر فى الصخور والرمال والسباخ، وفاعل ذلك غير حكيم فما الظن ببذر الإيمان والقرآن والحكمة

ونور المعرفة والبصيرة فى المحال التى هى أخبث المحال (طريق الهجرتين وباب السعادتين).

English meaning

Ibn Qayyim al-Jawziyyah said: It is also known that some souls are so vile that nothing is viler, some are wholesome, and some are in between. Likewise, among hearts are the noble, pure heart and the lowly, vile heart. He, glorified is He, created opposites, just as He created night and day, cold and heat, illness and remedy, and the high and the low. He knows best the pure hearts and wholesome souls fit for these blessings to settle within them, to be entrusted to them, and for their seeds to flourish within them. His singling them out for these blessings is like singling out good soil receptive to seeds for sowing. It is not wise to sow seeds in rocks, sand and saline ground; someone who does so is not wise. What, then, of sowing the seeds of faith, the Qur'an, wisdom, and the light of knowledge and insight in places that are the vilest of places? (Tariq al-Hijratayn wa Bab al-Saadatayn.)

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

ماجد إسلام البنكانى

عَنْ أَبي الْعَبَّاسِ سَهْلٍ بنِ سَعْدٍ السَّاعَدَيِّ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللهِ، دُلَّنِي عَلى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللهُ وَأَحَبَّنِي النَّاسُ، فَقَالَ: « إِزْهَدْ في الدُّنْيَا يُحِبُّكَ اللهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ » (صحيح الترغيب).

English meaning

Abu al-Abbas Sahl ibn Sad al-Saidi, may Allah be pleased with him, said: A man came to the Prophet, may Allah bless him and grant him peace, and said: 'O Messenger of Allah, direct me to a deed which, if I do it, will make Allah love me and people love me.' He said: 'Renounce attachment to this world, and Allah will love you. Renounce desire for what people possess, and people will love you.' (Sahih al-Targhib.)

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

ماجد إسلام البنكانى

عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلى حَصِيرٍ فَقَامَ وَقَدْ أَثَّرَ في جَنْبِهِ، فَقُلنَا يَا رَسُولَ اللهِ لَو اِتَّخَذْنَا لَكَ وِطَاءً، فَقَالَ: « مَالِي وَلِلدُّنْيَا مَا أَنَا في الدُّنْيَا إِلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا » (السلسلة الصحيحة).

English meaning

Abdullah ibn Masud, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, slept on a mat and rose with its marks on his side. We said: 'O Messenger of Allah, shall we not prepare a soft bed for you?' He said: 'What have I to do with this world? In this world I am only like a rider who rested in the shade of a tree, then departed and left it.' (Al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

قال ابن الجلاّء: الزهد هو النظر إلى الدنيا بعين الزوال لتصغر في عينك فيسهل عليك الإعراض عنها (الرسالة القشيرية).

English meaning

Ibn al-Jalla said: Asceticism is looking at this world with an awareness that it will pass away, so that it becomes small in your eyes and turning away from it becomes easy for you. (Al-Risalah al-Qushayriyyah.)

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

ماجد إسلام البنكانى

قيل: الزهد عزوف النفس عن الدنيا بلا تكلف (الرسالة القشيرية).

English meaning

It was said: Asceticism is the self's turning away from this world without forcing itself. (Al-Risalah al-Qushayriyyah.)

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

ماجد إسلام البنكانى

قال شيخ الإسلام ابن تيمية رحمه الله تعالى: الزهد المشروع ترك ما لا ينفع في الدار الآخرة، وأما كل ما يستعين به العبد على طاعة الله فليس تركه من الزهد المشروع، بل ترك الفضول التي تشغل عن طاعة الله ورسوله هو المشروع (مجموع الفتاوى).

English meaning

Shaykh al-Islam Ibn Taymiyyah, may Allah Most High have mercy on him, said: The asceticism prescribed by religion is abandoning what does not benefit one in the abode of the Hereafter. As for everything through which a servant seeks help in obeying Allah, abandoning it is not prescribed asceticism. Rather, what is prescribed is abandoning excesses that distract from obedience to Allah and His Messenger. (Majmu al-Fatawa.)

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

ماجد إسلام البنكانى

قال ابن قيم الجوزية: وسمعت شيخ الإسلام ابن تيمية قدس الله روحه يقول: الزهد ترك مالا ينفع في الآخرة والورع: ترك ما تخاف ضرره في الآخرة. وهذه العبارة من أحسن ما قيل في الزهد والورع وأجمعها، قال سفيان الثورى: الزهد في الدنيا قصر الأمل ليس بأكل الغليظ ولا لبس العباء (مدارج السالكين).

English meaning

Ibn Qayyim al-Jawziyyah said: I heard Shaykh al-Islam Ibn Taymiyyah, may Allah sanctify his soul, say: 'Asceticism is abandoning what does not benefit one in the Hereafter, and scrupulousness is abandoning what one fears will harm one in the Hereafter.' This is among the best and most comprehensive statements about asceticism and scrupulousness. Sufyan al-Thawri said: 'Asceticism in this world means keeping one's hopes short; it does not mean eating coarse food or wearing a rough cloak.' (Madarij al-Salikin.)

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

ماجد إسلام البنكانى

قال إبراهيم بن أدهم رحمه الله تعالى: الزهد فراغ القلب من الدنيا لا فراغ اليد، وهذا زهد العارفين، وأعلى منه زهد المقربين فيما سوى الله تعالى من دنيا وجنة وغيرهما، إذ ليس لصاحب هذا الزهد إلا الوصول إلى الله تعالى والقرب منه ".. (الفتوحات الوهبية بشرح الأربعين حديث النووية " للشيخ إبراهيم الشبرخيتي).

English meaning

Ibrahim ibn Adham, may Allah Most High have mercy on him, said: Asceticism is the heart's being empty of this world, not the hand's being empty. This is the asceticism of those who know Allah. Higher than it is the asceticism of those brought near to Him concerning everything other than Allah Most High, whether this world, Paradise or anything else. The possessor of this asceticism seeks nothing except reaching Allah Most High and closeness to Him.. (Al-Futuhat al-Wahbiyyah bi Sharh al-Arbain Hadith al-Nawawiyyah by Shaykh Ibrahim al-Shabrakhiti.)

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

ماجد إسلام البنكانى

قال الإمام أحمد الزهد في الدنيا: قصر الأمل، وعنه رواية أخرى: أنه عدم فرحه بإقبالها ولا حزنه على إدبارها، فإنه سئل عن الرجل يكون معه ألف دينار هل يكون زاهدا؟ فقال: نعم على شريطة أن لا يفرح إذا زادت ولا يحزن إذا نقصت.

English meaning

Imam Ahmad said: Asceticism in this world means keeping one's hopes short. Another narration from him describes it as not rejoicing when worldly goods come or grieving when they go. He was asked whether a man who possessed a thousand dinars could be an ascetic. He said: 'Yes, on condition that he does not rejoice if they increase or grieve if they decrease.'

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

ماجد إسلام البنكانى

قال الإمام أحمد الزهد: الزهد على ثلاثة أوجه الأول: ترك الحرام وهو زهد العوام والثاني: ترك الفضول من الحلال وهو زهد الخواص والثالث: ترك ما يشغل عن الله وهو زهد العارفين.

English meaning

Imam Ahmad said: Asceticism is of three kinds. The first is abandoning the unlawful, which is the asceticism of ordinary people. The second is abandoning excesses of the lawful, which is the asceticism of the select. The third is abandoning what distracts from Allah, which is the asceticism of those who know Him.

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

ماجد إسلام البنكانى

قال الحسن أو غيره: ليس الزهد في الدنيا بتحريم الحلال ولا إضاعة المال ولكن أن تكون بما في يد الله أوثق منك بما في يدك وأن تكون في ثواب المصيبة إذا أصبت بها أرغب منك فيها لو لم تصبك فهذا من أجمع كلام في الزهد وأحسنه وقد روي مرفوعا (مدارج السالكين).

English meaning

Al-Hasan, or someone else, said: Asceticism in this world does not mean forbidding what is lawful or wasting wealth. Rather, it means trusting what is in Allah's hand more than what is in your own hand, and, when a calamity strikes you, desiring its reward more than you would desire its not having struck you. This is among the most comprehensive and finest statements about asceticism, and it has also been narrated as a statement attributed to the Prophet. (Madarij al-Salikin.)

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

ماجد إسلام البنكانى

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَصْبَحَ مِنْكُمْ آمِناً في سِرْبِهِ، مُعَافَىً في جَسَدِهِ، عِنْدَهُ قُوتُ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَذَافِيرِهَا » (صحيح الجامع).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Whoever among you wakes up secure in his surroundings, healthy in his body, and possessing his day's food, it is as though the whole world has been gathered for him.' (Sahih al-Jami.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضى الله عنه قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " كل سلامى من الناس عليه صدقة، كل يوم تطلع فيه الشمس، تعدل بين الاثنين صدقة، وتعين الرجل في دابته فتحمله عليها، أو ترفع عليها متاعه صدقة، والكلمة الطيبة صدقة، وبكل خطوة تمشيها إلى الصلاة صدقة، وتميط الأذى عن الطريق صدقة " (أخرجه البخاري مسلم).

English meaning

Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'For every joint of a person, charity is due on every day on which the sun rises. Judging fairly between two people is charity. Helping a man with his mount by assisting him onto it or lifting his belongings onto it is charity. A good word is charity. Every step you take towards prayer is charity. Removing something harmful from the road is charity.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

عن عبدالله بن عمرو رضى الله عنه عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: " في الجنة غرفة يُرى ظاهرها من باطنها وباطنها من ظاهرها " فقال أبو مالك الأشعري: لمن هي يا رسول الله قال: " لمن أطاب الكلام وأطعم الطعام وبات قائماً والناس نيام " (صححه الألباني في الترغيب).

English meaning

Abdullah ibn Amr, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: 'In Paradise there is a chamber whose exterior can be seen from its interior, and whose interior can be seen from its exterior.' Abu Malik al-Ashari said: 'For whom is it, O Messenger of Allah?' He said: 'For the one who speaks kindly, feeds others, and spends the night standing in prayer while people sleep.' (Al-Albani graded it authentic in al-Targhib.)

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

ماجد إسلام البنكانى

عن هانىء - أبو شُريح - رضى الله عنه قال: قلت للنبي صلى الله عليه وسلم " أخبرني بشيء يوجب الجنّة " قال: " عليك بحسن الكلامِ وبذلِ الطعامِ " (أخرجه البخاري في الآدب المفرد، وابن حبان).

English meaning

Hani—Abu Shurayh—may Allah be pleased with him, said: I said to the Prophet, may Allah bless him and grant him peace: 'Tell me something that makes Paradise assured.' He said: 'Adhere to good speech and providing food.' (Recorded by al-Bukhari in al-Adab al-Mufrad and by Ibn Hibban.)

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

ماجد إسلام البنكانى

عن أبي مالك الأشعري رضى الله عنه قال، قال رسول الله صلى الله عليه وسلم: " إنّ في الجنّة غرفاً يرى من في باطنها من في ظاهرها، ومن في ظاهرها من في باطنها هي لمن أطاب الكلام، وأطعم الطعام، وصلى بالليل والناس نيام " (صحيح الترغيب).

English meaning

Abu Malik al-Ashari, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'In Paradise there are chambers in which those inside can see those outside, and those outside can see those inside. They are for those who speak kindly, feed others and pray at night while people sleep.' (Sahih al-Targhib.)

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

ماجد إسلام البنكانى

مر بعيسى ابن مريم عليه السلام خنـزير، فقال: " مرّ بسلام " فقيل: يا روح الله لهذا الخنـزير تقول؟ قال: " أكره أن أعود لساني على الشر " (أخرجه ما لك في الموطأ).

English meaning

A pig passed by Jesus son of Mary, peace be upon him, and he said: 'Pass in peace.' He was asked: 'O Spirit of Allah, do you say this to this pig?' He said: 'I dislike accustoming my tongue to evil.' (Recorded by Malik in al-Muwatta.)

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

ماجد إسلام البنكانى

قال بعض الحكماء: الكلام اللّينُ، يغسل الضغائن المستكنة في الجوانح (أخرجه بن أبي الدنيا في كتاب الصمت).

English meaning

One of the wise said: Gentle speech washes away the grudges hidden within hearts. (Recorded by Ibn Abi al-Dunya in Kitab al-Samt.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " اتقوا النار ولو بشقّ تمرةٍ فإن لم يكن بشقّ تمرةٍ فكلمة طيبة " (أخرجه البخاري، ومسلم).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Protect yourselves from the Fire, even with half a date; and if not with half a date, then with a good word.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

قال تعالى: " يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْماً بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ "
(الحجرات:49) قال ابن كثير رحمه الله: يأمر تعالى بالتثبت في خبر الفاسق ليحتاط له لئلا يحكم بقوله فيكون في نفس الأمر كاذبا، أو مخطئا فيكون الحاكم بقوله قد اقتفى وراءه، وقد نهى الله عز وجل عن اتباع سبيل المفسدين، ومن هاهنا امتنع طوائف من العلماء من قبول رواية مجهول الحال لاحتمال فسقه في نفس الأمر وقبلها آخرون لأنا إنما أمرنا بالتثبت عند خبر الفاسق وهذا ليس بمحقق الفسق لأنه مجهول الحال (تفسير ابن كثير).

English meaning

Allah Most High said: 'O you who believe, if a wrongdoer brings you news, verify it, lest you harm people in ignorance and then become regretful for what you have done.' (Al-Hujurat 49:6.) Ibn Kathir, may Allah have mercy on him, said: Allah Most High commands verification of a wrongdoer's report so that one exercises caution and does not judge on the basis of his statement, when in reality he may be lying or mistaken. Someone who judges according to his statement would then have followed him, whereas Allah, mighty and majestic, has forbidden following the path of those who spread corruption. For this reason, groups of scholars refrained from accepting the narration of someone whose condition was unknown, because he might in reality be a wrongdoer. Others accepted it, because we have only been commanded to verify a wrongdoer's report, and this person's wrongdoing has not been established, since his condition is unknown. (Tafsir Ibn Kathir.)

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

ماجد إسلام البنكانى

قال تعالى: " الَّذِينَ قَالُوا لإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا " (آل عمران:168) وعن أبي هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: " المؤمن القوي خير واحب إلى الله من المؤمن الضعيف وفي كل خير أحرص على ما ينفعك واستعن بالله ولا تعجز وإن أصابك شيء فلا تقل: لو أني فعلت كان كذا وكذا، ولكن قل: قدر الله وما شاء فعل فإن لو تفتح عمل الشيطان " (رواه مسلم).

English meaning

Allah Most High said: 'Those who said about their brothers, while they themselves stayed behind: "Had they obeyed us, they would not have been killed."' (Al Imran 3:168.) Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'The strong

believer is better and more beloved to Allah than the weak believer, though there is good in both. Be eager for what benefits you, seek Allah's help, and do not give up. If something befalls you, do not say: "If only I had done this, such-and-such would have happened." Rather, say: "Allah decreed, and He did what He willed", for "if only" opens the door to Satan's work.' (Recorded by Muslim.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " الحياءُ لا يأتي إلا بخيرٍ " (رواه البخاري ومسلم) وفي رواية لمسلم " الحياء خيرٌ كله " (مسلم).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Modesty brings only good.' (Recorded by al-Bukhari and Muslim.) In another narration from Muslim: 'Modesty is entirely good.' (Muslim.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضى الله عنه، أن رسول الله صلى الله عليه وسلم قال: " الإيمان بضعٌ وسبعون أو بضعٌ وستون شعبة، فأفضلها قول لا إله إلا الله، وأدناها إماطة الأذى عن الطريق، والحياءُ شعبة من الإيمان " (رواه البخاري ومسلم) قال النووي رحمه الله: وإنما الحياءُ عند العلماء الربانيين والأئمة المحققين: خُلُق يبعثُ على ترك القبيح، ويمنعُ من التقصير في حقّ ذي الحقّ، وهذا معنى ما رويناه عن الجُنيد رضي اللّه عنه في رسالة القشيري، قال: الحياءُ رؤيةُ الآلاء ورؤيةُ التقصير فيتولد بينهما حالة تُسمَّى حياء (الأذكار للنووي).

English meaning

Abu Hurayrah, may Allah be pleased with him,

reported that the Messenger of Allah, may Allah bless him and grant him peace, said: 'Faith has over seventy—or over sixty—branches. The highest is saying "There is no deity except Allah", the lowest is removing something harmful from the road, and modesty is a branch of faith.' (Recorded by al-Bukhari and Muslim.) Al-Nawawi, may Allah have mercy on him, said: According to scholars devoted to Allah and the imams of verified understanding, modesty is a quality that prompts one to abandon what is ugly and prevents neglecting the rights of anyone entitled to a right. This is the meaning of what we have narrated from al-Junayd, may Allah be pleased with him, in al-Qushayri's Risalah. He said: 'Modesty is seeing the blessings and seeing one's shortcomings; between them, a state called modesty arises.' (Al-Adhkar by al-Nawawi.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضى الله عنه، عن النبي صلى الله عليه وسلم قال: " كل المسلم على المسلم حرام دمه وماله وعرضه " (رواه مسلم).

English meaning

Abu Hurayrah, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: 'Everything belonging to a Muslim is inviolable to another Muslim: his blood, wealth and honour.' (Recorded by Muslim.)

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

ماجد إسلام البنكانى

عن عبدالرحمن بن أبي ليلى قال: حدثنا أصحاب رسول الله صلى الله عليه وسلم أنهم كانوا يسيرون مع رسول الله صلى الله عليه وسلم في مسير، فنام رجل منهم، فانطلق بعضهم إلى نبل معه فأخذها، فلما استيقظ الرجل فزع، فضحك القوم فقال: " ما يضحككم؟ " فقالوا: لا ؛ إلا أنا أخذنا نبل هذا ففزع. فقال رسول الله صلى الله عليه وسلم: " لا يحل لمسلم أن يروّع مسلماً " (صححه الألباني في غاية المرام).

English meaning

Abd al-Rahman ibn Abi Layla said: The Companions of the Messenger of Allah, may Allah bless him and grant him peace, told us that they were travelling with the Messenger of Allah, may Allah bless him and grant

him peace, on a journey. One of them fell asleep, and some of them went to the arrows he had with him and took them. When the man woke up, he became frightened, and the people laughed. He said: 'What is making you laugh?' They said: 'Nothing, except that we took this man's arrows, and he became frightened.' The Messenger of Allah, may Allah bless him and grant him peace, said: 'It is not permissible for a Muslim to frighten a Muslim.' (Al-Albani graded it authentic in Ghayat al-Maram.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضى الله عنه، أن رسول الله صلى الله عليه وسلم قال: " ما نقصت صدقة من مال، وما زاد الله عبداً بعفوٍ إلا عزاً، وما تواضع أحدٌ لله إلا رفعه الله " (رواه مسلم) وفي رواية لأحمد: " ولا عفا رجلٌ عن مظلمةٍ إلا زاده الله عزاً " (المسند).

English meaning

Abu Hurayrah, may Allah be pleased with him, reported that the Messenger of Allah, may Allah bless him and grant him peace, said: 'Charity does not diminish wealth. Through pardoning, Allah increases a servant only in honour. No one humbles himself for Allah except that Allah raises him.' (Recorded by Muslim.) In a narration from Ahmad: 'No man pardons a wrong done to him except that Allah increases him in honour.' (Al-Musnad.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إن الله أوحى إليّ أن تواضعوا حتى لا يفخر أحدٌ على أحد ولا يبغي أحدٌ على أحد " (أخرجه مسلم).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Allah has revealed to me that you should be humble, so that no one boasts over another and no one oppresses another.' (Recorded by Muslim.)

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

ماجد إسلام البنكانى

قال الحسن بن علي رضي الله عنهما: لو أن رجلاً شتمني في أذني هذه، واعتذر في الأخرى لقبلت عذره.

English meaning

Al-Hasan ibn Ali, may Allah be pleased with them both, said: If a man insulted me in this ear and apologised in the other, I would accept his apology.

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

ماجد إسلام البنكانى

عن علي بن الحسين – رحمه الله ورضي عن أبيه، أن جارية جعلت تسكب عليه الماء يتهيأ للصلاة، فسقط الإبريق من يدها على وجهه فشجه، فرفع رأسه إليها، فقالت: إن الله يقول والكاظمين الغيظ، قال: قد كظمت غيظي، قالت والعافين عن الناس، قال: قد عفا الله عنك، قالت والله يحب المحسنين، قال: اذهبي فأنت حرة.

English meaning

It is related about Ali ibn al-Husayn—may Allah have mercy on him and be pleased with his father—that a servant girl was pouring water for him as he prepared for prayer. The jug fell from her hand onto his face and cut it. He raised his head towards her, and she said: 'Allah says: "Those who restrain anger."' He said: 'I have restrained my anger.' She said: '"And pardon people."' He said: 'May Allah pardon you.' She said: '"And Allah loves those who do good."' He said: 'Go; you are free.'

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إن الله رفيق يحب الرفق في الأمر كله " (رواه البخاري ومسلم) وفي رواية لمسلم: " إن الله رفيق ويعطي على الرفق ما لا يعطي على العنف وما لا يعطي على ما سواه ".

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Allah is gentle and loves gentleness in every matter.' (Recorded by al-Bukhari and Muslim.) In a narration from Muslim: 'Allah is gentle and grants for gentleness what He does not grant for harshness, and what He does not grant for anything else.'

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إن الرفق لا يكون في شيء إلا زانه ولا يُنـزع من شيء إلا شانه " (رواه البخاري في الأدب المفرد،وصححه الألباني في صحيح الجامع)
قال ابن حجر رحمه الله تعالى: قوله: " باب الرفق في الأمر كله " الرفق بكسر الراء وسكون الفاء بعدها قاف، هو لين الجانب بالقول والفعل والأخذ بالأسهل، وهو ضد العنف، وذكر فيه حديثين أحدهما حديث عائشة في قصة اليهود لما قالوا السام عليكم وسيأتي شرحه مستوفى في كتاب الاستئذان. وقوله: " إن الله يحب الرفق في الأمر كله " في حديث عمرة عن عائشة عند مسلم " أن الله رفيق يحب الرفق

ويعطي على الرفق ما لا يعطي على العنف "
والمعنى: أنه يتأتى معه من الأمور ما لا يتأتى
مع ضده وقيل المراد يثيب عليه ما لا يثيب
على غيره والأول أوجه (فتح الباري).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Gentleness is never present in anything without adorning it, and is never removed from anything without making it ugly.' (Recorded by al-Bukhari in al-Adab al-Mufrad; al-Albani graded it authentic in Sahih al-Jami.) Ibn Hajar, may Allah Most High have mercy on him, said: Regarding the heading 'Gentleness in every matter': rifq—with a kasrah on the ra, a silent fa, followed by a qaf—means gentleness in speech and action, and choosing the easier course. It is the opposite of harshness. He included two hadiths in this chapter. One is Aishah's report concerning the Jews when they said, 'Death be upon you'; its full explanation will come in the Book of Seeking Permission. Regarding the words, 'Allah loves gentleness in every matter': in Amrah's narration from Aishah recorded by Muslim, it reads, 'Allah is gentle,

loves gentleness, and grants for gentleness what He does not grant for harshness.' The meaning is that things can be achieved through gentleness that cannot be achieved through its opposite. It has also been said that what is intended is that He rewards it as He does not reward anything else. The first interpretation is more apt. (Fath al-Bari.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " من أُعطي حظه من الرفق فقد أُعطي حظه من الخير ومن حرم حظه من الرفق حرم حظه من الخير " (السلسلة الصحيحة).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Whoever has been given his share of gentleness has been given his share of good, and whoever has been deprived of his share of gentleness has been deprived of his share of good.' (Al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " يا عائشة ارفقي فإن الله إذا أراد بأهل بيتٍ خيراً أدخل عليهم الرفق " (صححه الشيخ الألباني في الصحيحة).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'O Aishah, be gentle, for when Allah intends good for a household, He brings gentleness into it.' (Shaykh al-Albani graded it authentic in al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " ألا أخبركم بمن يحرم على النار أو بمن تحرم عيه النار تحرم على كل هين لين سهل " (صححه الألباني في السلسلة الصحيحة).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Shall I tell you who is forbidden to the Fire—or upon whom the Fire is forbidden? It is forbidden upon every easygoing, gentle and accommodating person.' (Al-Albani graded it authentic in al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

عن جرير بن عبد الله رضى الله عنه أن النبي صلى الله عليه وسلم قال: " من يحرم الرفق يُحرم الخير " (رواه مسلم).

English meaning

Jarir ibn Abdullah, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: 'Whoever is deprived of gentleness is deprived of good.' (Recorded by Muslim.)

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

ماجد إسلام البنكانى

قال النبي صلى الله عليه وسلم: " التؤدة، والاقتصاد، والسمت الحسن جزء من أربعة وعشرين جزءا من النبوة " (صحيح الجامع).

English meaning

The Prophet, may Allah bless him and grant him peace, said: 'Deliberateness, moderation and good bearing are one part of twenty-four parts of prophethood.' (Sahih al-Jami.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضى الله عنه قال: بال أعرابي في المسجد فقام الناس إليه ليقعوا فيه، فقال النبي صلى الله عليه وسلم: " دعوه وأريقوا على بوله سجلاً من ماء أو ذنوباً من ماء فإنما بعثتم ميسرين ولم تبعثوا معسرين " (رواه البخاري ومسلم).

English meaning

Abu Hurayrah, may Allah be pleased with him, said: A Bedouin urinated in the mosque, and the people rose to rebuke him. The Prophet, may Allah bless him and grant him peace, said: 'Leave him, and pour a bucket of water—or a large bucket of water—over his urine. You have been sent only to make things easy, and have not been sent to make things difficult.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

عن أنس رضى الله عنه، عن النبي صلى الله عليه وسلم قال: " يسروا ولا تعسروا وبشروا ولا تنفروا " (رواه البخاري ومسلم).

English meaning

Anas, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: 'Make things easy and do not make them difficult. Give glad tidings and do not drive people away.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

عن عائشة رضي الله عنها أنها قالت: " ما خير رسول الله صلى الله عليه وسلم بين أمرين إلا أخذ أيسرهما ما لم يكن إثما فإن كان إثما كان أبعد الناس منه وما انتقم رسول الله صلى الله عليه وسلم لنفسه إلا أن تنتهك حرمة الله فينتقم لله بها " (رواه البخاري ومسلم).

English meaning

Aishah, may Allah be pleased with her, said: 'Whenever the Messenger of Allah, may Allah bless him and grant him peace, was given a choice between two matters, he chose the easier of them, provided it was not a sin. If it was a sin, he was the person furthest from it. The Messenger of Allah, may Allah bless him and grant him peace, never took revenge for himself, except when Allah's sacred limits were violated; then he took redress for Allah's sake.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

قال النبي صلى الله عليه وسلم: " إن الله أوحي إلي أن تواضعوا، حتى لا يفخر أحد على أحد ولا يبغي أحد على أحد " (رواه مسلم).

English meaning

The Prophet, may Allah bless him and grant him peace, said: 'Allah has revealed to me that you should be humble, so that no one boasts over another and no one oppresses another.' (Recorded by Muslim.)

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

ماجد إسلام البنكانى

كتب أبو الدرداء إلى سلمان الفارسي رضي الله عنهما: " سلام عليك، أما بعد: فإن الله رزقني بعدك مالاً وولداً، ونزلت الأرض المقدسة. فكتب إليه سلمان: اعلم أن الخير ليس بكثرة المال والولد، ولكن الخير أن يعظم حِلمُك، وأن ينفعك علمك، وأن الأرض لا تعمل لأحد، اعمل كأنك تُرى، واعدد نفسك من الموتى " (سير أعلام النبلاء).

English meaning

Abu al-Darda wrote to Salman al-Farisi, may Allah be pleased with them both: 'Peace be upon you. To proceed: since we parted, Allah has provided me with wealth and children, and I have settled in the Holy Land.' Salman wrote back: 'Know that goodness does not lie in abundant wealth and children. Rather, goodness is that your forbearance grows great and your knowledge benefits you. The land does not perform deeds on anyone's behalf. Act as though you are being seen, and count yourself among the dead.' (Siyar Alam al-Nubala.)

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

ماجد إسلام البنكانى

قال عمر رضى الله عنه: تعلموا العلم وتعلموا للعلم السكينة والحلم، وتواضعوا لمن تعلمون وليتواضع لكم من تعلمون، ولا تكونوا من جبابرة العلماء، ولا يقوم علمكم مع جهلكم.

English meaning

Umar, may Allah be pleased with him, said: Learn knowledge, and learn tranquillity and forbearance for the sake of knowledge. Be humble towards those from whom you learn, and let those you teach be humble towards you. Do not be tyrants among scholars; your knowledge will not stand alongside your ignorance.

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

ماجد إسلام البنكانى

قال عمر رضى الله عنه: كونوا أوعية الكتاب وينابيع العلم، وسلوا الله رزق يوم بيوم، ولا يضركم أن لا يكثر لكم. اهـ (كتاب الزهد لابن أبي عاصم).

English meaning

Umar, may Allah be pleased with him, said: Be vessels of the Book and springs of knowledge. Ask Allah for provision one day at a time; it will not harm you if He does not make it abundant for you. End of quotation. (Kitab al-Zuhd by Ibn Abi Asim.)

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

ماجد إسلام البنكانى

قال عبدالعزيز بن أبي رواد: كان يقال رأس التواضع الرضا بالدون من شرف المجلس.

English meaning

Abd al-Aziz ibn Abi Rawwad said: It used to be said that the beginning of humility is being content with a lower place of honour in a gathering.

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

ماجد إسلام البنكانى

قال الشافعي رحمه الله: من أحب أن يفتح الله قلبه أو ينوِّره فعليه بالخلوة، وقلة الأكل، وترك مخالطة السفهاء، وبغض أهل العلم الذين ليس معهم إنصاف ولا أدب (مقدمة المجموع شرح المهذب).

English meaning

Al-Shafii, may Allah have mercy on him, said: Whoever wishes Allah to open or illuminate his heart should practise solitude, eat little, avoid associating with foolish people, and dislike scholars who lack fairness and good conduct. (Introduction to al-Majmu Sharh al-Muhadhdhab.)

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

ماجد إسلام البنكانى

قال عبدالله بن الإمام أحمد لأبيه يوماً: أوصني يا أبتِ، فقال: يا بني أنوِ الخيرَ، فإنك لا تزالُ بخير مذ نويتَ الخير. قال ابن مفلح: وهذه وصية عظيمة سهلة على المسؤول، سهلة الفهم والامتثال على السائل، وفاعلُها ثوابُه دائمٌ مستمر لدوامها واستمرارها، وهي صادقة على جميع أعمال القلوب المطلوبة شرعاً، سواء تعلقت بالخالق أو بالمخلوق، وأنها يُثَاب عليها، ولم أجد في الثواب عليها خلافاً (الآداب الشرعية).

English meaning

Abdullah, the son of Imam Ahmad, said to his father one day: 'Advise me, Father.' He said: 'My son, intend good, for you remain in goodness from the moment you intend good.' Ibn Muflih said: This is great advice,

easy for the person asked to give, and easy for the questioner to understand and follow. The reward of the one who practises it is constant and continuing because the intention is constant and continuing. It applies to all the deeds of the heart required by religious law, whether relating to the Creator or to created beings, and one is rewarded for them. I have found no disagreement concerning the reward for them. (Al-Adab al-Shariyyah.)

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

ماجد إسلام البنكانى

قال ابن المبارك رحمه الله: لا يَنْبُلُ الرجل بنوعٍ من العلم ما لم يزين علمه بالأدب (رواه الحاكم في تاريخه).

English meaning

Ibn al-Mubarak, may Allah have mercy on him, said: A man does not become noble through any field of knowledge unless he adorns his knowledge with good conduct. (Recorded by al-Hakim in his History.)

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

ماجد إسلام البنكانى

قال شيخ الإسلام ابن تيمية رحمه الله: والأدب هو الدين كله، فإن ستر العورة من الأدب، وغسل الجنابة من الأدب، والتطهر من الخبث من الأدب، حتى الوقوف بين يدي الله طاهراً، ولهذا كانوا يستحبون أن يتجمل الرجل في صلاته للوقوف بين يدي الله (مدارج السالكين).

English meaning

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: Proper conduct is the whole religion. Covering the parts of the body that must be concealed is proper conduct, bathing after major ritual impurity is proper conduct, and cleansing oneself of physical impurity is proper conduct, so that one stands pure before Allah. For this reason, they considered it recommended for a man to make himself presentable in prayer, because he is standing before Allah. (Madarij al-Salikin.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " من لا يرحم الناس لا يرحمه الله " (رواه البخاري ومسلم).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Whoever does not show mercy to people, Allah does not show mercy to him.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

عن أبي موسى رضى الله عنه، أنه سمع النبي صلى الله عليه وسلم يقول: " لن تؤمنوا حتى تراحموا " قالوا: يا رسول الله! كلنا رحيم، قال: " إنه ليس برحمة أحدكم صاحبه ولكنها رحمةُ العامة " (حسنه الألباني في الترغيب).

English meaning

Abu Musa, may Allah be pleased with him, heard the Prophet, may Allah bless him and grant him peace, say: 'You will not believe until you show mercy to one another.' They said: 'O Messenger of Allah, we are all merciful.' He said: 'It is not the mercy of one of you towards his companion; rather, it is mercy towards people generally.' (Al-Albani graded it hasan in al-Targhib.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضى الله عنه قال: قبلَ رسول الله صلى الله عليه وسلم الحسن أو الحسين بن علي وعنده الأقرع بن حابس التميمي فقال الأقرع: إن لي عشرة من الولد ما قَبَّلتُ منهم أحداً قط ! فنظر إليه رسول الله صلى الله عليه وسلم ثم قال: " من لا يَرحم لا يُرحَم " (رواه البخاري ومسلم).

English meaning

Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, kissed al-Hasan—or al-Husayn—ibn Ali while al-Aqra ibn Habis al-Tamimi was with him. Al-Aqra said: 'I have ten children, and I have never kissed any of them!' The Messenger of Allah, may Allah bless him and grant him peace, looked at him and then said: 'Whoever does not show mercy will not be shown mercy.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضى الله عنه قال: سمعت الصادق المصدوق صاحب هذه الحجرة أبا القاسم صلى الله عليه وسلم يقول: " لا تُنـزَعُ الرحمة إلا من شَقي " (صححه الألباني في الترغيب).

English meaning

Abu Hurayrah, may Allah be pleased with him, said: I heard the truthful and trusted one, the occupant of this chamber, Abu al-Qasim, may Allah bless him and grant him peace, say: 'Mercy is removed only from a wretched person.' (Al-Albani graded it authentic in al-Targhib.)

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

ماجد إسلام البنكانى

عن عائشة رضي الله عنها قالت: جاء أعرابي إلى رسول الله صلى الله عليه وسلم فقال: إنكم تقبلون الصبيات وما نقبلهم، فقال رسول الله صلى الله عليه وسلم: " أو أملك لك أن نزع الله الرحمة من قلبك؟! " (رواه البخاري ومسلم).

English meaning

Aishah, may Allah be pleased with her, said: A Bedouin came to the Messenger of Allah, may Allah bless him and grant him peace, and said: 'You kiss the children, but we do not kiss them.' The Messenger of Allah, may Allah bless him and grant him peace, said: 'Can I do anything for you if Allah has removed mercy from your heart?!' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

عن ابن عباس رضي الله عنهما في قوله تعالى " ادفع بالتي هي أحسن " قال: " الصبر عند الغضب والعفو عند الإساءة فإذا فعلو ذلك عصمهم الله وخضع لهم عدوهم " (ذكره البخاري معلقاً، قال الألباني: صحيح، مشكاة المصابيح).

English meaning

Ibn Abbas, may Allah be pleased with them both, said about the words of Allah Most High, 'Repel with what is better': 'Patience when angry and pardon when wronged. When they do that, Allah protects them and their enemy submits to them.' (Al-Bukhari mentioned it without a complete chain of transmission. Al-Albani said: Authentic; Mishkat al-Masabih.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضى الله عنه قال، قال رسول الله صلى الله عليه وسلم: " ليس الشديد بالصرعة إنما الشديد الذي يملك نفسه عند الغضب " (رواه البخاري ومسلم).

English meaning

Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'The strong person is not the one who throws others down in wrestling. Rather, the strong person is the one who controls himself when angry.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضى الله عنه، أن رجلاً قال: يا رسول الله صلى الله عليه وسلم إن لي قرابةً أصلهم ويقطعونني وأُحسنُ إليهم ويُسيئون إلى وأحلم عنهم ويجهلون علي! فقال النبي صلى الله عليه وسلم: " لئن كنت كما قلت فكأنما تسفهم المَل ولا يزال معك من الله ظهيرٌ عليهم ما دمت على ذلك " (رواه مسلم) " المل ": هو الرماد الحار.

English meaning

Abu Hurayrah, may Allah be pleased with him, reported that a man said: 'O Messenger of Allah, may Allah bless him and grant him peace, I have relatives with whom I maintain ties, but they cut me off. I do good to them, but they mistreat me. I show forbearance towards them, but they behave ignorantly towards me!' The Prophet, may Allah bless him and grant him peace, said: 'If you are as you say, it is as though you are making them swallow hot ashes. You will continue to have a supporter from Allah against them for as long as you remain like that.' (Recorded by Muslim.) Al-mall means hot ashes.

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

ماجد إسلام البنكانى

قال سليمان بن صرد: كنت جالسا مع رسول الله صلى الله عليه وسلم ورجلان يستبان وأحدهما قد أحمر وجهه وانتفخت أوداجُهُ فقال رسول الله صلى الله عليه وسلم: " إني لأعلم كلمة لو قالها لذهب عنه ما يجد، لو قال: أعوذ بالله من الشيطان الرجيم ذهب عنه ما يجد " فقالوا له: إن النبي صلى الله عليه وسلم قال: " تعوذ بالله من الشيطان الرجيم " فقال: وهل بي من جنون (رواه البخاري ومسلم).

English meaning

Sulayman ibn Surad said: I was sitting with the Messenger of Allah, may Allah bless him and grant him peace, while two men were exchanging insults. One of them had become red in the face, and the veins of his neck had swollen. The Messenger of Allah, may Allah bless him and grant him peace, said: 'I

know a phrase which, if he said it, would remove what he is experiencing. If he said, "I seek refuge in Allah from Satan, the accursed", what he is experiencing would go away.' They told him: 'The Prophet, may Allah bless him and grant him peace, said: "Seek refuge in Allah from Satan, the accursed."' He replied: 'Am I mad?' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " من كظم غيظاً وهو قادرٌ على أن ينفذه دعاه الله سبحانه وتعالى على رؤوس الخلائق يوم القيامة حتى يخيره من الحور العين ما شاء " (صحيح ابن ماجة).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Whoever restrains his anger while able to act upon it, Allah, glorified and exalted is He, will summon him before all creation on the Day of Resurrection and allow him to choose whichever of the wide-eyed maidens of Paradise he wishes.' (Sahih Ibn Majah.)

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

ماجد إسلام البنكانى

كتب رجل إلى ابن عمر أن أكتب إلي بالعلم كله، فكتب إليه: إن العلم كثير، ولكن إن استطعت أن تلقى الله خفيف الظهر من دماءِ الناس، خميص البطن من أموالهم، كافَّ اللسان عن أعراضهم، لازماً لأمر جماعتهم، فافعل (سير أعلام النبلاء).

English meaning

A man wrote to Ibn Umar: 'Write to me all knowledge.' He wrote back: 'Knowledge is abundant. But if you can meet Allah with your back unburdened by people's blood, your belly empty of their wealth, your tongue restrained from their honour, and adhering to their community's affairs, then do so.' (Siyar Alam al-Nubala.)

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

ماجد إسلام البنكانى

عن ابن عمرو رضي الله عنهما: أنه سأل رسول الله صلى الله عليه وسلم ما يباعدني من غضب الله عز وجل؟ قال: " لا تغضب " وفي رواية ابن حبان قال: " ما يمنعني " (صحيح الترغيب).

English meaning

Ibn Amr, may Allah be pleased with them both, asked the Messenger of Allah, may Allah bless him and grant him peace: 'What will keep me far from the anger of Allah, mighty and majestic?' He said: 'Do not become angry.' In Ibn Hibban's narration, he said: 'What will protect me?' (Sahih al-Targhib.)

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

ماجد إسلام البنكانى

عن أبي الدرداء رضي الله عنه قال: قال رجل لرسول الله صلى الله عليه وسلم: دلني على عمل يدخلني الجنة؟ قال رسول الله صلى الله عليه وسلم: " لا تغضب، ولك الجنَّة " (صحيح الترغيب) قال الخطابي: معنى لا تغضب لا تتعرض لأسباب الغضب، وللأمور التي تجلب الغضب، إذ نفس الغضب مطبوع في الإنسان لا يمكن إخراجه من جبلته، أو معناه لا تفعل ما يأمرك به الغضب ويحملك عليه من الأقوال والأفعال (عمدة القاري).

English meaning

Abu al-Darda, may Allah be pleased with him, said: A man said to the Messenger of Allah, may Allah bless him and grant him peace: 'Direct me to a deed that will admit me to Paradise.' The Messenger of Allah,

may Allah bless him and grant him peace, said: 'Do not become angry, and Paradise will be yours.' (Sahih al-Targhib.) Al-Khattabi said: 'Do not become angry' means: do not expose yourself to the causes of anger or to matters that bring it about, since anger itself is innate in the human being and cannot be removed from his nature. Alternatively, it means: do not do the words and deeds that anger commands you to do and drives you towards. (Umdat al-Qari.)

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

ماجد إسلام البنكانى

عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: " ما من جُرعة أعظم أجراً عند الله من جرعة غيظٍ كظمها عبدٌ ابتغاء وجه الله " (صحيح الترغيب).

English meaning

Ibn Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said: 'No draught has a greater reward with Allah than a draught of anger that a servant swallows, seeking Allah's pleasure.' (Sahih al-Targhib.)

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

ماجد إسلام البنكانى

" فالغضب مثل السبع إذا أفلته صاحبه بدأ بأكله (الفوائد). "

English meaning

'Anger is like a wild beast: if its owner releases it, it begins by devouring him.' (Al-Fawaid.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إذا غضب الرجل فقال: أعوذ بالله سكن غضبه " (أخرجه الطبري، الصحيحة).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'When a man becomes angry and says, "I seek refuge in Allah", his anger subsides.' (Recorded by al-Tabari; al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إذا غضب أحدكم فليسكت " (الصحيحة).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'When one of you becomes angry, let him remain silent.' (Al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

عن الحسن بن علي رضي الله عنهما، أنه قال: ما تجرع عبد جرعة أعظم من الحلم عند الغضب، وجرعة صبر عند المصيبة.

English meaning

Al-Hasan ibn Ali, may Allah be pleased with them both, said: No servant has swallowed a greater draught than forbearance at a time of anger and a draught of patience at a time of calamity.

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " أفشوا السلام وأطعموا الطعام وكونوا إخواناً كما أمركم الله " (رواه النسائي، السلسلة الصحيحة).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Spread the greeting of peace, provide food, and be brothers as Allah has commanded you.' (Recorded by al-Nasai; al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إن السلام إسم من أسماء الله وضعه الله في الأرض فأفشوه فيكم فإن الرجل إذا سلم على القوم فردوا عليه كان له عليهم فضل درجة لأنه ذكرهم فإن لم يردوا عليه رد عليه من هو خير منهم وأطيب " (الطبراني، السلسة الصحيحة).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Al-Salam is one of Allah's names, which Allah has placed on earth, so spread it among yourselves. When a man greets a group and they return his greeting, he has a degree of merit over them because he reminded them. If they do not return his greeting, one better and purer than they are returns it to him.' (Al-Tabarani; al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إن موجبات المغفرة بذل السلام وحسن الكلام " (صحيح الجامع).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Offering the greeting of peace and speaking well are causes of forgiveness.' (Sahih al-Jami.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أفلا أدلكم على شيءٍ إذا فعلتموه تحاببتم؟ أفشوا السلام بينكم " (رواه مسلم).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I direct you to something which, if you do it, will make you love one another? Spread the greeting of peace among yourselves.' (Recorded by Muslim.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إذا لقى أحدكم أخاه فليسلم عليه فإن حالت بينهما شجرة أو جدار أو حجر ثم لقيه فليسلم عليه " (صحيح أبي داود).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'When one of you meets his brother, let him greet him with peace. If a tree, wall or rock comes between them and he then meets him again, let him greet him with peace.' (Sahih Abi Dawud.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " من بدأكم بالكلام قبل السلام فلا تكلموه " وفي رواية " فلا تجيبوه " (صحيح الجامع).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Whoever begins speaking to you before offering the greeting of peace, do not speak to him.' In another narration: 'Do not answer him.' (Sahih al-Jami.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضى الله عنه قال: " أبخل الناس الذي يبخل بالسلام، وإن أعجز الناس، من عجز بالدعاء " (السلسلة الصحيحة).

English meaning

Abu Hurayrah, may Allah be pleased with him, said: 'The most miserly person is the one who is miserly with the greeting of peace, and the most helpless person is the one who is unable to supplicate.' (Al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " ما من مسلمين يلتقيان فيتصافحان إلا غفر لهما قبل أن يفترقا " (صححه الألباني في صحيح الجامع).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'No two Muslims meet and shake hands without being forgiven before they part.' (Al-Albani graded it authentic in Sahih al-Jami.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " أيما مسلمين التقيا فأخذ أحدهما بيد صاحبه فتصافحا وحمدا الله تعالى جميعاً تفرقا وليس بينهما خطيئة " (رواه أحمد في مسنده والضياء، صحيح الجامع).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Whenever two Muslims meet, one takes the other's hand, they shake hands and both praise Allah Most High, they part with no sin remaining between them.' (Recorded by Ahmad in his Musnad and by al-Diya; Sahih al-Jami.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إن المسلم إذا صافح أخاه تحاتت خطاياهما كما يتحات ورق الشجر " (صححه الألباني في الترغيب).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'When a Muslim shakes his brother's hand, their sins fall away as the leaves of a tree fall away.' (Al-Albani graded it authentic in al-Targhib.)

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

ماجد إسلام البنكانى

عن أبي ذر رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: " أيما رجل كشف ستراً، فأدخل بصره قبل أن يؤذن له، فقد أتى حداً لا يحل له أن يأتيه، ولو أن رجلاً فقأ عينه لهدرت، ولو أن رجلاً على باب لا ستر له فرأى عورة أهله فلا خطيئة عليه إنما الخطيئة على أهل المنـزل " (صححه الألباني في السلسلة الصحيحة).

English meaning

Abu Dharr, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'Any man who lifts a curtain and looks inside before being given permission has crossed a boundary he is not permitted to cross. If a man were to put out his eye, no compensation would be due for it. If, however, a man is at a doorway without a curtain and sees the private parts of its occupants, there is no sin upon him; the sin is upon the people of the house.' (Al-Albani graded it authentic in al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

عن عبدالله بن بسر رضى الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: " لا تأتوا البيوت من أبوابها، ولكن ائتوها من جوانبها، فاستأذنوا فإن أذن لكم فادخلوا، وإلا فارجعوا " (أخرجه البخاري في الأدب المفرد، وحسنه الألباني " المشكاة " وصحيح الترغيب).

English meaning

Abdullah ibn Busr, may Allah be pleased with him, said: I heard the Messenger of Allah, may Allah bless him and grant him peace, say: 'Do not approach houses directly at their doorways. Rather, approach them from the sides and seek permission. If permission is given to you, enter; otherwise, return.' (Recorded by al-Bukhari in al-Adab al-Mufrad; al-Albani graded it hasan in Mishkat al-Masabih and Sahih al-Targhib.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " لا تحاسدوا، ولا تباغضوا، ولا تجسسوا، ولا تحسسوا، ولا تناجشوا، وكونوا عباد الله أخواناً " (رواه مسلم).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Do not envy one another, hate one another, spy on one another, seek out one another's private affairs, or bid up prices without intending to buy. Be servants of Allah as brothers.' (Recorded by Muslim.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إياكم والظن، فإن الظن أكذب الحديث، ولا تجسسوا ولا تحسسوا " (متفق عليه).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Beware of suspicion, for suspicion is the most false of speech. Do not spy on one another or seek out one another's private affairs.' (Agreed upon by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

عن ابن عباس رضي الله عنهما، عن النبي صلى الله عليه وسلم قال: " من تحلم بِحُلمٍ لم يره كُلِّف أن يعقد بين شعيرتين ولن يفعل، ومن استمع إلى حديث قوم وهم له كارهون صب في أذنيه الأنك يوم القيامة، ومن صور صورة عذب وكلف أن ينفخ فيها الروح وليس بنافخ " (رواه البخاري ومسلم).

English meaning

Ibn Abbas, may Allah be pleased with them both, reported that the Prophet, may Allah bless him and grant him peace, said: 'Whoever claims to have had a dream that he did not see will be required to tie two barley grains together, and he will never do so. Whoever listens to the conversation of people who dislike his listening will have molten lead poured into his ears on the Day of Resurrection. Whoever makes an image will be punished and required to breathe a soul into it, but he will never be able to do so.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إذا كنتم ثلاثة فلا يتناجى رجلان دون الآخر حتى تختلطوا بالناس من أجل أن يحزنه " (رواه البخاري ومسلم) قال الراوي: فقلنا لابن عمر فإن كانوا أربعة قال لا بأس بذلك (الاستذكار).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'When there are three of you, two men must not converse privately to the exclusion of the other until you mix with other people, because that would make him sad.' (Recorded by al-Bukhari and Muslim.) The narrator said: We asked Ibn Umar: 'What if there are four?' He said: 'There is no harm in that.' (Al-Istidhkar.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " لا يحل لمسلم أن يهجر أخاه فوق ثلاث ليالٍ، يلتقيان، فيعرض هذا، ويعرض هذا، وخيرهما الذي يبدأ بالسلام " (رواه البخاري ومسلم).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'It is not permissible for a Muslim to shun his brother for more than three nights. They meet, and this one turns away and that one turns away. The better of them is the one who begins with the greeting of peace.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

عن فضالة بن عبيد رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: " من هجر أخاه فوق ثلاثٍ فهو في النار، إلا أن يتداركه الله برحمته " (قال الألباني: " حسن لغيره " الترغيب).

English meaning

Fadalah ibn Ubayd, may Allah be pleased with him, reported that the Messenger of Allah, may Allah bless him and grant him peace, said: 'Whoever shuns his brother for more than three days is in the Fire, unless Allah reaches him with His mercy.' (Al-Albani said: Hasan through supporting reports; al-Targhib.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " ألا أخبركم بأفضل من درجة الصيام والصلاة والصدقة " قالوا بلى يا رسول الله قال: " إصلاح ذات البين فإن فساد ذات البين هي الحالقة " (رواه أبو داود وابن حبان والترمذي وقال: حديث(حسن صحيح).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Shall I tell you what is better in rank than fasting, prayer and charity?' They said: 'Yes, O Messenger of Allah.' He said: 'Reconciling relations between people, for the corruption of relations is the shaver.' (Recorded by Abu Dawud, Ibn Hibban and al-Tirmidhi, who said: A hasan sahih hadith.)

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

ماجد إسلام البنكانى

عن ابن مسعود رضى الله عنه عن النبي صلى الله عليه وسلم قال: " عليكم بالصدق فإنه يهدي إلى البر وإن البر يهدي إلى الجنة وإن الرجل ليصدق حتى يكتب عند الله صِديقاً، وإن الكذب يهدي إلى الفجور وإن الفجور يهدي إلى النار وإن الرجل ليكذب حتى يكتب عند الله كذاباً " (رواه البخاري ومسلم).

English meaning

Ibn Masud, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: 'Adhere to truthfulness, for it leads to righteousness, and righteousness leads to Paradise. A man continues to speak truthfully until he is recorded with Allah as utterly truthful. Lying leads to wickedness, and wickedness leads to the Fire. A man continues to lie until he is recorded with Allah as a liar.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

عن الحسن قال: يعدّ من النفاق اختلاف القول والعمل واختلاف السرّ والعلانية والمدخل والمخرج وأصل النفاق والذي بُني عليه النفاق: الكذب (أخرجه ابن أبي الدنيا في الصمت).

English meaning

Al-Hasan said: Differences between words and deeds, between the private and public state, and between entering and leaving are counted as hypocrisy. The root of hypocrisy, and that upon which it is built, is lying. (Recorded by Ibn Abi al-Dunya in al-Samt.)

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

ماجد إسلام البنكانى

كان عمر بن الخطاب رضى الله عنه يقول في خطبته: ليس فيما دون الصدق من الحديث خير من يكذب يفجر ومن يفجر يهلك (أخرجه ابن أبي الدنيا في الصمت).

English meaning

Umar ibn al-Khattab, may Allah be pleased with him, used to say in his sermons: There is no good in speech that falls short of truthfulness. Whoever lies commits wickedness, and whoever commits wickedness perishes. (Recorded by Ibn Abi al-Dunya in al-Samt.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إن أفرى الفرى أن يرى الرجل عينيه مالم تريا " (رواه البخاري) معناه أن يقول رأيت في منامي كيت وكيت و لم يكن رأى شيئاً (الكبائر للذهبي).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Among the greatest fabrications is for a man to claim that his eyes saw what they did not see.' (Recorded by al-Bukhari.) Its meaning is that he says, 'I saw such-and-such in my dream', when he saw nothing. (Al-Kabair by al-Dhahabi.)

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

ماجد إسلام البنكانى

عن معاوية بن بهز قال: سمعت رسول الله صلى الله عليه وسلم يقول: " ويل للذي يحدث فيكذب ليضحك به القوم، ويل له، ويل له " (حسنه الألباني، صحيح أبي داود).

English meaning

Muawiyah ibn Bahz said: I heard the Messenger of Allah, may Allah bless him and grant him peace, say: 'Woe to the one who speaks and lies to make people laugh! Woe to him, woe to him!' (Al-Albani graded it hasan; Sahih Abi Dawud.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " اليمين الكاذبة منفقة للسلعة، ممحقة للكسب " (متفق عليه).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'A false oath promotes the sale of merchandise but wipes out earnings.' (Agreed upon by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

عن علي بن أبي طالب رضى الله عنه قال: القائل الفاحشة، والذي يشيع بها في الإثم سواء (صحيح الأدب المفرد).

English meaning

Ali ibn Abi Talib, may Allah be pleased with him, said: The person who utters an indecency and the person who spreads it are equal in sin. (Sahih al-Adab al-Mufrad.)

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

ماجد إسلام البنكانى

عن ابن عباس رضى الله عنهما عن النبي صلى الله عليه وسلم قال: " من ستر عورة أخيه، ستر الله عورته يوم القيامة، ومن كشف عورة أخيه المسلم، كشف الله عورته حتى يفضحه بها في بيته " (صحيح الترغيب).

English meaning

Ibn Abbas, may Allah be pleased with them both, reported that the Prophet, may Allah bless him and grant him peace, said: 'Whoever conceals his brother's shame, Allah will conceal his shame on the Day of Resurrection. Whoever exposes his Muslim brother's shame, Allah will expose his shame until He disgraces him through it in his own home.' (Sahih al-Targhib.)

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

ماجد إسلام البنكانى

عن أبي هريرة رضى الله عنه، أن النبي صلى الله عليه وسلم قال: " كل المسلم على المسلم حرام: عرضه وماله ودمه، التقوى ها هنا بحسب امرئ من الشر أن يحقر أخاه المسلم " (أخرجه مسلم) وفي رواية: " كل المسلم على المسلم حرام، دمه حرام وماله وعرضه " (رواه مسلم).

English meaning

Abu Hurayrah, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: 'Everything belonging to a Muslim is inviolable to another Muslim: his honour, wealth and blood. God-consciousness is here. It is enough evil for a person to despise his Muslim brother.' (Recorded by Muslim.) In another narration: 'Everything belonging to a Muslim is inviolable to another Muslim: his blood is inviolable, and so are his wealth and honour.' (Recorded by Muslim.)

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

ماجد إسلام البنكانى

عن الأعمش عن أبي يحيى مولى جعدة، قال: سمعت أبا هريرة رضى الله عنه يقول قيل: يا رسول الله ! إن فلانة تصلي الليل وتصوم النهار وفي لسانها شيء يؤذي جيرانها سليطة فقال: " لا خير فيها هي في النار " (أخرجه أحمد في " المسند "، السلسلة الصحيحة).

English meaning

Al-Amash reported from Abu Yahya, the freedman of Jadah, who said: I heard Abu Hurayrah, may Allah be pleased with him, say: It was said: 'O Messenger of Allah, a certain woman prays at night and fasts during the day, but her tongue has something that harms her neighbours; she is sharp-tongued.' He said: 'There is no good in her; she is in the Fire.' (Recorded by Ahmad in al-Musnad; al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " إن اربى الربا استطالة المرء في عرض أخيه المسلم " (السلسلة الصحيحة).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'The most excessive usury is a person's unjust encroachment upon his Muslim brother's honour.' (Al-Silsilah al-Sahihah.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " المسلم من سلم المسلمون من لسانه ويده " (رواه البخاري ومسلم).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'The Muslim is the one from whose tongue and hand Muslims are safe.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " من كان له وجهان في الدنيا، كان له يوم القيامة لسانان من نار " (صححه الألباني في الترغيب).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'Whoever has two faces in this world will have two tongues of fire on the Day of Resurrection.' (Al-Albani graded it authentic in al-Targhib.)

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

ماجد إسلام البنكانى

عن ابن عباس رضي الله عنهما قال: أن رسول الله صلى الله عليه وسلم: مر بقبرين فقال: " إنهما ليعذبان وما يعذبان في كبير أما احدهما فكان يمشي بالنميمة وأما الآخر فكان لا يستتر من بوله " (رواه البخاري ومسلم).

English meaning

Ibn Abbas, may Allah be pleased with them both, reported that the Messenger of Allah, may Allah bless him and grant him peace, passed by two graves and said: 'They are being punished, and they are not being punished for something great. One of them used to spread malicious gossip, and the other did not protect himself from his urine.' (Recorded by al-Bukhari and Muslim.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " تجد من شرار الناس ذا الوجهين هو الذي يأتي هؤلاء بوجهٍ وهؤلاء بوجه " (رواه البخاري، ومسلم) وفي لفظ: " تجد شرار الناس ذا الوجهين ".

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'You find among the worst people the two-faced person: the one who comes to these people with one face and to those people with another.' (Recorded by al-Bukhari and Muslim.) In another wording: 'You find the worst of people to be the two-faced person.'

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

ماجد إسلام البنكانى

عن كعب قال: اتقوا النميمة فإن صاحبها لا يستريح من عذاب القبر.

English meaning

Kab said: Beware of malicious gossip, for the one who practises it finds no relief from the punishment of the grave.

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

ماجد إسلام البنكانى

عن أبي هريرة رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: " الغيبة ذكر أخاك بما يكره قيل أفرأيت إن كان في أخي ما أقول؟ قال: فإن كان فيه ما تقول فقد اغتبته وإن لم يكن ما تقول فقد بهته " (أخرجه مسلم).

English meaning

Abu Hurayrah, may Allah be pleased with him, reported that the Messenger of Allah, may Allah bless him and grant him peace, said: 'Backbiting is mentioning your brother in a way he dislikes.' He was asked: 'What if what I say is actually in my brother?' He said: 'If what you say is in him, you have backbitten him; if what you say is not in him, you have slandered him.' (Recorded by Muslim.)

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

ماجد إسلام البنكانى

قال رسول الله صلى الله عليه وسلم: " ما من امرئ يخذل امرءا مسلما في موطن ينتقص فيه من عرضه وينتهك فيه من حرمته إلا خذله الله تعالى في موطن يحب فيه نصرته، وما من أحد ينصر مسلما في موطن ينتقص فيه من عرضه وينتهك فيه من حرمته إلا نصره الله في موطن يحب فيه نصرته ".. (صحيح الجامع).

English meaning

The Messenger of Allah, may Allah bless him and grant him peace, said: 'No one abandons a Muslim in a situation where his honour is diminished and his inviolability violated without Allah Most High abandoning him in a situation where he wishes for His support. No one supports a Muslim in a situation where his honour is diminished and his inviolability violated without Allah supporting him in a situation where he wishes for His support.'.. (Sahih al-Jami.)

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

ماجد إسلام البنكانى

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " انصر أخاك ظالما أو مظلوما، فقال رجل يا رسول الله أنصره إذا كان مظلوما أفرأيت إذا كان ظالما كيف أنصره؟ قال تحجزه أو تمنعه من الظلم فإن ذلك نصره " (رواه البخاري).

English meaning

Anas, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, said: 'Help your brother, whether he is an oppressor or oppressed.' A man said: 'O Messenger of Allah, I help him when he is oppressed, but if he is an oppressor, how do I help him?' He said: 'Restrain him—or prevent him—from oppression, for that is helping him.' (Recorded by al-Bukhari.)

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي: وقال تعالى: " فَتَلَقَّى آَدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ " (سورة البقرة: 37). من رحمة الله ولطفه بآدم وذريته أن علمه كلمات يستوجب بها الرحمة والغفران، وهي كلمات الاعتراف بالذنب وإعلان التوبة وطلب العفو، وفي هذا فضل الاستغفار، وأن الذنب قد تكون فيه مصالح عظيمة للعبد ـ إذا تاب وأناب ـ من الانكسار والندم والاجتهاد في الطاعة والبكاء والخوف والتواضع لعباد الله.

English meaning

Repentance in divine revelation: Allah Most High said: 'Then Adam received words from his Lord, and He accepted his repentance. Indeed, He is the Acceptor of repentance, the Merciful.' (Surah al-Baqarah 2:37.)

Among Allah's mercy and kindness towards Adam and his descendants is that He taught him words through which he would receive mercy and forgiveness. These are words of admitting sin, declaring repentance and asking for pardon. This shows the merit of seeking forgiveness, and that a sin can contain great benefits for the servant—if he repents and returns—such as brokenness, remorse, striving in obedience, weeping, fear and humility towards Allah's servants.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي: قال تعالى: " إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ " (سورة البقرة: 160). إلا الذين رجعوا عما اقترفوا، وتابوا عما أسرفوا، وندموا وأقلعوا واعتذروا إلى ربهم وأصلحوا ما سبق أن أفسدوه، وأظهروا ما كتموه، فهؤلاء يقبل الله توبتهم، ويغسل حوبتهم، ويغفر زلتهم؛ لأنه تواب يرجع على عباده بالعفو إذا تابوا، وبالإحسان إذا أنابوا؛ ولأنه رحيم لا يؤاخذ بذنب غفره لصاحبه، بل يحسن إليه ويتغمده برحمته.

English meaning

Repentance in divine revelation: Allah Most High said: 'Except those who repent, make amends and make

the truth clear: I accept their repentance, and I am the Acceptor of repentance, the Merciful.' (Surah al-Baqarah 2:160.) Except those who turn back from what they committed, repent of their excesses, feel remorse, desist, seek their Lord's pardon, repair what they previously corrupted and reveal what they concealed. Allah accepts the repentance of these people, washes away their sin and forgives their slip, for He is the Acceptor of repentance: He turns to His servants with pardon when they repent, and with kindness when they return to Him. He is Merciful: He does not hold someone accountable for a sin He has forgiven, but treats him kindly and envelops him in His mercy.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي: قال تعالى: " إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ " (سورة البقرة: 222). فهو سبحانه يحب التائب من الأوزار، والمتطهر من الأقذار: لأن الذنب دنس على النفس، والقذر رجس على الجسم ونجس، فطهارة الأرواح والأجسام بترك الأقذار والآثام.

English meaning

Repentance in divine revelation: Allah Most High said: 'Indeed, Allah loves those who repeatedly repent, and He loves those who purify themselves.' (Surah al-Baqarah 2:222.) He, glorified is He, loves the one who repents of sins and the one who purifies himself of impurities. Sin stains the soul, and filth is defilement and impurity upon the body. Thus, souls and bodies are purified by abandoning impurities and sins.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي: قال تعالى: " إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ " (سورة آل عمران: 90). إن اليهود الذين كفروا بعيسى بعد أن آمنوا بموسى ثم ازدادوا طغيانا وعتوا فكفروا بمحمد صلى الله عليه وسلم هؤلاء زادوا شرا إلى شر، وفجورا إلى فجور، هؤلاء الخونة المعرضون الناكثون لعهد الله لا يقبل الله سبحانه وتعالى توبتهم؛ لأنهم لا يتوبون إلا عند الموت ولا يغفر ذنوبهم، ولا يتجاوز عنهم؛ لأنهم ضلوا وأضلوا، وصدوا عن سبيل الله –عز وجل- وأغرقوا في الكفر وأمعنوا في الضلال وأكثروا من الفساد.

English meaning

Repentance in divine revelation: Allah Most High said: 'Indeed, those who disbelieve after their belief and then increase in disbelief will never have their repentance accepted, and those are the ones who have gone astray.' (Surah Al Imran 3:90.) The Jews who disbelieved in Jesus after believing in Moses, then increased in transgression and defiance and disbelieved in Muhammad, may Allah bless him and grant him peace, added evil to evil and wickedness to wickedness. These betrayers who turn away and break Allah's covenant do not have their repentance accepted by Allah, glorified and exalted is He, because they repent only at death. He does not forgive their sins or pardon them, because they went astray and led others astray, barred people from the path of Allah, mighty and majestic, plunged deeply into disbelief, persisted in error and increased in corruption.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي: قال تعالى: " إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا " (سورة النساء: 17).التوبة الصحيحة المتقبلة التي يتوب الله على أصحابها هي التي تحصل من قوم ارتكبوا المعصية عن سفه وجهالة، ثم شعر أحدهم بالذنب والندم والأسف والانكسار، فعاد إلى ربه سبحانه وتعالى وأناب وأقلع وانخلع من ذنبه واعتذر إلى ربه، لا كالذي يرتكب الأخطاء عن عمد إلى ربه تعالى بعدما ارتكب الذنب عن سفاهة وجهل، وأناب وصدق فإن الله سبحانه وتعالى يغفر ذنبه، ويستر عيبه، ويبدل سيئاته

حسنات، ويكرم مثواه، لأن الله سبحانه وتعالى عليم بمن صدق في توبته وعاد إلى مولاه بإخلاص، وهو حكيم –سبحانه وتعالى- يضع كل شيء موضعه، لا يعذب غير من يستحق العذاب، يعطي كل إنسان ما يستحقه من ثواب أو عقاب بحكمة متناهية، وقدرة فائقة.

English meaning

Repentance in divine revelation: Allah Most High said: 'Allah accepts the repentance only of those who do evil in ignorance and then repent soon afterwards. It is they whose repentance Allah accepts. Allah is All-Knowing, All-Wise.' (Surah al-Nisa 4:17.) The sound, accepted repentance whose possessors receive Allah's acceptance is that of people who committed disobedience out of foolishness and ignorance. Then a person feels his sin, remorse, sorrow and brokenness, returns to his Lord, glorified and exalted is He, turns back to Him, desists, frees himself from his sin and seeks his Lord's pardon—unlike someone who commits wrongs deliberately. On returning to his Lord Most High after committing the sin out of foolishness

and ignorance, turning back and being sincere, Allah, glorified and exalted is He, forgives his sin, conceals his fault, changes his bad deeds into good deeds and honours his abode. Allah, glorified and exalted is He, knows who is sincere in his repentance and returns to his Master with sincerity. He is Wise—glorified and exalted is He—and puts everything in its proper place. He punishes only those who deserve punishment, giving every person the reward or punishment he deserves with consummate wisdom and supreme power.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي:قال تعالى: " وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآَنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا " (سورة النساء: 18).والتوبة المتقبَلة الصحيحة لا تُعطَى لمن أسرف في الإجرام، واستمر على الآثام، وارتكب المحارم بعمد، وقصّر واستهزأ بوعد الله سبحانه وتعالى ووعيده فإذا فاجأه الموت وأخذ يعتذر وأخذ يتنصل من ذنوبه، هذا ليس ممن يستحق التوبة؛ لأنه أسرَّ واستكبر وتجرأ على محارم الله عز وجل وسوّف بالتوبة وأخَّر الإنابة وكذلك لا يُتاب على من مات كافرا، بل هو خالد

مخلد في النار، فإن الله لا يقبل من كافر عملا ولا شفاعة، ولا يدفع عنه العذاب يوم القيامة دافع، هؤلاء أعد الله سبحانه وتعالى لهم العذاب الأليم الموجع، والنكال الدائم، والعقاب المقيم.

English meaning

Repentance in divine revelation: Allah Most High said: 'Repentance is not for those who continue doing evil until, when death comes to one of them, he says, "Now I repent", nor for those who die as disbelievers. For them We have prepared a painful punishment.' (Surah al-Nisa 4:18.) Sound, accepted repentance is not granted to someone who has committed crimes excessively, continued in sins, deliberately committed forbidden acts, fallen short, and mocked the promise and warning of Allah, glorified and exalted is He. When death suddenly comes upon him, he begins making excuses and trying to disown his sins. Such a person is not among those deserving acceptance of repentance, because he persisted, acted arrogantly, dared to violate the prohibitions of Allah, mighty and majestic, procrastinated over repentance and delayed

returning to Him. Nor is the repentance of someone who dies a disbeliever accepted. Rather, he remains eternally in the Fire. Allah accepts neither a deed nor intercession from a disbeliever, and no one can avert punishment from him on the Day of Resurrection. For these people, Allah, glorified and exalted is He, has prepared painful, agonising punishment, lasting chastisement and abiding retribution.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي:قال تعالى: " وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ " (سورة المائدة: 71). ظن اليهود أن الله سبحانه وتعالى لن يعاقبهم على ما فعلوا، فاستحبوا العمى على الهدى، وصموا عند سماع الحق، ثم تاب الله عليهم لعلهم أن يراجعوا أنفسهم ويعودوا إلى ربهم، فعادوا إلى جرائمهم وبغيهم من جديد، فازدادوا عمى عن الحق، وصمما عن سماع الرشد، وهذا فعل الكثير منهم، وأما القليل منهم فمهتد، والله لا تخفى عليه خافية من أعمالهم ولا مما أسروه واقترفوه، وسوف يجازيهم بسوء صنيعهم،

وقبح فعلهم.

English meaning

Repentance in divine revelation: Allah Most High said: ‘They thought that there would be no trial, so they became blind and deaf. Then Allah turned to them in mercy; then many of them became blind and deaf again. Allah sees what they do’ (Surat al-Ma’idah: 71). The Jews thought that Allah, glorified and exalted, would not punish them for what they had done. They preferred blindness to guidance and became deaf when the truth was heard. Then Allah turned to them in mercy so that they might reconsider their conduct and return to their Lord. They returned once more to their crimes and transgression, becoming still blinder to the truth and deafer to sound guidance. Many of them did this, whereas a few were rightly guided. None of their deeds, what they concealed, or what they committed is hidden from Allah. He will recompense them for their evil conduct and their ugly deeds.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي: قال تعالى: " أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ " (سورة التوبة: 104). ألم يعلم هؤلاء التائبون أن الله يتوب على من تاب ويرحم من أناب، فيغفر زلاتهم ويتقبل صدقاتهم؛ لأنه كثير الغفران لمن هجر المعصية وأقبل إلى الطاعة وندم على الذنب، رحيم بمن صدق في توبته، فلا يؤاخذه بما سلف ولا يعذبه بما اقترف.

English meaning

Repentance in divine revelation: Allah Most High said: ‘Do they not know that it is Allah who accepts repentance from His servants and receives charitable offerings, and that Allah is the Accepter of repentance, the Merciful?’ (Surat al-Tawbah: 104). Do these repentant people not know that Allah accepts the

repentance of those who repent and has mercy on those who return to Him? He forgives their slips and accepts their charitable offerings, for He abundantly forgives those who abandon disobedience, turn toward obedience, and regret their sin. He is merciful to those who are sincere in their repentance, so He does not hold them accountable for what has passed or punish them for what they committed.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي:قال تعالى: " التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآَمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ " (سورة التوبة: 112).هؤلاء الأبرار المجاهدون الذين وعدهم ربهم بالجنة هم التائبون من الذنوب ما ظهر منها وما بطن، المخلصون الطاعة لربهم، الحامدون الله في السراء والضراء، الصائمون أو المتفكرون في خلق الله، المداومون على الصلاة، المكثرون من نوافلها، الآمرون بما يحبه الله ورسوله صلى الله عليه وسلم الناهون عما يكرهه الله ورسوله صلى الله عليه وسلم، القائمون بحفظ الشرائع

والتزام الأحكام وترك النواهي، وبشر –أيها الرسول- المؤمنين بجنات النعيم جزاء أعمالهم الصالحة.

English meaning

Repentance in divine revelation: Allah Most High said: ‘Those who repent, worship, praise, travel, bow, prostrate, enjoin what is right, forbid what is wrong, and observe Allah’s limits; give glad tidings to the believers’ (Surat al-Tawbah: 112). These righteous people who engage in jihad, whom their Lord has promised Paradise, are those who repent of sins, outward and inward; sincerely obey their Lord; praise Allah in prosperity and adversity; fast or reflect on Allah’s creation; regularly maintain prayer and perform many voluntary prayers; enjoin what Allah and His Messenger, may Allah bless him and grant him peace, love; forbid what Allah and His Messenger, may Allah bless him and grant him peace, dislike; and uphold the revealed laws, adhere to the rulings, and abandon prohibited things. Give the believers glad tidings, O Messenger, of Gardens of bliss as a reward for their righteous deeds.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي:قال تعالى: " وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآَمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى " (سورة طه: 82). والله كثير الغفران لمن صدق في توبته من ذنبه، وصدق بما جاء عند الله وعمل الأعمال الصالحة المشروعة، ثم اهتدى إلى سلوك الطريق المستقيم، واستقام على الحق.

English meaning

Repentance in divine revelation: Allah Most High said: ‘Indeed, I am abundantly forgiving to whoever repents, believes, does righteous deeds, and then follows guidance’ (Surat Ta Ha: 82). Allah abundantly forgives those who sincerely repent of their sin, believe what has come from Allah, perform the prescribed righteous deeds, then are guided to follow the straight path and remain steadfast upon the truth.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي:قال تعالى: " وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ " (سورة النور: 31). عودوا أيها المؤمنون إلى طاعة الله بامتثال أمره واجتناب نهيه، وتحلوا بالخصال الحميدة والخلال المجيدة، واجتنبوا أفعال الجاهلية من الرذيلة والفاحشة والمنكر، عسى أن تنالوا رضوان الله وجنته ويتغمدكم برحمته.

English meaning

Repentance in divine revelation: Allah Most High said: ‘Turn to Allah in repentance, all of you, O believers, so that you may succeed’ (Surat al-Nur: 31). Return, O believers, to obedience to Allah by carrying out His commands and avoiding His prohibitions. Adorn yourselves with praiseworthy qualities and noble traits, and avoid the practices of ignorance: vice, indecency, and wrongdoing. Thus you may attain Allah’s pleasure and His Paradise, and He may enfold you in His mercy.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي: قال تعالى: " قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ * وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ " (سورة الزمر: 53-54). قل –أيها النبي- لعباد الله الذي أكثروا من الذنوب وأسرفوا في المعاصي: لا تيأسوا من رحمة الله لكثرة آثامكم وعظيم ذنوبكم، فإن رحمة الله واسعة، وجوده عظيم، وهو –سبحانه- يغفر كل الذنوب ويعفو عن جميع السيئات لمن تاب إليه وندم على ما فعل، بل يفرح الله بتوبته ويبدل سيئاته حسنات، ولو لم تكن التوبة أحب شيء إليه ما

ابتلى بالذنب أعز الناس عليه وهو آدم –عليه السلام- فالله كثير الغفران للعبد مهما اقترف من الآثام، تواب يعود بفضله وستره وعفوه على عباده رحيم بتلطف إليهم بإيصال أنواع المحابّ بأحسن الأسباب، ويصرف عنهم المكاره، فحري بالمسلم أن يفرح بهذه الآية وأن يحسن الظن بربه، ولا ييأس من روح الله، ولا يقنط من رحمة مولاه.

English meaning

Repentance in divine revelation: Allah Most High said: ‘Say: O My servants who have transgressed against themselves, do not despair of Allah’s mercy. Indeed, Allah forgives all sins. He is indeed the Forgiving, the Merciful. And return to your Lord and submit to Him before the punishment comes upon you; then you will not be helped’ (Surat al-Zumar: 53–54). Say, O Prophet, to Allah’s servants who have committed many sins and gone to excess in disobedience: Do not despair of Allah’s mercy because of your many

offenses and great sins. Allah’s mercy is vast and His generosity immense. He, glorified be He, forgives every sin and pardons all evil deeds for those who repent to Him and regret what they have done. Indeed, Allah rejoices in their repentance and replaces their evil deeds with good deeds. If repentance were not the most beloved thing to Him, He would not have tested the person dearest to Him, Adam, peace be upon him, with sin. Allah abundantly forgives His servant, whatever offenses he has committed. He accepts repentance, returning to His servants with His favor, concealment of their faults, and pardon. He is merciful, dealing kindly with them by bringing them the things they love through the best means and warding off what they dislike. A Muslim should therefore rejoice in this verse, think well of his Lord, neither despair of Allah’s relief nor lose hope in his Master’s mercy.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي: قال تعالى: " وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ " (سورة الشورى: 25). والله تعالى هو الذي يتوب على من تاب وعاد إليه وأناب فيقبل حسناته ويعفو عن سيئاته، والله يعلم ما يعمل العباد من خير وشر، لا يغيب عنه شيء، وسوف يحاسبهم على ذلك.

English meaning

Repentance in divine revelation: Allah Most High said: ‘He is the One who accepts repentance from His servants, pardons evil deeds, and knows what you do’ (Surat al-Shura: 25). Allah Most High accepts the repentance of those who repent, return to Him, and turn to Him in devotion. He accepts their good deeds and pardons their evil deeds. Allah knows the good and evil that His servants do; nothing escapes Him, and He will call them to account for it.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان الإلهي: قال تعالى: " يَا أَيُّهَا الَّذِينَ آَمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آَمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ " (سورة التحريم: 8). أيها المؤمنون: توبوا من كل ذنب توبة لا رجوع بعدها للمعاصي خالصة لوجه الله، عسى ربكم أن يغفر لكم السيئات، ويمحو الخطيئات، ويدخلكم الجنات التي أنهارها من تحت أشجارها، ونورها ملء قصورها في يوم القيامة الذي لا يخزي فيه الله نبيه ولا عباده

الصالحين، ولا يفضحهم ولا يعذبهم، بل يسعدهم ويثيبهم ويعلي شأنهم، نورهم يسعى أمامهم، وفي أيمانهم يدعون ربهم بدوام هذا النور حتى يتم المرور على الصراط إلى دار الحبور، مع غفران الذنوب، وستر العيوب، ورضوان علام الغيوب؛ لأن الله على كل شيء قدير، غلب أمره على غيره، ونفذ حكمه بما أراد، لا يرده راد.

English meaning

Repentance in divine revelation: Allah Most High said: ‘O you who believe, repent to Allah with sincere repentance. Perhaps your Lord will remove your evil deeds and admit you into Gardens beneath which rivers flow, on the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right. They will say: Our Lord, perfect our light for us and forgive us; indeed, You have power over all things’ (Surat al-Tahrim: 8). O believers, repent of every sin with

repentance after which you do not return to disobedience, sincerely for Allah’s sake. Perhaps your Lord will forgive your evil deeds, erase your sins, and admit you into Gardens whose rivers flow beneath their trees and whose light fills their palaces. This will be on the Day of Resurrection, when Allah will not disgrace His Prophet or His righteous servants, expose them, or punish them. Rather, He will make them happy, reward them, and raise their standing. Their light will proceed before them and on their right. They will ask their Lord to sustain this light until they finish crossing the bridge to the abode of joy, together with forgiveness of their sins, concealment of their faults, and the pleasure of the Knower of all unseen things. Allah has power over everything: His command prevails over all else, His judgment is carried out as He wills, and no one can repel it.

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان النبوي: عن أنس بن مالك – رضي الله عنه- قال: قال رسول الله صلى الله عليه وسلم: «لله أشد فرحا بتوبة عبده حين يتوب إليه من أحدكم كان على راحلته بأرض فلاة، فانفلتت منه وعليها طعامه وشرابه فأيس منها، فأتى شجرة فاضطجع في ظلها وقد أيس من راحلته، فبينما هو كذلك. إذ هو بها قائمة عنده، فأخذ بخطامها، ثم قال من شدة الفرح: اللهم أنت عبدي وأنا ربك، أخطأ من شدة الفرح»(رواه مسلم).

