

Allāh will say to those angels He desires: Go to them and greet them with Salām. The angels will say: O our Rabb! We are the inhabitants of the Heavens and from the best of Your creations, despite this You command us to go and greet them with Salām? Allāh will say: These are those of My slaves who worshipped Me and ascribed no partners to Me. Through them frontiers were defended; in difficulties they were used on the front lines and security was ensured through them. When any of them died, his needs remained within his chest, unfulfilled. Thus the angels will come to them from every door of Paradise, saying: Peace be upon you for your (enduring) patience; indeed, what a supreme end you have achieved. (Ibne-Hibbān)

٧- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَيَأْتِي أَنَاسٌ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ نُورُهُمْ كَضَوْءِ الشَّمْسِ، قُلْنَا: مَنْ أُولَئِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: فَقَرَاءُ الْمُهَاجِرِينَ الَّذِينَ تَتَّقَى بِهِمُ الْمَكَارِهِ يَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ يُحْشَرُونَ مِنْ أَقْطَارِ الْأَرْضِ. رواه أحمد ١٧٧/٢

7. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: On the Day of Resurrection, some people of my Ummah will have a Nūr (light) like that of the sun. We asked: O Rasūlallāh! Who they will be? He replied: They will be the poor emigrants; in difficult situations, protection was ensured through them; when any of them died his needs remained in his chest; they will be brought together from various parts of the world. (Musnad Aḥmad)

٨- عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اللَّهُمَّ احْنِنِي مُسْكِينًا، وَتَوَفَّنِي مُسْكِينًا، وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٣٢٢/٤

8. Abu Sa‘īd Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: O Allāh! Grant me life as a poor and humble man; let me die a poor and humble man; and resurrect me in the company of the poor and humble man. (Mustadrak Ḥākim)

٩- عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ رَجَمَهُ اللَّهُ أَنْ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ شَكَأَ إِلَى رَسُولِ

اللَّهِ ﷺ حَاجَتَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: اصْبِرْ أَبَا سَعِيدٍ، فَإِنَّ الْفَقْرَ إِلَى مَنْ يُجِيبُنِي مِنْكُمْ أَسْرَعُ مِنَ السَّبِيلِ مِنْ أَعْلَى الْوَادِي، وَمِنْ أَعْلَى الْجَبَلِ إِلَى أَسْفَلِهِ. رواه أحمد ورجاله رجال الصحيح إلا أنه شبه المرسل، مجمع الزوائد ٤٨٦/١

9. Sa‘īd ibne-Abī Sa‘īd Raḥimahullāh said: Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu complained Rasūlullāh Ṣallallāhu ‘alaihi wasallam about his needs. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Be patient Abu Sa‘īd, because from amongst you who loves me, poverty rushes to him, like flood water runs from the top of a valley or from a mountain downwards. (Musnad Aḥmad, Majma-‘uz-Zawāid)

١٠- عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَحَبَّ اللَّهُ -عَزَّوَجَلَّ- عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظَلُّ أَحَدُكُمْ يَحْمِي سَقِيمَهُ الْمَاءِ. رواه الطبراني وإسناده حسن، مجمع الزوائد ٥٠٨/١٠

10. Rāfi‘ ibne-Khadīj Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allāh ‘Azza wa Jall loves a slave, He protects him from the traps of the world as anyone of you protects his sick from water. (Ṭabarānī, Majma-‘uz-Zawāid)

١١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحْبُّوا الْفُقَرَاءَ وَجَالِسُوهُمْ وَأَحْبِبِ الْعَرَبَ مِنْ قَلْبِكَ وَتَلَوِّدْ عَنِ النَّاسِ مَا تَعْلَمُ مِنْ قَلْبِكَ. رواه الحاكم وقال: صحيح الإسناد ووافقه الذهبي ٣٣٢/٤

11. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Love the poor and keep your sittings with them. Love Arabs from your heart. And your faults should stop you from criticizing others. (Mustadrak Ḥākim)

١٢- عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: رَبُّ أَشْعَثَ أَعْبَرَ ذِي طَمْرَيْنٍ مُصَفَّحٍ عَنِ أَبْوَابِ النَّاسِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ. رواه الطبراني في الأوسط وفيه: عبد الله بن موسى التيمي، وقد وثق، وبقيّة رجاله رجال الصحيح، مجمع الزوائد ٤٦٦/١٠

12. Anas Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Many a dishevelled one, covered in dust, clothed in old sheets, turned away from peoples doors, (has such a attachment with Allāh that) if he swears by Allāh, certainly Allāh will fulfill his words. (Ṭabarānī, Majma-‘uz-Zawāid)

Note: This ḥadīth implies that one must not look down upon a dishevelled and dust laden person, as many-a-such are special slaves of Allāh. However, it does not mean such an appearance is to be encouraged. (Ma'āriful Ḥadīth)

١٣- عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: لِرَجُلٍ عِنْدَهُ جَالِسٍ: مَا رَأَيْكَ فِي هَذَا؟ فَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هَذَا وَاللَّهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يَنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشْفَعَ، قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: مَا رَأَيْكَ فِي هَذَا؟ فَقَالَ: يَا رَسُولَ اللَّهِ! هَذَا رَجُلٌ مِنْ فَقَرَاءِ الْمُسْلِمِينَ، هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يَنْكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُشْفَعَ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ لِقَوْلِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: هَذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِثْلَ هَذَا. رواه البخارى، باب فضل الفقير، رقم: ٦٤٤٧

13. Sahl ibne-Sa'd As-Sā'idī Raḍiyallāhu 'anhu narrates that once a person passed by Rasūlullāh Ṣallallāhu 'alaihi wasallam, (and) he asked someone sitting with him: What do you think of the passer-by? He replied: He is amongst the respected of the society; and by Allāh! If he proposes to a woman, he will be married; should he recommend (something), his recommendation will be accepted. Rasūlullāh Ṣallallāhu 'alaihi wasallam remained silent. Then another person passed by, and Rasūlullāh Ṣallallāhu 'alaihi wasallam asked (the same person again): What is your opinion about this man? He answered: O Rasūlullāh! He is amongst the poor Muslims; if he proposes (for marriage), it will not be accepted; should he recommend (something), his recommendation will be rejected; and if he speaks, nobody will pay heed. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: This man (the poor Muslim) is better than a whole world full of the like of the first one. (Bukhārī)

١٤- عَنْ مُصْعَبِ بْنِ سَعْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَى سَعْدٌ رَضِيَ اللَّهُ عَنْهُ أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ، فَقَالَ النَّبِيُّ ﷺ: هَلْ تَنْصُرُونَ وَتُرْزَقُونَ إِلَّا بِضِعْفَانِكُمْ؟ رواه البخارى، باب من استعان بالضعفاء، رقم: ٢٨٩٦

14. Muṣ'ab ibne-Sa'd Raḍiyallāhu 'anhu narrates that (My father) Sa'd Raḍiyallāhu 'anhu considered himself superior to those who were less than him (in bravery and wealth). So Nabī Ṣallallāhu 'alaihi wasallam said (with an intention to reform) him: Undoubtedly

you are helped and provided sustenance due to the blessings of the weak and destitute amongst you. (Bukhārī)

١٥- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ابْغُونِي الضُّعْفَاءَ فَإِنَّمَا تُرْزَقُونَ وَتَنْصُرُونَ بِضِعْفَانِكُمْ. رواه أبو داود، باب فى الانتصار، رقم: ٢٥٩٤

15. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Look for me amongst the weak; for you are provided sustenance and help due to the weak amongst you. (Abu Dāwūd)

١٦- عَنْ حَارِثَةَ بْنِ وَهَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: أَلَا أَدُلُّكُمْ عَلَى أَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَبْرَهُ، وَأَهْلُ النَّارِ كُلُّ جَوَاطِئِ عَتَلٍ مُسْتَكْبِرٍ. رواه البخارى، باب قول الله تعالى وَأَقْسَمُوا بِاللَّهِ ﷻ، رقم: ٦٦٥٧

16. Ḥarīthah ibne-Waheb Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alaihi wasallam saying: Should I not inform you of the people of Paradise? Anyone who is weak, not harsh in dealings and behaviour, but moderate and soft; people (also) consider him unimportant, (but he is so close to Allāh that) if he swears by Allāh, He will fulfil his words. And the dwellers of Hell are miserly, insolent and arrogant. (Bukhārī)

١٧- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ عِنْدَ ذِكْرِ النَّارِ: أَهْلُ النَّارِ كُلُّ جَعَطْرِيٍّ جَوَاطِئِ مُسْتَكْبِرٍ جَمَاعٍ مَنَاعٍ وَأَهْلُ الْجَنَّةِ الضُّعْفَاءُ الْمَغْلُوبُونَ. رواه أحمد ورجاله رجال الصحيح، مجمع الزوائد ١٠/٧٢١

17. 'Abdullāh ibne-'Amr ibnil 'Āṣ Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam while mentioning the Hell-Fire, said: The people of the Fire are all those who are violent, pompous, arrogant, amassing wealth and property excessively (not giving to the needy). And the dwellers of Paradise are the weak and the oppressed. (Musnad Aḥmad, Majma-uz-Zawā'id)

١٨- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ مَنْ كُنَّ فِيهِ نَشَرَ اللَّهُ عَلَيْهِ كَفَّهُ وَأَدْخَلَهُ الْجَنَّةَ: رَفِيقٌ بِالضُّعِيفِ، وَالشَّفِيقَةُ عَلَى الْوَالِدَيْنِ، وَالْإِحْسَانُ إِلَى الْمَمْلُوكِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب فيه أربعة أحاديث، رقم: ٢٤٩٤

18. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone with these three qualities shall be under the shade of Allāh’s Mercy (on the Day of Resurrection) and will be admitted into Paradise: (1) Courtesy towards the weak (2) Compassion to parents (3) Kindness to slaves (subordinates). (Tirmidhī)

١٩ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُؤْتَى بِالشَّهِيدِ يَوْمَ الْقِيَامَةِ فَيُنْصَبُ لِلْحِسَابِ، ثُمَّ يُؤْتَى بِالْمُتَصَدِّقِ فَيُنْصَبُ لِلْحِسَابِ، ثُمَّ يُؤْتَى بِأَهْلِ الْبَلَاءِ فَلَا يُنْصَبُ لَهُمْ مِيزَانٌ، وَلَا يُنْصَبُ لَهُمْ دِيْوَانٌ، فَيُنْصَبُ عَلَيْهِمُ الْأَجْرُ صَبًّا حَتَّىٰ إِنَّ أَهْلَ الْعَاقِبَةِ لَيَتَمَنَّوْنَ أَنْ أَجْسَادَهُمْ قُرِضَتْ بِالْمَقَارِيطِ مِنْ حُسْنِ ثَوَابِ اللَّهِ لَهُمْ. رواه الطبراني في الكبير وفيه: مُجَاعَةٌ مِنَ الزَّبِيرِ وَتَقَهُ أَحْمَدُ وَضَعَفَهُ الدَّارِقُطِيُّ، مَجْمَعُ الزُّوَاوَادِ ٢/٣٠٨، طبع مؤسسة المعارف

19. Abdullāh Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The Shaheed (martyr) will be brought on the Day of Resurrection and made to stand for reckoning. Then the giver of Ṣadaqah (charity) will be brought and made to stand for reckoning. Then those people will be brought who suffered many trials and hardships in the world; for them neither the Scale (of justice) will be established, nor will any Court (of accountability) be established for them. They will be bestowed with such immense rewards from Allāh that people who had lived in ease and comfort would wish that their bodies had been cut with scissors for the reward, it would have bestowed upon them. (Ṭabarānī, Majma-‘uz-Zawāid)

٢٠ - عَنْ مَحْمُودِ بْنِ لَبِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا أَحَبَّ اللَّهُ قَوْمًا ابْتَلَاهُمْ، فَمَنْ صَبَرَ فَلَهُ الصَّبْرُ وَمَنْ جَزِعَ فَلَهُ الْجَزَعُ. رواه أحمد ورجاله ثقات، مجمع الزوائد ١١/٣

20. Maḥmūd ibne-Labīd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allāh loves a people, He afflicts them with trials. Anyone who forbears patiently, (the reward) for patience is written down for him. And anyone who becomes impatient, impatience is written down for him (he keeps on grumbling). (Musnad Aḥmad, Majma-‘uz-Zawāid)

٢١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الرَّجُلَ لَيَكُونُ لَهُ عِنْدَ اللَّهِ

الْمَنْزِلَةَ فَمَا يَبْلُغُهَا بِعَمَلِهِ، فَمَا يَزَالُ اللَّهُ يَتَلَبَّيْهِ بِمَا يَكْرَهُ حَتَّىٰ يَبْلُغَهَا. رواه أبو يعلى وفي رواية له: يَكُونُ لَهُ عِنْدَ اللَّهِ الْمَنْزِلَةُ الرَّفِيعَةَ. ورجاله ثقات، مجمع الزوائد ١٣/٣

21. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: (When) Allāh grants a higher status to a person, but his deeds do not entitle him to such a status, then Allāh continues to afflict him (with trials and hardships) that cause him inconveniences because of which he reaches the higher status. (Abu Ya‘lā a. Majma-‘uz-Zawāid)

٢٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا يَصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَدَىٰ وَلَا غَمٍّ - حَتَّىٰ الشُّوَكَةُ يَشَاكُهَا - إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ. رواه البخاري، باب ما جاء في كفاية المرض، رقم: ٥٦٤١

22. Abu Sa‘īd Al-Khudrī and Abu Hurairah Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Whenever a Muslim faces fatigue, illness, worry, grief, hurt and sorrow, even gets pricked by a thorn, Allāh in lieu of his sufferings removes his sins. (Bukhārī)

٢٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يَشَاكُ شَوْكَةً فَمَا فَوْقَهَا، إِلَّا كَتَبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيتَ عَنْهُ بِهَا خَطِيئَةٌ. رواه مسلم، باب ثواب المؤمن فيما يصيبه من مرض، رقم: ٦٥٦١

23. ‘Ā’ishah Raḍiyallāhu ‘anha narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: No Muslim is pierced by a thorn, or is inflicted with something even less, except that he is elevated by one rank (in Paradise) and a sin is erased for him. (Muslim)

٢٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّىٰ يَلْقَى اللَّهَ وَمَا عَلَيْهِ خَطِيئَةٌ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء في الصبر على البلاء، رقم: ٢٣٩٩

24. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A believing man or a believing woman continues to remain under trials and afflictions on his own self, on his children, and his wealth, until he meets Allāh in such a condition that not a single sin remains on him. (Tirmidhī)

٢٥- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا ابْتَلَى اللَّهُ عَزَّ وَجَلَّ الْعَبْدَ الْمُسْلِمَ بِنَاءٍ فِي جَسَدِهِ، قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْمَلَكِ: اكْتُبْ لَهُ صَالِحَ عَمَلِهِ الَّذِي كَانَ يَعْمَلُهُ، فَإِنْ شَفَا، غَسَلَهُ وَطَهَّرَهُ، وَإِنْ قَبِضَهُ عَقَرَ لَهُ وَرَحِمَهُ. رواه أبو يعلى وأحمد ورجاله ثقات، مجمع الزوائد ٣٣/٣

25. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allāh ‘Azza wa Jall afflicts any of His Muslim slaves with a physical ailment, Allāh ‘Azza wa Jall commands an angel: Keep recording all those good deeds which he used to do (in health). Then if He gives him health, He cleans and purifies him (by washing his sins). And if He recalls his soul, He forgives and blesses him. (Abu Ya‘lā, Musnad Aḥmad, Majma-‘uz-Zawāid)

٢٦- عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يَقُولُ: إِذَا ابْتَلَيْتُ عَبْدًا مِنْ عِبَادِي مُؤْمِنًا، فَحَمِدَنِي عَلَى مَا ابْتَلَيْتُهُ فَأَجْرُوا لَهُ كَمَا كُنْتُمْ تُجْرُونَ لَهُ وَهُوَ صَاحِحٌ. رواه أحمد والطبراني في الكبير والأوسط كلهم من رواية اسماعيل بن عياش عن راشد الصنعاني وهو ضعيف في غير الشاميين وفي الحاشية: راشد بن داود شامي فرواية اسماعيل عنه صحيحة، مجمع الزوائد ٣٣/٣

26. Shaddād ibne-Aus Raḍiyallāhu ‘anhu in a Ḥadīth Qudsī narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed, Allāh has said: When I put to test one of My believing slaves (with adversities), and he praises Me (remains thankful to Me), despite these afflictions on him, I command (the angels) to keep on recording the reward for him as you used to record the reward in health. (Musnad Aḥmad, Ṭabarānī, Majma-‘uz-Zawāid)

٢٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزَالُ الْمَلِيْلَةُ وَالصَّدَاعُ بِالْعَبْدِ وَالْأَمَةِ وَإِنْ عَلَيْهِمَا مِنَ الْخَطَايَا مِثْلَ أَحَدٍ، فَمَا يَدْعُهُمَا وَعَلَيْهِمَا مِثْقَالُ خَرْدَلَةٍ. رواه أبو يعلى ورجاله ثقات، مجمع الزوائد ٢٩/٣

27. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A persistent fever or a headache suffered by a Muslim slave, man or woman, will not leave a single sin, even the size of a mustard seed, though being burdened by sins like Mount Uḥud. (Abu Ya‘lā, Majma-‘uz-Zawāid)

٢٨- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: صَدَاعُ الْمُؤْمِنِ وَشَوْكَةٌ

يُشَاكُهَا أَوْ شَيْءٌ يُؤْذِيهِ يَرْفَعُهُ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ دَرَجَةً، وَيَكْفُرُ عَنْهُ بِهَا ذُنُوبُهُ. رواه ابن أبي الدنيا ورواته ثقات، الترغيب ٢٩٧/٤

28. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: For a Mu‘min’s headache or a thorn prick or any other thing which causes him distress, Allāh, will elevate him one degree and wipe out his sins on the Day of Resurrection. (Ibne-Abi Dunya’, Targhib)

٢٩- عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ عَبْدٍ تَصَرَّعَ مِنْ مَرَضٍ إِلَّا بَعَثَهُ اللَّهُ مِنْهُ طَاهِرًا. رواه الطبراني في الكبير ورجاله ثقات، مجمع الزوائد ٣١/٣

29. Abu Umāmah Al-Bāhilī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Any slaves of Allāh who implores humbly and earnestly in an illness, Allāh grants him recovery in such a way that he is cleansed of all his sins. (Ṭabarānī, Majma-‘uz-Zawāid)

٣٠- عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ مَرْفُوعًا قَالَ: إِنَّ اللَّهَ لِيَكْفُرَ عَنِ الْمُؤْمِنِ خَطَايَاهُ كُلَّهَا بِحُسْنٍ لَيْلَةٍ. رواه ابن أبي الدنيا وقال ابن المبارك عقب رواية له أنه من جيد الحديث ثم قال: وشواهد كثيرة يؤكد بعضها بعضا، اتحاف ٥٢٦/٩

30. Ḥasan Raḥimahullāh narrates a saying of Rasūlullāh Ṣallallāhu ‘alaihi wasallam: Indeed, Allāh forgives all the sins of a Mu‘min by a night’s fever. (Ibne-Abi Dunya’ Ithāf)

٣١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَالَ: اللَّهُ تَعَالَى: إِذَا ابْتَلَيْتُ عَبْدِي الْمُؤْمِنَ وَلَمْ يَشْكِبْنِي إِلَى عَوَادِهِ أَطْلَقْتَهُ مِنْ أَسَارِي، ثُمَّ أَبْدَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ، وَدَمًا خَيْرًا مِنْ دَمِهِ، ثُمَّ يَسْتَأْنِفُ الْعَمَلَ. رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٣٤٩/١

31. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: Allāh Subḥānahū wa Ta‘ālā says: When I inflict illness upon My believing slave and he does not complain about Me to people who visit him, I set him free (forgive his sins). Then I change his flesh with flesh better than his and blood better than his blood and he resumes his deeds afresh (as all his sins been wiped out). (Mustadrak Ḥākim)

٣٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ وُجِعَ لَيْلَةً فَصَبَرَ وَرَضِيَ بِهَا عَنِ اللَّهِ عَزَّوَجَلَّ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ. رواه ابن أبي الدنيا في كتاب الرضا وغيره، الترغيب ٤/٢٩٩

32. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Any (Muslim) who had fever for a single night, and bore it with patience, and remained pleased with Allāh the Almighty and Majestic, he gets cleansed of his sins, like the day his mother gave birth to him. (Ibne-Abid Dunya, Targhīb)

٣٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: يَقُولُ اللَّهُ عَزَّوَجَلَّ: مَنْ أَذْهَبْتُ حَبِيبَتَيْهِ فَصَبَرَ وَاحْتَسَبَ لَمْ أَرْضْ لَهُ ثَوَابًا دُونَ الْجَنَّةِ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء في ذهاب البصر، رقم: ٢٤٠١

33. Abu Hurairah Raḍiyallāhu ‘anhu reported from Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī that Allāh Ta’āla says: If I take away two of the dearest things (eyes) of a Muslim, and he remains patient, hoping for a reward, then nothing short of rewarding him with Paradise can please Me. (Tirmidhī).

٣٤- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مَقِيمًا صَحِيحًا. رواه البخارى، باب يكتب للمسافر، رقم: ٢٩٩٦

34. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a (Muslim) slave is ill or on a journey, the same deeds are written for him, as he used to do while at home or in health. (Bukhārī)

٣٥- عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: التَّاجِرُ الصَّدُوقُ الْأَمِينُ، مَعَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء في التجار، رقم: ١٢٠٩

35. Abu Sa’īd Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A truthful trustworthy merchant shall be with the Prophets, *Ṣiddīqīn* (the true followers) and martyrs. (Tirmidhī)

٣٦- عَنْ رِفَاعَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ التُّجَّارَ يُعْتَوْنَ يَوْمَ الْقِيَامَةِ فَجَارًا، إِلَّا مَنْ اتَّقَى اللَّهَ وَبَرَّ وَصَدَّقَ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء في التجار، رقم: ١٢١٠

36. Rifā’ah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The merchants will be raised up on the Day of Resurrection sinful, except those who feared Allāh, were honest (refrained from fraud and embezzlement) and were truthful. (Tirmidhī)

٣٧- عَنْ أُمِّ عُمَارَةَ ابْنَةِ كَعْبِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَقَدَمَتْ إِلَيْهِ طَعَامًا، فَقَالَ: كُلِّي، فَقَالَتْ: إِنِّي صَائِمَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنْ الصَّائِمُ تَصَلَّى عَلَيْهِ الْمَلَائِكَةُ إِذَا أَكَلَ عِنْدَهُ حَتَّى يَفْرُغُوا، وَرَبَّمَا قَالَ: حَتَّى يَشْبِعُوا. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء في فضل الصائم إذا أكل عنده، رقم: ٧٨٥

37. Umme ‘Ammārah Ansārīah Raḍiyallāhu ‘anha, daughter of Ka’b Raḍiyallāhu ‘anhu, says that once Nabī Ṣallallāhu ‘alaihi wasallam visited her and she presented him some food. He said: You may eat also. She replied: I am fasting. At this, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed the angels continue to invoke blessing on the person who is fasting and others eat besides him till they finish or they are filled. (Tirmidhī)

٣٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنْ شَجَرَةٌ كَانَتْ تُؤْذِي الْمُسْلِمِينَ، فَبَجَاءَ رَجُلٌ فَقَطَعَهَا، فَدَخَلَ الْجَنَّةَ. رواه مسلم، باب فضل إزالة الأذى عن الطريق، رقم: ٦٦٧٢

38. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A tree was causing trouble to Muslims. A man came and cut it and due to this entered Paradise. (Muslim)

٣٩- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: انظُرْ فَإِنَّكَ لَسْتَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى. رواه أحمد ٥/١٥٨

39. Abu Dharr Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said to him: Look! Undoubtedly you are not superior to a fair skinned or a dark skinned person, except that you excel him by *Taqwa* (the fear of Allāh). (Musnad Aḥmad)

٤٠- عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ أُمَّتِي مَنْ لَوْ جَاءَ أَحَدَكُمْ يَسْأَلُهُ دِينَارًا لَمْ يُعْطِهِ، وَلَوْ سَأَلَهُ دِرْهَمًا لَمْ يُعْطِهِ، وَلَوْ سَأَلَهُ فَلَسًا لَمْ يُعْطِهِ، وَلَوْ سَأَلَ اللَّهُ الْجَنَّةَ أَعْطَاهُ

إِيَّاهَا، ذِي طَمْرَيْنٍ لَا يُؤْتِيهِ لَهُ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ. رواه الطبراني في الأوسط ورجال الصريح،

مجمع الزوائد ٤٦٦/١٠

40. Thaubān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: In my Ummah there are some people that if one of them comes to you and asks for a dinār, it would not be given to him; if he asks for a dirham, it would not be given to him, (or even) if he asks for a penny, it would not be given to him. However, if he asks Allāh for Paradise, He would grant it to him. Clothed into two old sheets which do not completely cover him, yet if he swears by Allāh; He would honour his words. (Tabarānī, Majma-‘uz-Zawāid)

EXCELLENCE OF CONDUCT

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:

And lower the wings of your tenderness over the believers.

Al-Hijr 15: 88

قال الله تعالى:

وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

[الحجر: ٨٨]

Allāh Subḥānahū wa Ta‘ālā says:

And hasten for forgiveness from your Rabb and to a Paradise whose width is as vast as the heavens and the earth, prepared for those who fear Allāh.

Those who spend freely whether in prosperity or in adversity; who hold and check their anger, and forgive people, and (indeed,) Allāh loves the doers of good.

Āle-‘Imrān 3: 133-134

وقال تعالى:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ

أُعِدَّتْ لِلْمُتَّقِينَ

الَّذِينَ يَنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ

النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

[آل عمران: ١٣٣-١٣٤]

Allāh Subḥānahū wa Ta‘ālā says:

And the true servants of Raḥmān (the most gracious Allāh) are they who walk on the earth with humility.

Al-Furqān 25: 63

وقال تعالى:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى

الْأَرْضِ هَوْنًا [الفرقان: ٦٣]

Allāh Subḥānahū wa Ta‘ālā says:

(It is permitted that) An ill-deed be

وقال تعالى:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا

revenged by an ill-deed. However, whoever forgives and resolves his differences (which terminate enmity and lead to friendship as this is even better than forgiveness) then his great reward is Allāh's responsibility. (But whosoever exceeds the limits while taking revenge let him know) that verily He (Allāh) does not like the oppressors. Ash-Shūrā 42: 40

Allāh Subhānahū wa Ta'ālā says:

And whenever they get angry, they readily forgive. Ash-Shūrā 42: 37

The advise which Luqmān 'Alaihis Salām gave his son has been mentioned by Allāh: Subhānahū wa Ta'ālā:

(O my son!) And turn not your face away from men with pride, nor walk proudly on the earth. Verily, Allāh does not like the arrogant (and) boastful.

And walk with humility and dignity and lower your voice, (for if a loud voice was something of excellence, then the asses' voice would have been good, whereas) verily, the harshest of all voices is the braying of the asses.

Luqmān 31: 18-19

وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٤٠﴾ [الشورى: ٤٠]

وقال تعالى:

وَإِذَا مَا عَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾
[الشورى: ٣٧]

وقال تعالى: حِكَايَةٌ عَنْ
قَوْلِ لُقْمَانَ:

وَلَا تَصْعَرَ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي
الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُورٍ ﴿١٨﴾
وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضِضْ مِنْ
صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ
الْحَمِيرِ ﴿١٩﴾ [لقمان: ١٨-١٩]

AḤĀDITH

٤١- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحَسَنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ. رواه أبو داود، باب في حسن الخلق، رقم: ٤٧٩٨

41. 'Ā'ishah Radiyallāhu 'anha narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Verily, a Mu'min by his good conduct acquires the rank of one who fasts and stands in Ṣalāt during the night. (Abu Dāwūd)

٤٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرًا كُمْ خَيْرًا كُمْ لِنِسَائِكُمْ. رواه أحمد ٤٧٢/٢

42. Abu Hurairah Radiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The most perfect amongst the believers in faith is one who has the best manners; and best of you are those who are best to their wives. (Musnad Aḥmad)

٤٣- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَالْأَطْفَهَمُ بِأَهْلِهِ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب في استكمال الإيمان، رقم: ٢٦١٢

43. 'Ā'ishah Radiyallāhu 'anhā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, the most perfect believer in faith is one who has the best manners and is the kindest to his family. (Tirmidhī)

٤٤- عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَجِبْتُ لِمَنْ يَشْتَرِي الْمَمَالِيكَ بِمَالِهِ ثُمَّ يَعْتِقُهُمْ، كَيْفَ لَا يَشْتَرِيَ الْأَحْرَارَ بِمَعْرُوفِهِ؟ فَهِيَ أَعْظَمُ نَوَابًا. رواه أبو الغنائم النوسى فى قضاء الحوائج وهو حديث حسن، الجامع الصغير ١٤٩/٢

44. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I am astonished that a person buys slaves with his wealth and sets them free; why does he not buy free people with good conduct, as its reward is much greater. (If he deals well with the free, they will be obliged) (Qaḍā-ul-Ḥawāij, Jāmi' uṣ-Ṣaghīr)

٤٥ - عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا زَعِيمٌ بَيْتٍ فِي رِبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكُذْبَ وَإِنْ كَانَ مَا زِحًا، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ. رواه أبو داود، باب في حسن الخلق، رقم: ٤٨٠٠

45. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I guarantee an abode on the boundary of Paradise for him who gives up a quarrel, even if he is right; and an abode in the centre of Paradise for him who abandons lying, even if it is for the sake of fun; and an abode in the highest grade of Paradise for him who excels in good conduct. (Abu Dāwūd)

٤٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَقِيَ أَخَاهُ الْمُسْلِمَ بِمَا يُحِبُّ اللَّهُ لِيَسْرَهُ بِذَلِكَ سَرَّهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ. رواه الطبراني في الصغير وإسناده حسن، مجمع الروايات ٣٥٣/٨

46. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who meets his Muslim brother in a manner pleasing to Allāh (for instance cordially) so as to make him happy, Allāh will make him happy on the Day of Resurrection. (Tabarānī, Majma-‘uz-zawaid)

٤٧ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْمُسْلِمَ الْمُسَدَّدَ لِيُذْرِكَ دَرَجَةَ الصَّوَامِ الْقَوَامِ بِآيَاتِ اللَّهِ بِحَسَنِ خُلُقِهِ وَكَرَمِ صِرَافَتِهِ. رواه أحمد ١٧٧/٢

47. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed, a Muslim who strictly confines himself to Sharī‘ah and owing to his fine conduct and polite manners, achieves the rank of that person who fasts frequently and stands for prolonged periods in Ṣalāt at night reciting the verses of Holy Qur’ān. (Musnad Aḥmad)

٤٨ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ. رواه أبو داود، باب في حسن الخلق، رقم: ٤٧٩٩

48. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There will be nothing heavier on the Scale than good conduct. (Abu Dāwūd)

٤٩ - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: آخِرُ مَا أَوْصَانِي بِهِ رَسُولُ اللَّهِ ﷺ جِئْتِ وَصَعْتُ رَجُلِي فِي الْعُزْرِ أَنْ قَالَ لِي: أَحْسِنِ خُلُقَكَ لِلنَّاسِ مُعَاذُ بْنُ جَبَلٍ. رواه الإمام مالك في الموطأ، ما جاء في حسن الخلق ص ٧٠٤

49. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that the parting advice of Rasūlullāh Ṣallallāhu ‘alaihi wasallam to me, when I had put my foot in the stirrup, was: Beautify your conduct for people O Mu‘ādh ibne-Jabal! (Muaṭṭa Imām Mālik)

٥٠ - عَنْ مَالِكِ رَحِمَهُ اللَّهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ. رواه الإمام مالك في الموطأ، ما جاء في حسن الخلق ص ٧٠٥

50. Mālik Raḥimahullāh says that the following saying of Rasūlullāh Ṣallallāhu ‘alaihi wasallam has been conveyed to me: “I have been sent for the perfection of good conduct.” (Muaṭṭa Imām Mālik)

٥١ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنْ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنَكُمْ أَخْلَاقًا. (الحديث) رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في معالي الأخلاق، رقم: ٢٠١٨

51. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Undoubtedly, amongst you the most beloved and nearest to me on the Day of Resurrection, will be those having the most excellent conduct. (Tirmidhī)

٥٢ - عَنْ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْبِرِّ وَالْإِيمِ؟ فَقَالَ: الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِيمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يُطَّلَعَ عَلَيْهِ النَّاسُ. رواه مسلم، باب تفسير البر والإيم، رقم: ٦٥١٦

52. Nawwās ibne-Sam‘ān Al-Anṣārī Raḍiyallāhu ‘anhu narrates: I asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam about righteousness and sin. He replied: righteousness is good character, and sin is that which revolves in your heart about which you do not want people to know. (Muslim)

٥٣ - عَنْ مَكْحُولٍ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُونَ هَيِّنُونَ كَالْجَمَلِ

لَأَنْفِ إِنَّ قَيْدَ انْقَادٍ، وَإِنْ أُنِجَ عَلَى صَخْرَةٍ اسْتَنَاحَ. رواه الترمذى مرسلًا، مشكوة المصايح،

قم: ٥٠٨٦.

53. Makḥūl Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The believers are very soft and lenient, like an obedient camel which when led follows and when made to sit on a rock, does so obediently. (Tirmidhī, Mishkāṭ-ul-Masābīh)

Note: Although it is very uncomfortable to sit on a rock but in obedience to his master, the camel sits on it.

٥٤ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أَخْبِرُكُمْ بِمَنْ يَحْرُمُ

عَلَى النَّارِ، وَمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ. رواه الترمذى وقال: هذا حديث حسن

غريب، باب فضل كل قريب هين سهل، رقم: ٢٤٨٨

54. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Shall I not inform you about the person who is forbidden from the Fire and for whom the Fire is forbidden? Anyone who is close to people, soft and lenient. (Tirmidhī)

Note: The ḥadīth implies that such a person freely mixes with people is soft spoken and because of his qualities, people also meet him with love and without reservations. (Muarif-ul-Ḥadīth)

٥٥ - عَنْ عِيَاضِ بْنِ حِمَارٍ أَخِي بَنِي مُجَاشِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ

أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ. (وهو جزء من

الحديث) رواه مسلم، باب الصفات التي يعرف بها في الدنيا ٠٠٠٠، رقم: ٧٢١٠

55. ‘Iyyad’ ibne-Ḥimār Raḍiyallāhu ‘anhu, of Banī Mujāshī‘ narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: Indeed, Allāh has revealed to me that you should show humility to the extent that neither one considers himself superior to others, nor oppresses others. (Muslim)

٥٦ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ، فَهُوَ

فِي نَفْسِهِ صَغِيرٌ وَفِي أَعْيُنِ النَّاسِ عَظِيمٌ، وَمَنْ تَكَبَّرَ وَضَعَهُ اللَّهُ، فَهُوَ فِي أَعْيُنِ النَّاسِ صَغِيرٌ وَفِي

نَفْسِهِ كَبِيرٌ حَتَّى لَهْوُ أَهْوَانٍ عَلَيْهِمْ مِنْ كَلْبٍ أَوْ خِنْزِيرٍ. رواه البيهقي في شعب الإيمان ٢٧٦/٦

56. ‘Umar Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu

‘alaihi wasallam saying: Whoever humbles himself for the sake of Allāh, Allāh will exalt him; as a result of that he considers himself small, yet in the eyes of people he becomes great. But he who is arrogant, Allāh abases him; and he becomes small in the eyes of people, although he considers himself great to the extent that people consider him to be worse than a dog or a pig. (Baiḥaqī)

٥٧ - عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ

مِنْ كِبْرٍ. رواه مسلم، باب تحريم الكبر وبيانها، رقم: ٢٦٧

57. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He will not enter into Paradise who has the smallest particle of arrogance in his heart. (Muslim)

٥٨ - عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَرَهُ أَنْ يَتَمَثَّلَ لَهُ

الرَّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء في كراهية قيام

الرجل للرجل، رقم: ٢٧٥٥

58. Mu‘āwiyah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who likes that people should stand up for him in respect, let him make his abode in Hell. (Tirmidhī)

Note: This punishment applies in a situation where someone wants that people should stand for him in respect; but if people stand up out of spontaneous love and affection for someone, then this is exempted. (Muariful Ḥadīth)

٥٩ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَكُنْ شَخْصًا أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ:

وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَتِهِ لِذَلِكَ. رواه الترمذى وقال: هذا حديث حسن

صحيح غريب، باب ما جاء في كراهية قيام الرجل للرجل، رقم: ٢٧٥٤

59. Anas Raḍiyallāhu ‘anhu narrates that none was dearer to the Ṣaḥābah than Rasūlullāh Ṣallallāhu ‘alaihi wasallam, yet when they saw him, they did not stand up, knowing his dislike for this. (Tirmidhī)

٦٠ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ رَجُلٍ يُصَابُ

بِشَيْءٍ فِي جَسَدِهِ فَيَتَصَدَّقُ بِهِ إِلَّا رَفَعَهُ اللَّهُ بِهِ دَرَجَةً وَحَطَّ عَنْهُ بِهِ خَطِيئَةٌ. رواه الترمذى وقال: هذا

حديث غريب، باب ما جاء في العفو، رقم: ١٣٩٣

60. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: No one suffers any bodily injury, yet forgives this, except that Allāh raises his rank by a degree and removes a sin from him. (Tirmidhī)

٦١- عَنْ جُودَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اعْتَذَرَ إِلَى أَخِيهِ بِمَعْدِرَةٍ، فَلَمْ يَقْبَلْهَا، كَانَ عَلَيْهِ مِثْلُ خَطِيئَةِ صَاحِبِ مَكْسٍ. رواه ابن ماجه، باب المعاذير، رقم: ٣٧١٨

61. Jawdān Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone offers an excuse to his Muslim brother and he does not accept the excuse, then he becomes guilty of a sin like that of an unjust tax collector. (Ibne-Mājah)

٦٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ يَا رَبِّ! مَنْ أَعَزُّ عِبَادِكَ عِنْدَكَ؟ قَالَ: مَنْ إِذَا قَدَرَ غَفَرَ. رواه البيهقي في شعب الإيمان ٣١٩/٦

62. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Mūsā ibne-'Imrān 'Alaihis Salām said: O my Rabb! Who is the most respectable slave to you? Allāh the Almighty and Majestic replied: He who forgives, despite having the power to avenge. (Baihaqī)

٦٣- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَصَمَّتْ عَنْهُ النَّبِيُّ ﷺ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! كَمْ أَعْفُو عَنِ الْخَادِمِ؟ قَالَ: كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في العفو عن الخادم، رقم: ١٩٤٩

63. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that a person came to Nabī Ṣallallāhu 'alaihi wasallam and asked: O Rasūlallāh! How many times may I forgive my servant? Nabī Ṣallallāhu 'alaihi wasallam remained silent. The man asked again: O Rasūlallāh! How many times may I forgive my servant? He replied: Everyday seventy times. (Tirmidhī)

Note: In Arabic the figure 'seventy' is used to express too many in number.

٦٤- عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنْ رَجُلًا كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ

أَتَاهُ الْمَلَكُ لِيَقْبِضَ رُوحَهُ فَقِيلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ: مَا أَعْلَمُ، قِيلَ لَهُ: انْظُرْ، قَالَ: مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّي كُنْتُ أَبَايَعُ النَّاسَ فِي الدُّنْيَا وَأَجَارِيهِمْ فَأَنْظُرُ الْمُوسِرَ وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ، فَأَدْخَلَهُ اللَّهُ الْجَنَّةَ. رواه البخارى، باب ما ذكر عن بنى اسرائيل، رقم: ٣٤٥١

64. Hudhaifah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Indeed, there was a man before your time to whom an angel came to take his soul. It was said to him: Did you do anything good? He replied: I do not know. It was said: Recollect! He said: I do not remember doing anything good, except that I used to do business with people in the world, and would grant the rich more time to pay back, and let off the poor who were in constraints. At this Allāh admitted him into Paradise. (Bukhārī)

٦٥- عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَرَّهَ أَنْ يُنْجِيَهُ اللَّهُ مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ فَلْيَنْفَسْ عَنِ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ. رواه مسلم، باب فضل انظار المعسر، رقم: ٤٠٠٠

65. Abu Qatādah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: If anyone likes that Allāh should save him from the anxieties of the Day of Resurrection, he should grant respite (in paying back a loan) to one who is in constraints, or forgo the debt. (Muslim)

٦٦- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ بِالْمَدِينَةِ وَأَنَا غُلَامٌ لَيْسَ كُلُّ أَمْرِي كَمَا يَشْتَهِي صَاحِبِي أَنْ يَكُونَ عَلَيْهِ، مَا قَالَ لِي فِيهَا أَفْ قَطُّ، وَمَا قَالَ لِي لِمَ فَعَلْتَ هَذَا، أَمْ أَلَا فَعَلْتَ هَذَا. رواه أبو داؤد، باب في اللحم وأخلاق النبي ﷺ، رقم: ٤٧٧٤

66. Anas Raḍiyallāhu 'anhu narrates: I served Rasūlullāh Ṣallallāhu 'alaihi wasallam for ten years in Medina. I was an adolescent, therefore all my services were not according to the desire of my master (because of my tender age, many lapses were committed during these ten years). However, he never said a word of displeasure to me; neither "why did you do this?" nor "why did you not do that?". (Abu Dāwūd)

٦٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي، قَالَ: لَا تَغْصَبْ، فَرُدَّدَ

مِرَارًا، قَالَ: لَا تَغْضَبْ رَوَاهُ الْبُخَارِيُّ، بَابُ الْحَذَرِ مِنَ الْغَضَبِ، رَقْمٌ: ٦١١٦

67. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a person requested Rasūlullāh Ṣallallāhu ‘alaihi wasallam: Advise me. He said: Do not get angry. The man repeated this several times, and he replied: Do not get angry. (Bukhārī)

٦٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا

الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ. رَوَاهُ الْبُخَارِيُّ، بَابُ الْحَذَرِ مِنَ الْغَضَبِ، رَقْمٌ: ٦١١٤

68. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The powerful is not he who knocks down others; undoubtedly the powerful is the one who controls himself in a fit of anger. (Bukhārī)

٦٩- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنْ رَسُولَ اللَّهِ ﷺ قَالَ لَنَا: إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ

فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ. رَوَاهُ أَبُو دَاوُدَ، بَابُ مَا يُقَالُ عِنْدَ الْغَضَبِ، رَقْمٌ: ٤٧٨٢

69. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told us: When one of you become angry while standing, he should sit down. If his anger subsides, well and good; otherwise he should lie-down. (Abu Dāwūd)

Note: The hadīth implies that changing a posture which gives greater peace of mind should be adopted, so that the harm of anger is minimised. The possibility of harm becomes less while sitting than in a standing position, and even less while lying. (Mazāhir-e-Haqqe)

٧٠- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: عَلَّمُوا وَيَسِّرُوا وَلَا تَعَسَّرُوا، وَإِذَا

غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ. رَوَاهُ أَحْمَدُ ٢٣٩/١

70. Abdullāh Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Teach religion to people, give them good tidings, do not make things difficult for them; and when anyone of you gets angry, he should remain silent. (Musnad Aḥmad)

٧١- عَنْ عَطِيَّةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ

الشَّيْطَانَ خَلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ. رَوَاهُ أَبُو دَاوُدَ، بَابُ مَا

يُقَالُ عِنْدَ الْغَضَبِ، رَقْمٌ: ٤٧٨٤

71. ‘Atīyah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Undoubtedly, anger comes from Shaitān. Indeed Shaitān is created from fire, and verily fire is extinguished with water. So if one of you becomes angry, he should perform Wuḍū. (Abu Dāwūd)

٧٢- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا تَجَرَّعَ عَبْدٌ جُرْعَةً أَفْضَلَ عِنْدَ

اللَّهِ عَزَّ وَجَلَّ مِنْ جُرْعَةٍ غَيْظٍ يَكْظُمُهَا ابْتِغَاءَ وَجْهِ اللَّهِ تَعَالَى. رَوَاهُ أَحْمَدُ ٢١٨/٢

72. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No slave has swallowed back anything more excellent in the sight of Allāh the Almighty and Majestic than the anger he swallows, seeking only the pleasure of Allāh. (Musnad Aḥmad)

٧٣- عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ

دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يَخْبِرَهُ مِنْ أَى الْحُورِ الْعِينِ شَاءَ. رَوَاهُ أَبُو دَاوُدَ، بَابُ

مَنْ كَظَمَ غَيْظًا، رَقْمٌ: ٤٧٧٧

73. Mu‘ādh Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who restrains his anger, while in a position to give effect to it, Allāh will call him on the Day of Resurrection in front of all His creations, and let him choose any of the beautiful large eyed maidens of Paradise he desires. (Abu Dāwūd)

٧٤- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ خَزَنَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ

وَمَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيَامَةِ وَمَنْ اعْتَدَرَ إِلَى اللَّهِ عَزَّ وَجَلَّ قَبْلَ عُدْرَةٍ. رَوَاهُ

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74. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who guards his tongue, Allāh conceals his faults. Whoever restrains his anger, Allāh will restrain His punishment from him on the Day of Resurrection. And whoever apologises to Allāh the Almighty and Majestic, He accepts his excuse. (Baihaqī)

٧٥- عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِلْأَشْحِجِّ - أَشْحَجَّ عَبْدٌ الْقَيْسِ -: إِنْ فِينِكَ

لَخَصَلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالْأَنَاةُ. (وهو جزء من الحديث) رواه مسلم، باب الأمر بالإيمان بالله تعالى، رقم: ١١٧.

75. Mu'adh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said to Ashajj, chief of the tribe of 'Abde Qais: You have two qualities which Allāh loves: Forbearance and deliberation. (Muslim)

٧٦- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَا عَائِشَةُ! إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ. رواه مسلم، باب فضل الرفق، رقم: ٦٦٠١.

76. 'Ā'ishah Raḍiyallāhu 'anha, wife of Nabī Ṣallallāhu 'alaihi wasallam narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam, said: O 'Ā'ishah! Verily, Allāh is kind and loves kindness. Whatever He confers for kindness is neither conferred upon being harsh nor through any other means except it. (Muslim)

٧٧- عَنْ جَرِيرِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ يُحْرِمِ الرَّفْقَ، يُحْرِمِ الْخَيْرَ. رواه مسلم، باب فضل الرفق، رقم: ٦٥٩٨.

77 Jarīr ibne-'Abdullāh Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whoever is deprived of kindness is deprived of all good. (Muslim)

٧٨- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَعْطَى حَظَّهُ مِنَ الرَّفْقِ أُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، وَمَنْ حُرِمَ حَظَّهُ مِنَ الرَّفْقِ حُرِمَ حَظَّهُ مِنَ خَيْرِ الدُّنْيَا وَالْآخِرَةِ. رواه البغوي في شرح السنة ٧٤/١٣.

78. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone given his share of gentleness, has been given his share of the good of this world and the Hereafter. Anyone deprived of his share of gentleness has been deprived of his share of the good of this world and the Hereafter. (Sharḥ us Sunnah)

٧٩- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُرِيدُ اللَّهُ بِأَهْلِ بَيْتِ رَفَقًا إِلَّا نَفَعَهُمْ وَلَا يُحْرِمُهُمْ إِيَّاهُ إِلَّا ضَرَّهُمْ. رواه البيهقي في شعب الإيمان، مشكاة المصابيح، رقم: ٥١٠٣.

79. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu

'alaihi wasallam said: Allāh does not confer kindness upon a family but to benefit them; and does not deprive them of kindness but to harm them. (Baihaqī, Mishkāṭ-ul-Masābīh)

٨٠- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ يَهُودَ أَتَوْا النَّبِيَّ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: عَلَيْكُمْ وَلَعَنَكُمْ اللَّهُ وَغَضِبَ اللَّهُ عَلَيْكُمْ، قَالَ: مَهْلًا يَا عَائِشَةُ! عَلَيْكَ بِالرَّفْقِ، وَإِيَّاكَ وَالْعُنْفَ وَالْفُحْشَ، قَالَتْ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: أَوْ لَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ فَيَسْتَجَابُ لِي فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِي. رواه البخاري، باب لم يكن النبي ﷺ فاحشا ولا متفاحشا، رقم: ٦٠٣٠.

80. 'Ā'ishah Raḍiyallāhu 'anha narrates that some Jews came to see Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: *Assāmu'alaikum* (Death be upon you). 'Ā'ishah countered: Upon you it be, and Allāh's curse be upon you and Allāh's wrath be upon you. He said: Behold O 'Ā'ishah! Keep to kindness, and avoid harshness and indecency. She asked: Did you not hear what they said? He said: Did you not hear how I replied? The same upon you! My prayers against them will be accepted and theirs against me will not be accepted. (Bukhārī)

٨١- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى. رواه البخاري، باب السهولة والسماحة في الشراء والبيع، رقم: ٢٠٧٦.

81. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam prayed: May Allāh confer mercy upon a man who is kindly, when selling, when buying and when demanding his balance. (Bukhārī)

٨٢- عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ، وَيَصْبِرُ عَلَى آذَانِهِمْ، أَعْظَمُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى آذَانِهِمْ. رواه ابن ماجه، باب الصبر على البلاء، رقم: ٤٠٣٢.

82. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The believer who mixes with people and endures any harm that they cause him has a greater reward than a believer who does not mix with people, and does not endure the harm they cause him. (Ibne-Mājah)

٨٣- عَنْ صُهَيْبِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنْ أَمَرَهُ كَلَّةٌ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ. رواه مسلم، باب المؤمن أمره كله خير، رقم: ٧٥٠٠

83. Şuhaib Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: It is remarkable that everything turns out well for a believer; and that applies only to a believer. If happiness befalls him he is thankful and it turns out well for him, and if misfortune befalls him, he shows endurance and it turns out well for him. (Muslim)

٨٤- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: اللَّهُمَّ أَحْسَنْتَ خَلْقِي فَأَحْسِنْ خَلْقِي. رواه أحمد ٤٠٣/١

84. Abdullāh Ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to make this supplication:

اللَّهُمَّ أَحْسَنْتَ خَلْقِي فَأَحْسِنْ خَلْقِي

O Allāh! You have made my appearance beautiful, so make my conduct excellent too.

(Musnad Aḥmad)

٨٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَقَالَ مُسْلِمًا أَقَالَ اللَّهُ عَثْرَتَهُ. رواه أبو داود، باب في فضل الإقالة، رقم: ٣٤٦٠

85. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who agrees to the return of something sold to a Muslim, Allāh forgives his faults. (Abu Dāwūd)

٨٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَقَالَ مُسْلِمًا عَثْرَتَهُ، أَقَالَ اللَّهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٤٠٥/١١

86. Abu Huraira Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who forgives the faults of a Muslim, Allāh will forgive his faults on the Day of Resurrection. (Ibne-Hibbān)

THE RIGHTS OF MUSLIMS

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā says:

Indeed, Muslims are brothers.

Al-Hujurat 49: 10

Note: The development of Muslim brotherhood is essential and Islam cannot be completely practiced until this ideal is achieved.

Allāh Subḥānahū wa Ta‘ālā says:

O you who believe! Let not one group (of men) laugh sarcastically at another, it may be that the latter are better than the former; nor let (some) women laugh sarcastically at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. It is an evil thing to be called by a bad name, after embracing Imān.

Those who do not desist are indeed wrong doers.

O you who believe! Avoid much suspicions, indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is

قال الله تعالى:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ [المحجرات: ١٠]

وقال تعالى:

يَتَأْتِيهِ الَّذِينَ ءَامَنُوا لَا يَسْخَرُونَ مِنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِنَ نِسَاءِ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِاللَّيْلِ لِقَابٍ يُدْعَىٰ إِلَيْكُمْ فَادْعُوا بِأَسْمَاءِ الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

يَتَأْتِيهِ الَّذِينَ ءَامَنُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِتْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

the One Who accepts repentance, and is the Most Merciful.

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may get to one another.

Verily, the most honourable of you with Allāh is the one who fears Allāh most. Undoubtedly Allāh is the All-Knowing, All-Aware.

Al-Hujurat 49: 11,13

Note: Backbiting amounts to eating the flesh of a dead brother. Just like biting and eating the flesh of a living person causes pain, similarly back biting a Muslim brother causes him distress. Since a dead man does not feel any pain so also the man who is backbitten is not distressed as long as he is unaware of this.

Allāh Subhānahū wa Ta'ālā says:

O you who believe! Stand out firmly for justice, and bear true witnesses according to the will of Allāh, even though it be against yourselves, or your parents, or your kin. Whether the person concerned be rich (I should benefit him) or poor (out of sympathy I should favour him), Allāh is a better Protector of both than you. So do not be led by your personal desires in fulfilling justice. If you distort your witness or refuse to give it, verily, Allāh is Well-Acquainted with all that you do.

An-Nisā 4:135

Allāh Subhānahū wa Ta'ālā says:

When you are greeted with a

وَأَقْبُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴿١٣٥﴾
يَتَّيِبُهَا لِلنَّاسِ إِذَا حَلَقْتُمْ مِنْ ذَكَرٍ وَأُنْثَى
وَجَعَلَكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَنَكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ﴿١٣٦﴾ [المحرات: ١١-١٣]

يَتَّيِبُهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ
بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ
أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا
أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا
الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ
تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا ﴿١٣٥﴾ [النساء: ١٣٥]

وَإِذَا حُيِّئْتُمْ بِهِ بِحَيَاتِهِ فَأَحْسَنَ مِنْهَا

greeting, greet in return with what is better than it, or at least return it equally. Indeed, Allah keeps careful account of every thing.

An-Nisā 4: 86

Allāh Subhānahū wa Ta'ālā said to His Prôphet Şallallāhu 'alaihi wasallam:

Your Sustainer has decreed that you worship none but Him, and (that you show) kindness to your parents. If one of them or both of them were to attain old age with you, say not a word of disrespect to them, nor repulse them, but speak to them a gracious word.

And lower to them the wing of submission and humility through mercy, and say: My Rabb! Have mercy on them both, as they did care for me when I was small.

Al-Isrā 17: 23-24

أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ
حَسِيبًا ﴿٨٦﴾ [النساء: ٨٦]

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا
تَقُلْ لَهُمَا آفٍ وَلَا نَبْرَهُمَا وَقُلْ لَهُمَا
قَوْلًا كَرِيمًا ﴿٢٣﴾
وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ
الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
صَغِيرًا ﴿٢٤﴾ [الإسراء: ٢٣-٢٤]

AḤĀDĪTH

٨٧- عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتَّةٌ بِالْمَعْرُوفِ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُسَمِّتُهُ إِذَا عَطَسَ، وَيَعُوذُهُ إِذَا مَرَضَ، وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ. رواه ابن ماجه، باب ماجاء في عيادة المريض، رقم: ١٤٣٣

87. 'Alī Rādiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: A Muslim has six acts of kindness for another Muslim. 1) Greet him with Salām when he meets him. 2) Accept his invitation when he extends one. 3) If he sneezes (and says *Alḥamdulillāh*) reply him by saying *Yarḥamukallāh* (may Allāh have

وقال تعالى:

mercy on you). 4) Visit him when he is sick. 5) Join his bier when he dies. And 6) Choose for him what he likes for himself. (Ibne-Mājah)

٨٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ. رواه البخارى، باب الأمر باتباع الجنائز، رقم: ١٢٤٠

88. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: A Muslim has five rights on another Muslim. To reciprocate Salām, visit the sick, follow funerals, accept an invitation, and if someone sneezes and (says *Alhamdulillāh*) say *Yarhamukallāh* (may Allāh have mercy on you). (Bukhārī)

٨٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ. رواه مسلم، باب بيان أنه لا يدخل الجنة إلا المؤمنون، رقم: ١٩٤

89. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: You will not enter Paradise until you become a believer, and you will not be a believer until you love one another. May I not guide you to something by which you will love one another? Spread Salām amongst yourselves. (Muslim)

٩٠- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفَشُوا السَّلَامَ كَيْ تَعْلُوا. رواه الطبراني وإسناده حسن، مجمع الزوائد ٦٥/٨

90. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Spread Salām, so you may be raised higher. (Ṭabarānī, Majma-‘uz-Zawāid)

٩١- عَنْ عَبْدِ اللَّهِ - يَعْنِي ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ قَالَ: السَّلَامُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى وَضَعَهُ فِي الْأَرْضِ فَأَفْشُوهُ بَيْنَكُمْ، فَإِنَّ الرَّجُلَ الْمُسْلِمَ إِذَا مَرَّ بِقَوْمٍ فَسَلَّمَ عَلَيْهِمْ فَرَدُّوا عَلَيْهِ، كَانَ لَهُ عَلَيْهِمْ فَضْلٌ دَرَجَةٍ بِنَدِّ كَبِيرِهِ إِيَّاهُمْ السَّلَامَ، فَإِنْ لَمْ يَرُدُّوا عَلَيْهِ رَدَّ عَلَيْهِ مَنْ هُوَ خَيْرٌ مِنْهُمْ. رواه البزار والطبراني وأحد إسناده البزار جيد قوى، الترغيب ٢٧/٣

91. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: As-Salām is a name amongst the names of Allāh Subhānahu wa Ta‘ālā, which Allāh sent down on earth. Therefore, spread Salām amongst yourselves. Verily when a Muslim passes by a group of people and says Salām to them and they reply, then the one who initiates Salām, gets a degree of excellence over the people who were offered Salām. If they do not reply then angels, who are superior to humans, give a reply to the one who offered Salām. (Bazzār, Ṭabarānī, Targhīb)

٩٢- عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُسَلَّمَ الرَّجُلُ عَلَى الرَّجُلِ لَا يُسَلَّمَ عَلَيْهِ إِلَّا لِلْمَعْرِفَةِ. رواه أحمد ٤٠٦/١

92. Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, from amongst the signs of the Day of Resurrection is that people will offer Salām to others on the basis of acquaintance only. (Musnad Aḥmad)

٩٣- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: عَشْرٌ، ثُمَّ جَاءَ آخَرَ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: عَشْرُونَ، ثُمَّ جَاءَ آخَرَ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: ثَلَاثُونَ. رواه أبو داود، باب كيف السلام، رقم: ٥١٩٥

93. ‘Imrān ibne-Ḥusain Raḍiyallāhu ‘anhuma narrates that a man came to Nabī Ṣallallāhu ‘alaihi wasallam and said: *Assalāmu‘alaikum* (Peace be upon you). Rasūlullāh replied to his Salām and when the man sat down Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ten virtues. Then another man came and said: *Assalāmu‘alaikum wa Raḥmatullah* (Peace and Mercy of Allāh be upon you). He replied him and when the man sat down Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Twenty virtues. Then another man came and said: *Assalāmu‘alaikum wa Raḥmatullāhi wa Barakātuhu* (Peace and Allāh’s Mercy and Blessings be upon you). He replied him and when that man sat down Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Thirty virtues. (Abu Dāwūd)

٩٤- عَنْ أَبِي إِسْحَاقَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ أَوْلَى النَّاسِ بِاللَّهِ تَعَالَى مَنْ

بَدَأَهُمْ بِالسَّلَامِ. رواه أبو داود، باب في فضل من بدأ بالسلام، رقم: ٥١٩٧

94. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: From amongst the people worthier to be close to Allāh is the one who offers Salām first. (Abu Dāwūd)

٩٥- عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْبَادِئُ بِالسَّلَامِ بَرِيٌّ مِنَ الْكِبْرِ. رواه البيهقي

في شعب الإيمان ٤٣٣/٦

95. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The one who offers Salām first is free from arrogance. (Baihaqī)

٩٦- عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا بَنِي! إِذَا دَخَلْتَ عَلَى أَهْلِكَ

فَسَلِّمْ يَكُونُ بَرَكَةً عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ. رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب ما

جاء في التسليم، رقم: ٢٦٩٨

96. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to me: Sonny! When you enter your home offer Salām to your family. It will be a blessing for you and the inmates of your home. (Tirmidhī)

٩٧- عَنْ قَتَادَةَ رَحِمَهُ اللَّهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا دَخَلْتُمْ بَيْتًا فَسَلِّمُوا عَلَى أَهْلِهِ وَإِذَا خَرَجْتُمْ

فَأَوْدَعُوا أَهْلَهُ السَّلَامَ. رواه عبد الرزاق في مصنفه ٣٨٩/١

97. Qatādah Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When you enter a house, offer Salām to its inmates and when you come out, bid farewell by offering Salām to them. (Muṣannaf ‘Abdur Razzāq)

٩٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا انْتَهَيْتُمْ أَحَدَكُمْ إِلَى مَجْلِسٍ

فَلْيَسَلِّمْ، فَإِنْ بَدَأَ لَهُ أَنْ يَجْلِسَ فَلْيَجْلِسْ، ثُمَّ إِذَا قَامَ فَلْيَسَلِّمْ فَلْيَسَلِّمْ الْأُولَى بِأَحَقِّ مِنَ الْآخِرَةِ.

رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في التسليم عند القيام، رقم: ٢٧٠٦

98. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When one of you come to a gathering, he should offer Salām and if he feels inclined to sit, he may do so. So, when he gets up to leave, he should again offer Salām; the first Salām is not better than the second. (Just as offering

Salām at the time of meeting is a Sunnah so offering Salām at the time of parting is also Sunnah). (Tirmidhī)

٩٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى

الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ. رواه البخاري، باب تسليم القليل على الكثير، رقم: ٦٢٣١

99. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The young should offer Salām to the old, a passerby to one sitting, and a small group to a large group. (Bukhārī)

١٠٠- عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا يَجْزِي عَنِ الْجَمَاعَةِ إِذَا مَرُّوا أَنْ يُسَلِّمَ أَحَدُهُمْ وَيَجْزِي

عَنِ الْجُلُوسِ أَنْ يَرُدَّ أَحَدُهُمْ. رواه البيهقي في شعب الإيمان ٤٦٦/٦

100. ‘Alī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a group of people is passing by, it is enough that one of them offers Salām on their behalf, and it is enough for those who are sitting that one of them replies. (Baihaqī)

١٠١- عَنْ الْمُقَدَّادِ بْنِ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: (فِي حَدِيثِ طَوِيلٍ) فَيَجِيءُ رَسُولُ اللَّهِ ﷺ

مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيمًا لَا يُوقِظُ النَّائِمَ، وَيُسْمِعُ الْيَقْظَانَ. رواه الترمذی وقال: هذا حديث حسن

صحيح، باب كيف السلام، رقم: ٢٧١٩

101. Al-Miqdād ibn al-Aswad Raḍiyallāhu ‘anhu narrates that whenever Rasūlullāh Ṣallallāhu ‘alaihi wasallam would come at night, he would offer Salām in such a way that those sleeping did not wake up and those awake could hear him. (Tirmidhī)

١٠٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَعْجَزُ النَّاسِ مَنْ عَجَزَ فِي

الدُّعَاءِ، وَأَبْخَلَ النَّاسِ مَنْ يَجْهَلُ فِي السَّلَامِ. رواه الطبرانی في الأوسط، وقال لا يروى عن النبي ﷺ إلا بهذا

الإسناد، ورجاله رجال الصحيح غير مسروق بن المرزبان وهو ثقة، مجمع الزوائد ٦١/٨

102. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The most helpless amongst people is the one who is helpless in supplicating and the most miserly amongst people is the one who is a miser in offering Salām. (Ṭabarānī, Majma-‘uz-Zawāid)

١٠٣- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ تَمَامِ التَّحِيَّةِ الْأَخْذُ بِالْيَدِ. رواه

الترمذى وقال: هذا حديث غريب، باب ما جاء في المصافحة، رقم: ٢٧٣٠

103. Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The perfection of greetings is the shaking of hands. (Tirmidhī)

١٠٤- عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافِحَانِ

إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا. رواه أبو داؤد، باب في المصافحة، رقم: ٥٢١٢

104. Barā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Two Muslims will not meet and shake hands but will have their sins forgiven before they separate. (Abu Dāwūd)

١٠٥- عَنِ حُدَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ الْمُؤْمِنُ إِذَا لَقِيَ الْمُؤْمِنَ،

فَسَلَّمَ عَلَيْهِ، وَأَخَذَ يَدَيْهِ فَصَافَحَهُ تَنَاطَرَتْ خَطَايَاهُمَا كَمَا يَتَنَاطَرُ وَرَقُ الشَّجَرِ. رواه الطبراني في

الأوسط ويعقوب محمد بن طحلاء روى عنه غير واحد ولم يضعفه أحد وبقيت رجاله ثقات، مجمع الزوائد ٧٥/٨

105. Ḥudhaifah ibne-Yamān Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Indeed, when a believer meets another believer, offers him Salām, holds and shakes his hands; their sins drop off in a manner leaves drop from a tree. (Ṭabarānī, Majma-'uz-Zawā'id)

١٠٦- عَنِ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنْ الْمُسْلِمُ إِذَا لَقِيَ أَخَاهُ الْمُسْلِمَ

فَأَخَذَ يَدَيْهِ تَحَاتَّتْ عَنْهُمَا ذُنُوبُهُمَا كَمَا يَتَحَاتُّ الْوَرَقُ عَنِ الشَّجَرَةِ الْيَابِسَةِ فِي يَوْمٍ رِيحٍ عَاصِفٍ

وَإِلَّا غُفِرَ لَهُمَا وَلَوْ كَانَتْ ذُنُوبُهُمَا مِثْلَ زَبَدِ الْبَحْرِ. رواه الطبراني ورجالهم رجال الصحيح غير سالم بن

غيلان وهو ثقة، مجمع الزوائد ٧٧/٨

106. Salmān Al Fārsī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Undoubtedly when a Muslim meets a Muslim brother and shakes his hands, the sins of these two fall like the leaves of a dry tree on a day of stormy winds. The sins of both of them are pardoned, even if they are like the foam of the sea. (Ṭabarānī, Majma-'uz-Zawā'id)

١٠٧- عَنِ رَجُلٍ مِنْ عَتْرَةِ رَحِمَةِ اللَّهِ أَنَّهُ قَالَ لِأَبِي ذَرٍّ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَافِحُكُمْ إِذَا

لَقَيْتُمُوهُ؟ قَالَ: مَا لَقَيْتُهُ قَطُّ إِلَّا صَافِحِنِي وَبَعَثَ إِلَيَّ ذَاتَ يَوْمٍ وَلَمْ أَكُنْ فِي أَهْلِي، فَلَمَّا جِئْتُ

أَخْبِرْتُ أَنَّهُ أَرْسَلَ إِلَيَّ، فَأَتَيْتُهُ وَهُوَ عَلَى سَرِيرِهِ، فَالْتَمَيْتُ، فَكَانَتْ تِلْكَ أَجُودَ وَأَجُودَ. رواه

أبو داؤد، باب في المعانقة، رقم: ٥٢١٤

107. A man from the tribe 'Anazah narrates: I asked Abu Dhar Raḍiyallāhu 'anhu: Did Rasūlullāh Ṣallallāhu 'alaihi wasallam shake hands when you used to meet him? Abu Dhar Raḍiyallāhu 'anhu replied: I never met him without his shaking hands with me. One day he sent for me when I was not at home, when I returned, I was told that he had sent for me. So I went to see him and found him on his bed. He embraced me and that was good and very good. (Abu Dāwūd)

١٠٨- عَنِ عَطَاءِ بْنِ يَسَارٍ رَحِمَهُ اللَّهُ أَنَّ رَسُولَ اللَّهِ ﷺ سَأَلَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ!

أَسْتَأْذِنُ عَلَى أُمِّي؟ فَقَالَ: نَعَمْ، فَقَالَ الرَّجُلُ: إِنِّي مَعَهَا فِي الْبَيْتِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: اسْتَأْذِنْ

عَلَيْهَا، فَقَالَ الرَّجُلُ إِنِّي خَادِمُهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: اسْتَأْذِنْ عَلَيْهَا، أَتَجِبُ أَنْ تَرَاهَا عُرْيَانَةً؟

قَالَ: لَا، قَالَ: فَاسْتَأْذِنْ عَلَيْهَا. رواه الإمام مالك في الموطأ، باب في الاستئذان ص ٧٢٥

108. 'Aṭā' ibne-Yasār Raḥimahullāh narrates that a man asked Rasūlullāh Ṣallallāhu 'alaihi wasallam: O Rasūlallāh! Should I seek permission to enter where my mother lives? He replied: Yes. This man said: Even if I live in the same house with her? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Seek her permission. The man said: I serve her (so I have to go frequently). Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Seek her permission; would you like to see her naked? The man said: No. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Well, then seek her permission. (Muaṭṭa Imām Mālik)

١٠٩- عَنِ هُزَيْلِ بْنِ رَحِمَةَ اللَّهِ قَالَ: جَاءَ سَعْدُ رَضِيَ اللَّهُ عَنْهُ فَوَقَفَ عَلَى بَابِ النَّبِيِّ ﷺ يَسْتَأْذِنُ

فَقَامَ مُسْتَقْبِلَ الْبَابِ فَقَالَ لَهُ النَّبِيُّ ﷺ: هَكَذَا -عَنكَ- أَوْ هَكَذَا، فَإِنَّمَا الْإِسْتِذْنَانِ مِنَ النَّظَرِ.

رواه أبو داؤد، باب في الاستئذان، رقم: ٥١٧٤

109. Huzail Raḥimahullāh narrates that Sa'd Raḍiyallāhu 'anhu came to the house of Nabī Ṣallallāhu 'alaihi wasallam, paused and stood in front of the door to seek permission for going in. Nabī Ṣallallāhu 'alaihi wasallam said: Stand this side or that side (lest your gaze fall inside the house). For verily permission is sought, so that you may not look inside. (Abu Dāwūd)

١١٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا دَخَلَ الْبَصْرَ فَلَا إِذْنَ. رواه أبو داود،

باب فى الإستئذان، رقم: ٥١٧٣

110. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: When one’s sight goes inside the house, then seeking permission is meaningless. (Abu Dāwūd)

١١١ - عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا تَأْتُوا الْبُيُوتَ

مِنْ أَبْوَابِهَا وَلَكِنْ انْتُوها مِنْ جَوَانِبِهَا فَاسْتَأْذِنُوا، فَإِنْ أُذِنَ لَكُمْ فَادْخُلُوا وَإِلَّا فَارْجِعُوا. قلت: له

حديث رواه أبو داود غير هذا، رواه الطبراني من طرق ورجال هذا رجال الصحيح غير محمد بن عبد الرحمن بن عرق وهو ثقة، مجمع الزوائد ٨٧/٨

111. ‘Abdullāh ibne-Bishr Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Do not stand in front of the doors of houses, but stand on either side of the door to seek permission. If you are permitted, enter into the house, otherwise return. (Tabarānī, Majma‘uz-Zawāid)

١١٢ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنَ مَجْلِسِهِ ثُمَّ

يَجْلِسُ فِيهِ. رواه البخارى، باب لا يقيم الرجل الرجل، رقم: ٦٢٦٩

112. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A man must not make another get up from his place and then occupy it himself. (Bukhārī)

١١٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ،

فَهُوَ أَحَقُّ بِهِ. رواه مسلم، باب إذا قام من مجلسه، رقم: ٥٦٨٩

113. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone gets up from where he has been sitting and comes back, he has the most right to (sit in place he left). (Muslim)

١١٤ - عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا

يُجْلِسُ بَيْنَ رَجُلَيْنِ إِلَّا بِإِذْنِهِمَا. رواه أبو داود، باب فى الرجل يجلس، رقم: ٤٨٤٤

114. ‘Abdullāh ibne-‘Amr ibn al-‘Āṣ Raḍiyallāhu ‘anhuma narrates

that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: One must not sit between two persons without their permission. (Abu Dāwūd)

١١٥ - عَنْ خَدِيفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ جَلَسَ وَسَطَ الْحَلْقَةِ. رواه أبو داود،

باب الجلوس وسط الحلقة، رقم: ٤٨٢٦

115. Ḥudhaifah Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam cursed the one who sat in the middle of a circle. (Abu Dāwūd)

Note: The man referred here is the one who sits in a circle by crossing over the shoulders of others. The second meaning for sitting in the middle of the circle is that when people are sitting in a circle facing each other, a man comes in and sits in between them in such a way so as to obstruct their vision. (Ma‘āriful Ḥadīth)

١١٦ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، قَالَهَا ثَلَاثًا قَالَ: وَمَا كَرَامَةُ الضَّيْفِ يَا رَسُولَ اللَّهِ؟ قَالَ: ثَلَاثَةٌ أَيَّامٍ،

فَمَا جَلَسَ بَعْدَ ذَلِكَ فَهُوَ عَلَيْهِ صَدَقَةٌ. رواه أحمد، رقم: ٧٦/٣

116. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who believes in Allāh and the Last Day should be hospitable to his guest. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said this three times. Someone asked: What is hospitality? He replied: Serve him for three days. If the guest stays beyond that, then entertaining him is an act of Ṣadaqah. (Musnad Aḥmad)

١١٧ - عَنِ الْمِقْدَامِ أَبِي كَرِيمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا رَجُلٍ أَصَافَ قَوْمًا

فَأَصْبَحَ الضَّيْفُ مَحْرُومًا فَإِنْ نَصَرَهُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ حَتَّى يَأْخُذَ بِقِرَى لَيْلَةٍ مِنْ زَرْعِهِ وَمَالِهِ.

