

towards orphans and his eagerness to earn the beautiful rewards of taking care of the orphan.

٦٧- بَابُ خَيْرِ بَيْتٍ بَيْتٍ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ

Chapter 76: The Best House Is A House Where Orphans Are Well-Treated



١٣٧- عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٍ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ، وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٍ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ، أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ)) يُشَيرُ يَا صَبَعِيْهِ. ضَعِيفٌ إِلَّا جُمْلَةً ((كَافِلُ الْيَتِيمِ))

137. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Among the Muslims the best house is the house where an orphan is being well-treated. The worst house among the Muslims is the house where an orphan is being ill-treated. I and the guardian of the orphan will be like this in the Garden,’ indicating the closeness of his two fingers.” (*Weak with the exception of the expression: ‘I and the guardian of the orphan’*).

٧٧- بَابُ كُنْ لِلْيَتِيمِ كَالْأَبِ الرَّحِيمِ

Chapter 77: Be Like A Merciful Father Towards Orphans



١٣٨- عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْنَزِي قَالَ: قَالَ دَاؤُدُّ عَلَيْهِ السَّلَامُ: كُنْ لِلْيَتِيمِ كَالْأَبِ

الرَّحِيمِ، وَاعْلَمْ أَنَّكَ كَمَا تَرَرْعَ كَذَلِكَ تَحْصُدُ، مَا أَقْبَحَ الْفَقْرَ بَعْدَ الْغِنَىِ! وَأَكْثُرُ مِنْ ذَلِكَ
أَوْ أَقْبَحُ مِنْ ذَلِكَ الضَّلَالَةُ بَعْدَ الْهُدَىِ، وَإِذَا وَعَدْتَ صَاحِبَكَ فَأَبْخِزْ لَهُ مَا وَعَدْتَهُ؛ فَإِنْ
لَا تَفْعُلْ يُورُثُ بَيْنَكَ وَبَيْنَهُ عَدَاوَةً، وَتَعُوذُ بِاللهِ مِنْ صَاحِبٍ إِنْ ذَكَرْتَ لَمْ يُعْنِكَ، وَإِنْ
نَسِيَتَ لَمْ يُذْكُرْكَ)). صَحِيحُ الْإِسْنَادِ

138. ‘Abdu’r-Rahmān b. Abzā said: “Dāwūd (the Prophet), peace be upon him said, ‘Be like a merciful father towards the orphan. Know that you will reap what you sow. How ugly poverty is after wealth! Worse than that – or uglier than that - is error after guidance! When you make a promise to your friend, keep it. If you do not, it will bring about enmity between you. Seek refuge in Allah from a companion who, when you mention something to him, does not help you and who does not remind you when you forget.’” (*Authentic Chain*)

Commentary: The hadeeth encourages us to kindly treat orphans and reminds us that taking care of orphans earns us tremendous rewards. It could also be inferred from the narration that some orphans may choose to renegade from Islam if they lose their wealth; so they are warned that: As ugly as poverty is after wealth, misguidance after guidance is worse than that. And the refuge is with Allah. Breaking promises is from the aspects of hypocrisy and the hearts detest that. One should ask Allah for and actually seek out good companions, and seek Allah’s refuge from companions who will not give him remembrance when he errs.

١٣٩- عَنْ حَمْزَةَ بْنِ نُجَيْحٍ - أَبُو عُمَارَةَ - قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: لَقَدْ عَاهَدْتُ
الْمُسْلِمِينَ، وَإِنَّ الرَّجُلَ مِنْهُمْ يُصْبِحُ فَيَقُولُ: يَا أَهْلِيَّةً! يَا أَهْلِيَّةً! يَا
أَهْلِيَّةً! يَا أَهْلِيَّةً! مِسْكِينَكُمْ مِسْكِينَكُمْ، يَا أَهْلِيَّةً! يَا أَهْلِيَّةً! جَارُكُمْ جَارُكُمْ، وَأُسْرَعَ
بِخِيَارِكُمْ وَأَنْتُمْ كُلُّ يَوْمٍ تَرْذُلُونَ. وَسَمِعْتُهُ يَقُولُ: وَإِذَا شِئْتَ رَأَيْتَهُ فَاسِقًا يَعْمَقُ بِثَلَاثِينَ
أَلْفًا إِلَى النَّارِ مَالَهُ قَاتَلَهُ اللَّهُ؟ بَاعَ خَلَاقَهُ مِنَ اللَّهِ بِشَمْنَ عَنِّي! وَإِنْ شِئْتَ رَأَيْتَهُ مُضِيَّعًا

