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١٠٠ حديث عن الآداب الإسلامية

# 100 AHADITH ABOUT ISLAMIC MANNERS

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allāh  
The Most Beneficent, the Most Merciful**

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**Gharīb** (unfamiliar or rare): A Hadīth or version reported by one reliable or unreliable narrator which was not reported by others. The Hadīth may be *Gharīb* in the text of its wording, in some of its wording (such as additional words), or in its chain of narrators. A *Gharīb Hadīth* can be *Sahīh* (sound) or *Dha'if* (weak).

**Hasan** (good or fair): A *Musnad Hadīth* narrated by a reliable chain, but not reaching the grade of *Sahīh* (sound) *Hadīth*.

**Majhūl** (unknown): If there is an unknown person in the chain of narrators of a Hadīth.

**Maqtū'** (disconnected): (i) A *Hadīth* ending at a *Tâbi'i* by both action and words. (ii) A *Hadīth* with an incomplete chain of narrators. (iii) A *Hadīth* in which a *Sahâbi* describes about something by saying, 'we used to do...'

**Marfū'** (traceable): A *Hadīth* referred to the Prophet ﷺ, be it a saying or an action, whether *Muttasil* (connected) or *Munqati'* (disconnected).

**Mawqūf** (untraceable): A *Hadīth* from a *Sahâbi* (Companion of the Prophet ﷺ). It is a description, report or information given by a *Sahâbi* that he does not attribute to the Prophet ﷺ. A *Mawqūf* narration is also called an *Athar*.

**Munqati'** (disconnected): A *Hadīth* with an incomplete chain of narrators or containing in its chain an unknown reporter.

**Mursal** (disreferred): A *Hadīth* with the chain of narrators ending at a *Tâbi'i* who quotes directly from the Prophet ﷺ without referring to the Companion from whom he heard it.

**Muttasil** (connected) or **Mawsul**: A *Hadīth* with a complete chain of narrators until it reaches its source. It can either be *Marfū'* (traceable) referring to the Prophet ﷺ, or *Mawqūf* (untraceable) ending at a *Sahâbi*.

**Sahīh** (sound): A *Musnad Hadīth* with an unbroken chain of narrators; one narrated from all reliable reporters with good memory back to the source without being *Shâth* (strange and defective) or *Mu'allal* (faulty).

### Preordainment of Allāh

1. Ibn Abbās رضي الله عنهما said: One day, I was riding behind the Prophet ﷺ when he said, "O boy! I will teach you some words. Be mindful of Allāh (Commandments of Allāh), He will preserve you. Be mindful of Allāh, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allāh Alone for help. And know that if all the people gather to benefit you, they will not be able to benefit you except that which Allāh had preordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allāh had pre-destined against you. The pens have been lifted and the ink of the pages has dried up." [At-Tirmidhī]

Another narration states: The Messenger of Allāh ﷺ said, "Safeguard (the Commandments of) Allāh, you will find Him before you. Remember Him in prosperity and He will remember you in adversity. Know that whatever you miss, was not destined to befall you; and what befalls you, was never going to miss you. Know that the Help (of Allāh) is obtained with patience, happiness

١ - عَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ، يَوْمًا فَقَالَ: «يَا غُلَامُ! إِنِّي أَعَلَّمَكُ كَلِمَاتٍ: أَحْفَظِ اللَّهَ يَحْفَظْكَ، إِذَا سَأَلْتَ فَاسْأَلِ 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» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي رِوَايَةِ غَيْرِ التِّرْمِذِيِّ: «أَحْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرْجَ مَعَ

