

تَهْذِيبُ التَّرْغِيبِ وَالتَّرْهِيْبِ  
لَاِبْنِ حَجَرَ الْعَسْكَلَانِي

*Taht̥hīb at-Targhīb wat-Tarhīb*

(The Abridgment of “Exhortations and Warnings”)

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[ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ]

[In the Name of Allah, the Beneficent, the Merciful]

**The Book of *Ikhlaṣ* (Sincerity)**

□ **Chapter: Exhortation Regarding It**

1- عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ قَالَ؛ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ هَذِهِ الْأُمَّةِ كَمَثَلِ أَرْبَعَةِ نَفَرٍ: رَجُلٌ آتَاهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ يُنْفِقُهُ فِي حَقِّهِ، وَرَجُلٌ آتَاهُ اللَّهُ عِلْمًا وَلَمْ يُؤْتَهُ مَالًا وَهُوَ يَقُولُ: لَوْ كَانَ لِي مِثْلُ هَذَا عَمِلْتُ فِيهِ بِمِثْلِ الَّذِي يَعْمَلُ». قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَهُمَا فِي الْأَجْرِ سَوَاءٌ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا وَلَمْ يُؤْتَهُ عِلْمًا فَهُوَ يَخْبِطُ فِي مَالِهِ يُنْفِقُهُ فِي غَيْرِ حَقِّهِ، وَرَجُلٌ لَمْ يُؤْتَهُ اللَّهُ عِلْمًا وَلَا مَالًا وَهُوَ يَقُولُ: لَوْ كَانَ لِي مِثْلُ هَذَا عَمِلْتُ فِيهِ بِمِثْلِ الَّذِي يَعْمَلُ». قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَهُمَا فِي الْوِزْرِ سَوَاءٌ».

أَخْرَجَهُ التِّرْمِذِيُّ فِي أَثْنَاءِ حَدِيثٍ وَصَحَّحَهُ، وَأَحْمَدُ وَابْنُ مَاجَةَ وَاللَّفْظُ لَهُ، وَأَخْرَجَهُ أَبُو عَوَانَةَ فِي صَحِيحِهِ وَهُوَ مِنْ زِيَادَاتِهِ عَلَى مُسْلِمٍ.

1. From Abu Kabshah al-Anmāri, that he said: “The Messenger of Allah ﷺ said: ‘The parable of this *ummah* is that of four people: A man whom Allah gives wealth and knowledge, so he acts upon his knowledge with his wealth such that he spends it where it deserves to be spent; and a man whom Allah gives knowledge but he does not give him wealth, such that he says: “If I had

like this one, I would spend it as he does.” The Messenger of Allah ﷺ said: ‘So they are equal in reward. And, a man whom Allah gives wealth and he does not give him knowledge, so he wastes his money by not spending it where it deserves to be spent; and a man whom Allah did not give knowledge nor wealth, so he says, “If I had like this one, I would spend it like he does.”’ The Messenger of Allah ﷺ said: ‘So they are equal in burden.’”

It was recorded by at-Tirmithi in the middle of a *hadith*, and he graded it *ṣaḥīḥ*, and, Aḥmad, Ibn Mājah, and the wording is his, and it was recorded by Abu ‘Awānah in his “*Ṣaḥīḥ*” and it is among his additions to Muslim.<sup>1</sup>

2- وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيمَا يَرَوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ: «إِنَّ اللَّهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضَعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هُوَ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً، مُتَّفَقٌ عَلَيْهِ فِي رِوَايَةِ: كَتَبَهَا اللَّهُ سَيِّئَةً أَوْ مَحَاَهَا — وَلَا يَهْلِكُ عَلَى اللَّهِ إِلَّا هَالِكٌ».

2. And from Ibn ‘Abbās ؓ that among that which Allah’s Messenger ﷺ narrated from his Lord ﷻ is: “Indeed Allah the Exalted, has written the good deeds and the bad deeds, then He explained that: Whoever is about to do a good deed but he does not do it, then Allah writes with Himself a complete good deed, and if he is about to do it and then does it, then Allah writes it with Himself as ten good deeds up to seven hundred times, up to many times more. And whoever is about to do a bad deed, but he does not do it, then Allah writes it with Himself as a complete good deed. And if he is about to do it, and does it, then Allah writes it with Himself as one bad deed.”

Agreed upon (recorded by al-Bukhārī and Muslim) and in one narration the wording is: “Allah writes it as a bad deed or He erases it – and with Allah, no one is destroyed except the destroyed.”

3- وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِذَا أَرَادَ عَبْدِي أَنْ يَعْمَلَ سَيِّئَةً فَلَا تَكْتُبُوهَا عَلَيْهِ حَتَّى يَعْمَلَهَا، فَإِنْ عَمَلَهَا فَكْتُبُوهَا بِمِثْلِهَا، وَإِنْ تَرَكَهَا مِنْ أَجْلِي فَكْتُبُوهَا لَهُ حَسَنَةً، وَإِنْ أَرَادَ أَنْ يَعْمَلَ حَسَنَةً فَلَمْ يَعْمَلْهَا فَكْتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمَلَهَا فَكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ». مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْبُخَارِيِّ.

3. And from Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: “Allah ﷻ said: ‘If My servant wants to do a bad deed, then do not write it for him until he does it. If he does it, write it as it is. And if he leaves it for My sake then write it as a good deed. And if he wishes to do a good deed

<sup>1</sup> That is, those narrations he collected that are not recorded by Muslim, and it was graded *ṣaḥīḥ li-ghairih* by Shaykh al-Albānī in *Ṣaḥīḥ at-Tarḡīb wat-Tarḥīb*.

and he does not do it, then write it as a good deed for him. If he does it, write it for him as being ten of its like up to seven hundred times.”

Agreed upon, and the wording is al-Bukhārī’s.

4- وَفِي رِوَايَةٍ لِمُسْلِمٍ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَلَ حَسَنَةً أَكْتُبُهَا لَهُ مَا لَمْ يَعْمَلْهَا حَسَنَةً، فَإِذَا عَمَلَهَا فَأَنَا أَكْتُبُهَا لَهُ بِعَشْرٍ أَمْثَالِهَا» الْحَدِيثُ فِي آخِرِهِ: «إِنَّمَا تَرَكَهَا مِنْ جِرَائِي» بَفَتْحِ الْجِيمِ وَتَشْدِيدِ الرَّاءِ: أَيُّ مِنْ أَجْلِي

4. And in one of Muslim’s narrations: “Allah ﷻ said: ‘If it occurs to My servant to do a good deed then write it for him as a good deed as long as he does not do it. If he does it, I will write it for him as being ten of its like,’” until the rest of the *ḥadīth*. And in one narration: “‘He only left it for My sake.’”

5- وَعَنْ أَبِي الدَّرْدَاءِ يُبَلِّغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَتَى فِرَاشَهُ وَهُوَ يَتَوَيُّ أَنْ يَقُومَ يُصَلِّيَ مِنَ اللَّيْلِ فَعَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ كُتِبَ لَهُ مَا تَوَيُّ، وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ». رَوَاهُ النَّسَائِيُّ وَابْنُ مَاجَهَ، وَصَحَّحَهُ ابْنُ حِبَّانَ لَكِنْ عِنْدَهُ عَنْ أَبِي ذَرٍّ أَوْ أَبِي الدَّرْدَاءِ بِالشُّكِّ.

5. And Abu ad-Dardā’ conveyed that narrating the Prophet ﷺ said: “Whoever goes to his bed while he intends to perform *ṣalāh* during the night, then his eyes overcome him until he reaches the morning, the he shall have what he intended, and his sleep was a charity for him from his Lord.”

It was recorded by an-Nasā’i and Ibn Mājah, and Ibn Ḥibbān graded it *ṣaḥīḥ*,<sup>2</sup> but with him it is: “From Abu Tharr or Abu ad-Dardā’” with a doubt as to which one it is.

#### □ Warning From *Riyā* (Showing Off)

6- وَعَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ، وَمَنْ يُرَاءَ يُرَاءَ اللَّهُ بِهِ». مُتَّفَقٌ عَلَيْهِ قَوْلُهُ: «سَمِعَ» بِالتَّشْدِيدِ أَيُّ أَظْهَرَ عَمَلَهُ لِلنَّاسِ رِيَاءً.

6. From Jundab bin ‘Abdullāh رضي الله عنه, he said: “The Prophet ﷺ said: ‘Whoever does something to be heard, Allah will make him heard of, and whoever shows off ,then Allah will make him seen.’”

Agreed upon, and his saying: “*samma*” with *tashdīd*, means: “Makes his deeds manifest for the people to see.”

