



THE FORTY HADITH OF IMAM AN-NAWAWI

The Forty Hadith

الأربعون النووية

Forty-two foundations of the religion, gathered by
Imam an-Nawawi, with a reflection on each

Before you begin

These forty-two hadith were gathered by Imam an-Nawawi as the foundations of the religion: short enough to memorise, deep enough to spend a life with. Scholars have said a believer who understood only these would have grasped the heart of Islam.

Each one here is given with its verified Arabic and English, the chain of narration, and a reflection meant to move it from the page into the day. Read one slowly, sit with the hadith first, and let the reflection follow.

BURUJA · [BURUJA.COM](https://buruja.com)

Actions are by intentions

The hadith of sincerity

THE HADITH

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ
كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ،
وَمَنْ كَانَ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ
إِلَى مَا هَاجَرَ إِلَيْهِ

Actions are but by intention, and every man shall have only that which he intended. Thus he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger; and he whose migration was to achieve some worldly benefit or to take a woman in marriage, his migration was for that for which he migrated.

'UMAR IBN AL-KHATTAB (MAY ALLAH BE PLEASED WITH HIM)

Of all the thousands of things the Prophet ﷺ said, Imam al-Bukhari chose to open his great collection with this one. Imam an-Nawawi opened his forty with it too. The early scholars said a person could weigh a third of their whole religion on this single sentence.

Because it answers a question you meet every single day, usually without noticing it: not what are you doing, but why. Two people can stand in the very same row, pray the very same prayer, and be worlds apart before Allah. The difference is invisible to everyone but Him. It lives in the heart.

Where this hadith comes from

It was narrated by 'Umar ibn al-Khattab (ra), and its place in the tradition is singular. Imam al-Bukhari chose to open his entire Sahih with it, and Imam an-Nawawi opened both this collection and his larger Riyad as-Salihin with it. The early scholars treated it as one of the great axes of the religion, some saying a third, even a quarter, of all knowledge turns on it, because it governs the inner reality of every single deed.

Scholars often pair it with the fifth hadith ('whoever introduces into our affair what is not from it, it is rejected') as the two scales by which every act is weighed: this hadith weighs the inside (was it sincere?), and the fifth weighs the outside (was it according to the Sunnah?). A deed is accepted only when it passes both.

A famous account ties the wording to a man who migrated only to marry a woman called Umm Qays. Scholars question that report's chain, but it hardly matters: the hadith gives its own example of migrating 'for some worldly gain or a woman to marry,' and the lesson stands on the text itself.

The key words

What it means, line by line

'Actions are but by intention': the worth and reward of a deed before Allah hang on the intention that carries it, not on its

outward form alone. The same act can be worship or mere habit, accepted or empty, depending on why it was done.

'And every man shall have only that which he intended': you receive what you truly aimed at. The one who sought Allah is given Allah; the one who sought only the world is given, at most, the world, and nothing of the Hereafter.

Then the example: two people make the very same hijrah, the same road, the same hardship, but one journeys for Allah and His Messenger and the other for a worldly prize. Each arrives exactly at the destination his heart had already chosen. The outward deed was identical; the intention decided everything. And the Qur'an makes this sincerity the entire purpose of worship:

The deed, and the heart behind it

The Prophet ﷺ does not say that actions are nothing. He says they are weighed by the intention that carries them. A deed is like a body, and the intention is its soul. A magnificent act done for the eyes of people can be an empty shell, and a small act done for Allah can be heavy on the scales.

This is why one word, hijrah, the great migration the Companions made, appears twice in the hadith with two completely different endings. The road was the same. The dust, the danger, the home left behind, all of it the same. But one person walked it for Allah and His Messenger, and another walked it for something of this world. Each arrived exactly where their heart had already been pointed.

Sincerity is the soul of worship

Naming the destination by the intention is what the scholars call ikhlas, sincerity: that your worship is for Allah alone, and not for

an audience. It is not one small virtue sitting beside the others. It is the thing that makes worship into worship, the difference between a living deed and an empty shell.

The quiet thief

If sincerity is the soul of a deed, then its opposite is the quiet thief that empties the deed from the inside: doing an act of worship to be seen, to be praised, to be thought well of. The danger of it is that it leaves the outside looking perfect. The prayer is still beautiful, the charity still generous, the words still wise. Only the heart, and the One who reads it, know that the deed has been hollowed out.

So the work of this hadith is never finished in a single day. Each time you begin something good there is a small, silent question to ask: for whom? The Prophet ﷺ is teaching you to keep returning to that question, gently, for the whole of your life.

The gift hidden inside it

Here is the mercy in the hadith. If intention can empty a deed, intention can just as easily fill one. The same principle that warns you also lifts you: your ordinary, permissible, unremarkable day can become a life of worship, simply through why you live it.

The meal eaten to have the strength to obey Him. The work done to keep a family honest and cared for. The sleep taken so you can rise for Him in the morning. Nothing on your calendar has to change. Where the heart is aimed changes everything.

JUST FOR TODAY

Before one ordinary act today (your work, a meal, a kind word) pause for a single breath and quietly turn it to Allah: this

is for You. Nothing about the act changes on the outside. Everything about it changes on the inside.

Carry this with you

If you keep only one sentence from all forty, keep the first one.

- **Allah weighs the why, not only the what.** Two identical deeds can be worlds apart. The intention is the soul of the act.
- **Sincerity (ikhlas) is for Him alone.** Worship aimed at an audience is a body without a soul. Aim it at Allah.
- **Beware the quiet thief.** Doing good to be seen empties the deed while leaving its shell intact. Keep asking: for whom?
- **Ordinary days can become worship.** Eating, working, resting: intend them for Allah and the whole day turns into something He rewards.

A DU'A TO CARRY

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Qul inna salati wa nusuki wa mahyaya wa mamati lillahi Rabbil-'alamin

Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.' (Al-An'am 6:162)

A du'a as you begin again

The first of the forty does not ask you to do more. It asks you to mean what you already do: to take the prayer, the giving, the kindness, even the resting and the working, and to hand all of it quietly to Allah.

That is the secret the hadith guards. A small, hidden turning of the heart can lift an ordinary life into a life of worship, or, if it is neglected, leave even great deeds weightless. The Prophet ﷺ placed this hadith first so that everything after it would have a soul.

O Allah, make our deeds sincere, for Your face alone. Purify our intentions of the wish to be seen, and let even our ordinary days be lived for You. Indeed our prayer, our worship, our living and our dying are for You, Lord of the worlds. Ameen.

The hadith (Arabic matn and English) is from sunnah.com: narrated by 'Umar ibn al-Khattab (ra), Sahih al-Bukhari 1 and Sahih Muslim 1907, graded sahih (agreed upon). Qur'an citations (98:5 and 6:162) are in Uthmani script verified via quran.ai (edition ar-uthmani-minimal) with the Saheeh International translation (en-sahih-international). Per this pillar's editorial policy, the explanation stays with the creedal and spiritual meaning of the hadith (sincerity, the heart, intention) and deliberately does not enter the fiqh of niyyah (whether intention is verbalised, its timing within acts of worship, and the like); those belong to the fuqaha. FOR SCHOLAR REVIEW: confirm the rendering of the matn, the attribution, and that the treatment of ikhlas and riya' is sound before publication.

Islam is built on five

The foundations of the deen

THE HADITH

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ
 اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 يَقُولُ: "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا
 اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ،
 وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ"

I heard the Messenger of Allah (ﷺ) say, "Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the salah (prayer), paying the zakat (obligatory charity), making the hajj (pilgrimage) to the House, and fasting in Ramadhan."

ON THE AUTHORITY OF ABDULLAH, THE SON OF UMAR IBN AL-KHATTAB (RA), WHO SAID:

When you want to know what a thing truly is, you look at what holds it up. The Prophet ﷺ did not describe Islam here by its

feelings or its history. He described it by its structure: five pillars, and a building raised upon them.

It is a gentle image. A pillar is not the whole house, but without it the roof comes down. So these five are not all of the religion, but they are what the rest of your faith leans on, the load-bearing walls of a life turned toward Allah.

Where this hadith comes from

It is narrated by 'Abdullah ibn 'Umar (ra), the son of the second caliph, and recorded by both al-Bukhari (8) and Muslim (16). Being agreed upon by the two most rigorous collectors places it at the highest level of authenticity (sahih), and the early scholars treated it as a cornerstone, a one-line map of what the religion is built upon.

Imam an-Nawawi set it third in his forty precisely because of that role. After the hadith of intention and the hadith of Jibril, it names the load-bearing acts of the deen, so the believer knows not only why to act and what to believe, but what the structure of a Muslim life actually rests on.

The key words

What it means, line by line

Islam has been built on five: the verb is passive and the builder is Allah, so the shape of the religion is given, not invented. The testimony comes first because it is the foundation every other act stands on; without it, the rest has nothing beneath it to hold it up.

Then four acts rise on that foundation: establishing the prayer, giving the zakah, the pilgrimage to the House, and fasting Ramadan. Between the tongue, the body, the wealth, and the

journey, they reach every part of a life. The Qur'an names this same path the religion of Ibrahim and calls its people by a name Allah Himself chose:

A house, not a heap

Notice that the Prophet ﷺ said built, not gathered. Islam is not a heap of good deeds piled up at random. It has an architecture. The testimony of faith is the foundation the rest rests on; the prayer, the zakah, the fast, and the pilgrimage rise from it like pillars holding a single roof.

This is why a Muslim's life has a shape you can recognise anywhere on earth: the same five anchors, in the rich and the poor, the new and the old. You are not improvising your way to Allah. You have been given a structure, and your task is simply to keep raising it.

Each pillar carries something

The testimony plants your whole life in one truth: there is no god but Allah, and Muhammad is His Messenger. The prayer keeps that truth living in your day, five times over. The zakah pulls it down into your wealth so that even your money worships. The fast trains the body to obey the heart. And the pilgrimage gathers the scattered ummah into one white circle around one House.

Worship the body and the soul, the private and the public, the daily and the once-in-a-lifetime. Between them they touch every part of you. Nothing is left outside.

You were named for this

And this shape is not new. It is the way of Ibrahim, the path of submission that Allah Himself gave its name:

JUST FOR TODAY

Pick the one pillar standing strongest in your life right now, and lean on it on purpose. Pray one prayer as though it were holding up everything else. Because, in a quiet way, it is.

Carry this with you

If your faith ever feels like a scattered to-do list, come back to the blueprint.

- **Islam has a structure.** Five pillars, not a random pile of deeds. Your life with Allah has a shape you can build to.
- **The testimony is the foundation.** Everything else rests on 'there is no god but Allah.' Keep the foundation sound.
- **The pillars touch all of you.** Tongue, body, wealth, time, and the whole ummah. No part of a life is left outside worship.
- **Keep raising the building.** You are not improvising. Strengthen one pillar at a time, and the roof stays up.

A DU'A TO CARRY

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Rabbana taqabbal minna, innaka Anta as-Sami'u-l-'Alim

Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing. (Al-Baqarah 2:127, the du'a of Ibrahim as he raised the foundations of the House)

A du'a as you build

You did not have to design a way to reach Allah. He gave you the plan: five pillars, a whole life held up by them, the same path walked by Ibrahim and by every prophet after him.

So the question is never what shape your faith should take. It is only whether, today, you will keep raising the walls you have been given, one prayer, one act of giving, one fast at a time.

O Allah, You who named us Muslims and gave our faith its shape, let us build upon these five and never let the foundation crack. Accept from us, for You are the Hearing, the Knowing. Ameen.

The hadith is from sunnah.com: 'Islam has been built on five,' narrated by Ibn 'Umar (ra), al-Bukhari 8 and Muslim 16, graded sahih (agreed upon). Qur'an citation (22:78) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation; the verse is quoted in part. Per the pillar's editorial policy this stays with the meaning and shape of the pillars and does not enter the fiqh of how each is performed. FOR SCHOLAR REVIEW before publication.

Your creation and your decree

The hadith of qadar

THE HADITH

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ
 قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ
 الصَّادِقُ الْمَصْدُوقُ -: "إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ
 أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عِلْقَةً مِثْلَ ذَلِكَ، ثُمَّ
 يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفَخُ فِيهِ
 الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بَكْتَبِ رِزْقَهُ، وَأَجَلَهُ،
 وَعَمَلَهُ، وَشَقِيٌّ أَمْ سَعِيدٌ؛ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ
 أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ
 وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ
 النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى

مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ
بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

The Messenger of Allah (ﷺ), and he is the truthful, the believed, narrated to us, "Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of a nutfah (a drop), then he becomes an alaqah (clot of blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his rizq (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e., whether or not he will enter Paradise). By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arms length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arms length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it."

ON THE AUTHORITY OF ABDULLAH IBN MASOOD (RA), WHO SAID:

This is a hadith that begins inside the womb and ends at the edge of the grave. The Prophet ﷺ, the truthful and trusted, traces a human being from a drop, to a clinging form, to a lump of flesh, to the breathing of the soul and the writing of four words: provision,

lifespan, deeds, and whether one is of the happy or the wretched.

It can feel like a heavy hadith. But sit with it and a mercy opens at the very end, because of how it says a life can turn.

Where this hadith comes from

It is narrated by Ibn Mas'ud (ra), one of the closest companions and earliest scholars of the Qur'an, and it is recorded by both al-Bukhari and Muslim, which places it among the most rigorously authenticated reports in the entire tradition (agreed upon).

Notice how the Prophet ﷺ frames it. Ibn Mas'ud relays that he spoke 'and he is the truthful, the believed (as-sadiq al-masduq),' then opened with an oath, 'By the One other than Whom there is no deity.' This is the language of a teacher who knows the listener will find what follows hard to carry, so he steadies it with his own truthfulness and with the name of Allah before he ever mentions the womb or the decree.

The key words

What it means, line by line

The Prophet ﷺ traces one human life through its hidden beginnings: gathered in the mother's womb as a drop, then a clinging form, then a lump of flesh, each for a span, until an angel is sent to breathe in the soul and is commanded to write four words: the person's provision, lifespan, deeds, and final state. The lesson is not biology for its own sake; it is that the One who shapes you in the dark also already knows you, end to end.

Then comes the turn that gives the hadith its weight: a person may live the deeds of Paradise until barely an arm's length from

it, and the writing overtakes him; another may live the deeds of the Fire until barely an arm's length, and the writing brings him to a deed of Paradise. The scholars caution that this is about how a life is sealed at its end, not a trap laid by Allah, and the believer answers it by never trusting his past and never despairing of return.

This is the creed of qadar, that nothing reaches you except what was already written, and the Qur'an states it plainly:

Written before you breathed

Before you had a name, before your mother knew you were there, four things about you were already written. Not to trap you, but because the One who made you knows you completely, end to end, the way an author knows a story already finished.

Belief in the decree (qadar) is one of the six articles of faith, and this hadith is its clearest window. It is not a cage; it is a rest. Your sustenance will reach you. Your appointed time will not be moved. You can stop clawing at a future that is already held in better Hands than yours.

The turn at the end

Then the Prophet ﷺ says the thing that should make every one of us both tremble and hope: a person may do the deeds of the people of Paradise until only an arm's length remains between him and it, and then the writing overtakes him and he ends otherwise; and a person may do the deeds of the people of the Fire until only an arm's length remains, and then the writing overtakes him and he ends with a deed of Paradise.

This is not meant to frighten you away from doing good. It is meant to keep you humble in your good and hopeful in your

struggle. No past guarantees you, and no past disqualifies you. What matters is how you are found at the end.

So you never stop asking

Because the ending is what counts, the believer never grows complacent and never gives up. The worshipper keeps asking for a good end; the struggler keeps the door of return open until the last breath. We do not know our final word, so we keep our hearts turned toward Him and beg Him not to let them turn away.

JUST FOR TODAY

Hand one worry about the future back to Allah. Your provision and your lifespan were written before you drew a breath. Do your part today, and let Him carry what was never yours to carry.

Carry this with you

Hold the decree the way the Prophet ﷺ taught it: with awe at the start, and hope at the end.

- **Your provision and span are written.** What is yours will reach you; your time will not be moved. Belief in qadar is a rest, not a cage.
- **Endings carry weight.** A life can turn in its final stretch, toward mercy or away from it. Stay watchful and humble.
- **No past locks the door.** Good deeds are no guarantee and sins are no sentence. The door of return stays open to the last breath.
- **So keep asking.** Beg Allah for a good ending and never let your heart relax into pride or despair.

A DU'A TO CARRY

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Rabbana la tuzigh qulubana ba'da idh hadaytana wa hab lana min ladunka rahmah, innaka Anta-I-Wahhab

Our Lord, let not our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower. (Aal 'Imran 3:8)

A du'a for a good ending

From a drop in the dark to a soul that will one day meet its Lord, your whole life is known to the One who wrote it. That truth is not meant to crush you. It is meant to settle you, and to keep you reaching.

Because the story is not over while you breathe. A heart can still turn. A hand can still rise in repentance. The last word is not yet written in your living.

O Allah, You who shaped us and wrote our days, let not our hearts deviate after You have guided us. Carry us to a good ending, and let our final deed be one You love. Ameen.

The hadith is from sunnah.com: the hadith of Ibn Mas'ud (ra) on the stages of creation and the writing of the decree, al-Bukhari 3208 and Muslim 2643, graded sahih (agreed upon). Qur'an citation (57:22) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed of qadar and its

*spiritual fruit (trust, humility, hope), not theological debate. FOR
SCHOLAR REVIEW before publication.*

Whoever invents in our affair

Worship as it was taught

THE HADITH

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ:
قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ أَحْدَثَ فِي
أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ"

The Messenger of Allah (ﷺ) said, "He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah)." [Bukhari & Muslim] In another version in Muslim it reads: "He who does an act which we have not commanded, will have it rejected (by Allah)."

ON THE AUTHORITY OF THE MOTHER OF THE FAITHFUL, AISHA (RA), WHO SAID:

Hadith 1 weighed the inside of a deed: was it sincere? This hadith weighs the outside: was it from the religion at all? Between the two, the scholars said, the whole of worship is measured, sincere within, and correct without.

It is a short, firm sentence from the Prophet (ﷺ), and it carries a strange relief. It means you do not have to invent your way to

Allah. The way has already been shown.

Where this hadith comes from

It is narrated by 'A'ishah (ra), the Mother of the Believers, and recorded by both al-Bukhari (2697) and Muslim (1718), which makes it muttafaq 'alayh, agreed upon, the highest grade of authenticity. Muslim also preserves a second wording: 'Whoever does an act which is not in accordance with our affair will have it rejected.' This second form is important, because it covers even a deed first taught correctly and then performed in an invented way, not only a newly introduced practice.

The scholars treated this hadith as one of the great axes (qutb) around which Islam turns. They often paired it with Hadith 1 ('actions are by intentions'): together the two became the standard scales of every deed. Hadith 1 measures the inward (was it for Allah?), and this one measures the outward (was it from the religion He gave?).

The key words

What it means, line by line

'Whoever introduces into this affair of ours': the affair is the religion, and the wording 'of ours' ties it to the Prophet ﷺ and what he conveyed. Worship belongs to that affair; it is received from him, not designed by us. 'What is not from it': the test is origin. The question is not whether an act feels good or sincere, but whether it has a basis in what was taught.

'It is rejected': the deed is returned to the one who did it, unaccepted. This is not harshness but protection. Because the religion was completed, anything added to it as worship can only

be subtraction dressed as addition. The page stays here, on this creedal principle that worship is received from the Prophet ﷺ, and leaves any verdict on specific contested practices to qualified scholars of fiqh.

The hadith rests on a truth Allah Himself declared on the day of 'Arafah: that the religion was finished, lacking nothing. If it is complete, the loving thing is not to add, but to receive it whole.

A mercy, not a restriction

At first the hadith can sound like a closed door. Look again and it is an open hand. Allah did not leave you to guess at how to reach Him, to design rituals and hope they land. He sent a Messenger ﷺ to show you, exactly, and then declared the showing complete.

So when the Prophet ﷺ says that whatever is introduced into this affair that is not from it is rejected, he is protecting you, the way a guide protects travellers by keeping them on the marked path. The invented road may look shorter. It does not arrive.

Why love alone is not enough

People rarely invent in religion out of malice. Usually they do it out of love, wanting to give Allah more, to feel closer, to add a little extra. But love that wanders off the path is still off the path. The Companions loved the Prophet ﷺ more than we ever could, and their love expressed itself as following, not adding.

The deeper a religion is perfected, the less it needs our additions. To accept the Sunnah as enough is itself an act of humility: it says Allah and His Messenger ﷺ knew better than I do how I should worship.

The freedom in following

There is a quiet freedom in this. You can put down the anxious question 'have I done enough of my own?' and pick up the restful one: 'have I followed?' The whole map exists. Every act of worship you need has already been taught, measured, and approved. Your job is not to expand the religion. It is to inhabit it.

JUST FOR TODAY

Take one act of worship you already do, and instead of adding anything to it, ask a simple question: is this how the Prophet ﷺ did it? Then do that. Sincerity within, his example without.

Carry this with you

Two questions guard every deed: is it sincere, and is it from the Sunnah?

- **Worship is received, not invented.** Allah perfected the religion and sent a Messenger ﷺ to show it. You do not have to design your own path.
- **Even good intentions need the right form.** Love that adds to the religion still wanders off it. The Companions loved by following.
- **Following is humility.** To accept the Sunnah as enough is to say He knew better than I do how He should be worshipped.
- **There is rest in it.** Stop asking 'have I added enough of my own?' Ask 'have I followed?' The map is already complete.

A DU'A TO CARRY

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ

*Ihdina as-sirata l-mustaqim, sirata lladhina an'amta 'alayhim,
ghayri l-maghdubi 'alayhim wa la d-dallin*

Guide us to the straight path, the path of those upon whom
You have bestowed favor, not of those who have earned
anger or of those who are astray. (Al-Fatihah 1:6-7, asked in
every prayer)

A du'a to stay on the path

You were not abandoned to invent a way to your Lord. He
perfected the religion, approved it, and sent His Messenger ﷺ to
walk it in front of you so that you would only ever have to follow.

So lay down the worry that you must add something of your own
to be close to Him. Closeness is in the following. The path is
already straight; you are only asked to stay on it.

O Allah, keep us on the path You completed, content with the
Sunnah of Your Messenger ﷺ, neither adding to Your religion nor
falling short of it. Guide us to the straight path, and keep us there.
Ameen.

*The hadith is from sunnah.com: 'Whoever introduces into this
affair of ours what is not from it, it is rejected,' narrated by
'A'ishah (ra), al-Bukhari 2697 and Muslim 1718, graded sahih
(agreed upon). Qur'an citations (5:3, quoted in part, and 1:6-7)
are in Uthmani script verified via quran.ai (ar-uthmani-minimal)
with the Saheeh International translation. Per the editorial policy
this stays with the creedal principle that worship is received from*

the Prophet ﷺ, and does not adjudicate specific contested practices, which are left to qualified scholars. FOR SCHOLAR REVIEW before publication.

The clear and the doubtful

Guarding the heart

THE HADITH

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ:
 سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّ
 الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا
 يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ
 لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ،
 كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ
 لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مُحَارِمُهُ، أَلَا وَإِنَّ فِي
 الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا
 فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ"

I heard the Messenger of Allah (ﷺ) say, "That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful

matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart."

ON THE AUTHORITY OF AN-NU'MAN IBN BASHEER (RA), WHO SAID:

The Prophet ﷺ draws a picture every shepherd in his audience understood at once: a private pasture with a boundary, and a flock that grazes too close to the edge. Sooner or later, the animal that nibbles at the border slips across it.

This hadith is not a list of rulings. It is a teaching about the heart, about how a person stays whole by keeping a little distance from the edge, and how the whole body follows one hidden organ.

Where this hadith comes from

It is narrated by an-Nu'man ibn Bashir (ra), a young Companion who heard the Prophet ﷺ say these words directly. It is recorded by al-Bukhari (52) and Muslim (1599), which is the highest grade a report can carry: agreed upon by the two great collections, beyond doubt as to its authenticity.

The scholars treated it as one of the pillars of the religion. An-Nawawi placed it sixth in his forty precisely because, with the hadith on intentions and a few others, it gathers so much of the

faith into a few lines. It is read not as a list of rulings but as a map of the heart and the caution that keeps it safe.

The key words

What it means, line by line

The Prophet ﷺ opens by settling the ground: the lawful is clear and the unlawful is clear, and between them lies a band of doubtful things that many people cannot tell apart. The counsel is not to issue a ruling on every grey case (that work belongs to the scholars), but to step back from it: whoever guards against the doubtful has kept his religion and his honour whole, while whoever wanders into it slips, like the shepherd grazing at the very edge of a fenced pasture who is about to stray inside. This careful stepping-back is what the scholars call *wara'*.

Then comes the heart of it: every king has a protected ground, and Allah's protected ground is what He has forbidden, so the wise soul keeps its distance from the fence. And the reason all of this matters, the jewel of the hadith, is that in the body there is a morsel of flesh: if it is sound the whole body is sound, and if it is corrupt the whole body is corrupt, and it is the heart. Guard that one hidden organ and the limbs follow; let it graze at the edges and the whole self drifts after it. This is why a heart that meets Allah whole is the only wealth that will count on the Day He weighs us:

The clear, and the space between

The Prophet ﷺ begins with calm: the lawful is clear and the unlawful is clear. Most of life is not actually confusing. But between the two clear lands lies a band of doubtful things that many people do not know, and it is there that the heart is tested.

His counsel is not to rule on every grey thing, but to leave it. Whoever keeps clear of the doubtful has protected his religion and his honour; whoever grazes in it drifts, like the flock at the edge of the boundary, until one day he is across it. This is the beautiful caution the scholars call *wara'*, a gentle stepping-back to keep the soul safe.

Protecting two things at once

Notice what the careful person protects: his religion and his honour. The religion, because distance from the edge keeps him from the fall. And his honour, because a life lived plainly, away from the suspicious and the murky, gives people nothing to whisper about. Scrupulousness guards the soul inwardly and the name outwardly at the same time.

This is a teaching of the heart, not a manual of rulings. The hadith does not tell you which specific things are lawful; the scholars and the books of *fiqh* do that. It tells you how to carry your heart through the in-between: lightly, cautiously, unwilling to risk it for something it is not sure of.

The king of the body

Then the Prophet ﷺ gives the reason all of this matters, and it is the jewel of the hadith: in the body there is a morsel of flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. It is the heart.

So the real subject was never the pasture. It was you. Guard the heart and the limbs follow; let the heart graze at the edges and the whole self drifts after it. The One who will weigh you weighs that hidden organ first.

And the heart that meets Allah safely is the only wealth that will matter:

JUST FOR TODAY

Notice one thing today that sits in the grey, that your heart is not quite at peace about. You do not need a ruling to step back from it. Give your heart that one small distance, and feel how it settles.

Carry this with you

This hadith is about the heart. Keep the heart, and the rest keeps itself.

- **Most things are clear.** The lawful and unlawful are mostly plain. The test is the grey band in between.
- **Leave what unsettles you.** Step back from the doubtful (wara'). You need no ruling to give your heart a little distance from the edge.
- **Caution guards two things.** Distance from the doubtful protects both your religion and your good name.
- **The heart rules the body.** Sound heart, sound life; corrupt heart, corrupt life. Guard the one organ Allah weighs first.

A DU'A TO CARRY

رَبِّ اَشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي اَمْرِي

Rabbi-shrah li sadri wa yassir li amri

My Lord, expand for me my breast and ease for me my task.
(Ta-Ha 20:25-26, the du'a of Musa)

A du'a for a sound heart

The Prophet ﷺ began with sheep at the edge of a field and ended at the centre of you. The whole hadith was always pointing inward, to the small hidden organ that decides the fate of the whole.

You do not protect the heart by ruling on every grey thing. You protect it by keeping a little distance, by preferring the clear, by refusing to risk something so precious for something you are not even sure of.

O Allah, make our hearts sound, and let us come to You with hearts that are whole. Expand our chests, ease our affairs, and keep us clear of all that would corrupt the morsel of flesh on which everything depends. Ameen.

The hadith is from sunnah.com: the hadith of an-Nu'man ibn Bashir (ra) on the lawful, the unlawful, and the doubtful matters, ending with the heart, al-Bukhari 52 and Muslim 1599, graded sahih (agreed upon). Qur'an citation (26:88-89) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy, this is framed as scrupulousness (wara') and protection of the heart, NOT as a ruling on what is halal or haram; specific rulings are left to qualified scholars. FOR SCHOLAR REVIEW before publication.