رواه أبو داود، باب ما جاء فى الضيافة، رقم: ٣٧٥١

117. Miqdām Abu Karīmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If the guest of people remains without hospitality till the morning, then it is the duty of every Muslim to help him, in taking from the crops and property of the host to the extent of the entertainment of one night. (Abu Dāwūd)

Note: This is a situation where there is no provision with the guest and he is thus constrained. Otherwise out of kindness and courtesy fulfilling a guest’s needs is his right. (Mazāhir Ḥaqqe)

١١٨ - عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ رَحِمَهُ اللَّهُ قَالَ: دَخَلَ عَلَيَّ جَابِرُ رَضِيَ اللَّهُ عَنْهُ فِي نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَقَدَّمَ إِلَيْهِمْ خُبْزًا وَخَلًّا، فَقَالَ: كُلُوا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: نِعْمَ الْإِدَامُ الْخَلُّ، إِنَّهُ هَلَاكٌ بِالرَّجُلِ أَنْ يَدْخُلَ عَلَيْهِ النَّفَرُ مِنْ إِخْوَانِهِ فَيَحْتَقِرَ مَا فِي بَيْتِهِ أَنْ يَقْدَمَهُ إِلَيْهِمْ، وَهَلَاكٌ بِالْقَوْمِ أَنْ يَحْتَقِرُوا مَا قَدَّمَ إِلَيْهِمْ. رواه أحمد والطبراني في الأوسط وأبو يعلى إلا أنه قال: وَكَفَى بِالْمَرْءِ شَرًّا أَنْ يَحْتَقِرَ مَا قُرَّبَ إِلَيْهِ. وفي إسناد أبي يعلى أبو طالب القاص ولم أعرفه وبقيه رجال أبي يعلى وقرؤا. وفي الحاشية: أبو طالب القاص هو يحيى بن يعقوب بن مدرك ثقة، مجمع الزوائد ٨/٣٢٨

118. 'Abdullāh ibne-'Ubaid ibne-'Umair Raḥimahullāh said that Jābir Raḍiyallāhu 'anhu came to me with a group of the Ṣaḥābah of Rasūlullāh Ṣallallāhu 'alaihi wasallam. Jābir Raḍiyallāhu 'anhu placed before them bread and vinegar and said: Eat, I have heard from Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Vinegar is the best curry. Verily a man is ruined, when some brothers come to his house and he considers it low to place before them things that he has in his house; and ruined are those people who consider low that is being placed before them. In another narration it is stated that it is evil enough for a person that he may consider low what is presented to him. (Musnad Ahmad, Tabarānī, Abu Ya'lā, Majma-'uz-Zawāid)

١١٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ يُحِبُّ الْعُطَّاسَ وَيَكْرَهُ التَّأَوُّبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللَّهُ، وَأَمَّا التَّأَوُّبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيُرِدَّهُ مَا اسْتَطَاعَ، فَإِنِ أَحَدُكُمْ إِذَا تَنَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ. رواه البخاري، باب إذا تناءب فليضع يده على فيه، رقم: ٦٢٢٦

119. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh likes sneezing and dislikes yawning. So, when one of you sneezes, he should say *Alḥamdulillāh* (Praise be to Allāh). It is a right on every Muslim who hears him to say *Yarḥamukallāh* (may Allāh have mercy on you) in reply. Indeed, yawning comes from Shaitān. So when one of you yawns, he should restrain himself as much as possible, as Shaitān laughs at the person who yawns. (Bukhārī)

١٢٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي

اللَّهِ نَادَاهُ مُنَادٌ أَنْ طِبْتَ وَطَابَ مَمَشَاكَ وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلًا. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في زيارة الأخوان، رقم: ٢٠٠٨

120. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whosoever visits a patient or visits his Muslim brother, an angel says: You are blessed and your steps are blessed and you have made an abode in Paradise. (Tirmidhī)

١٢١ - عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ مَوْلَى رَسُولِ اللَّهِ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ. قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: جَنَّتَاهَا. رواه مسلم، باب فضل عيادة المريض، رقم: ٦٥٥٤

121. Thaubān Raḍiyallāhu 'anhu, a freed slave of Rasūlullāh Ṣallallāhu 'alaihi wasallam, narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who visits a patient dwells in the *Khurfah* of Paradise. It was asked: O Rasūlullāh! What is the *Khurfah* of Paradise? He replied: The harvested fruits of Paradise. (Muslim)

١٢٢ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ التَّوَضُّؤَ وَعَادَ أَخَاهُ الْمُسْلِمَ مُحْتَسِبًا بُوعِدَ مِنْ جَهَنَّمَ مَسِيرَةَ سَبْعِينَ خَرِيفًا قُلْتُ: يَا أَبَا حَمْرَةَ! وَمَا الْخَرِيفُ؟ قَالَ: الْعَامُ. رواه أبو داود، باب في فضل العيادة على وضوء، رقم: ٣٠٩٧

122. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who performs Wuḍū and performs it well, then visits his sick Muslim brother, seeking reward from Allāh, he will be moved away a distance of seventy *Kharīf* from Hell. Thābit Banānī Raḥimahullāh said: I asked Anas Raḍiyallāhu 'anhu: O Abu Ḥamzah! What is *Kharīf*? He replied: A year. (Abu Dāwūd)

١٢٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَيُّمَا رَجُلٍ يَعُودُ مَرِيضًا فَإِنَّمَا يَخُوضُ فِي الرَّحْمَةِ، فَإِذَا قَعَدَ عِنْدَ الْمَرِيضِ عَمَرَتْهُ الرَّحْمَةُ قَالَ: فَقُلْتُ يَا رَسُولَ اللَّهِ! هَذَا لِلصَّحِيحِ الَّذِي يَعُودُ الْمَرِيضَ فَالْمَرِيضُ مَا لَهُ؟ قَالَ: تُحَطُّ عَنْهُ ذُنُوبُهُ. رواه

أحمد ٣/١٧٤

123. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Whosoever visits a sick person enters into the Mercy of Allāh, and when he sits with the sick he is

completely immersed in His Mercy. Anas Raḍiyallāhu ‘anhu asked: O Rasūlallāh! This excellence is for the healthy person visiting the Sick, so what does the sick person get? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: His sins are forgiven. (Musnad Aḥmad)

١٢٤ - عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا حَاضٍ فِي الرَّحْمَةِ، فَإِذَا جَلَسَ عِنْدَهُ اسْتَفْتَعَ فِيهَا. رواه أحمد ٤٦٠/٣ وفي حديث عمرو بن حزم رضي الله عنه عند الطبراني في الكبير والواسط: وَإِذَا قَامَ مِنْ عِنْدِهِ فَلَا يَزَالُ يَخُوضُ فِيهَا حَتَّى يَرْجِعَ مِنْ حَيْثُ خَرَجَ وَرِجَالَهُ مَوْتِقُونَ، مجمع الزوائد ٢٢/٣

124. Ka'b ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who visits a sick person enters into the Mercy of Allāh; if he sits by his side, he is immersed in the Mercy. (Musnad Aḥmad)

‘Amr ibne-Ḥazm Raḍiyallāhu ‘anhu narrates: Even after leaving the sick, the visitor continues to be in the Mercy of Allāh until he returns to the place from where he had come. (Tabarānī, Majma-‘uz-Zawāid)

١٢٥ - عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ مُسْلِمٍ يُوَدُّ مُسْلِمًا غَدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمَسِّيَ، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ. رواه الترمذى وقال: هذا حديث غريب حسن، باب ما جاء في عيادة المريض، رقم: ٩٦٩

125. ‘Alī Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: No Muslim who visits a sick Muslim in the morning except that seventy thousand angels invoke blessings on him till the evening; and if he visits him in the evening then seventy thousand angels invoke blessings on him till the morning and for him there is a garden of fruits in Paradise. (Tirmidhī)

١٢٦ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَمُرَّهُ أَنْ يَدْعُوَ لَكَ، فَإِنَّ دُعَاءَهُ كَدُعَاءِ الْمَلَائِكَةِ. رواه ابن ماجه، باب ما جاء في عيادة المريض، رقم: ١٤٤١

126. ‘Umar ibn al Khaṭṭāb Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: When you visit a sick person, ask him to supplicate for you, for verily his supplication is like that of the angels. (Ibne-Mājah)

١٢٧ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ جَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ أَذْبَرَ الْأَنْصَارِيَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا أَخَا الْأَنْصَارِ! كَيْفَ أَجْنَى سَعْدُ بْنُ عُبَادَةَ؟ فَقَالَ: صَالِحٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَعُودُهُ مِنْكُمْ؟ فَقَامَ وَقَمْنَا مَعَهُ، وَنَحْنُ بِضِعَةِ عَشْرٍ، مَا عَلَيْنَا نِعَالَ وَلَا خِفَافَ وَلَا قَلَانِسَ وَلَا قُمُصَ نَمْشِي فِي تِلْكَ الْمَسْبَاحِ حَتَّى جِنْتَاهُ، فَاسْتَأْخَرَ قَوْمَهُ مِنْ حَوْلِهِ حَتَّى دَنَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ الَّذِينَ مَعَهُ. رواه مسلم، باب في عيادة المريض، رقم: ٢١٣٨

127. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that while we were sitting with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, a man came and offered Salām. When he was about to go back, Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked him: O Anṣār brother! How is my brother Sa’d ibne-‘Ubādah? The man replied: He is well. So Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked us: Who amongst you would like to visit him? Then, he stood up and we along with him. We were more than ten, who neither had shoes, nor stockings nor caps nor shirts. We walked through the stony plain till we came to him. The people of his tribe, who were with him withdrew and Rasūlullāh Ṣallallāhu ‘alaihi wasallam along with those who accompanied him, came close to Sa’d. (Muslim)

١٢٨ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: حَمْسٌ مَنْ عَمِلَهُنَّ فِي يَوْمٍ كَتَبَهُ اللَّهُ مِنْ أَهْلِ الْجَنَّةِ: مَنْ عَادَ مَرِيضًا، وَشَهِدَ جَنَازَةً، وَصَامَ يَوْمًا، وَرَاحَ يَوْمَ الْجُمُعَةِ وَأَعْتَقَ رَقَبَةً. رواه ابن حبان، قال المحقق: إسناده قوى ٦/٧

128. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The one who has done five deeds in a day, Allāh Subḥānāhū wa Ta‘ālā, writes him amongst the dwellers of Paradise. One who visits a sick person, attends a funeral, fasts for a day, goes to offer Friday Salām and sets a slave free. (Ibne-Hibbān)

١٢٩ - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ جَاهَدَ فِي سَبِيلِ اللَّهِ كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ عَادَ مَرِيضًا كَانَ ضَامِنًا عَلَى اللَّهِ، وَمَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ كَانَ

صَامِنًا عَلَى اللَّهِ، وَمَنْ دَخَلَ عَلَى إِمَامٍ يُعَزِّزُهُ كَانَ صَامِنًا عَلَى اللَّهِ، وَمَنْ جَلَسَ فِي بَيْتِهِ لَمْ يَغْتَبِ
إِنْسَانًا كَانَ صَامِنًا عَلَى اللَّهِ. رواه ابن حبان، قال المحقق: إسناده حسن ٩٥/٢

129. Mu'adh ibne-Jabal Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who strives in the cause of Allāh is under the security of Allāh; he who visits a patient is under the security of Allāh; he who goes to the masjid in the morning or evening is under the security of Allāh; he who visits a ruler to help him is under the security of Allāh; he who stays in his house and does not backbite anyone is under the security of Allāh. (Ibne-Hibbān)

١٣٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَامِنًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ آتَبَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مَسْكِينًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَا اجْتَمَعْنَ فِي أَمْرِي إِلَّا دَخَلَ الْجَنَّةَ. رواه مسلم، باب من فضائل أبي بكر الصديق رضي الله عنه، رقم: ٦١٨٢

130. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam once asked us: Who is fasting today? Abu Bakr Raḍiyallāhu 'anhu said: I am. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: Who followed a bier today? Abu Bakr Raḍiyallāhu 'anhu said: I did. He asked: Who fed a poor person today? Abu Bakr Raḍiyallāhu 'anhu replied: I did. He asked: Who visited a sick person today? Abu Bakr Raḍiyallāhu 'anhu replied: I did. Rasūlullāh Ṣallallāhu 'alaihi wasallam then said: No one in whom these good deeds are combined except that he will enter Paradise. (Muslim)

١٣١- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُوذُ مَرِيضًا لَمْ يَحْضُرْ أَجَلُهُ فَيَقُولُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ إِلَّا عُوِيَ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما يقول عند عيادة المريض، رقم: ٢٠٨٣

131. Abdullāh ibne 'Abbās Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Any Muslim slave of Allāh visits a sick person, whose time of death has not come, and supplicates as under seven times, the sick person shall get cured.

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

I ask Allāh the Almighty, Rabb of the Mighty Throne, to cure you.

(Tirmidhi)

١٣٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ، قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ. رواه مسلم، باب فضل الصلوة على الجنابة وأتباعها، رقم: ٢١٨٩ وفي رواية له: أَصْغَرُهُمَا مِثْلُ أُحُدٍ. رقم: ٢١٩٢

132. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who follows the bier and offers the funeral Ṣalāt, will get a reward of a *Qirāt*, and he who attends the funeral until its burial will get a reward of two *Qirāt*. It was asked: What are two *Qirāt*? He replied: Equivalent to two huge mountains. It is narrated at another place: Of the two mountains, the smaller one is like Mount Uḥud. (Muslim)

١٣٣- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مَيِّتٍ يُصَلِّيَ عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً، كُلُّهُمْ يَشْفَعُونَ لَهُ إِلَّا شَفَعُوا فِيهِ. رواه مسلم، باب من صلى عليه مائة، رقم: ٢١٩٨

133. 'Ā'ishah Raḍiyallāhu 'anha narrates that Nabī Ṣallallāhu 'alaihi wasallam said: If the company of Muslims reaches hundred in number and they pray over a dead person, all of them interceding for him, their intercession for him will be accepted. (Muslim)

١٣٤- عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ عَزَى مُصَابًا فَلَهُ مِثْلُ أُجْرِهِ. رواه الترمذى وقال: هذا حديث غريب، باب ما جاء في أجر من عزى مصابا، رقم: ١٠٧٣

134. 'Abdullāh Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Anyone who consoles an afflicted person, will have a reward equivalent to his. (Tirmidhi)

١٣٥- عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَا مِنْ مُؤْمِنٍ يُعَزِّي

أَخَاهُ بِمُصَيَّبَةٍ إِلَّا كَسَاهُ اللَّهُ سُبْحَانَهُ مِنْ حُلَلِ الْكَرَامَةِ يَوْمَ الْقِيَامَةِ. رواه ابن ماجه، باب ما جاء في ثواب من عزى مصابا، رقم: ١٦٠١

135. Muḥammad ibne-‘Amr ibne-Ḥazm Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: No believer comforts his brother in distress, except that Allāh Subḥānahū wa Ta‘ālā clothes him with a dress of nobility on the Day of Reckoning. (Ibne-Mājah)

١٣٦- عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصْرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ البَصْرُ فَضَحَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: لَا تَدْعُوا عَلَيَّ أَنفُسَكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ المَلَائِكَةَ يُؤْتُونَ عَلَيَّ مَا تَقُولُونَ. ثُمَّ قَالَ: اللَّهُمَّ! اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي المَهْدِيِّينَ وَاخْلُفْهُ فِي عَقْبِهِ فِي الغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ العَالَمِينَ! وَأَفْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ. رواه مسلم، باب في إغماض الميت والدعاء له إذا حضر، رقم: ٢١٣٠

136. Umme Salamah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came after Abu Salamah’s death, whose eyes were open. Closing his eyes, he said: Verily, when the soul is taken up, the eyes follow it (and therefore remain open). Some of his family members wept and wailed (they may have said some unwanted words). He said: Do not supplicate for yourself anything but good; undoubtedly the angels say Āmīn to what you say. Then he supplicated:

اللَّهُمَّ! اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي المَهْدِيِّينَ وَاخْلُفْهُ فِي عَقْبِهِ فِي الغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ العَالَمِينَ! وَأَفْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ

O Allāh! Forgive Abu Salamah, raise his rank amongst those who are rightly guided, and You be the Caretaker of his descendants after him. Forgive him and us; O Rabb of the universe, make his grave spacious for him and grant him light in it.

(Muslim)

Note: Whenever someone supplicates this for another Muslim, he may take the name of the demised in place of the name of Abu Salamah.

١٣٧- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: دَعْوَةُ المَرْءِ المُسْلِمِ لِأَخِيهِ

يُظْهِرُ الغَيْبِ مُسْتَجَابَةً، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ، كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ قَالَ المَلَكُ المُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلِ. رواه مسلم، باب فضل الدعاء للمسلمين بظهر الغيب، رقم: ٦٩٢٩

137. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A Muslim’s supplication in the absence of his brother is accepted. An angel is stationed at his head; whenever he makes a supplication for the good of his brother, this angel says: Āmīn and may you receive the same. (Muslim)

١٣٨- عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. رواه البخارى، باب من الإيمان أن يحب لأخيه، رقم: ١٣

138. Anas Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: None of you is a true believer, until he likes for his brother what he likes for himself. (Bukhārī)

١٣٩- عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ القَسْرِيِّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَتُحِبُّ الحَنِينَةَ؟ قَالَ: قُلْتُ: نَعَمْ! قَالَ: فَاحْبَبْ لِأَخِيكَ مَا تُحِبُّ لِنَفْسِكَ. رواه أحمد ٤/٧٠

139. Khālid ibne-‘Abdullāh Qasarī Rahimahullāh narrates from his father and his grandfather Raḍiyallāhu ‘anhu that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked them: Do you love Paradise? I replied: Yes. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Like for your brother what you like for yourself. (Musnad Aḥmad)

١٤٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ الدِّينَ النَّصِيحَةَ، إِنَّ الدِّينَ النَّصِيحَةَ، إِنَّ الدِّينَ النَّصِيحَةَ قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَنْتُمْ المُسْلِمِينَ وَعَامَّتِهِمْ. رواه النسائي، باب النصيحة للإمام، رقم: ٤٢٠٤

140. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, Deen (religion) is *Naṣīḥah* (sincere wellwishing) verily Deen is *Naṣīḥah*, verily Deen is *Naṣīḥah*. The Ṣaḥābah asked: To whom O Rasūlullāh? He replied: To Allāh, and His Book, and His Messenger, and to the rulers of the Muslims and their common folk. (Nasāī)

Note: Sincere well-wishing for Allāh stands for belief in Allāh,

fervent love for Him, to fear Him, to obey and worship Him and to ascribe no partners to Him.

Sincere well-wishing for the Book of Allāh means belief on it, giving it the respect it deserves, acquiring and spreading its knowledge and acting upon it.

Sincere well-wishing for the Prophet means testifying to his prophethood, honouring him, loving and practicing his Sunnah, spreading his message and believing with heart and soul that our salvation lies in his obedience.

Sincere well-wishing to the rulers of the Muslims means that they be assisted in the discharge of their responsibilities and to have a good opinion about them. They should be obeyed in right things. However if they make mistakes, attempts should be made to rectify them and they be given good counselling.

Sincere well-wishing to the common folk is to look after their good and welfare. This includes bringing them towards Deen with sincerity and kindness. To teach them Deen and to inspire them towards righteousness. To consider their benefit ones own benefit and their loss ones own loss. To help them as far as possible and to fulfil their rights. (Nawawī)

١٤١- عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ حَوْضِي مَا بَيْنَ عَدَنَ إِلَى عَمَانَ، أَكْوَابُهُ عَدَدُ النُّجُومِ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ التَّلَجِ وَأَحْلَى مِنَ الْعَسَلِ، أَوَّلُ مَنْ يَرِدُهُ فَقْرَاءُ الْمُهَاجِرِينَ، قَلْنَا: يَا رَسُولَ اللَّهِ! صِفْهُمْ لَنَا، قَالَ: شَعْتُ الرُّؤُوسِ، دُنُسُ الثِّيَابِ الَّذِينَ لَا يَنْكِحُونَ الْمُتَعَمَّاتِ، وَلَا تَفْتَحُ لَهُمُ السُّدُودُ، الَّذِينَ يُعْطُونَ مَا عَلَيْهِمْ، وَلَا يُعْطُونَ مَا لَهُمْ. رواه

الطبرانی، ورجاله رجال الصحيح مجمع الزوائد ١٠/٥٧٤

141. Thawbān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: My pond extends from Aden to Amman. Its bowls are equivalent to the stars in the sky. Its water is whiter than snow and sweeter than honey. The first to come on the pond will be the poor emigrants. We asked: O Rasūlallāh! Describe them to us? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: Those with dishevelled hair, and dirty clothes, who cannot marry women living in luxury. For whom doors are not opened. They fulfil the rights of others, while their own rights are not given to them. (Tabarānī, Majma‘uz-Zawāid)

Note: Aden is a famous city in Yemen and Amman is a well known

city of Jordan. The words Aden and Amman are used only for the purpose of signs in this ḥadīth. This, however, does not imply that the area of the pool is exactly the distance as referred to, but it is only to facilitate understanding, that the length and width of the pond spreads over hundreds of miles. (Ma‘āriful Ḥadīth)

١٤٢- عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَكُونُوا إِمْعَةً تَقُولُونَ: إِنَّ أَحْسَنَ النَّاسِ أَحْسَنًا، وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطَنُوا أَنْفُسَكُمْ، إِنْ أَحْسَنَ النَّاسُ أَنْ تَحْسِنُوا، وَإِنْ أَسَاءُوا فَالَا تَظْلِمُوا. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في الإحسان والعفو، رقم: ٢٠٠٧

142. Ḥudhaifah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do not immitate others and start saying if others treat us well, we will treat them well, and if they do wrong to us, we will do wrong to them; but accustom yourself to do good if people do good, and not to do wrong if they do wrong. (Tirmidhī)

١٤٣- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: مَا أَنْتَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فِي شَيْءٍ قَطُّ إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ فَيَنْتَقِمَ بِهَا اللَّهُ. (وهو بعض الحديث) رواه البخارى، باب قول النبي ﷺ: يسروا ولا تعسروا، رقم: ٦١٢٦

143. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam never revenged in his personal affairs, however, when Allāh’s lawful bindings were violated, he would punish for the sake of Allāh. (Bukhārī)

١٤٤- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللَّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ. رواه مسلم، باب ثواب العبد، رقم: ٤٣١٨

144. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed when a slave is faithful to his master and worships Allāh well, then he gets a double reward. (Muslim)

١٤٥- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ لَهُ عَلَى رَجُلٍ حَقٌّ فَمَنْ أَخْرَهُ كَانَ لَهُ بِكُلِّ يَوْمٍ صَدَقَةٌ. رواه أحمد ٤/٤٤٢

145. ‘Imrān ibne-Ḥuṣain Raḍiyallāhu ‘anhuma narrates that

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone has something due to him from another, he will be credited with (reward of) Ṣadaqah for every day allowed to postpone payment. (Musnad Ahmad)

١٤٦- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي فِيهِ وَالْحَافِي عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ الْمَقْسُطِ. رواه أبو داود، باب في تنزيل الناس منازلهم، رقم: ٤٨٤٣

146. Abu Mūsā Al Ash‘arī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Undoubtedly reverence to Allāh includes honouring a grey haired Muslim; and also the one who has memorised the Qur‘ān and he neither exceeds the proper bounds and nor does he turn away from it; and honouring a just ruler. (Abu Dāwūd)

Note: The man who has memorised the Qur‘ān ought to be regular in recitation, and makes no excesses in pronouncing its verses for name and fame. (Badhl-ul-Majhūd)

١٤٧- عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَكْرَمَ سُلْطَانَ اللَّهِ تَبَارَكَ وَتَعَالَى فِي الدُّنْيَا أَكْرَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَمَنْ أَهَانَ سُلْطَانَ اللَّهِ عَزَّ وَجَلَّ فِي الدُّنْيَا أَهَانَهُ اللَّهُ يَوْمَ الْقِيَامَةِ. رواه أحمد والطبرانی باختصار ورجال أحمد ثقات، مجمع الزوائد ٣٨٨/٥

147. Abu Bakr Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who honours a king appointed by Allāh Tabāraka wa Ta‘ālā in the world, Allāh will honour him on the Day of Resurrection. He who dishonours a king appointed by Allāh ‘Azza wa Jall in the world, Allāh will dishonour him on the Day of Resurrection. (Musnad Ahmad, Ṭabarānī, Majma‘uz-Zawāid)

١٤٨- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْبِرُّ كَمَعَ أَكَابِرِكُمْ. رواه الحاكم وقال: صحيح على شرط البخاري ووافقه الذهبي ٦٢/١

148. Abdullāh ibne ‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Blessings are with your elders. (Mustadrak Ḥākim)

Note: This means that those of old age have done more virtues and as such, they are more blessed. (Hashiyatut Targhīb)

١٤٩- عَنْ عَبْدِ بَنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجَلِّ كَبِيرَنَا، وَيَرْحَمَ صَغِيرَنَا، وَيَعْرِفَ لِعَالِمِنَا حَقَّهُ. رواه أحمد والطبرانی في الكبير وإسناده حسن، مجمع الزوائد ٣٣٨/١

149. ‘Ubāda ibne-Ṣāmit Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He is not amongst my followers who neither shows respect to our elders, nor mercy to our youngsters and does not recognise the rights of our ‘Alim (scholar). (Musnad Ahmad, Ṭabarānī, Majma‘uz-Zawāid)

١٥٠- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوْصِي الْخَلِيفَةَ مِنْ بَعْدِي بِتَقْوَى اللَّهِ، وَأَوْصِيهِ بِجَمَاعَةِ الْمُسْلِمِينَ أَنْ يُعْظَمَ كَبِيرُهُمْ، وَيَرْحَمَ صَغِيرُهُمْ، وَيُوقَّرَ عَالِمُهُمْ، وَأَنْ لَا يَضْرِبَهُمْ فَيُدْلَهُمْ، وَلَا يُؤْحِشَهُمْ فَيَكْفُرَهُمْ، وَأَنْ لَا يُخْصِمَهُمْ فَيَقْطَعَ نَسْلَهُمْ، وَأَنْ لَا يُغْلِقَ بَابَهُ دُونَهُمْ فَيَأْكُلَ قُوِيَهُمْ ضَعْفَهُمْ. رواه البيهقي في السنن الكبرى ١٦١/٨

150. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I advise my Caliph to follow after me to fear Allāh, and I advise him with regard to the Jamā‘at of Muslims to be respectful to their elders, and merciful to their youngsters, and to honour their ‘Ulamā (scholars). He should not beat them so much that they are humiliated; he should not frighten them so as to make them infidels; he should not castrate them so as to finish their race; he should not shut the doors for their complaints, otherwise the strong will overpower the weak. (Baihaqī)

١٥١- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: أَقْبِلُوا ذَوِي الْهَيْئَاتِ عَثْرَاتِهِمْ إِلَّا الْخُدُودَ. رواه أبو داود، باب في الحد يشفع فيه، رقم: ٤٣٧٥

151. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Forgive people of good qualities on their lapses, but not those faults to which prescribed penalties apply. (Abu Dāwūd)

١٥٢- عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ نَتْفِ الشَّيْبِ وَقَالَ: إِنَّهُ نُورُ الْمُسْلِمِ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في النهي عن نتف الشيب، رقم: ٢٨٢١

152. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam prohibited plucking of grey hair and said: Undoubtedly, the old age is the Nūr (light) of a Muslim. (Tirmidhī)

١٥٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَنْتَفُوا الشَّيْبَ، فَإِنَّهُ نُورٌ يَوْمَ الْقِيَامَةِ، وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كُتِبَ لَهُ بِهَا حَسَنَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، وَرَفَعَ لَهُ بِهَا دَرَجَةٌ. رواه ابن حبان، قال المحقق: إسناده حسن ٢٥٣/٧

153. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do not pluck out grey hair. Indeed, they will be a Nūr (light) on the Day of Resurrection. He who ages with grey hair in Islām, then for each grey hair a good deed will be written, a sin will be wiped out and he will be elevated in rank for it. (Ibne-Hibbān)

١٥٤- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ تَعَالَى أَقْوَامًا يَخْتَصِمُهُم بِالنَّعَمِ لِمَنَافِعِ الْعِبَادِ وَيُقِرُّهَا فِيهِمْ مَا بَدَّلُوها، فَإِذَا مَنَعُوا نَزَعَهَا مِنْهُمْ فَحَوَّلَهَا إِلَى غَيْرِهِمْ. رواه الطبراني في الكبير، وأبو نعيم في الحلية وهو حديث حسن، الجامع الصغير ٣٥٨/١

154. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh blesses certain people with special bounties for the benefit of other people. As long as they benefit others, Allāh continues His bounties upon them but when they stop benefitting others, Allāh takes these bounties back from them and transfers to others. (Ṭabarānī, Ḥulyat-ul-Awliyā, Jāmi-'uṣ-Ṣaghīr)

١٥٥- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِزْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصِيرِ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشُّوكَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَاطُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في صنائع المعروف، رقم: ١٩٥٦

155. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Smiling at your brother is Ṣadaqah (charity); enjoining good and forbidding from evil is Ṣadaqah; directing someone who has lost his way is Ṣadaqah; guiding a man with poor

eyesight is Ṣadaqah; removing stones, thorns and bones from the path is Ṣadaqah; and pouring water from your bucket into your brother's bucket is Ṣadaqah. (Tirmidhī)

١٥٦- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَسَى فِي حَاجَةِ أَخِيهِ كَانَ خَيْرًا لَهُ مِنْ اِعْتِكَافِهِ عَشْرَ سِنِينَ، وَمَنْ اِعْتَكَفَ يَوْمًا اِتِّبَاءً وَجْهَ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ ثَلَاثَ خَنَادِقٍ، كُلُّ خَنَادِقٍ أَبْعَدُ مَا بَيْنَ الْخَافِقَيْنِ. رواه الطبراني في الأوسط وإسناده جيد، مجمع الزوائد ٣٥١/٨

156. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Going out for a brother's need is better than ten years *I'tikāf* (confining oneself to a masjid exclusively for the worship of Allāh). He who observes *I'tikāf* of one day for Allāh's sake, three trenches are placed between him and Hell; each trench is wider than the distance between the earth and the sky. (Ṭabarānī, Majma-'uz-Zawā'id)

١٥٧- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَأَبِي طَلْحَةَ بْنِ سَهْلِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ أَمْرٍ يَخْذُلُ أُمَّرَأَةً مُسْلِمًا فِي مَوْضِعٍ يُنْتَهَكُ فِيهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيهِ مِنْ عِزِّهِ إِلَّا خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نَصْرَتَهُ، وَمَا مِنْ أَمْرٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يُنْتَقَصُ فِيهِ مِنْ عِزِّهِ وَيُنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ نَصْرَتَهُ. رواه أبو داود، باب الرجل يذب عن عرض أخيه، رقم: ٤٨٨٤

157. Jābir ibne-'Abdullāh and Abu Ṭalhah ibne-Sahl Al Anṣārī Raḍiyallāhu 'anhum narrate that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: No Muslim will desert a man who is confronted with a situation where his respect and honour is being violated but Allāh Subḥānahū wa Ta'ālā will desert him in a situation when he will be in need of His help. And no Muslim will help a Muslim in a situation when his respect and honour is being violated, but Allāh will help him in a situation when he will be in need of His help. (Abu Dāwūd)

١٥٨- عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَا يَهْتَمُّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ، وَمَنْ لَمْ يُصْبِحْ وَيُمْسِ نَاصِحًا لِلَّهِ، وَلِرَسُولِهِ، وَلِكِتَابِهِ، وَلِإِمَامِهِ، وَلِعَامَّةِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ. رواه الطبراني من رواية عبد الله بن جعفر، الترغيب ٥٧٧/٢، وعبد الله بن جعفر وفقه أبو حاتم وأبو زرعة وابن حبان، الترغيب ٥٧٣/٤

inhabitants of the earth, the One in the Heaven will be merciful to you. (Abu Dāwūd)

١٦٦- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمَجَالِسُ بِالْأَمَانَةِ إِلَّا ثَلَاثَةً مَجَالِسٍ: سَفَكُ دَمٍ حَرَامٍ، أَوْ فَرْجٍ حَرَامٍ، أَوْ اقْتِطَاعُ مَالٍ بِغَيْرِ حَقٍّ. رواه أبو داود، باب في نقل الحديث، رقم: ٤٨٦٩

166. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: All meetings are (confidential) trusts except three: Those for the purpose of shedding blood unlawfully or committing fornication or grabbing other's property unjustly. (Abu Dāwūd)

Note: It is not permissible to leak the secrets of a meeting. The three things that are mentioned in the ḥadīth are for the purpose of illustration only. The objective is that, if in a meeting there is conspiracy for wrong or evil and you happen to participate in it, then never keep such matters secret. (Ma'āriful Ḥadīth)

١٦٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ مِنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ. رواه النسائي، باب صفة المؤمن، رقم: ٤٩٩٨

167. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The believer is one from whom people are safe in respect to their lives and wealth. (Nasaī)

١٦٨- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ. رواه البخاري، باب المسلم من سلم المسلمون، رقم: ١٠٠٠٠

168. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: A Muslim is the one from whose tongue and hands, other Muslims are safe, and a Muhājir (emigrant) is the one who abandons all that Allāh has forbidden. (Bukhārī)

١٦٩- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ. رواه البخاري، باب أي الإسلام أفضل، رقم: ١١

169. Abu Mūsā Raḍiyallāhu 'anhu narrates that the Ṣaḥābah asked: O Rasūlallāh! Whose Islām is the best? He replied: From whose

tongue and hands, other Muslims are safe. (Bukhārī)

Note: Causing trouble with the tongue includes jesting, accusing, rebuking, while causing trouble with hands includes beating unjustly, grabbing other's wealth and property wrongfully and the like. (Fath-ul-Bārī)

١٧٠- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ نَصَرَ قَوْمَهُ عَلَى غَيْرِ الْحَقِّ فَهُوَ كَالْبَعِيرِ الَّذِي رُدِّيَ فَهُوَ يُنْزَعُ بِذَنبِهِ. رواه أبو داود، باب في العصية، رقم: ٥١١٧

170. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He, who helps his people in an unrighteous cause, is like a camel that falls into a well and is being pulled out by its tail. (Abu Dāwūd)

Note: Pulling out a camel by its tail is an exercise in futility, because a camel cannot be pulled out from a well like this. Similarly, helping people unjustly is equally futile, for people cannot be put on the right track like this. (Badhl-ul-Majhūd)

١٧١- عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصِيَّةٍ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصِيَّةٍ. رواه أبو داود، باب في العصية، رقم: ٥١٢١

171. Jubair ibne-Muṭ'im Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He is not from us who calls towards 'Aṣabiyyah. He is not from us who fights out of 'Aṣabiyyah and he who dies upholding 'Aṣabiyyah. (Abu Dāwūd)

Note: 'Aṣabiyyah means fanatical association on the basis of language, tribe, race or nation.

١٧٢- عَنْ فُسَيْلَةَ رَحِمَهَا اللَّهُ أَنَّهَا سَمِعَتْ أَبَاهَا يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَمِنَ الْعَصِيَّةُ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ قَالَ: لَا، وَلَكِنْ مِنَ الْعَصِيَّةِ أَنْ يَنْصُرَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ- رواه أحمد، رقم: ١٠٧

172. Fusailah Raḥimahallāh narrates: I heard my father that he asked: O Rasūlallāh! Is it from 'Aṣabiyyah that a man loves his people? He said: No, but a man helps his people in their wrong doing is from 'Aṣabiyyah (partisanship). (Musnad Aḥmad)

١٧٣- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: كُلُّ مَخْمُومِ الْقَلْبِ، صَدُوقِ اللِّسَانِ قَالُوا: صَدُوقُ اللِّسَانِ نَعْرِفُهُ فَمَا مَخْمُومُ الْقَلْبِ؟ قَالَ: هُوَ التَّقِيُّ النَّقِيُّ لَا إِثْمَ فِيهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ. رواه ابن ماجه، باب الورع والتقوى، رقم: ٤٢٦٦

173. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam was asked: Who is the most excellent amongst people? He replied: Everyone whose heart is excellent amongst people? He replied: Everyone whose heart is *Makhmūm* and tongue is truthful. The Ṣahābah asked: We understand whose tongue is truthful, but what does a *Makhmūm* heart mean? He replied: The one who is a *Muttaqī* (fearful of Allāh) is pure of heart, free of sins and without injustice, hatred or jealousy for any one. (Ibne-Mājah)

Note: "A pure heart," means a heart without any attachment for anyone except Allāh. (Mazāhir Ḥaḳue)

١٧٤- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُبَلِّغُنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا فَإِنِّي أَحِبُّ أَنْ أُخْرَجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ. رواه ابوداؤد، باب في رفع الحديث من المجلس، رقم: ٤٨٦٠

174. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: None of my Ṣahābah should convey to me anything (wrong) about anyone for indeed I would like to come out to you with a pure heart (free of ill feelings). (Abu Dāwūd)

١٧٥- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَطْلُعُ الْآنَ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعَ رَجُلٌ مِنَ الْأَنْصَارِ تَنْطَفُ لِحَيْتُهُ مِنْ وُضوءِهِ، وَقَدْ تَعَلَّقَ نَعْلَيْهِ بِيَدِهِ السَّمَالَ، فَلَمَّا كَانَ الْغَدُ قَالَ النَّبِيُّ ﷺ: مِثْلَ ذَلِكَ، فَطَلَعَ الرَّجُلُ مِثْلَ الْمَرَّةِ الْأُولَى، فَلَمَّا كَانَ الْيَوْمَ الثَّلَاثُ قَالَ النَّبِيُّ ﷺ: مِثْلَ مَقَالَتِهِ أَيْضًا، فَطَلَعَ ذَلِكَ الرَّجُلُ مِثْلَ حَالِهِ الْأُولَى، فَلَمَّا قَامَ النَّبِيُّ ﷺ تَبِعَهُ عَبْدُ اللَّهِ بْنُ عَمْرٍو فَقَالَ: إِنِّي لَأَحْيَيْتُ أَبِي فَأَقْسَمْتُ أَنْ لَا أُدْخِلَ عَلَيْهِ ثَلَاثًا، فَإِن رَأَيْتَ أَنْ تُؤْوِيَنِي إِلَيْكَ حَتَّى تَمْضِيَ فَعَلْتُ؟ قَالَ: نَعَمْ، قَالَ أَنَسُ رَضِيَ اللَّهُ عَنْهُ: فَكَانَ عَبْدُ اللَّهِ يُحَدِّثُ أَنَّهُ بَاتَ مَعَ تِلْكَ الثَّلَاثِ اللَّيَالِي، فَلَمَ يَرُهُ يَقُومُ مِنَ اللَّيْلِ شَيْئًا غَيْرَ أَنَّهُ إِذَا تَعَارَ وَتَقَلَّبَ

عَلَى فِرَاشِهِ ذَكَرَ اللَّهُ عَزَّوَجَلَّ وَكَبَّرَ حَتَّى يَقُومَ لِصَلَاةِ الْفَجْرِ. قَالَ عَبْدُ اللَّهِ: غَيْرَ أَنِّي لَمْ أَسْمَعُهُ يَقُولُ إِلَّا خَيْرًا، فَلَمَّا مَضَتْ الثَّلَاثُ اللَّيَالِي وَكِدْتُ أَنْ أَحْتَقِرَ عَمَلَهُ، قُلْتُ: يَا عَبْدُ اللَّهِ! لِمَ يَكُنُّ بَيْنِي وَبَيْنَ أَبِي غَضَبٌ وَلَا هُجْرٌ وَلَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَنَا ثَلَاثَ مَرَّاتٍ: يَطْلُعُ عَلَيْكُمْ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعَتْ أَنْتَ الثَّلَاثَ الْمَرَّاتِ، فَأَرَدْتُ أَنْ آوِيَ إِلَيْكَ فَأَنْظَرُ مَا عَمَلُكَ؟ فَأَقْتَدَيْتُ بِكَ، فَلَمْ أَرَكَ عَمِلْتَ كَثِيرَ عَمَلٍ، فَمَا الَّذِي بَلَغَ بِكَ مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ، قَالَ: فَلَمَّا وَلَيْتَ دَعَانِي فَقَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ غَيْرَ أَنِّي لَا أَجِدُ فِي نَفْسِي لِأَحَدٍ مِنَ الْمُسْلِمِينَ غَشًّا وَلَا أَحْسِدُ أَحَدًا عَلَى خَيْرٍ أَعْطَاهُ اللَّهُ إِيَّاهُ، فَقَالَ عَبْدُ اللَّهِ: هَذِهِ النَّبِيُّ بَلَغَتْ بِكَ وَهِيَ الَّذِي لَا نُطِيقُ. رواه احمد والبخاري بنحوه ورجال احمد رجال الصحيح، مجمع

الروائد ٨/١٥٠

175. Anas ibne-Mālik Raḍiyallāhu 'anhū narrates that while we were sitting with Rasūlullāh Ṣallallāhu 'alaihi wasallam, he said: A dweller of Paradise will come to you now. Then a man from Ansār came, from whose beard drops of water of ablution were falling and he was holding his shoes in his left hand. The second day Nabī Ṣallallāhu 'alaihi wasallam repeated his words as the same Anṣārī came in the same condition he had come the first day. The third day Nabī Ṣallallāhu 'alaihi wasallam repeated the same words as that Ṣahābī came in the same condition. When Nabī Ṣallallāhu 'alaihi wasallam stood up, 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma followed that Anṣārī to his house and said to him: I had a quarrel with my father and have vowed that I will not go to him for three days. If you allow, let me stay at your house till my oath is fulfilled? He said: Very well. Anas Raḍiyallāhu 'anhū narrates: 'Abdullāh mentioned that he spent three nights with that Anṣārī but did not see him worshipping at night, except that when he awoke and changed his side on the bed, he praised Allāh 'Azza wa Jall and said: *Allāhuakbar* (Allah is the Greatest), until he got up for *Ṣalāt-ul-Fajr* from his bed. 'Abdullāh said: I did not hear him say anything except good. When three nights had passed and I considered his deeds to be quite ordinary, I said to the Anṣārī: O slave of Allāh! There was no quarrel and separation between me and my father but I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying that the dweller of Paradise is coming to us and you came out on all three occasions. So, I decided to stay with you and see what (special) deed you

perform? However, I did not see you doing anything extraordinary. What is that deed which raised you to the rank mentioned by Rasūlullāh Ṣallallāhu ‘alaihi wasallam? The Anṣārī replied: I have no deeds except that which you saw. ‘Abdullāh Raḍiyallāhu ‘anhu said: When I turned to go away, the Anṣārī called me back and said: I do not have any (special) deeds except for the ones you have seen. However I have no ill feelings in my heart about any Muslim and I am not jealous of anyone to whom Allah has granted a bounty. ‘Abdullāh Raḍiyallāhu ‘anhu said: This is that which has raised you to that rank, and this is that which is beyond our ability. (Musnad Aḥmad, Bazzār, Majma‘uz-Zawāid)

١٧٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وَسَّعَ عَلَيَّ مَكْرُوبٍ كُرْبَةً فِي الدُّنْيَا وَسَّعَ اللَّهُ عَلَيْهِ كُرْبَةً فِي الآخِرَةِ، وَمَنْ سَتَرَ عَوْرَةَ مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللَّهُ عَوْرَتَهُ فِي الآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْمَرْءِ مَا كَانَ فِي عَوْنِ أَخِيهِ. رواه أحمد ٢٧٤/٢

176. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone removes one of the anxieties of a distressed person in this world, Allāh will remove one of the anxieties of the Hereafter from him. If anyone conceals a fault of a Muslim, Allāh will conceal his faults in the Hereafter. Allāh keeps helping a man, so long he keeps helping his brother. (Musnad Aḥmad)

١٧٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَانَ رَجُلَانِ فِي بَنِي إِسْرَائِيلَ مُتَوَاحِشَيْنِ، فَكَانَ أَحَدُهُمَا يُذْنِبُ وَالْآخَرُ مُجْتَهِدٌ فِي الْعِبَادَةِ، فَكَانَ لَا يَرَى الْمُجْتَهِدُ يَرَى الْآخَرَ عَلَى الذَّنْبِ فَيَقُولُ: أَقْبِرْ، فَوَجَدَهُ يَوْمًا عَلَى ذَنْبٍ فَقَالَ لَهُ: أَقْبِرْ، فَقَالَ: خَلَيْتِي وَرَبِّي أَبْعَثْتَ عَلَيَّ رَقِيبًا؟ فَقَالَ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لَكَ أَوْ لَا يُدْخِلُكَ اللَّهُ الْجَنَّةَ، فَقَبِضْ أَرْوَاحَهُمَا، فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِينَ، فَقَالَ لِهَذَا الْمُجْتَهِدِ: أَكُنْتَ بَنِي عَالِمًا أَوْ كُنْتَ عَلَيَّ مَا فِي يَدِي قَادِرًا؟ وَقَالَ لِلْمُذْنِبِ: إِذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِي، وَقَالَ لِلْآخَرَ: اذْهَبُوا بِهِ إِلَى النَّارِ. رواه أبو داود، باب في النهي عن البغي، رقم: ٤٩٠١

177. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There were two friends in Bani Isrāil; one of them was sinful and the other was devout. Whenever the devout saw his friend committing a sin, he would ask him:

Refrain from it. One day, when he saw him committing a sin, he asked him to desist from it; the sinful said: Leave me to my Rabb. Have you been sent as my supervisor? The devout-one said: I swear by Allāh! Allāh will not forgive you or you will not be sent to Paradise. When both of them died, they were raised before Rabb-al-‘Ālamīn. Allāh asked the devout: Did you know about Me or did you acquire My authority and stop Me from forgiving the sinful? So, Allāh said to the sinful: Go and enter into Paradise by grace of My Mercy, and commanded (the angels) about the devout: Take him to the Fire. (Abu Dāwūd)

Note: The ḥadīth does not imply that one should dare to commit sins. The sinful was forgiven by the Mercy of Allāh, but it is not necessary that every sinful person be treated in the same way. As a principle, there is a punishment for every sin. Nor does it mean that people should not be stopped from doing evils and wrongs. In Qur’ān and ḥadīth, there are hundreds of places, where there are commands to stop people from doing evil; and warnings against not forbidding evil. However, the message to be conveyed is that a pious person should neither rely on his own good deeds nor pass judgements on the sinful nor consider himself to be superior to them.

١٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُنْصَرُ أَحَدُكُمْ الْقَدَاةَ فِي عَيْنِ أَخِيهِ وَيَنْسَى الْجِدْعَ فِي عَيْنِهِ. رواه ابن حبان، قال المحقق: رجاله ثقات ٧٣/١٣

178. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A person sees a straw in the eye of his brother, but neglects to see a log in his own eye. (Ibne-Hibbān)

Note: This refers to the fact that people notice the small faults of others, but remain ignorant of their own big mistakes.

١٧٩- عَنْ أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ غَسَلَ مَيِّتًا فَكُفِّرَ عَلَيْهِ غَفَرَ اللَّهُ لَهُ أَرْبَعِينَ كَبِيرَةً، وَمَنْ حَفَرَ لِأَخِيهِ قَبْرًا حَتَّى يُجِنَّهُ فَكَأَنَّمَا أَسْكَنَهُ مَسْكَنًا حَتَّى يُبْعَثَ. رواه الطبراني في الكبير ورجاله رجال الصحيح، مجمع الزوائد ١١٤/٣

179. Abu Rāfi‘ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who bathes a deceased and conceals his faults, Allāh forgives his forty major sins. He who digs a grave for his deceased brother and buries him, it is as if he has arranged for his residence until he is resurrected (this man is rewarded as much as he

would get for providing a residence for a man till the Day of Resurrection). (Ṭabarānī, Majma-‘uz-Zawāid)

١٨٠- عَنْ أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ غَسَلَ مَيِّتًا فَكَتَمَ عَلَيْهِ غُفْرَانَهُ أَرْبَعِينَ مَرَّةً، وَمَنْ كَفَّنَ مَيِّتًا كَسَاهُ اللَّهُ مِنَ السُّنْدُسِ وَإِسْتَبْرَقِ الْجَنَّةِ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبي ١/٣٥٤

180. Abu Rāfi‘ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who bathes a deceased and hides his faults is forgiven forty times. He who enshrouds the deceased, Allāh will dress him in garments made of the fine and thick silk of Paradise. (Mustadrak Ḥākim)

١٨١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّ رَجُلًا زَارَ أَخَاهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ، قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرِيهَا؟ قَالَ: لَا، غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ، قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ، يَا أُمَّةَ اللَّهِ قَدْ أَحْبَبَكَ كَمَا أَحْبَبْتُهُ فِيهِ. رواه مسلم، باب فضل الحب في الله تعالى، رقم: ٦٥٤٩

181. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A person set out to visit his (Muslim) brother in another village, Allāh sent an angel to wait for him on his way. When this man reached the angel he asked: Where are you heading? He replied: I am heading for a brother of mine in this village. The angel asked: Does he owe you something, which you want to get back? The man replied: No. I just love him for the sake of Allāh ‘Azza wa Jall. The angel said: I am Allāh’s messenger to you, indeed Allāh loves you just as you love him for His sake. (Muslim)

١٨٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ سَرَّهُ أَنْ يَجِدَ طَعْمَ الْإِيمَانِ فَلْيَحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ عَزَّ وَجَلَّ. رواه أحمد والبراز ورجاله ثقات، مجمع الزوائد ١/٢٦٨

182. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who wishes to acquire the taste of Īmān, should love another Muslim, only for the pleasure of Allāh ‘Azza wa Jall. (Musnad Aḥmad, Bazzār, Majma-‘uz-Zawāid)

١٨٣- عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنَ الْإِيمَانِ

أَنْ يُحِبَّ الرَّجُلُ رَجُلًا لَا يُحِبُّهُ إِلَّا لِلَّهِ مِنْ غَيْرِ مَالٍ أَعْطَاهُ فَذَلِكَ الْإِيمَانُ. رواه الطبراني في الأوسط ورجاله ثقات، مجمع الزوائد ١٠/٤٨٥

183. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, it is among the signs of Īmān that a person loves another person purely for the pleasure of Allāh, even though the other one may not have given him any wealth; This is undoubtedly Īmān. (Ṭabarānī, Majma-‘uz-Zawāid)

١٨٤- عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا تَحَابَّ رَجُلَانِ فِي اللَّهِ تَعَالَى إِلَّا كَانَ أَفْضَلَهُمَا أَشَدَّ حُبًّا لِصَاحِبِهِ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤/١٧١

184. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No two persons who love each other for the sake of Allāh except that the one who loves his brother more is better. (Mustadrak Ḥākim)

١٨٥- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَحَبَّ رَجُلًا لِلَّهِ فَقَالَ: إِنِّي أَحْبَبْتُكَ لِلَّهِ فَدَخَلَ جَمِيعًا الْجَنَّةَ، فَكَانَ الَّذِي أَحَبَّ أَرْفَعَ مَنْزِلَةً مِنَ الْآخَرِ، وَأَحَقَّ بِالَّذِي أَحَبَّ لِلَّهِ. رواه البزار بإسناد حسن، الترغيب ٤/١٧

185. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who loves someone for the sake of Allāh and says: Indeed I love you for the sake of Allāh, then both of them will enter Paradise. The one who loves will have a higher rank than the other, and will deserve that position because of his love for the sake of Allāh. (Bazzār, Targhib)

١٨٦- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُ قَالَ: مَا مِنْ رَجُلَيْنِ تَحَابَّا فِي اللَّهِ يَظْهَرُ الْغَيْبُ إِلَّا كَانَ أَحْبَبُهُمَا إِلَى اللَّهِ أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ. رواه الطبراني في الأوسط ورجاله رجال الصحيح غير المعافى بن سليمان وهو ثقة، مجمع الزوائد ١٠/٤٨٩

186. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No two men, in absence, love each other for the pleasure of Allāh, except that the one who loves his friend more would be dearer to Allāh. (Ṭabarānī, Majma-‘uz-Zawāid)

١٨٧- عَنِ التَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عَضْوٌ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى. رواه مسلم، باب تراحم المؤمنين، رقم: ٢٥٨٦

187. Nu'mān ibne-Bashīr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of Muslims in their mutual love, mercy and sympathy is like that of a body; if one of the organs is afflicted, the whole body responds to during sleeplessness and fever. (Muslim)

١٨٨- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمُتَحَابُّونَ فِي اللَّهِ فِي ظِلِّ الْعَرْشِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ، يَغْبِطُهُمْ بِمَكَانِهِمُ النَّبِيُّونَ وَالشُّهَدَاءُ. رواه ابن حبان، قال المحقق: إسناده جيد ٣٣٨/٢

188. Mu'adh Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Those who love one another for the sake of Allāh will be under the shade of 'Arsh (Allāh's Throne), when there will be no shade on the Day of Resurrection, except the shade of the 'Arsh. Prophets and martyrs will envy them for their status. (Ibne-Hibbān)

١٨٩- عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى: حَقَّتْ مَحَبَّتِي عَلَى الْمُتَحَابِّينَ فِيَّ، وَحَقَّتْ مَحَبَّتِي عَلَى الْمُتَنَاصِحِينَ فِيَّ، وَحَقَّتْ مَحَبَّتِي عَلَى الْمُتَزَاوِرِينَ فِيَّ، وَحَقَّتْ مَحَبَّتِي عَلَى الْمُتَبَادِلِينَ فِيَّ، وَهُمْ عَلَى مَنْابِرٍ مِنْ نُورٍ يَغْبِطُهُمُ النَّبِيُّونَ وَالصَّادِقُونَ بِمَكَانِهِمْ. رواه ابن حبان، قال المحقق: إسناده جيد ٣٣٨/٢، وعند أحمد ٢٣٩/٥

ص ٧٢٣ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ وَحَبَّتْ مَحَبَّتِي لِلْمُتَجَالِسِينَ فِيَّ. وعند الطبراني في الثلاثة: عَنْ عَمْرٍو بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ وَقَدْ حَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَّصِدِقُونَ مِنْ أَجْلِي. مجمع الزوائد ٤٩٥/١٠

189. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu reported: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam narrating a Ḥadīth Qudsī from his Rabb (Allāh), Tabāraka wa Ta'ālā: My love is incumbent for those who love one another for My sake; My love is incumbent for

those who sympathize with one another for My sake; My love is incumbent for those who meet one another for My sake; My love is incumbent for those who spend on one another for My sake. They would be seated on pulpits of Nūr (light); Prophets and Ṣiddīqīn (truthful followers) will envy them for their high ranks. (Ibne-Hibbān)

In another narration of 'Ubāda ibne-Ṣāmit Raḍiyallāhu 'anhu it is stated: My love is incumbent for those who maintain relations for My sake. (Musnad Aḥmad)

In a narration of Mu'adh ibne-Jabal Raḍiyallāhu 'anhu it is stated: My love is incumbent for those who sit together for My sake. (Muatṭa Imām Mālik)

In a narration of 'Amr ibne-'Abasaḥ Raḍiyallāhu 'anhu it is said: My love is incumbent for those who are friends for My sake. (Ṭabarānī, Majma-'uz-Zawāid)

١٩٠- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: الْمُتَحَابُّونَ فِيَّ فِي جَلَالِي لَهُمْ مَنْابِرٌ مِنْ نُورٍ يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء في الحب في الله، رقم: ٢٣٩٠

190. Mu'adh ibne-Jabal Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam narrating a Ḥadīth Qudsī that Allāh the Almighty and Majestic has said: Those who love one another for My Glory, for them are seats on pulpits of Nūr (light). The Prophets and martyrs shall envy them. (Tirmidhī)

١٩١- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ لِلَّهِ جُلَسَاءَ يَوْمَ الْقِيَامَةِ عَنْ يَمِينِ الْعَرْشِ، وَكَلَّمْنَا يَدِي اللَّهِ يَمِينًا، عَلَى مَنْابِرٍ مِنْ نُورٍ وَجُوهُهُمْ مِنْ نُورٍ، لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ وَلَا صِدِّيقِينَ. قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: هُمُ الْمُتَحَابُّونَ بِجَلَالِ اللَّهِ تَبَارَكَ وَتَعَالَى. رواه الطبراني ورجاله وثقوا، مجمع الزوائد ٤٩١/١٠

191. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, some slaves of Allāh will be seated to the right of His Throne on the Day of Resurrection and Allāh's both hands are the right hands. They will be on pulpits of Nūr (lights): their faces will be of Nūr. They would neither be Prophets, nor martyrs, nor Ṣiddīqīn (truthful followers). It was asked: O Rasūlallāh! Who will be those? He replied: These are the

people who would have loved one another for the Majesty of Allāh the Blessed and Exalted. (Ṭabarānī Majma-uz-Zawāid)

١٩٢ - عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: يَا أَيُّهَا النَّاسُ اسْمَعُوا وَاعْقِلُوا، وَاعْلَمُوا أَنَّ لِلَّهِ عَزَّ وَجَلَّ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ عَلَى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ، فَجَاءَ رَجُلٌ مِنَ الْأَعْرَابِ مِنَ قَاصِيَةِ النَّاسِ، وَالْوَلِيُّ بِيَدِهِ إِلَى نَبِيِّ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ! نَاسٌ مِنَ النَّاسِ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ عَلَى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ، انْعَنَتْهُمْ لَنَا يَعْنِي: صِفْهُمْ لَنَا، فَسَرَّ وَجْهَ رَسُولِ اللَّهِ ﷺ لِسُؤَالِ الْأَعْرَابِيِّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: هُمْ نَاسٌ مِنْ أَفْنَاءِ النَّاسِ وَنَوَازِعِ الْقَبَائِلِ لَمْ تَصِلْ بَيْنَهُمْ أَرْحَامٌ مُتَقَارِبَةٌ، تَحَابُّوا فِي اللَّهِ وَتَصَافَوْا يَضَعُ اللَّهُ لَهُمْ يَوْمَ الْقِيَامَةِ مَنَابِرَ مِنْ نُورٍ فَيَجْلِسُهُمْ عَلَيْهَا، فَيَجْعَلُ وَجُوهَهُمْ نُورًا وَيُنَابَهُمْ نُورًا، يَفْرَعُ النَّاسُ يَوْمَ الْقِيَامَةِ وَلَا يَفْرَعُونَ، وَهُمْ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. رواه أحمد ٥/٣٤٣

192. Abu Mālik Al-Ash'arī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O people! Listen and pay heed; know verily there are certain slaves of Allāh the Almighty and Majestic who are neither prophets nor martyrs; prophets and martyrs will envy them for their high ranks and closeness to Allāh. A villager from a distant place pointed to Nabī Ṣallallāhu 'alaihi wasallam by his hands and said: O Nabī Allāh! There will be certain people, who would neither be prophets nor martyrs; yet prophets and martyrs will envy them for their high rank and closeness to Allāh; please tell us about them i.e. describe their qualities to us. This question from the villager brought signs of happiness on the face of Rasūlullāh Ṣallallāhu 'alaihi wasallam and he said: These would be unknown individuals from various tribes, with no close kinships amongst them; they would have loved one another, sincerely for the pleasure of Allāh. Allāh will have for them pulpits of Nūr, on which they would be seated on the Day of Resurrection. Allāh will make their faces and clothes shine with Nūr. When people will be terrified on the Day of Resurrection, they will not be terrified. They are the friends of Allāh for whom there is no fear and no grief. (Musnad Aḥmad)

١٩٣ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: الْمَرْءُ مَعَ مَنْ أَحَبَّ. رواه البخاري، باب علامة الحب في الله، رقم: ٦١٦٩

193. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that a man came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: O Rasūlullāh! What do you say of a man who loves a group of people but is unable to reach them (his actions do not match with theirs). Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A man will be with those whom he loves. (Bukhārī)

١٩٤ - عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَحَبَّ عَبْدٌ عَبْدًا لِلَّهِ عَزَّ وَجَلَّ إِلَّا أَكْرَمَ رَبَّهُ عَزَّ وَجَلَّ. رواه أحمد ٥/٢٥٩

194. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A slave of Allah does not love another slave for the sake of Allāh 'Azza wa Jall except that he honours his Rabb 'Azza wa Jall. (Musnad Aḥmad)

١٩٥ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ. رواه أبو داود، باب محاببة أهل الأهواء وبعضهم، رقم: ٤٥٩٩

195. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The most excellent deed is love for the sake of Allāh and hatred for the sake of Allāh. (Abu Dāwūd)

١٩٦ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ عَبْدٍ أَتَى أَحَاهُ يَزُورُهُ فِي اللَّهِ إِلَّا نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ أَنْ طُيِّبَ وَطَابَتْ لَكَ الْجَنَّةُ، وَإِلَّا قَالَ اللَّهُ فِي مَلَكُوتِ عَرْشِهِ: عَبْدِي زَارَ فِيَّ، وَعَلَى قِرَاهُ، فَلَمْ يَرْضَ لَهُ بِنَوَابِ دُونَ الْجَنَّةِ. (الحديث) رواه البزار وأبو يعلى بإسناد جيد، الترغيب ٣/٣٦٤

196. Anas Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: No one visits his (Muslim) brother for Allāh's sake except that an angel announces from the heaven: You are blessed and you will be blessed with Paradise; and Allāh Subḥānāhū wa Ta'ālā says to the angels of the Throne: My slave visited for My sake, hence My hospitality for him is due on Me. Allāh is not satisfied with any reward for him less than Paradise. (Bazzār, Abu Ya'lā, Targhib)

١٩٧- عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا وَعَدَ الرَّجُلُ أَخَاهُ وَمِنْ نَيْتِهِ أَنْ يَفِي فَلَمْ يَفِ وَلَمْ يَجِءْ لِلْمِيعَادِ فَلَا إِثْمَ عَلَيْهِ. رواه أبو داؤد، باب في العدة، رقم: ٤٩٩

197. Zaid ibne-Arqam Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: When a man makes a promise to his brother with the intention of fulfilling it, but could not do so, and could not come at the appointed time, he is guilty of no sin. (Abu Dāwūd)

١٩٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْتَشَارُ مُؤْتَمَنٌ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء أن المستشار مؤتمن، رقم: ٢٨٢٢

198. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who is counselled is trusted. (Tirmidhī)

Note: One who is counselled should not disclose the secrets of one who sought his counsel and also should give the most beneficial advice.

١٩٩- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا حَدَّثَ الرَّجُلُ بِالْحَدِيثِ ثُمَّ أَلْتَمَتَ فِيهِ أَمَانَةٌ. رواه أبو داؤد، باب في نقل الحديث، رقم: ٤٨٦٨

199. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a man says something, and looks around, then it is a trust. (Abu Dāwūd)

Note: This means that if a man talks to you and he does not tell you to keep it secret, but from his actions you feel that he does not want the matter to be disclosed to anyone, then this a trust. For example, while talking to you, he looks around in a concerned manner, and then this matter is a trust and should not be disclosed. (Ma‘āriful Ḥadīth)

٢٠٠- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: إِنَّ أَعْظَمَ الذُّنُوبِ عِنْدَ اللَّهِ أَنْ يَلْقَاهُ بِهَا عَبْدٌ بَعْدَ الْكِبَائِرِ الَّتِي نَهَى اللَّهُ عَنْهَا أَنْ يَمُوتَ رَجُلٌ وَعَلَيْهِ دَيْنٌ لَا يَدْعُ لَهُ قَضَاءً. رواه أبو داؤد، باب في التشديد في الدين، رقم: ٣٣٤٢

200. Abu Mūsā Al-Ash‘arī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Undoubtedly amongst the greatest sins in Allāh’s sight which a man commits, after the

major sins which Allāh has prohibited, is that a man should die in debt, without making any arrangement for it to be paid off. (Abu Dāwūd)

٢٠١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يَقْضَى عَنْهُ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء أن نفس المؤمن ٠٠٠٠، رقم: ١٠٧٩

201. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A believer’s soul is attached (preventing his entry to Paradise) to his debt till it is paid. (Tirmidhī)

٢٠٢- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ. رواه مسلم، باب من قتل في سبيل الله ٠٠٠٠، رقم: ٤٨٨٣

202. ‘Abdullāh ibne-‘Amr ibnil ‘Āṣ Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Every sin of a martyr is forgiven except (his) debt. (Muslim)

٢٠٣- عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَحْشٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا جُلُوسًا بِفِنَاءِ الْمَسْجِدِ حَيْثُ تَوَضَّعَ الْجَنَائِزُ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ بَيْنَ ظَهْرَيْنَا، فَرَفَعَ رَسُولُ اللَّهِ ﷺ بَصْرَهُ قِبَلَ السَّمَاءِ، فَنَظَرَ ثُمَّ طَاطَأَ بَصْرَهُ وَوَضَعَ يَدَهُ عَلَى جَبْهَتِهِ، ثُمَّ قَالَ: سُبْحَانَ اللَّهِ! سُبْحَانَ اللَّهِ! مَاذَا نَزَلَ مِنَ التَّشْدِيدِ! قَالَ: فَسَكَنَّا يَوْمَنَا وَلَيْلَتَنَا نَلَمْنَا نَرَهَا خَيْرًا حَتَّى أَصْبَحْنَا، قَالَ مُحَمَّدٌ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ مَا التَّشْدِيدُ الَّذِي نَزَلَ؟ قَالَ: فِي الدَّيْنِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ رَجُلًا قُتِلَ فِي سَبِيلِ اللَّهِ ثُمَّ عَاشَ ثُمَّ قُتِلَ فِي سَبِيلِ اللَّهِ ثُمَّ عَاشَ وَعَلَيْهِ دَيْنٌ مَا دَخَلَ الْجَنَّةَ حَتَّى يَقْضَى دَيْنَهُ. رواه أحمد/٥/٢٨٩

203. Muḥammad ibne-‘Abdullāh ibne-Jaḥsh Raḍiyallāhu ‘anhuma narrates that when we were sitting in the courtyard of the Masjid, where biers used to be put, and Rasūlullāh Ṣallallāhu ‘alaihi wasallam was also sitting in the midst of us; he raised his eyes to the sky and looked, and then lowering his eyes and putting his hand to his forehead said: *Subḥānallāh* (Glory be to Allāh who is above all faults), *Subḥānallāh!* What a severe threat has descended! Muḥammad ibne-‘Abdullāh Raḍiyallāhu ‘anhuma said: We remained quiet that day and night, but we were not at ease to remain quiet. In the morning, I asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam: What

severe threat had descended? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: It is about debts; I swear by Him, Who is holding Muḥammad’s life in His Hand; if a man owing a debt were to be martyred in Allāh’s path, then become alive; be martyred again in Allāh’s path, then become alive, he would not enter Paradise till his debt was paid. (Musnad Aḥmad)

٢٠٤ - عَنْ سَلْمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَتَى بِحَنَازِرَةٍ لِيُصَلِّيَ عَلَيْهَا فَقَالَ: هَلْ عَلَيْهِ مِنْ دَيْنٍ؟ فَقَالُوا: لَا، فَصَلَّى عَلَيْهِ، ثُمَّ أَتَى بِحَنَازِرَةٍ أُخْرَى فَقَالَ: هَلْ عَلَيْهِ مِنْ دَيْنٍ؟ قَالُوا: نَعَمْ، قَالَ: فَصَلُّوا عَلَيَّ صَاحِبِكُمْ، قَالَ أَبُو قَتَادَةَ: عَلَيَّ دَيْنُهُ يَا رَسُولَ اللَّهِ! فَصَلَّى عَلَيْهِ. رواه البخاري، باب من تكفل عن ميت، ٠٠٠٠، رقم: ٢٢٩٥.

204. Salmah ibnul Akwa’ Raḍiyallāhu ‘anha narrates: A bier was brought and Rasūlullāh Ṣallallāhu ‘alaihi wasallam was requested to offer the funeral Ṣalāt. He asked: Did the deceased owe anything? It was replied: He did not. So he led the funeral Ṣalāt. Then another bier was brought, and when Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Did the deceased owe anything? It was replied: He did. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Offer the funeral Ṣalāt for your companion. Abu Qatādah Raḍiyallāhu ‘anhu said: I am responsible for his debt. Thereupon, Rasūlullāh Ṣallallāhu ‘alaihi wasallam led the funeral Ṣalāt. (Bukhārī)

٢٠٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللَّهُ. رواه البخاري، باب من أخذ أموال الناس، ٠٠٠٠، رقم: ٢٣٨٧.

205. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: If anyone borrows from others with an intention to pay it back, Allāh will pay it back for him. If someone borrows, with no intention to return it, Allāh, will destroy his property. (Bukhārī)

Note: “Allāh will pay it back for him,” implies that Allāh will help the debtor to pay back his debt. If he could not pay back in his lifetime, Allāh will pay on his behalf in the Hereafter. “Allāh will destroy his property,” implies that the squanderer will sustain a loss pertaining to his life and property, because of his evil intention. (Fath-ul-Bārī)

٢٠٦ - عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَانَ اللَّهُ مَعَ الدَّائِنِ حَتَّى يَقْضِيَ دَيْنَهُ مَا لَمْ يَكُنْ فِيْمَا يَكْرَهُهُ اللَّهُ. رواه ابن ماجه، باب من أذان ديناً وهو يئوى قضاءه، ٥، رقم: ٢٤٠٩.

206. ‘Abdullāh ibne-Ja’far Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh is with the debtor, till he pays back his debt, except that the debt was incurred for something disliked by Allāh. (Ibne-Mājah)

٢٠٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَقْرَضَ رَسُولُ اللَّهِ ﷺ سَنًا، فَأَعْطَى سَنًا فَوْقَهُ، وَقَالَ: خِيَارُكُمْ مَحَاسِنُكُمْ قَضَاءً. رواه مسلم، باب جواز اقتراض الحيوان، ٠٠٠٠، رقم: ٤١١١.

207. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam borrowed a young camel and in return gave a better camel, and said: The best amongst you are those who discharge their debt in a better manner. (Muslim)

٢٠٨ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَقْرَضَ مِنِّي النَّبِيُّ ﷺ أَرْبَعِينَ أَلْفًا، فَجَاءَهُ مَالٌ فَدَفَعَهُ إِلَيَّ وَقَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلْفِ الْحَمْدُ وَالْأَدَاءُ. رواه النسائي، باب الإستقراض، رقم: ٤٦٨٧.

208. ‘Abdullāh ibne-Abī Rabī’a Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam borrowed forty thousand from me, and when revenue came in, he paid me back, saying: May Allāh bless your family and your property. Verily the reward for a loan is commendation and repayment. (Nasāī)

٢٠٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كَانَ لِي مِنْ مِثْلِ أَحَدٍ ذَهَبًا مَا يَسُرُّنِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثَ وَعِنْدِي مِنْهُ شَيْءٌ إِلَّا شَيْءٌ أَرْصُدُهُ لِدَيْنٍ. رواه البخاري، باب أداء الديون، ٠٠٠٠، رقم: ٢٣٨٩.

209. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If I had gold to the extent of Mount Uḥud; I would not like to keep any of it more than three days, except what I put aside to re-pay a debt. (Bukhārī)

٢١٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ

الله رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء في الشكر، ٠٠٠٠، رقم: ١٩٥٤.

210. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who does not thank people, does not thank Allāh. (Tirmidhī)

Note: Some of the narrators elaborate this ḥadīth by saying that one who does not thank those who were kind to him, is not thankful to Allāh, being habitually ungrateful. (Ma‘āriful Ḥadīth)

٢١١- عَنْ أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ

فَقَالَ لِفَاعِلِهِ: جَزَاكَ اللَّهُ خَيْرًا فَقَدْ أَبْلَغَ فِي الشَّاءِ. رواه الترمذى وقال: هذا حديث حسن جيد غريب، باب ما جاء في الشاء بالمعروف، رقم: ٢٠٣٥

211. Usāma ibne-Zaid Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If the recipient of a kindness says to his benefactor *Jazākallāhu Khair* (May Allāh give you a better reward), indeed he has fully praised and been thankful. (Tirmidhī)

Note: To pray in these words expresses that I am unable to recompense, so I invoke Allāh Subḥānahū wa Ta‘ālā that He may give you a better reward for this. Thus, these words carry praise for the benefactor. (Ma‘āriful Ḥadīth)

٢١٢- عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ أَنَاهُ الْمُهَاجِرُونَ فَقَالُوا: يَا

رَسُولَ اللَّهِ! مَا رَأَيْنَا قَوْمًا أَبْدَلَ مِنْ كَثِيرٍ وَلَا أَحْسَنَ مُوَاسَاةً مِنْ قَلِيلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ، لَقَدْ كَفَوْنَا الْمُؤْنَةَ وَأَشْرَكُونَا فِي الْمَهْنِ، حَتَّى لَقَدْ خِفْنَا أَنْ يَدْهَبُوا بِالْأَجْرِ كُلِّهِ، فَقَالَ النَّبِيُّ ﷺ:

لَا، مَا دَعَوْتُمْ اللَّهَ لَهُمْ وَأَنْتَيْتُمْ عَلَيْهِمْ. رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب ثناء المهاجرين، رقم: ٢٤٨٧

212. Anas Raḍiyallāhu ‘anhu narrates that when Nabī Ṣallallāhu ‘alaihi wasallam came to Madīnah, the emigrants came to him and said: O Rasūlallāh! We have never seen people more liberal out of abundance or better in giving help when they have little than a people among whom we have settled. Undoubtedly they have taken over full responsibility and shared with us their pleasant things so that we are afraid that they will get the whole reward. Rasūlallāh Ṣallallāhu ‘alaihi wasallam said: No as long as you make supplication to Allāh for them and express praise for them this will not happen. (Tirmidhī)

٢١٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عُرِضَ عَلَيْهِ رِيحَانٌ، فَلَا

يُرُدُّهُ، فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طَيِّبُ الرَّيْحِ. رواه مسلم، باب استعمال المسك، رقم: ٥٨٨٣

213. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone is offered a gift of fragrant flowers, he must not refuse it because it is light in weight and has a pleasant fragrance. (Muslim)

Note: If flowers, which are of little value, are refused it is feared that the presenter will think that it was not worthy of acceptance, because of its low value and so he will be offended. (Ma‘āriful Ḥadīth)

٢١٤- عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ لَا تُرَدُّ: الْوَسَائِدُ

وَالدُّهْنُ وَاللَّبَنُ (الدُّهْنُ يُعْنَى بِهِ الطَّيِّبُ). رواه الترمذى وقال: هذا حديث غريب، باب ما جاء في كراهية رد الطيب، رقم: ٢٧٩٠

214. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Three things should not be refused: Pillow, perfume and milk. (Tirmidhī)

٢١٥- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَفَعَ لِأَخِيهِ شَفَاعَةً فَأَهْدَى لَهُ هَدِيَّةً

عَلَيْهَا فَقَبِلَهَا فَقَدْ أَتَى أَبَا عَظِيمًا مِنْ أَبْوَابِ الرَّبِّ. رواه أبو داود، باب فى الهدية لقضاء الحاجة، رقم: ٣٥٤١

215. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: If anyone intercedes for his Muslim brother and that person gives him a gift for it which he accepts, then undoubtedly he reaches a great door of the doors of usury. (Abu Dāwūd)

Note: This has been termed as usury because the intercessor gets a present in return for nothing. (Maẓāhir Ḥaḳue)

٢١٦- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ لَهُ ابْنَتَانِ،

فِيحْسِنُ إِلَيْهِمَا مَا صَحِبَتْهُمَا، إِلَّا أَدْخَلْنَاهُ الْجَنَّةَ. رواه ابن حبان، قال المحقق: إسناده ضعيف وهو حديث حسن بشواهد ٢٠٧/٧

216. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No Muslim who has two daughters and he treats them well as long as they live with him, or he lives with

them, except that these two daughters will cause him to enter into Paradise. (Ibne-Hibbān)

٢١٧- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ جَارِيَتَيْنِ دَخَلْتُ أَنَا وَهُوَ

الْجَنَّةَ كَهَاتَيْنِ، وَأَشَارَ بِأَصْبَعَيْهِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى النفقة على البنات والأخوات، رقم: ١٩١٤

217. Anas Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone brings up two girls; he and I will be together in Paradise like these two fingers; pointing with his two fingers. (Tirmidhī)

٢١٨- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا،

فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ. رواه البخارى، باب رحمة الولد، رقم: ٥٩٩٥

218. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whosoever assumed the responsibility of (managing) the affair of his daughters and treated them well, then these daughters will become shield for him from the Fire. (Bukhārī)

٢١٩- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَتْ لَهُ ثَلَاثُ

بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ أَوْ ابْنَتَانِ أَوْ أُخْتَانِ فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى اللَّهَ فِيهِنَّ فَلَهُ الْجَنَّةُ. رواه

الترمذى، باب ما جاء فى النفقة على البنات والأخوات، رقم: ١٩١٦

219. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who had three daughters or three sisters, or two daughters or two sisters, and he treated them well, and feared Allāh towards them, for him is Paradise. (Tirmidhī)

٢٢٠- عَنْ أَيُّوبَ بْنِ مُوسَى رَحِمَهُ اللَّهُ عَنْ أَبِيهِ عَنِ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

مَا نَحَلَّ وَالِدٌ وَلَدًا مِنْ نَحَلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ. رواه الترمذى وقال: هذا حديث غريب، باب ما جاء فى

أدب الولد، رقم: ١٩٥٢

220. Ayyūb Raḥimahullāh on the authority of his father, who from his grandfather, narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No father gives his son any gift better than good education. (Tirmidhī)

٢٢١- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وُلِدَتْ لَهُ أُنْتَى فَلَمْ يَبْدُهَا

وَلَمْ يُهْنِهَا وَلَمْ يُؤْتِرْ وَلَدَهُ يَعْنِي الذَّكَرَ عَلَيْهَا أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ. رواه الحاكم وقال: هذا حديث

صحيح الإسناد ولم يخرجاه ووافقه الذهبي ١٧٧/٤

221. Abdullāh ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone has a baby girl and he neither buries her alive, nor slights her, nor prefers his son over her; then Allāh because of her will send him to Paradise. (Mustadrak Ḥākim)

٢٢٢- عَنْ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ أَبَاهُ أَتَى بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي

نَحَلْتُ ابْنِي هَذَا غُلَامًا، فَقَالَ: أَكُلَّ وَلَدِكَ نَحَلْتُ مِثْلَهُ؟ قَالَ: لَا، قَالَ: فَأَرْجِعْهُ. رواه البخارى،

باب الهبة للولد، رقم: ٥٥٨٦

222. Nu‘mān ibne-Bashīr Raḍiyallāhu ‘anhuma narrates that my father brought me to Rasūlullāh and said: Verily, I have gifted this son of mine a slave. He asked: Have you given all your sons the same? My father replied: No. He said: Then take the slave back. (Bukhārī)

Note: This ḥadīth implies that all the children should be treated equally in giving a gift.

٢٢٣- عَنْ أَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وُلِدَ لَهُ وَلَدٌ

فَلْيُحْسِنِ اسْمَهُ وَأَدَبَهُ فَإِذَا بَلَغَ فَلْيُزَوِّجْهُ، فَإِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ، فَأَصَابَ إِثْمًا، فَإِنَّمَا ائْتَمَهُ عَلَى أَبِيهِ.

رواه البيهقى فى شعب الإيمان ٤٠١/٦

223. Abu Sa‘īd and Abdullāh Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He, who has a son born to him, should give him a good name and a good upbringing and when he reaches puberty, marry him. If he does not marry him when he reaches puberty, and if the son commits a sin, then indeed its guilt rests upon his father. (Baihaqī)

٢٢٤- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: تُقَبِّلُونِ الصَّبِيَّانِ؟

فَمَا نَقَبَلُهُمْ، فَقَالَ النَّبِيُّ ﷺ: أَوْ أَمْلِكُ لَكَ أَنْ تَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ. رواه البخارى، باب رحمة

الولد وتقبيله ومعاقبته، رقم: ٥٩٩٨

224. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that a villager came to

Nabī Ṣallallāhu ‘alaihi wasallam and said: Do you kiss your children? Whereas we do not kiss them. Then, Nabī Ṣallallāhu ‘alaihi wasallam said: I can not put mercy in your heart when Allāh has taken it away from you. (Bukhārī)

٢٢٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَهَادُوا فَإِنَّ الْهَدِيَّةَ تَذْهَبُ وَحَرَّ الصَّدْرِ، وَلَا تَحْفِرَنَّ جَارَةَ لِجَارَتِهَا وَلَوْ شِقَّ فَرْسِنِ شَاةٍ. رواه الترمذى وقال: هذا حديث غريب، باب فى حث النبى ﷺ على الهدية، رقم: ٢١٣٠

225. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Give presents to one another, for a present removes hatred from the breast and a woman should not despise a gift from her neighbour, even if it be a portion of a goat's hoof. (Tirmidhī)

٢٢٦- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَحْفِرَنَّ أَحَدُكُمْ شَيْئًا مِنَ الْمَعْرُوفِ، وَإِنْ لَمْ يَجِدْ فَلْيَلِقْ أَخَاهُ بِوَجْهِ طَلِيقٍ، وَإِنْ اشْتَرَيْتَ لَحْمًا أَوْ طَبَخْتَ قِدْرًا فَأَكْثِرْ مَرَقَتَهُ وَأَعْرِفْ لِجَارِكَ مِنْهُ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى إكثار ماء المرققة، رقم: ١٨٣٣

226. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: None of you should consider any good deed insignificant; if you are unable to perform any good deed then atleast meet your brother cheerfully (this is also a good deed). If you buy meat or cook in a pot then increase its gravy and give some of it to your neighbour. (Tirmidhī)

٢٢٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ. رواه مسلم، باب بيان تحريم إيذاء الجار، رقم: ١٧٢

227. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He will not enter Paradise whose neighbour feels unsafe from his injurious conduct. (Muslim)

٢٢٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا حَقُّ الْجَارِ؟ قَالَ: إِنْ سَأَلَكَ فَأَعْطِهِ، وَإِنْ اسْتَعَاثَكَ

فَأَعْتَهُ، وَإِنْ اسْتَفْرَضَكَ فَأَقْرِضْهُ، وَإِنْ دَعَاكَ فَأَجِبْهُ، وَإِنْ مَرَضَ فَعُدَّهُ، وَإِنْ مَاتَ فَشَيِّعْهُ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ فَعَزِّهِ، وَلَا تُؤْذِهِ بِقِتَارٍ قَدْرِكَ إِلَّا أَنْ تَعْرِفَ لَهُ مِنْهَا، وَلَا تَرْفَعْ عَلَيْهِ الْبِنَاءَ لِتَسُدَّ عَلَيْهِ الرِّيحُ إِلَّا بِإِذْنِهِ. رواه الأصبهاني فى كتاب الترغيب ١/٤٨٠، وقال فى الحاشية: عزاه المنذرى فى الترغيب ٣/٣٥٧ للمصنف بعد أن رواه من طرق أخرى، ثم قال المنذرى: لا يخفى أن كثرة هذه الطرق تكسبه قوة والله أعلم

228. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who believes in Allāh and the Day of Resurrection, should honour his neighbour. Ṣaḥābah asked: O Rasūlallāh! What are the rights of a neighbour? He replied: If he asks you for something, give it to him; if he needs your help, help him; if he ask for a loan, lend it to him; if he invites you, accept his invitation; if he is sick, visit him; if he dies, follow his bier; if some problem befalls him, comfort him. Do not trouble him with the smell of cooking, unless you send some of it to him; do not raise your house above his, which may obstruct his ventilation, except by his permission. (Targhib)

٢٢٩- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ. رواه الطبرانى وأبو يعلى ورجاله ثقات، مجمع الروايات ٨/٣٠٦

229. Abdullāh ibne ‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He is not a believer who eats to his fill, while his neighbour is hungry. (Tabarānī, Abu Ya‘lā, Majma‘-uz-Zawāid)

٢٣٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ! إِنْ فَلَانَةَ يُذَكِّرُ مِنْ كَثْرَةِ صَلَاتِهَا وَصِيَامِهَا وَصَدَقَتِهَا غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا قَالَ: هِيَ فِي النَّارِ قَالَ: يَا رَسُولَ اللَّهِ! فَإِنْ فَلَانَةَ يُذَكِّرُ مِنْ قَلَّةِ صِيَامِهَا وَصَدَقَتِهَا وَصَلَاتِهَا، وَإِنَّهَا تَصَدَّقُ بِالْأَنْوَارِ مِنَ الْأَقِطِ وَلَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا، قَالَ: هِيَ فِي الْجَنَّةِ. رواه أحمد ٢/٤٠

230. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a man said: O Rasūlallāh! Indeed such and such a woman has a reputation for engaging in Ṣalāt, Ṣāum, and Ṣadaqah to a great extent but she is sharp-tongued with her neighbours. He replied: She is in the Fire! Then that person said: O Rasūlallāh! Such and such a woman has a

reputation for engaging in Sāum, Ṣadaqah and Ṣalāt to a small extent. Indeed her Ṣadaqah is just a few pieces of cheese, but she does hurt her neighbours with her tongue. He said: She is in Paradise. (Musnad Aḥmad)

٢٣١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَأْخُذْ عَنِّي هَؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلْ بِهِنَّ أَوْ يَعْلَمَ مَنْ يَعْمَلُ بِهِنَّ؟ فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قُلْتُ: أَنَا يَا رَسُولَ اللَّهِ! فَأَخَذَ بِيَدِي فَعَدَّ خَمْسًا وَقَالَ: اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ، وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَعْنَى النَّاسِ، وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا، وَأَحِبَّ لِلنَّاسِ مَا تَحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلَا تُكْثِرِ الضَّحْكَ فَإِنَّ كَثْرَةَ الضَّحْكِ تَمِيتُ الْقَلْبَ. رواه الترمذى وقال: هذا حديث غريب، باب من اتقى المحارم فهو أعبد الناس، رقم: ٢٣٠٥

231. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Who will learn these words from me, act upon them, or teach these to others who will act upon them? Abu Hurairah Raḍiyallāhu ‘anhu said: O Rasūlallāh! I will. He held my hand and counting five characteristics said: (1) Avoid the forbidden, you will become the greatest worshipper; (2) be satisfied with what Allāh has granted you, and you will be the richest of men; (3) be kind to your neighbour, you will be a true believer; (4) choose for others what you like for yourself, and you will be a Muslim; (5) and do not laugh excessively, for excessive laughter deadens the heart. (Tirmidhī)

٢٣٢- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ! كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ وَإِذَا أَسَأْتُ؟ فَقَالَ النَّبِيُّ ﷺ: إِذَا سَمِعْتَ جِيرَانَكَ يَقُولُونَ قَدْ أَحْسَنْتَ فَقَدْ أَحْسَنْتَ، وَإِذَا سَمِعْتَهُمْ يَقُولُونَ قَدْ أَسَأْتُ فَقَدْ أَسَأْتُ. رواه الطبراني ورجاله رجال الصحيح، مجمع الزوائد ١٠/٤٨٠

232. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that a man asked: O Rasūlallāh! How can I know when I do good and when I do bad? Nabī Ṣallallāhu ‘alaihi wasallam replied: When you hear your neighbours say verily you have done good, then indeed you have done good; and when you hear them say verily you have done bad, indeed you have done bad. (Tabarānī, Majma-‘uz-Zawāid)

٢٣٣- عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قُرَادٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ يَوْمًا فَجَعَلَ أَصْحَابُهُ يَتَمَسَّحُونَ بِوَضُوءِهِ فَقَالَ لَهُمُ النَّبِيُّ ﷺ: مَا يَحْمِلُكُمْ عَلَى هَذَا؟ قَالُوا: حُبُّ اللَّهِ وَرَسُولِهِ فَقَالَ النَّبِيُّ ﷺ: مَنْ سَرَّهُ أَنْ يُحِبَّ اللَّهَ وَرَسُولَهُ أَوْ يُحِبَّهُ اللَّهُ وَرَسُولَهُ فَلْيَصِدُقْ حَدِيثَهُ إِذَا حَدَّثَ وَلْيُؤَدِّ أَمَانَتَهُ إِذَا أُؤْتِمِنَ وَلْيُحْسِنِ جَوَارَ مَنْ جَاوَرَهُ. رواه البيهقي في شعب الإيمان، مشكوة المصابيح، رقم: ٤٩٩٠

233. ‘Abdur Raḥmān ibne-Abī Qurād Raḍiyallāhu ‘anhu narrates that one day, Nabī Ṣallallāhu ‘alaihi wasallam performed Wuḍū, the Ṣaḥābah began to wipe themselves with the water he had used. Nabī Ṣallallāhu ‘alaihi wasallam asked them: What induces you to do this? They replied: For the love of Allāh and His Messenger. Nabī Ṣallallāhu ‘alaihi wasallam said: If anyone likes to love Allāh and His Messenger; and also likes that Allāh and His Messenger love him; then he should speak the truth whenever he speaks; and when he is entrusted with something, he must return it; and should treat his neighbours well. (Baihaqī, Mishkāṭ)

٢٣٤- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا زَالَ جِبْرَائِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ. رواه البخاري، باب الوصاء بالجار، رقم: ٦٠١٤

234. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Jibrāil ‘Alaihis Salām continuously kept advising me about (the rights of) a neighbour until I thought that undoubtedly he would make him an heir. (Bukhārī)

٢٣٥- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوَّلُ خَصْمَيْنِ يَوْمَ الْقِيَامَةِ جَارَانِ. رواه أحمد بإسناد حسن، مجمع الزوائد ١٠/٦٣٢

235. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The first pair of adversaries on the Day of Resurrection will be two neighbours. (Musnad Aḥmad, Majma-‘uz-Zawāid)

٢٣٦- عَنْ سَعْدِ بْنِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يُرِيدُ أَحَدٌ أَهْلَ الْمَدِينَةِ بِسُوءٍ إِلَّا أَذَابَهُ اللَّهُ فِي النَّارِ دُوبَ الرَّصَاصِ، أَوْ دُوبَ الْمَلْحِ فِي الْمَاءِ. رواه مسلم، باب فضل المدينة، رقم: ٣٣١٩

236. Sa'd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: No one who intends evil for the people of Madīnah except that Allāh will melt him in the fire, like the melting of lead or the dissolving of salt in water. (Muslim)

٢٣٧- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَخَافَ أَهْلَ الْمَدِينَةِ فَقَدْ أَخَافَ مَا بَيْنَ جَنْبَيْ. رواه أحمد ورجالہ رجال الضحيح، مجمع الزوائد ٦٥٨/٣

237. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He, who frightens the residents of Madīnah, frightens me. (Musnad Aḥmad, Majma-'uz-Zawā'id)

٢٣٨- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَمُوتَ بِالْمَدِينَةِ فَلْيَمُتْ بِالْمَدِينَةِ، فَإِنِّي أَشْفَعُ لِمَنْ مَاتَ بِهَا. رواه ابن حبان، قال المحقق: إسناده صحيح ٥٧/٩

238. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who can die in Madīnah let him die there; verily I shall intercede for those who die there (and are buried there). (Ibne-Ḥibbān)

Note: The Scholars of Islām have explained that this is a special intercession, as Rasūlullāh's intercession will generally be for all Muslims. "Who can die in Madinah let him die there" means that he should reside there till his last.

٢٣٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَصْبِرُ عَلَى لَأْوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ مِنْ أُمَّتِي، إِلَّا كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ أَوْ شَهِيدًا. رواه مسلم، باب الترغيب في سكنى المدينة، رقم: ٣٣٤٧

239. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: No one amongst my Ummah who will endure the hardship and rigour of Madīnah, without my being an intercessor or witness on his behalf on the Day of Resurrection. (Muslim)

٢٤٠- عَنْ سَهْلِ بْنِ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا، وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى وَفَرَّجَ بَيْنَهُمَا شَيْئًا. رواه البخارى، باب اللعان، رقم: ٥٣٠٤

240. Sahl Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I, and the one who brings up an orphan, will

be like this in Paradise, and he pointed his forefinger and middle finger with a slight gap between them. (Bukhārī)

٢٤١- عَنْ عَمْرِو بْنِ مَالِكِ الْقُشَيْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَمَّ يَتِيمًا بَيْنَ أَبَوَيْنِ مُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ حَتَّى يُغْنِيَهُ اللَّهُ وَجَبَتْ لَهُ الْجَنَّةُ. رواه أحمد والطبراني وفيه: على بن زيد وهو حسن الحديث وبقية رجاله رجال الضحيح، مجمع الزوائد ٢٩٤/٨

241. 'Amr ibne-Mālik Al-Qushairī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who takes an orphan under his care, whose parents were Muslims; and let him share his meals, until Allāh freed this child from his care. Paradise will be due for him. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawā'id)

٢٤٢- عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا وَامْرَأَةٌ سَفَعَاءُ الْمُحْدَثِينَ كَهَاتَيْنِ يَوْمَ الْقِيَامَةِ، وَأَوْمَأَ بِإِلْتِصَافِ الْأُصْبُعَيْنِ وَالسَّبَّابَةِ، امْرَأَةٌ آمَتْ مِنْ زَوْجِهَا ذَاتَ مَنْصَبٍ وَجَمَالٍ، حَسَبَتْ نَفْسَهَا عَلَى يَتَامَاهَا حَتَّى بَانُوا أَوْ مَاتُوا. رواه أبو داود، باب في فضل من عال يتامى، رقم: ٥١٤٩

242. 'Awf ibne-Mālik Al-Ashja'ī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I and that woman whose cheeks have darkened (from the hardships of upbringing her children) will be like these two on the Day of Resurrection. The narrator of the ḥadīth Yazid Raḥimahullāh pointed with the middle and the forefinger. Rasūlullāh Ṣallallāhu 'alaihi wasallam explaining her circumstances said: A woman, of rank and beauty, who became a widow and then patiently devoted herself to her orphan children (for upbringing them), till they reached the age of puberty or died. (Abu Dāwūd)

٢٤٣- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا قَعَدَ يَتِيمٌ مَعَ قَوْمٍ عَلَى قَصْعَتِهِمْ فَيَقْرُبُ قَصْعَتَهُمْ شَيْطَانٌ. رواه الطبراني في الأوسط، وفيه: الحسن بن واصل، وهو الحسن بن دينار وهو ضعيف لسوء حفظه، وهو حديث حسن والله أعلم، مجمع الزوائد ٢٩٣/٨

243. Abu Mūsā Al-Ash'arī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Not an orphan sits for eating in the utensils of a people, except that Shaitān cannot come near their utensils. (Ṭabarānī)

٢٤٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا شَكَأَ إِلَى رَسُولِ اللَّهِ ﷺ قَسْوَةَ قَلْبِهِ فَقَالَ: امْسَحْ

رَأْسَ الْيَتِيمِ وَأَطْعِمِ الْمَسْكِينِ. رواه أحمد ورجاله رجال الصحيح، مجمع الزوائد ٢٩٣/٨

244. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a man complained to Rasūlullāh of his hard-heartedness. He said: Pass an affectionate hand over the orphan’s head and feed the poor. (Musnad Ahmad, Majma-‘uz-Zawāid)

٢٤٥ - عَنْ صَفْوَانَ بْنِ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ: السَّاعِي عَلَى الْأَرْمَلَةِ

وَالْمَسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ. رواه البخارى، باب

الساعى على الأرملة، رقم: ٦٠٠٦

245. Safwān ibne-Sulaim Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who strives to serve a widow and the poor is like one who struggles in the path of Allāh, or like the one who fasts by day and stands in Ṣalāt by night. (Bukhārī)

٢٤٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا

خَيْرُكُمْ لِأَهْلِي. (وهو جزء من الحديث) رواه ابن حبان، قال المحقق: إسناده صحيح ٤٨٤/٩

246. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The best amongst you is he who is the most kind to his family; and I am the kindest amongst you to my family. (Ibne-Hibbān)

٢٤٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ عَجُوزٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عِنْدِي فَقَالَ لَهَا:

مَنْ أَنْتِ؟ فَقَالَتْ: أَنَا جُثَامَةُ الْمَدِينَةِ، قَالَ: كَيْفَ حَالُكُمْ؟ كَيْفَ أَنْتُمْ بَعْدُنَا؟ قَالَتْ: بِخَيْرٍ يَا بَنِي

أَنْتَ وَأُمَّيْ يَا رَسُولَ اللَّهِ! فَلَمَّا خَرَجَتْ قُلْتُ: يَا رَسُولَ اللَّهِ ثَقِيلَ عَلَيَّ هَذِهِ الْعَجُوزُ هَذَا الْإِقْبَالُ

فَقَالَ: إِنَّهَا كَانَتْ تَأْتِينَا أَيَّامَ خَلْدِجَةَ، وَإِنَّ حُسْنَ الْعَهْدِ مِنَ الْإِيمَانِ. أخرجه الحاكم بنحوه وقال:

حديث صحيح على شرط الشيخين وليس له علة ووافقة للدهبي ١٦/١، الإصابة ٢٧٢/٤

247. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that an old woman came to Nabī Ṣallallāhu ‘alaihi wasallam when he was with me. He asked her: Who are you? She said: I am Juthamah Madaniyah. He asked: How are you? How have you been after our (coming to Madīnah)? She replied: May my parents be sacrificed for you! Everything is well. When she went away I asked: O Rasūlallāh! You have given

so much attention to this old woman. He replied: This woman used to come to us in the lifetime of Khadijah. Verily, (paying) regard for an old acquaintance is a sign of Imān. (Mustadrak Hākim, Iṣābah)

٢٤٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ

مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ أَوْ قَالَ غَيْرَهُ. رواه مسلم، باب الوصية بالنساء، رقم: ٣٦٤٥

248. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A believer must not hate his believing wife. If he dislikes one of her habits, he would indeed like her other habit. (Muslim)

Note: Rasūlullāh Ṣallallāhu ‘alaihi wasallam gave a brief principle of good living. If people have some faults, then for sure, they also have virtues in them. Humans are a combination of faults and virtues; so one should ignore the faults and focus on the virtues. (Turjumān-us-Sunnah)

٢٤٩ - عَنْ قَيْسِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ

يَسْجُدَ لِأَحَدٍ لِأَمْرَتِ النَّسَاءِ أَنْ يَسْجُدَ لَأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ الْحَقِّ. رواه

أبوداؤد، باب في حق الزوج على المرأة، رقم: ٢١٤٠

249. Qais ibne-Sa’d Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If I were to order anyone to prostrate to another, I would order a woman to prostrate before her husband for the right that Allāh has entrusted upon women to their husbands. (Abu Dāwūd)

٢٥٠ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا امْرَأَةٍ مَاتَتْ وَرَزَّوَجُهَا عِنَهَا

رَاضٍ، دَخَلَتْ الْجَنَّةَ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في حق الزوج على المرأة،

رقم: ١١٦١

250. Ummeh Salamah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Any woman, who died while her husband was pleased with her, will enter Paradise. (Tirmidhī)

٢٥١ - عَنِ الْأَخْوَصِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا،

فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ، إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ، فَإِنْ

فَعَلَنَ فَاهْجُرُوهُنَّ فِي الْمَصَاجِعِ، وَاصْرُبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَحٍ، فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا، أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُؤْطَنَ فُرُشَكُمْ مِنْ تَكَرُّهُنَّ، وَلَا يَأْدَنُ فِي بَيُوتِكُمْ لِمَنْ تَكْرَهُونَ، أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في حق

المرأة على زوجها، رقم: ۱۱۶۳

251. Aḥwaṣ Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: Listen carefully! Treat women kindly. Indeed they are like captives in your hands (you do not have any rights over them other than being good to them except that when they are guilty of open indecency). If they do so, abandon their beds (give up sleeping with them, but live in the house), and give them a mild punishment. If they are obedient to you, do not try to find excuse against them. Listen carefully! Verily you have rights over your wives, as they have rights over you. Your right is that they should not permit anyone you dislike to come to your beds or enter your house. Listen carefully! Women’s rights over you are that you should treat them well in the matter of food and clothing. (Tirmidhi)

۲۵۲- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَعْطُوا الْأَجِيرَ أَجْرَهُ

قَبْلَ أَنْ يَجِفَّ عَرَقُهُ. رواه ابن ماجه، باب أجر الأجراء، رقم: ۲۴۴۳

252. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Pay the labourer his wages before his sweat dries. (Ibne-Mājah)

STRENGTHENING THE BONDS OF KINSHIP

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā says:

And worship and serve Allāh. And ascribe nothing as partner to Him. (Show) Kindness to parents, and to near kindred, and orphans, and the needy, and to the near neighbour, and the distant neighbour, and your companion (in daily interactions or at work or in travel), and the traveller, and slaves whom you possess. Verily! Allāh loves not such as are proud and boastful.

An-Nisā 4: 36

قال الله تعالى:
وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي
الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْحَبْلِ وَأَيْنَ السَّبِيلِ وَمَا مَلَكَتْ
أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
مُخْتَالًا فَخُورًا ﴿٣٦﴾ [النساء: ٣٦]

Note: A “close neighbour” is he who resides in the immediate neighbourhood and is also a relative. The distant neighbour is one who is not relative. Another interpretation is that a “close neighbour” is one whose door is just near to yours and a distant neighbour is one whose door is away. A “traveller includes a person accompanying you in a journey, a traveller who is presently your guest or any traveller who is in need.

Allāh Subḥānahū wa Ta‘ālā says:

Indeed, Allāh enjoins justice, Ihsan (doing good) and generosity towards kinsfolk; and forbids immorality, all evil deeds and oppression. He strongly exhorts

وقال تعالى:
إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

you so that you might bear (all this) in mind.

An-Nahl 16: 90

يُعْظَمُ لِعَظَمِكُمْ تَذَكُّرًا
(النحل: ٩٠)

Note: In one sense this is the most comprehensive verse of the Qurān. Three things have been advised: 1. Justice 2. Ihsān. 3. Generosity to relatives. And three things have been forbidden; 1. Immorality 2. All evil deeds 3. Oppression. Ihsān means that a man becomes a model of excellence desiring good for others. It is a station above justice when a man gives more than the rights due to others. He acquires the qualities of generosity, forgiveness and sympathy.

AḤADITH

٢٥٣- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: الْوَالِدُ أَوْ سَطُ أَبْوَابِ الْجَنَّةِ، فَإِنْ شِئْتَ فَأَضِعْ ذَلِكَ الْبَابَ أَوْ احْفَظْهُ. رواه الترمذى وقال: هذا حديث صحيح، باب ما

جاء من الفضل في رضا الوالدين، رقم: ١٩٠٠

253. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: A father is the best gate of the gates of Paradise; so it is up to you, either you lose that gate (by disobeying him), or protect it (by obeying him). (Tirmidhī)

٢٥٤- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ،

وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ. رواه الترمذى، باب ما جاء من الفضل في رضا الوالدين، رقم: ١٨٩٩

254. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Allāh's pleasure lies in a father's pleasure and Allāh's displeasure lies in a father's displeasure. (Tirmidhī)

٢٥٥- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّ أَبَرَ الْبِرِّ

صِلَةُ الْوَالِدِ أَهْلَ وَدَّ آبِيهِ. رواه مسلم، باب فضل صلة أصدقاء الأب، رقم: ٦٥١٣

255. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhumā narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The finest act of righteousness for a son is to treat his late father's friends kindly. (Muslim)

٢٥٦- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مَنْ أَحَبَّ أَنْ يَصِلَ أَبَاهُ فِي قَبْرِهِ، فَلْيَصِلْ إِخْوَانَ أَبِيهِ بَعْدَهُ. رواه ابن حبان، قال المحقق: إسناده صحيح ١٧٥/٢

256. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhumā narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He, who likes to maintain bonds of kinship with his father when he is in his grave, should treat his father's brothers kindly after him. (Ibne-Ḥibbān)

٢٥٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ سَرَّهُ أَنْ يَمُدَّ لَهُ فِي عُمُرِهِ وَيُزَادَ لَهُ فِي رِزْقِهِ فَلْيَبِرَّ وَالِدَيْهِ وَلْيَصِلْ رَحِمَهُ. رواه أحمد ٢٦٦/٣

257. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who wishes that his life span be prolonged and his provisions increased should treat his parents well and maintain his bonds of kinship. (Musnad Aḥmad)

٢٥٨- عَنْ مُعَاذِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: مَنْ بَرَّ وَالِدَيْهِ طُوبَى لَهُ زَادَ اللهُ فِي عُمُرِهِ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ١٥٤/٤

258. Mu'ādh Raḍiyallāhu 'anhu narrates: Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who treats his parents well, for him are the good tidings of a prolonged lifespan. (Mustadrak Ḥākim)

٢٥٩- عَنْ أَبِي أُسَيْدٍ مَالِكِ بْنِ رَبِيعَةَ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ إِذْ جَاءَ ذُو رَجُلٍ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللهِ! هَلْ بَقِيَ مِنْ بَرِّ أَبِي شَيْءٍ أَتْرَهُمَا بِهِ بَعْدَ مَوْتِهِمَا؟ قَالَ: نَعَمْ، الصَّلَاةُ عَلَيْهِمَا، وَالِاسْتِغْفَارُ لَهُمَا، وَإِنْفَاءُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِي لَا تُوصَلُ إِلَّا بِهِمَا، وَإِكْرَامُ صَدِيقَيْهِمَا. رواه أبو داود، باب في بر الوالدين، رقم: ٥١٤٢

259. Abu Usaid Mālik ibne-Rabī'ah As-Sā'idī Raḍiyallāhu 'anhu narrates that while we were with Rasūlullāh Ṣallallāhu 'alaihi wasallam, a man from Bani Salamah came and said: O Rasūlallāh! Is there any kindness left that I can do for my parents, after their death? He said: Yes! By supplicating for them, asking for forgiveness for them, carrying out their final instructions after their death, joining ties of relationship which are dependant on them and honouring their friends. (Abu Dāwūd)

repentance be accepted? He asked: Do you have a mother? He replied: No. Rasūlullāh asked again: Do you have a maternal aunt? He replied: Yes. Rasūlullāh said: Then serve her with kindness. (Tirmidhī)

٢٦٧- عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَنَاعُ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ، وَصَدَقَةُ السَّرِّ تُطْفِئُ غَضَبَ الرَّبِّ، وَصِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمْرِ. رواه الطبرانی في الكبير وإسناده حسن، مجمع الزوائد ٢٩٣/٣

267. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The doing of good deeds saves a person from a bad death; secret charity subsides Rabb’s anger; and strengthening bonds of kinship prolongs life. (Ṭabarānī, Majma‘uz-Zawāid)

Note: 1. Strengthening kinship may include helping relatives financially from one’s earnings or devoting time for their affairs. (Ma‘āriful Ḥadīth)

2. Prolonging life means that when a person strengthens bonds of kinship Allāh blesses him. He is inspired to do good deeds and it becomes easy for him to do actions which will be useful to him in the Hereafter. (Nawawi)

٢٦٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. رواه البخاري، باب إكرام الضيف، رقم: ٦١٣٨

268. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Whosoever believes in Allāh and the Last Day should extend hospitality to his guests. And whosoever believes in Allāh and the Last Day should be kind to his relations. And whosoever believes in Allāh and the Last Day should either speak well or keep silent. (Bukhārī)

٢٦٩- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَحَبَّ أَنْ يُسَبَّطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ. رواه البخاري، باب من بسط له في الرزق، رقم: ٥٩٨٦

269. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who likes his livelihood to be

increased, and his life prolonged, should kindly fulfil the rights of his relatives. (Bukhārī)

٢٧٠- عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِنَّ هَذِهِ الرَّحِمَ شُجْنَةٌ مِنَ الرَّحْمَنِ عَزَّ وَجَلَّ، فَمَنْ قَطَعَهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ. (وهو بعض الحديث) رواه أحمد والبخاري ورجال أحمد ورجال الصحيح غير نوفل بن مساحق وهو ثقة، مجمع الزوائد ٢٧٤/٨

270. Sa‘īd ibne-Zaid Raḍiyallāhu ‘anhu narrates that indeed Nabī Ṣallallāhu ‘alaihi wasallam said: Verily, this *Raham* (bond of kinship) is a branch of Ar-Rahmān (‘Azza wa Jall). He who breaks it, Allāh will prohibit Paradise on him. (Musnad Aḥmad, Bazzār, Majma‘uz-Zawāid)

٢٧١- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ الْوَاصِلُ بِالْمُكَافِي، وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَّهَا. رواه البخاري، باب ليس الواصل بالمكافي، رقم: ٥٩٩١

271. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He is not strengthening bonds of kinship who just reciprocates the conduct of his relatives; but the one, who joins his ties of relationship when they are severed, is strengthening the bond. (Bukhārī)

٢٧٢- عَنِ الْعَلَاءِ بْنِ خَارِجَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: تَعَلَّمُوا مِنْ أَسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ. رواه الطبرانی في الكبير ورجاله موثقون، مجمع الزوائد ٤٥٦/١

272. ‘Ala’ ibne-Khārijah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Learn enough of your lineage by means of which you are able to bind ties with your relatives. (Ṭabarānī, Majma‘uz-Zawāid)

٢٧٣- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنِي خَلِيلِي ﷺ بِسَبْعٍ: أَمَرَنِي بِحُبِّ الْمَسَاكِينِ وَالِدُنُورِ مِنْهُمْ وَأَمَرَنِي أَنْ أَنْظُرَ إِلَى مَنْ هُوَ دُونِي وَلَا أَنْظُرَ إِلَى مَنْ هُوَ فَوْقِي وَأَمَرَنِي أَنْ أَصِلَ الرَّحِمَ وَإِنْ أَدْبِرْتُ وَأَمَرَنِي أَنْ لَا أَسْأَلَ أَحَدًا شَيْئًا وَأَمَرَنِي أَنْ أَقُولَ بِالْحَقِّ وَإِنْ كَانَ مُرًّا وَأَمَرَنِي أَنْ لَا أَخَافَ فِي اللَّهِ لَوْمَةَ لَائِمٍ وَأَمَرَنِي أَنْ أَكْثِرَ مِنْ قَوْلٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهُنَّ مِنْ كَثْرَتِ تَحْتِ الْعَرْشِ. رواه أحمد، رقم: ١٥٩

273. Abu Dhar Raḍiyallāhu ‘anhu narrates that my close friend

Ṣallallāhu ‘alaihi wasallam ordered me seven things: 1. He ordered me to love the poor, and be close to them. 2. He ordered me to look at those inferior to me, and not to look at those who are superior. 3. He ordered me to bind ties of kinship; even if they turn away from me. 4. He ordered me not to ask anyone for anything. 5. He ordered me to speak the truth, though it may be bitter. 6. He ordered me not to fear the reproach of anyone in respect to the orders of Allāh. 7. And he ordered me to recite frequently, *Lā ḥaula walā qūwata illā billāh*. “There is no might to resist evil, and no power to do good, except through Allāh”, for these words are undoubtedly from the treasure under the Throne. (Musnad Ahmad)

Note: Anyone who regularly recites *Lā ḥaula walā qūwata illā billāh* undoubtedly is entitled to a very big reward. (Maẓāhir Ḥaḳue)

٢٧٤ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ. رواه البخارى، باب إثم القاطع، رقم: ٥٩٨٤

274. Jubair ibne-Muṭ‘im Raḍiyallāhu ‘anhu narrates that verily Nabī Ṣallallāhu ‘alaihi wasallam said: He will not enter Paradise who breaks ties of kinship. (Bukhārī)

Note: Severing ties of kinship is such a grievous sin that none stained with it will be able to enter Paradise. However, when one is cleansed after undergoing punishment, or is pardoned by Allāh Subḥānahū wa Ta‘ālā for some reason or without any reason, then he will be able to enter Paradise. (Ma‘āriful Ḥadīth)

٢٧٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي قَرَابَةً، أَصْلَهُمْ

وَيَقْطَعُونَنِي، وَأَحْسِنُ إِلَيْهِمْ وَيُسَيِّئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: لَئِن كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسْفَهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا هُنْتُ عَلَى ذَلِكَ. رواه مسلم،

باب صلة الرحم، رقم: ٦٥٢٥

275. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a man said: O Rasūlallāh! I have relatives with whom I try to unite ties, but they sever relations with me. I treat them kindly, but they treat me badly. I forbear their excesses and they are rude to me. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If you are as you say, it is as if you are casting hot ashes on their faces; and so long as you maintain this behaviour, you will have support against them from Allāh. (Muslim)

WARNING AGAINST HARMING MUSLIMS

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā says:

And for those who harm believing men and believing women - without their having done any wrong- they surely burden themselves with the guilt of slander and a glaring sin.

Al-Aḥzāb 33: 58

قال الله تعالى:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ بَعْدَ مَا
اَكْتَسَبُوا فَقَدِ
اَحْتَمَلُوا بُهْتَانًا
وَاِثْمًا مُّبِينًا ﴿٥٨﴾

[[الأحزاب: ٥٨]]

Allāh Subḥānahū wa Ta‘ālā says:

Woe to *Al-Muṭaffifin* [those who give less in measure and weight (decrease the rights of others)]. Those who, when they have to receive by measure from men, demand full measure, when they have to give by measure or weight to men, give less than due.

Do they not know that they are bound to be raised from the dead. (And called to account) on a Great Day!

The Day when all men shall stand before the Rabb of all the worlds.

Al-Muṭaffifin 83: 1:6

وقال تعالى:

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾
الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

وَإِذَا كَالُوهُمْ أَوْ وُزَنُوا لَهُمْ

يُخْسِرُونَ ﴿٣﴾

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾

لِيَوْمٍ عَظِيمٍ ﴿٥﴾

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

[[المطففين: ١-٦]]

Allāh Subḥānahū wa Ta'ālā said:

وقال تعالى:

Woe to every slanderer and fault-finder.

Al-Humazah 104:1

وَبَلِّغْ لِكُلِّ هُمَزَةٍ لُّمَزَةٍ [الهمزة: ١]

AḤADITH

٢٧٦- عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّكَ إِنْ اتَّبَعْتَ عَوْرَاتِ

النَّاسِ أَفْسَدْتَهُمْ، أَوْ كَدَّتْ أَنْ تَفْسِدَهُمْ. رواه أبو داؤد، باب في التجسس، رقم: ٤٨٨٨

276. Mu'awiyah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Indeed when you pursue the secret faults of people, you will corrupt them. (Abu Dāwūd)

Note: Pursuing the faults of people creates hatred, jealousy and many other evil promptings in them. By seeking and denouncing the faults of others, one may create obstinacy in them to continue their sins thus worsening their deeds (and relation to Allāh). (Badhl-ul-Majhūd)

٢٧٧- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا

تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا عَوْرَاتِهِمْ. (وهو جزء من الحديث) رواه ابن حبان، قال المحقق: إسناده قوى ٧٥/١٣

277. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do not harm Muslims; do not condemn them; and do not look for their faults. (Ibne-Hibbān)

٢٧٨- عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَامَعْشَرَ مَنْ آمَنَ

بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ! لَا تَغْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنِ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ. رواه أبو داؤد، باب في الغيبة،

رقم: ٤٨٨٠

278. Abu Barzah Al-Aslamī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O the community of people! who have accepted Islām by their tongues; and Īmān has not entered their hearts, do not backbite Muslims nor seek out their faults. Undoubtedly he who seeks out the faults of his Muslim brother, will

have his faults sought by Allāh; and whose faults are sought by Allāh, He will disgrace him even at his home. (Abu Dāwūd)

Note: This ḥadīth is a warning to those who backbite Muslims, as this can only be the work of hypocrites and not of Muslims. (Badhl-ul-Majhūd)

٢٧٩- عَنْ أَنَسِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ نَبِيِّ اللَّهِ ﷺ غَزْوَةَ كَذَا وَكَذَا، فَصَيَّقَ النَّاسُ الْمَنَازِلَ وَقَطَعُوا الطَّرِيقَ، فَبَعَثَ النَّبِيُّ ﷺ مُنَادِيًا يَنَادِي فِي النَّاسِ: أَنْ مَنْ صَيَّقَ

مَنْزِلًا أَوْ قَطَعَ طَرِيقًا فَلَا جِهَادَ لَهُ. رواه أبو داؤد، باب ما يؤمر من انضمام العسكر وسعته، رقم: ٢٦٢٩

279. The father of Anas Juhanī Raḍiyallāhu 'anhu narrates that we went on an expedition with Nabī Ṣallallāhu 'alaihi wasallam. People stayed there in a manner occupying so much space, that they encroached the road. Nabī Ṣallallāhu 'alaihi wasallam sent a man to announce among the people: Those who occupy much space or encroach the road, for them there is no (reward of) Jihād.

(Abu Dāwūd)

٢٨٠- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ جَرَدَ ظَهْرَ امْرِئٍ مَوْلِيٍّ بِغَيْرِ حَقِّ

لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ. رواه الطبراني في الكبير والأوسط وإسناده جيد، مجمع الزوائد ٣٨٤/٦

280. Umāmah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who beats upon the bare back of a Muslim unjustly, he will meet Allāh in a condition that Allāh will be angry with him. (Ṭabarānī, Majma-'uz-Zawā'id)

٢٨١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَتَدْرُونَ مَا الْمُفْلِسُ؟ قَالُوا:

الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فُيِّتَ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ، أُخِذَ مِنْ

خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ. رواه نسلم، باب تحريم الظلم، رقم: ٦٥٧٩

281. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam once asked his Ṣaḥābah: Do you know who is poor? Ṣaḥābah replied: The poor amongst us is he who has no money or property. Rasūlullāh Ṣallallāhu 'alaihi wasallam explained: The poor amongst my Ummah is one, who will come on

the Day of Resurrection with Ṣalāt, Ṣaum and Zakāt, but who had abused somebody, slandered someone, usurped the goods of another person, had shed blood or beaten another person. So this one and that one will be given a part of the aggressor's good deeds; should his good deeds fall-short, before he clears what he owes then the aggrieved person's sins and faults will be transferred from them to him; and he will be thrown into Hell-Fire. (Muslim)

٢٨٢- عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ. رواه البخاري ^{٦٠٤٤} من ينهى من السباب واللعن، رقم: ٦٠٤٤

282. 'Abdullāh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: To abuse a Muslim is disobedience, and his murder is infidelity. (Bukhārī)

Note: A Muslim who murders another Muslim negates his perfection in Islām, and this could become a reason for his dying in infidelity. (Maẓāhir Haque)

٢٨٣- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا رَفَعَهُ قَالَ: سَابَّ الْمُسْلِمَ كَأَمْشُرِ عَلِيٍّ الْهَلَكَةِ. رواه الطبراني في الكبير وهو حديث حسن، الجامع الصغير ٣٨/٢

283. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who abuses a Muslim is like one who is heading to his destruction. (Ṭabarānī, Jamī-'us-Saghir)

٢٨٤- عَنْ عِيَّاضِ بْنِ حِمَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ! الرَّجُلُ مِنْ قَوْمِي يَشْتُمُنِي وَهُوَ دُونِي، أَفَأَنْتُمْ مِنْهُ؟ فَقَالَ النَّبِيُّ ﷺ: الْمُسْتَكْبِرُ شَيْطَانَانِ يَتَهَاتَرَانِ وَيَتَكَذَّبَانِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٣٤/١٣

284. 'Iyād ibne-Ḥimār Raḍiyallāhu 'anhu said: O Nabī Allāh! One of my people abuses me, though he is inferior to me. Should I revenge him? Nabī Ṣallallāhu 'alaihi wasallam replied: Those two who abuse each other are like two Shaiṭān who insult and call each other a liar. (Ibne-Ḥibbān)

٢٨٥- عَنْ أَبِي جُرَيْجٍ جَابِرِ بْنِ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: اعْهَدْ إِلَيَّ، قَالَ: لَا تَسِينَنَّ أَحَدًا، قَالَ: فَمَا سَبَبْتُ بَعْدَهُ حُرًّا وَلَا عَبْدًا وَلَا بَعِيرًا وَلَا شَاةً، قَالَ: وَلَا تَحْقِرَنَّ شَيْئًا

مِنَ الْمَعْرُوفِ، وَأَنْ تَكَلَّمَ أَحَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهَكَ إِنْ ذَلِكَ مِنَ الْمَعْرُوفِ، وَأَرْفَعِ إِزَارَكَ إِلَى نِصْفِ السَّاقِ، فَإِنْ آبَيْتَ فِإِلَى الْكَعْبَيْنِ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمُخْتَلَةِ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمُخْتَلَةَ، وَإِنْ أَمْرُؤُ شَتَمَكَ وَعَيْرَكَ بِمَا يَعْلَمُ فِيكَ فَلَا تُعَيِّرْهُ بِمَا تَعْلَمُ فِيهِ، فَإِنَّمَا وَبَالَ ذَلِكَ عَلَيْهِ. (وهو بعض الحديث) رواه أبو داود، باب ما جاء في إسبال الإزار، رقم: ٤٠٨٤

285. Abu Juraiy Jābir ibne-Sulaim Raḍiyallāhu 'anhu said: I requested Rasūlullāh Ṣallallāhu 'alaihi wasallam for some advice. He said: Do not abuse anyone. After that, I have never abused a freeman or a slave, a camel or a goat. He said: And do not consider any act of kindness insignificant, speaking cheerfully with your brother is undoubtedly an act of kindness. Keep your lower garment up to the middle of the calf or if you so desire then up to the ankles; avoid its trailing, for that is a sign of pride and indeed Allāh does not like pride. If anyone abuses you or makes you ashamed for something he knows about you, do not make him ashamed for something you know about him; for the burden of that will be on him. (Abu Dāwūd)

٢٨٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا شَتَمَ أَبَا بَكْرٍ وَالنَّبِيَّ ﷺ جَالِسًا، فَجَعَلَ النَّبِيُّ ﷺ يَعْجَبُ وَيَتَسَمَّمُ، فَلَمَّا أَكْثَرَ رَدَّ عَلَيْهِ بَعْضُ قَوْلِهِ، فَغَضِبَ النَّبِيُّ ﷺ وَقَامَ، فَلَحِقَهُ أَبُو بَكْرٍ فَقَالَ: يَا رَسُولَ اللَّهِ! كَانَ يَشْتُمُنِي وَأَنْتَ جَالِسٌ، فَلَمَّا رَدَدْتُ عَلَيْهِ بَعْضَ قَوْلِهِ غَضِبْتَ وَقُمْتَ، قَالَ: إِنَّهُ كَانَ مَعَكَ مَلَكٌ يَرُدُّ عَنْكَ، فَلَمَّا رَدَدْتُ عَلَيْهِ بَعْضَ قَوْلِهِ وَقَعَ الشَّيْطَانُ فَلَمْ أَكُنْ لِأَقْعُدَ مَعَ الشَّيْطَانِ، ثُمَّ قَالَ: يَا أَبَا بَكْرٍ ثَلَاثٌ كُلُّهُنَّ حَقٌّ، مَا مِنْ عَبْدٍ ظَلِمَ بِمَظْلَمَةٍ فَيَغْضَى عَنْهَا اللَّهُ عَزَّ وَجَلَّ إِلَّا أَعَزَّ اللَّهُ بِهَا نَصْرَهُ، وَمَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ يُرِيدُ بِهَا صِلَةَ إِلَّا زَادَهُ اللَّهُ بِهَا كَثْرَةً، وَمَا فَتَحَ رَجُلٌ بَابَ مَسْأَلَةٍ يُرِيدُ بِهَا كَثْرَةً إِلَّا زَادَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا قَلَّةً. رواه أحمد ٤٣٦/٢

286. Abu Hurairah Raḍiyallāhu 'anhu narrates that a man abused Abu Bakr while Nabī Ṣallallāhu 'alaihi wasallam was sitting. Appreciating (the forbearance and patience of Abu Bakr Raḍiyallāhu 'anhu), he kept smiling, but when the man went on at length and Abu Bakr Raḍiyallāhu 'anhu replied to some of what he said; Rasūlullāh Ṣallallāhu 'alaihi wasallam became angry and left. Abu Bakr Raḍiyallāhu 'anhu went after him and said: O Rasūlullāh! He was abusing me in your presence but when I replied to some of what he said, you became angry, and left. He replied: There was an angel

with you, replying to him on your behalf but when you replied to him, Shaitān got in, and I am not supposed to sit with Shaitān. He then added: O Abu Bakr! There are three things, all of which are true:

1. Anyone who is wronged and he ignores it for the sake of Allāh Azza wa Jall, Allāh will help him out and strengthen him.
2. Anyone who begins to give intending thereby to unite ties of relationship, Allāh provides him with much more because of it.
3. Anyone who opens a door of begging, desiring to increase his wealth, Allāh Azza wa Jall increases his scantiness because of it (Musnad Aḥmad)

٢٨٧- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مِنَ الْكِبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ، قَالُوا: يَا رَسُولَ اللَّهِ! وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ. رواه مسلم، باب الكباير واكبرها، رقم: ٢٦٣

287. 'Abdullāh ibne-'Amr ibn al-'Ās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: It is a major sin that a man slanders his parents. The Ṣaḥābah asked: O Rasūlallāh! Could a person slander his own parents? Rasūlullāh Ṣallallāhu 'alaihi wasallam answered: Yes, if he slanders another person's father, the latter would slander his father and if he slanders his mother, the latter in turn, would slander his mother. (Muslim)

٢٨٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: اللَّهُمَّ! إِنِّي آتَاخُذُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ، فَإِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُؤْمِنِينَ آذَيْتُهُ، شَتَمْتُهُ، لَعَنْتُهُ، جَلَدْتُهُ، فَاجْعَلْهَا لَهُ صَلَاةً وَرِكَازَةً وَقُرْبَةً، تُقَرَّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ. رواه مسلم، باب من لعنه النبي ﷺ، رقم: ٦٦١٩

288. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam supplicated with these words: O Allāh! I make a covenant with You; kindly never go against it, for I am only a human being; if I annoy or scold or curse or beat any of the believers, make this a source of Your blessing, purification (from the sins), and closeness to You on the Day of Resurrection. (Muslim)

٢٨٩- عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَسُبُّوا الْأَمْوَاتَ فَتَوُدُّوا الْأَحْيَاءَ. رواه الترمذى، باب ماجاء في الشتم، رقم: ١٩٨٢

289. Mughīrah ibne-Shu'bah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do not abuse the deceased, as you would thus cause distress to the living. (Tirmidhi)

Note: It means that by abusing the deceased, his relatives would be grieved, but the one who is abused will not be affected.

٢٩٠- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوا عَنْ مَسَاوِيهِمْ. رواه أبو داود، باب في النهي عن سب الموتى، رقم: ٤٩٠٠

290. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Mention the good qualities of your deceased and refrain from mentioning their faults. (Abu Dāwūd)

٢٩١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرَضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدَرٍ مَظْلَمَتِهِ، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ. رواه البخارى، باب من كانت له مظلمة عند الرجل، رقم: ٢٤٤٩

291. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whosoever has done a wrong, affecting his brother's honour or something else, must ask him for forgiveness now, before that Day comes when he will have neither Dīnār nor Dirham. If he has any good deeds, then these will be subtracted, equal to his wrong doings; and if he has no good deeds, then the evil deeds of the one wronged will be taken and laid upon him. (Bukhārī)

٢٩٢- عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَأَرَبَى الرَّبَا اسْتَطَالَةَ الرَّجُلِ فِي عَرَضِ أَخِيهِ. (وهو بعض الحديث) رواه الطبرانى فى الأوسط وهو حديث صحيح، الجامع الصغير ٢٢/٢

292. Barā' ibne-'Āzib Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The worst usury is disgracing his brother. (Ṭabarānī, Jāmi'uṣ-Ṣaḡhīr)

Note: Disgracing a Muslim is termed as the worst usury. In usury the wealth of others is taken away and exploited for personal gains, similarly, disgracing Muslim causes harm to his honour. And the

honour of a Muslim is far more respectable than his belongings; thus, disgracing is termed as the worst form of usury. (Faiḍ-ul-Qadīr, Badhl-ul-Majhūd)

٢٩٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ اسْتِطَالَةَ الْمَرْءِ فِي عِرْضِ رَجُلٍ مُسْلِمٍ بغيرِ حَقِّ. (الحديث) رواه أبو داود، باب في الغيبة، رقم: ٤٨٧٧

293. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed the biggest amongst the major sins is to attack a Muslim’s honour unjustly. (Abu Dāwūd)

٢٩٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ احْتَكَرَ حِكْرَةً يُرِيدُ أَنْ يُغْلَى بِهَا عَلَى الْمُسْلِمِينَ فَهُوَ خَاطِيٌّ. رواه أحمد وفيه: أبو معشر وهو ضعيف وقد وثق، مجمع الزوائد ٤/١٨١

294. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whosoever hoards grain to raise its price for Muslims is a sinner. (Musnaḍ Aḥmad, Majma-uz-Zawāid)

٢٩٥- عَنْ عَمْرِو بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ اخْتَكَرَ عَلَى الْمُسْلِمِينَ طَعَامًا ضَرَبَهُ اللَّهُ بِالْجُدَامِ وَالْإِفْلَاسِ. رواه ابن ماجه، باب الحكرة والجلب، رقم: ٢١٥٥

295. ‘Umar ibn al-Khaṭṭāb Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: If anyone hoards food from Muslims, Allāh will smite him with leprosy and stringency. (Ibne-Mājah)

Note: The hoarder is one who at the time of people’s need, (as grain is not freely available in the market) stores his grain secretly, waiting for the prices to rise. (Maẓāhir Ḥaḳue)

٢٩٦- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، فَلَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَتَّاعَ عَلَى يَتِيمٍ أَخِيهِ، وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ. رواه مسلم، باب تحريم الخطبة على خطبة أخيه، رقم: ٣٤٦٤

296. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A believer is the brother of a believer. It is not lawful for a believer to outbid the concluded deal of his brother, or propose to the same woman whom his brother has proposed, until he abandons the intention of marrying this woman. (Muslim)

Note: Outbidding has several meanings; one of these is that when a deal between two men has been concluded, a third person asks the seller to cancel the deal and deal with him afresh. (Nawawī)

Muslim Scholars must be consulted to learn the *Masāil* (Islām’s way of conducting business and other affairs). Knowingly proposing for a woman, for whom a proposal has already been received and likely to be accepted, is against the teachings of Islām. (Faḥ-ul-Mulhim)

٢٩٧- عَنْ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا. (الحديث) رواه مسلم، باب قول النبي ﷺ من حمل علينا السلاح، رقم: ٢٨٠٠

297. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who raises a weapon at us, is not from us. (Muslim)

٢٩٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُشِيرُ أَحَدُكُمْ عَلَى أَخِيهِ بِالسَّلَاحِ فَإِنَّهُ لَا يَدْرِي لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ فَيَقْعُ فِي حُفْرَةٍ مِنَ النَّارِ. رواه البخاري، باب قول النبي ﷺ من حمل علينا السلاح فليس منا، رقم: ٧٠٧٢

298. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: None of you should point towards his Muslim brothers with a weapon, for he does not know when the Shaiṭān may interrupt causing its misuse with one’s hand (injuring his Muslim brother and in its punishment), he falls into a pit of the Fire. (Bukhārī)

٢٩٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتَّى يَدَعَهُ وَإِنْ كَانَ أَحَاهُ لِأَبِيهِ وَأُمِّهِ. رواه مسلم، باب النهي عن الإشارة بالسلاح إلى مسلم، رقم: ٦٦٦٦

299. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Abul Qāsim Ṣallallāhu ‘alaihi wasallam said: If anyone points with a piece of iron (weapon) at his brother, indeed angels curse him, till he stops pointing it, even if he is his brother who has the same father and mother. (Muslim)

Note: Pointing with a piece of iron or weapon towards his real brother does not necessarily mean that he wants to kill or hurt him; but he might just have done this playfully, despite which angels will curse him. The purpose is to firmly forbid such things, even playfully. (Maẓāhir Ḥaḳue)

٣٠٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى صَبْرَةِ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيهَا، فَتَأَلَّتْ أَصَابِعُهُ بِلَلًا، فَقَالَ: مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟ قَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ! قَالَ: أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَمَا يَرَاهُ النَّاسُ، مَنْ غَشَّ فَلَيْسَ مِنِّي. رواه مسلم، باب قول النبي ﷺ من غشنا فليس منا، رقم: ٢٨٤

300. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam passed by a heap of grain and inserted his hand into it; his fingers were moistened by the wet grain. He asked: O owner of the grain! What is this? The man replied: O Rasūlallāh! It is due to rain. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Why did you not put the damp grain on top of the heap, so people could see it? He who deceives people does not belong to me. (Muslim)

٣٠١- عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: مَنْ حَمَى مُؤْمِنًا مِنْ مُنَافِقٍ، أَرَاهُ قَالَ: بَعَثَ اللَّهُ مَلَكًا يَحْمِي لِحْمَهُ يَوْمَ الْقِيَامَةِ مِنْ نَارِ جَهَنَّمَ، وَمَنْ رَمَى مُسْلِمًا بِشَيْءٍ يُرِيدُ شَيْنَهُ بِهِ حَبَسَهُ اللَّهُ عَلَى جِسْرِ جَهَنَّمَ حَتَّى يَخْرُجَ مِمَّا قَالَ. رواه أبو داود، باب الرجل يذب عن عرض أخيه، رقم: ٤٨٨٣

301. Mu‘adh ibne-Anas Juhanī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: If anyone guards a believer’s honour from a hypocrite, then Allāh will appoint an angel who will guard his flesh from the Hell-Fire on the Day of Resurrection. If anyone accuses a Muslim by saying something to defame him, then Allāh will restrain him on the bridge over Hell until he is cleansed from what he said. (Abu Dāwūd)

٣٠٢- عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ ذَبَّ عَنْ عَرَضِ أَخِيهِ بِالْعَيْبَةِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعْتِقَهُ مِنَ النَّارِ. رواه أحمد والطبرانی وإسناد أحمد حسن، مجمع الروايات ١٧٩/٨

302. Asmā binte-Yazīd Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone defends his brother’s honour in his absence, then it is Allāh’s responsibility to set him free from the Fire. (Musnad Ahmad, Ṭabarānī, Majma-‘uz-Zawāid)

٣٠٣- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ رَدَّ عَنْ عَرَضِ أَخِيهِ الْمُسْلِمِ كَانَ

حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُرَدَّ عَنْهُ نَارُ جَهَنَّمَ يَوْمَ الْقِيَامَةِ. رواه أحمد ٤٤٩/٦

303. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who safeguards the honour of his Muslim brother, then Allāh ‘Azza wa Jall will save him from the Hell-Fire on the Day of Resurrection. (Musnad Ahmad)

٣٠٤- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ حَالَتْ شَفَاعَتُهُ ذُونَ حَدٍّ مِنْ حُدُودِ اللَّهِ، فَقَدْ صَادَ اللَّهُ، وَمَنْ خَاصَمَ فِي بَاطِلٍ وَهُوَ يَعْلَمُهُ لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ عَنْهُ، وَمَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ أَسْكَنَهُ اللَّهُ رَدْعَةَ الْجَبَالِ حَتَّى يَخْرُجَ مِمَّا قَالَ. رواه أبو داود، باب في الرجل يعين على خصومة، رقم: ٣٥٩٧

304. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: If anyone’s intercession becomes an obstacle to one of the punishments prescribed by Allāh he has opposed Allāh; if anyone disputes knowingly about something which is false he remains in the displeasure of Allāh till he desists; and if anyone makes an untruthful accusation against a Muslim he will be made by Allāh to dwell in the filthy fluid flowing from the inhabitants of Hell, till he retracts his statement. (Abu Dāwūd)

٣٠٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْدُلُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هُنَا، وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ: بِحَسَبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعَرْضُهُ. رواه مسلم، باب تحريم ظلم المسلم، رقم: ٦٥٤١

305. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do not be jealous of one another; do not outbid to deceive without intending to buy; do not hate one another; do not be indifferent to one another; do not enter into a transaction when others have completed it; and O slaves of Allāh! Be like brothers amongst yourselves. A Muslim is a brother of a Muslim; he neither oppresses him nor deserts him, nor looks down upon him. Piety is here: Then pointing towards his chest, he said this

thrice: It is evil enough for a man to consider his Muslim brother worthless. All things of a Muslim are inviolable for his brother in faith; his blood, his property and his honour. (Muslim)

Note: Piety denotes the fear of Allāh and a state of awareness for the reckoning in the Hereafter. Thus, "piety is here" implies a feeling within the heart, and not something physical that can be seen so as to ascertain whether a person is pious or not. It is not appropriate for a Muslim to look down upon his Muslim brother, as a person who appears lowly may have a high degree of piety and thus be honourable to Allāh. (Ma'āriful Ḥadīth)

٣٠٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، أَوْ قَالَ: الْعُشْبَ. رواه أبو داود، باب في الحسد، رقم: ٤٩٠٣

306. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Avoid jealousy, verily, jealousy consumes good deeds like fire consumes dry wood (or he said) grass. (Abu Dāwūd)

٣٠٧- عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَا يَحِلُّ لِأَمْرِيءٍ أَنْ يَأْخُذَ عَصَا أَخِيهِ بِغَيْرِ طَبِيبٍ نَفْسٍ مِنْهُ. رواه ابن حبان، قال المحقق: إسناده صحيح ٣١٦/١٣

307. Abu Ḥumaid Sā'idī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: It is not permissible for anyone to take his brother's stick without obtaining his consent. (Ibne-Ḥibbān)

٣٠٨- عَنْ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا وَلَا جَادًا. (الحدِيث) رواه أبو داود، باب من يأخذ الشيء من مزاح، رقم: ٥٠٠٣

308. Yazīd Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Undoubtedly none of you should take the belongings of his brother, neither in amusement nor seriously. (Abu Dāwūd)

٣٠٩- عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ ﷺ أَنَّهُمْ كَانُوا يَسِيرُونَ مَعَ النَّبِيِّ ﷺ، فَنَامَ رَجُلٌ مِنْهُمْ، فَانْطَلَقَ بَعْضُهُمْ إِلَى حَبْلِ مَعَهُ فَأَخَذَهُ فَفَرَّغَ، فَقَالَ النَّبِيُّ ﷺ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَرْوَعَ مُسْلِمًا. رواه أبو داود، باب من يأخذ الشيء من مزاح، رقم: ٥٠٠٤

309. 'Abdur Raḥmān ibne-Abu Laila Raḥimahullāh narrates that

Ṣaḥābah of Muḥammad Ṣallallāhu 'alaihi wasallam told a incident: Once during a journey with Nabī Ṣallallāhu 'alaihi wasallam; while one of them fell asleep, some of the others went and took his rope (in jest). The sleeper (on awakening not finding his rope) got startled. Nabī Ṣallallāhu 'alaihi wasallam said: It is not lawful for a Muslim to frighten another Muslim. (Abu Dāwūd)

٣١٠- عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَتَلَ الْمُؤْمِنِ اعْظَمُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا. رواه النسائي، باب تعظيم الدم، رقم: ٣٩٩٥

310. Abu Buraidah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The murder of a believer is worse, in the sight of Allāh than the destruction of the whole world. (Nasāī)

Note: It means that, just as the destruction of the whole world would be a great calamity for mankind, so also the murder of a single Mu'min is an even greater tragedy in the Court of Allāh.

٣١١- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا يَذْكُرَانِ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَوْا فِي دَمِ مُؤْمِنٍ لَأَكْبَهُمُ اللَّهُ فِي النَّارِ. رواه الترمذى وقال: هذا حديث غريب، باب الحكم في الدماء، رقم: ١٣٩٨

311. Abu Sa'id Al-Khudrī and Abu Hurairah Raḍiyallāhu 'anhuma narrate that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If all the inhabitants of the skies and the earth were to share in shedding the blood of a believer, Allāh would overturn them all, in the Fire. (Tirmidhī)

٣١٢- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا، أَوْ مُؤْمِنٍ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا. رواه أبو داود، باب في تعظيم قتل المؤمن، رقم: ٤٢٧٠

312. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Hopefully Allāh may forgive every sin except the one who dies a polytheist, or a believer who sheds the blood of a Mu'min (believer) deliberately. (Abu Dāwūd)

٣١٣- عَنْ عَبْدِ بَنِي الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ قَتَلَ مُؤْمِنًا فَاعْتَبَطَ

بِقَتْلِهِ لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا. رواه أبو داود. باب في تعظيم قتل المؤمن، رقم: ٢٧٠٠ سنن أبي داود، طبع دار الباز، مكة المكرمة

313. 'Ubadah ibne-Şāmit Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: He who kills a believer and rejoices at it, Allāh will not accept his actions, be they obligatory or optional. (Abu Dāwūd)

٣١٤- عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا تَوَاجَعَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ، قَالَ: فَقُلْتُ أَوْ قِيلَ: يَا رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ. رواه مسلم، باب إذا تواجعه المسلمان بسيفيهما، رقم: ٧٢٥٢

314. Abu Bakrah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Şallallāhu 'alaihi wasallam saying: When two Muslims draw their swords on each other, the killer and the victim both will be in the Fire. Abu Bakrah said: I or someone else asked: O Rasūlallāh! The killer (about him we can understand), but why the victim? He replied: Indeed he too intended to kill his companion. (Muslim)

٣١٥- عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْإِشْرَاقِ بِاللَّهِ، وَعُفُوقِ الْوَالِدَيْنِ، وَقَتْلِ النَّفْسِ، وَشَهَادَةِ الزُّورِ. رواه البخاري، باب ما قيل في شهادة الزور، رقم: ٢٦٥٣

315. Anas Raḍiyallāhu 'anhu narrates that Nabī Şallallāhu 'alaihi wasallam was asked about the major sins. He replied: To associate a partner with Allāh, to disobey parents, to murder someone, and to give false testimony. (Bukhārī)

٣١٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا هُنَّ؟ قَالَ: الشَّرْكَ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ. رواه البخاري، باب قول الله تعالى: إن الذين يأكلون أموال اليتامى، رقم: ٢٧٦٦

316. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Şallallāhu 'alaihi wasallam said: Avoid seven disastrous things. It was asked: O Rasūlallāh! What are they? He replied: Associating a partner with Allāh, sorcery (magic), killing unjustly one whose killing Allāh has forbidden, eating usury, consuming the wealth of an orphan,

fleeing from the battle field, and accusing innocent chaste believing women of fornication. (Bukhārī)

٣١٧- عَنْ وَائِلَةَ بْنِ الْأَسْفَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ، فَيَرْحَمَهُ اللَّهُ وَيَتَمَلَّيْكَ. رواه الترمذى وقال: هذا حديث حسن غريب، باب لا تظهر الشماتة لأخيك، رقم: ٢٥٠٦

317. Wāthilah ibnil-Asqa' Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: Do not rejoice at your brother's misfortune; lest Allāh may show Mercy on him and afflict you. (Tirmidhī)

٣١٨- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ، قَالَ أَحْمَدُ: قَالُوا: مِنْ ذَنْبٍ قَدْ تَابَ مِنْهُ. رواه الترمذى وقال: حديث حسن غريب، باب في وعيد من عيّر أخاه بدين، رقم: ٢٥٠٥

318. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: He who reproaches his brother for a sin (from which he had repented) will not die until he himself indulges in that sin. (Tirmidhī)

٣١٩- عَنْ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيَّمَا أَمْرِيءَ قَالَ لِأَخِيهِ: يَا كَافِرُ! فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلَّا رَجَعَتْ عَلَيْهِ. رواه مسلم، باب بيان حال إيمان، رقم: ٢١٦٠

319. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: Anyone who calls his Muslim brother: O infidel! Then surely infidelity returns to one of them. Either he is (infidel) as it is said, or infidelity returns to the one who accused. (Muslim)

٣٢٠- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَمَنْ دَعَا رَجُلًا بِالْكَفْرِ أَوْ قَالَ: عَدُوُّ اللَّهِ! وَلَيْسَ كَذَلِكَ إِلَّا حَارَ عَلَيْهِ. (وهو جزء من الحديث) رواه مسلم، باب بيان حال إيمان، رقم: ٢١٧٠

320. Abu Dhar Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Şallallāhu 'alaihi wasallam saying: He who calls someone an infidel

or enemy of Allāh, but that person is not guilty, then these words return to the one who blamed. (Muslim)

٣٢١- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا قَالَ الرَّجُلُ

لِأَخِيهِ: يَا كَافِرُ! فَهُوَ كَقَتْلِهِ. رواه البزار ورجاله ثقات، مجمع الزوائد ١٤١/٨

321. 'Imrān ibne-Huṣain Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When a man calls his brother: O infidel! It is as if, he has killed him. (Bazzār, Majma-'uz-Zawā'id)

٣٢٢- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَتَّبِعِي لِلْمُؤْمِنِ أَنْ يَكُونَ

لَعَانًا. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في اللعن واللعن، رقم: ٢٠١٩

322. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: It is not befitting for a believer to curse others. (Tirmidhī)

٣٢٣- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَكُونُ اللَّعَّانُونَ شَفَعَاءَ وَلَا

شُهَدَاءَ يَوْمَ الْقِيَامَةِ. رواه مسلم، باب النهي عن لعن الدواب وغيرها، رقم: ٦٦١٠

323. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The invocers of curses would neither be intercessors nor witnesses on the Day of Resurrection. (Muslim)

٣٢٤- عَنْ ثَابِتِ بْنِ الصَّحَّاحِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ. (وهو جزء

من الحديث) رواه مسلم، باب بيان غلظ تحريم قتل الإنسان نفسه، رقم: ٣٠٣

324. Thābit ibne-Daḥḥāk Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Cursing a believer is like killing him. (Muslim)

٣٢٥- عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ رَضِيَ اللَّهُ عَنْهُ يَتْلُغُ بِهِ النَّبِيُّ ﷺ: حَيَارُ عِبَادِ اللَّهِ الَّذِينَ إِذَا رَأَوْا

ذَكَرُوا اللَّهَ، وَشَرَارُ عِبَادِ اللَّهِ الْمَشَاءُ وَنَ الْبَلْمِيمَةِ، الْمُفْرَقُونَ بَيْنَ الْأَحْيَةِ الْبَاطِنِ لِلرَّأْيِ الْعَنَتِ.

رواه أحمد وفيه: شهر بن حوشب وبقية رجاله رجال الصحيح، مجمع الزوائد ١٧٦/٨

325. 'Abdur Raḥmān ibne-Ghanam Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The best slaves of Allāh are those who, when seen, remind one of Allāh; and the worst slaves o

Allāh are those, who backbite, who cause separation among the friends and who seek to distress the upright. (Musnad Aḥmad, Majma-'uz-Zawā'id)

٣٢٦- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: إِنَّهُمَا

لِيَعْدَبَانِ وَمَا يَعْدَبَانِ فِي كَبِيرٍ، أَمَا هَذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَأَمَا هَذَا فَكَانَ يَمْشِي

بِالْتَّمِيمَةِ. (الحديث) رواه البخارى، باب الغيبة، رقم: ٦٠٥٢

326. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam came upon two graves and said: Indeed both occupants are being punished, but not for something big (not difficult to save oneself from); one did not save himself from (drops of) his urine, and the other went about as a tell-tale. (Bukhārī)

٣٢٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَمَّا عَرَجَ بِي مَرَزَتْ بِقَوْمٍ

لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ وَجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيْلُ؟ قَالَ:

هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لَحْمَ النَّاسِ وَيَقْعُونَ فِي أَعْرَاضِهِمْ. رواه أبو داود، باب فى الغيبة، رقم: ٤٨٧٨

327. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When I was taken up (on the ascendance), I passed by people who had nails of copper and they were scratching their faces and chests. I asked: O Jibrā'il! Who are these people? He replied: They used to eat (backbite) human flesh and dishonour people. (Abu Dāwūd)

٣٢٨- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَارْتَفَعَتْ رِيحٌ مُنْتَبِهَةٌ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: أَتَدْرُونَ مَا هَذِهِ الرِّيحُ؟ هَذِهِ رِيحُ الَّذِينَ يَغْتَابُونَ الْمُؤْمِنِينَ. رواه أحمد ورجاله

ثقات، مجمع الزوائد ١٧٢/٨

328. Jabir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that we were with Nabī Ṣallallāhu 'alaihi wasallam, when a foul odour arose. He said: Do you know what this odour is? This odour is of those who backbite believers. (Musnad Aḥmad, Majma-'uz-Zawā'id)

٣٢٩- عَنْ أَبِي سَعْدٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: الْعِيبَةُ أَشَدُّ

مِنَ الرَّثَا، قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ الْعِيبَةُ أَشَدُّ مِنَ الرَّثَا؟ قَالَ: إِنَّ الرَّجُلَ لَيَزْنِي فَيَتُوبُ

فَتُبْتُ اللَّهُ عَلَيْهِ، وَإِنَّ صَاحِبَ الْعَيْبَةِ لَا يُغْفَرُ لَهُ حَتَّى يَغْفِرَهَا لَهُ صَاحِبُهُ. رواه البيهقي في شعب

الإيمان ٣٠٦/٥

329. Abu Sa'd and Jābir ibne-'Abdullāh Raḍiyallāhu 'anhum narrate that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Backbiting is worse than fornication. The Ṣaḥābah asked: O Rasūlallāh! How is backbiting worse than fornication? He replied: A man commits fornication then seeks forgiveness; Allāh forgives him; but a man who backbites is not forgiven, until the one whom he has backbitten forgives him. (Baihaqī)

٣٣٠- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ: حَسْبُكَ مِنْ صَفِيَّةٍ كَذَا وَكَذَا -

تَعْنِي قَصِيرَةً- فَقَالَ: لَقَدْ قُلْتَ كَلِمَةً لَوْ مَرَجَ بِهَا الْبَحْرُ لَمَزَجَتْهُ، قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا،

فَقَالَ: مَا أَحَبُّ أَنْي حَكَيْتُ إِنْسَانًا وَإِنْ لِي كَذَا وَكَذَا. رواه أبو داود، باب في الغيبة، رقم: ٨٧٥

330. 'Ā'ishah Raḍiyallāhu 'anha narrates: I said to Nabī Ṣallallāhu 'alaihi wasallam: It is enough for you that Ṣafiyah is such and such i.e. short. He said: Indeed you uttered such a word that if mixed in the sea, its bitterness would prevail the saltiness of the sea. 'Ā'ishah Raḍiyallāhu 'anha says: I imitated someone in front of him. He said: I do not like to imitate one even if I were to get so much and so much (that is a large amount of wealth). (Abu Dāwūd)

٣٣١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَنْتَرُونَ مَا الْعَيْبَةُ؟ قَالُوا: اللَّهُ

وَرَسُولُهُ أَعْلَمُ، قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ، قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: إِنْ

كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ، فَقَدْ بَهْتَهُ. رواه مسلم، باب تحريم الغيبة، رقم: ٦٥٩٣

331. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do you know what is backbiting? Ṣaḥābah said: Allāh and His Messenger know better. He said: Saying something about your brother he dislikes. It was asked: Does the matter stand if what is said really exists in my brother? He replied: If what you say is true, then verily you have backbitten; but if it is not present in him, then you have slandered him. (Muslim)

٣٣٢- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ ذَكَرَ امْرَأً بِشَيْءٍ لَيْسَ فِيهِ

لِعَيْبَتِهِ بِهِ، حَبَسَهُ اللَّهُ فِي نَارِ جَهَنَّمَ حَتَّى يَأْتِيَ بِبِقَادِ مَا قَالَ فِيهِ. رواه الطبراني في الكبير ورجاله ثقات،

مجمع الزوائد ٤/٣٦٣

332. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who mentions a fault in a person, which is not present in him so as to defame him, Allāh will detain him in Hell-fire till he proves what he said. (Tabarānī, Majma'uz-Zawāid)

٣٣٣- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنْ أَنْسَابُكُمْ هَذِهِ لَيْسَتْ

بِسَبَابٍ عَلَى أَحَدٍ، وَإِنَّمَا أَنْتُمْ وُلْدُ آدَمَ طَفُ الصَّاعِ لَمْ تَمَلُّوهُ، لَيْسَ لِأَحَدٍ فَضْلٌ إِلَّا بِالذِّئْبِ أَوْ

عَمَلٍ صَالِحٍ، حَسْبُ الرَّجُلِ أَنْ يَكُونَ فَاحِشًا بَدِيًّا بَخِيلًا جَبَانًا. رواه أحمد ٤/١٤٥

333. 'Uqbah ibne-'Āmir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Undoubtedly lineage is some thing not to be used for slandering or reproaching anyone; all of you are the children of Ādam; your example is like a Ṣā' (a measure of volume), which you have not filled (that is none of you is perfect or the other). None has superiority over each of you has some defect or the other). None has superiority over another, except in Deen and good deeds. It is enough reproach for a man to be foul-mouthed, obscene, miserly, and coward. (Musnad Aḥmad)

٣٣٤- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ ﷺ فَقَالَ: بَشَسَ ابْنُ

الْعَشِيرَةِ، أَوْ بَشَسَ رَجُلٌ الْعَشِيرَةَ، ثُمَّ قَالَ: أَنْذَرْتُمْ لَهُ، فَلَمَّا دَخَلَ أَلَانَ لَهُ الْقَوْلَ، فَقَالَتْ عَائِشَةُ:

يَا رَسُولَ اللَّهِ! أَنْتَ لَهُ الْقَوْلُ وَقَدْ قُلْتَ لَهُ مَا قُلْتَ، قَالَ: إِنْ شَرَّ النَّاسِ مِنْزِلَةَ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ

مَنْ وَدَعَهُ- أَوْ تَرَكَهُ- النَّاسُ لِاتِّقَاءِ فُحْشِهِ. رواه أبو داود، باب في حسن العشرة، رقم: ٤٧٩١

334. 'Ā'ishah Raḍiyallāhu 'anha narrates that a man sought permission to see Nabī Ṣallallāhu 'alaihi wasallam. He said: He is a bad son of his tribe, (or he is a bad man of his tribe) and then said: Let him come in. When he came in Rasūlullāh Ṣallallāhu 'alaihi wasallam talked to him politely. 'Ā'ishah Raḍiyallāhu 'anha asked: O Rasūlallāh! You talked to the man politely, though verily you said about him what you said. He said: The worst man in the eyes of Allāh, on the Day of Resurrection, will be he whom people avoid meeting, because of his wickedness. (Abu Dāwūd)

Note: Rasūlullāh Ṣallallāhu 'alaihi wasallam said these words to

record the truth so as to save people from his evil, and as such cannot be considered as backbiting. However he spoke with this man politely to educate us, how to behave with such people and perhaps to rectify this person. (Mazāhir Ḥaḳe)

٣٣٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ غَرٌّ كَرِيمٌ، وَالْفَاجِرُ خَبٌّ لَيْثِيمٌ. رواه أبو داود، باب في حسن العشرة، رقم: ٤٧٩٠

335. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The Mu’min is straight forward and generous; the Fājir (sinner) is deceitful and mean. (Abu Dāwūd)

Note: This ḥadīth means that a Mu’min by nature is free of treachery and cunning; he always refrains from troubling and forming ill opinion about people, because his temperamental goodness is against this. As opposed to this a Fājir is cunning and deceitful. Temperamentally he is inclined to spread evil and create disharmony. (Tarjumānus-Sunnah)

٣٣٦- عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ آذَى مُسْلِمًا فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ. رواه الطبراني في الأوسط وهو حديث حسن، فيض القدير ١٩/٦

336. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who harms a Muslim, verily harms me; and he who harms me, verily annoys Allāh. (Tabarānī, Faḍul-Qadīr)

٣٣٧- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ أَبْغَضَ الرَّجَالُ إِلَى اللَّهِ الْأَلَدَّ الْخَصِيمُ. رواه مسلم، باب في الألد الخصم، رقم: ٦٧٨٠

337. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The man who is most hateful to Allāh is the one who quarrels and argues the most. (Bukhari, Muslim)

٣٣٨- عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَلْعُونٌ مَنْ صَارَ مُؤْمِنًا أَوْ مَكْرِبًا. رواه الترمذی وقال: هذا حديث غريب، باب ما جاء في الخيانة والغش، رقم: ١٩٤١

338. Abu Bakr Ṣiddīq Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Accursed is he who harms a Mu’min, or acts deceitfully towards him. (Tirmidhī)

٣٣٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ عَلَى أَنَسِ جُلُوسٍ فَقَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟ قَالَ: فَسَكَتُوا، فَقَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ رَجُلٌ: بَلَى يَا رَسُولَ اللَّهِ! أُخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا، قَالَ: خَيْرُكُمْ مَنْ يُزْجِي خَيْرَهُ وَيُؤْمِنُ شَرَّهُ، وَشَرُّكُمْ مَنْ لَا يُزْجِي خَيْرَهُ وَلَا يُؤْمِنُ شَرَّهُ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب حديث خيركم من يرجى خيره، رقم: ٢٢٦٣

339. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam stood beside some people, who were seated, and said: Would you like me to distinguish between the best of you and the worst of you? They remained silent. So Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked this thrice. A man then said: Do inform us, O Rasūlullāh! Distinguish for us between the best of us and the worst of us. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The best of you is he in whom good hopes are placed, and from whose evil people are safe, but the worst of you is he in whom good hopes are not placed, and from whose evil people are not safe. (Tirmidhī)

٣٤٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ. رواه مسلم، باب إطلاق اسم الكفر على الطعن، رقم: ٢٢٧

340. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: People possess two characteristics of infidelity: Sarcastic criticism of lineage and loud weeping and wailing on the dead. (Muslim)

٣٤١- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا تَمَارَ أَحَاكَ وَلَا تَمَارِحُهُ وَلَا تَعِدُّهُ مَوْعِدًا فَتُخْلِفُهُ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في المراء، رقم: ١٩٩٥

341. Abdullāh ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Do not quarrel with your brother, nor joke with him (in a manner which will hurt him), and do not make a promise to him which you do not honour. (Tirmidhī)

٣٤٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتَّخَذَ خَانَ. رواه مسلم، باب خصال المنافق، رقم: ٢١١

342. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh

Ṣallallāhu ‘alaihi wasallam said: There are three signs of a hypocrite: When he speaks, he lies; when he promises, he breaks it; when he is entrusted, he violates the trust. (Muslim)

٣٤٣- عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ. رواه

البخارى، باب ما يكره من النميمه، رقم: ٦٠٥٦

343. Hudhaifah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: A tell-tale will not enter Paradise. (Bukhārī)

Note: This means that the habit of tell-tale is amongst those serious sins which prevents admission into Paradise. No one with this evil habit will be able to enter Paradise. If Allāh forgives someone with His Mercy or cleanses someone through punishment, only then he will be qualified to enter Paradise. (Ma‘āriful Ḥadīth)

٣٤٤- عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ فَلَمَّا

انصرفت قام قائماً فقال: عدلت شهادة الزور بالإشراك بالله، ثلاث مرات ثم قرأ: "فاجتنبوا

الرجس من الأوثان واجتنبوا قول الزور حنفاً لله غير مشركين به" (الحج: ٣١، ٣٠). رواه

أبو داود، باب في شهادة الزور، رقم: ٣٥٩٩

344. Khuraim ibne-Fātik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam offered *Ṣalātul-Fajr*, after which he stood up and said: False witness has been equated to associating a partner to Allāh. He said this thrice and then recited a verse of the Qur’ān: "So, avoid the filth of idols and avoid speaking falsehood, as people pure of faith to Allāh, not associating anything with Him." (Abu Dāwūd)

Note: False witness is a grievous sin, like *shirk* (polytheism) or idolatry, so believers must refrain from this, as they refrain from *shirk* and idolatry. (Ma‘āriful Ḥadīth)

٣٤٥- عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنِ اقْتَطَعَ حَقَّ امْرِئٍ مِّنْكُمْ

بِمَيْمِنِهِ، فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ، فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا

رَسُولَ اللَّهِ؟ قَالَ: وَإِنْ قَضَيْتَ مِنْ أَرَاكِ. رواه مسلم، باب وعيد من قطع حق مسلم، رقم: ٣٥٣

345. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone acquired what rightly

belongs to another Muslim, by his (false) oath Allāh has made Hell obligatory for him and prohibited his admission to Paradise. A man asked: Even, if it is a small thing, O Rasūlallāh! He replied: Even if it is a branch of the *Arak* tree. (Muslim)

٣٤٦- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ أَخَذَ مِنَ الْأَرْضِ شَيْئًا بِغَيْرِ حَقِّهِ

خَسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ. رواه البخارى، باب اثم من ظلم شيئاً من الأرض، رقم: ٢٤٥٤

346. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Whoever unjustly occupies a piece of land, on the Day of Resurrection, he will be made to sink down the distance of seven earths. (Bukhārī)

٣٤٧- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنِ انْتَهَبَ نَهْمَةً فَلَيْسَ مِنَّا.

(وهو جزء من الحديث) رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى النهى عن نكاح الشعائر،

رقم: ١١٢٣

347. ‘Imrān ibne-Huṣain Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Whosoever plunders is not from us. (Tirmidhī)

٣٤٨- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ

إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ، قَالَ: فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ، قَالَ أَبُو ذَرٍّ

رَضِيَ اللَّهُ عَنْهُ: خَابُوا وَخَسِرُوا، مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: الْمُسْبِلُ إِزَارَهُ، وَالْمَنَانُ، وَالْمَنْفِقُ

سَلَعْتَهُ بِالْحَلْفِ الْكَاذِبِ. رواه مسلم، باب بيان غلط تحريم إسيال الإزار، رقم: ٢٩٣

348. Abu Dhar Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Three men to whom Allāh would neither speak on the Day of Resurrection, nor look at them, nor purify them; for them is a painful punishment. Rasūlullāh Ṣallallāhu ‘alaihi wasallam repeated this thrice. Abu Dhar Raḍiyallāhu ‘anhu said: They are unsuccessful and losers. Who are they O Rasūlallāh!? He said: The one who wears a trailing lower garment, the one who keeps recounting people of his generosity to them and the one who sells the commodity by false swearing. (Muslim)

٣٤٩ - عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ ضَرَبَ مَمْلُوكَهُ ظُلْمًا

أُقِيدَ مِنْهُ يَوْمَ الْقِيَامَةِ. رواه الطبرانی ورجاله ثقات، مجمع الزوائد ٤/٣٦٤

349. 'Ammār ibne-Yāsir Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever beats his slave unjustly, will be retaliated against on the Day of Resurrection. (Ṭabarānī, Majma'uz-Zawā'id)

Note: Beating of employees is also included in this warning

RECONCILING MUTUAL DIFFERENCES AMONGST MUSLIMS

VERSE OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

قال الله تعالى:

And hold fast, all of you together,
to the Rope (*Deen*) of Allāh, and
be not divided among yourselves.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا

تَفَرَّقُوا [آل عمران: ١٠٣]

Āle-'Imrān 3: 103

AḤADITH

٣٥٠ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟ قَالُوا: بَلَى، قَالَ: صَلَاحُ ذَاتِ النَّبِيِّ، فَإِنَّ فَسَادَ ذَاتِ النَّبِيِّ هِيَ

الْحَالِقَةُ. رواه الترمذی وقال: هذا حديث صحيح، باب في فضل صلاح ذات البين، رقم: ٢٥٠٩

350. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Shall I not inform you of something more excellent in degree than fasting, Ṣadaqah and Salāh? The Ṣaḥābah replied: Certainly, do tell us! He answered: It is putting things right between people; for undoubtedly discord between people is destructive. (Tirmidhī)

٣٥١ - عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَمْ يَكْذِبْ مَنْ

نَمَى بَيْنَ اثْنَيْنِ لِصُلْحٍ. رواه أبو داود، باب في إصلاح ذات البين، رقم: ٤٩٢٠

351. Ḥumaid ibne-'Abdur Raḥmān narrates from his mother Raḍiyallāhu 'anha that Nabi Ṣallallāhu 'alaihi wasallam said: He who has spoken untruthfully to strike a reconciliation between two persons has not lied. (Abu Dāwūd)

٣٥٢- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: وَالَّذِي نَفْسِي بِيَدِهِ مَا تَوَادَّ ائْتَانِ فَيَفْرُقَ بَيْنَهُمَا إِلَّا بِذَنْبٍ يُحْدِثُهُ أَحَدُهُمَا. (وهو طرف من الحديث) رواه أحمد وإسناده حسن، مجمع الزوائد/٨/٣٣٦

352. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Nabi Ṣallallāhu ‘alaihi wasallam used to say: I swear by the One in Whose Hand is my soul, there can be no other reason for discord between two muslims loving each other except that one of them committed a sin. (Musnad Aḥmad , Majma-‘uz-Zawāid)

٣٥٣- عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا زَيْعُرُضَ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ. رواه مسلم، باب تحريم الهجر فوق ثلاثة أيام، ٠٠٠٠، رقم: ٦٥٣٢

353. Abu Ayyūb Al-Anṣārī Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: It is not lawful for a Muslim to keep away from his brother for more than three nights; when they meet, they turn their faces. The better one of them is he, who first offers Salām. (Muslim)

٣٥٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ. رواه أبو داود، باب في هجرة الرجل أخاه، رقم: ٤٩١٤

354. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: It is not lawful for a Muslim to keep apart from his brother, for more than three days. Whoever stayed apart for more than three days and died, entered Hell. (Abu Dāwūd)

٣٥٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلَاثٍ، فَإِنْ مَرَّتْ بِهِ ثَلَاثٌ فَلْيَلْفَهُ فَلْيَسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عَلَيْهِ السَّلَامَ فَقَدْ اشْتَرَكَ فِي الْأَجْرِ، وَإِنْ لَمْ يَزِدْ عَلَيْهِ فَقَدْ بَاءَ بِالْإِثْمِ. زَادَ أَحْمَدُ: وَخَرَجَ الْمُسْلِمُ مِنَ الْهَجْرَةِ. رواه أبو داود، باب في هجرة الرجل أخاه، رقم: ٤٩١٢

355. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: It is not allowed for a Mu’min to keep apart from a Mu’min, for more than three days. If three days pass he

should meet his brother and offer him Salām; if the other replies, both of them share the reward, but if he does not reply, then he has sinned and the one who offered the Salām is absolved of the sin of keeping apart. (Abu Dāwūd)

٣٥٦- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَكُونُ لِمُسْلِمٍ أَنْ يَهْجُرَ مُسْلِمًا فَوْقَ ثَلَاثَةٍ، فَإِذَا لَقِيَهِ سَلَّمَ عَلَيْهِ ثَلَاثَ مَرَارٍ كُلُّ ذَلِكَ لَا يَزِدُ عَلَيْهِ، فَقَدْ بَاءَ بِإِثْمِهِ. رواه أبو داود، باب في هجرة الرجل أخاه، رقم: ٤٩١٣

356. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: It is not right for a Muslim to remain apart from his Muslim brother for more than three days. When he meets him, he should offer him Salām thrice and if, the other does not reply, the other takes the burden of the sin. (Abu Dāwūd)

٣٥٧- عَنْ هِشَامِ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُصَارِمَ مُسْلِمًا فَوْقَ ثَلَاثٍ، وَإِنَّهُمَا تَاكِيَانِ عَنِ الْحَقِّ مَا كَانَا عَلَى صِرَامِهِمَا، وَإِنْ أَوْلَهُمَا فِتْنًا يَكُونُ سَقْفُهُ بِالْفَيْءِ كَفَّارَةٌ لَهُ، وَإِنْ سَلَّمَ عَلَيْهِ فَلَمْ يَقْبَلْ سَلَامَهُ رَدَّتْ عَلَيْهِ الْمَلَائِكَةُ، وَرَدَّ عَلَى الْأَخْرِ الشَّيْطَانُ، وَإِنْ مَاتَا عَلَى صِرَامِهِمَا لَمْ يَدْخُلَا الْجَنَّةَ وَلَمْ يَجْتَمِعَا فِي الْجَنَّةِ. رواه ابن حبان، قال المحقق: إسناده صحيح على شرط الشيخين ١٢/٤٨٠

357. Hishām ibne-‘Āmir Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: It is not lawful for a Muslim to break relationships from his Muslim brother for more than three days. Indeed, they would continue to remain deviated from the truth, so long as they continue to remain apart. And any one of the two who initiates reconciliation (his initiation) will expiate the sin of staying apart. When he offers Salām, and the other does not reply, then the angels reply to his Salām while Shaitān replies to the other. If these two die in this state of separation, they will neither enter Paradise nor gather together in Paradise. (Ibne-Ḥibbān)

٣٥٨- عَنْ فَصَالَةَ بِنْتِ عُبَيْدِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ هَجَرَ أَخَاهُ فَوْقَ ثَلَاثٍ فَهُوَ فِي النَّارِ إِلَّا أَنْ يَتَدَارَكَهُ اللَّهُ بِرَحْمَتِهِ. رواه الطبراني ورجال الصريح، مجمع الزوائد/٨/٣١١

358. Faḍālah ibne-‘Ubaid Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever severs relationship from

his Muslim brother for more than three days, will enter Hell, except that Allāh helps him by His mercy. (Ṭabarānī, Majma-‘uz-Zawāid)

٣٥٩- عَنْ أَبِي خِرَاشِ السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ هَجَرَ أَخَاهُ

سَنَةً، فَهُوَ كَسَفِكَ دَمِهِ. رواه أبو داود، باب في هجرة الرجل أخاه، رقم: ٤٩١٥

359. Abu Khirāsh Sulamī Raḍiyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whoever stays apart from his brother for a year is as if he has shed his blood;. (Abu Dāwūd)

٣٦٠- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ الشَّيْطَانَ قَدْ آيسَ أَنْ يَعْبُدَهُ

الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ. رواه مسلم، باب تحريش الشيطان،

رقم: ٧١٠٣

360. Jābir Raḍiyallāhu ‘anhu narrates: I heard Nabi Ṣallallāhu ‘alaihi wasallam saying: Indeed, the Shaitān has despaired of being worshipped by those who engage in prayer in the Arabian-Peninsula, but he has hopes of setting them against one another. (Muslim)

٣٦١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تُعْرَضُ الْأَعْمَالُ فِي كُلِّ يَوْمٍ

خَمِيسٍ وَإِثْنَيْنِ، فَيُغْفَرُ اللَّهُ عَزَّوَجَلَّ فِي ذَلِكَ الْيَوْمِ لِكُلِّ أَمْرِيءٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا أَمْرًا كَانَتْ

بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءً، فَيُقَالُ: أَرْكُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَرْكُوا هَذَيْنِ حَتَّى يَصْطَلِحَا. رواه

مسلم، باب النهي عن الشحناء، رقم: ٦٥٤٦

361. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Deeds are presented to Allāh on every Thursday and Monday. Then Allāh ‘Azza wa Jall forgives every slave who did not associate anything with Allāh except he who has an enmity against his Muslim brother, Allāh then says: Hold both of them, until they reconcile! Hold both of them, until they reconcile. (Muslim)

٣٦٢- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَطَّلِعُ اللَّهُ إِلَى جَمِيعِ خَلْقِهِ لَيْلَةَ

التَّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لَجَمِيعِ خَلْقِهِ إِلَّا لِمُشْرِكٍ أَوْ مُشَاحِنٍ. رواه الطبراني في الكبير والأوسط

ورجالهما ثقات، مجمع الزوائد ٨/٢٦٦

362. Mu‘adh ibne-Jabal Raḍiyallāhu ‘anhu narrates that Nabi

Ṣallallāhu ‘alaihi wasallam said: Allāh looks closely to His entire creation on the fifteenth night of the month of *Sha‘bān*, and forgives all His creation, except a polytheist and one who bears enmity. (Ṭabarānī, Majma-‘uz-Zawāid)

٣٦٣- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تُعْرَضُ الْأَعْمَالُ يَوْمَ الْإِثْنَيْنِ

وَالْخَمِيسِ، فَمَنْ مُسْتَعْفِرٍ فَيُغْفَرُ لَهُ، وَمَنْ تَانِبٍ فَيَتَابُ عَلَيْهِ، وَيُرَدُّ أَهْلُ الصَّغَائِنِ بِصَغَائِنِهِمْ حَتَّى

يَتُوبُوا. رواه الطبراني في الأوسط ورواه ثقات، الترغيب ٣/٤٥٠

363. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The deeds are presented on each Monday and Thursday (before Allāh Subḥānahū wa Ta‘ālā). Those who seek forgiveness are forgiven; those who turn in repentance, it is accepted, but the case of those who have rancour and grudge in their hearts remains in abeyance (they are not forgiven) until they seek forgiveness (for their rancour and grudge) (Ṭabarānī, Targhib)

٣٦٤- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَيْتَانِ يَشُدُّ بَعْضُهُ

بَعْضًا وَشَبَّكَ بَيْنَ أَصَابِعِهِ. رواه البخاري، باب نصر المظالم، رقم: ٢٤٤٦

364. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Mu‘mins are to one and another like a building, whose parts reinforce each other. Then he interlaced his fingers (demonstrating how Muslims should be attached to one another and should strengthen one another). (Bukhārī)

٣٦٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ خَيَّبَ امْرَأَةً عَلَى

زَوْجِهَا أَوْ عَبْدًا عَلَى سَيِّدِهِ. رواه أبو داود، باب فيمن خيب امرأة على زوجها، رقم: ٢١٧٥

365. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He is not from us who instigates a woman against her husband, or a slave against his master. (Abu Dāwūd)

٣٦٦- عَنْ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: دَبَّ إِلَيْكُمْ دَاءٌ الْأُمَّمِ قَبْلَكُمْ:

الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ تَخْلِقُ الشَّعْرَ وَلَكِنْ تَخْلِقُ الدِّينَ. (الحديث) رواه الترمذی،

باب في فضل صلاح ذات البين، رقم: ٢٥١٠

366. Zubair ibn al-'Awwām Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The disease of the people who passed before you namely jealousy and hatred, has crept into you and it "shaves"; I do not say that it shaves hair, but it shaves the Deen. (Tirmidhī)

٣٦٧- عَنْ عَطَاءِ بْنِ عَبْدِ اللَّهِ الْخُرَاسَانِيِّ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ تَصَافَحُوا يَذْهَبُ

الْغِلُّ، تَهَادَوْا تَحَابُّوا وَتَذْهَبُ الشَّحْنَاءُ. رواه الإمام مالك في الموطأ، ما جاء في المهاجرة ص ٧٠٦

367. 'Aṭā' ibne-'Abdullāh Al-Khurasānī Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Shake hands with one and another, hatred will depart; give presents to one another, it will produce love and remove enmity. (Muṭṭa Imām Mālik)

HELPING MUSLIMS

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

The likeness of those who spend their wealth in the path of Allāh, is as the likeness of a grain of corn, it grows seven ears, (and) each ear has a hundred grains. Allāh gives manifold increase (in wealth) to whom He wills. And Allāh is All-Sufficient (for His creature needs), All-Knowing. Al-Baqarah 2: 261

قال الله تعالى:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ
اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ
فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ
لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

[البقرة: ٢٦١]

Allāh Subḥānahū wa Ta'ālā says:

Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public, verily their reward is with their Rabb, and there shall be no fear to come upon them neither shall they grieve.

Al-Baqarah 2: 274

وقال تعالى:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ
وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

[البقرة: ٢٧٤]

Allāh Subḥānahū wa Ta'ālā says:

By no means shall you attain the reality of true piety and righteousness, unless you spend (in Allāh's cause) that which you love.

Ale-Imrān 3: 92

وقال تعالى:

لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا
مِمَّا تُحِبُّونَ [آل عمران: ٩٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And who give food- however great may be their own need and desire for it- to the needy, and the orphan and the captive.

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حَيْثُ مَسْكِنَتَا وَيَتِيمًا
وَأَسِيرًا



(Saying) we feed you, only for the sake of Allāh and we wish no reward, nor thanks from you.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا
شُكْرًا

[الإنسان: ٨-٩]

Al-Insān 76: 8-9

AḤĀDĪTH

٣٦٨- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَطْعَمَ أَخَاهُ خُبْرًا حَتَّى يُشْبِعَهُ وَسَقَاهُ مَاءً حَتَّى يَرْوِيَهُ بَعْدَهُ اللَّهُ عَنِ النَّارِ سَبْعَ خَنَادِقٍ، بَعْدَ مَا بَيْنَ خَنَادِقَيْنِ

مَسِيرَةً خَمْسِمِائَةِ سَنَةٍ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤/٢٩٩

368. 'Abdullāh ibne-'Amr ibn al-Ās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who feeds bread to his brother to his fill and gives him water to drink until he is satisfied, Allāh keeps him away from Hell by seven trenches. The distance between two trenches is a journey of five hundred years. (Mustadrak Ḥākim)

٣٦٩- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ مُوجِبَاتِ

الْمَغْفِرَةِ إِطْعَامُ الْمُسْلِمِ السَّغِيانِ. رواه البيهقي في شعب الإيمان ٣/٢١٧

369. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Undoubtedly, among the actions which make forgiveness obligatory is the feeding of a hungry Muslim. (Baihaqī)

٣٧٠- عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا تَوْبًا عَلَى

عُرْيٍ، كَسَاهُ اللَّهُ مِنَ خَضِرِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جَوْعٍ، أَطْعَمَهُ اللَّهُ مِنَ ثَمَارِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَأٍ، سَقَاهُ اللَّهُ عَرْوًا جَلَّ مِنَ الرَّحِيقِ الْمَخْتُومِ. رواه أبو داود،

باب في فضل سقى الماء، رقم: ١٦٨٢

370. Abu Sa'īd Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: If any Muslim clothes a Muslim when he is naked, Allāh will clothe him with the green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allāh will feed him from the fruits of Paradise; if any Muslim gives a Muslim a drink when he is thirsty, Allāh 'Azza wa Jall will give him drink from sealed pure wine (Abu Dāwūd)

٣٧١- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ فَقَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ. رواه البخاري، باب إطعام الطعام

من الإسلام، رقم: ١٢

371. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that a man asked Nabī Ṣallallāhu 'alaihi wasallam: What is the best deed in Islām? He answered: You feed people and say: *Assalāmu 'alaikum* to those whom you know and those whom you do not know. (Bukhārī)

٣٧٢- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اعْبُدُوا الرَّحْمَنَ، وَأَطْعِمُوا الطَّعَامَ، وَأَقْسُوا السَّلَامَ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ. رواه الترمذی وقال: هذا حديث حسن صحيح،

باب ما جاء في فضل إطعام الطعام، رقم: ١٨٥٥

372. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Worship Ar-Raḥmān (the Compassionate), and feed people, and spread Salām, you will safely enter Paradise (by means of these actions). (Tirmidhī)

٣٧٣- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ. قَالُوا: يَا نَبِيَّ اللَّهِ! مَا الْحَجُّ الْمَبْرُورُ؟ قَالَ: إِطْعَامُ الطَّعَامِ وَإِفْشَاءُ السَّلَامِ. رواه

أحمد ٣/٣٢٥

373. Jābir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The reward of *Hajj-ul-Mabrūr* (virtuous and accepted pilgrimage) is nothing except Paradise. Ṣaḥābah asked: O Nabīallāh! What is *Hajj-ul-Mabrūr*? He replied: In which food is served with generosity and Salām is commonly spread.. (Musnad Aḥmad)

٣٧٤- عَنْ هَانِي رَضِيَ اللَّهُ عَنْهُ لَمَّا وَقَدَّ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: يَا رَسُولَ اللَّهِ! أَيُّ شَيْءٍ

يُوجِبُ الْجَنَّةَ؟ قَالَ: عَلَيْكَ بِحُسْنِ الْكَلَامِ وَبَذْلِ الطَّعَامِ. رواه الحاكم وقال: هذا حديث مستقيم وليس

له علة ولم يخرجاه ووافقه الذهبي ٢٣/١

374. Hānī Raḍiyallāhu ‘anhu narrates when he came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and asked: O Rasūlallāh! Which thing makes Paradise incumbent? He replied: Make incumbent on yourself to speak graciously and to feed generously. (Mustadrak Hākim)

٣٧٥- عَنِ الْمَعْرُورِ رَحِمَهُ اللَّهُ قَالَ: لَقِيتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ بِالرَّبْدَةِ وَعَلَيْهِ حُلَّةٌ وَعَلَى

غَلَامِهِ حُلَّةٌ، فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ: إِنِّي سَأَيْتُ رَجُلًا فَعَبَّرْتُهُ بِأُمَّهِ، فَقَالَ لِي النَّبِيُّ ﷺ: يَا أَبَا ذَرٍّ!

أَعَبَّرْتَهُ بِأُمَّهِ؟ إِنَّكَ أَمَرُوا فِيكَ جَاهِلِيَّةً، إِخْوَانُكُمْ خَوْلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ

أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبَسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّمُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ

كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ. رواه البخاري، باب المعاصي من أمر الجاهلية ٠٠٠٠، رقم: ٣٠

375. Ma'rūr Raḥimahullāh narrates: I met Abu Dhar Raḍiyallāhu ‘anhu at Rabadhah; who was wearing a cloak and, his slave was also wearing a similar one, I asked him the reason for this. He replied: I abused a person by calling his mother with bad names. Nabī Ṣallallāhu ‘alaihi wasallam said to me: O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance of pre-Islamic times. Your slaves are your brothers and Allāh has put them under your command. So whosoever has a brother under his command should feed him with what he eats and dress him with what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them. (Bukhārī)

٣٧٦- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَا سِئِلَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا

رواه مسلم، باب في سخائه ﷺ، رقم: ٦٠١٨

376. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma narrates: Whenever Rasūlullāh Ṣallallāhu ‘alaihi wasallam was asked for anything, he never said ‘No’. (Muslim)

Note: It means that Rasūlullāh Ṣallallāhu ‘alaihi wasallam never used the plain word ‘no’ before anyone who asked for something. If he had something with him, he would give it then and there; if not,

he would either promise him, or remain quiet, or excuse himself with some suitable words, or say words of supplication. (Mazāhir Haque)

٣٧٧- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَطْعِمُوا الْجَانِعَ، وَعُودُوا

الْمَرِيضَ، وَفُكُوا الْعَانِي. رواه البخاري، باب قول الله تعالى: كلوا من طيبات ما رزقناكم ٠٠٠٠، رقم: ٥٣٧٣

377. Abu Mūsā Al-Ash‘arī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Feed the hungry, visit the sick and help free the captive. (Bukhārī)

٣٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ يَوْمَ

الْقِيَامَةِ: يَا ابْنَ آدَمَ! مَرَضْتُ فَلَمْ تَعُدْنِي، قَالَ: يَا رَبِّ! كَيْفَ أَعُودُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ،

قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضٌ فَلَمْ تَعُدَّهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ

آدَمَ! اسْتَطَعْتُمْكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ! وَكَيْفَ أَطْعِمُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا

عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانٌ فَلَمْ تُطْعِمْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟

يَا ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ! كَيْفَ أَسْقِينُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ:

اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ أَسْقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي. رواه مسلم، باب فضل

عبادة المريض، رقم: ٦٥٥٦

378. Abu Hurairah Raḍiyallāhu ‘anhu narrates in a in a Ḥadīth Qudṣī that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed Allāh ‘Azza wa Jall will say on the Day of Resurrection: O son of Ādam! I was sick and you did not visit Me; to which he will reply: O my Rabb! How could I visit You? You are the Rabb of the worlds. Allāh will say: Did you not know that My such slave was sick, and you did not visit him? Did you not know that if you had visited him, you would have found Me with him? O son of Ādam! I asked you for food, but you did not feed Me; to which he will say: O my Rabb! How could I feed You, You are the Rabb of the worlds? Allāh will say: Did you not know My such slave asked you for food, and you did not feed him. Did you not know if you had fed him, you would have surely found near Me? O son of Ādam! I asked you to give Me water, but you did not give Me water to drink; to which he will reply: O my Rabb! How could I give You the water to drink, You are the Rabb of the worlds? Allāh will say: My such slave asked you for water,

but you did not give him water to drink. If you had given him water to drink, you would have surely found him near Me? (Muslim)

٣٧٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا صَنَعَ لِأَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَاءَهُ بِهِ، وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ، فَلْيَقْعِدْهُ مَعَهُ، فَلْيَأْكُلْ، فَإِنْ كَانَ الطَّعَامُ مَشْفُوهًا قَلِيلًا، فَلْيَضَعْ فِي يَدِهِ مِنْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ. رواه مسلم، باب إطعام المملوك مما يأكل، رقم: ٤٣١٧

379. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone’s servant prepares his food and brings it to him after being near its heat and smoke, he should make him sit down with him and eat; but if the food is small in quantity, he should put one or two mouthfuls of it in his hand. (Muslim)

٣٨٠- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِي حِفْظِ اللَّهِ مَا دَامَ مِنْهُ عَلَيْهِ خِرْقَةٌ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في ثواب من كسا مسلماً، رقم: ٢٤٨٤

380. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anyone amongst you, who gives clothes to wear to another Muslim, will be in the safe custody of Allah, so long as a shred of the cloth remains on him. (Tirmidhī)

٣٨١- عَنْ حَارِثَةَ بْنِ النُّعْمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مُنَاوَلَةُ الْمَسْكِينِ تَقِي مِيتَةَ السُّوءِ. رواه الطبرانی في الكبير والبيهقی في شعب الإيمان والضعفاء وهو حديث صحيح، الجامع الصغير ٦٥٧/٢

381. Hārithah ibne-Nu‘mān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: To give charity to a poor person with one’s own hands, saves one from a bad death. (Ṭabarānī, Baihaqī, Ḍiyā’, Jāmi-‘uṣ-Ṣaghīr)

٣٨٢- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْخَازِنَ الْمُسْلِمَ الْأَمِينُ الَّذِي يُنْفِقُ - وَرَبَّمَا قَالَ يُعْطَى - مَا أَمَرَ بِهِ، فَيُعْطِيهِ كَامِلًا مُوقِرًا طَيِّبَةً بِهِ نَفْسُهُ، فَيُدْفَعُ إِلَى الَّذِي أَمَرَ لَهُ بِهِ، أَحَدُ الْمُتَصَدِّقِينَ. رواه مسلم، باب أجر الخازن الأمين، رقم: ٢٣٦٣

382. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A trustworthy Muslim treasurer who gives exactly as his owner has instructed him, in the most gracious and correct manner to whomsoever it was meant to be given, receives the same reward of Sadaqah (charity) as received by his owner. (Muslim)

٣٨٣- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكِلَ مِنْهُ لَهُ صَدَقَةً، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبْعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَزْرُؤُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ. رواه مسلم، باب فصل العرس والزرع، رقم: ٣٩٦٨

383. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Any Muslim who plants a tree, then whatever is eaten from it, is Ṣadaqah for him; what is stolen from it is Ṣadaqah for him; what beasts eat is Ṣadaqah for him; what birds eat is Ṣadaqah for him; whosoever takes anything from the tree (fruits etc) is Ṣadaqah (for the planter). (Muslim)

٣٨٤- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَحْبَبَ أَرْضًا مَيْتَةً، فَلَهُ فِيهَا أَجْرٌ. (الحديث) رواه ابن حبان، قال المحقق: إسناده على شرط مسلم ٦١٥/١١

384. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who cultivates a barren land, has a reward thereby. (Ibne-Ḥibbān)

٣٨٥- عَنْ الْقَاسِمِ رَحِمَهُ اللَّهُ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا مَرَّ بِهِ وَهُوَ يَغْرِسُ غَرْسًا بِدِمَشْقَ، فَقَالَ لَهُ: أَتَفْعَلُ هَذَا وَأَنْتَ صَاحِبُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: لَا تَعْجَلْ عَلَيَّ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ غَرَسَ غَرْسًا لَمْ يَأْكُلْ مِنْهُ أَدْمِيٌّ وَلَا خَلْقٌ مِنْ خَلْقِ اللَّهِ عَزَّ وَجَلَّ إِلَّا كَانَ لَهُ صَدَقَةٌ. رواه أحمد ٤٤٤/٦

385. Qāsim Rahimahullah ‘narrates that a man passed by Abu Dardā’ Raḍiyallāhu ‘anhu when he was planting a tree in Damascus and said to Abu Dardā’ Raḍiyallāhu ‘anhu: Are you doing this work, though you are a Ṣaḥābī of Rasūlullāh Ṣallallāhu ‘alaihi wasallam? He said: Do not hasten to blame me; I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anyone who plants a sapling, then a man or any of the creations of Allāh ‘Azza wa Jall, eats from it, it becomes a Ṣadaqah for him. (Muslim)

٣٨٦- عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَا مِنْ رَجُلٍ يَغْرِسُ غَرْسًا إِلَّا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ مِنَ الْأَجْرِ قَدْرَ مَا يَخْرُجُ مِنْ ثَمَرِ ذَلِكَ الْغَرْسِ. رواه أحمد/٥/١٥٥

386. Abu Ayyūb Al-Anṣārī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Any man who plants a tree Allāh Subḥānahū wa Ta‘ālā rewards him for the entire yield of this tree (i.e the reward of all the fruit that this tree will bear in its life time). (Musnad Aḥmad)

٣٨٧- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا. رواه البخارى، باب المكافأة في الهبة، رقم: ٢٥٨٥

387. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam would accept a present and give something in return for it. (Bukhārī)

٣٨٨- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجْرِ بِهِ، فَإِنْ لَمْ يَجِدْ فَلْيُثِّنْ بِهِ. فَمَنْ أَثْنَى بِهِ فَقَدْ شَكَرَهُ وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ. رواه أبو داود، باب في شكر المعروف، رقم: ٤٨١٣

388. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone is given a gift and has the means he should make a return for it, but if he has not the means he should praise him. For he who praises him for it; has given thanks. And he who conceals (this act of kindness and does not praise) has been ungrateful. (Abu Dāwūd)

٣٨٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي قَلْبٍ عَبْدٍ أَبَدًا. (وهو جزء من الحديث) رواه النسائي، باب فضل من عمل في سبيل الله، رقم: ٣١١٢

389. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Miserliness and Īmān (belief) can never be together in the heart of a slave of Allāh. (Nasaī)

٣٩٠- عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ حَبَّ وَلَا بَخِيلٌ وَلَا مَنَّانٌ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في البخل، رقم: ١٩٦٣

390. Abu Bakr Ṣiddīque Raḍiyallāhu ‘anhu narrates that Nabī

Ṣallallāhu ‘alaihi wasallam said: The deceitful, the miser, and the one who keeps reminding people of his generosity to them, will not enter Paradise. (Tirmidhī)

IKHLĀŞ

SINCERITY OF INTENTION

*Fulfilling the commandments of Allāh Ta‘ālā
only to please Him*

SINCERITY OF INTENTION

VERSES OF QUR’ĀN

Allāh Subhānahū wa Ta‘ālā says:

Yes! whoever surrenders himself to Allah (i.e. follows Allah’s religion of Islam) and performs good deeds with sincerity, his reward is with his Rabb. On such shall be no fear and nor shall they grieve.

Al-Baqarah 2: 112

Allāh Subhānahū wa Ta‘ālā says:

And only spend to please Allāh.

Al-Baqarah 2: 272

Allāh Subhānahū wa Ta‘ālā says:

Whosoever desires the reward (for

قال الله تعالى:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ [البقرة: ١١٢]

وقال تعالى:

وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ

[البقرة: ٢٧٢]

وقال تعالى:

وَمَنْ يُرِدْ ثَوَابَ

his good deeds) in this world, We shall give him of it; and whosoever desires a reward in the Hereafter, We shall give him of it. And We shall shortly reward the grateful.

Āle-‘Imrān 3: 145

الْآخِرَةَ نُوْتِيهِ مِنْهَا
وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾

[آل عمران: ١٤٥]

Allāh Subhānahū wa Ta‘ālā mentions the address of Šālih

‘Alaihis Salām to his people:

No reward do I ask of you for my Tablīgh (invitation). My reward is only with the Sustainer of the worlds.

Ash-Shu‘arā 26: 145

وقال تعالى:

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا

عَلَىٰ رَبِّ الْعَالَمِينَ ﴿٢٦﴾ [الشعراء: ١٤٥]

Allāh Subhānahū wa Ta‘ālā says:

And that which you give in Zakāt, only to please Allāh; these are those who increase their wealth and reward.

Ar-Rūm 30: 39

وقال تعالى:

وَمَا أَتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ

فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾ [الروم: ٣٩]

Allāh Subhānahū wa Ta‘ālā says

And call on Him (Allāh) with true devotion.

Al Aa‘rāf 7:29

وقال تعالى:

وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ [الاعراف: ٢٩].

Allāh Subhānahū wa Ta‘ālā says:

Their flesh and their blood (of the sacrifices of cows, goats or camels) reach not Allāh, but your piety (and internal aspirations towards Allāh) reach Him.

Al-Hajj 22: 37

وقال تعالى:

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤها وَلَكِنْ

يَنَالُهُ التَّقْوَىٰ مِنْكُمْ [الحج: ٣٧]

AHĀDĪTH

١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ

وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ. رواه مسلم، باب تحريم ظلم المسلم، رقم: ٦٥٤٣

1. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed Allāh does not look at your faces and possessions, but He looks at your hearts and your deeds. (Muslim)

Note: It means the decision of Allāh’s pleasure will not be based upon your faces and possessions, but upon your hearts and deeds as to how much sincerity was in your heart.

٢- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّمَا الْأَعْمَالُ

بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرِي مَا نَوَيْ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصَيِّبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ. رواه البخاري، باب النية

في الإيمان، رقم: ٦٦٨٩

2. ‘Umar ibn al Khaṭṭāb Raḍiyallāhu ‘anhu narrated: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Verily the reward of deeds depend upon intentions; and indeed every man shall receive what he intended for. Thus, he whose migration was for Allāh and His Messenger, so his migration will be considered for Allāh and His Messenger. He whose migration was towards the world or to be married to some woman, his migration will be considered to be for what he migrated for. (Bukhārī)

٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا يُعْتَبَرُ النَّاسُ عَلَى نِيَّتِهِمْ. رواه

ابن ماجه، باب النية، رقم: ٤٢٢٩

3. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Undoubtedly upon resurrection, people will be treated according to their intentions. (Ibne-Mājah)

٤- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: يَغْزُو جَيْشَ الْكَعْبَةِ، فَإِذَا كَانُوا

بِبَيْدَاءٍ مِنَ الْأَرْضِ يُخْسَفُ بِأَوْلِيهِمْ وَآخِرِهِمْ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ يُخْسَفُ بِأَوْلِيهِمْ

وَأَخْرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: يُخْسَفُ بِأَوْلِيهِمْ وَآخِرِهِمْ، ثُمَّ يُعْتَوْنَ عَلَى

نِيَّتِهِمْ. رواه البخاري، باب ما ذكر في الأسواق، رقم: ٢١١٨

4. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: An army will invade the Ka’bah; and when it reaches a barren plain, its men, from the first to the last, will be swallowed up by the earth. She says that I asked: O Rasūlallāh! How would the first and the last of them be swallowed up by the earth, when among them would be traders and people who were not a party to them. He said: The first and the last one of them would be swallowed up the earth; and when they will be resurrected they will be judged according to their intentions. (Bukhārī)

٥- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَقَدْ تَرَكْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا

سَرْتُمْ مَسِيرًا، وَلَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ، وَلَا قَطَعْتُمْ مِنْ وَادٍ إِلَّا وَهُمْ مَعَكُمْ فِيهِ، قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَكُونُونَ مَعَنَا وَهُمْ بِالْمَدِينَةِ؟ قَالَ: حَبَسَهُمُ الْعُدْرُ. رواه أبو داود، باب الرخصة في القعود من

العدر، رقم: ٢٥٠٨

5. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: You have indeed left behind in Madīna people who will have an equal share in reward in no matter whatsoever path you travel or whatever you spend and whatever valley you cross. The Ṣaḥābah asked: O Rasūlallāh! How can they be with us when they are in Madīna? He said: They intended to go out with you but were detained by a valid reason. (Abu Dāwūd)

٦- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيمَا يَرَوْنِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: قَالَ: إِنَّ

اللَّهُ عَزَّ وَجَلَّ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هَمَّ بِهَا وَعَمَلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَى أضعافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا

فَعَمَلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً. رواه البخاري، باب من هم بحسنة أو بسينة، رقم: ٦٤٩١

6. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates from among those sayings which Rasūlullāh Ṣallallāhu ‘alaihi wasallam, has related from his Rabb ‘Azza wa Jall: Allāh has spelled out good deeds and bad ones (to the appointed angels over you). He then explained it. If any one intends to do a good deed but does not do it, Allāh enters for

him in His record as a complete good deed; and if he intends to do a good deed and does it, Allāh enters for him in His record as ten to seven hundred and many more times as much. If any one intends to do a bad deed and does not do it (because of fear of Allāh), Allāh enters it for him in His record as a complete good deed; but if he intends to do it and does it, Allāh records it for him as one bad deed. (Bukhārī)

٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقَ عَلَيَّ سَارِقٍ فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقَ اللَّيْلَةَ عَلَيَّ زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، عَلَيَّ زَانِيَةٍ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيِّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقَ عَلَيَّ غَنِيًّا، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَيَّ سَارِقٍ، وَعَلَيَّ زَانِيَةٍ، وَعَلَيَّ غَنِيًّا، فَأَتَى، فَقِيلَ لَهُ: أَمَا صَدَقْتَكِ عَلَيَّ سَارِقٍ، فَلَعَلَّهُ أَنْ يَسْتَعْفِفَ عَنْ سَرِقَتِهِ، وَأَمَا الزَّانِيَةَ فَلَعَلَّهَا أَنْ تَسْتَعْفِفَ عَنْ زَانَاهَا، وَأَمَا الْغَنِيَّ فَلَعَلَّهُ أَنْ يَعْتَبِرَ فَيَنْفِقَ مِمَّا أَعْطَاهُ اللَّهُ.

رواه البخاري، باب إذا تصدق على غني، ٠٠١٠٠، رقم: ١٤٢١

7. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A man said indeed I will give Ṣadaqah (quietly)! He came out with his Ṣadaqah and placed it in the hands of a thief. In the morning people began to talk and say: Ṣadaqah was given to a thief. The man said: O Allāh! All praise is for You, I will indeed give Ṣadaqah. And he came out with Ṣadaqah and placed it in the hands of an adulteress. In the morning people began to talk and say Ṣadaqah was given to an adulteress last night. The man said: O Allāh! All praise is for You, in giving Ṣadaqah to an adulteress. I will surely give Ṣadaqah. He came out with Ṣadaqah and placed it in the hands of a rich man. In the morning people began to talk and say: Ṣadaqah was given to a rich man. The man said: O Allāh! All praise is for You in giving Ṣadaqah to a thief, an adulteress and a rich man. He then had a dream in which was told that his Ṣadaqah which was made to be given to a thief, may perhaps result in his refraining from stealing, to the adulteress, so that she may perhaps refrain from adultery, and to the rich man so that he may perhaps pay heed and spend from what Allāh had given him. (Bukhārī)

Note: Because of this man's sincerity Allāh accepted all three of this man's Ṣadaqāt.

٨- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: انْطَلَقَ ثَلَاثَةَ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى أَوْرَا الْمَمِيَّتَ إِلَى غَارٍ فَدَخَلُوهُ، فَأَنحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهَا الْغَارَ، فَقَالُوا: إِنَّهُ لَا يَنْجِيكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللَّهَ بِصَالِحِ أَعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ! كَانَ لِي أَبُوَانِ شَيْخَانِ كَثِيرَانِ، وَكُنْتُ لَا أَغْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا، فَنَأَى بِي فِي طَلَبِ شَيْءٍ يَوْمًا فَلَمْ أَرُحْ عَلَيْهِمَا حَتَّى نَامَا، فَحَلَبْتُ لَهُمَا غُبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، فَكَرِهْتُ أَنْ أَغْبِقُ قَبْلَهُمَا أَهْلًا أَوْ مَالًا، فَلَبِثْتُ وَالْقَدْحُ عَلَى يَدَيَّ أَنْتَظِرُ اسْتِيقَاطَهُمَا حَتَّى يَرِقَ الْفَجْرُ فَاسْتَيْقَظَا فَسَرَبَا غُبُوقَهُمَا، اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَفَرَّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ، فَانْفَرَجَتْ شَيْئًا لَا يَسْتَطِيعُونَ الْخُرُوجَ، قَالَ النَّبِيُّ ﷺ: وَقَالَ الْآخَرُ: اللَّهُمَّ! كَانَتْ لِي بِنْتُ عَمِّ، كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ فَأَرَدْتُهَا عَنْ نَفْسِهَا، فَامْتَنَعَتْ مِنِّي حَتَّى أَلَمْتُ بِهَا سَنَةً مِنَ السَّنِينَ، فَجَاءَ تَبِي فَأَعْطَيْتُهَا عَشْرِينَ وَمِائَةَ دِينَارٍ عَلَيَّ أَنْ تَحْلِيَ بَيْنِي وَبَيْنَ نَفْسِهَا فَفَعَلَتْ، حَتَّى إِذَا قَدَرْتُ عَلَيْهَا قَالَتْ: لَا أَحِلُّ لَكَ أَنْ تَقْضِيَ الْحَاتِمَ إِلَّا بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا فَانصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ، فَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُهَا، اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرَجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا، قَالَ النَّبِيُّ ﷺ: وَقَالَ الثَّلَاثُ: اللَّهُمَّ! إِنِّي اسْتَأْجَرْتُ أَجْرَاءَ، فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ، تَرَكَ الَّذِي لَهُ وَذَهَبَ، فَتَمَرَّتْ أَجْرَةٌ حَتَّى كَثُرَتْ مِنْهُ الْأَمْوَالُ، فَجَاءَ نَبِيٌّ بَعْدَ حِينٍ فَقَالَ: يَا عَبْدَ اللَّهِ! أَدَّ إِلَيَّ أَجْرِي، فَقُلْتُ لَهُ: كُلُّ مَا تَرَى مِنْ أَجْرِكَ مِنَ الْإِبِلِ وَالْبَقَرِ وَالغَنَمِ وَالرَّقِيقِ، فَقَالَ: يَا عَبْدَ اللَّهِ! لَا تَسْتَهْزِئْ بِي، فَقُلْتُ: إِنِّي لَا أَسْتَهْزِئُ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَأْفَقَهُ فَلَمْ يَتْرِكْ مِنْهُ شَيْئًا، اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرَجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ. رواه البخاري، باب من استأجر أجيرا فترك

أجره، ٠٠٠٠٠، رقم: ٢٢٧٢

8. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Three people (of an Ummah) before you, set out on a journey and they took refuge in a cave to spend the night. A rock slid from the mountain and blocked

the cave. They said: Indeed you cannot be relieved from this rock, except that you invoke Allāh on the basis of your good deeds. So one of them said: O Allāh! I had very aged parents and I would not give milk to my children and other members of my family and slaves before my parents. One day I went far away in quest of something and I could not return to my parents before they had slept. I milked the evening milk for them and found that they were asleep. I disliked to give milk to my children and other members of my family and slaves to drink before them. So I stood by them, with the bowl of milk in my hand, waiting for them to wake up till it dawned. Then they woke up and they drank their evening's share of the milk. O Allāh! If I had done so to please You, relieve us from the distress imposed upon us by this rock. So the rock moved a little resulting in a small opening; but not enough for them to get out.

Nabī Ṣallallāhu 'alaihi wasallam then said that the second man said: O Allāh! I had a cousin, whom I loved more than anybody. I desired to satisfy my lust with her, but she refused. Subsequently, a year of famine forced her to approach me. I gave her one hundred and twenty Dīnārs on the condition that she would yield herself to me. So she agreed and when I was able to get a hold on her she said: It is not permitted for you to break the seal of virginity except by its lawful right (that is by marriage). I restrained myself from falling upon her and I walked away from her, though she was the most beloved of people to me, and I left the Dīnārs with her. O Allāh! If I had done so to please You, then relieve us from the distress that we are suffering. So again the rock moved a little resulting in a small opening; but they were still unable to get out.

Nabī Ṣallallāhu 'alaihi wasallam then said that the third one invoked: O Allāh! I hired the services of some labourers and paid all of them their wages except one, who departed without taking what was due to him. I invested his wage in a business and the business prospered immensely. He came back to me after a long time and said: O slave of Allāh! Pay me my due. I replied: All that you see is yours: camels, cattle, sheep and slaves. He said: O slave of Allāh! Do not make fun of me. So I said: I am not joking with you. So, he took all of it and drove away not leaving anything. O Allāh! If I had done so, to please You, then relieve us from this distress. So the rock moved aside, and they got out walking freely. (Bukhārī)

٩- عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ثَلَاثٌ أَقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ: مَا نَقَصَ مَالٌ عَبْدًا مِنْ صَدَقَةٍ، وَلَا ظَلِمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْئَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ - أَوْ كَلِمَةٍ نَحْوَهَا - وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ: إِنَّمَا الدُّنْيَا لِأَرْبَعَةٍ نَفَرٍ: عَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي رَبَّهُ فِيهِ وَيَصِلُ بِهِ رَحْمَهُ وَيَعْلَمُ اللَّهُ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ، وَعَبْدٌ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرِزُقْهُ مَالًا فَهُوَ صَادِقُ النَّيَّةِ، يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فَلَانٍ فَهُوَ بَيْنَهُمَا سَوَاءٌ، وَعَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَرِزُقْهُ عِلْمًا فَهُوَ يَخْطِئُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحْمَهُ وَلَا يَعْلَمُ اللَّهُ فِيهِ حَقًّا فَهَذَا بِأَخْسَبِ الْمَنَازِلِ، وَعَبْدٌ لَمْ يَرِزُقْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فَلَانٍ فَهُوَ بَيْنَهُمَا سَوَاءٌ. رواه الترمذی وقال: هذا حديث حسن صحيح،

باب ما جاء مثل الدنيا مثل أربعة نفر، رقم: ٢٣٢٥

9. Abu Kabshah Al Anmārī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: I swear by Allāh upon three things, and then I will especially tell you something afterwards. So, remember it well! Then he said: The wealth of a man does not decrease by giving Ṣadaqah. If a person endures oppression patiently, Allāh increases his honour. If a person opens the door of begging, Allāh opens the door of poverty upon him (or said something similar). Then he said: I am going to tell you something, so remember it well. Then he said: There are four types of people in the world. 1. The slave of Allāh whom Allāh has bestowed wealth and knowledge; He fears Allāh regarding his wealth, and through this knowledge he spends to strengthen relationships and he knows that there is a right of Allāh in it; he will be in the best of ranks. 2. The slave of Allāh whom Allāh has given knowledge but no wealth, and he is sincere in his intention. He says: Had I been given wealth I would have spent it just like the other person, and for his intention both will be given the same reward. 3. The slave of Allāh whom Allāh has given wealth but no knowledge, and he spends his wealth haphazardly and he does not fear his Rabb in respect of it; he does not discharge his obligations of kinship, and does not know that Allāh has a right on it. He will be in the worst of ranks. 4. The slave of Allāh whom Allāh has given neither wealth nor knowledge, says: Had I been given wealth, I would have spent it just like the other

(third) person; for his intention, the burden of both will be alike. (Tirmidhī)

١٠ - عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: كَتَبَ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنْ اكْتُبِي إِلَيَّ كِتَابًا تُوصِينِي فِيهِ وَلَا تُكْثِرِي عَلَيَّ، قَالَ: فَكَتَبَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِلَى مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ: سَلَامٌ عَلَيْتِ. أَمَا بَعْدُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ التَّمَسَّ رِضَا اللَّهِ بِسَخَطِ النَّاسِ كَفَّاهُ اللَّهُ مُؤْنَةَ النَّاسِ، وَمَنْ التَّمَسَّ رِضَا النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ» وَالسَّلَامُ عَلَيْكَ. رواه الترمذی، باب منه عاقبة من التمس رضا الناس، رقم: ٢٤١٤.

10. A man from Madīnah narrates that Mu‘āwiyah Raḍiyallāhu ‘anhu wrote a letter to ‘Ā’ishah Raḍiyallāhu ‘anha asking her: Write me and advise me but do not make it lengthy. So ‘Ā’ishah Raḍiyallāhu ‘anha wrote to Mu‘awiyah Raḍiyallāhu ‘anhu. After writing Salam she wrote: I have indeed heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who seeks Allāh’s pleasure at the cost of people’s anger, Allāh will suffice him against the trouble caused by people and he who seeks the pleasure of men at the cost of Allāh’s anger, Allāh will leave him to the (mercy) of people *wassalāmu-‘Alaik* (May Allāh’s peace be upon you). (Tirmidhī)

١١ - عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ اللَّهُ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتِغَى بِهِ وَجْهَهُ. رواه النسائي، باب من غزا يلتمس الأجر والذكر، رقم: ٣١٤٢.

11. Abu Umāmah Al-Bāhilī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh does not accept any deed, except that done sincerely for Him and to obtain His pleasure. (Nasaī)

١٢ - عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا يَنْصُرُ اللَّهُ هَذِهِ الْأُمَّةَ بِضَعْفِهَا، بِدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِخْلَاصِهِمْ. رواه النسائي، باب الإستصار بالضعيف، رقم: ٣١٨٠.

12. Sa‘d Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Undoubtedly Allāh helps this Ummah because of its weak, by their supplication, Ṣalāt, and Ikhlās. (Nasaī)

١٣ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: مَنْ أَتَى فِرَاشَهُ وَهُوَ يَتَوَى أَنْ يَقُومَ

يُصَلِّيَ مِنَ اللَّيْلِ، فَعَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ، كُتِبَ لَهُ مَا نَوَى، وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ. رواه النسائي، باب من أتى فراشه، رقم: ١٧٨٨.

13. Abu Dardā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who goes to his bed with the intention to get up during the night to offer his Ṣalāt but is overcome by sleep and wakes up in the morning; the reward is written down for him what he intended, and his sleep is a gift for him from his Rabb ‘Azza wa Jall. (Nasaī)

١٤ - عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ كَانَتْ الدُّنْيَا هَمَّهُ، فَفَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتْ الْأَجْرَةُ نِيَّتَهُ، جَمَعَ اللَّهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ. رواه ابن ماجه، باب الهم بالدنيا، رقم: ٤١٠٥.

14. Zaid ibne-Thābit Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He whose objective is the world, Allāh scatters his affairs (he faces worries and anxieties in every aspect) and places the fear of poverty before his eyes; and he receives only that which has been preordained for him. And he whose intention (objective) is the Hereafter, Allāh makes all his affairs easy, and enriches his heart, and the world comes to him humiliated. (Ibne-Mājah)

١٥ - عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثُ حِصَالٍ لَا يَغْلُ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَمُنَاصَحَةُ آلَةِ الْأَمْرِ، وَكُزُومُ الْجَمَاعَةِ فَإِنْ دَعَوْتَهُمْ تُحِيطُ مِنْ وَرَائِهِمْ. (وهو بعض الحديث) رواه ابن حبان، قال المحقق: إسناده صحيح ٢٧٠/١.

15. Zaid ibne-Thābit Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There are three habits which keep the heart of a Muslim free from hatred, malice and deception: 1. A deed performed sincerely for the pleasure of Allāh. 2. Well wishing for the Rulers. 3. Holding fast to the Jamā‘ah of Muslims, as their supplications surround those with them. (Ibne-Hibbān)

١٦ - عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: طُوبَى لِلْمُخْلِصِينَ، أُولَئِكَ

مَصَابِيحُ الدُّجَى، تَتَجَلَّى عَنْهُمْ كُلُّ فِتْنَةٍ ظَلَمَاءَ. رواه البيهقي في شعب الإيمان ٣٤٣/٥

16. Thawbān Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Glad tidings to the sincere (people). They are an illumination in the darkness, because of whom all severe evils are driven away. (Baihaqī)

١٧- عَنْ أَبِي فِرَاسٍ رَحِمَهُ اللَّهُ رَجُلٍ مِنْ أَسْلَمَ قَالَ: نَادَى رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا

الإيمان؟ قَالَ: الإِخْلَاصُ. (وهو جزء من الحديث) رواه البيهقي في شعب الإيمان ٣٤٢/٥

17. Abu Firās Raḥimahullāh of the tribe of Aslam narrated that a person loudly asked: O Rasūlullāh! What is Īmān? He replied: Ikhḷāṣ (sincerity). (Baihaqī)

١٨- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَدَقَةٌ السِّرِّ تَطْفِي غَضَبَ الرَّبِّ.

(وهو طرف من الحديث) رواه الطبراني في الكبير وإسناده حسن، مجمع الزوائد ٢٩٣/٣

18. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Giving Ṣadaqah secretly cools the anger of the Rabb. (Ṭabarānī)

١٩- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَبِلَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ

الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ. رواه مسلم، باب إذا أثنى على

الصالح ٠٠٠٠، رقم: ٦٧٢١

19. Abu Dhar Raḍiyallāhu ‘anhu narrates that it was asked of Rasūlullāh Ṣallallāhu ‘alaihi wasallam: What do you say about that person who does a good deed and the people praise him for that? He replied: That is immediate glad tidings to the believer. (Muslim)

Note: Indeed, for the Hereafter, there are numerous glad tidings for him, however here he receives an immediate glad tidings provided his action was done solely for the Allāh’s pleasure and not for the praise of people.

٢٠- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ هَذِهِ

الآيَةِ “وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقَلُوبُهُمْ وَجِلَةٌ” (المؤمنون: ٦٠) قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: أَهْمُ

الَّذِينَ يَشْرَبُونَ الْحَمْرَ وَيَسْرِقُونَ؟ قَالَ: لَا، يَا بِنْتَ الصِّدِّيقِ! وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ

وَيَصَلُّونَ، وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ “أُولَئِكَ الَّذِينَ يَسَارِعُونَ فِي الْخَيْرَاتِ

وَهُمْ لَهَا سَابِقُونَ“. رواه الترمذی، باب ومن سورة المؤمنین، رقم: ٣١٧٥

20. ‘Ā’ishah Raḍiyallāhu ‘anha wife of Nabī Ṣallallāhu ‘alaihi wasallam narrates: I asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam the meaning of the verse:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقَلُوبُهُمْ وَجِلَةٌ

And those who give what they have given while their hearts are fearful. (Mu’minūn: 60)

‘Ā’ishah Raḍiyallāhu ‘anha asked: If these are the people who drink wine and steal. Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: No, O daughter of Ṣiddīq! But they are those who fast, offer Ṣalāt, give Ṣadaqah, and they fear that their good deeds may not to be accepted by Allāh. These are the people who race towards good deeds and are foremost in them. (Tirmidhī)

٢١- عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ،

الْعَفِيَّ، الْخَفِيَّ. رواه مسلم، باب الدنيا سجن للمؤمن ٠٠٠٠، رقم: ٧٤٣٢

21. Sa’d Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed Allāh loves that slave of His who is pious, self sufficient and contented with what has been given to him and is inconspicuous. (Muslim)

٢٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّ رَجُلًا عَمِلَ عَمَلًا

فِي صَخْرٍ لَا بَابَ لَهَا وَلَا كَوَّةَ، خَرَجَ عَمَلُهُ إِلَى النَّاسِ كَأَنَّ مَا كَانَ. رواه البيهقي في شعب

الإيمان ٣٥٩/٥

22. Abu Sa’id Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If a man was to do a deed within a rock which has no door or window, his deed would become known to people, whatever it is good or bad. (Baihaqī)

Note: When a deed of whatever nature will eventually become known, then why should those who engage in good deeds spoil them by insincerity? And what benefit is there for an evil-doer in concealing his bad deed? For this will ultimately be exposed. (Tarjumān-us-Sunnah)