English meaning

Repentance in the Prophet’s teaching: Anas ibn Malik, may Allah be pleased with him, reported that the Messenger of Allah, may Allah bless him and grant him peace, said: ‘Allah rejoices more in His servant’s

repentance when he repents to Him than one of you who was on his riding animal in a barren desert, and it escaped from him carrying his food and drink. He lost hope of finding it, went to a tree, and lay down in its shade, having despaired of his animal. While he was in that state, there it was, standing beside him. He took hold of its halter and then said, out of intense joy: O Allah, You are my servant and I am Your lord! He made a mistake because of his intense joy’ (Narrated by Muslim).

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان النبوي: عن أنس بن مالك – رضي الله عنه- أن النبي صلى الله عليه وسلم قال: «كل ابن آدم خطاء وخير الخطائين التوابون»(رواه الترمذي وابن ماجة وأحمد والدارمي).

English meaning

Repentance in the Prophet’s teaching: Anas ibn Malik, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: ‘Every child of Adam repeatedly errs, and the best of those who err are those who repeatedly repent’ (Narrated by al-Tirmidhi, Ibn Majah, Ahmad, and al-Darimi).

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان النبوي: عن أبي هريرة –رضي الله عنه- عن النبي صلى الله عليه وسلم قال: «لو أخطأتم حتى تبلغ خطاياكم السماء، ثم تبتم لتاب عليكم»(رواه ابن ماجة).

English meaning

Repentance in the Prophet’s teaching: Abu Hurayrah, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: ‘If you sinned until your sins reached the sky, then repented, Allah would accept your repentance’ (Narrated by Ibn Majah).

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان النبوي: عن عبد الله بن مسعود –رضي الله عنه- قال: قال رسول الله صلى الله عليه وسلم: «التوبة من الذنب أن يتوب منه ثم لا يعود فيه»(رواه أحمد).

English meaning

Repentance in the Prophet’s teaching: Abdullah ibn Mas‘ud, may Allah be pleased with him, reported that the Messenger of Allah, may Allah bless him and grant him peace, said: ‘Repentance from a sin is to repent of it and then not return to it’ (Narrated by Ahmad).

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان النبوي: عن أبي موسى الأشعري –رضي الله عنه- عن النبي صلى الله عليه وسلم قال: «إن الله عز وجل يبسط يده بالليل ليتوب مسيء النهار، ويبسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس من مغربها»(رواه مسلم وأحمد).

English meaning

Repentance in the Prophet’s teaching: Abu Musa al-Ash‘ari, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: ‘Allah, mighty and majestic, extends His hand at night so that the person who did wrong during the day may repent, and extends His hand during the day so that the person who did wrong at night may repent, until the sun rises from the west’ (Narrated by Muslim and Ahmad).

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان النبوي: عن الأغر –رضي الله عنه- قال: قال رسول الله صلى الله عليه وسلم: «يا أيها الناس توبوا إلى الله. فإني أتوب في اليوم إليه مائة مرة»(رواه مسلم وأحمد).

English meaning

Repentance in the Prophet’s teaching: Al-Agharr, may Allah be pleased with him, reported that the Messenger of Allah, may Allah bless him and grant him peace, said: ‘O people, repent to Allah, for I repent to Him one hundred times a day’ (Narrated by Muslim and Ahmad).

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان النبوي: عن ابن عمر –رضي الله عنهما- عن النبي صلى الله عليه وسلم قال: «إن الله يقبل توبة العبد ما لم يغرغر»(رواه الترمذي وأحمد).

English meaning

Repentance in the Prophet’s teaching: Ibn Umar, may Allah be pleased with them both, reported that the Prophet, may Allah bless him and grant him peace, said: ‘Allah accepts a servant’s repentance as long as his soul has not reached his throat’ (Narrated by al-Tirmidhi and Ahmad).

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان النبوي: عن جابر بن عبد الله – رضي الله عنهما- قال: قال رسول الله صلى الله عليه وسلم: «لا تمنوا الموت، فإن هول المطلع شديد، وإن من السعادة أن يطول عمر العبد ويرزقه الله الإنابة» (رواه أحمد).

English meaning

Repentance in the Prophet’s teaching: Jabir ibn Abdullah, may Allah be pleased with them both, reported that the Messenger of Allah, may Allah bless him and grant him peace, said: ‘Do not wish for death, for the terror of what lies ahead is severe. Part of happiness is that a servant’s life should be prolonged and Allah should grant him the ability to turn back to Him’ (Narrated by Ahmad).

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

مصطفى شيخ إبراهيم حقي

التوبة من البيان النبوي: عن عائشة أم المؤمنين –رضي الله عنها- قالت: قال لي رسول الله صلى الله عليه وسلم: «يا عائشة، إن كنت ألممت بذنب فاستغفري الله، فإن التوبة من الذنب، الندم والاستغفار»(رواه أحمد)

English meaning

Repentance in the Prophet’s teaching: A’ishah, Mother of the Believers, may Allah be pleased with her, said: The Messenger of Allah, may Allah bless him and grant him peace, said to me: ‘O A’ishah, if you have committed a sin, seek Allah’s forgiveness, for repentance from sin is remorse and seeking forgiveness’ (Narrated by Ahmad).

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

مصطفى شيخ إبراهيم حقي

التوبة في الاصطلاح الشرعي: بمعنى الرجوع من البعد عن الله إلى القرب إليه سبحانه وتعالى، وهو عبارة عن ندم. والندم هو توجع القلب، وعلامته طول الحزن والبكاء على ما مضى، والعزم على أن لا يعود إليه ولا إلى أمثاله والإقلاع عن الذنب، والندم على ما بدر في الماضي، والعزم على عدم إتيانه في المستقبل، ويجب على الإنسان أن يتوب من جميع الذنوب. وترك الذنب مخافة الله، واستشعار قبحه، وندم على المعصية من حيث هي معصية، والعزيمة على ألا يعود إليها إذا قدر عليها، وتدارك ما أمكنة أن يتدارك من الأعمال بالإعادة. وعرفها الإمام الحسن البصري

-رحمه الله- قال: " التوبة النصوح هي الندم بالقلب والاستغفار باللسان، والترك بالجوارح، والإضمار أن لا يعود ".

English meaning

Repentance in Islamic legal terminology means returning from distance from Allah to closeness to Him, glorified and exalted. It consists of remorse. Remorse is the heart’s pain; its sign is prolonged grief and weeping over what has passed, and the resolve not to return to it or anything like it. It includes abandoning the sin, regretting what occurred in the past, and resolving not to commit it in the future. A person must repent of all sins. It means leaving the sin out of fear of Allah, recognizing its ugliness, regretting the act of disobedience because it is disobedience, resolving not to return to it even when able to do so, and making up whatever deeds can be made up by performing them again. Imam al-Hasan al-Basri, may Allah have mercy on him, defined it by saying: ‘Sincere repentance is remorse in the heart, seeking forgiveness with the tongue, abandoning the sin with the limbs, and inwardly resolving not to return.’

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

مصطفى شيخ إبراهيم حقي

العصاة على ثلاثة أقسام: القسم الأول: عصاة مؤمنون اقترفوا الذنوب بجهالة من الجهالات النفسية التي أضعفت إرادتهم، ثم تابوا من قريب وأصلحوا أنفسهم، وهؤلاء قد وعدهم الله بالتوبة.القسم الثاني: عصاة خلطوا عملا صالحا وآخر سيئا، واعترفوا بذنوبهم دون توبة أو استقامة، وهؤلاء ليس لهم وعد من الله بالتوبة عليهم، ولكن الله جعل لهم رجاء بذلك. القسم الثالث: عصاة أسرفوا في المعصية، ولم يتوبوا أو يعترفوا بذنوبهم، وهؤلاء أملهم في التوبة ضعيف وتوقع العقوبة عليهم أرجح.

English meaning

Sinners fall into three categories. The first: believing sinners who committed sins out of a form of inner

ignorance that weakened their will, then repented soon afterward and reformed themselves. Allah has promised these people acceptance of their repentance. The second: sinners who mixed a righteous deed with another that was evil, and acknowledged their sins without repentance or upright conduct. These people have no promise from Allah that He will accept their repentance, but Allah has given them hope of this. The third: sinners who went to excess in disobedience and neither repented nor acknowledged their sins. Their hope of repentance is weak, and the expectation that punishment will befall them is stronger.

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

مصطفى شيخ إبراهيم حقي

يقول الإمام الغزالي –رحمه الله: " إن التوبة تتحقق بثلاثة أمور ": أولها: العلم وهو الإيمان واليقين بأن الذنوب سموم مهلكة، وكذلك معرفة ضرر الذنوب وأنها حجاب بين العبد وربه. ثانيها: الحال؛ بحيث يؤدي العلم إلى حالة أخرى تسمى إرادة تبعث الألم والندم في قلب المذنب، ينتج عنها إرادة الإقلاع عن الذنب. وفي قوله صلى اله عليه وسلم: «الندم توبة»(رواه ابن ماجه). ثالثها: الفعل؛ حيث يكون من نتيجة الندم والعزم على ترك الذنوب، والتعويض عن الماضي بفعل ما يجبر من الصالحات.

English meaning

Imam al-Ghazali, may Allah have mercy on him, says:

‘Repentance is achieved through three things.’ First: knowledge, meaning faith and certainty that sins are deadly poisons, as well as knowing the harm of sins and that they form a barrier between the servant and his Lord. Second: a state, whereby knowledge leads to another state called volition, which stirs pain and remorse in the sinner’s heart and produces a will to abandon the sin. The Prophet, may Allah bless him and grant him peace, said: ‘Remorse is repentance’ (Narrated by Ibn Majah). Third: action, which results from remorse and the resolve to abandon sins, and includes compensating for the past by performing righteous deeds that make amends.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: قال ابن القيم –رحمه الله: وللمعاصي من الآثار المضرة بالقلب والبدن في الدنيا والآخرة ما لا يعلمه إلا الله. فمنها أنها مدد من الإنسان يمد به عدوه عليه وجيش يقويه به على حربه. ومن عقوباتها أنها تخون العبد أحوج ما يكون إلى نفسه. ومنها أنها تُجرِّئُ العبد على من لم يكن يجترئ عليه، ومنها الطبع على القلب إذا تكاثرت حتى يصبر صاحب الذنب من الغافلين، كما قال بعض السلف في قوله تعالى: " كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ " (سورة المطففين: 14) هو الذنب بعد الذنب، وقال: هو الذنب على الذنب حتى يعمى القلب وأصل هذا أن

القلب يصدأ من المعصية فإذا زادت غلب الصدأ حتى يصبر رانا ثم يغلب حتى يصير طبعا وقفلا وختما فيصير القلب في غشاوة وغلاف.

English meaning

The effects of sins: Ibn al-Qayyim, may Allah have mercy on him, said: Sins have harmful effects on the heart and body, in this world and the Hereafter, that only Allah knows. Among them is that they are reinforcements a person supplies to his enemy against himself, and an army with which he strengthens that enemy to wage war against him. Among their punishments is that they betray the servant when he most needs himself. Among them is that they embolden the servant against those whom he would not otherwise dare confront. Among them is the sealing of the heart when sins multiply, until the sinner becomes one of the heedless. Some of the early Muslims said concerning Allah Most High’s words, ‘No! Rather, what they used to earn has covered their hearts with rust’ (Surat al-Mutaffifin: 14): It is sin after sin. Another said: It is sin upon sin until

the heart becomes blind. The basis of this is that the heart rusts through disobedience. When disobedience increases, the rust gains the upper hand until it becomes a covering; then it prevails until it becomes a seal, a lock, and a stamp, leaving the heart under a veil and a covering.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها إفساد العقل: فإن العقل نور والمعصية تطفئ نور العقل.

English meaning

The effects of sins include corrupting the intellect, for the intellect is a light, and disobedience extinguishes its light.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أن العبد لا يزال يرتكب الذنوب حتى تهون عليه وتصغر في قلبه.

English meaning

The effects of sins include the servant continuing to commit sins until they become insignificant to him and small in his heart.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أن ينسلخ من القلب استقباحها فتصير له عادة.

English meaning

The effects of sins include the heart losing its sense of their ugliness, so that they become habitual for it.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أن المعاصي تزرع أمثالها ويولد بعضها بعضا.

English meaning

The effects of sins include sins sowing others like themselves, with some giving birth to others.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: ظلمة يجدها في قلبه يحس بها كما يحس بظلمة الليل.

English meaning

The effects of sins include a darkness a person finds in his heart, which he senses just as he senses the darkness of night.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أن المعاصي توهن القلب والبدن: أما وهنها للقلب فأمر ظاهر بل لا تزال توهنه حتى تزيل حياته بالكلية. وأما وهنها للبدن فإن المؤمن قوته في قلبه وكلما قوي قلبه قوي بدنه.

English meaning

The effects of sins include sins weakening the heart and body. Their weakening of the heart is evident: they continue to weaken it until they entirely remove its life. As for their weakening of the body, the believer’s strength lies in his heart; the stronger his heart becomes, the stronger his body becomes.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أن المعاصي تمحق بركة العمر؛ إذ أن المعاصي كلها شرور. وهذا ما يفرح العدو ويسيء الصديق.

English meaning

The effects of sins include sins wiping out the blessing of one’s lifetime, for sins are all evils. This delights the enemy and grieves the friend.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: تعسير أموره فلا يتوجه لأمر إلا يجده مغلقا دونه أو متعسرا عليه ومنها: الوحشة التي تحصل بينه وبين الناس ولاسيما أهل الخير.

English meaning

The effects of sins include making a person’s affairs difficult: whenever he turns to a matter, he finds it closed to him or difficult for him. They also include the estrangement that arises between him and other people, especially people of goodness.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: حرمان دعوة الرسول صلى الله عليه وسلم ودعوة الملائكة للذين تابوا.

English meaning

The effects of sins include being deprived of the supplication of the Messenger, may Allah bless him and grant him peace, and the supplication of the angels for those who have repented.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أن الذنوب تدخل العبد تحت لعنة رسول الله صلى الله عليه وسلم.

English meaning

The effects of sins include sins bringing the servant under the curse of the Messenger of Allah, may Allah bless him and grant him peace.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أنها تحدث في الأرض أنواعا من الفساد في المياه والهواء والزروع والثمار والمساكن.

English meaning

The effects of sins include their causing various forms of corruption on earth, in water, air, crops, fruit, and dwellings.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أنها تطفئ من القلب نار الغيرة.

English meaning

The effects of sins include their extinguishing the fire of protective moral concern in the heart.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها:ذهاب الحياء الذي هو مادة حياة القلب.

English meaning

The effects of sins include the disappearance of modesty, which is the substance of the heart’s life.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها:أنها تضعف في القلب تعظيم الرب، وتضعف وقاره في قلب العبد.

English meaning

The effects of sins include their weakening the heart’s magnification of the Lord and weakening reverence for Him in the servant’s heart.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها:أنها تستدعي نسيان الله لعبده.

English meaning

The effects of sins include their bringing about Allah’s forgetting His servant.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها:أنها تخرج العبد من دائرة الإحسان وتمنعه ثواب المحسنين.

English meaning

The effects of sins include their taking the servant outside the sphere of excellence and depriving him of the reward of those who do good.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها:أنها تضعف سير القلب إلى الله والدار الآخرة.

English meaning

The effects of sins include their weakening the heart’s journey toward Allah and the abode of the Hereafter.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أنها تصرف القلب عن صحته واستقامته.

English meaning

The effects of sins include their diverting the heart from its soundness and uprightness.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أنها تعمي بصيرة القلب، وتطمس نوره وتسد طرق العلم.

English meaning

The effects of sins include their blinding the heart’s insight, obliterating its light, and blocking the paths to knowledge.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أنها تصغر النفس وتحقرها وتقمعها عن الخير.

English meaning

The effects of sins include their diminishing the soul, debasing it, and holding it back from goodness.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أن العاصي في أسر شيطانه وسجن شهواته.

English meaning

The effects of sins include the sinner being captive to his devil and imprisoned by his desires.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: سقوط الجاه والمنزلة والكرامة عند الله وعند خلقه.

English meaning

The effects of sins include the loss of standing, rank, and honor before Allah and before His creation.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أنها توجب القطيعة بين العبد وبين ربه.

English meaning

The effects of sins include their causing a rupture between the servant and his Lord.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أنها تسلب صاحبها أسماء المدح والشرف.

English meaning

The effects of sins include their stripping the sinner of titles of praise and honor.

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

مصطفى شيخ إبراهيم حقي

آثار المعاصي: منها: أنها تجعل صاحبها من السفلة.

English meaning

The effects of sins include their making the sinner one of the base and lowly.

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

مصطفى شيخ إبراهيم حقي

إن تأثير الذنوب في القلب كتأثير الأمراض في الأبدان، بل الذنوب أمراض القلوب وداؤها، ولا دواء لها إلا بتركها. فأي عقل لمن آثر لذة ساعة أو يوم أو دهر ثم تنقضي كأنها حلم، على هذا النعيم المقيم والفوز العظيم؟ بل هو سعادة الدنيا والآخرة. ولولا العقل الذي تقوم عليه به الحجة لكان بمنزلة المجانين، بل قد يكون المجانين أحسن حالا منه وأسلم عاقبة.وأما تأثيرها في نقصان العقل المعيشي فلولا الاشتراك في هذا النقصان لظهر لمطيعنا نقصان عقل عاصينا، ولكن الجائحة عامة، والجنون فنون.

English meaning

The effect of sins on the heart is like the effect of

illnesses on bodies. Indeed, sins are the heart’s illnesses and maladies, and their only remedy is abandoning them. What reason does a person possess if he prefers the pleasure of an hour, a day, or a lifetime—which then passes away as though it were a dream—to this enduring bliss and great triumph? Indeed, it is happiness in this world and the Hereafter. Were it not for the intellect by which the case against him is established, he would be like the insane. Indeed, the insane may be in a better condition than he is and have a safer outcome. As for their effect in diminishing the intellect used in everyday life, were this deficiency not shared, the deficiency in the intellect of our disobedient people would be apparent to our obedient people. But the calamity is widespread, and madness takes many forms.

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

مصطفى شيخ إبراهيم حقي

إن للمعاصي تأثير عظيم على المجتمعات والأمم ومن ذلك على سبيل المثال ما يلي: إهلاك الأمم بسبب المعاصي؛ لاشك أن جميع الأضرار في الدنيا والآخرة تحصل بسبب المعاصي: إهلاك الأمم بسبب المعاصي؛ لاشك أن جميع الأضرار في الدنيا والآخرة تحصل بسبب المعاصي: - فما الذي أخرج الأبوين من الجنة، دار اللذة والنعيم والبهجة والسرور إلى دار الآلام والأحزان والمطالب؟

English meaning

Sins have a great effect on societies and nations. Examples include the following: The destruction of nations because of sins; there is no doubt that all harm in this world and the Hereafter occurs because of sins. The destruction of nations because of sins; there is no doubt that all harm in this world and the Hereafter occurs because of sins. What expelled the two parents from Paradise, the abode of pleasure, bliss, delight, and joy, to the abode of pain, sorrow, and needs?

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

مصطفى شيخ إبراهيم حقي

إن للمعاصي تأثير عظيم على المجتمعات والأمم ومن ذلك على سبيل المثال ما يلي: ما الذي أخرج إبليس من ملكوت السماء وطرده ولعنه ومسخ ظاهره وباطنه، فجعل صورته أقبح صورة وأشنعها وباطنه أقبح من صورته وأشنع، وبدل بالقرب بعدا، وبالرحمة لعنة، وبالجمال قبحا، وبالجنة نارا تلظى، وبالإيمان كفرا؟

English meaning

Sins have a great effect on societies and nations. Examples include the following: What expelled Iblis from the heavenly realm, banished and cursed him, and transformed his outward and inward being, making his appearance the ugliest and most hideous of appearances and his inward being uglier and more hideous still? What replaced closeness with distance, mercy with a curse, beauty with ugliness, Paradise with a blazing Fire, and faith with disbelief?

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

مصطفى شيخ إبراهيم حقي

إن للمعاصي تأثير عظيم على المجتمعات والأمم ومن ذلك على سبيل المثال ما يلي: ما الذي أغرق أهل الأرض كلهم حتى علا الماء فوق رؤوس الجبال؟

English meaning

Sins have a great effect on societies and nations. Examples include the following: What drowned all the people of the earth until the water rose above the mountain peaks?

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

مصطفى شيخ إبراهيم حقي

إن للمعاصي تأثير عظيم على المجتمعات والأمم ومن ذلك على سبيل المثال ما يلي: ما الذي سلط الريح على قوم عاد، حتى ألقتهم موتى على وجه الأرض كأنهم أعجاز نخل خاوية، ودمرت ما عليه من ديارهم وحروثهم وزروعهم ودوابهم، حتى صاروا عبرة للأمم إلى يوم القيامة.

English meaning

Sins have a great effect on societies and nations. Examples include the following: What unleashed the wind against the people of ‘Ad until it cast them dead upon the earth like hollow palm trunks, destroying their dwellings, cultivated lands, crops, and animals, until they became a lesson for nations until the Day of Resurrection?

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

مصطفى شيخ إبراهيم حقي

إن للمعاصي تأثير عظيم على المجتمعات والأمم ومن ذلك على سبيل المثال ما يلي: ما الذي أرسل على قوم ثمود الصيحة حتى قطعت قلوبهم في أجوافهم وماتوا عن آخرهم؟

English meaning

Sins have a great effect on societies and nations. Examples include the following: What sent the blast against the people of Thamud until it tore their hearts apart within their bodies and they all died, to the last person?

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

مصطفى شيخ إبراهيم حقي

إن للمعاصي تأثير عظيم على المجتمعات والأمم ومن ذلك على سبيل المثال ما يلي:ما الذي رفع قرى قوم لوط حتى سمعت الملائكة نباح كلابهم، ثم قلبها عليهم فجعل عاليها سافلها، فأهلكهم جميعا. ثم أتبعهم حجارة من السماء أمطرها عليهم، فجمع عليهم من العقوبة ما لم يجمع على أمة غيرهم، ولإخوانهم أمثالها، وما هي من الظالمين ببعيد؟

English meaning

Sins have a great effect on societies and nations. Examples include the following: What raised the towns of Lot’s people until the angels heard their dogs barking, then overturned them upon their inhabitants, making their upper parts their lower parts and destroying them all? Then it followed them with stones from the sky, raining them down upon them and combining punishments against them that were not combined against any other nation. Those like them have similar punishments, and these are not far from the wrongdoers.

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

مصطفى شيخ إبراهيم حقي

إن للمعاصي تأثير عظيم على المجتمعات والأمم ومن ذلك على سبيل المثال ما يلي:ما الذي أغرق فرعون وقومه في البحر، ثم نقلت أرواحهم إلى جهنم، فالأجساد للغرق والأرواح للحرق؟

English meaning

Sins have a great effect on societies and nations. Examples include the following: What drowned Pharaoh and his people in the sea, after which their souls were transferred to Hell—the bodies to drowning and the souls to burning?

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

مصطفى شيخ إبراهيم حقي

إن للمعاصي تأثير عظيم على المجتمعات والأمم ومن ذلك على سبيل المثال ما يلي:ما الذي خسف بقارون وداره وماله وأهله؟

English meaning

Sins have a great effect on societies and nations. Examples include the following: What caused the earth to swallow Qarun, his house, his wealth, and his family?

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

مصطفى شيخ إبراهيم حقي

إن للمعاصي تأثير عظيم على المجتمعات والأمم ومن ذلك على سبيل المثال ما يلي:ما الذي أهلك القرون من بعد نوح بأنواع العقوبات ودمرها تدميرا؟

English meaning

Sins have a great effect on societies and nations. Examples include the following: What destroyed the generations after Noah with various kinds of punishment and utterly devastated them?

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

مصطفى شيخ إبراهيم حقي

إن للمعاصي تأثير عظيم على المجتمعات والأمم ومن ذلك على سبيل المثال ما يلي:ما الذي أهلك قوم صاحب يس بالصيحة حتى خمدوا عن أخرهم؟

English meaning

Sins have a great effect on societies and nations. Examples include the following: What destroyed the people of the man mentioned in Ya Sin with the blast, until they were all extinguished, to the last person?

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

مصطفى شيخ إبراهيم حقي

إن المعاصي قبيحة وبعضها أقبح من بعض؛ فإن الزنا من أقبح الذنوب، فإنه يفسد الفراش، ويضر الأنساب وهو بالجارة أقبح؛ فقد ثبت في الصحيحين من حديث ابن مسعود –رضي الله عنه- قال: قلت يا رسول الله أي الذنوب أعظم قال: «أن تجعل لله ندا وهو خلقك». قلت: ثم أي؟ قال: «أن تقتل ولدك من أجل أن يطعم معك»، قلت: ثم أي؟ قال: «أن تزني بحليلة جارك».

English meaning

Sins are ugly, and some are uglier than others. Unlawful sexual intercourse is among the ugliest sins, for it corrupts the marital bed and harms lineages. It is uglier still when committed with a neighbor’s wife. It is established in the two Sahih collections in the narration of Ibn Mas‘ud, may Allah be pleased with him, who said: I asked, ‘O Messenger of Allah, which sin is greatest?’ He said, ‘That you set up a rival to Allah, although He created you.’ I asked, ‘Then which?’ He said, ‘That you kill your child for fear that he will eat with you.’ I asked, ‘Then which?’ He said, ‘That you commit adultery with your neighbor’s wife.’

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

مصطفى شيخ إبراهيم حقي

الذنوب التى تتعلق بحق الله تعالى: النوع الأول: أن يكون الذنب بترك واجب يمكن استدراكه كالصلوات والصيام والحج. فلا بد في هذه الحقوق من التوبة مع القضاء حيث قدر على ذلك وأمكنه، وفي بعض الذنوب التوبة مع الكفارة، كالحنث في الأيمان، والظِهار وغير ذلك. * أما النوع الثاني: أن تكون بسبب جهل وعدم معرفة الله كما ينبغي، وتحليل ما أحله، وتحريم ما حرمه، ونحو ذلك. فهذا النوع تجزئ فيه التوبة فقط، ثم إن كان الذنب مما يوجب الكفر فلا بد من الإتيان بالشهادتين، وإثبات ما أنكر، وإنكار ما كان قد اعتقد مما يوجب الكفر. وإن كان بسبب جهل أو إعراض

فلا بد فيه أن يطلب العلم ويتعلم من أمر دينه ما يعصمه ويحصنه من الوقوع في الذنب مرة أخرى.

English meaning

Sins relating to the right of Allah Most High: The first type is a sin consisting of abandoning an obligation that can be made up, such as prayers, fasting, or pilgrimage. These rights require repentance together with making up what was missed wherever one has the ability and opportunity. Some sins require repentance together with expiation, such as breaking oaths, zihar, and other matters. The second type arises from ignorance, failing to know Allah as one should, failing to regard what He has permitted as lawful and what He has forbidden as unlawful, and similar matters. Repentance alone suffices for this type. If the sin entails disbelief, one must pronounce the two testimonies of faith, affirm what one denied, and reject the beliefs one held that entail disbelief. If it arose from ignorance or turning away, one must seek knowledge and learn enough about one’s religion to protect and fortify oneself against falling into the sin again.

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

مصطفى شيخ إبراهيم حقي

الذنوب التى تتعلق بحقوق الآدميين وهي نوعان: النوع الأول: أن ينجبر الحق بمثله من الأموال والجراحات، وقيم المتلفات والسرقات والمغصوبات.. إلخ. فلا بد في هذا النوع من رد كل مظلمة لأهلها، ورد كل حق لمستحقه من مال ونحوه، إن كان موجودا، أو ورد مثله إن كان معدوما أو مستهلكا، لأنه محض حق فيجب أداؤه إلى صاحبه، فإن لم يجد أهلها تصدق بها عنهم، وتمكين ذي القصاص منه على الوجه المشروع. فإن لم يفعل برد المظالم إلى أهلها، واقتصر على التوبة فقط وندم وأقلع وعزم ألا يعود، فقد تصح توبته فيما بينه وبين الله، وتبقى في ذمته مظلمة الآدمي، ومطالبته

على حالها، ومن لم يجد السبيل لإخراج ما عليه لإعسار فعفو الله مأمول. وفضله مبذول، فكم ضمن من التبعات، وبدل من السيئات.

English meaning

Sins relating to the rights of human beings are of two types. The first type is where the right can be compensated with its equivalent, involving property, injuries, the value of destroyed objects, stolen goods, usurped property, and so on. In this type, every wrongfully taken thing must be returned to its owner and every right restored to the person entitled to it, whether property or something similar: the thing itself if it still exists, or its equivalent if it no longer exists or has been consumed. It is purely another person’s right and must therefore be delivered to its owner. If the owners cannot be found, it should be given in charity on their behalf. The person entitled to legal retaliation must also be enabled to exercise it in the prescribed manner. If the offender does not return what is owed to its owners but confines himself to repentance, remorse, abandoning the sin, and resolving not to return, his repentance may be valid in what is between him and Allah, while the wrong done to the

human being remains a liability upon him and the claim against him remains unchanged. Whoever cannot discharge what he owes because of insolvency may hope for Allah’s pardon. His favor is freely given: how many liabilities He has taken care of and how many evil deeds He has replaced!

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

مصطفى شيخ إبراهيم حقي

الذنوب التى تتعلق بحقوق الآدميين وهي نوعان: النوع الثاني: أن لا ينجبر الحق بمثله، بل جزاؤه من غير جنسه، كالقذف فحده الجلد، والزنا إذا ثبت فحده الرجم أو الجلد.أما الغيبة والنميمة ففاعلها مذنب ومستحق للعذاب إن لم يستحل من اغتابه واقتراف مثل هذه الذنوب ما دامت مستورة بين العبد وبين ربه لم يطلع عليها أحد، تكون توبته بالندم عليها والإقلاع عن فعلها وكثرة الاستغفار للمغتاب ونحوه، وتكذيب نفسه مما قذف به، وكثرة الإحسان لمن أفسد عليه زوجته وزنى بها، فيدعو الله لصاحب الحق ويستغفر له، ويذكر المغتاب والمقذوف في مواضع غيبته وقذفه بضد ما

ذكره به من الغيبة، فيبدل غيبته بمدحه والثناء عليه، وذكر محاسنه، ويبدل قذفه بذكر عفته وإحصانه، ويستغفر له بقدر ما اغتاب به.. والله أعلم.

English meaning

Sins relating to the rights of human beings are of two types. The second type is where the right cannot be compensated with its equivalent; rather, the penalty is of a different kind. For example, the prescribed punishment for an accusation of unchastity is flogging, and the prescribed punishment for unlawful sexual intercourse, when established, is stoning or flogging. As for backbiting and tale-bearing, the person who commits them is sinful and deserves punishment if he does not obtain pardon from the person he has backbitten. When sins of this kind remain concealed between the servant and his Lord and no one has discovered them, repentance consists of regretting them, abandoning them, frequently seeking forgiveness for the person backbitten and others similarly wronged, declaring one’s accusation false, and abundantly doing good to the person whose

wife one corrupted and committed adultery with. One should supplicate to Allah for the person whose right was violated and seek forgiveness for him. In the places where one backbit or accused him, one should mention the opposite of what one said: replace backbiting with praise, commendation, and mention of his good qualities, and replace the accusation with mention of his chastity and virtue. One should seek forgiveness for him in proportion to the backbiting one committed. Allah knows best.

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

مصطفى شيخ إبراهيم حقي

صفات الذنوب: ذكر الإمام الغزالي –رحمه الله- أربع أنواع من الصفات تثير الذنوب وهي: 1- صفات ربانية: وينشأ عنها ذنوب؛ كالكبر والاستعلاء، وحب المدح والثناء. 2- صفات شيطانية: وينشأ عنها ذنوب؛ كالحسد والبغي والخداع المكر والغش والنفاق. 3- صفات بهيمية: وتظهر في الاستجابة لشهوات النفس والبطن والغرائز؛ كالزنا والشذوذ الجنسي والسرقة. 4- صفات سبعية: وينشأ عنها ذنوب؛ كالحقد والغصب والعدوان والقتل والضرب.

English meaning

Traits that give rise to sins: Imam al-Ghazali, may Allah have mercy on him, mentioned four types of traits that stir up sins: 1. Traits of lordship, which give rise to sins such as arrogance, self-exaltation, and love

of praise and commendation. 2. Satanic traits, which give rise to sins such as envy, transgression, deception, scheming, cheating, and hypocrisy. 3. Animal traits, which appear in responding to the desires of the self, the stomach, and the instincts, such as unlawful sexual intercourse, sexual deviation, and theft. 4. Predatory traits, which give rise to sins such as rancor, usurpation, aggression, killing, and beating.

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

مصطفى شيخ إبراهيم حقي

هناك أخطاء في باب التوبة وهي التي تدفع العصاة منهم إلى التسويف في التوبة أو الصد عنها، أو تعود ببعض التائبين إلى السقوط مرة أخرى في حبائل الأهواء والشهوات ومن هذه الأخطاء: تأجيل التوبة: وذلك بتأخيرها، والتسويف فيها إلى الكبر، أو إلى ما بعد الزواج، ونحو ذلك والواجب هو المبادرة إليها: لأن الأعمار غير مضمونة، وزيادة المعاصي وتراكمها سبب في تحولها إلى طبع وعادة.

English meaning

There are mistakes concerning repentance that cause sinners to procrastinate in repenting or turn away from it, or lead some repentant people to fall once more into the snares of whims and desires. Among these mistakes is postponing repentance, delaying and putting it off until old age, after marriage, or similar occasions. One must hasten to repent, for lifespans are not guaranteed, and the increase and accumulation of sins cause them to become ingrained traits and habits.

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

مصطفى شيخ إبراهيم حقي

هناك أخطاء في باب التوبة وهي التي تدفع العصاة منهم إلى التسويف في التوبة أو الصد عنها، أو تعود ببعض التائبين إلى السقوط مرة أخرى في حبائل الأهواء والشهوات ومن هذه الأخطاء: الغفلة عن التوبة: فبعض العصاة يغفل عن التوبة من الذنوب بسبب ضعف تدينه، أو إعجابه بنفسه وعمله. أو جهله بالحكم الشرعي، أو انشغاله بالدنيا عن الآخرة. وأن هدي النبي صلى الله عليه وسلم دوام الاستغفار ومواصلة التوبة.

English meaning

There are mistakes concerning repentance that cause sinners to procrastinate in repenting or turn away from it, or lead some repentant people to fall once more into the snares of whims and desires. Among

these mistakes is heedlessness about repentance. Some sinners neglect repentance from sins because of weak religious commitment, admiration of themselves and their deeds, ignorance of the religious ruling, or preoccupation with this world at the expense of the Hereafter. The guidance of the Prophet, may Allah bless him and grant him peace, is to seek forgiveness continually and persist in repentance.

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

مصطفى شيخ إبراهيم حقي

هناك أخطاء في باب التوبة وهي التي تدفع العصاة منهم إلى التسويف في التوبة أو الصد عنها، أو تعود ببعض التائبين إلى السقوط مرة أخرى في حبائل الأهواء والشهوات ومن هذه الأخطاء: الخوف من الرجوع في الذنوب: حيث يسوف بعض العصاة في ترك المعاصي والتوبة منها، مخافة الرجوع في الذنوب مرة أخرى وهذه من حيل الشيطان على الإنسان ونزغاته، حتى يصرفه عن التوبة والرجوع عن الذنوب والمعاصي.

English meaning

There are mistakes concerning repentance that cause sinners to procrastinate in repenting or turn away from it, or lead some repentant people to fall once more into the snares of whims and desires. Among

these mistakes is fear of returning to sins. Some sinners postpone abandoning sins and repenting of them out of fear that they will return to them again. This is one of Satan’s tricks and incitements against a person, intended to divert him from repentance and turning away from sins and acts of disobedience.

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

مصطفى شيخ إبراهيم حقي

هناك أخطاء في باب التوبة وهي التي تدفع العصاة منهم إلى التسويف في التوبة أو الصد عنها، أو تعود ببعض التائبين إلى السقوط مرة أخرى في حبائل الأهواء والشهوات ومن هذه الأخطاء: الهمز واللمز: فبعض العصاة يترك التوبة مخافة من لمز الناس وحديثهم ومقارنتهم بين وضعه بعد التوبة وما كان عليه حاله في السابق، وهذا من الأخطاء الكبيرة؛ لأن خوف الله وخشيته مقدم على الخوف من الآخرين. وكل ما يلاقيه التائب في طريقه إنما هو ابتلاء وامتحان ومأجور عليه إن شاء الله.

English meaning

There are mistakes concerning repentance that cause sinners to procrastinate in repenting or turn away

from it, or lead some repentant people to fall once more into the snares of whims and desires. Among these mistakes is concern over people’s taunts and disparagement. Some sinners abandon repentance for fear of people’s criticisms, talk, and comparisons between their condition after repentance and their previous condition. This is a grave mistake, because fear and reverence of Allah take precedence over fear of others. Everything the repentant person encounters along his way is a trial and a test for which he will be rewarded, Allah willing.

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

مصطفى شيخ إبراهيم حقي

هناك أخطاء في باب التوبة وهي التي تدفع العصاة منهم إلى التسويف في التوبة أو الصد عنها، أو تعود ببعض التائبين إلى السقوط مرة أخرى في حبائل الأهواء والشهوات ومن هذه الأخطاء: الجاه والمكانة الاجتماعية: حيث يفضل بعض العصاة البقاء في بعض الوظائف والمناصب التي تجر ذنوبا، أو الحصول على الحظوة عند بعض الوجهاء، على الاستقامة والإنابة والتوبة إلى ربه عز وجل وهذا نقص في ديانة الإنسان، ومروءته، وخطأ فادح يؤدي بصاحبه إلى الخسران والندم بعد فوات الأوان، فهذه الأمور كلها من متاع الدنيا الزائل، ولا يبقى للإنسان إلا ما قدمه من عمل يوصله إلى

النعيم، ويكون حجابا بينه وبين الوقوع في الجحيم.

English meaning

There are mistakes concerning repentance that cause sinners to procrastinate in repenting or turn away from it, or lead some repentant people to fall once more into the snares of whims and desires. Among these mistakes is attachment to prestige and social standing. Some sinners prefer remaining in jobs and positions that bring sins, or gaining favor with prominent people, over uprightness, turning back, and repenting to their Lord, mighty and majestic. This is a deficiency in a person’s religious commitment and honorable conduct, and a grave mistake that leads its perpetrator to loss and remorse when it is too late. All these things are passing enjoyments of this world. Nothing remains for a person except the deeds he has sent ahead that lead him to bliss and form a barrier between him and falling into Hell.

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

مصطفى شيخ إبراهيم حقي

هناك أخطاء في باب التوبة وهي التي تدفع العصاة منهم إلى التسويف في التوبة أو الصد عنها، أو تعود ببعض التائبين إلى السقوط مرة أخرى في حبائل الأهواء والشهوات ومن هذه الأخطاء: التسويف بمغفرة الله ورحمته: فبعض العصاة يترك التوبة ويتمادى في اقتراف الذنوب بحجة سعة مغفرة الله ويقول إن الله غفور رحيم، أو اغترار بإمهال الله لبعض المفسدين. وهذا خطأ جسيم، وجهل عظيم بأحكام التوبة؛ لأن الله عز وجل غفور رحيم لعباده التائبين، الذين يعملون الذنوب بجهالة ثم يعودون من قريب، ولكن الله شديد العقاب، لمن أصر على الذنوب وعاند وكابر.

English meaning

There are mistakes concerning repentance that cause sinners to procrastinate in repenting or turn away from it, or lead some repentant people to fall once more into the snares of whims and desires. Among these mistakes is procrastinating on the grounds of Allah’s forgiveness and mercy. Some sinners abandon repentance and persist in committing sins on the pretext of the vastness of Allah’s forgiveness, saying that Allah is Forgiving and Merciful, or being deceived by Allah’s granting respite to some evildoers. This is a serious mistake and great ignorance of the rules of repentance. Allah, mighty and majestic, is Forgiving and Merciful to His repentant servants who do evil in ignorance and then return soon afterward. But Allah is severe in punishment toward those who persist in sins, obstinately resist, and act arrogantly.

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

مصطفى شيخ إبراهيم حقي

هناك أخطاء في باب التوبة وهي التي تدفع العصاة منهم إلى التسويف في التوبة أو الصد عنها، أو تعود ببعض التائبين إلى السقوط مرة أخرى في حبائل الأهواء والشهوات ومن هذه الأخطاء: اليأس من رحمة الله: حيث يشعر بعض المسرفين في المعاصي بالقنوط من رحمة الله ومغفرته، ويعتقدون أن الشقاوة قد كتبت عليه، أو يحتج بعضهم بالقدر فيقول إن الله قد قدر صلاح العباد وفسادهم، وليس لي إلا ما قدر لي. وهذا كله جهل كبير، وضلال في العقيدة، ومن أوهام الشيطان وتلبيسه. فباب التوبة مفتوح للعبد حتى حضور الموت، واليأس والقنوط من رحمة الله من الكبائر،

وأعظم إثما من اقتراف الذنوب.

English meaning

There are mistakes concerning repentance that cause sinners to procrastinate in repenting or turn away from it, or lead some repentant people to fall once more into the snares of whims and desires. Among these mistakes is despair of Allah’s mercy. Some who have gone to excess in disobedience lose hope in Allah’s mercy and forgiveness and believe that wretchedness has been decreed for them. Others invoke destiny as an excuse, saying that Allah has decreed His servants’ righteousness and corruption, and they can have only what has been decreed for them. All this is great ignorance, error in belief, and Satan’s illusions and deception. The door of repentance is open to the servant until death arrives. Despair and hopelessness regarding Allah’s mercy are major sins, and a greater offense than committing sins.

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

مصطفى شيخ إبراهيم حقي

هناك أخطاء في باب التوبة وهي التي تدفع العصاة منهم إلى التسويف في التوبة أو الصد عنها، أو تعود ببعض التائبين إلى السقوط مرة أخرى في حبائل الأهواء والشهوات ومن هذه الأخطاء: توبة الكذابين: وذلك أن بعض الناس يتوقف عن العصيان لوقت قصير، بسبب مرض أو موقف معين. ولكن لا يلبث أن يعود إليه مرة أخرى وهؤلاء لم يتوبوا توبة نصوحا، بل لقد أمِنُوا مكر وسيطرت عليهم الشهوات، وتمكنت منهم المعاصي، فلا فكاك لهم منها، إلا أن يأذن الله لهم بذلك.

English meaning

There are mistakes concerning repentance that cause sinners to procrastinate in repenting or turn away

from it, or lead some repentant people to fall once more into the snares of whims and desires. Among these mistakes is the repentance of liars. Some people stop disobeying for a short time because of illness or a particular situation, but soon return to it again. These people have not repented sincerely. Rather, they have felt secure against the divine plan, desires have taken control of them, and sins have gained mastery over them. They have no escape from them unless Allah permits it.

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

مصطفى شيخ إبراهيم حقي

بكى سفيان الثوري –رحمه الله- ذات ليلة إلى الصباح فلما أصبح قيل له: أكلُّ هذا خوفا من الذنوب؟ فأخذ تبنة من الأرض وقال: الذنوب أهون من هذه وإنما أبكي خوفا من سوء الخاتمة.

English meaning

Sufyan al-Thawri, may Allah have mercy on him, wept one night until morning. When morning came, he was asked, ‘Is all this out of fear of sins?’ He picked up a piece of straw from the ground and said, ‘Sins are less significant than this. I am weeping only out of fear of a bad ending.’

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

مصطفى شيخ إبراهيم حقي

سؤال: ما الحكمة في إمهال الله تعالى العصاة؟ الجواب: قيل ليُرِى العباد أن العفو والإحسان أحب إليه من الأخذ والانتقام، وليعلموا غاية شفقته وبره وكرمه. والله حليم صبور يمهل عباده العصاة حتى يتوبوا، " وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ " (سورة النحل: 61).

English meaning

Question: What is the wisdom in Allah Most High granting sinners respite? Answer: It has been said that this is to show His servants that pardon and kindness are dearer to Him than punishment and retribution, and so that they may know the utmost extent of His compassion, goodness, and generosity. Allah is Forbearing and Patient; He grants His disobedient servants respite so that they may repent. ‘If Allah were to take people to task for their wrongdoing, He would not leave a single living creature upon it’ (Surat al-Nahl: 61).

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

مصطفى شيخ إبراهيم حقي

سؤال: لم قدر الله الذنوب على العباد؟ الجواب: قيل: لئلا يعجبوا بأنفسهم وأيضا: ليرغم إبليس؛ لأن الصياد إذا اصطاد وذهب من الشبكة ما اصطاده، كان غمه أكثر مما لم يصده وأيضا: لسروره صلى الله عليه وسلم بشفاعته، وأيضا قال يحيى بن معاذ الرازي: أوقعهم أي ألقاهم في الذنوب ليعرفهم فاقتهم إليه، ثم أنجاهم ليعرفهم كرامته عليهم.

English meaning

Question: Why did Allah decree sins for His servants? Answer: It has been said: So that they do not admire themselves. Also, to humiliate Iblis, for when a hunter catches something and his catch escapes from the net, his grief is greater than over something he never caught. Also, so that the Prophet, may Allah bless him and grant him peace, may rejoice in his intercession. Yahya ibn Mu‘adh al-Razi also said: He caused them to fall—that is, cast them—into sins so that they would recognize their need for Him; then He saved them so that they would recognize the honor He bestowed upon them.

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

مصطفى شيخ إبراهيم حقي

سؤال: كيف يتخلص الإنسان من قسوة القلب وما هي أسبابها؟ الجواب: أسباب قسوة القلب الذنوب والمعاصي وكثرة الغفلة وصحبة الغافلين والفساق كل هذه الخلال من أسباب قسوة القلب ومن لين القلوب وصفاتها وطمأنينتها طاعة الله جل وعلا، وصحبة الأخيار، وحفظ الوقت بالذكر وقراءة القرآن والاستغفار، ومن حفظ وقته بذكر الله، وقراءة القرآن، وصحبة الأخيار، والبعد عن صحبة الغافلين والأشرار، يطيب قلبه ويلين. قال تعالى " أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ " (سورة الرعد: 28)((مجموع فتاوى ومقالات متنوعة، الشيخ ابن باز).

English meaning

Question: How can a person rid himself of hardness of heart, and what causes it? Answer: Sins, acts of disobedience, much heedlessness, and the company of heedless and immoral people are all causes of hardness of heart. What makes hearts gentle, pure, and tranquil is obedience to Allah, exalted and sublime, the company of good people, and preserving one’s time through remembrance, reading the Qur’an, and seeking forgiveness. Whoever preserves his time through remembrance of Allah, reading the Qur’an, keeping company with good people, and avoiding the company of heedless and evil people will have a heart that becomes wholesome and gentle. Allah Most High said: ‘Surely, in the remembrance of Allah hearts find tranquility’ (Surat al-Ra‘d: 28) (Collected Fatwas and Various Articles, Shaykh Ibn Baz).

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

مصطفى شيخ إبراهيم حقي

قال تعالى: " كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ " (سورة المطففين: 7) قال أبو عبيدة والأخفش: أي لفي حبس وضيق شديد.

English meaning

Allah Most High said: ‘No! Indeed, the record of the wicked is in Sijjin’ (Surat al-Mutaffifin: 7). Abu ‘Ubaydah and al-Akhfash said: That is, in confinement and severe constriction.

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

مصطفى شيخ إبراهيم حقي

قال سبحانه " وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى " (سورة طه: 124). فالذنوب سبب للنكد وضيق العيش في الدنيا والآخرة لذلك كانت التوبة سبيلا قويما لتفريج الهموم وطمأنينة النفس. وراحة البال في الدنيا والنجاة يوم الحساب.

English meaning

He, glorified be He, said: ‘Whoever turns away from My remembrance will have a constricted life, and We will raise him blind on the Day of Resurrection’ (Surat Ta Ha: 124). Sins cause misery and constriction of life in this world and the Hereafter. Repentance is therefore a straight path to relief from worries, tranquility of the soul, peace of mind in this world, and salvation on the Day of Reckoning.

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

مصطفى شيخ إبراهيم حقي

قال عمر بن الخطاب –رضي الله عنه-: " حاسِبوا أنفسكم قبل أن تحاسَبوا، وزنوها قبل أن توزنوا، فإنه أهون عليكم في الحساب غدا أن تحاسبوا أنفسكم اليوم، وتزينوا للعرض الأكبر، يومئذ تعرضون لا تخفى منكم خافية.

English meaning

Umar ibn al-Khattab, may Allah be pleased with him, said: ‘Call yourselves to account before you are called to account, and weigh yourselves before you are weighed. It will make tomorrow’s reckoning easier for you if you call yourselves to account today. Adorn yourselves for the greatest presentation: on that Day you will be presented, and nothing about you will remain hidden.’

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

مصطفى شيخ إبراهيم حقي

قال العلماء: التوبة واجبة من كل ذنب؛ فإن كانت المعصية بين العبد وبين الله تعالى لا تتعلق بحق آدمي فلها ثلاثة شروط. الشرط الأول: أن يقلع عن المعصية. الشرط الثاني: أن يندم على فعلها. الشرط الثالث: أن يعزم ألا يعود إليها أبدا. فإن فقد أحد الشروط لم تصح توبته، وإن كانت المعصية تتعلق بآدمي فشروطها ثلاثة: 1- أن يبرأ من حق صاحبها فإن كانت مالا أو نحوه رده إليه. 2- وإن كان حد قذف ونحوه مكَّنه منه أو طلب عفوه. 3- وإن كان غيبة استحلها منه.

English meaning

The scholars said: Repentance is obligatory for every sin. If the disobedience is between the servant and

Allah Most High and does not concern a human being’s right, it has three conditions. The first: abandoning the sin. The second: regretting having committed it. The third: resolving never to return to it. If any condition is absent, the repentance is invalid. If the sin concerns a human being, its conditions are three: 1. Discharging the right owed to its owner; if it is money or something similar, return it to him. 2. If it involves the prescribed punishment for an accusation of unchastity or a similar matter, enable him to claim it or ask his pardon. 3. If it is backbiting, seek his pardon for it.

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

مصطفى شيخ إبراهيم حقي

يجب التوبة من جميع الذنوب فمن تاب من بعضها صحت توبته عند أهل الحق من ذلك الذنب وبقي عليه الباقي فالله عز وجل لا يقبل من الأعمال إلا ما كان خالصا له وحده مبتغى به وجهُه، وموافقا أمره باتباع رسوله صلى الله عليه وسلم. فلا بد أن يكون العمل خالصا إلى الله تعالى صوابا. أي موافقا للسنة؛ إذ قد يكون العمل صوابا ولا يكون خالصا، فلا يقبل، وقد يكون خالصا ولا يكون صوابا فلا يقبل أيضا. وكان من دعاء بن الخطاب –رضي الله عنه- " اللهم اجعل عملي كله صالحا، واجعله لوجهك خالصا، ولا تجعل لأحد فيه شيئا ".

English meaning

One must repent of all sins. According to the people of

truth, if a person repents of some sins, his repentance from that particular sin is valid, while the others remain upon him. Allah, mighty and majestic, accepts only deeds performed sincerely for Him alone, seeking His countenance and conforming to His command by following His Messenger, may Allah bless him and grant him peace. The deed must therefore be sincere for Allah Most High and correct—that is, in accordance with the Sunnah. A deed may be correct but insincere, so it is not accepted; it may be sincere but incorrect, so it is likewise not accepted. Among the supplications of Ibn al-Khattab, may Allah be pleased with him, was: ‘O Allah, make all my deeds righteous, make them sincerely for Your countenance, and give no one any share in them.’

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

مصطفى شيخ إبراهيم حقي

علامات قبول التوبة، كما ذكرها الشيخ محمد بن عثيمين –رحمه الله: 1- انشراح الصدر والطمأنينة. 2- سهولة الطاعة على الإنسان. 3- محبة الخير وكراهية الشر.

English meaning

Signs of the acceptance of repentance, as mentioned by Shaykh Muhammad ibn ‘Uthaymin, may Allah have mercy on him: 1. Openness of the heart and tranquility. 2. Obedience becoming easy for a person. 3. Love of good and hatred of evil.

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

مصطفى شيخ إبراهيم حقي

لن تكون التوبة صحيحة حتى يكون نادما آسفا حزينا على ما بدر منه من المعاصي. ندما، ويجب الانكسار بين يدي الله عز وجل، والإنابة إليه من هنا فلا يعد تائبا ونادما ذلك الذي يتحدث بمعاصيه السابقة التي قارفها يفتخر بذلك ويتباهى به، بل هذا من المجاهرة التي قال عنها رسول الله صلى الله عليه وسلم: «كل أمتي معافى إلا المجاهرون»(رواه البخاري) (التوبة إلى الله، د. صالح غانم السدلان).

English meaning

Repentance will not be valid until a person is remorseful, regretful, and saddened by the acts of disobedience he has committed. He must humble himself before Allah, mighty and majestic, and turn back to Him. Therefore, someone who talks about his past sins with pride and boasts of them is not considered repentant or remorseful. Rather, this is openly publicizing sins, about which the Messenger of Allah, may Allah bless him and grant him peace, said: ‘All of my community will be pardoned except those who openly publicize their sins’ (Narrated by al-Bukhari) (Repentance to Allah, Dr. Salih Ghanim al-Sadlan).