مُرْدَداً فِي سَيِّلِ الشَّيْطَانِ، لَا وَاعِظَ لَهُ مِنْ نَفْسِهِ وَلَا مِنَ النَّاسِ)). ضَعِيفُ الْإِسْنَادِ.

139. Hamzah b. Nujayh, Abu ‘Umarah said, Al-Hasan (al-Basrī) said: “I remember a time among the Muslims when their men would loudly address (their households), ‘O household! O household! (Look after) your orphan! Your orphan! O household! O household! (Look after) your poor one! Your poor one! O household! O household! (Look after) your neighbour! Your neighbour!’ Time has been swift in taking the best of you while every day you become baser.” I also heard him (Al-Hasan) say: “If you wish, you can see an erring person go 30,000 times deeper into the Fire. What is wrong with him! May Allah fight him! He has sold his portion from Allah for the price of a goat (a trifling gain). If you like, you can see him wretched and mouse-like on the path of Satan. There is no one to warn him - neither himself nor anyone else.” (*Weak Chain*)

١٤٠ - عَنْ أَسْمَاءَ بْنِ عُبَيْدٍ قَالَ: قُلْتُ لِابْنِ سِيرِينَ: عِنْدِي يَتِيمٌ؟ قَالَ: اصْنُعْ بِهِ مَا تَصْنُعُ بِوَلَدِكَ؛ اضْرِبْهُ مَا تَضْرِبُ وَلَدَكَ. صَحِيحُ الْإِسْنَادِ

140. Asmā’ b. ‘Ubayd said: “I said to Ibn Sīrīn, ‘I have an orphan in my care.’ He said, ‘Treat him as you would treat your own child. Beat him as you would beat your own child.’” (*Authentic Chain*)

Commentary: That is, since you do not beat your child except that you anticipate that it benefits him in his religion and worldly affairs; then you should beat the orphan under your care for the same reasons. This indicates

that to beat a child when and as appropriate is from the parents' showing mercy to their children.

٧٨- بَابُ فَضْلُ الْمَرْأَةِ إِذَا تَصَبَّرْتُ عَلَى وَلَدِهَا وَلَمْ تَزُوْجْ

Chapter 78: The Virtue Of A Woman Who Perseveres With Her Child And Does Not Marry



١٤١- عَنْ عَوْفِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَنَا وَامْرَأَةٌ سَفْعَاءُ الْخَدَّيْنِ؛ امْرَأَةٌ إِمَّا تُرْبَتْ مِنْ زَوْجِهَا فَصَبَرْتُ عَلَى وَلَدِهَا، كَهَاتَيْنِ فِي الْجَنَّةِ)).

ضَعِيفٌ

141. ‘Awf b. Malik said: “The Prophet ﷺ said, ‘I and a woman whose face has darkened, a woman who is widowed and is patient with her child will be (as close) like these two fingers in the Garden.’” (*Weak*)

٩٧- بَابُ أَدْبُ الْيَتِيمِ

Chapter 79: On Upbringing The Orphan



١٤٢- عَنْ شُمَيْسَةَ الْعَتَكِيَّةِ قَالَتْ: ذُكِرَ أَدْبُ الْيَتِيمِ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَقَالَتْ: إِنِّي لَأَضْرِبُ الْيَتِيمَ حَتَّى يَبْسُطَ)). صَحِيحُ الْإِسْنَادِ

142. Shumaysa al-‘Atakiyya said: “(Adab) the upbringing of orphans

was mentioned in the presence of ‘Ā’isha, may Allah be pleased with her, and she said, ‘I would beat an orphan until he submits completely (lit. lies flat).’” (*Authentic Chain*)

Commentary: *The orphans in the care of ‘Ā’isha (رضي الله عنها) were the children of her brother. She loved them as a mother would do, but she would also beat them to discipline them. See comment on hadeeth no. 140.*