The religion is sincerity

Naseehah to all

THE HADITH

عَنْ أَبِي رُقَيْةَ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الدِّينُ النَّصِيحَةُ." قُلْنَا:
لِمَنْ؟ قَالَ: "لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأُمَّةِ الْمُسْلِمِينَ
وَعَامَّتِهِمْ."

The Prophet (ﷺ) said, "The deen (religion) is naseehah (advice, sincerity)." We said, "To whom?" He (ﷺ) said, "To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk."

ON THE AUTHORITY OF TAMEEM IBN AUS AD-DAREE (RA):

The Prophet (ﷺ) said three words that the Companions leaned in to hear: the religion is naseehah. The whole of it? they asked. To whom? And he answered with four directions of one single loyalty.

Naseehah is hard to translate. It is sincerity, goodwill, honest care, the opposite of a hollow or two-faced heart. The Prophet

ﷺ is saying the entire religion can be read as one quality of heart, pointed in four directions.

Where this hadith comes from

It is narrated by Abu Ruqayyah Tamim ibn Aws ad-Dari (ra), a Companion who had been a Christian before Islam and was known for his devotion to worship, and it is recorded in Sahih Muslim (no. 55). It is one of the agreed-upon, rigorously authentic narrations, and the scholars treated it as foundational: a hadith on which, as they put it, a great deal of the religion turns.

Its weight comes partly from its shape. The Prophet ﷺ stated a three-word principle, the religion is naseehah, and only then, when the Companions asked to whom, did he name its four directions. Scholars counted it among the small handful of narrations that gather the whole of the deen into a single sentence.

The key words

What it means, line by line

The religion is naseehah: the Prophet ﷺ makes the definite article do the work, ad-din, the whole of it, not one branch among many. Then the Companions ask the natural question, to whom, and he answers with four objects of one sincerity: to Allah, to His Book, to His Messenger ﷺ, and to the leaders of the Muslims and their common folk.

Naseehah to Allah is true belief and worship of Him alone; to His Book, honouring and living by it; to His Messenger ﷺ, following and defending his way; and to the leaders and the people, wanting good for them and dealing with them honestly. The

Qur'an gathers this same shape into one short surah: the only ones not in loss are those who believe, act rightly, and counsel one another in truth and patience, which is naseelah lived in community.

One loyalty, four directions

Naseelah to Allah is to believe in Him truly, to worship Him alone, and to love what He loves. Naseelah to His Book is to read it, live by it, and defend it. Naseelah to His Messenger ﷺ is to follow him and carry his way. And naseelah to the believers, leaders and people alike, is to want for them what you want for yourself and to deal with them honestly.

Four directions, but one heart behind them all: a heart that is sincere, that wishes good, that does not deceive. The Prophet ﷺ is teaching that religion is not only a set of acts. It is a quality of loyalty that runs through every act.

The opposite of a hollow heart

To understand naseelah, picture its opposite: the person who performs religion outwardly but wishes others ill, who gives 'advice' to wound, who is loyal to no one but himself. The Prophet ﷺ is closing that door. Real faith cannot live in a heart that secretly wants harm for the believers.

And this is why naseelah binds a community. A people who genuinely want good for one another, who correct gently and cover faults and deal straight, become something stronger than a crowd. They become an ummah.

Advice as a gift, not a weapon

Because naseehah is goodwill, the way you give it matters as much as the giving. Advice offered to expose someone is not naseehah; it is its imitation. True counsel is private where it can be, gentle in its words, and unmistakably on the other person's side. It is a gift you hand to someone because you want them to rise, never a stone you throw to watch them fall.

JUST FOR TODAY

Give naseehah to one person today: not criticism dressed up as advice, but a word of genuine goodwill, said because you actually want good for them. That is the religion, lived in one sentence.

Carry this with you

Read your whole religion through one word: do I sincerely want good?

- **Religion is naseehah.** Sincere goodwill, pointed in four directions: to Allah, His Book, His Messenger ﷺ, and the believers.
- **It is one heart behind every act.** Faith is not only what you do, but the loyalty and honest care you do it with.
- **Faith cannot wish harm.** A heart that secretly wants ill for the believers is missing the quality this hadith makes central.
- **Advise to lift, not to wound.** Real counsel is gentle, often private, and clearly on the other person's side. Give it as a gift.

A DU'A TO CARRY

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

Our Lord, forgive us and our brothers who preceded us in faith, and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful. (Al-Hashr 59:10)

A du'a for a sincere heart

The Prophet ﷺ took the whole of the religion and set it on one quality of heart: that you sincerely, honestly, want good, for Allah's sake, for His Book and Messenger, and for every believer you meet.

It is a high standard and a tender one. It asks you to be, beneath all your acts of worship, a person without malice, a well-wisher, someone safe to stand beside.

O Allah, fill our hearts with sincere goodwill and empty them of resentment toward the believers. Make us true to You, to Your Book, to Your Messenger ﷺ, and to one another. Ameen.

The hadith is from sunnah.com: 'The religion is naseehah (sincere counsel),' narrated by Tamim ad-Dari (ra), Sahih Muslim 55, graded sahih. Qur'an citations (103:1-3 and 59:10) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the meaning of naseehah as sincerity and goodwill. FOR SCHOLAR REVIEW before publication.

The testimony that protects

The weight of the shahada

THE HADITH

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى"

The Messenger of Allah (ﷺ) said, "I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the salah and pay the zakat. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islam, and their reckoning will be with Allah."

ON THE AUTHORITY OF ABDULLAH IBN UMAR (RA):

This hadith turns on a single, weighty truth: what the testimony of faith establishes. When a person says, and means, that there is no god but Allah and that Muhammad is His Messenger, something changes. A sanctity settles over their life and their wealth, and the judgement of what lies in their heart is handed back to the only One who can read it.

We will stay with that, the weight of the words and the mercy of leaving the reckoning to Allah, and leave the legal questions to those trained to carry them.

Where this hadith comes from

It is narrated by 'Abdullah ibn 'Umar (may Allah be pleased with him), the son of the second caliph, and it is recorded by both al-Bukhari (25) and Muslim (22). When a report appears in both of these collections it is called *muttafaq 'alayh*, agreed upon, the highest grade of authenticity in the tradition.

Imam an-Nawawi placed it among his forty because of the foundational truth it carries: that the testimony of faith, once given, establishes a real sanctity over a person's life and wealth. The wording here belongs to the hadith of Ibn 'Umar; a closely related narration comes through Abu Hurayrah.

The key words

What it means, line by line

The hadith turns on a sequence: when a person bears witness that there is no god but Allah and that Muhammad is His Messenger, and upholds the prayer and the zakat, then 'they have protected from me their lives and their wealth.' The verb '*asamu* (protected, made inviolable) is the heart of it: the

testimony itself draws a canopy of sanctity over the one who gives it. What was open is now sacred.

Then comes the line that disciplines every believer who would judge another: 'and their reckoning is with Allah.' We take people by the testimony they show; whether it is held with full sincerity or with weakness is an account kept by Allah, not by us. The legal and historical dimensions of the opening words belong to qualified scholars in their proper setting; what nourishes the heart is the weight of the shahada and the mercy of leaving the hidden reckoning to the One who alone can read it.

Words that change everything

We can say the testimony so often it grows light on the tongue. This hadith makes it heavy again. The shahada is not a password; it is a doorway. To enter it sincerely is to come under a canopy of sanctity, where one's life and wealth are no longer free for others to violate.

That tells you something about how Allah views the human being who turns to Him. The moment of testimony is honoured in the heavens. It is not a small thing to declare 'there is no god but Allah,' and it is not treated as a small thing.

The reckoning belongs to Allah

Then comes the line that should make every believer cautious about judging others: their reckoning is with Allah. Once a person has testified and outwardly entered the faith, we are not given a window into their heart. Whether they meant it fully, whether their faith is strong or weak, that account is kept by Allah alone, not by us.

This is a mercy, and a discipline. A mercy, because none of us would want our hidden state weighed by another flawed human. A discipline, because it forbids us from playing the judge of souls, declaring who is 'really' a believer and who is not. We take people by what they show; Allah takes them by what they hide.

What this page leaves to the scholars

This hadith also has a dimension that touches law and the affairs of a whole community, the conditions and contexts that scholars discuss in their proper place. Those questions are real, but they are not the work of a daily reflection, and they are easily mishandled when torn from their setting.

So we keep to what nourishes the heart: the weight of the testimony, the sanctity it confers, and the relief of knowing that the final reckoning of every soul rests with the All-Knowing, not with us. The detailed rulings we leave, gratefully, to those qualified to give them.

JUST FOR TODAY

Say the shahada once today slowly, as if for the first time, and feel its weight. These are the words that, said sincerely, place a soul under Allah's protection. Treat your own, and others', as the heavy thing it is.

Carry this with you

Two things to carry: the weight of the words, and the humility of leaving the reckoning to Allah.

- **The shahada is heavy.** Said sincerely, it places a life and its wealth under a sanctity Allah honours. Never treat the testimony as small.

- **We judge by the outward.** What a person shows is ours to deal with; what they hide is Allah's. We are not given the keys to hearts.
- **The reckoning is His.** 'Their reckoning is with Allah.' It is a mercy that no flawed human weighs your hidden state, and a discipline not to weigh theirs.
- **Leave the law to its people.** The legal dimensions of this hadith belong to qualified scholars in their proper context, not to a passing reader.

A DU'A TO CARRY

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Rabbana amanna bima anzalta wattaba'na ar-rasula faktubna ma'a ash-shahidin

Our Lord, we have believed in what You revealed and have followed the messenger, so register us among the witnesses [to truth]. (Aal 'Imran 3:53)

A du'a of the witnesses

There is a sentence a person can say that changes how the heavens regard them, and a reckoning that, mercifully, is lifted from our shoulders and placed with the One who alone can carry it.

So hold the testimony as something heavy and luminous, in yourself and in everyone who utters it. And when you are tempted to weigh another soul, remember: that scale was never handed to you.

O Allah, we have believed in what You revealed and followed Your Messenger ﷺ. Register us among the witnesses, honour

the testimony on our tongues with sincerity in our hearts, and be gentle with us on the Day of reckoning. Ameen.

The hadith is from sunnah.com: the hadith of Ibn 'Umar (ra) on the sanctity established by the testimony of faith, ending 'their reckoning is with Allah,' al-Bukhari 25 and Muslim 22, graded sahih (agreed upon). Qur'an citations (47:19, in part, and 3:53) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this is framed around the weight of the shahada and that the reckoning belongs to Allah; the legal and political dimensions are explicitly deferred to qualified scholars. FOR SCHOLAR REVIEW before publication.

What I command, do what you can

A merciful religion

THE HADITH

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَا نَهَيْتُكُمْ
عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَاتُوا مِنْهُ مَا اسْتَطَعْتُمْ،
فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ
عَلَى أَنْبِيَائِهِمْ"

I heard the Messenger of Allah (ﷺ) say, "What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you."

ON THE AUTHORITY OF ABU HURAYRAH (RA):

Some hearts are crushed by religion because they imagine it demands a perfection they can never reach. This hadith lifts that

weight. The Prophet ﷺ draws a clear, merciful line between two kinds of command, and in doing so he hands the anxious worshipper a way to breathe.

What I have forbidden you, avoid. And what I have commanded you, do as much of it as you can. Two halves, and the difference between them is mercy itself.

Where this hadith comes from

This is the ninth of Imam an-Nawawi's forty, narrated by Abu Hurayrah (ra) and recorded by both al-Bukhari (7288) and Muslim (1337), which makes it *muttafaq 'alayh* (agreed upon), the highest grade of authenticity. The scholars counted it among the foundational hadiths, a single saying that holds a whole principle of how the religion is to be carried.

No single occasion (*sabab*) is firmly attached to its wording in the agreed-upon collections, so we are honest about that: the value here is the rule itself, the merciful distinction between leaving the forbidden and doing the commanded, not a particular story behind it.

The key words

What it means, line by line

"What I have forbidden you, avoid": about the prohibition the Prophet (peace be upon him) sets no limit, because leaving a thing is always within reach. You obey simply by not acting. "And what I have commanded you, do as much of it as you can": here he ties the command to your capacity, because positive acts depend on strength, time, and means, and Allah never asks of a soul more than it holds.

Then the warning: "it was only the excessive questioning and their disagreeing with their Prophets that destroyed the nations before you." This is not a door closed on sincere learning; it is a caution against the restless, hair-splitting questions that tie knots where Allah left ease. The verse below is the very ground the hadith stands on: the One who commands is the One who measured what you can bear.

Two kinds of command

Notice the asymmetry. About the forbidden, the Prophet ﷺ says simply: avoid it. No 'as much as you can.' Leaving a sin is always within your power; you do it by not acting. But about the commanded, he says: do what you are able. Because positive acts depend on strength, time, health, and means, and Allah never asks of a soul more than it has.

This single distinction has comforted believers for centuries. The one who cannot stand in prayer sits. The one who cannot fast feeds. The one who has little gives little. The command bends to your capacity, while the prohibition simply asks for your restraint.

Why he warned against too many questions

The Prophet ﷺ joined to this a warning: what destroyed the nations before you was their excessive questioning and their disagreement with their prophets. He was not closing the door on sincere learning. He was warning against the restless, hair-splitting questioning that ties knots where Allah left ease, that turns a generous religion into an unbearable maze.

There is a kind of question that seeks to obey, and a kind that seeks to escape or to complicate. The first is the path of

knowledge. The second wore down the people before us until they argued themselves out of following at all.

Take the ease He gave

So the believer holds two things together: a firm 'no' to what is forbidden, and a willing 'as much as I can' to what is commanded, without manufacturing difficulties that Allah never placed. To accept the ease in the religion is not laziness. It is gratitude. It is trusting that the One who made you also measured what He asks of you.

JUST FOR TODAY

Stop measuring yourself against the worship you cannot do, and do the portion you can. Pray the prayer in front of you. Give the little you have. 'As much as you can' is not a lowering of the bar; it is Allah meeting you where you are.

Carry this with you

Let this hadith loosen the grip of perfectionism and replace it with steady, doable obedience.

- **Avoid the forbidden, fully.** Leaving a sin is always within your power; it asks restraint, not strength.
- **Of the commanded, do what you can.** Positive worship bends to your capacity. Allah never charges a soul beyond what it has.
- **Don't manufacture difficulty.** The nations before were ruined by restless, escaping questions. Seek knowledge to obey, not to complicate.
- **Accept the ease as gratitude.** Taking the mercy Allah built into His religion is trust, not laziness.

A DU'A TO CARRY

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

Rabbana la tu'akhidhna in nasina aw akhta'na. Rabbana wa la tahmil 'alayna isran kama hamaltahu 'ala lladhina min qablina. Rabbana wa la tuhammilna ma la taqata lana bih

Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. (Al-Baqarah 2:286)

A du'a for a bearable path

The Prophet ﷺ knew how easily the human heart turns worship into a weight too heavy to lift. So he drew the line plainly: refuse the forbidden, and of the rest, give what you can.

There is room to breathe in that. You are not failing because you cannot do everything. You are walking the religion exactly as it was given: a firm no to harm, and an honest, growing yes to good.

O Allah, do not burden us with what we cannot bear. Help us leave what You forbade and do what we are able of what You commanded, and let us take the ease You placed in Your religion with grateful hearts. Ameen.

The hadith is from sunnah.com: 'What I have forbidden you, avoid; and what I have commanded you, do as much of it as you can,' narrated by Abu Hurayrah (ra), al-Bukhari 7288 and Muslim

1337, graded sahih (agreed upon). Qur'an citation (2:286) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation; the verse is quoted in part. Per the editorial policy this stays with the spiritual meaning (ease, capacity, sincere obedience). FOR SCHOLAR REVIEW before publication.

Allah is Good and accepts only good

Pure to the Pure

THE HADITH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: "يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا"، وَقَالَ تَعَالَى: "يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ" ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغَدِي بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لَهُ؟"

The Messenger of Allah (ﷺ) said, "Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said: "O (you) Messengers! Eat of the tayyibat [all kinds of halal

(legal) foods], and perform righteous deeds.” [23:51] and the Almighty has said: “O you who believe! Eat of the lawful things that We have provided you.” [2:172]” Then he (ﷺ) mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying “O Lord! O Lord!,” while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered?

ON THE AUTHORITY OF ABU HURAYRAH (RA):

The Prophet ﷺ gives us a picture that aches: a man on a long journey, dishevelled and dusty, who lifts his hands to the sky and cries, 'My Lord! My Lord!' Every sign says his prayer should be answered, the travel, the need, the raised hands, the desperate calling.

And then the Prophet ﷺ adds the heartbreaking turn: his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished by the forbidden, so how could he be answered? The hadith opens with a truth about Allah and closes with a truth about us.

Where this hadith comes from

It is narrated by Abu Hurayrah (ra) and recorded by Imam Muslim (no. 1015), graded sahih. Imam an-Nawawi placed it among his forty as one of the great comprehensive hadiths, because in a few lines it joins a truth about Allah, two commands from His Book, and a vivid warning drawn from life.

There is no need for a special occasion behind it: the Prophet (ﷺ) teaches a settled principle, that the Most Pure accepts only

the pure, and then presses it home with the image of the dishevelled traveller. Its weight comes from its content, and from being agreed upon as authentic.

The key words

What it means, line by line

The Prophet (ﷺ) opens with Allah Himself: He is Tayyib, Pure, and accepts only what is pure. It is a description of the Most High before it is a demand on us. Then he notes that Allah commanded the believers with the same thing He commanded His messengers, reciting the order to eat of the good things and to act righteously, so that pure intake and pure deed stand side by side.

Then comes the traveller: far from home, dusty, hands raised, crying 'O Lord! O Lord!' Every outward sign says his du'a should rise. But his food, drink, and clothing are unlawful, and he is nourished by the forbidden, 'so how can it be answered?' The lesson is not that Allah is harsh, but that what we feed ourselves weighs heavily on our nearness to Him: the same self that worships is the self that eats and earns.

Pure, and accepting only the pure

The hadith begins: Allah is Tayyib, Pure and Good, and He accepts only what is pure and good. It is a statement about who Allah is before it is an instruction to us. The Most Pure draws near what resembles purity, sincere worship, clean earnings, a heart without deceit.

Then the Prophet (ﷺ) reads to the believers the same command Allah gave His messengers: eat from the good things, and do

righteousness. The pure intake and the pure deed are spoken of together, as if the food on the table and the worship in the heart were branches of one tree.

The traveller whose prayer was not answered

Then the dusty traveller. Hold how much is right about him: he is in the very state in which prayers are answered, far from home, in need, hands stretched out, calling on his Lord by His Lordship. If anyone's du'a should rise, it is his.

But what he has fed himself blocks the door. The Prophet ﷺ is not saying Allah is harsh; He is the One who answers the desperate. He is showing how heavily what we consume weighs on what we are given, that a life nourished on the forbidden can muffle even the most earnest cry. It is a sobering mercy: a warning given precisely so we never become that man.

Guarding what enters

So this hadith turns the believer's attention to the doorways of the self: the mouth, the hands, the income. Without descending into the details of rulings, which belong to the scholars, it plants a single instinct: care about what you take in. Let your earnings be honest, your food clean, your gains free of harm to others.

Because worship is not sealed off from the rest of life. The hands you raise in du'a are the same hands that earned your bread. The Most Pure invites you to come to Him pure, inside and out.

JUST FOR TODAY

Let one thing that enters you today be clean and grateful: a lawful bite eaten with Bismillah, an honest hour of work. Purity

is not only what you keep out; it is the quiet care with which you let things in.

Carry this with you

Purity is not only what you keep out of the heart, but what you let into the body and the home.

- **Allah is Pure (Tayyib).** And He accepts only the pure: sincere worship, clean earnings, an honest heart. Like draws near to like.
- **Intake and worship are linked.** The food on the table and the prayer in the heart are branches of one tree. Guard both.
- **The forbidden can block the door.** Even an earnest, desperate du'a can be muffled by a life nourished on the unlawful. A sobering mercy.
- **Mind the doorways of the self.** Care about your income, your food, your gains. Come to the Most Pure pure, inside and out.

A DU'A TO CARRY

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a for a pure life

A man stood in the desert with everything right about his prayer except what he had fed himself, and the door stayed shut. The

Prophet ﷺ told us so that we would tend, quietly and daily, to what we let into our lives.

The Most Pure is near, and He answers. He only asks that we come toward Him in a way that resembles Him: honest hands, clean food, a sincere heart lifted in need.

O Allah, You are Pure and love purity. Make our earnings lawful, our food clean, and our hearts sincere, and let us raise our hands to You and be among those You answer. Give us good in this world and the next. Ameen.

The hadith is from sunnah.com: 'Allah is Good and accepts only that which is good,' narrated by Abu Hurayrah (ra), Sahih Muslim 1015, graded sahih. Qur'an citations (2:172 and 2:201) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (purity of provision and heart) and does not enter the detailed fiqh of lawful earnings. FOR SCHOLAR REVIEW before publication.

Leave what makes you doubt

The peace of certainty

THE HADITH

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِيحَاتِهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ:
حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "دَعْ مَا
يُرِيكَ إِلَى مَا لَا يُرِيكَ"

I memorised from the Messenger of Allah (peace and blessings of Allah be upon him): "Leave that which makes you doubt for that which does not make you doubt." [At-Tirmidhi] [An-Nasai] At-Tirmidhi said that it was a good and sound (hasan saheeh) hadeeth.

ON THE AUTHORITY OF ABU MUHAMMAD AL-HASAN IBN ALI IBN ABEE TALIB (MAY ALLAH BE PLEASED WITH HIM), THE GRANDSON OF THE MESSENGER OF ALLAH (PEACE AND BLESSINGS OF ALLAH BE UPON HIM), AND THE ONE MUCH LOVED BY HIM, WHO SAID:

This is one of the shortest hadith in the collection, and one of the most usable. The Prophet ﷺ gives his grandson, al-Hasan, a single compass for a thousand grey moments: leave what makes you doubt for what does not.

He is pointing to a sense Allah placed inside you, a quiet unease when something is not quite right, and telling you to trust it, to move toward what leaves the heart at rest.

Where this hadith comes from

It is narrated by Abu Muhammad al-Hasan ibn 'Ali ibn Abi Talib (ra), the beloved grandson of the Prophet (peace and blessings be upon him), who said he memorised it directly from him. It is recorded by at-Tirmidhi (2518) and an-Nasa'i, and at-Tirmidhi graded it hasan sahih (good and authentic).

Imam an-Nawawi placed it among his forty as one of the great organising principles of the religion. Despite its brevity, scholars treated it as a foundation for wara' (scrupulousness): a portable rule the believer can carry into the countless situations where no clear verdict is in front of them.

The key words

What it means, line by line

Da' ma yuribuka: when a thing stirs that inner unease, the small flicker that says 'I am not sure about this,' set it down. The wording is a gentle command to release, not to wrestle with the doubtful thing or talk yourself into it.

Ila ma la yuribuka: and turn instead toward what leaves the heart with no waver. The two halves form a single motion, away from disquiet and toward settledness, on the assumption that a sound heart can feel which is which. And the surest rest the heart can reach is the rest of remembering Allah:

A compass in the chest

The Prophet ﷺ does not hand al-Hasan a list of answers. He hands him a method. There is, in the believing heart, a needle that swings between rest and unease. Truthful, sound things bring a settledness; doubtful, off things bring a flicker of disquiet. Leave the disquiet for the rest.

This pairs closely with the hadith of the doubtful matters: there the teaching was to step back from the grey to protect the heart; here it is to follow the heart's own peace toward what is sound. Both trust that a heart kept clean can feel the difference.

Truthfulness brings rest

In another narration the Prophet ﷺ explains the principle behind it: truthfulness is tranquillity, and lying is disquiet. What is true settles; what is false agitates. This is why the people whose hearts are most at peace are the people most committed to the truth, in their speech, their dealings, and their worship.

And the deepest rest of all is the rest of remembering Allah, which is where every doubt finally quiets:

Keeping the needle honest

A compass only works if it is kept from interference. The heart's needle is dulled by sin and constant exposure to the doubtful, and sharpened by truthfulness, remembrance, and lawful living. So the more honestly you live, the more reliably you can feel the difference this hadith asks you to follow. Care for the instrument, and it will guide you.

JUST FOR TODAY

When that small inner flinch comes today, the 'I'm not sure about this' feeling, do not argue it away. Step toward the

option that leaves your chest calm. The Prophet ﷺ taught that peace is the better sign.

Carry this with you

A short hadith for everyday decisions: when in doubt, move toward peace.

- **Leave the doubtful for the certain.** Move toward what leaves your heart at rest, away from what makes it flinch.
- **Peace is a sign.** Truthful, sound things bring settledness; off things bring disquiet. Trust the calm.
- **Truthfulness is tranquillity.** What is true settles the heart; what is false agitates it. The honest live more at peace.
- **Keep the compass clean.** Sin and the doubtful dull the heart's needle; honesty and remembrance sharpen it.

A DU'A TO CARRY

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا

Our Lord, grant us from among our spouses and offspring comfort to our eyes, and make us a model for the righteous.
(Al-Furqan 25:74)

A du'a for a peaceful heart

The Prophet ﷺ gave a child a tool he could use for the rest of his life, and so can you: when the path forks and no sign is posted, walk toward the peace.

For the heart that lives honestly becomes a trustworthy thing, settling on the truth and flinching from the false. Keep it clean, and it will keep guiding you home.

O Allah, make our hearts truthful and let them find their rest in You. When we stand unsure, lead us toward what is sound, and quiet our doubts with Your remembrance. Ameen.

The hadith is from sunnah.com: 'Leave what makes you doubt for what does not,' narrated by al-Hasan ibn 'Ali (ra), at-Tirmidhi 2518 and an-Nasa'i, graded sahih. Qur'an citations (13:28 and 25:74) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (truthfulness and the heart's peace). FOR SCHOLAR REVIEW before publication.

Leaving what does not concern you

The beauty of a person's Islam

THE HADITH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ "مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا
يَعْنِيهِ"

The Messenger of Allah (peace and blessings of Allah be upon him) said, "Part of the perfection of one's Islam is his leaving that which does not concern him." A hasan (good) hadeeth which was related by at-Tirmidhi and others in this fashion.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

Here is a measure of a person's faith you can apply without anyone knowing: how much of your attention is spent on things that are simply none of your concern. The Prophet ﷺ makes it a mark of beauty in a Muslim's Islam to let such things go.

It is a small sentence with enormous reach, into our speech, our curiosity, our scrolling, our appetite for other people's business.

The excellence of your religion, he says, shows in what you are willing to leave alone.

Where this hadith comes from

It is narrated by Abu Hurayrah (ra) and collected by at-Tirmidhi (no. 2317) and others, who graded it hasan (good). Though brief, scholars treated it as one of the foundational sayings of the religion: Imam an-Nawawi gathered it into his Forty, and earlier teachers counted it among the few hadiths around which the whole of good conduct could be organised.

Its weight comes from how much it holds in so few words. A single sentence sets a standard for speech, curiosity, and attention, which is why it is so often paired with the counsel to guard the tongue and to busy oneself only with what benefits.

The key words

What it means, line by line

Min husni islam al-mar': the phrase says this is part of the beauty of a person's Islam, not the whole of it and not its bare floor. The Prophet (ﷺ) is pointing to refinement, the polish on a faith that already stands, and locating that polish in restraint rather than in doing more.

Tarkuhu ma la ya'nihi: his leaving what does not concern him. The measure is benefit and responsibility. What touches your duties before Allah or the people you can actually help is your concern; what merely draws your curiosity, idle talk, prying, needless opinion, is what the hadith invites you to let go. The Qur'an names exactly this turning-away as a mark of the successful believer:

Excellence shown in restraint

The Prophet ﷺ ties this to husn al-islam, the beauty or excellence of a person's Islam. Not the bare minimum of faith, but its refinement, the polish on the soul. And he locates that polish in a surprising place: not in doing more, but in leaving more, specifically, leaving what does not concern you.

Much of what clutters a life is not sin exactly; it is simply none of our business. Idle talk, needless opinions, the endless monitoring of others. The beautiful believer trains himself to step past all of it, keeping his energy for what actually matters before Allah.

A clear field for what matters

Leaving the irrelevant is not coldness; it is focus. A heart busy with everyone's affairs has little room left for its own accounting with Allah. When you set down what is not yours to carry, your attention returns to what is: your prayer, your family, your character, your standing before your Lord.

The successful believers, the Qur'an says, are marked by exactly this turning-away from the empty:

Guarding the tongue and the gaze

In practice this hadith lives mostly in two places: the tongue and the attention. The tongue, because so much of what 'does not concern us' leaves the mouth, gossip, speculation, comment on matters we were never asked about. And the attention, because we now carry, in our pockets, an endless invitation into business that is not ours.

To leave what does not concern you is to reclaim both: to speak of what benefits and fall silent on the rest, and to spend your gaze on your own path rather than policing everyone else's.

JUST FOR TODAY

Let one thing pass today that is not yours to weigh in on, a conversation, a piece of news, someone else's affair. Notice the lightness of not carrying it. That lightness is part of the beauty of your Islam.

Carry this with you

A quieter, lighter faith: keep your attention where it belongs.

- **Leaving is part of excellence.** The beauty of a person's Islam shows in what they are willing to let alone, not only in what they do.
- **Not all clutter is sin.** Much of what fills a life is simply not our business. The refined believer steps past it.
- **Restraint makes room.** Set down others' affairs and your attention returns to your own prayer, family, and reckoning with Allah.
- **It lives in tongue and gaze.** Speak of what benefits, stay silent on the rest, and keep your eyes on your own path.

A DU'A TO CARRY

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdina as-sirata l-mustaqim

Guide us to the straight path. (Al-Fatihah 1:6, the path that asks our full attention)

A du'a for a focused heart

The Prophet ﷺ measured the beauty of a person's faith not by how much they took on, but by how much they were willing to

leave alone. It is a strange, freeing standard in a world that rewards the opposite.

Set down what was never yours to carry, and watch your attention come home, to your prayer, your people, your own account with Allah. A life uncluttered is a life with room for Him.

O Allah, keep our tongues from what does not concern us and our hearts from what does not benefit us. Return our attention to the path that leads to You, and guide us along it. Ameen.

The hadith is from sunnah.com: 'Part of the excellence of a person's Islam is his leaving what does not concern him,' narrated by Abu Hurayrah (ra), at-Tirmidhi 2317, graded hasan. Qur'an citations (23:1-3 and 1:6) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (focus, restraint, guarding the tongue). FOR SCHOLAR REVIEW before publication.

Love for your brother

The test of true faith

THE HADITH

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ
لِنَفْسِهِ"

*None of you [truly] believes until he loves for his brother
that which he loves for himself. [Al-Bukhari]*

ON THE AUTHORITY OF ABU HAMZAH ANAS BIN MALIK (MAY
ALLAH BE PLEASED WITH HIM) - THE SERVANT OF THE
MESSENGER OF ALLAH (PEACE AND BLESSINGS OF ALLAH BE
UPON HIM) - THAT THE PROPHET (PEACE AND BLESSINGS OF
ALLAH BE UPON HIM) SAID:

Faith, in this hadith, is not measured by what you do on a prayer mat alone. It is measured by what you want for other people. The Prophet ﷺ sets a bar that reaches straight into the private chambers of the heart: none of you truly believes until he loves for his brother what he loves for himself.

It is gentle and severe at once. Gentle, because it asks only that you wish others the good you already wish yourself. Severe,

because it exposes how often we want to rise while others stay below us.

Where this hadith comes from

This is the thirteenth of Imam an-Nawawi's forty, narrated by Anas ibn Malik (ra), who served the Prophet ﷺ as a young boy and was close to him for ten years. It is recorded in both al-Bukhari (no. 13) and Muslim (no. 45), the two most rigorously authenticated collections, which gives it the highest grade, sahih and agreed upon.

Because it sits in the opening chapters of al-Bukhari, on faith itself, scholars have long treated it as foundational: a short, memorable line that places the wellbeing of others at the very centre of what it means to believe. No special occasion of revelation is attached to it; it stands as a general teaching for every believer.

The key words

What it means, line by line

"None of you truly believes" sets faith itself as the stake: the Prophet ﷺ is not describing manners or generosity, but locating a piece of iman in how the heart responds to others. "Until he loves for his brother" makes the believer a brother to every believer, so that another's good is felt as one's own rather than as a threat.

"What he loves for himself" is the measure: the same good you naturally want, ease, honour, guidance, you are to want for him too, not instead of yourself but alongside. It is a standard

checked in private, in what the heart quietly wishes when no one is watching.

Belief that reaches the heart

The Prophet ﷺ does not say 'none of you is kind' or 'none of you is generous' until this. He says none of you believes. He is locating a piece of iman itself in how your heart responds to others' good fortune. A faith that leaves the heart free to resent fellow believers is, by this measure, incomplete.

This is the opposite of envy, the quiet wish that what someone has would leave them. Here the believer wants the blessing to stay with his brother, and to come to himself too, not instead of him. There is room, in this heart, for everyone to be well at once.

Why 'brother' matters

The word the Prophet ﷺ chooses is brother. Not stranger, not rival, not even neighbour, but family. Between true brothers, one's success is not the other's loss. When your brother is honoured, you are not diminished; something in you is glad.

To love for your brother what you love for yourself is to extend the family circle until it includes every believer: to be pleased by their good as you would be by your own, and pained by their harm as you would be by yours. The ummah is meant to feel less like a crowd and more like a household.

How the heart is trained to it

No one is born with this, and few feel it perfectly. It is grown. You grow it by making du'a for others by name, by rejoicing out loud at their good news, by refusing to feed the inner voice that keeps score. Each time you choose to want good for someone, the

wanting becomes a little more natural, until one day you find you mean it.

This is not a feeling you must manufacture before you act. It is a feeling that acting honestly produces. Wish the good, again and again, and the heart eventually follows the hand.

JUST FOR TODAY

Catch one flicker of wanting someone else to have less, less praise, less success, less ease, and flip it. Sincerely wish them the good you would want for yourself. That small turning is faith, growing.

Carry this with you

A measure of faith you can check in private: what do I want for others?

- **Faith reaches the heart.** Belief is incomplete while the heart still resents the good of fellow believers.
- **Want for others what you want for yourself.** Not less for them so you can have more, but good for them and for you together.
- **Treat believers as family.** Between brothers, another's honour is not your loss. Make the ummah feel like a household.
- **Grow it by practice.** Du'a by name, gladness at good news, refusing to keep score. The heart follows the repeated choice.

A DU'A TO CARRY

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

Our Lord, forgive us and our brothers who preceded us in faith, and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful. (Al-Hashr 59:10)

A du'a for a generous heart

The Prophet ﷺ tied a piece of faith itself to the most private thing about us: not what we do for others, but what we want for them when no one is watching.

It is a high standard, and a beautiful one. It imagines an ummah where each person's good news is everyone's, where there is enough room in every heart for everyone to be well at once.

O Allah, remove all resentment from our hearts toward those who believe, and let us love for our brothers and sisters what we love for ourselves. Make us glad at their good, and gather us as one household before You. Ameen.

The hadith is from sunnah.com: 'None of you truly believes until he loves for his brother what he loves for himself,' narrated by Anas ibn Malik (ra), al-Bukhari 13 and Muslim 45, graded sahih (agreed upon). Qur'an citations (49:10 and 59:10) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the meaning of brotherhood and purifying the heart. FOR SCHOLAR REVIEW before publication.

The sanctity of a believer's life

How heavy a soul is

THE HADITH

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ [يشهد أن لا إله إلا الله، وأني رسول الله] إِلَّا بِأَحَدٍ ثَلَاثٍ: الثِّبْتُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمَفَارِقُ لِلْجَمَاعَةِ"

The Messenger of Allah (peace and blessings of Allah be upon him) said, "It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community."
[Al-Bukhari]

ON THE AUTHORITY OF IBN MASOOD (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

Some hadith are meant to make a thing heavy in your hands that you might otherwise treat lightly. This is one of them. Its subject is the gravity of a human life, how serious, how sacred, how protected a believing soul is in the sight of Allah.

The hadith mentions that this sanctity is lifted only in a few grave circumstances, matters that belong to courts and qualified scholars, not to a daily reflection. So we will stay where the hadith means to leave the heart: in awe of how much a soul weighs.

Where this hadith comes from

The narrator is 'Abdullah ibn Mas'ud (ra), one of the earliest and most learned of the Companions. The hadith is recorded by both al-Bukhari (6878) and Muslim (1676), which is why the scholars call it agreed upon (muttafaq 'alayh), the highest level of authenticity a report can hold.

It belongs to a small family of texts in which the Prophet (peace be upon him) states a principle and then lists its exceptions. Imam an-Nawawi placed it among his forty precisely because, in one short sentence, it fixes how immense a believing life is in the scale of Islam.

The key words

What it means, line by line

"It is not permissible to spill the blood of a Muslim": the opening is a locked door. The default, the baseline, the assumption a believer carries is that a life is inviolable. Nothing lifts that sanctity by a person's own reckoning.

"except in three instances": the hadith then names a few grave cases. These are matters of law that belong to qualified judges and scholars acting within their proper bounds, never to individuals, and they are not the lesson of a page like this one. We leave them entirely to the people of knowledge and keep

what the hadith asks of the heart: awe at how sacred a soul is. The Qur'an stretches that sanctity to its fullest scale:

A soul is not a small thing

We live in a time that can make human life feel cheap, a number in a headline, a casualty in a feed. This hadith pushes hard against that numbness. In Islam, a single believing soul is sacred, and its destruction is among the gravest of all crimes.

The Qur'an makes the weight unmistakable, stretching a single life until it is as wide as all of humanity:

Reverence, not legalism

The hadith does mention that this protection is set aside only in specific, narrow circumstances. But those are matters of law, weighed by judges and scholars within their proper bounds, never by individuals acting on their own, and never the point of a page like this one. To pull those exceptions out of their setting is exactly how sacred texts get misused.

So we leave the legal cases to the people of knowledge and keep what the hadith asks of every believing heart: a deep reverence for the sanctity Allah placed on human life, and a horror at its violation. The lesson here is awe, not jurisprudence.

Sanctity that spreads outward

The reverence this hadith plants does not stay at the extreme of killing. It spreads. The same spirit that makes a life sacred makes a person's dignity, safety, and honour worthy of care. The believer who has truly absorbed how much a soul weighs becomes gentle in a hundred smaller ways: slow to wound, quick to protect, unwilling to trample anyone Allah has honoured.

And the verse offers the bright side of the same coin: whoever saves a life, it is as though he saved all mankind. To protect, heal, and preserve life is among the greatest of goods.

JUST FOR TODAY

Treat one life gently today, in word or deed. Hold your tongue from harming a reputation, your hand from a careless cruelty. The same sanctity that protects a person's blood extends, in its spirit, to their dignity.

Carry this with you

Let this hadith make a human soul heavy in your hands again.

- **A soul is sacred.** In Allah's sight a single believing life is immense; its destruction is among the gravest crimes.
- **The exceptions are for scholars.** The narrow cases where this protection lifts belong to courts and qualified scholars, never to individuals or to a passing reader.
- **Reverence, not legalism.** The lesson of this hadith for the heart is awe at the sanctity of life, not a license to weigh exceptions.
- **To save a life is immense.** Whoever preserves a soul, it is as if he preserved all mankind. Protecting life is among the greatest goods.

A DU'A TO CARRY

رَبَّنَا إِنَّا ءَامَنَّا فَآغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Rabbana innana amanna faghfir lana dhunubana wa qina 'adhab an-nar

Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire. (Aal 'Imran

A du'a of reverence

The Prophet ﷺ wanted a believing soul to feel heavy in our hands, never disposable, never a number. A single life, the Qur'an says, can weigh as much as all of humanity.

Carry that weight gently. Let it make you slow to harm and quick to protect, reverent before the sanctity Allah has placed on every soul, and content to leave the hard questions of law to those trained to answer them.

O Allah, teach our hearts the true weight of a human life. Make us protectors and not destroyers, gentle with what You have made sacred, and forgive us our sins and save us from the Fire. Ameen.

The hadith is from sunnah.com: the hadith of Ibn Mas'ud (ra) on the sanctity of a Muslim's blood, al-Bukhari 6878 and Muslim 1676, graded sahih (agreed upon). Qur'an citations (5:32, in part, and 3:16) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this is framed entirely around the creed of the sanctity of life and reverence for it; the legal exceptions named in the hadith are deferred to qualified scholars and courts and are not taught here. FOR SCHOLAR REVIEW before publication.

Speak good, or be silent

Faith and the tongue

THE HADITH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلْيُكْرِمْ ضَيْفَهُ"

Let him who believes in Allah and the Last Day speak good, or keep silent; and let him who believes in Allah and the Last Day be generous to his neighbour; and let him who believes in Allah and the Last Day be generous to his guest. [Al-Bukhari]

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), THAT THE MESSENGER OF ALLAH (PEACE AND BLESSINGS OF ALLAH BE UPON HIM) SAID:

Three times the Prophet ﷺ repeats the same opening, and three times he attaches a different deed to it: whoever believes in Allah

and the Last Day, let him speak good or be silent; let him honour his neighbour; let him honour his guest.

It is a striking way to teach. He is saying that real belief in Allah and the next life does not stay locked in the chest. It shows up in your mouth, at your door, and at your table.

Where this hadith comes from

It is narrated by Abu Hurayrah (ra) and recorded by al-Bukhari (6018) and Muslim (47), making it one of the agreed-upon (sahih) reports, the highest grade in the tradition. Imam an-Nawawi placed it in his Forty as a compact summary of how faith is meant to show in daily life.

Its form is part of the lesson: three times the Prophet (peace be upon him) opens with the same phrase, whoever believes in Allah and the Last Day, then attaches a different deed to each. The repetition ties speech, the neighbour, and the guest back to one root, which is real belief in Allah and the Hereafter.

The key words

What it means, line by line

Each command is anchored to belief in Allah and the Last Day, so the deed becomes the natural fruit of faith: if you truly expect to answer for yourself, you guard your tongue, your door, and your table. On the tongue the Prophet (peace be upon him) gives only two righteous options, speak good or be silent, placing quiet on equal footing with beneficial speech, because most harm leaves through the mouth.

He then moves from speech to the neighbour and the guest, the people closest to daily life. Honouring the neighbour is to guard

them from harm and meet them with good; honouring the guest is generosity without grumbling. Faith, on this reading, is not only private worship but something felt by the person beside you and the one you host.

Faith you can hear

Notice how the Prophet ﷺ frames each command: whoever believes in Allah and the Last Day. He is making these deeds the natural overflow of true faith. If you really believe you will stand before Allah and answer for every word, your speech changes. You weigh it.

And the test he gives is beautifully simple. Not 'speak cleverly' or 'speak often,' but speak good, or fall silent. Silence is given equal honour with beneficial speech, because for most of us most harm leaves through the mouth. The believer who has nothing good to add has a second righteous option always available: quiet.

Faith at the door and the table

Then the Prophet ﷺ moves from the tongue to the neighbour and the guest, the people closest to your daily life. Belief in the Last Day is supposed to make you easier to live beside and warmer to be hosted by. Faith that does not improve how you treat the person next door has missed something.

Honouring the neighbour means guarding them from your harm and meeting them with your good. Honouring the guest means generosity without grumbling, a smile, a share of what you have. These are not small social niceties; the Prophet ﷺ has made them evidence of what you truly believe.

The mouth as a gate

Of the three, it is the tongue that most often undoes us, so it comes first. A single careless sentence can break a friendship, wound a reputation, or earn the anger of Allah. And every word is heard and kept; nothing slips by unrecorded.

So the believer learns to treat the mouth as a gate, not a tap left running. Open it for what benefits, close it over what harms or merely fills the air. There is no record kept against the good word, and no regret to follow the wise silence.

JUST FOR TODAY

Before one sentence today, pause and run the test: is this good to say? If yes, say it well. If not, choose the silence the Prophet ﷺ called the equal of good speech. Then do one kindness for a neighbour or a guest.

Carry this with you

Faith shows in three ordinary places: your speech, your neighbour, your guest.

- **Belief reaches the tongue.** If you truly believe you will answer for your words, you weigh them before they leave you.
- **Silence is an honoured option.** Speak good, or be silent. When there is nothing beneficial to add, quiet is itself righteousness.
- **Honour the neighbour.** Guard them from your harm and meet them with your good. Faith should make you easier to live beside.
- **Honour the guest.** Generosity without grumbling. Hospitality is named here as evidence of belief in the Last Day.

رَبِّ اغْفِرْ وَأَرْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ

Rabbi-ghfir warham wa Anta khayru r-rahimin

My Lord, forgive and have mercy, and You are the best of the merciful. (Al-Mu'minun 23:118)

A du'a to guard the tongue

The Prophet ﷺ took the invisible thing, belief in Allah and the Last Day, and showed you exactly where to look for it: in your speech, at your door, and at your table.

So let your faith be something people can hear and feel. Speak what is good or keep a peaceful silence. Be easy on the one who lives beside you and generous to the one who comes to you. This is belief, made visible.

O Allah, set a guard on our tongues, and let us speak only what pleases You or keep silent. Make us a mercy to our neighbours and a comfort to our guests, and forgive us and have mercy on us, for You are the best of the merciful. Ameen.

The hadith is from sunnah.com: 'Whoever believes in Allah and the Last Day, let him speak good or remain silent, and let him honour his neighbour and his guest,' narrated by Abu Hurayrah (ra), al-Bukhari 6018 and Muslim 47, graded sahih (agreed upon). Qur'an citations (50:18 and 23:118) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the character

*lesson (guarding speech, honouring neighbour and guest). FOR
SCHOLAR REVIEW before publication.*

Do not get angry

The strength of restraint

THE HADITH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي. قَالَ: لَا تَغْضَبْ، فَرَدَّدَ مَرَّارًا،
قَالَ: لَا تَغْضَبْ

A man said to the Prophet (peace and blessings of Allah be upon him), "Counsel me," so he (peace and blessings of Allah be upon him) said, "Do not become angry." The man repeated [his request for counsel] several times, and [each time] he (peace and blessings of Allah be upon him) said, "Do not become angry."

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM):

A man came to the Prophet ﷺ and asked for advice, the kind of summary counsel you would carry for life. The Prophet ﷺ said: do not become angry. The man asked again. Do not become angry. And again. Do not become angry.

Of all the advice he could have given, the Prophet ﷺ returned to this one, three times. Because anger, left to run, is where so

many other sins are born: the harsh word, the broken tie, the act you cannot take back.

Where this hadith comes from

It is narrated by Abu Hurayrah (ra) and collected by al-Bukhari (no. 6116), graded sahih. The whole hadith is strikingly short: a man asks for one piece of counsel, and the Prophet ﷺ answers, 'Do not become angry.' The man presses for more, and the same three words come back, again and again.

Imam an-Nawawi placed it among his forty as a cornerstone of character (akhlaq), because so much wrongdoing flows from a single unguarded moment of rage. The reports do not name the man or fix a precise occasion, so we leave that open and let the counsel itself carry the weight.

The key words

What it means, line by line

A man comes seeking a single counsel to carry for life (awsini), and the answer is 'la taghdab': do not become angry. He asks again, and again, and the Prophet ﷺ does not add a second piece of advice; he repeats the first. The repetition is the teaching: of all the counsel he could give, this is the one to build a life around.

The scholars note that 'do not become angry' is not a command to never feel the emotion, which no one can promise, but a command not to act from it. Anger is the doorway through which the harsh word, the broken tie, and the regretted deed all arrive, so the discipline is to keep the hand off the wheel when the heat

rises. Allah Himself praises exactly this restraint, placing those who swallow their rage among the doers of good:

Why this, three times

When the Prophet ﷺ repeats an answer, he is underlining it. He saw, in this one man and in all of us, that anger is a doorway. Walk through it and a hundred regrets wait on the other side: words that wound, decisions made in heat, relationships torn in a moment that took years to build.

Scholars explain that 'do not become angry' means more than 'never feel the emotion,' which no human can promise. It means: do not let anger command you. Do not act from it. Train yourself so that when the heat rises, it does not seize the wheel.

The real strength

In another hadith the Prophet ﷺ said the strong person is not the one who overpowers others, but the one who controls himself at the moment of anger. The world calls the explosive person powerful; the Prophet ﷺ calls the person who can hold the reins powerful. Restraint, not eruption, is the strength.

And Allah Himself praises exactly this self-possession, placing those who swallow their rage among the doers of good:

Tools for the heat of the moment

The Prophet ﷺ did not leave us only with the command; he gave us means. Seek refuge in Allah from the accursed Shaytan, for anger is from him. Fall silent rather than speak in the blaze. Change your posture, from standing to sitting, to break the surge. And remember that you will answer for what anger makes you do.

None of this asks you to feel nothing. It asks you to put a gap between the feeling and the action, and to fill that gap with Allah. In that small space, the strong person is made.

JUST FOR TODAY

The next time the heat rises, do one small thing the Prophet ﷺ taught: change your state. Stay quiet, sit down if standing, or step away and seek refuge in Allah from Shaytan. Let the wave pass before you speak.

Carry this with you

Anger will come; the question is whether it commands you.

- **Anger is a doorway to regret.** The harsh word, the broken tie, the act you cannot undo, so many sins are born in the heat.
- **Do not let it command you.** The advice is not to feel nothing, but to refuse to act from anger. Do not let it seize the wheel.
- **Restraint is the real strength.** The strong one is not who overpowers others, but who controls himself when the heat rises.
- **Use the tools.** Seek refuge in Allah, fall silent, change your posture, and let the wave pass before you speak.

A DU'A TO CARRY

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا

Rabbana afrigh 'alayna sabran wa thabbit aqdamana

Our Lord, pour upon us patience and plant firmly our feet.
(Al-Baqarah 2:250)

A du'a for self-mastery

A man wanted one piece of advice to carry for life, and the Prophet ﷺ gave him the same three words, three times: do not become angry. Not because anger never comes, but because so much is lost when it leads.

The strong person, then, is not the loudest in the room. It is the one who, when the heat rises, puts a hand on the reins, seeks refuge in Allah, and lets the moment pass without breaking anything.

O Allah, pour patience upon us and make firm our feet. Hold us back in the moment of anger, guard our tongues and hands when the heat rises, and make us of those You love, who restrain their rage and pardon others. Ameen.

The hadith is from sunnah.com: a man asked the Prophet ﷺ for advice and was told repeatedly, 'Do not become angry,' narrated by Abu Hurayrah (ra), al-Bukhari 6116, graded sahih. Qur'an citations (3:134, in part, and 2:250) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the character lesson of mastering anger. FOR SCHOLAR REVIEW before publication.

Allah has prescribed excellence

Ihsan in everything

THE HADITH

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ
عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ
فَأَحْسِنُوا الذَّبْحَةَ، وَلِيَحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلِيُرِحَ ذَبِيحَتَهُ"

Verily Allah has prescribed ihsan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."

ON THE AUTHORITY OF ABU YA'LA SHADDAD BIN AWS (MAY ALLAH BE PLEASED WITH HIM), THAT THE MESSENGER OF ALLAH (PEACE AND BLESSINGS OF ALLAH BE UPON HIM) SAID:

We met ihsan in the Hadith of Jibril as the highest level of worship: to worship Allah as though you see Him. Here the Prophet ﷺ takes that same word and spreads it across the whole of life. Allah has prescribed excellence in all things.

And then he gives an example so unexpected it has echoed for fourteen centuries: even when you must take an animal's life for food, do it with excellence, sharpen the blade, spare it suffering. If ihsan reaches even there, it reaches everywhere.

Where this hadith comes from

It is narrated by the Companion Abu Ya'la Shaddad ibn Aws (ra) and collected by Imam Muslim in his Sahih (1955), so it is rigorously authentic. Scholars have long counted it among the foundational reports of the religion: Imam an-Nawawi placed it in his Forty precisely because, in a single sentence, it lifts ihsan (excellence) out of the prayer mat and lays it over the whole of life.

The phrasing is universal (Allah has prescribed ihsan upon all things), and the Prophet ﷺ then offers an example from the hardest case he could choose. The wording about killing and slaughtering is the matn as it was transmitted; the page keeps to its character lesson (excellence and mercy in everything), and leaves the detailed rulings of slaughter to the scholars of fiqh.

The key words

What it means, line by line

Allah has prescribed excellence upon all things: kataba, He has written it, so ihsan is not an optional flourish but a standing expectation laid over everything a person does. The Prophet ﷺ then proves how far it reaches by naming the moment of taking a life out of need: even there, do it well, sharpen the blade, be swift, spare the creature any added fear or pain.

The reasoning is overwhelming. If excellence and mercy are required even in that severe moment, they cannot be set aside in the gentler corners of life: our work, our words, how we treat people and animals and every trust placed in our hands. The Qur'an gathers the same ethic into one sweeping command.

Excellence written over everything

The Prophet ﷺ says Allah has prescribed ihsan in all things, kataba, written it, made it a standing expectation. Not excellence in worship only, but in all things: your work, your words, your dealings, your craft, your treatment of every creature.

Ihsan means to do a thing beautifully, completely, as it deserves. It is the difference between work that is merely finished and work that is done well; between a duty discharged and a duty honoured. The Muslim is meant to carry this quality everywhere, leaving beauty in the wake of his hands.

The proof in the hardest case

To show how far ihsan reaches, the Prophet ﷺ chose not an easy example but a hard one: the moment of slaughter. Even there, where a life is being taken out of need, excellence is required, a sharpened blade, a swift act, no added fear or pain. Mercy is not suspended at the difficult moment; it is most needed there.

The logic is overwhelming. If Allah asks for gentleness and excellence even in the taking of an animal's life, how could He accept carelessness or cruelty in the easier corners of our lives, in how we speak to family, treat workers, or do our jobs? The hard case proves the rule for all the soft ones.

Ihsan as a way of being

Over time, this hadith reshapes a person. Ihsan stops being something you switch on for big moments and becomes a way of moving through the world: doing the small thing well, treating the weak gently, refusing to be slapdash with anything Allah has entrusted to your hands.

And it loops back to worship. The one who trains himself to do all things beautifully for Allah's sake is being prepared for the highest ihsan of all, to stand in prayer as though he sees the One he is doing it all for.

JUST FOR TODAY

Pick one ordinary task today, washing dishes, sending a message, finishing a chore, and do it with ihsan: a little more carefully and beautifully than it strictly needs. Offer the quality of it to Allah.

Carry this with you

Make excellence a habit, not an occasion.

- **Ihsan is prescribed in all things.** Not in worship only, but in work, words, dealings, and the treatment of every creature.
- **Do it beautifully.** The difference between finished and done well. Leave beauty in the wake of your hands.
- **Mercy even in the hard moment.** If excellence is required even at slaughter, carelessness is unacceptable in the easy parts of life.
- **It prepares you for worship.** Doing all things well for Allah trains the heart for the highest ihsan: to worship as though you see Him.

A DU'A TO CARRY

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a for a life of excellence

The Prophet ﷺ took the word for the highest worship, ihsan, and laid it over the whole of ordinary life. Excellence is not reserved for the prayer mat. Allah has written it over everything you touch.

So let beauty follow your hands: in the work you finish well, the kindness you do completely, the mercy you extend even when it would be easy to be careless. This is a Muslim's signature in the world.

O Allah, You love excellence and have prescribed it in all things. Let us do everything beautifully for Your sake, gentle with Your creation and careful with Your trusts, until our worship itself becomes ihsan. Give us good in this world and the next. Ameen.

The hadith is from sunnah.com: 'Allah has prescribed excellence (ihsan) in all things,' narrated by Abu Ya'la Shaddad ibn Aws (ra), Sahih Muslim 1955, graded sahih. Qur'an citations (16:90, in part, and 2:201) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the meaning of ihsan as excellence

*and mercy, not the fiqh of slaughter. FOR SCHOLAR REVIEW
before publication.*

Fear Allah wherever you are

Taqwa and good character

THE HADITH

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

Have taqwa (fear) of Allah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people. It was related by at-Tirmidhi, who said it was a hasan (good) hadeeth, and in some copies it is stated to be a hasan saheeh hadeeth.

ON THE AUTHORITY OF ABU DHARR JUNDUB IBN JUNADAH, AND ABU ABDUR-RAHMAN MUADH BIN JABAL (MAY ALLAH BE PLEASED WITH HIM), THAT THE MESSENGER OF ALLAH (PEACE AND BLESSINGS OF ALLAH BE UPON HIM) SAID:

The Prophet ﷺ packs an entire ethic into one short counsel with three parts: fear Allah wherever you are; follow a bad deed with a good one, and it will wipe it out; and meet people with good character.

Read them together and you have a complete map of the believing life: your relationship with Allah in private, your way of recovering when you slip, and your conduct with the people around you. Vertical, inward, and horizontal, all in one breath.

Where this hadith comes from

This counsel is narrated together by two great Companions, Abu Dharr al-Ghifari and Mu'adh ibn Jabal (ra), and is recorded by at-Tirmidhi (1987), who graded it hasan (and in some copies hasan sahih). An-Nawawi chose it for his Forty, where it has long been treated as one of the most comprehensive hadiths in the collection, three short commands that scholars say gather the whole of religion.

The wording is famous precisely because of how much it holds in so few words: a duty toward Allah, a remedy for our own failings, and a rule for living with people. Read it as a complete ethic, not three unrelated tips.

The key words

What it means, line by line

First, 'have taqwa of Allah wherever you are.' The phrase 'wherever you are' is the heart of it: taqwa is not for the mosque or the watching eye alone, but for the empty room and the unseen choice, because Allah is present in every place.

Second, 'follow a bad deed with a good one, and it will wipe it out.' The Prophet (peace be upon him) assumes we will slip, and gives the cure: answer the fall at once with a good deed, and let the good erase the bad. Third, 'meet people with good character', the inward life turned outward into how you treat everyone you

meet. The Qur'an describes this same turning of wrong into good:

Taqwa, wherever you are

The first counsel is taqwa, God-consciousness, but notice the location: wherever you are. Not only in the mosque, not only when others are watching, but in the empty room, the private screen, the unseen choice. The believer carries an awareness of Allah into every place, because there is no place Allah is absent.

This is the cure for the divided life, righteous in public, careless in private. The Prophet ﷺ closes that gap. Real taqwa is consistent; it does not wait for an audience.

The good deed that wipes the bad

The second counsel is pure mercy. We will fall; the Prophet ﷺ assumes it. So he gives the recovery: when you do a bad deed, follow it with a good one, and the good will erase it. The slip is not the end of the story. It is met, answered, and undone by what you do next.

This is how a believer keeps moving without despair. No sin is meant to become a place you sit down and stay. You rise, you do good on top of it, and you keep walking. Allah Himself describes the way evil is best answered:

Good character with people

The third counsel turns outward: meet people with good character. After your relationship with Allah and your private recovery comes your public conduct, and the Prophet ﷺ sums it in a single phrase. Good character is not an optional polish; in another hadith he said nothing is heavier on the scales.

Together the three counsels hold a whole life: be conscious of Allah when no one sees, repair quickly when you fall, and be beautiful in how you treat everyone you meet. A person who lives these three has been given, in one sentence, the shape of a righteous life.

JUST FOR TODAY

Practice the second counsel: the next time you slip, however small, do not just feel bad, do a good deed right after. Give something, pray two units, say istighfar. Chase the darkness with light while it is still fresh.

Carry this with you

Three counsels, one whole life: with Allah, with your own slips, and with people.

- **Taqwa wherever you are.** Carry awareness of Allah into the private and the public alike. Real consciousness needs no audience.
- **Answer a slip with a good deed.** When you fall, follow it with good, and it wipes the bad. No sin is a place to sit down and stay.
- **Meet people with good character.** Good akhlaq is not optional polish; nothing is heavier on the scales.
- **One sentence, a whole life.** Right with Allah privately, quick to repair, beautiful with people: the shape of a righteous life.

A DU'A TO CARRY

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Rabbana la tuzigh qulubana ba'da idh hadaytana wa hab lana min ladunka rahmah

Our Lord, let not our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower. (Aal 'Imran 3:8)

A du'a for a steady heart

In one short breath the Prophet ﷺ gave a man, and us, the whole arc of a believing life: be conscious of Allah when no one is looking, rise quickly when you fall, and be gentle and good with everyone you meet.

There is no corner of life these three do not reach, the private self, the fallen self, the social self, each handed back to Allah and made beautiful.

O Allah, make us conscious of You wherever we are, let our good deeds chase away our bad, and grace us with character that draws people toward You. Let not our hearts deviate after You have guided us. Ameen.

The hadith is from sunnah.com: 'Fear Allah wherever you are, follow a bad deed with a good one to wipe it out, and treat people with good character,' narrated by Abu Dharr and Mu'adh ibn Jabal (ra), at-Tirmidhi 1987, graded hasan. Qur'an citations (41:34, in part, and 3:8) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with taqwa, repentance, and character. FOR SCHOLAR REVIEW before publication.

Be mindful of Allah

He will be before you

THE HADITH

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: "كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظْ اللَّهَ يَحْفَظْكَ، احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ"

One day I was behind the Prophet (peace and blessings of Allah be upon him) [riding on the same mount] and he said, "O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek

help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried.” It was related by at-Tirmidhi, who said it was a good and sound hadeeth. Another narration, other than that of Tirmidhi, reads: Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and hardship with ease.

ON THE AUTHORITY OF ABU ABBAS ABDULLAH BIN ABBAS (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

The Prophet ﷺ took a young man up behind him on his mount and gave him words that would steady a whole life: be mindful of Allah, and He will be mindful of you; be mindful of Allah, and you will find Him before you.

Then he laid down a truth that frees the anxious heart: if the whole world gathered to benefit you with something Allah had not written for you, they could not; and if they gathered to harm you with something He had not written, they could not. The pens have been lifted and the pages have dried.

Where this hadith comes from

It is narrated by 'Abdullah ibn 'Abbas (ra), the Prophet's young cousin, who was a boy riding behind him on the same mount when he received these words. It was collected by at-Tirmidhi (no. 2516), who graded it hasan sahih (good and sound). Imam an-Nawawi placed it among his forty for a reason: scholars have long treated it as one of the most comprehensive counsels in the Sunnah, a whole posture for living the believer's relationship with Allah folded into a few sentences.

Because it was spoken privately to a child being given a lifelong lesson, its tone is intimate rather than legislative. The setting (a teacher leaning toward a young student behind him on a journey) is part of the meaning: this is wisdom handed down with tenderness, not a ruling handed down from a pulpit.

The key words

What it means, line by line

Be mindful of Allah and He will protect you: guard His rights and keep His commands, and you will find His protection covering your faith, your body, and your affairs. Be mindful of Allah and you will find Him before you: the One you kept in ease you will find waiting for you, ahead of you, in hardship. Then the heart is reoriented: when you ask, ask Allah; when you seek help, seek it from Allah, so that even when you use ordinary means, your true dependence rests on the One behind them.

The last lines free the anxious heart: if the whole nation gathered to benefit you, they could only reach you with what Allah had already written for you; and if they gathered to harm you, they could only reach you with what He had already written against you. The pens have been lifted and the pages have dried. The outcome is settled in Hands kinder than the world's, which is why

the verse below names the reward of trust: the one who relies on Allah finds Him enough.

Guard Him, and He guards you

Be mindful of Allah, the Prophet ﷺ says, literally 'guard Allah,' meaning guard His limits, keep His commands, watch your duties to Him, and you will find Him guarding you, in your body, your faith, your family, your affairs. It is a relationship of mutual care, except His care infinitely outweighs yours.

And He will be before you, ahead of you on the road, easing what is to come. The one who keeps Allah in easy times finds Allah keeping him in hard ones. Mindfulness of Him is an investment that pays back exactly when you need it most.

Ask Him, rely on Him

Then the Prophet ﷺ redirects the whole orientation of the heart: when you ask, ask Allah; when you seek help, seek it from Allah. Not that we never turn to people for ordinary means, but that the heart's true reliance rests on the One behind all means. People are doors; Allah is the One who opens them.

This is tawakkul, trust, and the Qur'an ties it to a promise: the one who relies on Allah finds Him enough.

The freedom of the dried pages

The hardest and most freeing part comes last: what is meant to reach you cannot be turned away, and what is not meant for you cannot be forced upon you. The decree is written; the pens have dried. This is not fatalism that kills effort; it is trust that kills anxiety.

You still strive, still take the means, still tie your camel. But you do it with an unclenched heart, because you know the outcome was never in the hands of the crowd, the boss, the rival, or the circumstance. It is with Allah. And He, you have learned, can be trusted with it.

JUST FOR TODAY

Take one thing you have been gripping with worry, an outcome, a person's opinion, a result you cannot control, and hand it to Allah. Do your part, then say: this is written by better Hands than mine. Then loosen your grip.

Carry this with you

A hadith to loosen the grip of fear and worry.

- **Guard Allah, and He guards you.** Keep His limits in ease and find Him keeping you in hardship. He will be before you on the road.
- **Ask Him, rely on Him.** People are doors; Allah opens them. Let the heart's true reliance rest on the One behind all means.
- **The pages have dried.** What is written for you cannot be withheld; what is not cannot be forced on you. Trust kills anxiety.
- **Strive with an open hand.** Take the means and tie your camel, but leave the outcome to Allah, not the crowd.

A DU'A TO CARRY

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Hasbunallahu wa ni'mal-wakil

Sufficient for us is Allah, and [He is] the best Disposer of affairs. (Aal 'Imran 3:173)

A du'a of reliance

The Prophet ﷺ leaned over to a young man and handed him the secret of a fearless life: keep Allah, and Allah keeps you; ask Him, rely on Him, and know that the pages of your destiny dried long ago in Hands far kinder than the world's.

So strive, and let go. Do your part, and unclench your heart. Nothing meant for you will pass you by, and nothing kept from you was ever yours to hold.

O Allah, make us mindful of You so that we find You before us. Be our sufficiency and the best Disposer of our affairs, and let us meet whatever You have written with trust instead of fear. Ameen.

The hadith is from sunnah.com: 'Be mindful of Allah and He will protect you...' narrated by Ibn 'Abbas (ra), at-Tirmidhi 2516, graded hasan sahih. Qur'an citations (65:3, in part, and 3:173) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the meaning of reliance (tawakkul) and trust in the decree. FOR SCHOLAR REVIEW before publication.

If you feel no shame

The mark of haya

THE HADITH

عَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ
اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ مِمَّا
أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَجِ
فَاصْنَعْ مَا شِئْتَ"

The Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily, from what was learnt by the people from the speech of the earliest prophecy is: If you feel no shame, then do as you wish."

ON THE AUTHORITY OF ABU MASOOD UQBAH BIN 'AMR AL-ANSAREE AL-BADREE (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

The Prophet ﷺ tells us that one saying has come down from the earliest prophets, untouched, agreed upon by all of them: if you feel no shame, then do as you wish.

It sounds, at first, almost like permission. It is the opposite. It is a diagnosis. Haya, the inner modesty and sense of shame before Allah, is the alarm that keeps a person from wrong. When it is

gone, nothing holds the hand back, and a person will do anything.

Where this hadith comes from

It is narrated by the Companion Abu Mas'ud Uqbah ibn Amr al-Ansari al-Badri (ra), and recorded by al-Bukhari (3483) with a sahih (sound) chain, so it stands among the most reliably transmitted of the Prophet's words. The forty collectors who anthologised these hadith treated it as one of the foundational sayings on character, which is why an-Nawawi placed it among his forty.

What gives the hadith its weight is the Prophet's own framing: this is not a new instruction but, in his words, something the people inherited from the speech of the earliest prophethood. He is telling us that haya is so deep in the moral order that every prophet before him carried this same line down, unchanged.

The key words

What it means, line by line

The Prophet ﷺ first anchors the saying: of all the words that reached people from the earliest prophethood, this one survived intact, which signals that haya is part of the original moral fabric, not a later refinement.

Then the sting: 'If you feel no shame, then do as you wish.' Scholars read this two ways that meet at the same point. As a warning, it means that once the inner sense of shame is gone, nothing restrains a person and they will do anything. As a measure, it means: test a deed by your haya, and if it is something you would not be ashamed of before Allah, then do it.

Either way, haya is the gauge. The Qur'an points past the outer garment to the inner one that truly dignifies a person:

A conscience older than us all

The Prophet ﷺ roots this in the oldest layer of revelation: it is a teaching every prophet carried. That tells you haya is not a cultural fashion or a passing value; it is built into the moral fabric of being human before Allah. The sense of shame is part of the original equipment of the soul.

And the saying is shaped as a conditional with a sting: if you have no shame, do whatever you want. Meaning, the only thing truly restraining many people from wrong is that something in them would be ashamed. Remove that, and the brakes are gone.

Haya is not weakness

We sometimes mistake modesty for timidity or low self-worth. The Prophet ﷺ taught the opposite: haya is entirely good, and it brings only good. It is the dignity of a soul that does not want to be seen, by people or by Allah, doing something low. It is self-respect anchored in God-consciousness.

The deepest haya is before Allah: the sense that He sees you always, and that you would be ashamed for Him to find you somewhere you should not be. This is why the Qur'an points beyond outer covering to the inner garment that truly dignifies a person:

Guarding the alarm

If haya is the alarm that warns the soul, then the danger of our age is everything that dulls it: constant exposure to the shameless, the slow normalising of what once made us flinch,

the loss of the blush. Each time we override the inner shame, it grows quieter, until one day it no longer sounds.

So the believer protects this sense the way you protect any precious instrument: by keeping good company, guarding the eyes and ears, and refusing to laugh along with what should be felt as wrong. A living haya is one of Allah's great mercies to a person, a built-in guardian of the heart.

JUST FOR TODAY

Notice the small inner blush today, the quiet 'I would be ashamed if this were seen.' Do not silence it. That feeling is haya doing its work. Let it steer you once, gently, away from something you would regret.

Carry this with you

Haya is a gift to guard, not a weakness to outgrow.

- **Shame is the soul's alarm.** For many, the one thing restraining wrong is that something in them would be ashamed. Lose it, and the brakes are gone.
- **It is older than any culture.** Every prophet carried this teaching. Haya is built into the moral fabric of being human before Allah.
- **Modesty is not weakness.** Haya is self-respect anchored in God-consciousness, the dignity of a soul that will not stoop to the low.
- **Guard the alarm.** Bad company and constant exposure to the shameless dull it. Protect your haya, and it will protect you.

A DU'A TO CARRY

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا

Our Lord, grant us from among our spouses and offspring comfort to our eyes, and make us a model for the righteous.
(Al-Furqan 25:74)

A du'a for a modest heart

Of all the wisdom the prophets carried down the centuries, one line survived unchanged: when shame goes, everything goes. Haya is the quiet guardian standing at the door of the soul.

So treasure the blush, the inner flinch, the sense that Allah is watching and you would not want to be found here. It is not weakness. It is one of His kindest gifts, a conscience He placed inside you to bring you home.

O Allah, clothe us in the garment of taqwa and keep alive in us the haya that guards the heart. Let us feel shame before You before we feel it before people, and make us a comfort to the eyes and a model for the righteous. Ameen.

The hadith is from sunnah.com: 'If you feel no shame, then do as you wish,' from the words of earlier prophethood, narrated by Abu Mas'ud al-Badri (ra), al-Bukhari 3483, graded sahih. Qur'an citations (7:26, in part, and 25:74) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the meaning of

haya as modesty and conscience. FOR SCHOLAR REVIEW before publication.

Say 'I believe,' then be steadfast

Istiqamah

THE HADITH

عَنْ أَبِي عَمْرٍو وَقِيلَ: أَبِي عَمْرَةَ سُفْيَانَ بْنِ عَبْدِ اللَّهِ رَضِيَ
اللَّهُ عَنْهُ قَالَ: "قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ
قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ؛ قَالَ: قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ
اسْتَقِمَّ"

I said, "O Messenger of Allah, tell me something about al-Islam which I can ask of no one but you." He (peace and blessings of Allah be upon him) said, "Say I believe in Allah - and then be steadfast."

ON THE AUTHORITY OF ABU `AMR - AND HE IS ALSO CALLED ABU `AMRAH - SUFYAN BIN ABDULLAH ATH- THAQAFEE (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

A Companion came with a beautiful request: tell me something about Islam that I will not need to ask anyone about after you. One sentence to live by. The Prophet ﷺ answered: say, 'I believe in Allah,' and then be steadfast.

Two movements, and the whole religion turns between them. First, declare your faith. Then, hold to it, day after day, when it is

easy and when it is hard. Belief, then steadfastness. The saying, then the staying.

Where this hadith comes from

The narrator is Sufyan ibn 'Abdullah ath-Thaqafi (ra), and the hadith is recorded by Imam Muslim (no. 38), graded sahih. An-Nawawi placed it among his forty as one of the clearest single-line summaries of the whole religion, a Companion asking for one word to live by and being handed the essence of faith and practice together.

The setting is preserved in the wording itself: Sufyan asked for something in Islam he would not need to ask anyone about after the Prophet (peace be upon him). In a related narration he asked instead what the Prophet feared most for him, and the Prophet took hold of his own tongue, which is why this hadith is so often paired with guarding one's speech.

The key words

What it means, line by line

Qul amantu billah, 'say: I believe in Allah,' is the saying: a sincere declaration that Allah alone is your Lord, with no partner turned to beside Him. It is the heart settling on one direction.

Thumma istaqim, 'then be steadfast,' is the staying: the word then makes faith a road, not a single step. To be steadfast is to keep doing what Allah commanded, to leave what He forbade, and to return to the straight line each time you drift. The same pairing, declaring faith and then standing firm, is the promise of Fussilat 41:30.

The saying and the staying

Anyone can say 'I believe' in a moment of feeling. The test the Prophet ﷺ adds is the word then: then be steadfast. Faith is not only a declaration; it is a direction held over time. The Companion asked for one thing to carry, and the Prophet ﷺ gave him the work of a lifetime in a single line.

Istiqamah means to be upright, to keep to the straight path without veering. Not perfection, the Prophet ﷺ knew we slip, but a steady return to the line, a refusal to abandon the road even when we stumble on it.

What steadfastness is promised

This same pairing, declaring faith and then standing firm, carries one of the most comforting promises in the Qur'an. To those who say 'our Lord is Allah' and then hold steady, angels come down with reassurance:

Steadfastness in small, repeated things

We imagine steadfastness as something dramatic. Mostly it is quiet and unglamorous: the prayer prayed again today, the temper held again, the sin left again, the same small loyalties renewed when no one is watching and nothing feels special.

When the Prophet ﷺ was asked about istiqamah, he is reported to have pointed to his tongue, the small organ that so easily ruins a person, as a place to begin. Keep the obligations, leave the forbidden, guard the tongue, and return to the line each time you drift. That is a steadfast life, built one ordinary day at a time.

Pick one good act you already know you should keep, a prayer on time, a habit of dhikr, a sin you are leaving, and simply do it again today. Istiqamah is not a grand gesture. It is the same right thing, repeated.

Carry this with you

Faith is the saying; the religion is the staying.

- **Declare, then hold.** Anyone can say 'I believe' in a moment. The work is the 'then': stay on it over time.
- **Istiqamah is uprightness, not perfection.** It is keeping to the straight path and returning to it when you slip, not never slipping.
- **Angels meet the steadfast.** To those who say 'our Lord is Allah' and stand firm: do not fear, do not grieve, rejoice in Paradise.
- **It lives in small repetitions.** The prayer again, the temper held again, the sin left again. Steadfastness is the right thing, repeated.

A DU'A TO CARRY

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdina as-sirata l-mustaqim

Guide us to the straight path. (Al-Fatihah 1:6, the prayer for istiqamah we make in every salah)

A du'a for steadfastness

A man wanted one sentence to carry for the rest of his life, and the Prophet ﷺ gave it: say 'I believe in Allah,' and then stay there. The declaration is a moment; the staying is the journey.

And the journey is mostly quiet, the same prayer, the same restraint, the same small loyalties, renewed each unremarkable day until they become who you are. To those who keep walking, the angels themselves bring comfort.

O Allah, You who guide to the straight path, keep us upon it. Let us say with our tongues and our lives, 'our Lord is Allah,' and then make us steadfast until we meet You. Ameen.

The hadith is from sunnah.com: 'Say: I believe in Allah, and then be steadfast,' narrated by Sufyan ibn 'Abdullah ath-Thaqafi (ra), Sahih Muslim 38, graded sahih. Qur'an citations (41:30 and 1:6) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the meaning of istiqamah (steadfastness). FOR SCHOLAR REVIEW before publication.

The road to Paradise

Enough to be saved

THE HADITH

عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا: "أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحَلَّتْ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ"

A man questioned the Messenger of Allah (peace and blessings of Allah be upon him) and said, "Do you think that if I perform the obligatory prayers, fast in Ramadhan, treat as lawful that which is halal, and treat as forbidden that which is haram, and do not increase upon that [in voluntary good deeds], then I shall enter Paradise?" He (peace and blessings of Allah be upon him) replied, "Yes."

ON THE AUTHORITY OF ABU ABDULLAH JABIR BIN ABDULLAH AL-ANSAREE (MAY ALLAH BE PLEASED WITH HIM) THAT:

A man came to the Prophet ﷺ with the only question that finally matters: if I pray the obligatory prayers, fast Ramadan, treat the

lawful as lawful and the forbidden as forbidden, and add nothing more, will I enter Paradise? And the Prophet ﷺ answered: yes.

There is enormous relief in that answer. Paradise is not reserved for the spiritual elite who never sleep and never stop. It is opened to the ordinary believer who keeps the core and avoids the forbidden. The road is real, and it is walkable.

Where this hadith comes from

It is narrated by Jabir ibn 'Abdullah al-Ansari (ra) and collected by Imam Muslim (no. 15), graded sahih. It belongs to a small family of hadiths in which someone asks the Prophet (peace be upon him) the most direct question imaginable: what one thing will admit me to Paradise? Imam an-Nawawi placed it in his Forty precisely because the answer maps out the whole shape of the religion in a single breath.

The questioner is an unnamed man, and the report gives no fuller backstory than what the matn preserves, so we stay with what is established: a sincere question, and a one-word answer, 'Yes.' That brevity is the point. The Prophet (peace be upon him) did not add conditions or qualifications; he affirmed that the core, kept faithfully, is a road that reaches the Garden.

The key words

What it means, line by line

'If I perform the obligatory prayers, fast in Ramadan': the man begins with the fixed acts of worship, the duties Allah has appointed at set times. 'Treat as lawful what is halal, and as forbidden what is haram': he commits to honouring Allah's limits

in both directions, accepting what is permitted and holding back from what is prohibited.

'And I do not increase upon that': he sets aside the voluntary extras and asks whether the foundation alone reaches the goal. 'Will I enter Paradise?' He answered, 'Yes.' The reachable Garden in this hadith rests on the very thing the Qur'an calls 'the limits of Allah': keep within them, obey Allah and His Messenger, and the gates open.

A reachable Paradise

Notice what the man lists: the obligatory acts, kept; the forbidden, avoided; nothing extra added. He is asking, in effect, 'is the basic, faithful Muslim life enough?' And the Prophet ﷺ says yes. This is a mercy aimed straight at the heart that feels it can never do enough.

It does not mean the voluntary acts are worthless, far from it; they raise a person and cover gaps. But the foundation, the thing that secures the road, is the obligations kept and the forbidden left. Build that, and you are on the way home.

Two pillars of the path

The hadith quietly names the two halves of a safe religious life. The first is doing the obligations: the prayers, the fast, the duties Allah has fixed. The second is leaving the forbidden: holding back from what He has clearly placed off-limits. Action and restraint, the gas and the brakes of the believing life.

Most of us are strong in one and weak in the other, eager to do extra good while careless about a forbidden habit, or scrupulous about the haram while lazy with the obligations. This hadith asks

us to mind both: keep the duties, and guard the limits. Together they form the road.

Hope, not minimalism

It would be a mistake to read this as 'do the minimum and coast.' The man's question came from sincerity, not laziness, and the Prophet ﷺ honoured that sincerity with hope. The lesson is not 'aim low.' It is 'do not despair.' The door is genuinely open to the steady, ordinary believer.

So let this hadith do two things at once: settle the anxious heart that fears it can never measure up, and gently summon it forward. Secure the foundation first, and from that safe ground, reach for more, not out of fear, but out of love and gratitude to the One who made the road so reachable.

JUST FOR TODAY

Stop measuring yourself against the saints today and simply secure the core: pray your obligatory prayers, and steer clear of one clear haram. That, the Prophet ﷺ promised this man, is a road that reaches Paradise.

Carry this with you

Paradise is opened to the steady, ordinary believer. Secure the core.

- **The road is walkable.** Paradise is not only for the spiritual elite. The faithful, ordinary believer is on the way home.
- **Keep the obligations.** The fixed duties, prayer, fasting, and the rest, are the action half of a safe religious life.
- **Leave the forbidden.** Holding back from the clearly haram is the restraint half. Mind both the gas and the brakes.

- **Hope, not minimalism.** The lesson is 'do not despair,' not 'aim low.' Secure the foundation, then reach for more out of love.

A DU'A TO CARRY

رَبَّنَا إِنَّا ءَامَنَّا فَآغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Rabbana innana amanna faghfir lana dhunubana wa qina 'adhab an-nar

Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire. (Aal 'Imran 3:16)

A du'a of hope

A man asked the most important question a person can ask, and the Prophet ﷺ gave him an answer he could actually live: keep what Allah made obligatory, leave what He forbade, and the gates open.

If your heart has ever whispered that you are too ordinary, too inconsistent, too far behind for Paradise, let this hadith answer it. The road was built to be walked by people like you. Secure the core, and keep walking.

O Allah, help us keep what You have obligated and leave what You have forbidden, and admit us by Your mercy to the gardens beneath which rivers flow. We have believed; forgive us our sins and protect us from the Fire. Ameen.

The hadith is from sunnah.com: a man asked the Prophet ﷺ about a deed that would admit him to Paradise, narrated by Jabir (ra), Sahih Muslim 15, graded sahih. Qur'an citations (4:13, in part, and 3:16) are in Uthmani script verified via quran.ai (ar-uthmani-

minimal) with the Saheeh International translation. Per the editorial policy this stays with the hopeful, spiritual meaning (the obligations, the forbidden, an achievable Paradise), not the fiqh details of each act. FOR SCHOLAR REVIEW before publication.

Purity is half of faith

The scales of the believer

THE HADITH

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "الطَّهْرُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ -أَوْ: تَمْلَأُ- مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بَرَهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حِجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمِعْتِقَهَا أَوْ مَوْبِقَهَا"

The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin."

This hadith reads like a treasury opened all at once. The Prophet ﷺ piles up images of how much weight ordinary worship carries: purity is half of faith; 'all praise to Allah' fills the scale; glorifying and praising Allah fill the space between heaven and earth; prayer is light; charity is proof; patience is radiance; and the Qur'an is an argument for you or against you.

He ends with the line that gathers it all: every person goes out in the morning and trades their own soul, setting it free or bringing it to ruin. The whole hadith is about what you are weighing your life with.

Where this hadith comes from

It is narrated by Abu Malik al-Ash'ari (ra) and collected by Imam Muslim (no. 223), graded sahih. It is among the longest single reports Imam an-Nawawi gathered into his forty, and the scholars have long treasured it as a kind of compendium: in a few lines the Prophet (peace be upon him) lays out purity, praise, glorification, prayer, charity, patience, and the Qur'an, and then seals it with the image of every soul traded at dawn.

No specific occasion (sabab) for these words is reliably established, so we receive them simply as a gathered teaching rather than a response to one event. The hadith reads like an opened treasury, each phrase a separate jewel that still belongs to one necklace.

The key words

What it means, line by line

'Purity is half of faith': at its outer edge this touches the cleansing that readies a believer for prayer, a matter the jurists detail in their place. Our focus, following the heart of the hadith, is the purity it opens onto: a self scrubbed of pride, grudge, and sin, so the heart is fit to stand before Allah. Then the Prophet (peace be upon him) weighs out light-seeming words: 'alhamdulillah' fills the Scale, and 'subhanallah' with 'alhamdulillah' fill the space between heaven and earth. Spoken sincerely, the smallest praise carries enormous mass with Allah.

Next he names the believer's daily tools and what each truly is: prayer is light, charity is a proof of real faith, patience is radiance, and the Qur'an is an argument that will speak for you or against you depending on whether you lived by it. He closes with the sober image that gathers it all: every morning each person goes out and sells their own soul, either setting it free or bringing it to ruin. The Qur'an joins this same trio, purification, then remembrance, then prayer, as the very shape of the one who succeeds:

A purity that begins inside

The hadith opens: purity is half of faith. At its outer edge this touches the cleansing that prepares us for prayer, the matters of practice the scholars detail in their place. But its heart, and our focus here, is the purity it points toward: a soul cleansed of pride, grudge, and sin, made fit to stand before Allah.

The Qur'an joins exactly these three, purification, remembrance, and prayer, as the formula of the successful:

Words that fill the scales

Then the Prophet ﷺ shows how weightless-seeming words carry enormous weight with Allah. 'Alhamdulillah' fills the scale on the Day of Judgement. 'Subhanallah wal-hamdulillah' fill everything between the heavens and the earth. We speak these phrases so casually; the Prophet ﷺ reveals their true mass.

This is the mercy of dhikr: a tired, busy, ordinary believer with little time and less energy can still fill their scales with light phrases said sincerely. Remembrance is the cheapest currency to earn and the heaviest to spend.

Everything you carry is evidence

The Prophet ﷺ then names the believer's daily tools and what each one is. Prayer is light, illuminating the heart and the path. Charity is proof, evidence of true faith. Patience is radiance, a steady glow in hardship. And the Qur'an is an argument that will either speak for you or against you, depending on whether you lived by it.

Then the closing image, sober and bracing: every morning you sell yourself. Your day's deeds either free your soul or destroy it. There is no neutral day. You are always trading, always weighing. This hadith simply asks you to notice the scale and to load it with what is heavy and pure.

JUST FOR TODAY

Say 'alhamdulillah' once today and truly mean it, feeling that this single phrase is heavy enough to fill the scale. Purity of heart often begins with one sincere word of praise.

Carry this with you

You are always weighing your life. Load the scale with what is pure and heavy.

- **Purity reaches the soul.** Beyond outward cleansing, the heart of this hadith is a self cleansed of pride, grudge, and sin.
- **Light words weigh much.** 'Alhamdulillah' fills the scale; glorification fills the heavens and earth. Dhikr is cheap to earn, heavy to spend.
- **Your deeds are evidence.** Prayer is light, charity is proof, patience is radiance, and the Qur'an speaks for you or against you.
- **No neutral day.** Every morning you trade your soul, freeing it or ruining it. Notice the scale, and load it well.

A DU'A TO CARRY

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

Rabbi-j'alni muqima s-salati wa min dhurriyyati, Rabbana wa taqabbal du'a

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.
(Ibrahim 14:40)

A du'a to fill the scales

The Prophet ﷺ opened a treasury and showed us how heavy the light things are: a word of praise, a moment of patience, a prayer, a coin given. Nothing a believer does for Allah is ever truly small.

And every morning the scale is set before you again. You will weigh this day with something. Let it be purity, remembrance, and good, until your soul is among those that are freed and not ruined.

O Allah, purify our souls, make us establishers of prayer, and fill our scales with Your praise. Let our days ransom us and not ruin us, and accept our supplication. Ameen.

The hadith is from sunnah.com: 'Purity is half of faith...' narrated by Abu Malik al-Ash'ari (ra), Sahih Muslim 223, graded sahih. Qur'an citations (87:14-15 and 14:40) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this is framed around the inner purity of the soul, dhikr, and the scales, NOT the fiqh of ritual purification (wudu, ghusl), which is left to qualified scholars. FOR SCHOLAR REVIEW before publication.

O My servants

The hadith of mercy (qudsi)

THE HADITH

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرُوهُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى، أَنَّهُ قَالَ: "يَا عِبَادِي: إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتَهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا. يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتَهُ، فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتَهُ، فَاسْتَطْعِمُونِي أُطْعِمَكُمْ. يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتَهُ، فَاسْتَكْسُونِي أَكْسِكُمْ. يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَتَقَى قَلْبِ

رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا
 عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا
 عَلَى أَجْفَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ
 مُلْكِي شَيْئًا. يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ
 وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ
 وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ
 الْخَيْطُ إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ
 أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ إِيَّاهَا؛ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ
 اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

O My servants! I have forbidden dhulm (oppression) for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My servants, all of you are hungry except those whom I have fed, so seek food from Me and I shall feed you. O My servants, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My servants, if the first of you and the last of you, and

the humans of you and the jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it. O My servants, it is but your deeds that I account for you, and then recompense you for. So he who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself.

ON THE AUTHORITY OF ABU DHARR AL-GHIFAREE (MAY ALLAH BE PLEASED WITH HIM) FROM THE PROPHET (PEACE AND BLESSINGS OF ALLAH BE UPON HIM) FROM HIS LORD, THAT HE SAID:

This is a hadith qudsi, where the Prophet ﷺ conveys the words of Allah Himself, and it is among the most tender passages in all of Islam. Allah addresses us directly, again and again: 'O My servants.' He tells us He has forbidden injustice upon Himself, that all of us are hungry except whom He feeds, lost except whom He guides, and that even if every one of us reached the highest piety, it would add nothing to His kingdom.

It humbles and lifts at once: we are utterly dependent, and we are addressed, personally, by the Lord of all the worlds.

Where this hadith comes from

This is the twenty-fourth of Imam an-Nawawi's forty, narrated by Abu Dharr al-Ghifari (ra) and collected by Muslim (no. 2577). It is a hadith qudsi: the Prophet (peace be upon him) reports words from his Lord that are not part of the Qur'an, so its meaning is from Allah and its wording is conveyed through the Prophet. Scholars have long treated it as one of the most comprehensive passages in the Sunnah, gathering tawhid, Allah's perfect justice, and the believer's total dependence into a single address.

It carries no special occasion of revelation, and we should not invent one. What gives it its weight is simply the form of the address itself: Allah, the Lord of all the worlds, turning to His servants and calling them, again and again, 'O My servants.'

The key words

What it means, line by line

The opening line sets the key for everything after it: Allah has forbidden injustice upon Himself, and then forbidden it among us, 'so do not oppress one another.' The same word, *zulm*, binds the two halves: the Lord who will never wrong His servants is the One commanding His servants never to wrong each other. Our safety is anchored not in our ability to demand fairness but in His own promise.

The lines that follow name our condition without flattery: astray except whom He guides, hungry except whom He feeds, unclothed except whom He clothes, sinning by night and day while He forgives all. Each one ends with an invitation, 'so seek it from Me,' turning need into a door to Him. Then the great humbling: all the piety of every human and jinn would not add an

atom to His kingdom, and all their sin would not diminish it, for He is in need of nothing. It closes in perfect balance: 'it is but your deeds that I account for you, and then recompense you for', so whoever finds good praises Allah, and whoever finds otherwise blames only himself.

The matn's first claim, that Allah forbade injustice upon Himself, is stated plainly in the Qur'an, where He closes the door on any wrong from His side:

He forbade injustice upon Himself

The hadith opens with a staggering statement: Allah says He has made injustice forbidden upon Himself. The One who answers to no one, who could do as He wills, declares that He will never wrong His servants. Our security does not rest on our power to demand fairness; it rests on His own promise never to be unjust.

He says it plainly elsewhere too, that not the smallest wrong will ever come from Him:

Utterly dependent on Him

Then come the lines that dissolve our pride. All of you are hungry except those I feed, so seek food from Me. All of you are unclothed except those I clothe, so seek clothing from Me. You sin by night and by day, and I forgive all sins, so seek My forgiveness. Every blessing we imagine we secured for ourselves is named here as His gift, on loan.

And then the great humbling of the ego: if the first of you and the last of you, all humans and all jinn, were as pious as the most pious heart among you, it would not increase His kingdom by anything; and if all were as wicked as the most wicked, it would

not decrease it. He does not need our worship. He invites it for our sake, not His.

Only your own deeds return to you

The hadith closes with perfect justice and perfect mercy together: these are only your deeds, which I record for you, and then I will repay you for them in full. So whoever finds good, let him praise Allah; and whoever finds otherwise, let him blame only himself.

Nothing is lost, nothing is unfair. Every atom of good is kept and returned magnified; every harm we meet at the end traces back to our own hands, never to His injustice. To stand before such a Lord, generous, just, in need of nothing from us yet endlessly giving, is to learn both humility and hope in a single breath.

JUST FOR TODAY

Ask Allah for something today, anything, big or small, remembering His words in this hadith: 'Ask of Me, and I shall give you.' He has invited the request. Do not let the invitation go unanswered by your silence.

Carry this with you

A hadith to make you small before Allah and safe in His mercy at once.

- **Allah will never wrong you.** He forbade injustice upon Himself. Your security rests on His own promise, not on your power to demand it.
- **You depend on Him for everything.** Fed, clothed, guided, forgiven, all of it from Him. So seek every need from Him directly.

- **He needs nothing from us.** All our piety adds nothing to His kingdom; all our sin takes nothing from it. He invites worship for our sake.
- **Your deeds return to you.** Find good, praise Allah; find otherwise, blame only yourself. Perfect justice, perfect mercy.

A DU'A TO CARRY

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Rabbana zalamna anfusana wa in lam taghfir lana wa tarhamna lanakunanna mina-l-khasirin

Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers. (Al-A'raf 7:23)

A du'a of the dependent

Allah Himself leaned close in this hadith and called us, over and over, 'O My servants', to tell us He will never wrong us, that every blessing flows from Him, and that He stands in need of nothing we could ever bring.

What do you do before a Lord like that? You stop boasting and start begging. You seek your food, your guidance, your forgiveness from the only One who has them, and you trust that what returns to you from His hand is nothing but justice and mercy.

O Allah, we have wronged ourselves, and if You do not forgive us and show us mercy, we are lost. Feed us, guide us, clothe us, and forgive us, for everything we have is from You. Ameen.

The hadith is from sunnah.com: the hadith qudsi 'O My servants, I have forbidden injustice upon Myself...' narrated by Abu Dharr (ra), Sahih Muslim 2577, graded sahih. Qur'an citations (50:29 and 7:23) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed and spirit of the hadith (Allah's justice, our dependence, His mercy). FOR SCHOLAR REVIEW before publication.

The wealthy took the rewards

Charity within everyone's reach

THE HADITH

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيُّضًا، "أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ؛ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ: أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ، وَنَهْيٌ عَنِ مُنْكَرٍ صَدَقَةٌ، وَفِي بَضْعِ أَحَدِكُمْ صَدَقَةٌ. قَالُوا: يَا رَسُولَ اللَّهِ أَيَأْتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ، كَانَ لَهُ أَجْرٌ"

Some people from amongst the Companions of the Messenger of Allah (peace and blessings of Allah be upon him) said to the Prophet (peace and blessings of Allah be upon him), "O Messenger of Allah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth." He (peace and blessings of Allah be upon him) said, "Has not Allah made things for you to give in charity? Truly every tasbeehah [saying: 'subhan-Allah'] is a charity, and every takbeerah [saying: 'Allahu akbar'] is a charity, and every tahmeedah [saying: 'al-hamdu lillah'] is a charity, and every tahleelah [saying: 'laa ilaha illAllah'] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud'i [sexual act] of each one of you there is a charity." They said, "O Messenger of Allah, when one of us fulfils his carnal desire will he have some reward for that?" He (peace and blessings of Allah be upon him) said, "Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward."

ALSO ON THE AUTHORITY OF ABU DHARR (MAY ALLAH BE PLEASED WITH HIM):

The poorer Companions came to the Prophet ﷺ with a worry that was really a sign of their love for good: 'The wealthy have taken all the rewards. They pray as we pray and fast as we fast, but they give in charity, and we have nothing to give.' They were not jealous of money; they were jealous of reward.

And the Prophet ﷺ answered by flinging the doors of charity wide open, so wide that no one, however poor, is ever locked out of giving.

Where this hadith comes from

It is narrated by Abu Dharr al-Ghifari (ra), one of the early and famously austere Companions, and recorded by Imam Muslim in his Sahih (no. 1006). Scholars count it among the authentic foundations of how Islam understands charity, and Imam an-Nawawi chose it for his Forty precisely because it widens sadaqah far beyond money.

The setting is given inside the report itself: some of the poorer Companions came to the Prophet ﷺ troubled that the wealthy were giving in charity from their surplus while they had nothing to give. The hadith is the Prophet's answer to that worry, so the occasion is woven into the text rather than drawn from a separate, weaker account.

The key words

What it means, line by line

The Companions' complaint, 'the wealthy have made off with the rewards,' is the language of people racing toward Allah who fear falling behind, not people coveting comfort. The Prophet ﷺ does not scold the worry; he answers it by asking, 'Has not Allah made things for you to give in charity?', then listing them: every tasbihah, takbeerah, tahmeedah, and tahleelah is a sadaqah, as is enjoining good and forbidding evil.

Then he extends charity even into a spouse's lawful intimacy, and when the Companions are surprised that a desire could carry

reward, he reasons with them: had it been pursued unlawfully it would have been a sin, so fulfilling it lawfully is itself rewarded. The point is that money is removed as the price of generosity; sincerity and lawful intent turn ordinary acts into worship.

The Qur'an frames this same outlook as the right response to differing lots in life: rather than envy another's portion, the believer competes in good.

Reward they could not buy

Notice what these Companions wanted. Not wealth, not comfort, but nearness to Allah and the reward of giving. Their complaint was the complaint of people in a race toward Him, afraid of being left behind. This is itself a beautiful state of heart, and the Prophet ﷺ honoured it.

The Qur'an describes exactly this longing as the right response to life: not to envy others' provision, but to compete in good.

Every glorification is a charity

Then the Prophet ﷺ redefined charity itself. Has not Allah given you things to give away? Every 'subhanallah' is a charity. Every 'alhamdulillah' is a charity. Every 'la ilaha illallah' and every 'Allahu akbar' is a charity. Enjoining good is charity, forbidding evil is charity, even meeting your spouse with love is a charity.

In one stroke he removed money as the price of admission to generosity. Charity, it turns out, is not mainly about wealth; it is about a heart that keeps giving good into the world in whatever form it can. The empty-handed have hands full of dhikr and kindness, and every bit of it counts.

A race no one is shut out of

The genius of the answer is that it does not lower the rich; it raises everyone else. The wealthy can still give their wealth, and that remains good. But now the poor man walking to the mosque, glorifying Allah under his breath, helping a neighbour, smiling at a stranger, is also running hard in the same race, and may even outrun the rich with the sincerity of his heart.

So no one is ever stuck on the sidelines of goodness. Whatever your means, you have currency to spend for Allah today, and the exchange rate is set by sincerity, not by sum.

JUST FOR TODAY

Give a charity that costs you nothing: a sincere 'subhanallah', a kind word, a smile, removing something harmful from a path. The Prophet ﷺ counted each of these as sadaqah. You are never too empty-handed to give.

Carry this with you

You are never too poor to give. Charity is wider than wealth.

- **Envy reward, not money.** The Companions longed for nearness to Allah, not comfort. Let your competition be in good.
- **Every dhikr is a charity.** 'Subhanallah', 'alhamdulillah', a kind word, enjoining good, all counted as sadaqah.
- **Charity is wider than wealth.** It is a heart that keeps giving good into the world in whatever form it can.
- **No one is on the sidelines.** Whatever your means, you have currency to spend for Allah today. Sincerity sets the value, not the sum.

A DU'A TO CARRY

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدِي وَأَنْ
أَعْمَلَ صَالِحًا تَرْضَاهُ

*Rabbi awzi'ni an ashkura ni'mataka llati an'amta 'alayya wa 'ala
walidayya wa an a'mala salihan tardah*

My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents, and to do righteousness of which You approve. (An-Naml 27:19)

A du'a for a giving heart

Some of the Prophet's poorest Companions ached at the thought of being outpaced in good, and he answered by handing them a wealth no one could take: that every remembrance, every kindness, every small good is a charity that counts.

So never stand at the edge of generosity thinking you have nothing to offer. Your tongue, your hands, your smile are full of currency for Allah. Spend it freely today.

O Allah, enable us to be grateful for Your blessings and to do the good that pleases You. Make our tongues and our hands givers of charity, and let us race toward You with hearts that never feel too poor to give. Ameen.

The hadith is from sunnah.com: the poor Companions and the Prophet's reply that every glorification is a charity, narrated by Abu Dharr (ra), Sahih Muslim 1006, graded sahih. Qur'an citations (2:148, in part, and 27:19) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual

*meaning (charity wider than wealth, competing in good). FOR
SCHOLAR REVIEW before publication.*

Every joint owes a charity

A body in gratitude

THE HADITH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتَعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتَمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ"

The Messenger of Allah (peace and blessings of Allah be upon him) said, "Every joint of a person must perform a charity each day that the sun rises: to judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity. And the good word is a charity. And every step that you take towards the prayer is a charity, and removing a harmful object from the road is a charity." [Al-Bukhari]

The Prophet ﷺ asks us to count something we never think about: the joints of the body. Every one of them, he says, owes a charity each day the sun rises. It is a striking way to make us feel the sheer scale of the gift of a working body, and the daily thanks it calls for.

And then, as in the hadith before it, he shows that paying this debt is wonderfully easy: a fair word, helping a person, a kind act, even removing something harmful from the road.

Where this hadith comes from

It is narrated by Abu Hurayrah (ra), the Companion who carried more of the Prophet's words than any other. It is recorded by both al-Bukhari (2989) and Muslim (1009), which is the highest grade a report can carry: agreed upon by the two foremost collectors, beyond any doubt as to its authenticity.

An-Nawawi placed it among his forty as one of the great hadiths on charity, sitting beside the hadith before it (every glorification is a charity). Together they map out a religion in which generosity is asked of everyone, every day, and is never out of anyone's reach.

The key words

What it means, line by line

Every joint (sulama), the Prophet ﷺ says, owes a charity each day the sun rises. He counts the very hinges of the body, the silent gifts that let us move, and names a debt of thanks upon

each one. The point is the scale of the blessing: a working body is a mercy so vast it calls for daily gratitude.

Then he shows how light the debt is to pay. To judge justly between two people is a charity; to help someone onto their mount or lift their belongings is a charity; a good word (al-kalimah at-tayyibah) is a charity; every step toward the prayer is a charity; and removing harm from the road (tumit al-adha) is a charity. Not one of them needs wealth or rank, and not one of them is too small to count:

A debt of gratitude you didn't know you owed

Every joint, the Prophet ﷺ says, owes a charity daily. Think of how many joints let you stand, walk, lift, and hold, all working silently, all gifts you did nothing to earn. The hadith turns that quiet machinery into a call: such a gift deserves daily thanks, and the thanks takes the form of good done in the world.

It reframes the body itself. It is not merely yours to use; it is a trust to be grateful for, and gratitude here is active, not just felt. You thank Allah for your limbs by putting them to good use.

Charity made of small things

Then the list, and every item on it is small. To act justly between two people is a charity. To help someone onto their mount, or lift their belongings for them, is a charity. A good word is a charity. Every step you take toward the prayer is a charity. And removing something harmful from the path is a charity.

Not one of these requires money or status. They are the small mercies of ordinary life, the kind we pass by a hundred times a day. The Prophet ﷺ is teaching us to see them, to realise that the

road to Allah is paved with tiny good deeds we usually overlook. Nothing good is wasted:

A life made of small goods

There is a quiet revolution in this hadith. We tend to wait for the big chance to do good, the large donation, the heroic moment, and meanwhile let a thousand small chances slip by. The Prophet ﷺ reverses it. Greatness with Allah is built from the smallest acts, done constantly, sincerely, all day.

So the believer learns to live with a kind of gentle alertness: a good word here, a helping hand there, a hazard removed, a step toward prayer. Each is a joint's charity paid, each an atom of good that will be there waiting on the Day you most need it.

JUST FOR TODAY

Pay one joint's charity in the simplest way the Prophet ﷺ named: remove something harmful from a path, a stone, a branch, a hazard online. A tiny act, counted by Allah as sadaqah and gratitude for your body.

Carry this with you

Greatness with Allah is built from the smallest goods, done constantly.

- **Your body is a daily gift.** Every working joint calls for thanks, and the thanks is good done in the world.
- **Charity is mostly small.** A fair word, helping someone, a step to prayer, removing harm, each is sadaqah, and none costs money.
- **No good is wasted.** An atom's weight of good will be seen. The smallest act is recorded and returned.

- **Live with gentle alertness.** Stop waiting for the heroic chance. Pay the small goods all day, and a great record is built.

A DU'A TO CARRY

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a of gratitude

The Prophet ﷺ asked us to feel the weight of a gift we never notice, a body that works, and to repay it daily not with grand gestures but with the smallest goods: a fair word, a helping hand, a hazard cleared from someone's way.

There is freedom in this. You do not have to wait to be rich or powerful to live a generous life. You only have to keep doing small good, all day, with a grateful heart.

O Allah, thank You for every limb and joint that serves us. Let us repay the gift with good, small and constant, and write for us the atoms of good we scatter through our days. Give us good in this world and the next. Ameen.

The hadith is from sunnah.com: 'Every joint of a person owes a charity every day...' narrated by Abu Hurayrah (ra), al-Bukhari 2989 and Muslim 1009, graded sahih (agreed upon). Qur'an citations (99:7-8 and 2:201) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International

translation. Per the editorial policy this stays with the spiritual meaning (gratitude and small good deeds). FOR SCHOLAR REVIEW before publication.

Righteousness and sin

What the heart already knows

THE HADITH

عَنْ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ"

Righteousness is in good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about. [Muslim] And on the authority of Wabisah bin Ma'bad (may Allah be pleased with him) who said: I came to the Messenger of Allah (peace and blessings of Allah be upon him) and he (peace and blessings of Allah be upon him) said, "You have come to ask about righteousness." I said, "Yes." He (peace and blessings of Allah be upon him) said, "Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour]." A good hadeeth transmitted from the musnads of the two imams, Ahmed bin Hambal and Al-Darimi, with a good chain of authorities.

ON THE AUTHORITY OF AN-NAWAS BIN SAM'AN (MAY ALLAH BE PLEASED WITH HIM), THAT THE PROPHET (PEACE AND BLESSINGS OF ALLAH BE UPON HIM) SAID:

The Prophet ﷺ gives two short, luminous definitions. Righteousness, al-birr, is good character. And sin is what wavers in your chest, what you would hate other people to discover about you. In a related narration he tells a man: consult your heart, even if the people give you their verdicts.

He is pointing to something Allah placed inside every sound soul: a conscience that flickers when we cross a line, a quiet unease that the heart feels before the mind can argue.

Where this hadith comes from

This hadith reaches us through two Companions, and that is part of why it carries such weight. The first half, righteousness is good character and sin is what wavers in your chest, was narrated by an-Nawwas ibn Sam'an (ra) and collected by Imam Muslim in his Sahih. The second half, the counsel to consult your heart, was narrated by Wabisah ibn Ma'bad (ra) and recorded in the Musnad of Imam Ahmad and by ad-Darimi with a good (hasan) chain.

Imam an-Nawawi placed it among his forty as a cornerstone of the inner life, the hadith that defines righteousness and sin not by a list but by the state of the heart. The two narrations sit side by side because they say the same thing from two directions: one names what righteousness and sin are, the other tells you where to find them.

The key words

What it means, line by line

Righteousness is good character: asked about al-birr, the whole of what is good, the Prophet (peace be upon him) answered with akhlaq. He did not begin with ritual but with how a person treats others, placing gentleness, honesty, and warmth at the heart of being righteous before Allah. Then sin: it is what wavers in your chest and what you would hate others to discover. Sin is named by the flinch it produces, the churn of a healthy conscience and the instinct to hide.

And so Wabisah's narration completes it: consult your heart. A sound heart often knows, even when others reassure you and you can find a justification, because Allah built a moral sense into the soul. The Qur'an roots this in the very making of the self: Allah inspired the soul with its wrongdoing and its piety (91:8), then declared who wins and who loses by what they do with it.

Righteousness is good character

It is striking that when asked about birr, righteousness, the Prophet ﷺ did not list rituals first. He said: good character. So much of what makes a person truly righteous is how they treat others, their gentleness, honesty, patience, and warmth. Worship and character are not rivals; but this hadith makes sure we never imagine we are righteous while being cruel.

Good character, then, is not a side virtue. It sits at the very centre of what it means to be a good person before Allah, the visible fruit of a heart turned toward Him.

Sin is what the heart flinches from

Then the definition of sin, and it is psychological before it is legal: sin is what wavers in your chest, what you would hate others to

see you doing. The Prophet ﷺ is describing the inner flinch, the discomfort a healthy conscience feels at wrongdoing, the instinct to hide it.

And so the famous counsel: consult your heart. Even when others reassure you, even when you can find a justification, a sound heart often knows. This is not a licence to ignore knowledge and follow feelings; it is a recognition that Allah built a moral sense into us, one that, when kept clean, recognises wrong even before we can name why.

Keeping the conscience honest

But the Prophet ﷺ gave this advice to a Companion with a sound, sincere heart, and that is the catch. A conscience can be trained or deadened. Constant sin, bad company, and silencing the inner flinch dull it until wrong no longer registers; sincerity, worship, and lawful living keep it sensitive and true.

So this hadith is also a call to guard the instrument. Purify the soul, and it becomes a reliable guide that recognises righteousness and recoils from sin. Corrupt it, and you lose the very sense that was meant to bring you home. He succeeds who keeps the soul clean.

JUST FOR TODAY

When you face a choice that feels off today, run the Prophet's test before you reason it away: would I be uneasy if people knew? Does my heart waver? Trust that flicker, and step toward the option you could do in the open.

Carry this with you

Allah placed a conscience in you. Keep it clean, and consult it.

- **Righteousness is good character.** Not ritual alone, but how you treat others. We are never righteous while being cruel.
- **Sin makes the heart waver.** It is what unsettles your chest and what you would hate others to see. Notice the inner flinch.
- **Consult your heart.** A sound heart often knows, even when others reassure you and you can find a justification.
- **Guard the conscience.** Sin and bad company deaden it; sincerity and clean living keep it true. He succeeds who purifies the soul.

A DU'A TO CARRY

رَبِّ اغْفِرْ وَأَرْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ

Rabbi-ghfir warham wa Anta khayru r-rahimin

My Lord, forgive and have mercy, and You are the best of the merciful. (Al-Mu'minun 23:118)

A du'a for a clean heart

The Prophet ﷺ trusted you with something profound: that Allah placed inside you a sense of right and wrong, a heart that glows at goodness and flinches at sin, often before the mind can explain why.

Your work is to keep that heart clean enough to hear. Purify it with sincerity and good, protect it from what deadens it, and then, in the unclear moments, consult it, and have the courage to follow what it already knows.

O Allah, purify our souls and make our hearts true. Let righteousness feel like home to us and sin feel like exile, and forgive us and have mercy on us, for You are the best of the merciful. Ameen.

The hadith is from sunnah.com: 'Righteousness is good character, and sin is what wavers in your soul...' narrated by an-Nawwas ibn Sam'an (ra) (Sahih Muslim 2553) and Wabisah (ra) (Ahmad and others), graded sahih / hasan. Qur'an citations (91:9-10 and 23:118) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with character and conscience. FOR SCHOLAR REVIEW before publication.

Hold fast to the Sunnah

A farewell counsel

THE HADITH

عَنْ أَبِي نَجِيحٍ الْعَرَبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
 "وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجَلَتْ
 مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ!
 كَانَتْهَا مَوْعِظَةٌ مُودِعٍ فَأَوْصِنَا، قَالَ: أُوصِيكُمْ بِتَقْوَى اللَّهِ،
 وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مِنْ يَعِشِ
 مِنْكُمْ فَسِيرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ
 الرَّاشِدِينَ الْمُهَدِّدِينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ
 وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ"

The Messenger of Allah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, "O Messenger of Allah! It is as though this is a farewell sermon, so counsel us." He (peace and blessings of Allah be upon him) said, "I counsel you to have taqwa (fear) of

Allah, and to listen and obey [your leader], even if a slave were to become your ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidance.” [Abu Dawud] It was related by at-Tirmidhi, who said that it was a good and sound hadeeth.

ON THE AUTHORITY OF ABU NAJEEH AL-'IRBAAD IBN SAARIYAH (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

Al-'Irbad ibn Sariyah described a sermon so moving that hearts trembled and eyes overflowed, and the Companions felt it was the farewell of someone taking his leave. They begged the Prophet ﷺ for a parting counsel, and what he gave them was an anchor for every storm that would come after him.

Fear Allah, he said, and hear and obey. You will live to see great differences, so when that day comes, hold fast to my Sunnah and the way of the rightly-guided successors. Bite onto it with your back teeth. And beware of newly-invented matters.

Where this hadith comes from

It is narrated by Abu Najih al-'Irbad ibn Sariyah (ra), one of the Companions known for weeping out of longing for Allah. He describes a sermon so piercing that hearts trembled and eyes overflowed, and the Companions sensed it carried the weight of a farewell, so they asked for a parting counsel. It is collected by Abu Dawud (4607) and at-Tirmidhi (2676), who graded it good and sound (hasan sahih).

Scholars have long treated this hadith as one of the foundations of the religion: an-Nawawi placed it among his Forty, and many later writers built whole works around its command to hold to the Sunnah and the way of the rightly-guided successors. It reads as the Prophet's ﷺ guidance for the believers in the long centuries after him.

The key words

What it means, line by line

He opens with the rope that holds everything: taqwa of Allah, and then listening and obeying rightful authority in what is good, even, he says, if the one placed over you is of humble rank. Order in the community and consciousness of Allah come first.

Then the warning and the remedy together: whoever lives long will see much difference and division, so when that day comes, hold to my Sunnah and the way of the rightly-guided successors, and bite onto it with your back teeth. He closes by guarding that way against newly-invented matters in the religion. This is the same counsel Allah gives about His Messenger: what comes through him is to be taken and held, and what he forbade is to be left.

A counsel for confusing times

The Prophet ﷺ was preparing his Companions for a world without him, a world of growing complexity, splitting opinions, and competing voices. His advice was not to chase every new current, but to hold the rope they already had: taqwa, obedience to rightful authority in good, and fidelity to his Sunnah.

The image he used is physical and urgent, bite onto it with your molars, the way you grip something you refuse to let slip. In times of confusion, the believer does not loosen his hold on the established way; he tightens it.

The way that was lived, not theorised

He tied the Sunnah to the way of the rightly-guided successors, the first generation who learned the religion directly from him and lived it purely. This is the deepest naseelah to the Messenger ﷺ that hadith 7 spoke of: to follow him, and those who followed him best. What Allah sends through His Messenger is meant to be taken and held:

An anchor, not a cage

He closed with a warning against newly-invented matters in the religion, the same principle we met in hadith 5: worship is received, not improvised. Together, they protect the believer from being swept away by every passing enthusiasm dressed up as devotion.

But notice the spirit of it. This is not fearfulness or rigidity for its own sake; it is the security of a ship that has dropped anchor in a storm. While the seas of opinion churn, the one holding the Sunnah is steadied. He is not trapped; he is moored. And from that mooring he can face changing times without losing himself.

JUST FOR TODAY

When you feel pulled by the noise and the constant 'new', anchor yourself in one established Sunnah today, a practice you know is from the Prophet ﷺ, and hold to it deliberately. Let it steady you against the drift.

Carry this with you

When the times grow confusing, tighten your grip on the established way.

- **Anchor in taqwa and the Sunnah.** Amid differences, hold the rope you already have rather than chasing every new current.
- **Grip it firmly.** 'Bite onto it with your molars.' In confusion, the believer tightens his hold, not loosens it.
- **Follow the way that was lived.** The Sunnah as the first, rightly-guided generation understood and practised it, not as later theory.
- **Beware the newly invented.** Worship is received, not improvised. Guard against passing enthusiasms dressed up as devotion.

A DU'A TO CARRY

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Rabbana la tuzigh qulubana ba'da idh hadaytana wa hab lana min ladunka rahmah

Our Lord, let not our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower. (Aal 'Imran 3:8)

A du'a to stay anchored

On a day that felt like a farewell, with hearts trembling around him, the Prophet ﷺ handed his Companions, and us, an anchor: fear Allah, hold the Sunnah, and do not let the storms of a changing world pull you loose.

We live in exactly the 'great differences' he foresaw, a thousand voices, endless novelty, constant pull. His counsel still holds: drop anchor in the established way, grip it firmly, and let it steady you while the seas churn.

O Allah, anchor our hearts in Your religion and the Sunnah of Your Messenger ﷺ. In an age of confusion, let us not deviate after You have guided us, and grant us mercy from Yourself. Ameen.

The hadith is from sunnah.com: the farewell admonition of the Prophet ﷺ to hold fast to the Sunnah and the way of the rightly-guided successors, narrated by al-'Irbad ibn Sariyah (ra), Abu Dawud 4607 and at-Tirmidhi 2676, graded sahih. Qur'an citations (59:7, in part, and 3:8) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creedal and spiritual meaning (anchoring in the Sunnah), not adjudicating specific contested practices, which are left to qualified scholars. FOR SCHOLAR REVIEW before publication.

The deed that leads to Paradise

And the rein over it all

THE HADITH

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يَدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ، قَالَ: "لَقَدْ سَأَلْتُ عَنْ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسِرُهُ اللَّهُ عَلَيْهِ: تَعَبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ، ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جَنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ، ثُمَّ تَلَا: "تَجَافَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ" حَتَّى بَلَغَ "يَعْمَلُونَ"، [32 سورة السجدة / الأيتان : 16 و 17]

ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ،

وَعَمُودَهُ الصَّلَاةَ، وَذُرْوَةَ سَنَامِهِ الْجِهَادَ، ثُمَّ قَالَ: أَلَا
أُخْبِرُكَ بِمَلَاكَ ذَلِكَ كُلِّهِ؟ فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ!
فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفَّ عَلَيْكَ هَذَا. قُلْتُ: يَا نَبِيَّ اللَّهِ
وَأَنَا لِمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: ثَكَلَتْكَ أُمُّكَ وَهَلَ
يَكُبُّ النَّاسَ عَلَى وُجُوهِهِمْ - أَوْ قَالَ عَلَى مَنَاخِرِهِمْ - إِلَّا
حَصَائِدُ السِّنَنِمْ؟!"

I said, "O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire." He (peace and blessings of Allah be upon him) said, "You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy: worship Allah, without associating any partners with Him; establish the prayer; pay the zakat; fast in Ramadhan; and make the pilgrimage to the House." Then he (peace and blessings of Allah be upon him) said, "Shall I not guide you towards the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night." Then he (peace and blessings of Allah be upon him) recited: "[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." [as-Sajdah, 16-17] Then he (peace and blessings of Allah be upon him) said, "Shall I not inform you of the head of the matter, its pillar and its peak?" I said, "Yes, O

Messenger of Allah.” He (peace and blessings of Allah be upon him) said, “The head of the matter is Islam, its pillar is the prayer and its peak is jihad.” Then he (peace and blessings of Allah be upon him) said, “Shall I not tell you of the foundation of all of that?” I said, “Yes, O Messenger of Allah.” So he took hold of his tongue and said, “Restrain this.” I said, “O Prophet of Allah, will we be taken to account for what we say with it?” He (peace and blessings of Allah be upon him) said, “May your mother be bereaved of you, O Muadh! Is there anything that throws people into the Hellfire upon their faces - or: on their noses - except the harvests of their tongues?” It was related by at-Tirmidhi, who said it was a good and sound hadeeth.

ON THE AUTHORITY OF MUADH BIN JABAL (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

Mu'adh ibn Jabal asked the Prophet ﷺ for a deed that would lead him to Paradise and keep him from the Fire. The Prophet ﷺ called it a great question, then unfolded a whole map: worship Allah alone, keep the pillars, then the gates of good, fasting is a shield, charity extinguishes sin, and the prayer of the depths of night.

Then he gathered it all under one warning. He took hold of his own tongue and said: restrain this. For is there anything that throws people on their faces into the Fire more than the harvest of their tongues?

Where this hadith comes from

It is narrated by Mu'adh ibn Jabal (ra), one of the young Companions the Prophet ﷺ praised for his deep knowledge, recorded by at-Tirmidhi (2616), who graded it hasan sahih (good

and authentic). It is also found in the Musnad of Imam Ahmad and the Sunan collections of an-Nasa'i and Ibn Majah, so it reaches us through several routes.

The setting is preserved in the report itself: Mu'adh was walking near the Prophet ﷺ one morning on a journey when he asked his question. What looks like a single saying is really a guided conversation, the Prophet ﷺ answering a sincere seeker one layer at a time, from the foundation up to the warning about the tongue.

The key words

What it means, line by line

The Prophet ﷺ calls the question great, then begins with the foundation: worship Allah alone with nothing beside Him, then the prayer, zakah, fasting, and pilgrimage. On that he opens the 'gates of good', fasting that shields, charity that puts out sin as water puts out fire, and the night prayer, then he structures the whole religion as a body: Islam its head, prayer its pillar, and striving its highest peak.

He recites this verse for the people of the night prayer, whose sides leave their beds to call on their Lord between fear and hope. Then comes the climax: he takes hold of his own tongue and says, restrain this, warning Mu'adh that nothing casts people into the Fire on their faces more than what their tongues reap. The smallest organ holds the rein over everything built above it.

The foundation, then the heights

The Prophet ﷺ began where everything begins: worship Allah alone, associate nothing with Him, and keep the prayer, the

zakah, the fast, and the pilgrimage. This is the foundation, the same five we met in hadith 3. Paradise is built on it.

Then he opened a door: shall I not guide you to the gates of good? And he named them, fasting as a shield against sin, charity that puts out wrongdoing as water puts out fire, and the prayer of a person in the deep of the night, when the world sleeps and the soul rises to its Lord:

The head, the pillar, the peak

Then the Prophet ﷺ structured the whole religion in an image: shall I not tell you of the head of the matter, its pillar, and its highest peak? The head is Islam itself, submission to Allah. Its pillar, the thing that holds the structure up, is the prayer. And its highest peak is striving in the path of Allah.

Step by step he was showing Mu'adh that the religion is not a flat list but a living structure, with a foundation, supporting pillars, gates of extra good, and a summit. A believer can spend a lifetime climbing it.

The rein over all of it

And then the climax. When Mu'adh asked how to keep hold of all this, the Prophet ﷺ took his own tongue between his fingers and said: restrain this. Mu'adh, amazed, asked, will we really be taken to account for what we say? And the Prophet ﷺ answered that nothing casts people into the Fire on their faces more than what their tongues reap.

After all the worship and the gates of good and the lofty peak, the thing most likely to undo it is the small wet muscle in the mouth. The tongue is the rein on the whole animal; lose it, and

everything you built can run off a cliff. Guard it, and you guard the lot.

JUST FOR TODAY

Guard the rein the Prophet ﷺ pointed to: hold your tongue from one thing today that you would normally say, a complaint, a piece of gossip, a sharp reply. Feel how much of your safety is held in that one small organ.

Carry this with you

Build the whole structure, then guard the rein that protects it: your tongue.

- **Begin with the foundation.** Worship Allah alone and keep the pillars. Paradise is built on this.
- **Climb through the gates of good.** Fasting shields, charity extinguishes sin, and night prayer lifts the soul. There is always higher to go.
- **Know the structure.** Islam is the head, prayer the pillar, striving the peak. The religion is a living building, not a flat list.
- **Guard the tongue.** Nothing throws people into the Fire more than the harvest of their words. Hold the rein and you hold it all.

A DU'A TO CARRY

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ

Rabbi-ghfir warham wa Anta khayru r-rahimin

My Lord, forgive and have mercy, and You are the best of the merciful. (Al-Mu'minin 23:118)

A du'a to guard the tongue

Mu'adh asked for the way to Paradise, and the Prophet ﷺ gave him a whole structure to build, foundation, gates, and summit, then warned him that the smallest organ could pull it all down.

So build with both hands: the worship, the fasting, the giving, the night prayer, the climb. And then guard the rein. Hold your tongue, and you protect everything you have raised.

O Allah, lead us to the deeds that bring us near to You and keep us from the Fire. Open for us the gates of good, raise us through them, and set a guard upon our tongues. Forgive us and have mercy on us, for You are the best of the merciful. Ameen.

The hadith is from sunnah.com: Mu'adh ibn Jabal (ra) asking about a deed that leads to Paradise, ending with guarding the tongue, at-Tirmidhi 2616, graded hasan sahih. Qur'an citations (32:16 and 23:118) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual structure of worship and guarding speech. FOR SCHOLAR REVIEW before publication.

The limits of Allah

A mercy in every boundary

THE HADITH

عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ جُرْثُومِ بْنِ نَاشِرِ رَضِيَ اللَّهُ عَنْهُ عَنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ تَعَالَى
فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْدُوهَا،
وَحَرَّمَ أَشْيَاءَ فَلَا تَتَهَكُّوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً
لَكُمْ غَيْرَ نَسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا"

Verily Allah ta'ala has laid down religious obligations (fara'id), so do not neglect them; and He has set limits, so do not overstep them; and He has forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness - so do not seek after them. A hasan hadeeth narrated by ad-Daraqutnee and others.

ON THE AUTHORITY OF ABU THA'LABAH AL-KUSHANEE -
JURTHOOM BIN NASHIR (MAY ALLAH BE PLEASED WITH HIM) -
THAT THE MESSENGER OF ALLAH (PEACE AND BLESSINGS OF
ALLAH BE UPON HIM) SAID:

Some hadith are a whole worldview in a few lines. The Prophet ﷺ describes the shape of Allah's guidance in four parts: He made certain things obligatory, so do not neglect them; He set limits, so do not transgress them; He forbade certain things, so do not violate them; and He was silent about some things, out of mercy and not forgetfulness, so do not go searching after them.

Behind every clause is one idea: the way Allah has arranged the religion, what He commanded, what He bounded, what He left unsaid, is itself an act of mercy and wisdom toward us.

Where this hadith comes from

It is narrated by Abu Tha'labah al-Khushani (ra), whose name was Jurthum ibn Nashir, a Companion known for his closeness to the Prophet (peace be upon him). The hadith was collected by ad-Daraqutni, al-Bayhaqi and others, and the scholars graded it hasan (sound), which is why Imam an-Nawawi chose it for his Forty.

Its standing in the tradition is larger than its short chain suggests, because the same teaching surfaces inside the tafsir of the Qur'an itself. When Ibn Kathir explains the verse below (5:101), he cites this very report as an authentic hadith that spells out the four categories Allah laid down, which is part of why it has long been treated as a foundational summary of how to receive the whole of the religion.

The key words

What it means, line by line

The hadith moves through four clauses, each pairing something Allah did with a single instruction for us. He made obligations

binding (fara'id), so do not let them slip; He drew limits (hudud), so do not push past their edge; He declared certain things unlawful (harrama), so do not break in upon them.

The fourth clause is the one the matn lingers on: He was silent about some matters as a mercy to you, not from any forgetfulness, so do not go searching into them. The Arabic ties the silence directly to rahmah (mercy) and rules out the idea that anything escaped Allah's knowledge. The Qur'an itself trains the believer in exactly this restraint, warning against questions that would only weigh us down:

Four kinds of guidance, one mercy

Look at the care in the structure. Allah made some things obligatory: a kindness, because these are the acts that hold a soul upright. He set limits: a protection, like a fence at the edge of a cliff. He forbade some things: a mercy, keeping us from what harms us. And He stayed silent on others: also a mercy, leaving us ease and room rather than piling on burdens.

The believer's response to all four is trust. We do not resent the obligations, push against the limits, rationalise the prohibitions, or pry into the silences. We receive the whole arrangement as coming from a Lord who knows us better than we know ourselves.

The mercy of the silence

The most striking clause is the last: He was silent about some things as a mercy, not out of forgetfulness, so do not search after them. Allah does not forget; His silence is deliberate. Where He left a matter unspoken, He left us breathing room, and to go digging, demanding rulings on everything, is to refuse a gift.

The Qur'an gently warns against exactly this restless prying, asking about things that would only burden us:

Reverence, not a rulebook

This hadith names obligations, limits, and prohibitions, but it does not list them, and neither will we. The specific rulings that fill these categories belong to the scholars and the books of fiqh, in their proper place. The hadith's gift to the heart is something prior to all of that: an attitude.

It teaches us how to stand before Allah's law as a whole, with reverence and contentment rather than resistance or restless curiosity. The one who has truly absorbed it stops treating the commands as obstacles and the silences as loopholes, and starts seeing the entire shape of the religion as the gentle design of a merciful Lord.

JUST FOR TODAY

Meet one of Allah's commands today not as a burden but as a gift, and one of His silences not as a gap to fill but as a mercy. Receive the boundary with gratitude, and let your heart rest in His wisdom.

Carry this with you

Receive the whole shape of Allah's guidance as mercy.

- **Keep the obligations.** They are the acts that hold a soul upright. Do not neglect what Allah made duty.
- **Respect the limits and prohibitions.** A fence at the cliff's edge, set for your protection. Do not transgress or rationalise them.
- **Honour the silences.** Where Allah left a matter unspoken, He left you ease, on purpose. Do not pry into what He withheld as

mercy.

- **An attitude, not a rulebook.** The hadith teaches reverence and contentment before Allah's law; the specific rulings belong to the scholars.

A DU'A TO CARRY

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Rabbana zalamna anfusana wa in lam taghfir lana wa tarhamna lanakunanna mina-l-khasirin

Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers. (Al-A'raf 7:23)

A du'a of contentment

In a few lines the Prophet ﷺ taught us how to see the entire religion: not as a list of demands, but as the careful, merciful design of a Lord who commanded only what lifts us, bounded only what protects us, forbade only what harms us, and left silent only what would have burdened us.

When you stand before His law like that, the heart stops straining against it. The commands become gifts, the limits become safety, and the silences become room to breathe.

O Allah, make us content with all You have commanded, bounded, forbidden, and left unsaid. Let us receive Your guidance as mercy and never pry past it, and forgive us and have mercy on us, lest we be among the losers. Ameen.

The hadith is from sunnah.com: 'Allah has laid down obligations, so do not neglect them; set limits, so do not transgress them...'

narrated by Abu Tha'labah al-Khushani (ra), ad-Daraqutni and al-Bayhaqi, graded hasan. Qur'an citations (5:101, in part, and 7:23) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this is framed as reverence and contentment with Allah's boundaries (taqwa), NOT a catalogue of specific hudud or rulings, which are left to qualified scholars. FOR SCHOLAR REVIEW before publication.

Renounce, and be loved

The freedom of zuhd

THE HADITH

عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ
 قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا
 رَسُولَ اللَّهِ! دُلَّنِي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي
 النَّاسُ، فَقَالَ: "ارْزُقْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَارْزُقْ فِيمَا
 عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ"

A man came to the Prophet (peace and blessings of Allah be upon him) and said, "O Messenger of Allah, direct me to an act which, if I do it, [will cause] Allah to love me and the people to love me." So he (peace and blessings of Allah be upon him) said, "Renounce the world and Allah will love you, and renounce what the people possess and the people will love you." A hasan hadeeth related by Ibn Majah and others with good chains of authorities.

ON THE AUTHORITY OF ABU AL-'ABBAS SAHL BIN SA'AD AS-SA'IDEE (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

A man came to the Prophet ﷺ with a beautifully honest request: show me a deed that, if I do it, Allah will love me and people will love me. He wanted both loves at once. And the Prophet ﷺ gave him both in one sentence.

Detach from the world, and Allah will love you. Detach from what is in people's hands, and people will love you. Two freedoms, and between them a whole way of carrying your heart through life.

Where this hadith comes from

It is narrated by Sahl ibn Sa'd as-Sa'idi (ra), one of the younger Companions, who reports that a man came to the Prophet (peace and blessings be upon him) asking for a single deed that would win him both the love of Allah and the love of people. Collected by Ibn Majah (no. 4102), the report is graded hasan (sound, by way of supporting chains), and the scholars folded it into the canon of foundational counsels precisely because it answers a question every heart asks: how do I become beloved?

Imam an-Nawawi placed it among his forty as the great hadith of zuhd, detachment from the world. There is no firmly established account of who the questioner was, so we leave him unnamed and let the answer, not the asker, carry the weight.

The key words

What it means, line by line

A man asks for one act that earns two loves at once, and the Prophet (peace and blessings be upon him) answers in two balanced halves. 'Renounce the world, and Allah will love you': lift your heart off this passing life, off the chasing and the

clinging, and you turn toward the Lord who owns it, and that turning is what He loves.

'And renounce what people possess, and the people will love you': stop reaching for what sits in others' hands, their wealth and standing, and you stop competing with them, so you become safe and restful to be near. One detachment, aimed in two directions, opens both loves. The Qur'an sets the very comparison that makes this trade sensible.

Zuhd is freedom, not poverty

It is easy to misread zuhd as owning nothing, living in rags, refusing every comfort. That is not what the Prophet ﷺ meant. Zuhd is not in the hands; it is in the heart. It is to hold the world without letting the world hold you, to use what you have without being enslaved by the wanting of more.

Some of the wealthiest Companions were among the most detached, because their wealth sat in their hands, not on their hearts. Zuhd is the freedom of a heart that has put Allah above the dunya, so that gaining the world does not elate it and losing it does not break it.

The first love: detach, and Allah loves you

Detach from the world, and Allah will love you. When the dunya shrinks in your heart, Allah grows. The one who is not consumed by chasing this fleeting life turns naturally toward the everlasting one, and that turning is exactly what Allah loves.

And the trade is overwhelmingly in your favour. You loosen your grip on what is passing and decaying, and in return you gain the love of the One who owns it all, and the lasting world to come.

The Qur'an states the comparison plainly: the Hereafter is better and more enduring.

The second love: detach, and people love you

Detach from what is in people's hands, and people will love you. So much friction between people comes from wanting what they have, their money, their status, their things. The moment you stop eyeing what belongs to others, you become safe to be around. You compete with no one, envy no one, and threaten no one.

People are drawn to the soul that wants nothing from them. The content heart is a restful presence; it gives without calculating and asks for nothing back. So this one teaching wins both loves at once: lift your heart off the dunya for Allah's love, and lift it off other people's possessions for their love. The detached heart is the free heart, and the free heart is the loved one.

JUST FOR TODAY

Loosen your grip on one thing today, a possession you cling to, a craving for something someone else has, an outcome you are chasing. Hold it lightly, as a traveller holds what he will soon set down. Feel how free that is.

Carry this with you

Detachment is not owning nothing; it is being owned by nothing.

- **Zuhd is in the heart.** Hold the world without letting it hold you. The wealthy can be detached and the poor can be enslaved by wanting.
- **Detach, and Allah loves you.** When the dunya shrinks in your heart, Allah grows, and you turn toward the lasting world He loves.

- **Stop eyeing what others have.** Most friction is the wanting of others' things. Want nothing from people, and you become safe to be near.
- **The free heart is the loved heart.** Content, competing with no one, asking nothing back, it wins the love of both Allah and people.

A DU'A TO CARRY

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a for a free heart

A man asked for two loves, Allah's and the people's, and the Prophet ﷺ handed him a single key: let go. Lift your heart off this passing world, and off what sits in other people's hands, and both loves come to you.

For the heart that clings is anxious and the heart that craves is restless, but the detached heart is free, free to love Allah without rival, and free to be near people without envy. Hold the world like a traveller, and you will arrive unburdened.

O Allah, free our hearts from the grip of this world and from longing for what others have. Make us beloved to You and a mercy to people, and give us good in this world and the Hereafter, and save us from the Fire. Ameen.

The hadith is from sunnah.com: 'Renounce the world and Allah will love you; renounce what people have and the people will love you,' narrated by Sahl ibn Sa'd (ra), Ibn Majah 4102, graded hasan. Qur'an citations (87:16-17 and 2:201) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning of zuhd (detachment of the heart). FOR SCHOLAR REVIEW before publication.

No harm, and no harming back

The rule of mercy between people

THE HADITH

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانٍ الْخُدْرِيِّ رَضِيَ
اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَا
ضَرَرَ وَلَا ضِرَارَ "

There should be neither harming (darar) nor reciprocating harm (dirar). A hasan hadeeth related by Ibn Majah, ad-Daraqutnee and others as a musnad hadeeth. It was also related by Malik in al-Muwatta in mursal form from Amr bin Yahya, from his father from the Prophet (peace and blessings of Allah be upon him), but leaving Abu Sa'eed from the chain. And it has other chains of narrations that strengthen one another.

ON THE AUTHORITY OF ABU SA'EED AL-KHUDREE (MAY ALLAH BE PLEASED WITH HIM), THAT THE MESSENGER OF ALLAH (PEACE AND BLESSINGS OF ALLAH BE UPON HIM) SAID:

Five words in Arabic, and they hold a world: la darar wa la dirar. There should be no harm, and no answering harm with harm. The Prophet ﷺ gave the believer a standing rule for how to move

through other people's lives: leave them unharmed by you, and do not let their harm turn you into a harmer in return.

It is one of the most far-reaching sentences he ever spoke, the kind that touches almost every relationship a person has.

Where this hadith comes from

It is narrated from Abu Sa'id al-Khudri (ra) that the Prophet (peace and blessings be upon him) said, 'There should be neither harming nor reciprocating harm.' It is recorded by Ibn Majah and ad-Daraqutni and others with a connected chain, and by Imam Malik in al-Muwatta in mursal form (with a gap in the chain), and its several routes strengthen one another, so the scholars graded it hasan (sound enough to act upon).

The hadith carries no single occasion that is reliably fixed to it, so we will not assign it one. What the tradition is sure of is its weight: scholars treated these few words as one of the foundational maxims of the religion, a sentence the whole community returns to again and again.

The key words

What it means, line by line

'No darar': do not be the one who starts the harm, who reaches into another life and damages it. 'And no dirar': do not answer harm that reaches you by harming in return. The first half closes the door on aggression; the second closes the door on private revenge. Read together, they ask the believer to be a person in whose presence others are safe.

This is the heart's instinct, not a law book. Working out how competing harms are weighed in actual cases is the scholars'

discipline, and we leave it to them. The Qur'an points the believer up the same higher road: refuse to add to the damage in the world, and stay among those whose conduct keeps Allah's mercy near.

Two refusals in one rule

The Prophet ﷺ joins two things. First: no harm. Do not be the one who initiates damage to another, in their body, wealth, reputation, or peace. Second: no harming back. Do not respond to the harm done to you by harming in return. The first closes the door on aggression; the second closes the door on revenge.

Together they ask the believer to be a safe person, someone in whose presence others' lives, dignity, and belongings are secure. The Prophet ﷺ described the true Muslim elsewhere as the one from whose tongue and hand other people are safe. This hadith is that description turned into a rule.

Stopping the chain

The second half is the harder and the more transforming. Harm has a way of multiplying: someone wrongs us, and we feel entitled to wrong them back, and they retaliate, and a small spark becomes a long fire. 'No harming back' is the believer stepping out of that cycle, refusing to pass the harm along.

This does not erase the right to justice through proper means; it forbids the personal, escalating tit-for-tat that poisons families, friendships, and whole communities. The Qur'an points to the same higher road, repelling harm with what is better rather than matching it:

A principle, not a casebook

Scholars have built a great deal of law upon this hadith; it is one of the foundational maxims they return to again and again. But that juristic work, weighing competing harms, deciding cases, is their discipline, and we leave it to them. The hadith's gift to the ordinary heart is simpler and prior to all of that.

It is an instinct: do no harm, and refuse to deal harm even when harm is dealt to you. Carry that instinct into your speech, your driving, your dealings, your arguments, your screens, and you become what the Prophet ﷺ wanted every believer to be, a source of safety in a world full of small cruelties.

JUST FOR TODAY

Choose one place where you could cause a small harm, a sharp message, a careless act, a 'they started it' retaliation, and simply do not. Let the chain of harm stop at you. That refusal is this hadith, lived.

Carry this with you

Be a safe person: harm no one, and refuse to pass harm along.

- **No harm.** Do not initiate damage to anyone's body, wealth, reputation, or peace. Be safe to be near.
- **No harming back.** Do not answer harm with harm. Step out of the cycle of revenge before it becomes a fire.
- **Stop the chain at you.** Harm multiplies when passed along. The believer refuses to be the next link.
- **An instinct, not a casebook.** The legal maxims belong to scholars; the heart's task is simply: do no harm, deal none back.