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

مصطفى شيخ إبراهيم حقي

يقول ابن القيم –رحمه الله-: إذا أراد الله بعبده خيرا فتح له أبواب التوبة والندم والانكسار والذل والافتقار والاستعانة به وصدق اللجأ إليه ودوام التضرع والدعاء والتقرب إليه بما أمكن من الحسنات؛ ما تكون تلك السيئة به سبب رحمته حتى يقول عدو الله يا ليتني تركته ولم أوقعه. وهذا معنى قول بعض السلف: إن العبد ليعمل الذنب يدخل به الجنة، ويعمل الحسنة يدخل بها النار قالوا: كيف؟ قال: يعمل الذنب فلا يزال نصب عينيه خائفا منه مشفقا وجلا باكيا نادما مستحيا من ربه تعالى ناكس الرأس بين يديه منكسر القلب له فيكون ذلك الذنب أنفع له من طاعات كثيرة بما

ترتب عليه من هذه الأمور التي بها سعادة العبد وفلاحه حتى يكون ذلك الذنب سبب دخول الجنة(موارد الظمأن لدروس الزمان، الشيخ عبد العزيز المحمد السلمان).

English meaning

Ibn al-Qayyim, may Allah have mercy on him, says: When Allah intends good for His servant, He opens for him the doors of repentance, remorse, brokenheartedness, humility, neediness, seeking His help, sincerely taking refuge in Him, constantly pleading and supplicating, and drawing near to Him through whatever good deeds he can perform. Through this, that evil deed becomes a cause of mercy for him, until Allah’s enemy says, ‘If only I had left him alone and had not caused him to fall!’ This is the meaning of the saying of some early Muslims: ‘A servant may commit a sin through which he enters Paradise, and perform a good deed through which he enters the Fire.’ They asked, ‘How?’ He said: ‘He commits a sin and it remains constantly before his eyes. He fears it, is apprehensive and afraid, weeps and regrets it, feels ashamed before his Lord Most

High, bows his head before Him, and has a heart broken in humility toward Him. That sin is then more beneficial to him than many acts of obedience because of these consequences, through which the servant attains happiness and success, until that sin becomes a cause of entering Paradise’ (Resources for the Thirsty for Lessons of the Times, Shaykh ‘Abd al-‘Aziz al-Muhammad al-Salman).

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

مصطفى شيخ إبراهيم حقي

فضل الله –عز وجل- في فتح باب التوبة: أن الله عز وجل أمر بالتوبة قال: " وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ " (سورة الزمر: 54) قال ابن كثير – رحمه الله- في تفسير هذه الآية: أي ارجعوا إلى الله واستسلموا له وبادروا بالتوبة والعمل الصالح قبل حلول النقمة.

English meaning

Allah’s favor, mighty and majestic, in opening the door of repentance: Allah, mighty and majestic, commanded repentance, saying: ‘Return to your Lord and submit to Him before the punishment comes upon you; then you will not be helped’ (Surat al-Zumar: 54). Ibn Kathir, may Allah have mercy on him, said in his commentary on this verse: That is, return to Allah, submit to Him, and hasten to repent and perform righteous deeds before punishment arrives.

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

مصطفى شيخ إبراهيم حقي

فضل الله –عز وجل- في فتح باب التوبة: إن الله وعد بقبول التوبة –مهما عظمت الذنوب قال: " وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ " (سورة الشورى: 25).

English meaning

Allah’s favor, mighty and majestic, in opening the door of repentance: Allah has promised to accept repentance, however great the sins. He said: ‘He is the One who accepts repentance from His servants, pardons evil deeds, and knows what you do’ (Surat al-Shura: 25).

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

مصطفى شيخ إبراهيم حقي

فضل الله –عز وجل- في فتح باب التوبة: - إن الله حذر من القنوط من رحمته: قال: " قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ " (سورة الزمر: 53) قال ابن كثير –رحمه الله- قال علي بن أبي طلحة عن ابن عباس –رضي الله عنهما- في هذه الآية: قال: قد دعا الله تعالى إلى مغفرته من زعم أن المسيح هو الله، ومن زعم أن المسيح هو ابن الله، ومن زعم أن عزيزا ابن الله، ومن زعم أن الله فقير، ومن زعم أنه يدَ الله مغلولة، ومن زعم أن الله ثالث ثلاثة، يقول الله تعالى لهؤلاء: " أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ

رَحِيمٌ " (سورة المائدة: 74) قال شيخ الإسلام ابن تيمية –رحمه الله- في الآية: ـ آية الزمر ـ المقصود بها النهي عن القنوط من رحمة الله تعالى ـ وإن عظمت الذنوب وكثرت ـ فلا يحل لأحد أن يقنط من رحمة الله، ولا أن يُقنِّط الناس من رحمته. لذا قال بعض السلف، وإن الفقيه كل الفقيه الذي لا يُؤَيِّس الناس من رحمة الله ولا يجُرِّئهُم على معاصي الله.

English meaning

Allah’s favor, mighty and majestic, in opening the door of repentance: Allah warned against despair of His mercy, saying: ‘Say: O My servants who have transgressed against themselves, do not despair of Allah’s mercy. Indeed, Allah forgives all sins. He is indeed the Forgiving, the Merciful’ (Surat al-Zumar: 53). Ibn Kathir, may Allah have mercy on him, said: ‘Ali ibn Abi Talhah reported from Ibn ‘Abbas, may Allah be pleased with them both, concerning this verse: Allah Most High has invited to His forgiveness those

who claimed that the Messiah is Allah, those who claimed that the Messiah is the son of Allah, those who claimed that ‘Uzayr is the son of Allah, those who claimed that Allah is poor, those who claimed that Allah’s hand is chained, and those who claimed that Allah is the third of three. Allah Most High says to these people: ‘Will they not repent to Allah and seek His forgiveness? Allah is Forgiving, Merciful’ (Surat al-Ma’idah: 74). Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said concerning the verse in al-Zumar: Its purpose is to prohibit despair of Allah Most High’s mercy, even when sins are great and numerous. No one may despair of Allah’s mercy or cause people to despair of it. Thus some early Muslims said: The truly learned jurist is the one who neither makes people lose hope in Allah’s mercy nor emboldens them to disobey Allah.

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

مصطفى شيخ إبراهيم حقي

فضل الله –عز وجل- في فتح باب التوبة: إن الله يبسط يده بالليل، ليتوب مسيء النهار، ويبسط يده بالنهار، ليتوب مسيء الليل: قال النبى صلى الله عليه وسلم: «إن الله عز وجل يبسط يده بالليل ليتوب مسيء النهار، ويبسط يده بالنهار ليتوب مسيء الليل، حتى تطلع الشمس من مغربها»(رواه مسلم).

English meaning

Allah’s favor, mighty and majestic, in opening the door of repentance: Allah extends His hand at night so that the person who did wrong during the day may repent, and extends His hand during the day so that the person who did wrong at night may repent. The Prophet, may Allah bless him and grant him peace, said: ‘Allah, mighty and majestic, extends His hand at night so that the person who did wrong during the day may repent, and extends His hand during the day so that the person who did wrong at night may repent, until the sun rises from the west’ (Narrated by Muslim).

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

مصطفى شيخ إبراهيم حقي

فضل الله –عز وجل- في فتح باب التوبة: إن الله رتب الثواب الجزيل على التوبة ووعد من تاب بالخير الكثير.وقال بعض الحكماء: " المعصية بعد المعصية عقاب المعصية، والحسنة بعد الحسنة ثواب الحسنة، وربما كان العقاب العاجل معنويا. وقال بعض أحبار بني إسرائيل: يا رب: كم أعصيك، ولا تعاقبني. فقيل له: كم أعاقبك وأنت لا تدري، أليس قد حرمتك حلاوة مناجاتي؟ قال ابن الجوزي – رحمه الله-: " الواجب على العاقل أن يحذر مغبة المعاصي، فإن نارها تحت الرماد، وربما تأخرت العقوبة، وربما جاءت مستعجلة.

English meaning

Allah’s favor, mighty and majestic, in opening the door

of repentance: Allah has attached immense reward to repentance and promised those who repent much goodness. Some wise people said: ‘Disobedience following disobedience is the punishment of disobedience, and a good deed following a good deed is the reward of a good deed. Immediate punishment may sometimes be inward.’ One of the scholars of the Children of Israel said: ‘O Lord, how often I disobey You, yet You do not punish me!’ He was told: ‘How often I punish you without your knowing! Have I not deprived you of the sweetness of intimate prayer to Me?’ Ibn al-Jawzi, may Allah have mercy on him, said: ‘A person of reason must beware of the consequences of sins, for their fire lies beneath the ashes. Punishment may be delayed, and it may come swiftly.’

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

مصطفى شيخ إبراهيم حقي

فضل الله –عز وجل- في فتح باب التوبة: اليأس من رحمة الله: فمن الناس من إذا أسرف على نفسه بالمعاصي، أو تاب مرة أو أكثر فعاد إلى الذنب مرة أخرى –أيس من رحمة الله، وظن أنه ممن كتب عليهم الشقاوة، فاستمر في الذنوب وترك التوبة إلى غير رجعة، وهذا ذنب عظيم، وقد يكون أعظم من مجرد الذنب الأول الذي ارتكبه؛ لأنه لا ييأس من روح الله إلا القوم الكافرون. فليجدد التوبة، وليجاهد نفسه في ذات الله حتى يأتيه اليقين.

English meaning

Allah’s favor, mighty and majestic, in opening the door of repentance: Despair of Allah’s mercy. Some people, when they have gone to excess in sins or repented once or more and then returned to sin, despair of

Allah’s mercy and think that wretchedness has been decreed for them. They therefore persist in sins and abandon repentance for good. This is a great sin, and may be greater than the original sin they committed, for none despair of Allah’s relief except the disbelieving people. Let a person renew his repentance and strive against himself for Allah’s sake until certainty comes to him.

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

مصطفى شيخ إبراهيم حقي

فضل الله –عز وجل- في فتح باب التوبة: اليأس من توبة العصاة: فمن الناس من يكون في خير ونصح وحب للإصلاح. فتراه يحرص على دعوة العصاة أيا كانت معاصيهم، فإذا رأى من أحدهم إعراضا من النصح، وصدودا عن الخير، وتماديا في الغواية –أيس من هدايته، وأقصر عن نصحه، وربما جزم بأن الله لن يغفر له، ولن يهديه سواء السبيل. ثم كم من الناس من يتمادون في الغواية والإجرام، حتى يظن أنهم يموتون على ذلك. ثم يتداركهم الرحمن الرحيم بنفحة من نفحاته، فإذا هم من الأبرار الأخيار.

English meaning

Allah’s favor, mighty and majestic, in opening the door

of repentance: Despair of sinners’ repentance. Some people possess goodness, sincere concern, and a love of reform. You see them eagerly calling sinners, whatever their sins. But when they see one of them turning away from advice, shunning goodness, and persisting in error, they despair of his guidance and stop advising him. They may even declare with certainty that Allah will not forgive him or guide him to the right path. Yet how many people persist in error and wrongdoing until it is thought that they will die in that condition, then the Most Merciful, the Merciful, reaches them with a breath of His grace, and suddenly they are among the righteous and good!

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

مصطفى شيخ إبراهيم حقي

قال الإمام النووي –رحمه الله-: " واتفقوا على أن التوبة من جميع المعاصي واجبة على الفور، ولا يجوز تأخيرها سواء كانت المعصية صغيرة أو كبيرة ".

English meaning

Imam al-Nawawi, may Allah have mercy on him, said: ‘They agreed that repentance from all sins is obligatory immediately, and that it may not be delayed, whether the sin is minor or major.’

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

مصطفى شيخ إبراهيم حقي

عن أبي سعيد –رضي الله عنه- عن النبي صلى الله عليه وسلم قال: «قال إبليس: يا رب وعزتك لا أزال أغويهم ما دامت أرواحهم في أجسادهم، فقال الله عز وجل. وعزتي وجلالي لا أزال أغفر لهم ما استغفروني»(رواه الإمام أحمد في المسند) فباب التوبة مفتوح يثوب إليه الشاردون.

English meaning

Abu Sa‘id, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: ‘Iblis said: O Lord, by Your might, I will continue to mislead them as long as their souls remain in their bodies. Allah, mighty and majestic, said: By My might and majesty, I will continue to forgive them as long as they seek My forgiveness’ (Narrated by Imam Ahmad in the Musnad). The door of repentance is therefore open, and those who have strayed return to it.

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

مصطفى شيخ إبراهيم حقي

عن صفوان بن عسال قال: قال رسول الله صلى الله عليه وسلم: «إن من قبل مغرب الشمس بابا مفتوحا عرضه سبعون سنة فلا يزال ذلك الباب مفتوحا للتوبة حتى تطلع الشمس من نحوه، فإذا طلعت من نحوه، لم ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا»(رواه ابن ماجة).

English meaning

Safwan ibn ‘Assal reported that the Messenger of Allah, may Allah bless him and grant him peace, said: ‘In the direction of the setting sun there is an open gate whose width is seventy years. That gate will remain open for repentance until the sun rises from its direction. When it rises from that direction, no soul will benefit from its faith if it had not believed before or earned some good through its faith’ (Narrated by Ibn Majah).

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

مصطفى شيخ إبراهيم حقي

قال ابن هبيرة: " النفس المؤمنة إن لم تكسب في إيمانها خيرا حتى طلعت الشمس من مغربها لم ينفعها ما تكسبه.

English meaning

Ibn Hubayrah said: ‘If a believing soul has not earned any good through its faith before the sun rises from the west, what it earns afterward will not benefit it.’

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

مصطفى شيخ إبراهيم حقي

التوبة المقبولة من الله تنقسم إلى قسمين: أولا: توفيقه لعبده أن يتوب. كما قال تعالى: " ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا " (سورة التوبة: 118) أي وفقهم للتوبة ليتوبوا. ثانيا: قبولها منه. كما قال تعالى: " وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآَمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى " (سورة طه: 82) ويجمعها قوله تعالى: " وَأَنَا التَّوَّابُ الرَّحِيمُ " (سورة البقرة: 160). وهي من العبد: الرجوع والإنابة إلى الله عز وجل، والإخلاص له مع الإقلاع عن المعصية والندم على فعلها، والعزم على عدم العودة إليها، وأن تكون في وقتها المناسب.

English meaning

Repentance accepted by Allah has two aspects. First: His enabling His servant to repent, as Allah Most High

said: ‘Then He turned to them in mercy so that they might repent’ (Surat al-Tawbah: 118), meaning He enabled them to repent so that they would repent. Second: His accepting it from the servant, as Allah Most High said: ‘Indeed, I am abundantly forgiving to whoever repents, believes, does righteous deeds, and then follows guidance’ (Surat Ta Ha: 82). Both are encompassed by His words: ‘I am the Accepter of repentance, the Merciful’ (Surat al-Baqarah: 160). On the servant’s part, repentance is returning and turning in devotion to Allah, mighty and majestic, with sincerity toward Him, abandoning the sin, regretting having committed it, resolving not to return to it, and repenting within its proper time.

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

مصطفى شيخ إبراهيم حقي

قال شيخ الإسلام ابن تيمية –رحمه الله: " كل مؤمن لا بد له من التوبة ولا يكمل أحد إلا بها " وقال أيضا: " وليست التوبة نقصا، بل هي من أفضل الكمالات، والله قد أخبر عن عامة الأنبياء بالتوبة والاستغفار، عن آدم ونوح وإبراهيم وموسى وغيرهم " وقد قيل: " رب معصية أورثت ذلا وانكسارا خير من طاعة أورثت عزا واستكبارا " فكل عامل للسوء فإنما يعمله بجهالة وسفه وعدم رشد، وأن كل ذنب عصي الله به فهو جهالة، سواء كان فاعله عالما أو جاهلا، ذاكرا أو ناسيا، متعمدا أو مخطئا، مختارا أو مكرها. لقوله تعالى: " لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ " (سورة النساء17).

English meaning

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: ‘Every believer must repent, and no one becomes complete without it.’ He also said: ‘Repentance is not a deficiency; rather, it is among the highest forms of perfection. Allah has told us about repentance and seeking forgiveness on the part of the prophets in general: Adam, Noah, Abraham, Moses, and others.’ It has been said: ‘A sin that produces humility and brokenheartedness may be better than an act of obedience that produces pride and arrogance.’ Everyone who does evil does it out of ignorance, foolishness, and lack of sound judgment. Every sin by which Allah is disobeyed is ignorance, whether its perpetrator is knowledgeable or ignorant, mindful or forgetful, deliberate or mistaken, acting freely or under compulsion, because Allah Most High said: ‘For those who do evil in ignorance’ (Surat al-Nisa’: 17).

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

مصطفى شيخ إبراهيم حقي

قال ابن تيمية: فمن عصى الله فهو جاهل أيا كان، ومن أطاعه فهو عالم، ولهذا قال تعالى: " إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ " (سورة فاطر 28). فكل عالم يخشاه، فمن لم يخش الله فليس من العلماء، بل من الجهال. قال ابن مسعود: كفى بخشية الله علما، وكفى بالاغترار به جهلا. وقال رجل للشعبي: أيها العالم. فقال: إنما العالم من يخشى الله.

English meaning

Ibn Taymiyyah said: Whoever disobeys Allah is ignorant, whoever he may be, and whoever obeys Him is knowledgeable. Thus Allah Most High said: ‘Only those of His servants who possess knowledge fear Allah’ (Surat Fatir: 28). Every truly knowledgeable person fears Him. Whoever does not fear Allah is not among the knowledgeable but among the ignorant. Ibn Mas‘ud said: ‘Fear of Allah suffices as knowledge, and being deceived about Him suffices as ignorance.’ A man said to al-Sha‘bi, ‘O learned one!’ He replied: ‘The learned person is only the one who fears Allah.’

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

مصطفى شيخ إبراهيم حقي

أمور تعين على التوبة والاستمرار عليها: إخلاص النية لله تعالى في التوبة وجميع الأعمال الأخرى.

English meaning

Things that help a person repent and persevere in repentance: Making one’s intention sincere for Allah Most High in repentance and in all other deeds.

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

مصطفى شيخ إبراهيم حقي

أمور تعين على التوبة والاستمرار عليها:أن يجتهد التائب قدر المستطاع في عمل أعمال صالحة تثبته – بعد توفيق الله على الخير.

English meaning

Things that help a person repent and persevere in repentance: The repentant person should strive, as much as possible, to perform righteous deeds that help him remain steadfast in goodness, after Allah’s enabling him.

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

مصطفى شيخ إبراهيم حقي

أمور تعين على التوبة والاستمرار عليها:أن يستشعر قبح وفداحة الذنب أو الذنوب التي ارتكبها، وضررها عليه في الدنيا والآخرة.

English meaning

Things that help a person repent and persevere in repentance: Recognizing the ugliness and gravity of the sin or sins one has committed, and their harm to oneself in this world and the Hereafter.

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

مصطفى شيخ إبراهيم حقي

أمور تعين على التوبة والاستمرار عليها:أن يبتعد عن المكان الذي كانت تمارس فيه المعصية.

English meaning

Things that help a person repent and persevere in repentance: Keeping away from the place where the sin was practiced.

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

مصطفى شيخ إبراهيم حقي

أمور تعين على التوبة والاستمرار عليها:إتلاف الأدوات المحرمة التي كان يعمل بها المعصية. أو كل ما يذكره بتلك المعصية.

English meaning

Things that help a person repent and persevere in repentance: Destroying the forbidden tools with which one used to commit the sin, or anything that reminds one of that sin.

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

مصطفى شيخ إبراهيم حقي

أمور تعين على التوبة والاستمرار عليها:أن بجد لنفسه رفقة صالحة تعينه على الخير، وألا يجالس رفقاء السوء الذين كانوا يعملون المعاصي معه.

English meaning

Things that help a person repent and persevere in repentance: Finding righteous companions who help one do good, and not sitting with the bad companions who used to commit sins with one.

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

مصطفى شيخ إبراهيم حقي

أمور تعين على التوبة والاستمرار عليها:أن يداوم على قراءة آيات التخويف للمذنبين في القرآن الكريم والسنة المطهرة. لتزجره عن الرغبة في العودة للغفلة وكذلك آيات قبول التوبة والترغيب بها.

English meaning

Things that help a person repent and persevere in repentance: Continually reading passages in the Noble Qur’an and the purified Sunnah that warn sinners, to deter one from wanting to return to heedlessness, as well as passages about the acceptance of repentance and encouragement to repent.

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

مصطفى شيخ إبراهيم حقي

أمور تعين على التوبة والاستمرار عليها:أن يتذكر أن العقوبة المعجلة قد تأتيه في أي وقت.

English meaning

Things that help a person repent and persevere in repentance: Remembering that immediate punishment may come at any time.

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

مصطفى شيخ إبراهيم حقي

أمور تعين على التوبة والاستمرار عليها:أن يداوم على ذكر الله سبحانه وتعالى.

English meaning

Things that help a person repent and persevere in repentance: Continually remembering Allah, glorified and exalted.

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

مصطفى شيخ إبراهيم حقي

علامات صدق التائب: الإقلاع الفعلي عن الذنب، والأخذ في مقابله من أعمال الطاعة، وهذا دليل حساسية القلب وانتفاضه وشعوره بالإثم، ورغبته في التوبة.

English meaning

Signs of the repentant person’s sincerity: Actually abandoning the sin and taking up acts of obedience in its place. This indicates the heart’s sensitivity, its awakening, its awareness of sin, and its desire to repent.

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

مصطفى شيخ إبراهيم حقي

علامات صدق التائب: العزم والقصد لتدارك ما فات، وإصلاح ما يأتي، فإن كان الماضي تفريطا في عبادة قضاها، أو مظلمة أداها، أو خطيئة لا توجب غرامة حَزِنَ إذْ تعاطاها، وهذا دليل على تعظيم الله في قلبه واشتداد خوفه منه ورجائه إياه، وطمعه فيما عنده.

English meaning

Signs of the repentant person’s sincerity: Resolving and intending to make up for what has passed and to put right what is to come. If the past involved neglect of worship, he makes it up; if it involved a wrong against another, he discharges it; if it involved a sin that entails no compensation, he grieves over having committed it. This indicates his magnification of Allah in his heart, the intensification of his fear of Him and hope in Him, and his longing for what is with Him.

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

مصطفى شيخ إبراهيم حقي

علامات صدق التائب: أن تضيق الأرض عليه كما ضاقت على كعب بن مالك وصاحبيه (انظر قصته في الصحيحين) فيستولى عليه الحزن والبكاء، فيشغله عن اللهو والضحك.

English meaning

Signs of the repentant person’s sincerity: The earth feels narrow to him, as it did to Ka‘b ibn Malik and his two companions—see his story in the two Sahih collections. Grief and weeping take hold of him, occupying him away from amusement and laughter.

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

مصطفى شيخ إبراهيم حقي

علامات صدق التائب: أن تكون الحالة بعد التوبة خيرا مما كان قبلها. قال الله تعالى: " فَتَلَقَّى آَدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ " (سورة البقرة: 37).

English meaning

Signs of the repentant person’s sincerity: His condition after repentance is better than it was before. Allah Most High said: ‘Then Adam received words from his Lord, and He accepted his repentance. Indeed, He is the Accepter of repentance, the Merciful’ (Surat al-Baqarah: 37).

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

مصطفى شيخ إبراهيم حقي

علامات صدق التائب: أن لا يأمن مكر الله طرفة عين فقال تعالى: " وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ * إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ " (سورة المعارج: 27-28). فيصحبه الخوف طيلة حياته، ويستمر على ذلك حتى يسمع قول الرسول لقبض روحه: " إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ " (سورة فصلت: 30).

English meaning

Signs of the repentant person’s sincerity: He does not feel secure against Allah’s plan even for the blink of an eye. Allah Most High said: ‘Those who are apprehensive of their Lord’s punishment; indeed, their Lord’s punishment is not something from which anyone can feel secure’ (Surat al-Ma‘arij: 27–28). Fear

therefore accompanies him throughout his life, and he continues in that condition until he hears the words of the messenger sent to take his soul: ‘Indeed, those who say: Our Lord is Allah, then remain steadfast—the angels descend upon them: Do not fear or grieve, but receive glad tidings of the Paradise you were promised’ (Surat Fussilat: 30).

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

مصطفى شيخ إبراهيم حقي

علامات صدق التائب: أن يتألم ويندم ويأسف على ما فرط منه، وخوفا من سوء عاقبة.

English meaning

Signs of the repentant person’s sincerity: Feeling pain, remorse, and regret over what he has neglected, and fearing a bad outcome.

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

مصطفى شيخ إبراهيم حقي

علامات صدق التائب: من أقوى علامات صدقه في التوبة: محبة الله ورسوله ومحبة المؤمنين فيه والإتيان من العمل بما تقتضيه هذه المحبة.

English meaning

Signs of the repentant person’s sincerity: Among the strongest signs of sincerity in repentance are loving Allah and His Messenger, loving believers for His sake, and performing the deeds that this love requires.

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

مصطفى شيخ إبراهيم حقي

اعلم أن على كل عضو من أعضاء الإنسان توبة: فتوبة العين كفها عن النظر إلى المحارم، وتوبة اليد كفها عن تناول المحرم، وتوبة السمع كفه عن سماع المحرم، وتوبة الفرج كفه عن الزنا.. وهكذا.وأن يستدرك العبد ما فاته، فيؤدي كل فرض ضيعه، ويريد إلى كل ذي حق حقه من المظالم، ويشغل البدن الذي استعمله في السحت والحرام بطاعة الله تعالى وامتثال أوامره والتغذي بالحلال، والبعد عن مواطن الشبهات والحرام.

English meaning

Know that each part of a person’s body has its own repentance. The repentance of the eye is restraining it from looking at forbidden things; the repentance of the hand is restraining it from taking what is

forbidden; the repentance of hearing is restraining it from listening to what is forbidden; the repentance of the private parts is restraining them from unlawful sexual intercourse, and so on. The servant should make up what he has missed, perform every obligation he neglected, and restore every wrongfully withheld right to its owner. He should occupy the body he used in illicit gain and forbidden conduct with obedience to Allah Most High, carrying out His commands, nourishing it with what is lawful, and keeping away from places of doubtful and forbidden matters.

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

مصطفى شيخ إبراهيم حقي

التوبة النصوح: عرفها ابن كثير –رحمه الله تعالى- بقوله: " توبة صادقة جازمة تمحو ما قبلها من السيئات وتلم شعث التائب وتجمعه وتكفه عما كان يتعاطاه من الدناءات».

English meaning

Sincere repentance: Ibn Kathir, may Allah Most High have mercy on him, defined it by saying: ‘True, firm repentance that erases the evil deeds preceding it, puts the repentant person’s scattered affairs in order, gathers him together, and restrains him from the base acts he used to practice.’

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

مصطفى شيخ إبراهيم حقي

من أهم ثمار التوبة: رضي الله تبارك وتعالى: التائب إلى الله سبحانه محبوب عند الله، مؤيد بعونه، مصان محفوظ من كل سوء وبلية، تتنزل عليه الرحمات، وتتغشاه البركات، وتستجاب له الدعوات. قال تعالى في الحديث القدسي: «فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني أعطيته، ولئن استعاذني لأعيذنه»(رواه البخاري).