٨٠ - بَابُ فَضْلٍ مِنْ مَا تَلَدَّدَ لَهُ الْوَلَدُ

Chapter 80: The Virtue Of One Whose Child Has Died



١٤٣ - عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا يُوتُ لَأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةً مِنْ الْوَلَدِ فَتَمَسَّهُ النَّارُ، إِلَّا تَخْلُّهُ الْقَسْمُ)). صَحِيحٌ

143. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘No Muslim, who has had three of his children die young, will be touched by the Fire, *illā Tahillat al-Qasam*, save to expiate the oath.’” (*Authentic*)

Commentary: *Imam al-Baghawee (رحمه الله) explained the expression, *illā Tahillat al-Qasam* (Save to expiate the oath), he said, “that is, except the degree by which Allah would have expiated His oath; and that is His saying: ‘Not one of you but will pass over it’ (Q 19:71). So when he passes over it and crosses it, He has kept His oath.” The hadeeth shows the excellence of patiently bearing trials such as the loss one’s children: It is a means of expiation of sins, elevation of one’s rank before Allah and protection from the Fire.*

١٤٤ - عَنْ أَبِي هُرَيْرَةَ، أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَبِيٍّ قَالَتْ: أُدْعُ لَهُ، فَقَدْ دَفَنْتُ ثَلَاثَةً، فَقَالَ: ((اَحْتَظَرْتِ بِحَظَارِ شَدِيدٍ مِنَ النَّارِ)). صَحِيحٌ

144. . Abū Hurayra said: “A woman came to the Messenger of Allah ﷺ with a child. She said, ‘Make supplication for him. I have buried three children.’ He said, ‘You have built a strong wall against the Fire!’” (*Authentic*)

Commentary: The hadeeth teaches that it is permissible that one mentions his painful experience to another person without resentment with the aim of hearing words of admonition and consolation from which benefits are taken. “A strong wall against the Fire” implies direct admittance into the Garden.

١٤٥ - عَنْ حَالِدِ الْعَبَّاسِيِّ قَالَ: مَا تَبْنِي لِي، فَوَجَدْتُ عَلَيْهِ وَجْدًا شَدِيدًا. فَقُلْتُ: يَا أَبَا هُرَيْرَةَ! مَا سَمِعْتَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا تُسَخِّي بِهِ أَنفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: سَمِعْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((صِغَارُكُمْ دَعَامِيصُ الْجَنَّةِ)).

صَحِيحٌ

145. Khālid al-'Absī said: “A son of mine died and I felt great grief for him. I said, ‘Abū Hurayra, have you heard anything from the Prophet ﷺ to cheer us regarding our dead?’ He replied, ‘I heard the Prophet ﷺ say, “Your children are Da'aamees in the Garden.”’” (*Authentic*)

Commentary: Da'aamees (sing. Da'moos) are some kind of tiny organisms ever found in marshes. It also refers to one who is always engaged in issues. So, the children are ever found in the Garden, moving freely in its quarters without any hinderance. In the wording of Muslim, Abū Hurayra added: “They will meet their parents, hold their hand or their clothes as I am holding your clothes, and they will not leave their hands till Allah will enter them in the Garden along with their parents.”

١٤٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ فَاحْتَسَبُهُمْ دَخْلَ الْجَنَّةِ)). قُلْنَا يَا رَسُولَ اللَّهِ! وَاثْنَانِ؟ قَالَ: ((وَاثْنَانِ)) قَالَ: مَحْمُودُ بْنُ لَبِيدٍ قُلْتُ: لَجَابِرَ وَاللَّهِ! أَرَى لَوْ قُلْتُمْ وَاحِدًا، لَقَالَ.

قَالَ: وَأَنَا أَظْهُرُهُ، وَاللَّهُ أَعْلَمُ.

146. Jābir b. ‘Abdullāh said: “I heard the Messenger of Allah ﷺ say, ‘If anyone has three of his children die young and resigns them to Allah (is patient, hoping for reward from Allah), he will enter the Garden.’ We said, ‘Messenger of Allah! What about two?’ He said, ‘And two.’” Mahmūd b. Labeed (the narrator) said to Jābir: “By Allah, I think that if you had said, ‘And one?’, he would have given a similar answer.” Jābir said, “I think so too, by Allah!” (*Sound*)

Commentary: See comments on hadeeth no. 143 and 144.