<sup>2</sup> It was graded *ḥasan ṣaḥīḥ* by Shaykh al-Albānī in *Ṣaḥīḥ at-Tarḥīb wat-Tarḥīb*.

7 - وَعَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ، وَمَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ، وَمَنْ تَصَدَّقَ يُرَائِي فَقَدْ أَشْرَكَ» أَخْرَجَهُ الْبَيْهَقِيُّ مُخْتَصَرًا وَمَطُولًا.

7. And from Shaddād bin Aws رضي الله عنه, that he heard the Prophet صلى الله عليه وسلم say: “Whoever fasts to show off then he has committed *shirk*, and whoever performs *ṣalāḥ* to show off, then he has committed *shirk*, and whoever gives charity to show off then he has committed *shirk*.”

It was recorded by al-Bayhaqī in summarized and in complete form.<sup>3</sup>

8 - وَعَنْ مُحَمَّدِ بْنِ لَبِيدٍ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَيُّهَا النَّاسُ، إِيَّاكُمْ وَشِرْكَ السَّرَائِرِ»، قَالُوا: وَمَا شِرْكَ السَّرَائِرِ؟ قَالَ: «يَقُومُ الرَّجُلُ يُصَلِّي فَيَزِينُ صَلَاتَهُ جَاهِدًا لِمَا يَرَى مِنْ نَظَرِ النَّاسِ إِلَيْهِ، فَذَلِكَ شِرْكَ السَّرَائِرِ». أَخْرَجَهُ ابْنُ خُرَيْمَةَ.

8. From Maḥmūd bin Labīd, that he said: “The Prophet صلى الله عليه وسلم came out and said: ‘O people! Beware of the *shirk* of the secrets.’ They said: ‘And what is the *shirk* of the secrets?’ He said: “A man will stand to perform *ṣalāḥ*, then he will strive to beautify his *ṣalāḥ* whenever he sees the people are looking at him, so that is the *shirk* of the secrets.”

It is recorded by Ibn Khuzaymah.<sup>4</sup>

9 - وَعَنْ أَبِي سَعِيدِ بْنِ أَبِي فَضَالَةَ، وَكَانَ مِنَ الصَّحَابَةِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ يَوْمَ الْقِيَامَةِ - لِيَوْمٍ لَا رَيْبَ فِيهِ - نَادَى مُنَادٌ: مَنْ كَانَ أَشْرَكَ فِي عَمَلِهِ لِلَّهِ أَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِهِ فَإِنَّ اللَّهَ أَعْنَى الشُّرَكَاءِ عَنِ الشَّرْكِ». أَخْرَجَهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالْبَيْهَقِيُّ وَصَحَّحَهُ ابْنُ حِبَّانَ.

9. And from Abu Sa‘īd bin Abi Faḍālah – and he was one of the Companions – he said: “I heard the Messenger of Allah صلى الله عليه وسلم say: ‘Whenever Allah gathers together the first and the last of the people on the Day of Judgement – a day about which there is no doubt – a caller will call out: “Whoever used to commit *shirk* in his actions for Allah, then let him seek his reward from him [whom he used to associate with Allah], because Allah is the partner who is least in need of the *shirk*.”

It is recorded by at-Tirmithī and Ibn Mājah and al-Bayhaqī and Ibn Ḥibbān graded it *ṣaḥīḥ*.<sup>5</sup>

<sup>3</sup> It was recorded by Aḥmad, al-Ḥākim, at-Ṭabarāni and others. It was graded weak by Shaykhs Muqbil bin Hādī in his notes on *al-Mustadrak* (no. 8019), al-Albāni (see *Da‘īf at-Tarḥīb* where he graded it *da‘īf*, and *Hidāyat ar-Ruwāḥ* no. 5260), and Shu‘aib al-Arna‘ūt in *Musnad Ahmad* (no.17140 4:125-126) – because of Shahr bin Ḥawshab. As for the meaning of the *ḥadīth* and its basis in the religion, it is obvious that fasting, *ṣalāḥ* and charity are among the deeds mentioned in the other texts regarding *riyā’*.

<sup>4</sup> It was graded *ḥasan* by Shaykh al-Albāni in *Ṣaḥīḥ at-Tarḥīb wat-Tarḥīb*.

<sup>5</sup> It was graded *ḥasan* by Shaykh al-Albāni in *Ṣaḥīḥ at-Tarḥīb wat-Tarḥīb*.

10- وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُؤْتَى يَوْمَ الْقِيَامَةِ بِصُحُفٍ مُخْتَمَةٍ فَتُنْصَبُ بَيْنَ يَدَيْ اللَّهِ تَعَالَى، فَيَقُولُ تَبَارَكَ وَتَعَالَى: أَلْقُوا هَذِهِ وَأَقْبِلُوا هَذِهِ، فَتَقُولُ الْمَلَائِكَةُ: وَعِزَّتِكَ مَا رَأَيْنَا إِلَّا خَيْرًا، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِنَّ هَذَا كَانَ لِغَيْرِ وَجْهِِي وَإِنِّي لَا أَقْبَلُ إِلَّا مَا ابْتِغِي بِهِ وَجْهِِي». أَخْرَجَهُ الْبَزَّارُ وَالطَّبْرَانِيُّ وَالْبَيْهَقِيُّ.

10. And from Anas bin Mālik, that he said: “The Messenger of Allah ﷺ said: ‘A sealed scroll will be brought on the Day of Judgement, and it will be stretched out before Allah ﷻ. So He ﷻ will say: “Toss these out and accept these.” The angels will say: “By Your Honor! We do not see anything but good!” Allah ﷻ will say: ‘This was for other than My Face, and I do not accept anything except what was done seeking My Face.’”

It was recorded by al-Bazzār, at-Ṭabarāni and al-Bayhaqī.<sup>6</sup>

11- عَنْ أَبِي عَلِيٍّ رَجُلٍ مِنْ بَنِي كَاهِلٍ قَالَ: خَطَبَنَا أَبُو مُوسَى الْأَشْعَرِيُّ، فَقَالَ: يَا أَيُّهَا النَّاسُ اتَّقُوا هَذَا الشِّرْكَ فَإِنَّهُ أَخْفَى مِنْ دَيْبِ النَّمْلِ فَقَامَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ حَزَنٍ وَفَيْسُ بْنُ الْمُضَارِبِ. فَقَالَا: وَاللَّهِ لَنَخْرُجَنَّ مِمَّا قُلْتَ أَوْ لَنَأْتِيَنَّ عُمَرَ مَاذُونًا لَنَا أَوْ غَيْرَ مَاذُونٍ. فَقَالَ: بَلْ أَخْرُجُ مِمَّا قُلْتَ، خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقَالَ: «يَا أَيُّهَا النَّاسُ اتَّقُوا هَذَا الشِّرْكَ فَإِنَّهُ أَخْفَى مِنْ دَيْبِ النَّمْلِ». فَقَالَ لَهُ مَنْ شَاءَ اللَّهُ أَنْ يَقُولَ: وَكَيْفَ نَتَّقِيهِ وَهُوَ أَخْفَى مِنْ دَيْبِ النَّمْلِ يَا رَسُولَ اللَّهِ؟ قَالَ: «قُولُوا: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا وَنَحْنُ نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ». أَخْرَجَهُ أَحْمَدُ وَالطَّبْرَانِيُّ، وَعِنْدَ أَبِي يَعْلَى نَحْوُهُ مِنْ حَدِيثٍ حُدِيثَةٍ.

11. And from Abu ‘Ali, a man from Bani Kāhil, he said: “Abu Mūsā al-Asha‘ri gave us a sermon in which he said: ‘O people! Beware of this *shirk* because it is more hidden than the crawling of an ant. The Messenger of Allah ﷺ gave us a sermon one day and said: “O people! Beware of this *shirk* because it is more hidden than the crawling of an ant.” So it was said to him: “How can we beware of it when it is more hidden than the crawling of an ant?” He said: “Say: ‘[O Allah! Indeed we] seek refuge in You from committing any *shirk* with you while we are aware of it, and we ask for Your forgiveness for that which we are not aware of.’”

It was recorded by Ahmad and at-Ṭabarāni, and similar is with Abu Ya‘lā from the *ḥadīths* of Huthayfah.<sup>7</sup>

<sup>6</sup> It was graded *ḍa‘īf* by Shaykh al-Albāni in *Ḍa‘īf at-Tarḥīb wat-Tarḥīb*, see also *aḍ-Ḍa‘īfah* no. 6638.

<sup>7</sup> It was graded *ḥasan li-ghairih* by Shaykh al-Albāni in *Ṣaḥīḥ at-Tarḥīb wat-Tarḥīb*. As for the Huthayfah, see *aḍ-Ḍa‘īfah* no. 3755.