English meaning

Among the most important fruits of repentance is the pleasure of Allah, blessed and exalted. The person who repents to Allah, glorified be He, is beloved to Allah, supported by His help, protected and preserved from every evil and affliction. Mercies descend upon him, blessings envelop him, and his supplications are answered. Allah Most High said in the sacred hadith: ‘When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he grasps, and his foot with which he walks. If he asks Me, I will give him, and if he seeks refuge in Me, I will surely protect him’ (Narrated by al-Bukhari).

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

مصطفى شيخ إبراهيم حقي

من أهم ثمار التوبة: طمأنينة النفس: إن ضرر المعاصي على الأزواج والنفوس أخطر من ضرر الأمراض على الأجساد. بل إن ضرر المعصية يشمل الروح والبدن. فترى العاصي قد اجتمعت عليه أنواع الهموم والغموم، وألوان الوساوس والهواجس، فلا تجده إلا قلقا فزعا خائفا، وما ذلك إلا بسبب ما اقترفه من المعاصي والخطيئات، لذلك كانت التوبة طمأنينة للنفس، وسعادة للقلب، قال الإمام الحسن البصري – رحمه الله-: " الحسنة نور في القلب وقوة في البدن، والسيئة ظلمة في القلب ووهن في البدن، فالتوبة دواء لأمراض النفس والبدن تقتضي الصبر ومطالعة الثواب من عند الله.

فهي دواء يصقل القلوب ويجلي عنها أسباب الضيق والضنك وهو الران. قال تعالى: " كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ " (سورة المطففين: 14) والقلوب إذا أزيل عنها الران أصبحت خفيفة مرحة لا تعرف اليأس ولا يصيبها النكد.

English meaning

Among the most important fruits of repentance is tranquility of the soul. The harm of sins to spouses and souls is more dangerous than the harm of illnesses to bodies. Indeed, the harm of disobedience encompasses both spirit and body. You see the sinner beset by various worries and griefs, and different obsessive thoughts and anxieties. You find him only anxious, alarmed, and afraid, all because of the acts of disobedience and sins he has committed. Repentance is therefore tranquility for the soul and happiness for the heart. Imam al-Hasan al-Basri, may Allah have mercy on him, said: ‘A good deed is light in the heart and strength in the body; an evil deed is darkness in the heart and weakness in the body.’

Repentance is a remedy for illnesses of the soul and body, requiring patience and contemplation of the reward from Allah. It is a remedy that polishes hearts and removes the causes of distress and constriction: the rust covering them. Allah Most High said: ‘No! Rather, what they used to earn has covered their hearts with rust’ (Surat al-Mutaffifin: 14). When this rust is removed, hearts become light and joyful; they know no despair and are not afflicted by misery.

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

مصطفى شيخ إبراهيم حقي

من أهم ثمار التوبة: اجتناب سخط الله عز وجل: إن التوبة وقاية من عذاب الله وعقابه، ذلك لأن الذنوب موجبة للسخط والنكال، والتوبة ماحية للذنوب ناسخة لها. قال تعالى عن يونس –عليه السلام- " فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ * لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ " (سورة الصافات: 143-144) وإنما كان تسبيح يونس: " لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ " (سورة الأنبياء: 87).

English meaning

Among the most important fruits of repentance is avoiding the wrath of Allah, mighty and majestic. Repentance protects against Allah’s punishment and chastisement, because sins bring wrath and punishment, while repentance erases and cancels sins. Allah Most High said concerning Jonah, peace be upon him: ‘Had he not been among those who glorify Allah, he would have remained in its belly until the Day they are raised’ (Surat al-Saffat: 143–144). Jonah’s glorification was: ‘There is no god but You. Glory be to You! Indeed, I was among the wrongdoers’ (Surat al-Anbiya’: 87).

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

مصطفى شيخ إبراهيم حقي

تفكر وفقك الله في أن الذنوب تنقضي لذاتها وتبقى تبعاتها، وأن التوبة هي فصل ما بين العبد وبين العقاب. فعن أبي هريرة –رضي الله عنه- عن النبي صلى الله عليه وسلم قال: «إن الله يغار وإن المؤمن يغار، وغيرة الله أن يأتي المؤمن ما حرم عليه»(رواه مسلم).

English meaning

Reflect, may Allah grant you success, that the pleasures of sins pass away while their consequences remain, and that repentance separates the servant from punishment. Abu Hurayrah, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: ‘Allah has protective jealousy, and the believer has protective jealousy. Allah’s protective jealousy is aroused when the believer does what He has forbidden him’ (Narrated by Muslim).

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

مصطفى شيخ إبراهيم حقي

من فوائد التوبة: احترام الذات: إن من أجمل فوائد التوبة أن يحترم الإنسان ذاته وكيانه. بعد أن كان يحتقرها ويكرهها، حين كانت ساقطة من عينيه أثناء المعصية. أما بعد التوبة فإن الواقع النفسي يختلف؛ حيث يحب التائب نفسه ويحترمها، ويكون ذلك بيان الأمور التالية: - إن التوبة تفتح الأمل أمام الإنسان القلِق الذي حطمته ذنوبه وآثامه؛ حيث يجعله الأمل بعد التوبة يشعر براحة نفسية. - إن التوبة تؤدي بصاحبها إلى احترام ذاته بعدما كان يعلن الحرب عليها ويحتقرها بسبب الآثام.- إن التوبة تدفع صاحبها إلى التحرر من الشعور بالذنب والخوف.

English meaning

Among the benefits of repentance: Self-respect. One of the most beautiful benefits of repentance is that a person respects himself and his being after previously despising and hating himself, when he had fallen in his own estimation during disobedience. After repentance, however, his psychological state changes: the repentant person loves and respects himself. This is explained by the following matters: Repentance opens hope before the anxious person whom his sins and offenses have broken; hope after repentance gives him psychological comfort. Repentance leads him to respect himself after previously declaring war on himself and despising himself because of his offenses. Repentance impels him to free himself from feelings of guilt and fear.

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

مصطفى شيخ إبراهيم حقي

من فوائد التوبة: البركة بالعمل والرقة بالقلب: أخي التائب إن للتوبة آثارا في القلب، ولهذا أخبر ابن قيم الجوزية " إن التوبة توجب على التائب: المحبة والرقة واللطف، وشكر الله وحمده والرضا عنه وعبوديات أخرى. فإذا تاب إلى الله توبته، فيترتب له على ذلك القبول أنواع من النعم التي لا يهتدي العبد لتفاصيلها، بل لا يزال يتقلب في بركاتها وآثارها ما لم ينقضها ويفسدها.

English meaning

Among the benefits of repentance: Blessing in deeds and tenderness in the heart. My repentant brother, repentance has effects upon the heart. Thus Ibn Qayyim al-Jawziyyah stated: ‘Repentance brings the repentant person love, tenderness, kindness, gratitude to Allah, praise of Him, contentment with Him, and other forms of servitude. When he repents to Allah and Allah accepts his repentance, this acceptance brings him kinds of blessings whose details the servant cannot fully discern. He continues to enjoy their blessings and effects as long as he does not undo or spoil his repentance.’

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

مصطفى شيخ إبراهيم حقي

من فوائد التوبة: تبديل السيئات: لقوله تعالى " إِلَّا مَنْ تَابَ وَآَمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا " (سورة الفرقان: 70) وهذه أعظم الفوائد التي ترغب التائب في أن يتوب في كل لحظة من حياته، فتجُبُّ التوبة ما قبلها من السيئات، ويكون المرء دائما كما ولدته أمه طاهرا نقيا، بعد إعلان التوبة الصادقة.

English meaning

Among the benefits of repentance: The replacement of evil deeds. Allah Most High said: ‘Except those who repent, believe, and perform righteous deeds; Allah will replace their evil deeds with good deeds. Allah is Forgiving, Merciful’ (Surat al-Furqan: 70). This is among the greatest benefits encouraging the repentant person to repent at every moment of his life. Repentance wipes away the evil deeds preceding it, and a person remains pure and clean, as on the day his mother bore him, after declaring sincere repentance.

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

مصطفى شيخ إبراهيم حقي

من هم التائبون؟ هم الذين إذا فعلوا سيئة أو فاحشة أو ظلموا أنفسهم ذكروا الله، فندموا وتابوا وآمنوا، ورجعوا إلى الله من قريب، واستغفروا لذنوبهم، ولم يستمروا على ما فعلوا من المعصية غير مقلعين عنها، وعزموا أن لا يعودوا إليها أبدا. وأتبعوا توبتهم الأعمال الصالحة.

English meaning

Who are the repentant? They are those who, when they commit an evil deed, an indecency, or a wrong against themselves, remember Allah, feel remorse, repent, believe, and return to Allah soon afterward. They seek forgiveness for their sins, do not persist in the disobedience they committed without abandoning it, and resolve never to return to it. They follow their repentance with righteous deeds.

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

مصطفى شيخ إبراهيم حقي

من هم التائبون؟ التائب: صادق العبارة جم المشاعر، جياش الفؤاد. مشبوب الضمير.

English meaning

Who are the repentant? The repentant person is truthful in expression, rich in feeling, with a heart overflowing with emotion and a conscience aflame.

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

مصطفى شيخ إبراهيم حقي

من هم التائبون؟ التائب: منكسر القلب، غزير الدمعة، حي الوجدان، قلق الأحشاء.

English meaning

Who are the repentant? The repentant person has a humbled heart, abundant tears, a living conscience, and inward unease.

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

مصطفى شيخ إبراهيم حقي

من هم التائبون؟ التائب: بين الرجاء والخوف، والسلامة والعطب والنجاة والهلاك.

English meaning

Who are the repentant? The repentant person is between hope and fear, safety and harm, salvation and destruction.

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

مصطفى شيخ إبراهيم حقي

من هم التائبون؟ التائب في قلبه حرقة، وفي وجدانه لوعة، وفي وجهه أسى، وفي دمعه أسرار.

English meaning

Who are the repentant? The repentant person has a burning pain in his heart, anguish in his inner feelings, sorrow on his face, and secrets in his tears.

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

مصطفى شيخ إبراهيم حقي

من هم التائبون؟ التائب: له في كل واقعة عبرة، فالحمام إذا غرد بكى، والطير إذا صاح ناح، والبلبل إذا شدا تذكر، والبرق إذا لمع اهتز.

English meaning

Who are the repentant? The repentant person finds a lesson in every event. When the dove coos, he weeps; when the bird cries, he laments; when the nightingale sings, he remembers; when lightning flashes, he trembles.

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

مصطفى شيخ إبراهيم حقي

قال عمر بن الخطاب –رضي الله عنه-: " اجلسوا إلى التوابين فإنهم أرق أفئدة فكل بني آدم خطاء وخير الخطائين التوابون "

English meaning

Umar ibn al-Khattab, may Allah be pleased with him, said: ‘Sit with those who frequently repent, for their hearts are more tender. Every child of Adam repeatedly errs, and the best of those who err are those who repeatedly repent.’

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

مصطفى شيخ إبراهيم حقي

قال أبو يزيد البسطامي –رحمه الله-: علامات التائب خمس: إذا ذكر نفسه افتقر، وإذا ذكر ذنبه استغفر، وإذا ذكر الدنيا اعتبر، وإذا ذكر الآخرة استبشر، وإذا ذكر المولى افتخر.

English meaning

Abu Yazid al-Bistami, may Allah have mercy on him, said: ‘The signs of the repentant person are five: when he remembers himself, he feels his need; when he remembers his sin, he seeks forgiveness; when he remembers this world, he takes a lesson; when he remembers the Hereafter, he rejoices; and when he remembers the Master, he takes pride.’

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

مصطفى شيخ إبراهيم حقي

الشيخ سيد قطب – رحمه الله - يعالج قضية الاستقامة بعد التوبة وكيفية سد الفراغ الشيطاني في النفس بعوض إيمان عملي بقوله: " فالتوبة تبدأ بالندم والإقلاع عن المعصية، وتنتهي بالعمل الصالح الذي يثبت أن التوبة صحيحة وأنها جدية، وهو في الوقت ذاته ينشئ التعويض الإيجابي في النفس بالإقلاع عن المعصية، فالمعصية عمل وحركة، يجب ملء فراغها بعمل مضاد وحركة، وإلا حنت النفس إلى الخطيئة بتأثير الفراغ الذي تحسنه بعد الإقلاع».

English meaning

Shaykh Sayyid Qutb, may Allah have mercy on him, addresses steadfastness after repentance and how to

fill the satanic void in the soul with practical faith, saying: ‘Repentance begins with remorse and abandoning disobedience, and ends with righteous action that proves repentance is valid and serious. At the same time, this creates a positive replacement in the soul after abandoning disobedience. Disobedience is action and movement; its void must be filled with an opposing action and movement. Otherwise, the soul will yearn for sin under the influence of the emptiness it feels after abandoning it.’

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

مصطفى شيخ إبراهيم حقي

يقول الأستاذ الفاضل/ محمد خير رمضان يوسف في كتابه: (لا سلام مع الشيطان وأعوانه، يعني لا سلام مع الشر وأهله، ولا سلام مع الباطل ومعتنقيه، ولا سلام مع النفس الأمارة بالسوء).

English meaning

The esteemed teacher Muhammad Khayr Ramadan Yusuf says in his book: ‘No peace with Satan and his helpers means no peace with evil and its people, no peace with falsehood and its adherents, and no peace with the self that commands evil.’

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

مصطفى شيخ إبراهيم حقي

قال أبو سليمان الداراني –رحمه الله: " من صفى صفي له، ومن كدر كدر عليه، ومن أحسن في ليله كوفئ في نهاره، ومن أحسن في نهاره كوفئ في ليله ".

English meaning

Abu Sulayman al-Darani, may Allah have mercy on him, said: ‘Whoever becomes pure will have things made pure for him; whoever brings turbidity will have things made turbid for him. Whoever does good in his night will be rewarded in his day, and whoever does good in his day will be rewarded in his night.’

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

مصطفى شيخ إبراهيم حقي

" ضاحك معترف بذنبه خير من باك مُدِلٍّ على ربه. وباك نادم على ذنبه، خير من ضاحك معترف بلهوه ".

English meaning

‘A laughing person who acknowledges his sin is better than a weeping person who presumes upon his Lord. A weeping person who regrets his sin is better than a laughing person who acknowledges his frivolity.’

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

مصطفى شيخ إبراهيم حقي

هل العودة إلى الذنب مفسدة للتوبة منه؟ بمعنى أن الشخص إذا تاب من ذنب، ثم عاد إليه، هل يعود إثم هذا الذنب عليه؛ لأنه رجع إليه؟تفصيل هذه المسألة لفضيلة الشيخ صالح بن غانم السدلان على النحو التالي:1- إذا تاب واستمر على توبته، وكانت التوبة مستوفية للشروط، خالية من الموانع، فهذه توبة صحيحة لا خلاف فيها بإجماع العلماء.2- أن يتوب من الذنب، ثم يعود إليه، ثم يتوب منه، ثم يعود إليه، فإذا كانت كل توبة مستوفية شروطها فإن كل توبة صحيحة.3- أن يتوب من الذنب، ثم يعود إليه، ويموت على ذلك، فهل يؤخذ بالأول والثاني، أم يؤخذ بالثاني، وأما الأول

فقد جبته التوبة، ورفع عنه الإثم؟

English meaning

Does returning to a sin invalidate repentance from it? In other words, if a person repents of a sin and then returns to it, does the guilt of that sin return upon him because he has gone back to it? Shaykh Salih ibn Ghanim al-Sadlan sets out the details of this question as follows: 1. If he repents and continues in his repentance, and that repentance fulfills its conditions and is free of impediments, it is valid repentance, with no disagreement, by the consensus of scholars. 2. If he repents of a sin, returns to it, repents of it, and returns to it again, then each repentance is valid if each fulfills its conditions. 3. If he repents of a sin, then returns to it and dies in that condition, is he held accountable for both the first and second instances, or only for the second, while repentance has wiped away the first and removed its guilt?

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

مصطفى شيخ إبراهيم حقي

روي أنه كان في بني إسرائيل شاب قد عبد الله عشرين سنة، ثم عصاه عشرين سنة، ثم نظر في المرآة فرأى الشيب في لحيته، فقال إلهي أطعتك عشرين وعصيتك عشرين سنة فإن رجعت إليك تقبلني؟ فسمع هاتفا من وراء البيت وهو يقول: " أحببتنا فأحببناك، وتركتنا فتركناك، وعصيتنا فأمهلناك، فإن رجعت إلينا قبلناك ".

English meaning

It is narrated that there was a young man among the Children of Israel who worshipped Allah for twenty years, then disobeyed Him for twenty years. He looked in the mirror and saw gray hair in his beard, and said: ‘My God, I obeyed You for twenty years and disobeyed You for twenty years. If I return to You, will You accept me?’ He heard a caller from behind the house saying: ‘You loved Us, so We loved you. You abandoned Us, so We abandoned you. You disobeyed Us, so We granted you respite. If you return to Us, We will accept you.’

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

مصطفى شيخ إبراهيم حقي

عن أبي سعيد الخدري –رضي الله عنه- أن النبي صلى الله عليه وسلم قال: «كان في بني إسرائيل رجل قتل تسعة وتسعين إنسانا ثم خرج يسأل فأتى راهبا فسأله. فقال: هل من توبة؟ قال: لا.. فقتله، فجعل يسأل، فقال له رجل: ائتِ مكانَ كذا وكذا، فأدركه الموت. فنأى بصدره نحوها فاختصمت فيه ملائكته الرحمة وملائكة العذاب، فأوحى الله إلى هذه أن تقاربي، وأوحى إلى هذه أن تباعدي، وقال: قيسوا ما بينهما فوجد إلى هذا أقرب بشبر فغفر له»(رواه البخاري).

English meaning

Abu Sa‘id al-Khudri, may Allah be pleased with him, reported that the Prophet, may Allah bless him and

grant him peace, said: ‘Among the Children of Israel there was a man who killed ninety-nine people. He went out asking, came to a monk, and asked him: Is there any repentance? He said: No. So he killed him. He continued asking, and a man told him: Go to such-and-such a place. Death overtook him, and he stretched his chest toward it. The angels of mercy and the angels of punishment disputed over him. Allah revealed to this place: Draw nearer, and to the other: Move farther away. He said: Measure the distance between them. He was found to be nearer to this one by a handspan, so he was forgiven’ (Narrated by al-Bukhari).

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

مصطفى شيخ إبراهيم حقي

عن أبي هريرة –رضي الله عنه- عن النبي صلى الله عليه وسلم أنه قال: «أذنب عبد ذنبا فقال: اللهم اغفر لي ذنبي. فقال تبارك وتعالى: أذنب عبدي، فعلم أن له ربا يغفر الذنب ويأخذ بالذنب، ثم عاد فأذنب، فقال: أي رب اغفر لي ذنبي فقال تبارك وتعالى: عبدي أذنب ذنبا فعلم أن له ربا يغفر الذنب ويأخذ بالذنب، ثم عاد فأذنب، فقال: أي رب اغفر لي ذنبي، فقال تبارك وتعالى: أذنب عبدي ذنبا فعلم أن له ربا يغفر الذنب ويأخذ بالذنب، أعمل ما شئت فقد عفرت لك». وهو الموافق لسماحة دين الإسلام لما فيه من الترغيب للتائبين والمقبلين على الاستقامة. " البخاري ومسلم ".

English meaning

Abu Hurayrah, may Allah be pleased with him, reported that the Prophet, may Allah bless him and grant him peace, said: ‘A servant committed a sin and said: O Allah, forgive my sin. He, blessed and exalted, said: My servant committed a sin and knew that he has a Lord who forgives sin and takes people to task for sin. Then he sinned again and said: O Lord, forgive my sin. He, blessed and exalted, said: My servant committed a sin and knew that he has a Lord who forgives sin and takes people to task for sin. Then he sinned again and said: O Lord, forgive my sin. He, blessed and exalted, said: My servant committed a sin and knew that he has a Lord who forgives sin and takes people to task for sin. Do as you wish, for I have forgiven you.’ This accords with the graciousness of Islam, because it encourages those who repent and turn toward uprightness. Al-Bukhari and Muslim.

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

مصطفى شيخ إبراهيم حقي

عن مكحول أنه قال: بلغني أن إبراهيم –عليه السلام- لما عرج ملكوت السموات، أبصر على صاحب كبيرة فدعا عليه، فأهلكه الله، ثم نظر فإذا عبد يسرف، فدعا عليه، فأهلكه الله تعالى، فقال الله جل وعلا: " يا إبراهيم دع عنك عبادي، فإن عبدي بين ثلاث خلال: بين أن يتوب فأتوب عليه، وبين أن أستخرج له ذرية تعبدني، وبين أن يغلب عليه الشقاء فمن ورائه جهنم، أما علمت أن من أسمائي " الصبور " ؟

English meaning

Makhul said: It has reached me that when Abraham, peace be upon him, ascended into the heavenly realm, he saw someone committing a major sin and supplicated against him, so Allah destroyed him. Then he looked and saw a servant going to excess in wrongdoing, and supplicated against him, so Allah

Most High destroyed him. Allah, exalted and sublime, said: ‘O Abraham, leave My servants alone. My servant faces one of three possibilities: he may repent and I accept his repentance; I may bring forth from him descendants who worship Me; or wretchedness may overcome him, and Hell lies ahead of him. Do you not know that one of My names is the Patient?’

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

مصطفى شيخ إبراهيم حقي

قال سيدنا موسى –عليه السلام-: يا رب إذا سألك عبدك الطائع ماذا تقول له؟ قال: أقول لبيك قال: فالزاهد؟ قال: أقول لبيك؟ قال: فالصائم؟ قال: أقول لبيك؟ قال فالعاصي؟ قال: أقول: لبيك.. لبيك.. لبيك.. كل واحد من هؤلاء يتوكل على عمله، والعاصي، يتكل على رحمتي، وأنا لا أخيب عبدا اتكل عليَّ، لأني قلت: " وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ " (سورة الطلاق: 3).

English meaning

Our master Moses, peace be upon him, said: ‘O Lord, when Your obedient servant asks You, what do You say to him?’ He said: ‘I say: Here I am.’ He asked: ‘And the ascetic?’ He said: ‘I say: Here I am.’ He asked: ‘And the fasting person?’ He said: ‘I say: Here I am.’ He asked: ‘And the sinner?’ He said: ‘I say: Here I am, here I am, here I am. Each of those others relies upon his deeds, while the sinner relies upon My mercy. I do not disappoint a servant who relies upon Me, for I have said: Whoever relies upon Allah, He is sufficient for him’ (Surat al-Talaq: 3).

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

مصطفى شيخ إبراهيم حقي

سئل الإمام الشافعي –رحمه الله: أيهما أفضل: الكافر إذا أسلم؟ أم العاصي إذا تاب؟ قال الإمام: العاصي إذا تاب؛ لأن الكافر إذا أسلم ينتقل من درجة الجهل بالله إلى درجة العلم بالله. أما العاصي إذا تاب فينتقل من درجة العلم بالله إلى درجة محبة الله.

English meaning

Imam al-Shafi‘i, may Allah have mercy on him, was asked: ‘Which is better: a disbeliever who embraces Islam, or a sinner who repents?’ The Imam said: ‘The sinner who repents, because the disbeliever who embraces Islam moves from the degree of ignorance of Allah to the degree of knowledge of Allah. But the sinner who repents moves from the degree of knowledge of Allah to the degree of love of Allah.’

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

مصطفى شيخ إبراهيم حقي

قال يحيى بن معاذ –رحمه الله: " الذي حجب الناس عن التوبة طول الأمل. وعلامة التائب؛ إسبال الدمعة، وحب الخلوة، والمحاسبة للنفس عند كل همة ".

English meaning

Yahya ibn Mu‘adh, may Allah have mercy on him, said: ‘What has kept people from repentance is prolonged hope. The signs of the repentant person are flowing tears, love of solitude, and calling the self to account at every intention.’

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

مصطفى شيخ إبراهيم حقي

قال محمد بن كعب القرظي: " التوبة يجمعها أربعة أشياء: الاستغفار باللسان، والإقلاع بالأبدان، وإضمار ترك العود بالجنان، ومهاجرة سيء الإخوان ".

English meaning

Muhammad ibn Ka‘b al-Qurazi said: ‘Repentance encompasses four things: seeking forgiveness with the tongue, abandoning the sin with the body, inwardly resolving in the heart not to return, and leaving bad companions.’

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

مصطفى شيخ إبراهيم حقي

" علامة التوبة: الخروج من الجهل، والندم على الذنب، والتجافي عن الشهوة، وترك الكذب والانتهاء عن سوء الخلق ".

English meaning

‘The signs of repentance are leaving ignorance, regretting sin, distancing oneself from desire, abandoning lies, and ceasing bad character.’

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

مصطفى شيخ إبراهيم حقي

قال علي بن أبي طالب –رضي الله عنه-: " عجبا لمن يهلك ومعه النجاة، قيل له: وما هي؟ قال: التوبة والاستغفار ".

English meaning

Ali ibn Abi Talib, may Allah be pleased with him, said: ‘How astonishing that someone should perish while he has salvation with him!’ He was asked: ‘What is it?’ He said: ‘Repentance and seeking forgiveness.’

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

مصطفى شيخ إبراهيم حقي

قال أبو بكر الواسطي –رحمه الله: " التأني في كل شيء حسن إلا في ثلاث خصال: عند وقت الصلاة، وعند دفن الميت، والتوبة عند المعصية ."

English meaning

Abu Bakr al-Wasiti, may Allah have mercy on him, said: ‘Taking one’s time is good in everything except three matters: when the time for prayer arrives, when burying the dead, and repenting upon committing a sin.’

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

مصطفى شيخ إبراهيم حقي

قال مجاهد –رحمه الله: " من لمن يتب إذا أمسى، وأصبح، فهو عن الظالمين ".

English meaning

Mujahid, may Allah have mercy on him, said: ‘Whoever does not repent when evening comes and when morning comes is among the wrongdoers.’

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

مصطفى شيخ إبراهيم حقي

قال الحسن البصري –رحمه الله: " من أراد التوبة فليخرج من المظالم، وليدع مخالطة الناس، وإلا لم ينل ما يريد ".

English meaning

Al-Hasan al-Basri, may Allah have mercy on him, said: ‘Whoever wants repentance should free himself of injustices and give up mingling with people; otherwise, he will not attain what he wants.’

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

مصطفى شيخ إبراهيم حقي

قال شقيق البلخي –رحمه الله: " علامة التوبة: البكاء على ما سلف، والخوف من الوقوع في الذنب، وهجران إخوان السوء، وملازمة الأخيار ."

English meaning

Shaqiq al-Balkhi, may Allah have mercy on him, said: ‘The signs of repentance are weeping over what has passed, fearing a fall into sin, abandoning bad companions, and keeping close to good people.’

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

مصطفى شيخ إبراهيم حقي

قال الحسن البصري –رحمه الله-: " إن المؤمن قوام على نفسه يحاسب نفسه لله عز وجل، وإنما خف الحساب يوم القيامة على قوم أخذوا هذا الأمر من غير محاسبة ".

English meaning

Al-Hasan al-Basri, may Allah have mercy on him, said: ‘The believer keeps watch over himself, calling himself to account for Allah, mighty and majestic. The reckoning on the Day of Resurrection was made light for people who took up this matter without self-examination.’

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

مصطفى شيخ إبراهيم حقي

قيل: " ما أراد الله من الناس إلا خصلتين: أن يقروا له بالنعم فيزيدهم، وبالذنوب فيغفرها لهم ."

English meaning

It has been said: ‘Allah wants only two qualities from people: that they acknowledge His blessings so that He increases them, and acknowledge their sins so that He forgives them.’

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

مصطفى شيخ إبراهيم حقي

قيل: " التوبة خلع الثوب الدنس، وقطع العرق النجس ".

English meaning

It has been said: ‘Repentance is taking off the soiled garment and cutting away the impure root.’

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

مصطفى شيخ إبراهيم حقي

قال السري السقطي –رحمه الله: التوبة على أربع دعائم: استغفار باللسان، وندم بالقلب، وترك بالجوارح، وإضمار أن لا يعود.

English meaning

Al-Sari al-Saqati, may Allah have mercy on him, said: ‘Repentance rests on four pillars: seeking forgiveness with the tongue, remorse in the heart, abandoning the sin with the limbs, and inwardly resolving not to return.’

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

مصطفى شيخ إبراهيم حقي

قيل لحاتم الأصم: مالنا نستمع ولا ننتفع؟ قال: بخلال خمسة فيكم: ما أنعم الله عليكم لم تشكروا، وما علمتم من العلم لم تعلموا، وبمن صحبتم من الأخيار لم تقتدوا، وفيما دفنتم من الأموات لم تعتبروا، وعما أذنبتم إليه لم تتوبوا.

English meaning

Hatim al-Asamm was asked: ‘Why do we listen but gain no benefit?’ He said: ‘Because of five traits in you: you do not give thanks for the blessings Allah grants you; you do not act upon the knowledge you have learned; you do not follow the good people whose company you keep; you do not take a lesson from the dead you have buried; and you do not repent to Him of the sins you have committed.’

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

مصطفى شيخ إبراهيم حقي

عن أبي نصر الحدادي صاحب البساطين أنه قال: يقول الجوزجاني: أصل التوبة خمسة أشياء: الندامة بالقلب مع الاستغفار باللسان، وإصلاح الأمور في موافقة القرآن، ومجاهدة النفس في مرضاة الرحمن، ومفارقة الإخوان الذين هم حزب الشيطان، والخوف الدائم على ما مضى من العصيان.

English meaning

Abu Nasr al-Haddadi, the author of al-Basatin, reported that al-Juzajani said: ‘The foundation of repentance is five things: remorse in the heart together with seeking forgiveness with the tongue; putting one’s affairs right in accordance with the Qur’an; striving against the self to please the Most Merciful; leaving companions who belong to Satan’s party; and constant fear concerning past disobedience.’

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

مصطفى شيخ إبراهيم حقي

قال ابن عطاء: التوبة توبتان: توبة الإنابة، وتوبة الاستجابة. فتوبة الإنابة، أن يتوب العبد خوفا من عقوبته، توبة الاستجابة أن يتوب حياء من كرمه.

English meaning

Ibn ‘Ata’ said: ‘Repentance is of two kinds: repentance of turning back, and repentance of response. Repentance of turning back is when the servant repents out of fear of His punishment. Repentance of response is when he repents out of shame before His generosity.’

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

مصطفى شيخ إبراهيم حقي

قال يحيى بن معاذ: علامة صدق التوبة ثلاث أشياء: قلة الطعام، وقلة المنام، وقلة الكلام.

English meaning

Yahya ibn Mu‘adh said: ‘The signs of sincere repentance are three things: little food, little sleep, and little speech.’

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

مصطفى شيخ إبراهيم حقي

عن أبي عثمان أنه قال: قال شاه، إذا صحح العبد مقام التوبة نقل إلى مقام الخوف، ثم إلى مقام الرجاء، ثم إلى مقام الصالحين، ثم إلى مقام المريدين، ثم إلى مقام المطيعين، ثم إلى مقام المحبين، ثم إلى مقام المشتاقين، ثم إلى مقام الأولياء، ثم إلى مقام المقربين.

English meaning

Abu ‘Uthman reported that Shah said: ‘When the servant establishes the station of repentance correctly, he is moved to the station of fear, then the station of hope, then the station of the righteous, then the station of the seekers, then the station of the obedient, then the station of those who love, then the station of those who yearn, then the station of the friends of Allah, then the station of those brought near.’

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

مصطفى شيخ إبراهيم حقي

عن بعض الحكماء أنه قال: " أصدق الناس القائم على توبته، وأكذب الناس العائد في ذنبه، وأجهل الناس الفاخر بحسناته، وأعلم الناس أخوفهم لله ".

English meaning

One of the wise people said: ‘The most truthful person is the one who remains steadfast in his repentance; the greatest liar is the one who returns to his sin; the most ignorant is the one who boasts of his good deeds; and the most knowledgeable is the one who fears Allah most.’

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

مصطفى شيخ إبراهيم حقي

حكي أن رجلا تاب في مشيبه، فقيل له: أبطأت، وأسرعت، يعني: أبطأت حين أخرت التوبة، وأسرعت حيث تبت قبل الموت.

English meaning

It is related that a man repented in his old age. He was told: ‘You have been slow, and you have been quick.’ That is, he was slow because he delayed repentance, and quick because he repented before death.

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

مصطفى شيخ إبراهيم حقي

قال بعض المفسرين: الذنوب كلها على ثلاثة أوجه: ذنب بينك وبين الحق، وذنب بينك وبين الخلق، وذنب في ترك الأوامر. فالتوبة في الكل الرجوع من الكل، والتضرع والابتهال، وتقديم أمر الله، حتى يأتيك اليقين.

English meaning

Some commentators said: ‘All sins are of three kinds: a sin between you and the Truth, a sin between you and creation, and a sin consisting of abandoning commands. Repentance from them all is turning away from them all, humbly pleading and beseeching, and giving precedence to Allah’s command until certainty comes to you.’

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

مصطفى شيخ إبراهيم حقي

قيل: " نوم التائب قليل، ونجواه مع الحق طويل، وبدنه مع حياء التقصير عليل، وأنيسه ملك جليل ".

English meaning

It has been said: ‘The repentant person’s sleep is little, his intimate prayer to the Truth is long, his body is ailing from shame over his shortcomings, and his companion is a majestic King.’

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

مصطفى شيخ إبراهيم حقي

في الزبور: " وأوحى الله تعالى إلى داود –عليه السلام-: أنا الله معطي كل سائل، وغافر كل مستغفر، وصريخ كل مستصرخ، وكاشف كل مكروب، ومحب كل تائب. فأحب التائبين. وبشر المحسنين، وأنذر الخاطئين. قال –عليه الصلاة والسلام: «لو عملتم بالخطايا حتى تبلغ السماء، ثم تبتم تاب الله عليكم» (رواه الحاكم في المستدرك وحسنه الألباني).

English meaning

In the Psalms: ‘Allah Most High revealed to David, peace be upon him: I am Allah, the giver to every petitioner, the forgiver of everyone who seeks forgiveness, the helper of everyone who cries for help, the reliever of everyone in distress, and the lover of everyone who repents. So love the repentant, give glad tidings to those who do good, and warn those who sin.’ He, blessings and peace be upon him, said: ‘If you committed sins until they reached the sky, then repented, Allah would accept your repentance’ (Narrated by al-Hakim in al-Mustadrak; al-Albani graded it hasan).

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

مصطفى شيخ إبراهيم حقي

قال عبد الله بن مسعود رضي الله عنه: " التوبة النصوح أن يتوب ثم لا يعود، وقال أيضا: باب التوبة مفتوح، وهي مقبولة من كل أحد إلا من ثلاثة: إبليس رأس الكفرة، وقابيل بن آدم رأس الخطائين، ومن قتل نبيا من الأنبياء ".

English meaning

Abdullah ibn Mas‘ud, may Allah be pleased with him, said: ‘Sincere repentance is to repent and then not return.’ He also said: ‘The door of repentance is open, and repentance is accepted from everyone except three: Iblis, the chief of the disbelievers; Qabil, son of Adam, the chief of sinners; and whoever killed one of the prophets.’

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

مصطفى شيخ إبراهيم حقي

قال ذو النون المصري: " توبة العوام من الذنوب، وتوبة الخواص من الغفلة ".

English meaning

Dhu al-Nun al-Misri said: ‘The repentance of ordinary people is from sins; the repentance of the elect is from heedlessness.’

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

مصطفى شيخ إبراهيم حقي

قال لقمان الحكيم لابنه وهو يعظه: " لا تؤخر التوبة فإن الموت يأتي بغتة ".

English meaning

Luqman the Wise said to his son while admonishing him: ‘Do not delay repentance, for death comes suddenly.’

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

مصطفى شيخ إبراهيم حقي

روى أبو سعيد الخدري –رضي الله عنه- أن سيدنا محمدًا صلى الله عليه وسلم قال: «قال إبليس أي رب لا أزال أغوي بني آدم ما دامت أرواحهم في أجسادهم، فقال الرب عز وجل: لا أزال أغفر لهم ما استغفروني»(أخرجه أحمد والحاكم).

English meaning

Abu Sa‘id al-Khudri, may Allah be pleased with him, narrated that our master Muhammad, may Allah bless him and grant him peace, said: ‘Iblis said: O Lord, I will continue to mislead the children of Adam as long as their souls remain in their bodies. The Lord, mighty and majestic, said: I will continue to forgive them as long as they seek My forgiveness’ (Reported by Ahmad and al-Hakim).

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

مصطفى شيخ إبراهيم حقي

قال قتادة –رحمه الله: " القرآن يدلكم على دائكم ودوائكم. أما داؤكم فالذنوب، وأما دواؤكم فالاستغفار ".

English meaning

Qatadah, may Allah have mercy on him, said: ‘The Qur’an directs you to your illness and your remedy. Your illness is sins, and your remedy is seeking forgiveness.’

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

مصطفى شيخ إبراهيم حقي

قال الفضيل –رحمه الله: " الاستغفار بلا إقلاع توبة الكذَّابين ".

English meaning

Al-Fudayl, may Allah have mercy on him, said: ‘Seeking forgiveness without abandoning the sin is the repentance of liars.’

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

مصطفى شيخ إبراهيم حقي

قال أبو حامد الغزالي – رحمه الله: " حقيقة التوبة الرجوع إلى الله بالتزام فعل ما يحب، وترك ما يكره، فهي رجوع من مكروه إلى محبوب، فالرجوع إلى المحبوب جزء مسماها، والرجوع عن المكروه الجزء الآخر ".

English meaning

Abu Hamid al-Ghazali, may Allah have mercy on him, said: ‘The reality of repentance is returning to Allah by committing to do what He loves and abandon what He dislikes. It is therefore a return from what is disliked to what is loved. Returning to what is loved is one part of its meaning, and turning away from what is disliked is the other part.’

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

مصطفى شيخ إبراهيم حقي

سؤال: إنني في الذنب فأتوب منه، ثم تغلبني نفسي الأمارة بالسوء فأعود إليه! فهل تبطل توبتي الأولى ويبقى عليّ إثم الذنب الأول وما بعده؟ جواب: أكثر العلماء أنه لا يشترط في صحة التوبة ألا يعود إلى الذنب، وإنما صحة التوبة تتوقف على الإقلاع عن الذنب، والندم عليه، والعزم الجازم على ترك معاودته، فإن عاوده يصبح حينئذ كمن عمل معصية جديدة تلزمه توبة جديدة منها وتوبته الأولى صحيحة.

English meaning

Question: I fall into a sin and repent of it, then my self that commands evil overcomes me and I return to it! Does my first repentance become invalid, leaving me with the guilt of the first sin and the subsequent ones? Answer: Most scholars hold that never returning to the sin is not a condition for repentance to be valid. Rather, its validity depends upon abandoning the sin, regretting it, and firmly resolving not to repeat it. If the person returns to it, he becomes like someone who has committed a new sin requiring new repentance from it, while his first repentance remains valid.

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

مصطفى شيخ إبراهيم حقي

سؤال: إذا كانت السيئة في حق آدمي فكيف تكون التوبة؟ جواب: الأصل في هذا حديث رسول الله صلى الله عليه وسلم: « من كانت لأخيه عنده مظلمة، من عرض أو مال، فليتحلله اليوم قبل أن يؤخذ منه يوم لا دينار ولا درهم، فإن كان له عمل صالح أُخذ منه بقدر مظلمته، وإن لم يكن له عمل أُخذ من سيئات صاحبه، فجعلت عليه» (رواه البخاري). فيخرج التائب من هذه المظالم إما بأدائها إلى أصحابها وإما باستحلالها منهم وطلب مسامحتهم، فإن سامحوه وإلا ردها.

English meaning

Question: If the evil deed concerns a human being’s right, how does one repent? Answer: The basis is the

hadith of the Messenger of Allah, may Allah bless him and grant him peace: ‘Whoever has wronged his brother concerning his honor or property should seek his pardon today, before recompense is taken from him on a Day when there will be neither dinars nor dirhams. If he has righteous deeds, an amount corresponding to his wrongdoing will be taken from them. If he has no deeds, some of his companion’s evil deeds will be taken and placed upon him’ (Narrated by al-Bukhari). The repentant person frees himself of these wrongs either by restoring the rights to their owners or by seeking their pardon and asking them to forgive him. If they forgive him, that suffices; otherwise, he returns what is owed.

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

مصطفى شيخ إبراهيم حقي

سؤال: كيف يتوب السارق؟ جواب: إذا كان الشيء عنده الآن رده إلى أصحابه. وإن تلف أو نقصت قيمته بالاستعمال أو الزمن وجب عليه أن يعوضهم عن ذلك، إلا إذا سامحوه فالحمد لله.

English meaning

Question: How does a thief repent? Answer: If the thing is still in his possession, he returns it to its owners. If it has been destroyed or its value has decreased through use or time, he must compensate them for that, unless they forgive him; in that case, praise be to Allah.

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

مصطفى شيخ إبراهيم حقي

سؤال: أشعر بالحرج الشديد إذا واجهت من سرقت منهم، ولا أستطيع أن أصارحهم، ولا أن أطلب منهم المسامحة فكيف أفعل؟ جواب: لا حرج عليك في البحث عن طريق تتفادى فيه هذا الإحراج الذي لا تستطيع موجهته، كأن ترسل حقوقهم مع شخص آخر، وتطلب عدم ذكر اسمك، أو بالبريد، أو تضعها خفية عندهم، وتقول هذه حقوق لكم عند شخص، وهو لا يريد ذكر اسمه، والمهم رجوع الحق إلى أصحابه.

English meaning

Question: I feel intensely embarrassed to face those from whom I stole. I cannot tell them frankly or ask their forgiveness. What should I do? Answer: There is no blame upon you for finding a way to avoid this embarrassment that you cannot face. For example, you can send what they are owed with another person and ask that your name not be mentioned, send it by mail, or place it secretly with them, saying: ‘These are rights owed to you by someone who does not wish to mention his name.’ What matters is that the right returns to its owners.

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

مصطفى شيخ إبراهيم حقي

سؤال: كنت أسرق من جيب أبي خفية، وأريد الآن أن أتوب ولا أعلم كم سرقت بالضبط، وأنا محرج من مواجهته؟ جواب: عليك أن تقدر ما سرقته بما يغلب على ظنك أنه هو أو أكثر منه، ولا بأس أن تعيده إلى أبيك خفية كما أخذته خفية.

English meaning

Question: I used to steal secretly from my father’s pocket. I now want to repent, but I do not know exactly how much I stole, and I feel embarrassed to face him. Answer: Estimate what you stole at an amount you consider most likely to equal it or exceed it. There is no harm in returning it secretly to your father, just as you took it secretly.

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

مصطفى شيخ إبراهيم حقي

سؤال: سرقت أموالا من أناس وتبت إلى الله، ولا أعرف عناوينهم؟ وآخر يقول أخذت من شركة أموالا خلسة، وقد أنهت عملها وغادرت البلد؟ وثالث يقول سرقت من محل تجاري سلعا، وتغير مكانه ولا أعرف صاحبه؟ الجواب: عليك بالبحث عنهم على قدر طاقتك ووسعك، فإذا وجدتهم فأدفعها إليهم والحمد لله، وإذا مات صاحب المال فتعطي لورثته، وإن لم تجدهم على الرغم من البحث الجاد فتصدق بهذه الأموال بالنيابة عنهم، وأنوها لهم ولو كانوا كفارا لأن الله يعطيهم في الدنيا ولا يعطيهم في الآخرة.

English meaning

Question: I stole money from people and repented to

Allah, but I do not know their addresses. Another person says: I secretly took money from a company that has since ceased operating and left the country. A third says: I stole goods from a shop whose location has changed, and I do not know its owner. Answer: Search for them to the extent of your ability and capacity. If you find them, pay it to them, and praise be to Allah. If the owner of the money has died, give it to his heirs. If you cannot find them despite a serious search, give this money in charity on their behalf and intend it for them, even if they are disbelievers, for Allah gives them in this world but does not give them in the Hereafter.

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

مصطفى شيخ إبراهيم حقي

سؤال: غصبت مالا لأيتام، وتاجرت به وربحت ونما المال أضعافا وخفت من الله وندمت فكيف أتوب؟ الجواب: للعلماء في هذه المسألة أقوال أوسطها وأعدلها أنك ترد رأس المال الأصلي للأيتام، زائد نصف الأرباح، فتكون كأنك وإياهم شركاء في الربح مع إعادة الأصل إليهم. وهذه رواية عن الإمام أحمد، وهو رأي شيخ الإسلام ابن تيمية وترجيح تلميذه ابن القيم –رحمه الله- (المدارج 1/392) وكذلك لو غصبت سائمة من إبل أو غنم فنتجت أولادا فهي ونصف أولادها للمالك الأصلي، فإن ماتت أعطي قيمتها مع نصف النتائج إلى مالكها.

English meaning

Question: I usurped money belonging to orphans,

traded with it, profited, and the money multiplied several times over. I became afraid of Allah and remorseful. How do I repent? Answer: Scholars have several opinions on this matter. The most balanced and just is that you return the original capital to the orphans plus half the profits. It is as though you and they were partners in the profit, while the original capital is restored to them. This is a narration from Imam Ahmad, the view of Shaykh al-Islam Ibn Taymiyyah, and the preferred opinion of his student Ibn al-Qayyim, may Allah have mercy on him (al-Madarij 1/392). Likewise, if you usurped grazing camels or sheep that produced offspring, the animals and half their offspring belong to the original owner. If they died, their value together with half the offspring is given to their owner.

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

مصطفى شيخ إبراهيم حقي

سؤال: رجل يعمل في الشحن الجوي وتتخلف عندهم بضائع أخذ منها مسجلا خلسة وبعد سنوات تاب فهل يرجع المسجل نفسه أو قيمته أو شبيها به، علما بأن هذا النوع قد انتهى من السوق. الجواب: يرجع المسجل نفسه زائداً عليه ما نقص من قيمته لقاء الاستعمال أو تقادم الزمن، وذلك بطريقة مناسبة دون أن يؤذي نفسه، فإن تعذر، تصدق بقيمته نيابة عن صاحبه الأصلي.

English meaning

Question: A man working in air freight secretly took a tape recorder from goods left behind with them. Years later he repented. Should he return the recorder itself, its value, or a similar one, given that this model is no longer on the market? Answer: He returns the recorder itself, together with the amount by which its value has decreased through use or the passage of time, in a suitable manner without harming himself. If that is impossible, he gives its value in charity on behalf of its original owner.

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

مصطفى شيخ إبراهيم حقي

سؤال: كان عندي أموال من الربا ولكني أنفقتها كلها، ولم يبق عندي منها شيء، وأنا الآن تائب فماذا يلزمني؟ الجواب: لا يلزمك إلا التوبة إلى الله عز وجل توبة نصوحا والربا خطير، ولم يؤذن الله بحرب أحد في القرآن الكريم إلا أهل الربا وما دامت الأموال الربوية قد ذهبت كلها، فليس عليك من جهتها شيء الآن.

English meaning

Question: I had money from usury, but spent all of it and have none left. I have now repented. What must I do? Answer: You are required only to repent sincerely to Allah, mighty and majestic. Usury is dangerous, and in the Noble Qur’an Allah declared war against no one except those who engage in usury. Since the usurious money has all gone, nothing is now due from you concerning it.

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

مصطفى شيخ إبراهيم حقي

سؤال: اشتريت سيارة بمال بعضه حلال وبعضه حرام، وهي موجودة عندي الآن فكيف أفعل؟
الجواب: من اشترى شيئا لا يتجزأ كالبيت أو السيارة بمال بعضه حلال وبعضه حرام فيكفيه أن يخرج ما يقابل الحرام من ماله الآخر ويتصدق به تطيبا لتلك الممتلكات، فإن كان هذا الجزء من المال الحرام هو حق للآخرين وجب رد مثله إليهم على التفصيل السابق.

English meaning

Question: I bought a car with money that was partly lawful and partly unlawful, and it is still with me. What should I do?
Answer: Whoever buys something indivisible, such as a house or car, with money that is partly lawful and partly unlawful need only take from his other money an amount equivalent to the unlawful portion and give it in charity to purify that property. If that unlawful portion is a right belonging to others, he must return its equivalent to them according to the details given earlier.

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

مصطفى شيخ إبراهيم حقي

سؤال: ماذا يفعل بالمال الذي ربحه من تجارة الدخان، وكذلك إذا اختلط بأمواله الأخرى الحلال؟ الجواب: من تاجر بالمحرمات كبيع آلات اللهو والأشرطة المحرمة والدخان وهو يعلم حكمها ثم تاب يصرف أرباح هذه التجارة المحرمة في وجوه الخير تخلصا لا صدقة؛ لأن الله طيب لا يقبل إلا طيبا. وإذا اختلط هذا المال الحرام بأموال أخرى حلال كصاحب البقالة الذي يبيع الدخان مع السلع المباحة، فإنه يقدر هذا المال الحرام تقديرا باجتهاده، ويخرجه بحيث يغلب على ظنه أنه نقى أمواله من الكسب الحرام، والله يعوضه خيرا وهو الواسع الكريم. وعلى وجه العموم فإن من لديه

أموالا من كسب حرام، وأراد أن يتوب فإن كان: 1- كافرا عند كسبها فلا يلزم عند التوبة بإخراجها؛ لأن رسول الله صلى الله عليه وسلم لم يلزم الصحابة بإخراج ما لديهم من الأموال المحرمة لما أسلموا.2- وأما إن كان عند كسبه للحرام مسلما عالما بالتحريم فإنه يخرج ما لديه من الحرام إذا تاب.

English meaning

Question: What should a person do with money earned from trading in tobacco, including when it is mixed with his other lawful money? Answer: Someone who knowingly traded in forbidden things, such as selling instruments of amusement, forbidden recordings, or tobacco, and then repents should spend the profits of that forbidden trade on good causes to dispose of them, rather than as charity, because Allah is good and accepts only what is good. If this unlawful money is mixed with other lawful money, as with a grocer who sells tobacco alongside permissible goods, he estimates the unlawful amount to the best of his

judgment and removes it, so that he considers it most likely that he has purified his wealth of unlawful earnings. Allah will compensate him with something better; He is All-Encompassing and Generous. In general, someone who possesses money from unlawful earnings and wants to repent falls into one of these cases: 1. If he was a disbeliever when he earned it, he is not required to dispose of it upon repentance, because the Messenger of Allah, may Allah bless him and grant him peace, did not require the Companions to dispose of their unlawful money when they embraced Islam. 2. If he was Muslim and knew it was forbidden when he earned it, he disposes of the unlawful money he possesses when he repents.

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

مصطفى شيخ إبراهيم حقي

سؤال: شخص يأخذ الرشاوي، ثم هداه الله إلى الاستقامة، فماذا يعمل بالأموال التي أخذها من الرشوة؟ الجواب: هذا الشخص لا يخلو من حالتين:1- إما أن يكون أخذ الرشوة من صاحب حق مظلوم اضطر أن يدفع الرشوة ليحصل على حقه؛ لأنه لم يكن له سبيل للوصول إلى حقه إلى بالرشوة، فهنا يجب على هذا التائب أن يرد المال إلى الراشي صاحب الحق لأنه في حكم المال المغصوب ولأنه ألجأه إلى دفعه بالإكراه. 2- أن يكون أخذ الرشوة من راش ظالم تحصل عن طريق الرشوة على أشياء ليست من حقه، فهذا لا يرجع إليه ما أخذه منه، وإنما يتخلص التائب من هذا المال

الحرام في وجوه الخير كإعطائه للفقراء مثلا. كما يتوب مما تسبب فيه من صرف الحق عن أهله.

English meaning

Question: A person used to take bribes, then Allah guided him to uprightness. What should he do with the money taken as bribes? Answer: This person falls into one of two cases: 1. He took the bribe from a wronged person entitled to a right, who was forced to pay the bribe to obtain it because he had no other means of reaching his right. Here the repentant person must return the money to the bribe-giver who holds that right, because it has the status of usurped property and because he forced him to pay it. 2. He took the bribe from a wrongdoer who obtained through bribery things to which he was not entitled. In this case, he does not return what he took to that person. Rather, the repentant person disposes of this unlawful money in good causes, such as giving it to the poor. He also repents of having caused rights to be diverted from their rightful holders.

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

مصطفى شيخ إبراهيم حقي

سؤال: لقد حصل والعياذ بالله أني ارتكبت الفاحشة، وعقدت على المرأة الزانية، وقد صار لنا سنوات وقد تبنا أنا وهي إلى الله توبة صادقة فماذا يجب عليَّ؟ الجواب: ما دامت التوبة قد صحت من الطرفين فعليكما إعادة العقد بشروطه الشرعية من الولي والشاهدين، ولا يلزم أن يكون ذلك في المحكمة بل لو حصل في البيت لكان كافيا.

English meaning

Question: I committed an indecency—Allah’s protection is sought—and contracted marriage with the woman with whom I committed unlawful sexual intercourse. We have been together for years, and both of us have sincerely repented to Allah. What must I do? Answer: As long as both parties’ repentance is valid, you must renew the marriage contract with its prescribed conditions, including the guardian and two witnesses. It need not take place in court; if it takes place at home, that is sufficient.

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

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 ʻUmar: 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: ʻUmar 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.

حياة السلف · صفحة 18

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 مسؤل 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.

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.

حياة السلف · صفحة 18

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.

حياة السلف · صفحة 19

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.

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.

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: أسْتَغْفر 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.

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.

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.

حياة السلف · صفحة 21

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.

حياة السلف · صفحة 23

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.

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.

حياة السلف · صفحة 24

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.

حياة السلف · صفحة 24

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.

حياة السلف · صفحة 24

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.