

تَهْذِيبُ التَّرْغِيبِ وَالتَّرْهِيْبِ
لَاِبْنِ حَجَرَ الْعَسْقَلَانِي

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]

کِتَابُ السُّنَّةِ

(2) THE BOOK OF THE *SUNNAH*

التَّرْغِیْبُ فِي الْاِتِّبَاعِ وَالتَّرْهِيْبُ مِنَ الْاِبْتِدَاعِ

Exhortation For Following [the *Sunnah*] and Warning Against Innovating

12 - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي». مُتَّفَقٌ عَلَيْهِ.

12. From Anas bin Mālik رضي الله عنه that he said: “The Messenger of Allah ﷺ said: ‘Whoever turns away from my *Sunnah*, then he is not of me.’”

It is an agreed upon *ḥadith*.

13 - عَنْ الْعَرَبِاضِ بْنِ سَارِيَةَ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [فذَكَرَ الْحَدِيثَ] وَفِيهِ: «فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُوا عَلَيْهَا بِالتَّوَّاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ بَدْعَةٍ

ضَلَالَةٌ». رَوَاهُ الْأَرْبَعَةُ إِلَّا النَّسَائِيَّ صَحَّحَهُ التِّرْمِذِيُّ وَابْنُ حِبَّانَ. وَالتَّوَّاجِدُ بِالثَّنُونِ وَالْجِيمِ وَالذَّالُ الْمُعْجَمَةَ هِيَ الْأَثْيَابُ، وَقِيلَ: الْأَضْرَاسُ وَالْمَعْنَى الزُّمُومَا السُّنَّةُ كَمَا يَلْزِمُ الْعَاضُ عَلَى الشَّيْءِ خَوْفًا مِنْ ذَهَابِهِ.

13. And from al-‘Irbāḍ bin Sāriyah, that he said: “The Messenger of Allah ﷺ gave us a sermon” [and he mentioned the *ḥadīth*], and in it is: ‘So hold fast to my *Sunnah* and the *sunnah* of the rightly-guided *khalifahs*, bite onto it with the (canine/molar) teeth. And beware of the new matters, for every innovation is misguidance.’”

It was recorded by the Four, except for an-Nasā’ī. At-Tirmithī graded it *ṣaḥīḥ*, as did Ibn Ḥibbān.¹

And “*an-nawājith*” with *nūn*, *jīm*, and *thāl*; is the canine teeth, and it is said that it is the molars, and the meaning is: “Cling to the *Sunnah*, just as the one biting on something, fearing its departure.”

14 - وَعَنْ أَبِي شُرَيْحِ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنَّ هَذَا الْقُرْآنَ طَرَفُهُ بِيَدِ اللَّهِ، وَطَرَفُهُ بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ فَإِنَّكُمْ لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا» رَوَاهُ الطَّبْرَانِيُّ وَعِنْدَهُ وَعِنْدَ الْبَزَّازِ مِنْ حَدِيثِ جُبَيْرِ بْنِ مُطْعَمٍ نَحْوَهُ.

14. And from Abū Shurayḥ al-Khuzā’ī ؓ that he said: “The Prophet ﷺ came out to us and said: ‘Indeed this Qur’ān, an end of it is in the Hand of Allah and an end of it is in your hands. So hold fast to it because you will never be led astray after it.’”

It was recorded by at-Tabarānī, and with him, and al-Bazār, is (a version of it) from the *ḥadīth* of Jubayr bin Muṭ‘am similar to this one.²

15 - وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَكَلَ طَيِّبًا وَعَمِلَ فِي سُنَّةٍ وَأَمِنَ النَّاسُ [بِوَأْتِقَهُ] دَخَلَ الْجَنَّةَ» رَوَاهُ الْحَاكِمُ وَصَحَّحَهُ وَأَخْرَجَهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

15. And from Abū Sa‘īd al-Khudrī ؓ that he said: “The Messenger of Allah ﷺ said: ‘Whoever eats good things (*ṭaiyba*) and does actions upon the *Sunnah*, and protects the people [from his harm], then he will enter Paradise.’”