A DU'A TO CARRY

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

Our Lord, forgive us and our brothers who preceded us in faith, and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful. (Al-Hashr 59:10)

A du'a to be a source of safety

In five short words the Prophet ﷺ drew the edges of how a believer touches other lives: harm no one, and when harm comes to you, do not become a harmer in return. Be the place where damage stops, not where it spreads.

Imagine a person whose presence costs others nothing, who neither wounds nor avenges, in whose company tongues, hands, and hearts are safe. That is what this hadith makes of you, if you let it.

O Allah, make us a source of safety and not of harm. Keep our hands and tongues from wounding others, and our hearts from revenge, and free us of all resentment toward the believers, for You are Kind and Merciful. Ameen.

The hadith is from sunnah.com: 'There should be no harming and no reciprocating harm,' narrated by Abu Sa'id al-Khudri (ra), Ibn Majah 2341 and ad-Daraqutni, graded hasan. Qur'an citations (7:56, in part, and 59:10) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this is framed as the universal ethical principle (do no harm, return no harm) and deliberately

does NOT walk through the fiqh maxims derived from it, which belong to qualified scholars. FOR SCHOLAR REVIEW before publication.

The claim and the proof

On truthfulness and justice

THE HADITH

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ، لَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي، وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ"

Were people to be given everything that they claimed, men would [unjustly] claim the wealth and lives of [other] people. But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies. A hasan hadeeth narrated by al-Baihaqee and others in this form, and part of it is in the two Saheehs.

ON THE AUTHORITY OF IBN ABBAS (MAY ALLAH BE PLEASED WITH HIM), THAT THE MESSENGER OF ALLAH (PEACE AND BLESSINGS OF ALLAH BE UPON HIM) SAID:

The Prophet ﷺ states a principle so sensible it underlies justice everywhere: if people were given whatever they claimed, some would claim the wealth and even the lives of others. So a claim alone is not enough; truth has to be shown.

Scholars have built an entire science of evidence on this hadith. We will leave that to them and take what it gives the ordinary heart: a deep respect for truth, and a refusal to claim what is not really ours.

Where this hadith comes from

It is narrated by 'Abdullah ibn 'Abbas (ra), the young cousin of the Prophet (ﷺ) whom he prayed would be given deep understanding of the religion. In this complete wording (with the famous closing, 'the burden of proof is upon the claimant, and the oath upon the one who denies') it was collected by al-Bayhaqi and others and graded hasan; part of it is recorded in both al-Bukhari and Muslim, so its core meaning is of the highest authenticity.

Scholars treated it as a cornerstone of how disputes are weighed, and an-Nawawi placed it among his forty for exactly that reason. We honour that standing while keeping, in this layer, to what it gives the ordinary heart: a love of truth and a refusal to claim what is not ours.

The key words

What it means, line by line

'Were people to be given everything that they claimed' opens with a frightening possibility: a world where a bare assertion is enough to win. 'Men would claim the wealth and lives of others' shows where that leads, the bold and dishonest simply naming what they want and taking it, with the weak and the honest left defenceless.

Against this the Prophet (ﷺ) sets a quiet wall: 'the burden of proof is upon the claimant, and the oath upon the one who denies.' Truth must be shown, not merely spoken. For the heart this is a call to two virtues: truthfulness, so that you make only claims you can honestly stand behind, and fairness, so that you never use confident words to take what is someone else's.

Why a claim is not enough

The Prophet ﷺ exposes a simple danger: words are cheap, and if claims alone decided everything, the loudest and boldest liar would simply seize whatever he wanted. So truth must be anchored to something more than assertion. This protects the weak from the confident, and the honest from the manipulator.

Behind the principle is a whole vision of justice: that rights are real, that truth can be established, and that no one should lose what is theirs to another person's mere say-so. It is a mercy built into how disputes are meant to be settled.

The character beneath the principle

For the heart, this hadith is really about two virtues: truthfulness and fairness. Truthfulness, because a believer does not make claims he cannot honestly stand behind, in court, in conversation, in the stories he tells about himself. Fairness, because he does not use confident words to take what belongs to someone else.

The Qur'an raises this to its highest pitch: to stand for justice as a witness for Allah, even when the truth weighs against your own interest:

What we leave to the scholars

This hadith is the seed of detailed rulings, who must bring evidence, when an oath is taken, how disputes are judged. That is the law of evidence, a precise discipline carried by qualified scholars and judges, and it is not the work of a daily reflection.

So we take the heart of it and leave the casebook to its people. The heart of it is this: be a person of truth and fairness. Do not inflate, do not claim what is not yours, do not bend the facts to your advantage. In a world full of confident untruths, the believer is recognised by the weight of his honesty.

JUST FOR TODAY

Catch one claim before it leaves you that you cannot actually back up, an exaggeration, a 'definitely' you only suspect, credit that isn't quite yours, and downgrade it to the truth. Speak only what you could stand behind.

Carry this with you

Be a person of truth and fairness in a world of cheap claims.

- **A claim is not proof.** If words alone decided everything, the boldest liar would take whatever he wanted. Truth must be anchored.
- **Justice protects the honest.** Rights are real, and no one should lose what is theirs to another's mere say-so. This is a mercy.
- **Speak what you can stand behind.** Do not inflate, do not claim what is not yours, do not bend facts to your advantage.
- **Leave the law to the scholars.** The rules of evidence are a precise discipline for the qualified; the heart's task is truth and fairness.

رَبِّ اغْفِرْ وَأَرْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ

Rabbi-ghfir warham wa Anta khayru r-rahimin

My Lord, forgive and have mercy, and You are the best of the merciful. (Al-Mu'minun 23:118)

A du'a for a truthful tongue

The Prophet ﷺ named a danger as old as humanity, that the bold and dishonest will simply claim what they want, and against it he set a quiet wall: truth must be shown, and rights are real.

You may never sit in a courtroom, but you make claims every day, about what you did, what you deserve, what is yours. Let each one be true. In an age of confident untruths, an honest tongue is a rare and beautiful thing.

O Allah, make us people of truth and justice. Keep our claims honest, our dealings fair, and our witness firm for Your sake, even against ourselves. Forgive us and have mercy on us, for You are the best of the merciful. Ameen.

The hadith is from sunnah.com: 'Were people given according to their claims...the burden of proof is upon the claimant and the oath upon the one who denies,' narrated by Ibn 'Abbas (ra), al-Bayhaqi and others (part in al-Bukhari and Muslim), graded hasan. Qur'an citations (4:135, in part, and 23:118) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this is framed around truthfulness and fairness, and deliberately does NOT

*teach the law of evidence or judicial procedure, which belong to
qualified scholars. FOR SCHOLAR REVIEW before publication.*

Changing what is wrong

And the weakest faith

THE HADITH

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا
فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ
فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ"

I heard the Messenger of Allah (ﷺ) say, "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith."

ON THE AUTHORITY OF ABU SA' EED AL-KHUDREE (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

The Prophet ﷺ said: whoever among you sees a wrong, let him change it with his hand; and if he cannot, then with his tongue; and if he cannot, then with his heart, and that is the weakest of faith.

It is a hadith about not surrendering to evil, about the believer's refusal to let wrong become normal. And it ends with a quiet floor beneath us all: even when you can do nothing else, your heart must never make peace with what is wrong.

Where this hadith comes from

This is the thirty-fourth of Imam an-Nawawi's forty, narrated by the Companion Abu Sa'id al-Khudri (ra) and recorded by Imam Muslim in his Sahih (no. 49). Its authenticity is of the highest grade, and the scholars treat it as the foundational text on confronting wrong, what they came to call the duty of enjoining good and forbidding evil.

The wording is so central that Ibn Kathir quotes this very hadith when explaining the verse below, reading the Qur'anic command and the Prophet's words ﷺ as two halves of one teaching. No special occasion of revelation is needed here: it states a standing principle of the believing community, not a response to a single event.

The key words

What it means, line by line

Whoever sees a wrong, let him change it with his hand: this is for the one who genuinely has the ability and the right to act, a parent in the home, someone responsible for what is in front of them. If that is beyond him, then with his tongue: a word of truth, counsel, or objection. And if even that is beyond him, then with his heart, by sincerely refusing to approve of the wrong, and the Prophet ﷺ called this the weakest of faith, adding that beyond it there is not a mustard seed of faith.

The conditions for when and how to act with the hand or tongue, especially in public life, are weighed carefully by the scholars and are easily mishandled by zeal without knowledge, so this layer leaves those rulings to them. What belongs to every believer, every day, is the inner floor: a heart that never makes peace with wrong. Ibn Kathir reads this duty as both communal and personal, noting it is an obligation on the whole Ummah and on each member according to his ability.

A faith that does not go numb

The greatest danger this hadith guards against is not evil itself, but our growing comfort with it. The believer is asked to stay morally awake, to keep recognising wrong as wrong rather than letting repeated exposure dull the soul until nothing shocks it anymore.

The three levels, the hand, the tongue, the heart, descend by ability, but the heart is the non-negotiable floor. You may not have the power to physically change a thing, or even the safe position to speak. But no one can stop your heart from refusing to approve of it. Lose even that, and the Prophet ﷺ warns, there is no faith beyond it, not a mustard seed.

Wisdom, gentleness, and limits

Notice that the Prophet ﷺ ties each level to ability: change it with your hand if you can, otherwise your tongue, otherwise your heart. This is not a call to charge recklessly at every wrong. Acting wrongly, harshly, or out of place can create more harm than the evil it meant to fix.

The believer's task here is partly a matter of wisdom: who is in a position to act, with what means, in what manner, at what cost.

Those questions, the conditions and the proper way of correcting wrong, are weighed carefully by the scholars, and they are easily mishandled by zeal without knowledge. The Qur'an frames the higher form of this duty as an organised, communal good, not a chaotic individual one:

Begin with the heart and the hand nearest you

For most of us, most of the time, this hadith lives in two safe and powerful places: the heart that keeps hating wrong, and the small sphere we actually control, our own home, our own conduct, our own words spoken with wisdom and kindness.

You change the world's wrong first by refusing it in yourself, then by gently improving what is within your reach, and always by keeping a heart that has not surrendered. The grand questions of public action you can leave to those with the knowledge and standing to weigh them. The inner floor, never making peace with evil, is yours to guard every single day.

JUST FOR TODAY

Guard the inner floor of faith today: when you encounter something clearly wrong that you cannot change, refuse to let your heart shrug. Feel it as wrong, dislike it sincerely, and ask Allah to keep your heart from going numb.

Carry this with you

Never let your heart make peace with wrong, whatever else you can or cannot do.

- **Stay morally awake.** The real danger is growing comfortable with evil. Keep recognising wrong as wrong; refuse the numbness.

- **The heart is the floor.** Hand, tongue, or at least heart, no one can stop you disliking wrong. Below that, there is no faith.
- **Act with wisdom, not zeal.** Correcting wrong recklessly can cause more harm. Ability, manner, and place all matter.
- **Start where you stand.** Refuse wrong in yourself, improve what's within your reach gently, and leave the larger questions to the qualified.

A DU'A TO CARRY

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Rabbana la tuzigh qulubana ba'da idh hadaytana wa hab lana min ladunka rahmah

Our Lord, let not our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower. (Aal 'Imran 3:8)

A du'a for a wakeful heart

The Prophet ﷺ asked the believer never to surrender to evil, but he was also wise about how. Change what you can, with your hand or your tongue, as your ability and wisdom allow; and whatever happens, keep a heart that has not made peace with wrong.

That last line is the gift. On the days you feel powerless, you are not faithless: as long as your heart still aches at what is wrong, the smallest seed of faith is alive in you. Guard that seed, and let it move you to do what good you truly can.

O Allah, keep our hearts awake to what is wrong and never let them grow numb. Give us the wisdom to act where we can, the restraint to act rightly, and a heart that never deviates after You have guided it. Ameen.

The hadith is from sunnah.com: 'Whoever among you sees a wrong, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest of faith,' narrated by Abu Sa'id al-Khudri (ra), Sahih Muslim 49, graded sahih. Qur'an citations (3:104, in part, and 3:8) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this is framed around the heart's duty and wisdom; the conditions and fiqh of correcting wrong (hisbah) are deferred to qualified scholars. FOR SCHOLAR REVIEW before publication.

Be servants of Allah, as brothers

The sacredness of a Muslim

THE HADITH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَحَاسَدُوا، وَلَا تَتَّجَشُّوا، وَلَا
 تَبَاغِضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعَ بَعْضُكُمْ عَلَى بَعْضٍ،
 وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ،
 وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هَاهُنَا، وَيُشِيرُ
 إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ، بِحَسَبِ أَمْرٍ مِنَ الشَّرِّ أَنْ
 يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ
 وَمَالُهُ وَعَرَضُهُ "

The Messenger of Allah (peace and blessings of Allah be upon him) said, "Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the

brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour."

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

The Prophet ﷺ lists the diseases that tear a community apart, one after another: do not envy each other, do not artificially inflate prices against each other, do not hate each other, do not turn your backs on each other, do not undercut one another. Be, instead, servants of Allah, brothers.

Then he points three times to his chest and says: taqwa is here, taqwa is here. And he closes with the sanctity that should make every believer careful: the whole of a Muslim is sacred to another Muslim, his blood, his wealth, and his honour.

Where this hadith comes from

It is narrated by Abu Hurayrah (ra) and collected by Imam Muslim (no. 2564), graded sahih. An-Nawawi placed it among his forty because it gathers, in a few lines, the heart-diseases that fracture a community and the single cure for all of them: that we are servants of one Lord, and brothers.

Its weight in the tradition shows in how far it travels: the same Prophetic words (do not envy, do not hate, do not turn away, be servants of Allah as brothers) are woven by Ibn Kathir directly into his commentary on Surah al-Hujurat, the chapter that

legislates the manners of the believing community. The hadith and the sura are reading each other.

The key words

What it means, line by line

He begins with a chain of prohibitions, each a disease of the heart before it is an act: envy (resenting another's good), inflating prices to harm a buyer, hatred, turning away, and undercutting a brother's sale. Then the cure, set against all of them at once: be servants of Allah, brothers. One Master, so His servants are kin, not rivals.

He defines that brotherhood by what it refuses: a Muslim does not wrong his brother, does not abandon him, does not lie to him, does not despise him. Then he points to his chest three times: taqwa is here. Real piety is the state of the heart, not the look. And it is enough evil for a person to hold his brother in contempt.

He closes by declaring three things sacred and inviolable between believers: blood, wealth, and honour. We accept the first two easily; he places honour beside them. So the verse that forbids the very acts that grow from contempt, mockery, suspicion, and backbiting, sits exactly here:

The diseases that divide

Look at what the Prophet ﷺ forbids: envy, hatred, turning away, undercutting. These are heart-diseases first and social diseases second. They begin quietly, inside, and then leak out into how we treat each other, until a community that should feel like one body feels like rivals in a marketplace.

Against all of them he sets a single cure: be brothers, servants of one Lord. The frame is everything. If we are servants of the same Allah, then another believer's good is not my loss, and tearing him down does not raise me. The brotherhood reframes the whole relationship from competition to kinship.

Taqwa is in the heart

Then the Prophet ﷺ points to his chest, three times: taqwa is here. He is locating real piety not in appearances but in the heart, the same heart that either harbours these diseases or is cleansed of them. You can look religious and still be eaten by envy and contempt. Allah looks past the look, to the chest.

And he gives a sharp diagnostic line: it is enough evil for a person to despise his fellow Muslim. To hold another believer in contempt is not a small flaw; it is, on its own, enough wrong to weigh against you. The Qur'an forbids the very acts that grow from such contempt, mockery and backbiting:

The sanctity of a Muslim

The Prophet ﷺ ends with a line that should make us handle one another with care: the whole of a Muslim is sacred to another Muslim, his blood, his wealth, and his honour. Three things declared inviolable. We readily accept that we may not shed a believer's blood or steal his wealth, but the Prophet ﷺ places his honour in the very same sacred category.

That means backbiting, mockery, exposing faults, and casual contempt are not minor social slips; they are violations of something Allah made sacred, as real in their way as theft. To guard a believer's reputation as you would guard his life and property is to honour what this hadith makes holy.

JUST FOR TODAY

Name one quiet grudge or flicker of envy you carry toward another believer, and make du'a for that exact person, by name, for the very thing you envied. Du'a is the medicine that drains the poison out of the heart.

Carry this with you

Treat the believers as one body, and guard what Allah made sacred in them.

- **Heart-diseases divide.** Envy, hatred, turning away, undercutting, they start inside and then tear a community apart.
- **Brotherhood is the cure.** As servants of one Lord, another's good is not your loss. Kinship replaces competition.
- **Taqwa is in the chest.** Real piety is the state of the heart, not the look. Allah weighs what is inside.
- **A Muslim's honour is sacred.** His blood, wealth, and honour are inviolable. Backbiting and contempt violate something Allah made holy.

A DU'A TO CARRY

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

Our Lord, forgive us and our brothers who preceded us in faith, and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful. (Al-Hashr 59:10)

A du'a for a clean heart toward others

The Prophet ﷺ named the quiet poisons, envy, hatred, contempt, and then pointed to where they live and die: the heart. Clean that, and the community heals; let it fester, and even believers turn on one another.

So guard your brother's honour as you would guard his life, refuse the envy that eats you before it touches him, and remember that you both serve one Lord. Their good is your good. Their dignity is sacred to you.

O Allah, purify our hearts of envy, hatred, and contempt for the believers. Make us brothers and sisters in Your service, careful of each other's blood, wealth, and honour, and leave no resentment in us toward those who believe. Ameen.

The hadith is from sunnah.com: 'Do not envy one another...be servants of Allah, brothers...the whole of a Muslim is sacred to another Muslim: his blood, his wealth, and his honour,' narrated by Abu Hurayrah (ra), Sahih Muslim 2564, graded sahih. Qur'an citations (49:12, in part, and 59:10) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the diseases of the heart and the sanctity of the believer. FOR SCHOLAR REVIEW before publication.

Whoever relieves a believer

The gatherings of mercy

THE HADITH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ فِيمَا بَيْنَهُمْ؛ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يَسْرِعْ بِهِ نَسَبُهُ"

Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the misdeeds of] a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His slave so long as he aids his brother. And whoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that sakeenah (tranquility) descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage. Related by [Muslim] in these words.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), THAT THE PROPHET (PEACE AND BLESSINGS OF ALLAH BE UPON HIM) SAID:

This hadith is a cascade of mercy. Relieve a believer's hardship in this world, the Prophet ﷺ says, and Allah will relieve one of your hardships on the Day of Judgement. Make things easy for someone in difficulty, and Allah makes things easy for you. Cover a Muslim's fault, and Allah covers yours. And the line we should never forget: Allah is in the aid of His servant as long as the servant is in the aid of his brother.

Then he opens two more doors: the path of seeking knowledge that leads to Paradise, and the gatherings where tranquillity descends and angels gather.

Where this hadith comes from

It is narrated by Abu Hurayrah (ra) and collected by Imam Muslim in his Sahih (no. 2699), so it carries the highest grade of authenticity. Imam an-Nawawi placed it as the thirty-sixth of his celebrated Forty, and scholars have long treated it as one of the great gathering-hadiths: a single narration that bundles several whole worlds of good (relieving others, easing hardship, concealing faults, seeking knowledge, and the gatherings of remembrance) into one breath.

There is no specific occasion of revelation tied to it; the Prophet (peace be upon him) is teaching a standing principle of how mercy circulates between Allah and His servant, not responding to a single event. That is part of why it travels so well across every age and situation.

The key words

What it means, line by line

The hadith moves in matched pairs: relieve a believer of a worldly grief (kurbah) and Allah relieves one of your griefs on the Day of Resurrection; make things easy for someone in difficulty and Allah makes things easy for you in this life and the next; conceal a Muslim's fault and Allah conceals yours. The deed you do is small and the return is vast, which is the logic of divine generosity. Then comes the line that holds it all: Allah is in the aid of the servant as long as the servant is in the aid of his brother.

He then opens two further doors. Whoever travels a path seeking knowledge, Allah smooths for him a path to Paradise, so every step toward learning the religion is dignified. And the gatherings where people recite and study Allah's Book draw down four

things at once: tranquillity, mercy, the encircling angels, and Allah's mention of them. The closing warning, that whoever is slowed by his deeds will not be sped by his lineage, anchors the whole hadith in action, not status. The Qur'an points the same direction in its command to cooperate:

Help, and be helped

The structure of the hadith is a beautiful exchange. Whatever good you do for another believer, relieving their distress, easing their difficulty, concealing their fault, Allah returns to you in kind, magnified, often when you need it most: on the Day of Judgement. The mercy you give is the mercy you get.

And the heart of it: Allah is in the help of the servant as long as the servant is in the help of his brother. Think of what that promises. The moment you turn to assist someone, the help of Allah Himself turns toward you. There is no better company to keep than the help of your Lord, and this hadith tells you exactly how to earn it. The Qur'an points the same way:

The road of knowledge

Then the Prophet ﷺ opens a different door: whoever travels a path seeking knowledge, Allah makes easy for him a path to Paradise. Seeking sacred knowledge, learning your religion, understanding your Lord, is itself a journey on which Allah smooths the road to the Garden.

It dignifies every effort to learn: the lesson attended, the page read, the question asked. None of it is wasted motion. Each step toward understanding is a step Allah turns into a step toward Paradise.

Where mercy descends

Finally, the Prophet ﷺ describes a scene: people gather in a house of Allah, reciting His Book and studying it together, and four things happen at once, tranquillity descends upon them, mercy covers them, the angels surround them, and Allah mentions them to those near Him. Few images in the hadith are as luminous.

And he ends with a sobering counterweight: whoever is held back by his deeds will not be sped forward by his lineage. In the end, no family name or status carries you; only what you did. So fill your hands with the things this hadith praised, relieving others, seeking knowledge, sitting in the gatherings of remembrance, because those are what actually move you forward.

JUST FOR TODAY

Relieve one person's difficulty today, however small: ease a burden, cover a fault, give someone more time, lend a hand. Then remember the promise: as you helped your brother, Allah is helping you.

Carry this with you

Serve others, seek knowledge, and sit where mercy descends.

- **Relieve, and be relieved.** Ease another's hardship, cover their fault, and Allah does the same for you, magnified, when you need it most.
- **Allah helps the helper.** He is in the aid of His servant as long as the servant is in the aid of his brother. Earn that company.
- **Knowledge paves the way.** Every path you walk seeking sacred knowledge, Allah turns into a path toward Paradise.

- **Deeds carry you, not lineage.** No name or status speeds the one held back by his deeds. Fill your hands with good.

A DU'A TO CARRY

رَبِّ زِدْنِي عِلْمًا

Rabbi zidni 'ilma

My Lord, increase me in knowledge. (Ta-Ha 20:114)

A du'a for a life of service and learning

The Prophet ﷺ showed a chain of mercy: help others and Allah helps you, learn your religion and Allah eases your way to Paradise, gather for His remembrance and His tranquillity, mercy, and angels descend upon you.

It is a blueprint for a life that matters: hands busy relieving others, a mind reaching for knowledge, and a heart at home in the gatherings of remembrance. For in the end, these, and not our names, are what carry us forward.

O Allah, let us relieve the distress of others and find You relieving ours. Make easy for us the paths of knowledge that lead to Paradise, seat us in the gatherings where Your mercy descends, and increase us in knowledge. Ameen.

The hadith is from sunnah.com: 'Whoever relieves a believer of a distress of this world...' narrated by Abu Hurayrah (ra), Sahih Muslim 2699, graded sahih. Qur'an citations (5:2, in part, and 20:114, in part) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (service,

*knowledge, gatherings of remembrance). FOR SCHOLAR REVIEW
before publication.*

How Allah records deeds

The arithmetic of mercy

THE HADITH

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى، قَالَ: "إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً"

Verily Allah ta'ala has written down the good deeds and the evil deeds, and then explained it [by saying]:

"Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from

ten good deeds up to seven hundred times, up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended it [i.e., the evil deed] and then performed it, then Allah writes it down as one evil deed.” [Al-Bukhari] [Muslim] .

ON THE AUTHORITY OF IBN ABBAS (MAY ALLAH BE PLEASED WITH HIM), FROM THE MESSENGER OF ALLAH (PEACE AND BLESSINGS OF ALLAH BE UPON HIM), FROM WHAT HE HAS RELATED FROM HIS LORD:

This is a hadith qudsi about the ledger of your life, and it reveals an accounting so generous it should make the heart soar. Allah has written down the good deeds and the bad, and then explains exactly how He counts them.

Whoever intends a good deed but does not do it, Allah records it as a full good deed. Whoever intends it and does it, Allah records it as ten, up to seven hundred, up to many times more. And whoever intends a bad deed but does not do it, Allah records it as a full good deed; and only if he does it, it is written as a single bad deed, or erased entirely.

Where this hadith comes from

This is a hadith qudsi, narrated by Ibn 'Abbas (ra), in which the Prophet (peace be upon him) reports the words of his Lord. It is recorded by both al-Bukhari (6491) and Muslim (131), which makes it muttafaq 'alayh (agreed upon), the very highest grade of authenticity in the tradition.

Because it is a hadith qudsi, the meaning is from Allah while the wording is the Prophet's (peace be upon him). Scholars have long treasured it as one of the clearest statements of how Allah

keeps the ledger of deeds, and it sits among Imam an-Nawawi's forty for exactly that reason: it teaches a whole theology of hope in four short lines.

The key words

What it means, line by line

Allah opens by saying He has written down the good deeds and the bad, then explains exactly how. Whoever resolves (hamma) upon a good deed but is stopped from doing it has it recorded as one full hasanah: the sincere intention alone is rewarded. Whoever resolves and then acts has it written from ten hasanat up to seven hundred, and beyond, by Allah's grace.

Then the mercy tips further. Whoever resolves upon a sin but does not do it has it recorded as a full good deed; and the one who actually commits it has only a single sayyi'ah written against him, never multiplied. The Qur'an states this same floor of tenfold reward plainly:

Generosity built into the ledger

Read the accounting slowly, because every line tilts toward mercy. A sincere intention to do good, even if circumstances stop you, is already written as a good deed. Carry it out, and it is multiplied tenfold at least, and far beyond that by Allah's grace. The deck is stacked in your favour from the start.

Allah states the principle plainly in the Qur'an, the floor of His generosity being tenfold:

The mercy on the other side

Now look at how bad deeds are treated, and the imbalance is breathtaking. Merely intending a sin and then not doing it, for Allah's sake, is recorded as a complete good deed. The restraint itself is rewarded. And when a sin is actually committed, it is written as one, a single bad deed, not multiplied, and still open to being wiped away by repentance.

So good is multiplied and evil is capped; intended good counts, and intended evil abandoned counts as good too. There is no scenario in this ledger where Allah is anything but generous. A person who merely tries, who merely means well, who merely holds back from wrong, is already gathering reward.

A reason never to despair

This hadith is a direct answer to the heart that feels it can never get ahead, that its sins must surely outweigh its good. The Prophet ﷺ shows the opposite: by this accounting, it is genuinely difficult to lose, if you keep intending good, doing what you can, and turning from wrong.

It should also fill you with energy. Every sincere intention is a deposit. Every small good is multiplied. Every temptation resisted becomes a credit. Live knowing the ledger is kept by the Most Generous, and you will reach for good without fear, certain that nothing sincere is ever wasted.

JUST FOR TODAY

Intend a good you may not manage to complete today, sincerely resolve to do it, and know that Allah has already written it for you. And when tempted toward a wrong, leave it for His sake, and watch a temptation become a recorded good.

Carry this with you

The ledger of your deeds is kept by the Most Generous. Reach for good without fear.

- **Intention already counts.** A sincere resolve to do good is written as a good deed, even if you never manage to do it.
- **Good is multiplied.** A done good is recorded as ten, up to seven hundred and beyond. The deck is stacked in your favour.
- **Evil is capped, and beatable.** A sin is recorded as one, never multiplied, and can be erased by repentance.
- **Restraint is rewarded.** To intend a wrong and leave it for Allah's sake is written as a full good deed. You win even by holding back.

A DU'A TO CARRY

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a of gratitude for His generosity

Allah Himself, in this sacred hadith, opened His ledger to show us how He counts: good multiplied tenfold and beyond, evil capped at one, intention rewarded, restraint rewarded, repentance erasing the rest.

If you have ever feared that your scale is hopeless, let this answer you. The accounting is kept by the Most Generous, and He has tilted every column toward your rescue. So intend good,

do what you can, leave what is wrong, and trust the One keeping the books.

O Allah, You who multiply our good and cap our evil and reward even our intentions, make us of those whose scales are heavy with good. Give us good in this world and the next, and save us from the Fire. Ameen.

The hadith is from sunnah.com: the hadith qudsi on how Allah records good and bad deeds, narrated by Ibn 'Abbas (ra), al-Bukhari 6491 and Muslim 131, graded sahih (agreed upon). Qur'an citations (6:160 and 2:201) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed and spirit (Allah's generous accounting and hope). FOR SCHOLAR REVIEW before publication.

The friends of Allah

Drawing near (qudsi)

THE HADITH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى قَالَ: "مَنْ عَادَى لِي وَلِيًّا
 فَقَدْ آذَنْتَهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ
 إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ
 بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي
 يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا،
 وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ
 اسْتَعَاذَنِي لَأُعِيذَنَّهُ"

The Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily Allah ta'ala has said: 'Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant

continues to draw near to me with nafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.' "

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

This sacred hadith describes the closest relationship a human being can have with their Lord, and how to reach it. Allah says: whoever shows enmity to a friend of Mine, I declare war on him. Then He maps the road to that friendship.

My servant draws near to Me with nothing more beloved to Me than what I have made obligatory upon him. And he keeps drawing nearer to Me with voluntary acts until I love him. And when I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks.

Where this hadith comes from

This is a hadith qudsi, a saying the Prophet (peace be upon him) reports from his Lord, narrated by Abu Hurayrah (ra) and collected by al-Bukhari (6502), where it is graded sahih. Because it speaks of the friends of Allah (the awliya) and the road to His love, scholars have long treated it as one of the great pillars of the inner life, and an-Nawawi placed it among his forty.

It carries no single occasion of revelation; it is a general teaching about how a servant draws near to Allah. Notice that Allah speaks

here in the first person throughout, which is what gives the hadith its weight: the warning, the path, and the promise all come straight from Him.

The key words

What it means, line by line

Allah opens with awe: to show enmity to a friend of His is to invite war from Him. Then He maps the road to that friendship. The dearest way a servant draws near is through what Allah made obligatory (the iftaradtu), so the fixed duties come first, before any extra devotion. After that the servant keeps closing the distance with the nawafil, the voluntary acts, until Allah Himself says, I love him.

The summit is His becoming the servant's hearing, sight, hand, and foot. Read with the Qur'an's own definition of who these friends are, it stays clear and grounded: the awliya are simply the believers who fear Allah, and to them belongs security from all fear and grief.

A friendship worth protecting

The hadith opens with awe: Allah takes the side of His friends so completely that to show enmity to one of them is to invite war from Allah Himself. The awliya, the friends of Allah, are not a mysterious elite; the Qur'an defines them simply as those who believe and are conscious of Allah:

The road: obligations first, then more

Then Allah reveals the path to His love, and the order matters enormously. The most beloved way to draw near is through the

obligations, the prayers, the fasting, the duties He has fixed. Before any extra spirituality, the foundation is doing well what He has already commanded.

Only then come the voluntary acts, the *nawafil*: the extra prayers, the optional fasts, the *dhikr* beyond what is required. These are how the servant keeps closing the distance, step after step, until Allah Himself declares: I love him. Not we hope He loves; He says it. The voluntary acts, built on a sound foundation of obligations, draw down the love of the Lord of the worlds.

When Allah loves a servant

And then the summit, in some of the most beautiful words in all of revelation: when I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. The meaning the scholars give is luminous: Allah so guides and protects the one He loves that his very faculties are directed by what pleases Allah. He hears what Allah loves, looks at what Allah loves, reaches for and walks toward what Allah loves.

And Allah adds the seal of nearness: if he asks Me, I will surely give him; and if he seeks refuge in Me, I will surely protect him. The friend of Allah lives answered and shielded. This is what a life of obligations crowned with voluntary devotion finally opens onto: to be loved by Allah, guided in every limb, and never turned away when he calls.

JUST FOR TODAY

Add one small voluntary act to your obligatory worship today, two extra units of prayer, a few minutes of *dhikr*, a page of

Qur'an, offered only to draw nearer to Allah. This is the exact road this hadith describes to His love.

Carry this with you

There is a road to the love of Allah, and it begins with the obligations.

- **The friends of Allah are within reach.** Not a hidden elite, but those who believe and are conscious of Allah. The door is open to you.
- **Obligations first.** The most beloved way to draw near is doing well what Allah made obligatory. Build the foundation before the extras.
- **Voluntary acts close the distance.** Extra prayer, fasting, and dhikr keep you stepping nearer until Allah Himself says, 'I love him.'
- **His love guides every limb.** The one Allah loves is directed in his hearing, sight, and steps, answered when he asks and protected when he seeks refuge.

A DU'A TO CARRY

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Ihdina as-sirata l-mustaqim, sirata lladhina an'amta 'alayhim, ghayri l-maghdubi 'alayhim wa la d-dallin

Guide us to the straight path, the path of those upon whom You have bestowed favor, not of those who have earned Your anger or of those who are astray. (Al-Fatihah 1:6-7)

A du'a to draw near

Allah Himself, in this sacred hadith, drew the map to the highest friendship a soul can know: keep the obligations as the dearest path, build on them with voluntary love, and keep walking until He says the words every heart longs to hear, 'I love him.'

And then a life transformed: guided in every faculty, answered when you ask, protected when you flee to Him. This is what the prayers and the fasts and the quiet extra devotions are ultimately for, to be loved by the Lord of the worlds.

O Allah, make us among Your friends, those who believe and are conscious of You. Let us draw near through what You made obligatory and what we offer freely, until You love us, and guide our every step. Guide us to the straight path. Ameen.

The hadith is from sunnah.com: the hadith qudsi 'Whoever shows enmity to a friend of Mine...' narrated by Abu Hurayrah (ra), al-Bukhari 6502, graded sahih. Qur'an citations (10:62-63 and 1:6-7) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed and spirit (drawing near to Allah, His love); the meaning of 'I become his hearing and sight' is given per the mainstream of the scholars (guidance and protection), pending scholar review. FOR SCHOLAR REVIEW before publication.

Pardoned: error and forgetfulness

The mercy that lifts blame

THE HADITH

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ"

Verily Allah has pardoned [or been lenient with] for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress. A hasan hadeeth related by Ibn Majah, and al-Bayhaqee and others.

ON THE AUTHORITY OF IBN ABBAS (MAY ALLAH BE PLEASED WITH HIM), THAT THE MESSENGER OF ALLAH (PEACE AND BLESSINGS OF ALLAH BE UPON HIM) SAID:

Few hadith are as tender toward human weakness as this one. The Prophet ﷺ tells us that Allah has lifted from this ummah three things: honest mistakes, forgetfulness, and what people are forced to do against their will.

It is a hadith that meets you exactly where you fail without meaning to, the slip you did not intend, the duty you forgot, the

act you were compelled into, and tells you that the Most Merciful does not hold these against your heart the way He would a deliberate, knowing sin.

Where this hadith comes from

It is narrated by Ibn 'Abbas (ra), the cousin of the Prophet (ﷺ) and one of the great scholars of the Qur'an among the Companions. The wording is striking: the Prophet (ﷺ) reports that Allah has set aside, for the sake of His Messenger, a portion of accountability from his ummah. It was collected by Ibn Majah (2045) and al-Bayhaqi, among others, and graded hasan (sound).

Imam an-Nawawi placed it among his Forty precisely because it carries a foundational principle of the religion: that Allah deals with this community by gentleness, lifting blame from what the heart did not choose. The report comes through several chains that strengthen one another, which is part of why scholars treated it as a settled basis rather than a stray narration.

The key words

What it means, line by line

"Allah has overlooked (tajawaza), for my sake, from my ummah": the lifting is a gift tied to the Prophet (ﷺ), a mercy granted to his community that earlier nations did not all receive. The verb tajawaza is the language of a Lord who sees the slip and chooses to pass over it.

Then the three: al-khata' (the honest mistake), an-nisyan (the forgotten duty), and ma ustukrihu 'alayhi (what one is compelled into). The thread joining them is that in each the will did not choose the wrong. This is the very mercy the believers ask for at

the close of Surah al-Baqarah, where Allah first reminds them that He never overburdens a soul:

Three burdens lifted

Look at the gentleness in the three. The honest mistake, when you tried to do right and got it wrong. Forgetfulness, when the duty genuinely slipped your mind. And coercion, when you were forced, against your will, into something you would never have chosen. In each, the heart did not intend the wrong, and Allah, who sees the heart, does not hold the heart accountable as if it had.

This is the same mercy the believers beg for in the Qur'an, and which Allah granted to this ummah:

A religion that does not crush

This hadith is a powerful cure for the anxious, scrupulous heart that treats every accidental slip as a catastrophe. Allah is not waiting to condemn you for what you never meant. The mistake made in good faith, the thing forgotten, the act compelled, these are lifted, pardoned, not written against you as sins of the heart.

It reveals the temperament of the whole religion: firm about deliberate wrong, but gentle, endlessly gentle, toward genuine human frailty. The God who made us knows we are forgetful, fallible, and sometimes powerless, and He has built that knowledge into how He deals with us.

Mercy on the heart, and a word for the scholars

There is, of course, a legal dimension to this hadith, how mistakes, forgetfulness, and compulsion affect the validity of acts or responsibility for them. That is a precise matter of fiqh,

weighed by qualified scholars, and we leave it entirely to them; it is not the work of a daily reflection and is easily mishandled when pulled out of place.

What this page takes is the mercy on the heart. Do your sincere best, put right what you can when you slip, and then rest. The Most Merciful has lifted the blame for what you did not choose. To accept that mercy is itself an act of faith; to refuse it, drowning in guilt over honest error, is to think worse of Allah than He has told you to.

JUST FOR TODAY

Stop punishing yourself for one honest mistake or thing you forgot. Acknowledge it, put right what you can, and then accept the mercy this hadith offers: Allah has lifted the blame. Self-reproach beyond that is not piety.

Carry this with you

Allah does not hold your heart accountable for what it never chose.

- **Three burdens are lifted.** Honest mistakes, forgetfulness, and coercion, in each the heart did not intend the wrong, and Allah does not hold it as one.
- **The religion does not crush.** Firm about deliberate wrong, but endlessly gentle toward genuine human frailty.
- **Accept the mercy.** Put right what you can, then rest. Drowning in guilt over honest error is not piety.
- **Leave the law to the scholars.** How error and compulsion affect responsibility is precise fiqh; the heart's portion is Allah's gentleness.

رَبَّنَا إِنَّا أَمَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Rabbana innana amanna faghfir lana dhunubana wa qina 'adhab an-nar

Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire. (Aal 'Imran 3:16)

A du'a of relief

The Prophet ﷺ told us that the God we answer to has already lifted the weight of our honest failures, the mistakes we did not mean, the duties we forgot, the acts we were forced into. He knows exactly what we are made of.

So set down the guilt you have been carrying for what you never chose. Do your sincere best, mend what you can, and then accept the pardon offered to you. To rest in His mercy is to honour it.

O Allah, You who lifted blame from our mistakes, our forgetfulness, and what we are forced to do, deal with us by that gentleness. Forgive us our sins, ease our anxious hearts, and protect us from the Fire. Ameen.

The hadith is from sunnah.com: 'Allah has pardoned for me my ummah their mistakes, their forgetfulness, and what they are coerced into doing,' narrated by Ibn 'Abbas (ra), Ibn Majah 2045 and al-Bayhaqi, graded hasan. Qur'an citations (2:286, in part, and 3:16) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed of Allah's mercy and the

lifting of blame, and deliberately does NOT derive the fiqh of liability or validity that jurists build on this hadith. FOR SCHOLAR REVIEW before publication.

Be a stranger in this world

A traveller's heart

THE HADITH

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي، وَقَالَ: "كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ". وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَتَنَظَّرُ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَظَّرُ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

The Messenger of Allah (peace and blessings of Allah be upon him) took me by the shoulder and said, "Be in this world as though you were a stranger or a wayfarer." And Ibn Umar (may Allah be pleased with him) used to say, "In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death."

ON THE AUTHORITY OF ABDULLAH IBN UMAR (MAY ALLAH BE PLEASED WITH HIM), WHO SAID:

The Prophet ﷺ took hold of Ibn 'Umar's shoulder and gave him an image to carry for life: be in this world as though you were a stranger, or a traveller passing through. And Ibn 'Umar, who never forgot it, would add: when you reach the evening, do not wait for the morning; and when you reach the morning, do not wait for the evening. Take from your health for your sickness, and from your life for your death.

It is a hadith about how to hold this world: lightly, like luggage you will soon set down, with your heart already turned toward home.

Where this hadith comes from

The narrator is 'Abdullah ibn 'Umar (ra), the son of the second caliph, known for clinging closely to the Prophet's example. The hadith is recorded by al-Bukhari (no. 6416) and is graded sahih, so it rests on the soundest footing in the tradition. The image it gives, the stranger and the traveller, became one of the best-loved descriptions of how a believer should hold the world.

The scene is intimate: the Prophet (peace be upon him) took hold of Ibn 'Umar's shoulder before speaking, a gesture that fixed the words in him for life. The closing lines (do not wait for the morning, take from your health for your sickness) are Ibn 'Umar's own counsel, his way of living out what he had been taught, and the collectors preserved them alongside the Prophet's words to show the hadith bearing fruit in a Companion's life.

The key words

What it means, line by line

Be in this world as a stranger, or even a wayfarer: a stranger keeps some distance from a town that is not his home, and a

traveller is lighter still, not pausing long enough to settle. The Prophet (peace be upon him) is not condemning the world; he is naming our true position in it. We are passing through, and the heart that grasps this stops mistaking the road for the destination.

Then Ibn 'Umar's addition turns the image into urgency: in the evening do not count on the morning, in the morning do not count on the evening, and take from your health before sickness comes and from your life before death does. Health and time are capital that is quietly being spent; the wise traveller invests them now in what will outlast him. The Qur'an sets the same scale, calling this life a fleeting enjoyment beside the reckoning to come:

The stranger and the traveller

Two images, each a little sharper than the last. A stranger in a town does not sink roots there; he keeps a certain distance, knowing it is not his home. And a traveller is even lighter, just passing through, not even pausing long enough to unpack. The Prophet ﷺ tells Ibn 'Umar to hold the dunya like that.

This is not contempt for the world or a refusal to live in it. It is perspective. The traveller still eats, rests, and works on the road, but he never confuses the road with the destination. He uses the world as a means and keeps his heart fixed on where he is actually going. The Qur'an names the danger of forgetting this:

Do not wait for a tomorrow you were not promised

Ibn 'Umar's addition turns the image into urgency. In the evening, do not assume the morning; in the morning, do not assume the evening. He is dismantling the quiet lie we all live by, that there is

always more time, always a later, always a tomorrow to finally become who we mean to be.

The traveller knows the journey could end at any stage, so he does not postpone. He prays now, repents now, gives now, mends the relationship now. Procrastination is the luxury of someone who thinks he owns his future. The believer, holding the world as a stranger, knows he does not.

Spend today's gifts on what lasts

Take from your health for your sickness, and from your life for your death. It is a stunning piece of advice. Your health is capital to be invested now, in worship and good, before illness spends it for you. Your very life is a window that is quietly closing, to be used for what will outlast it.

This is the right close for the forty. The Prophet ﷺ has spent these hadith building a whole life, sincerity, faith, character, mercy, steadfastness, and here he reminds us why it is urgent: the road is short, the destination is real, and the only things we carry across are what we sent ahead. So live as a traveller, light in the hand and fixed in the heart, spending each day's gifts on the home you are heading toward.

JUST FOR TODAY

Do one good as if there were no guarantee of tomorrow to do it in: the prayer you keep postponing, the apology you keep delaying, the charity you mean to give 'someday'. A traveller does not put off what matters. Do it now.

Carry this with you

Hold the world like a traveller: lightly in the hand, with the heart fixed on home.

- **Be a stranger here.** Use the world without sinking your roots in it. It is the road, not the destination.
- **Do not bank on tomorrow.** In the evening do not assume the morning. The traveller never postpones what matters.
- **Invest your health and life now.** Spend today's strength on worship and good before sickness and death spend them for you.
- **Send ahead what lasts.** The only things you carry across are the good you sent before you. Live for the home you are heading to.

A DU'A TO CARRY

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a of the traveller

The Prophet ﷺ held Ibn 'Umar's shoulder and gave him, and us, the truest way to see this life: you are a traveller here, passing through, with your real home still ahead.

So do not unpack your heart into the world, and do not keep waiting for a tomorrow you were never promised. Spend your health, your time, your very life on what will meet you at the

destination. The road is short; let your good run ahead of you to greet you.

O Allah, let us live in this world as strangers and travellers, light in our grip on it and fixed in our longing for You. Let us seize our health and our days for Your sake, and give us good here and good in the Hereafter, and save us from the Fire. Ameen.

The hadith is from sunnah.com: 'Be in this world as though you were a stranger or a wayfarer,' with the addition of Ibn 'Umar (ra), al-Bukhari 6416, graded sahih. Qur'an citations (3:185 and 2:201) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (perspective on the dunya, urgency, the Hereafter). FOR SCHOLAR REVIEW before publication.

Until desire follows what was revealed

The surrender of the self

THE HADITH

عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ"

The Messenger of Allah (peace and blessings of Allah be upon him) said, "None of you [truly] believes until his desires are subservient to that which I have brought."

[Imam an-Nawawi says:] We have related it in Kitab al-Hujjah with a saheeh chain of narrators.

ON THE AUTHORITY OF ABU MUHAMMAD ABDULLAH BIN 'AMR BIN AL-'AAS (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

The collection returns, near its end, to where it began: the inner reality of faith. None of you, the Prophet ﷺ said, truly believes until his desire (hawa) follows what I have brought.

It is among the most searching lines in the forty. It does not ask only what you believe or what you do, but what you want, and

whether, when your wants collide with the revelation, you are willing to bend your wants and not the revelation.

Where this hadith comes from

It is narrated from 'Abdullah ibn 'Amr ibn al-'As (ra), and Imam an-Nawawi placed it in his collection (citing his own book al-Hujjah), grading it hasan sahih. He chose to seal the forty near this point with a hadith that turns the whole collection back inward, from what the believer does to what the believer wants.

An honest caveat: this is among the hadith of the forty whose chain some scholars have discussed and questioned. Its meaning, however, sits squarely on firm ground, echoing the Qur'an's own description of true faith as the surrender of one's choice to Allah and His Messenger ﷺ.

The key words

What it means, line by line

'None of you truly believes' is not a denial of Islam but a measure of its completeness: the Prophet ﷺ uses this phrasing elsewhere to mark a height of faith one has not yet reached, not a faith one has lost. The sentence then names the condition for that height.

'Until his desire follows what I have brought' sets the order: the revelation leads, the desire walks behind. Faith matures not when desire disappears, but when it is made subordinate (taba'an), so that what a person wants bends to what Allah revealed rather than the reverse. The Qur'an frames this same surrender as the believer's mark:

The last frontier of faith

It is one thing to accept Islam as true, another to obey it, and a deeper thing still to want what it wants. This hadith points to that deepest level: the alignment of your very desires with what the Prophet ﷺ brought. Faith is not complete, he says, while the heart's wants still rule over the revelation.

We all carry hawa, the pull of desire, inclination, what we feel like. Left in charge, it becomes a kind of god, as the Qur'an warns of the one who takes his own desire as his deity. The believer's lifelong work is to dethrone that inner ruler and seat the revelation in its place, until wanting and obeying are no longer at war.

Submission, not suppression

This is not about hating your desires or pretending you feel nothing. It is about who gets the final say. The mature believer still feels the pull of hawa, but when it conflicts with what Allah and His Messenger ﷺ have decided, he chooses revelation, again and again, until that choosing reshapes the desires themselves. The Qur'an describes this surrender as the very mark of the believer:

The desires can be retrained

Here is the hope in it: desire is not fixed. Each time you choose the revelation over your inclination, the inclination itself shifts a little. Over years, things that once felt like sacrifice begin to feel like preference; the heart slowly comes to love what Allah loves and recoil from what He dislikes. The goal is not a lifetime of gritted teeth, but a heart remade until obeying feels like coming home.

That is the surrender the Companions reached, summed up in two words they spoke: 'we hear, and we obey.' Not reluctantly, but as people whose deepest wants had finally lined up with their Lord's. To pursue that alignment, choice by choice, is to chase the completion of faith this hadith describes.

JUST FOR TODAY

Find one small place today where what you want pulls against what you know Allah wants, and choose His. Let your desire follow the revelation just once, on purpose. That single bend of the will is faith maturing.

Carry this with you

Faith matures when your wants begin to follow the revelation, not the reverse.

- **Faith reaches your desires.** Beyond believing and obeying lies wanting what the revelation wants. That is the deepest level.
- **Dethrone the inner ruler.** Unchecked desire (hawa) becomes a god. The believer seats revelation above it, again and again.
- **Submission, not suppression.** You still feel the pull; you simply give revelation the final say when they conflict.
- **Desire can be retrained.** Each choice for revelation reshapes the heart, until obeying feels less like sacrifice and more like home.

A DU'A TO CARRY

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Sami'na wa ata'na, ghufuranaka Rabbana wa ilayka-l-masir

We hear and we obey. [We seek] Your forgiveness, our Lord,
and to You is the [final] destination. (Al-Baqarah 2:285)

A du'a of surrender

Near the end of the forty, the Prophet ﷺ asks the hardest and most intimate thing: not just that you believe what he brought, or even obey it, but that you come to want it, until your own desires walk behind the revelation instead of dragging it behind them.

It is the work of a lifetime, done one small choice at a time, and its reward is a heart at peace, no longer torn between what it craves and what it knows, but whole, saying with its whole self: we hear, and we obey.

O Allah, make our desires follow what You revealed. Dethrone our whims and seat Your guidance in our hearts, until loving what You love becomes our nature. We hear and we obey; Your forgiveness, our Lord, and to You is the destination. Ameen.

The hadith is from sunnah.com: 'None of you truly believes until his desire follows what I have brought,' narrated by 'Abdullah ibn 'Amr (ra), recorded in an-Nawawi's al-Hujjah and graded by him as hasan sahih. Qur'an citations (33:36, in part, and 2:285) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed and spirit (submitting desire to revelation). FOR SCHOLAR REVIEW before publication; note that some scholars discuss the chain of this particular hadith.

The vastness of forgiveness

O son of Adam (qudsi)

THE HADITH

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ تَعَالَى: "يَا ابْنَ
آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ
مِنْكَ وَلَا أُبَالِي، يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ
السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ، يَا ابْنَ آدَمَ! إِنَّكَ لَوْ
أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تَشْرِكُ بِي شَيْئًا
لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً"

I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, "Allah the Almighty has said: 'O Son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you

then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too].' " It was related by at-Tirmidhi, who said that it was a hasan hadeeth.

ON THE AUTHORITY OF ANAS (MAY ALLAH BE PLEASED WITH HIM) WHO SAID:

The collection ends where the believer most needs to land: in the ocean of Allah's mercy. In this final sacred hadith, Allah says: O son of Adam, as long as you call upon Me and place your hope in Me, I will forgive you whatever you have done, and I will not mind.

Then He stretches the promise wider, and wider again, until no sin a human could imagine is left outside it. After forty hadith of striving, the Prophet ﷺ leaves us resting in this: however far you have fallen, His forgiveness reaches further.

Where this hadith comes from

This is a hadith qudsi, a saying the Prophet (peace and blessings be upon him) reports from his Lord, narrated by Anas ibn Malik (ra), the Prophet's longtime servant. It was collected by at-Tirmidhi (no. 3540), who graded it hasan (sound enough to act upon).

Imam an-Nawawi placed it last in his Forty, and the choice is deliberate. After thirty-nine hadith calling the believer to faith, character, and worship, the collection closes not on a warning but on the widest promise of mercy in the whole tradition, the note he wanted the reader to rest on.

The key words

What it means, line by line

The promise climbs in three steps. First, as long as you keep calling on Allah and hoping in Him, He forgives whatever you have done and does not mind. Then, were your sins to pile up to the clouds of the sky, His forgiveness still reaches them once you seek it. Finally, were you to come with sins nearly filling the earth, yet meet Him upon tawhid, He meets you with forgiveness nearly as vast.

Two conditions thread through all three: keep turning back to Him in hope, and hold to worshipping Him alone. The Qur'an states the same promise plainly, forbidding the despair that would keep a person from the open door.

Three times He widens the door

Watch how the promise grows. First: O son of Adam, as long as you call on Me and hope in Me, I forgive you whatever you have done, and I do not mind. Then: O son of Adam, if your sins reached the clouds of the sky and then you sought My forgiveness, I would forgive you. Then the climax: O son of Adam, if you came to Me with sins nearly filling the earth, and then met Me without associating anything with Me, I would come to you with forgiveness nearly as great.

Each line answers a deeper fear. The first reassures the ordinary sinner; the second, the one whose sins feel sky-high; the third, the one who is sure he is beyond saving. To every one of them the answer is the same: come back, hope, hold to tawhid, and the forgiveness will be there, vaster than the wrong.

The conditions are gentle

Notice how little Allah asks in return. Not perfection, not a spotless past, but two things any heart can offer: that you call

upon Him and hope in Him, and that you meet Him upon tawhid, worshipping Him alone. Hope and sincerity. These are the keys, and they fit every lock.

This is why despair is so dangerous in Islam: it is the one thing that keeps a person from the door, not because the door is shut, but because they refuse to walk through it. The Qur'an forbids it outright, do not despair of the mercy of Allah, because to despair is to believe your sin is bigger than His mercy, and nothing is bigger than His mercy.

The forty end in mercy

Think about where Imam an-Nawawi chose to end. After hadith on sincerity, prayer, character, steadfastness, and the shortness of life, after forty calls to rise and strive, the last word is not a warning but an embrace. As if to say: you will fall along this road, you will fail, and when you do, here is where to run.

So carry the whole collection forward in the spirit of its ending. Strive with everything in hadith 1 through 41, and when you slip, do not let shame turn into despair. Turn back, hope, hold to 'there is no god but Allah,' and meet a Lord whose forgiveness is always larger than your sin. That is the gift the forty leave in your hands.

JUST FOR TODAY

Bring Allah one sin you have been too ashamed to face, and simply ask Him to forgive it, with hope, not despair. This hadith was narrated so that you would. Do not let shame keep you from the door He has flung open.

Carry this with you

Strive your whole life, and when you fall, run here.

- **His mercy outsizes any sin.** Sins to the clouds, sins nearly filling the earth, His forgiveness reaches further than all of it.
- **The conditions are gentle.** Call upon Him, hope in Him, and meet Him upon tawhid. Hope and sincerity are keys that fit every lock.
- **Despair is the real danger.** The door is open; despair is refusing to walk through it. To despair is to think your sin bigger than His mercy.
- **The forty end in an embrace.** After every call to strive, the last word is mercy. Strive hard, and when you slip, run back to Him.

A DU'A TO CARRY

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Rabbana zalamna anfusana wa in lam taghfir lana wa tarhamna lanakunanna mina-l-khasirin

Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers. (Al-A'raf 7:23)

A du'a to end the forty

Forty hadith have asked much of us: sincerity, steadfastness, character, mercy, a life held lightly and aimed at Allah. And now, at the very end, Allah Himself leans close and removes the last fear: however you have failed, come back, hope, and I will forgive.

So take the whole collection in this spirit. Strive as if everything depends on your effort, and when you stumble, turn back as one who knows that His mercy is larger than any sin. The road of the forty ends not at a wall, but at an open, endless door.

O Allah, we have wronged ourselves, and Your forgiveness is greater than all our wrong. Accept our striving, pardon our failing, and let us meet You calling upon You, hoping in You, and worshipping You alone. Forgive us, have mercy on us, and do not let us be among the losers. Ameen.

The hadith is from sunnah.com: the hadith qudsi 'O son of Adam, as long as you call upon Me and hope in Me, I will forgive you...' narrated by Anas ibn Malik (ra), at-Tirmidhi 3540, graded hasan. Qur'an citations (39:53 and 7:23) are in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed and spirit (the vastness of Allah's mercy, hope, tawhid). FOR SCHOLAR REVIEW before publication.