١٤٧ - عَنْ أَبِي هُرَيْرَةَ، أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَبِيبٍ فَقَالَتْ: أُدْعُ لَهُ، فَقَدْ دَفَنْتُ ثَلَاثَةً، فَقَالَ: ((اَخْحَذْرُوكَ بِحَظَارٍ شَدِيدٍ مِنَ النَّارِ)). صَحِيحٌ

147. As No. 144, with a different isnād.

١٤٨ - عَنْ أَبِي هُرَيْرَةَ، جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّا لَا نَقْدِرُ عَلَيْكَ فِي مَجْلِسِكَ، فَوَاعْدُنَا يَوْمًا نَأْتُكَ فِيهِ، فَقَالَ: ((مَوْعِدُكُنَّ بَيْتُ فُلَانٍ)). فَجَاءُهُنَّ لِذِلِّكَ الْوُعْدِ، وَكَانَ فِيمَا حَدَثُنَّ: ((مَا مِنْ كُنَّ امْرَأَةً، يَمُوتُ لَهُمَا ثَلَاثَةٌ مِنَ الْوَلَدِ، فَتَحْتَسِبُهُمْ، إِلَّا دَخَلَتِ الْجَنَّةَ)), فَقَالَتِ امْرَأَةٌ: أَوْ اثْنَانٍ؟ قَالَ: ((وَاثْنَانٍ)). صَحِيحٌ

148. Abū Hurayra said: “A woman came to the Messenger of Allah ﷺ and said, ‘Messenger of Allah! We cannot come to sit with you, so set aside a day when we can come.’ He said, ‘Your rendezvous is the house of so-and-so.’ He came to the women at that time. Part of what he said to them was, ‘There is no woman among you who has three children die, resigning them to Allah (being patient, hoping for reward from Allah), who will not enter the Garden.’ A woman said,

‘And if it is two?’ He said, ‘And if it is two.’ ” (*Authentic*)

Commentary: It points to the fact that the female companions (*radiya Allahu anhunna*) took part in the matters of learning as well; they asked the Messenger ﷺ what they did not understand, and he even gave them a day when he addressed them. Also, see comments on hadeeth no. 143 and 144.

١٤٩ - عَنْ أُمِّ سَلَيْمٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ((يَا أُمَّ سَلَيْمٍ مَا مِنْ مُسْلِمٍ مَنْ يَمُوتُ لَهُمَا ثَلَاثَةُ أُولَادٍ إِلَّا أَدْخِلُهُمَا اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ)) قُلْتُ : وَاثْنَانِ ؟ قَالَ : ((وَاثْنَانِ)). صَحِيحٌ

149. Umm Sulaim said: “While I was with the Prophet ﷺ he said, ‘Umm Sulaim! There is no Muslim couple who have three of their children die, but Allah admits them to the Garden by virtue of His mercy to them.’ I said, ‘And if there are two?’ He said, ‘And if there are two.’ ” (*Authentic*)

١٥٠ - عَنْ صَعْصَعَةَ بْنِ مَعَاوِيَةَ أَنَّهُ لَقِيَ أَبَا ذَرًّا مُتَوْشِحًا قَرْبَةَ، قَالَ: مَا لَكِ مِنَ الْوَلَدِ يَا أَبَا ذَرٍّ؟ قَالَ: أَلَا أَحَدُ ثُلَاثَتِكَ؟ قُلْتُ: بَلِي. قَالَ: سِمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلَاثَةُ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحُنْثَ، إِلَّا أَدْخِلُهُ اللَّهُ الْجَنَّةَ، بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ. وَمَا مِنْ رَجُلٍ أَعْتَقَ مُسْلِمًا إِلَّا جَعَلَ اللَّهُ عَزَّ وَجَلَّ كُلَّ عُضُوٍّ مِنْهُ، فِكَاكَهُ لِكُلِّ عُضُوٍّ مِنْهُ)). صَحِيحