



THE PRESIDENCY OF RELIGIOUS AFFAIRS OF TURKEY

Catalogue of Forty Hadith



الدِّينُ النَّصِيحَةُ قُلْنَا: لِمَنْ (يَا رَسُولَ اللَّهِ ؟) قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ
وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

The Prophet (may peace and blessings be upon him) observed: religion is sincerity and well wishing. Upon this we (the companions of the prophet) asked: For whom? He replied: For Allah, and His Book, and His Messenger and for the leaders of the Muslim community and the Muslims in general. *Muslim, Imân, 95.*



الإِسْلَامُ حُسْنُ الْخُلُقِ

Islam consists of good manner.

Kenzü'l-Ummâl, 3/17, Hadith Nu: 5225.



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مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمَهُ اللَّهُ

Who does not show mercy, no mercy would be shown to him by Allah.

Muslim, Fedâil, 66; Tirmizî, Birr, 16.



يَسِّرُوا وَلَا تَعْسِرُوا وَبَشِّرُوا وَلَا تَنْفِرُوا

Facilitate things to people (concerning religious matters), and do not make it hard for them and give them glad tidings and do not cause repulsion.

Buhârî, Ilm, 12; Muslim, Cihâd, 6.



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إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ:
إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ

One of the sayings of the early Prophets which the people have got is: "If you don't feel ashamed, do whatever you like."

Buhârî, Enbiyâ, 54; Ebu Dâvûd, Edeb, 6.



أَلِدَالُ عَلَى الْخَيْرِ كَفَاعِلُهُ

The one who direct people to do good works is regarded as a person who has committed it.

Tirmizî, Ilm, 14.



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لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جِحْرٍ مَرَّتَيْنِ

The believer does not provide opportunity to be stung twice from one (and the same) hole.



Buhârî, Edeb, 83; Müslim, Zühd, 63.



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وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

Be constant conscious of Allah wherever you have been. And do perform good deeds immediately after doing evil deeds so that they destroy them. Treat people in a good manner.



Tirmizî, Birr, 55.



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إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يَتَّقِنَهُ

**Allah loves those who perform
their works in a perfect way.**

Taberâni, el-Mu'cemü'l-Evsat, 1/275; Beyhakî, Şu'abü'l-Îmân, 4/334.



الْإِيمَانُ بَضْعٌ وَسَبْعُونَ شُعْبَةً أَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ
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**Faith has over seventy branches. The most excellent of which is the declaration that
there is no god but Allah, and the humblest of which is the removal of what is inju-
rious from the path. And haya (self respect, modesty, bashfulness, and scruple, etc.)
is a part of faith.**

Buhârî, Îmân, 3; Müslim, Îmân, 57, 58.



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مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ
يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

The one who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith.

Muslim, Îmân, 78; Ebû Dâvûd, Salât, 248.



مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ
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عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ وَعَيْنٌ
بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ

There are two eyes not be touched by fire of the Hell. One is shedding tears because of Allah's fear. The other is that of the soldier who spent whole night as a guard roster in the Cause of Allah.

Tirmizî, Fedâilü'l-Cihâd, 12.



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لَا ضَرَرَ وَلَا ضِرَارَ

There is neither injury
nor return of injury.

Ibn Mâce, Ahkâm, 17; Muvatta', Akdiye, 31.



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لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

None of you will have faith till he wishes for his (Muslim)
brother what he likes for himself.

Buhârî, Îmân, 7; Müslim, Îmân, 71.



لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

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الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ
عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

A Muslim is the brother of a fellow Muslim. He neither commits oppression upon him nor submits him to enemy. Allah would meet the needs of the one who relieved a Muslim from hardship. Allah would relieve him from the hardships to which he would be put on the Day of Resurrection, and he who did not expose (the follies of a Muslim) Allah would conceal his follies on the Day of Resurrection.

Buhâri, Mezâlim, 3; Müslim, Birr, 58.



الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ
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لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا

You shall not enter Paradise so long as you do not affirm belief and you will not believe as long as you do not love each other.

Müslim, Îmân, 93; Tirmizî, Sifâtu'l-Kiyâme, 56.



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You shall not enter Paradise so long as you do not affirm belief and you will not believe as long as you do not love each other.

Müslim, Îmân, 93; Tirmizî, Sifâtu'l-Kiyâme, 56.



لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا

You shall not enter Paradise so long as you do not affirm belief and you will not believe as long as you do not love each other.

Müslim, Îmân, 93; Tirmizî, Sifâtu'l-Kiyâme, 56.





الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ
وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ

A Muslim is one from whose hand and tongue people are safe. A believer is one from whom people are safe with regard to their life and goods.

Tirmizî, Îmân, 12; Nesâî, Îmân, 8.



الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ
وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ

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A Muslim is one from whose hand and tongue people are safe. A believer is one from whom people are safe with regard to their life and goods.

Tirmizî, Îmân, 12; Nesâî, Îmân, 8.



لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا
وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ أَيَّامٍ

Neither nurse mutual hatred, nor jealousy, nor enmity. O servants of Allah! Become as fellow brothers. It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days.

Buhârî, Edeb, 57, 58.



لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا
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إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا وَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا

Truthfulness leads to virtue and virtue leads to Paradise and the person tells the truth until he is recorded as truthful in the presence of Allah. And lie leads to obscenity and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar.

Buhârî, Edeb, 69; Müslim, Birr, 103, 104.



إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا وَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا

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Buhârî, Edeb, 69; Müslim, Birr, 103, 104.



لَا تُمَارِ أَخَاكَ وَلَا تُمَارِ حَهُ وَلَا تَعِدُهُ مَوْعِدَةً فَتُخْلِفَهُ

Do not have a dispute with your (Muslim) brother. Do not make joke to him that he dislikes. And do not promise that you cannot fulfill.

Tirmizî, Birr, 58.



لَا تُمَارِ أَخَاكَ وَلَا تُمَارِ حَهُ وَلَا تَعِدُهُ مَوْعِدَةً فَتُخْلِفَهُ

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تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِرْشَادُكَ

الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشُّوكَ وَالْعِظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ

Smiling to your (Muslim) brother is a charitable deed for you. Commanding good things and prohibiting something abominable is charitable action for you. Guidance people got lost to the right direction is charity for you. And removing of anything troublesome from the path such as stone, thorn or bone is a charitable action for you.

Tirmizi, Birr, 36.



تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِرْشَادُكَ

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إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

Verily Allah does not look to your bodies nor to your possessions but He looks to your hearts and your actions.

Muslim, Birr, 33; Ibn Mâce, Zühd, 9; Ahmed b. Hanbel, 2/285, 539.



إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

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رَضِيَ الرَّبُّ فِي رِضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ

The consent of Allah is achieved through the consent of father while the anger of whom is deserved through the anger of father.

Tirmizî, Birr, 3.



ثَلَاثُ دُعَوَاتٍ يُسْتَجَابُ لَهُنَّ لَا شَكَّ فِيهِنَّ:
دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمَسَافِرِ، وَدَعْوَةُ الْوَالِدِ لَوْلَدِهِ

There are three prays to be undoubtedly accepted. The pray of the oppressed, the pray of the guest and the pray of the father for his children.

Ibn Mâce, Dua, 11.



رَضِيَ الرَّبُّ فِي رِضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ

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There are three prays to be undoubtedly accepted. The pray of the oppressed, the pray of the guest and the pray of the father for his children.

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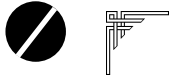


مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ

There can be no better present given to children by any father than a good education.



Tirmizi, Birr, 33.



مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ

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Tirmizi, Birr, 33.



خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ

The best amongst you is the one who behaves his wife best.



Tirmizi, Radâ', 11; Ibn Mâce, Nikâh, 50.



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لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُقِرَّ كَبِيرَنَا

Those who do not show mercy to the youngsters and do not realize the right of the elders are not from us.