It is recorded by al-Ḥākim, and he graded it *ṣaḥīḥ*, and it was recorded by Ibn Abī ad-Dunyā in *aṣ-Ṣamt*.³

¹ It was graded *ṣaḥīḥ* by Shaykh al-Albānī in *Ṣaḥīḥ at-Targīb wat-Tarḥīb*.

² The narration of Abū Shurayḥ was graded *ṣaḥīḥ* by Shaykh al-Albānī in *Ṣaḥīḥ at-Targīb wat-Tarḥīb*, it was graded *ḥasan* by Shaykh Muqbil in *Ṣaḥīḥ al-Musnad mimā Layṣa fī aṣ-Ṣaḥīḥayn*.

³ It was graded *ḍa‘īf* by Shaykh al-Albānī in *Da‘īf at-Targīb wat-Tarḥīb*.

16 - وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: «إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ اِعْتَصَمْتُمْ بِهِ فَلَنْ تَضِلُّوا أَبَدًا: كِتَابَ اللَّهِ، وَسُنَّةَ نَبِيِّهِ» صَحَّحَهُ الْحَاكِمُ.

16. And from Ibn ‘Abbās that the Messenger of Allah ﷺ gave a sermon during the Farewell Pilgrimage and he said: “I have left among you something which if you were to hold fast to it, you would never go astray: the Book of Allah and the *Sunnah* of His Prophet.”

It was graded *ṣaḥīḥ* by al-Ḥākim.⁴

17 - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ» مُتَّفَقٌ عَلَيْهِ.

17. And from ‘Ā’ishah that she said: “The Messenger of Allah ﷺ said: ‘Whoever invents something into this affair of ours which is not from it, then it is rejected.’”

It is an agreed upon *ḥadīth*.

18 - وَفِي رِوَايَةِ لِمُسْلِمٍ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ». وَلَا يَبِي دَاوُدَ «مَنْ صَنَعَ أَمْرًا عَلَيَّ غَيْرِ أَمْرِنَا فَهُوَ رَدٌّ».

18. And in a narration of Muslim’s: “Whoever does an action which is not in accordance with our affair, then it is rejected.” And with Abū Dāwūd: “Whoever does (*ṣana*) an action according to other than our affair, then it is rejected.”⁵

19 - وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «سِتَّةٌ لَعْنَتُهُمْ وَلَعْنَهُمُ اللَّهُ، وَكُلُّ نَبِيٍّ مُجَابٍ: الزَّائِدُ فِي كِتَابِ اللَّهِ، وَالْمُكَذِّبُ بِقَدْرِ اللَّهِ وَالْمُتَسَلِّطُ عَلَى أُمَّتِي بِالْجَبْرُوتِ لِيُذِلَّ مَنْ أَعَزَّ اللَّهُ، وَيُعَزِّ مَنْ أَذَلَّ اللَّهُ، وَالْمُسْتَحِلُّ حُرْمَةَ اللَّهِ، وَالْمُسْتَحِلُّ مِنْ [عِتْرَتِي] مَا حَرَّمَ اللَّهُ، وَالتَّارِكُ لِلسُّنَّةِ». أَخْرَجَهُ الطَّبْرَانِيُّ وَصَحَّحَهُ ابْنُ حِبَّانٍ وَالْحَاكِمُ.

19. And from her – that the Messenger of Allah ﷺ said: “I have cursed six, and Allah has cursed them, and every Prophet is answered: The one who adds to the Book of Allah; the one

⁴ Similar was graded *ṣaḥīḥ* by Shaykh al-Albānī in *Ṣaḥīḥ al-Jāmi* ‘ no. 2458. In *Ṣaḥīḥ at-Targīb wat-Tarhīb* he graded this particular version – from Ibn ‘Abbās – *ḥasan*. Then, we see in the newer editions: “*ṣaḥīḥ*.”

⁵ Shaykh al-Albānī graded this wording – recorded by Abū Dāwūd – *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi* ‘ no. 6369.

who rejects Allah's *qadr*; the one who overcomes my *ummah* by force in order to humiliate those whom Allah has honored, and to honor those whom Allah has humiliated; the one who makes permissible what Allah has forbidden, the one who makes permissible from [my offspring] that which Allah has made forbidden, and the one who leaves the *Sunnah*.”

Recorded by aṭ-Ṭabarānī, and Ibn Ḥibbān and al-Ḥākim graded it *ṣaḥīḥ*.⁶

20- وَعَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنِّي أَخَافُ عَلَى أُمَّتِي مِنْ ثَلَاثٍ: مِنْ زَلَّةِ عَالِمٍ، وَمِنْ هَوَى مُتَّبِعٍ، وَمِنْ حُكْمِ جَائِرٍ». أَخْرَجَهُ الْبَزَارُ وَالطَّبْرَانِيُّ.

20. And from Kathīr bin ‘Abdullāh bin ‘Amr bin ‘Awf, from his father, from his grandfather, that he said: “I heard the Messenger of Allah ﷺ say: ‘Indeed I fear three things for my *ummah*: The faults of the scholar, the desires of the follower, and the ruling of the transgressor.’”⁷

Recorded by al-Bazār and aṭ-Ṭabarānī.

21- وَعَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَقْبَلُ اللَّهُ لِصَاحِبِ بَدْعَةٍ صَوْمًا، وَلَا صَلَاةً، وَلَا حَجًّا، وَلَا عُمْرَةً، وَلَا جِهَادًا، يَخْرُجُ مِنَ الْإِسْلَامِ كَمَا يَخْرُجُ الشَّعْرَةُ مِنَ الْعَجِينِ». أَخْرَجَهُ ابْنُ مَاجَهَ.

21. And from Ḥuṭhayfah ؓ that he said: “The Messenger of Allah ﷺ said: ‘Allah does not accept from the companion of innovation: fasting, nor *ṣalāh*, nor *ḥajj*, nor *‘umrah*, nor *jihād*, and he leaves from Islam like barely from dough.’”

Recorded by Ibn Mājah.⁸

22- وَعَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِإِبِلَالِ بْنِ الْحَارِثِ يَوْمًا: «اعْلَمْ يَا بِلَالُ أَنَّ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي أُمِيتَتْ بَعْدِي كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ ابْتَدَعَ ضَلَالَةً لَا يَرْضَاهَا اللَّهُ وَرَسُولُهُ كَانَ عَلَيْهِ مِثْلُ آثَامِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ ذَلِكَ مِنْ أَوْزَارِ النَّاسِ شَيْئًا». أَخْرَجَهُ ابْنُ مَاجَهَ وَالتِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ.

⁶ It was graded *ḍa‘īf* by Shaykh al-Albānī in *Ḍa‘īf at-Targīb wat-Tarhīb*.

⁷ It was graded *ḍa‘īf* by Shaykh al-Albānī in *Ḍa‘īf at-Targīb wat-Tarhīb*.

⁸ It was graded *mawḍū‘* (fabricated) by Shaykh al-Albānī in *Ḍa‘īf at-Targīb wat-Tarhīb*.

22. And from Kathir bin ‘Abdullāh bin ‘Amr bin ‘Awf, from his father, from his grandfather, that one day, the Messenger of Allah ﷺ said to Bilāl bin al-Hārith: “Know O Bilāl! That whoever revives a *sunnah* from my *Sunnah* which has died after me, then he has a reward like that of whoever acted upon it, without decreasing anything from their reward. And whoever innovates a deviation which Allah and His Messenger are not pleased with, then he has a sin like that of whoever acted upon it, without that decreasing anything from the burden of the people.”

Recorded by Ibn Mājah and at-Tirmithī, and he said it is a *ḥasan ḥadīth*.⁹

التَّرْغِيبُ فِي الْمُسَارَعَةِ إِلَى الْخَيْرِ وَالْبِدَاءَةِ بِهِ لِيُسْتَنَّ بِهِ وَالتَّرْهِيْبُ مِنْ عَكْسِهِ

Exhortation Regarding Rushing To The Good, And Being The First In It, so That It Is Acted Upon By Others, And The Warning From Its Opposite

23- عَنْ حَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا فِي صَدْرِ النَّهَارِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ قَوْمٌ [فَذَكَرَ الْحَدِيثَ] فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ». أَخْرَجَهُ مُسْلِمٌ وَالْأَرْبَعَةُ إِلَّا أَبَا دَاوُدَ. وَعِنْدَ أَحْمَدَ وَالْحَاكِمَ نَحْوَهُ مِنْ حَدِيثِ حُدَيْفَةَ بَلَفَظَ «مَنْ سَنَّ خَيْرًا فَاسْتَنَّ بِهِ»، وَعِنْدَ الطَّبْرَانِيِّ مِنْ حَدِيثِ وَائِلَةَ بْنِ الْأَسْقَعِ بَلَفَظَ «فَلَهُ أَجْرُهَا مَا عَمِلَ بِهَا فِي حَيَاتِهِ وَبَعْدَ مَمَاتِهِ حَتَّى تُتْرَكَ». وَزَادَ «مَنْ مَاتَ مُرَابِطًا جَرَى عَلَيْهِ عَمَلُ الْمُرَابِطِ حَتَّى يُبْعَثَ يَوْمَ الْقِيَامَةِ».

23. From Jarir bin ‘Abdullāh ؓ that he said: “We were with the Messenger of Allah ﷺ during the early part of the day and a group came [then he mentioned the *ḥadīth*] So the Messenger of Allah ﷺ said: ‘Whoever makes a good *sunnah* in Islam then he has its reward and the reward of whoever acts upon it after him, without decreasing anything from their reward. And whoever makes a bad *sunnah* in Islam, then upon him is its burden and the burden of whoever acts upon it, without decreasing anything from their burden.’”

It was recorded by Muslim and the Four, except for Abū Dāwūd. With Aḥmad and al-Ḥākim is similar, from the *ḥadīth* of Ḥuṭhayfah, with the wording: “Whoever makes a good *sunnah* such that it is acted upon by others.”¹⁰ And it is with at-Ṭabarānī from the *ḥadīth* of Wāthilah bin al-Asqa‘, with the wording: “So he has its reward so long as it is acted upon, during his life and

⁹ It was graded *ḍa‘īf jiddan* (extremely weak) by Shaykh al-Albānī in *Ḍa‘īf at-Targīb wat-Tarhib*.

¹⁰ It was graded *ṣaḥīḥ* by Shaykh al-Albānī in *Ṣaḥīḥ at-Targīb wat-Tarhib*. In the newer version it has “*ḥasan ṣaḥīḥ*.”

after his death, until it is left off.” And he added: “Whoever dies in a state of guarding the frontier, then he continues to be in the action of guarding the frontier (*ar-ribāṭ*) until he is Resurrected on the Day of Judgement.”¹¹

24- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ دَعَى إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا. وَمَنْ دَعَى إِلَى ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا». رَوَاهُ مُسْلِمٌ.

24. And from Abū Hurayrah that the Messenger of Allah ﷺ said: “Whoever calls to guidance then he has a reward like the rewards of those who follow him, without that decreasing anything from their reward. And whoever calls to misguidance, then he has sin like the sins of those who follow him, without that decreasing anything from their sin.”

Reported by Muslim.

¹¹ It was graded *ḥasan* by Shaykh al-Albānī in *Ṣaḥīḥ at-Targīb wat-Tarḥīb*. In the newer version it has “*ḥasan ṣaḥīḥ*.”