Tirmizî, Birr, 15; Ebû Dâvûd, Edeb, 66.



كَأَفْلِ الْيَتِيمِ لَهُ أَوْ لِغَيْرِهِ أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ وَأَشَارَ بِالسَّبَابَةِ وَالْوَسْطَى

The Prophet said, "I and the person who looks after an orphan of himself or of others, will be in Paradise like this," putting his index and middle fingers together.

Buhârî, Talâk, 25, Edeb, 24; Müslim, Zühd, 42.



لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُقِرَّ كَبِيرَنَا

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اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ: الشِّرْكَ بِاللَّهِ وَالسُّحْرَ وَقَتْلَ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلَ
الرِّبَا وَأَكْلَ مَا لَيْسَ بِاللَّيْتِمِ وَالتَّوَلَّى يَوْمَ الرَّحْفِ وَقَذْفَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ

Avoid the seven great destructive sins. They are: "To associate others with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, to consume usury, to eat up an orphan's wealth, to flee from the battlefield at the time of fighting, and to accuse chaste women, who never even think of anything touching chastity and are good believers."

Buhârî, Vasâ'yâ, 23, Tibb, 48; Müslim, Îmân, 144.



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اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ: الشِّرْكَ بِاللَّهِ وَالسُّحْرَ وَقَتْلَ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلَ
الرِّبَا وَأَكْلَ مَا لَيْسَ بِاللَّيْتِمِ وَالتَّوَلَّى يَوْمَ الرَّحْفِ وَقَذْفَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ

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مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet.

Buhârî, Edeb, 31, 85; Müslim, Îmân, 74, 75.



مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
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مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِثُهُ

Gabriel continued to recommend me about neighbors so much that I thought Allah would make them as heirs.

Buhârî, Edeb, 28; Müslim, Birr, 140, 141.



مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِثُهُ

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السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ
أَوْ الْقَائِمِ اللَّيْلِ الصَّائِمِ النَّهَارَ

The one who help a widow or a poor person is like a Mujahid (warrior) who fights for the cause of Allah, or like the one who stands for (additional) prayer all the night and observes (additional) fast all the day.

*Buhârî, Nafakât, 1; Müslim, Zühd, 41;
Tirmizî, Birr, 44; Nesâî, Zekât, 78.*



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كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

Every human being can fall in faulty. The best of those who fall in faulty is the one who makes repentance.

Timizî, Kiyâme, 49; Ibn Mâce, Zühd, 30.



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Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.

Müslim, Zühd, 64; Dârimî, Rikâk, 61.



عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

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مَنْ غَشَانَا فَلَيْسَ مِنَّا

He who deceives is not of me (is not my follower).



Muslim, Îmân, 164.

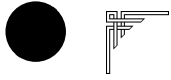


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لَا يَدْخُلُ الْجَنَّةَ نَمَامٌ

The tale-bearer shall not enter Paradise.

Muslim, Îmân, 168; Tirmizî, Birr, 79.



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Muslim, Îmân, 168; Tirmizî, Birr, 79.





أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَفُهُ

Pay wages of workers before cooling off their sweat.



Ibn Mâce, Ruhûn, 4.



أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَفُهُ

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Ibn Mâce, Ruhûn, 4.



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Ibn Mâce, Ruhûn, 4.



مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ
أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

If any Muslim plants any plant and a human being or an animal eats
of it, he will be rewarded as if he had given that much in charity.



Buhârî, Edeb, 27; Müslim, Mûsâkât, 7, 10.



مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ
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إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ
فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

Buhârî, Îmân, 39; Müslim, Müsâkât, 107.



اتَّقُوا اللَّهَ رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ
أَمْوَالِكُمْ وَأَطِيعُوا ذَا أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ

Fear from your God. Perform five time prayers. Do fasting in the month of Ramadan. Give alms of your possessions. Obey your leaders. You thus enter the Paradise of the Lord.

Tirmizî, Cum'a, 80.



إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ
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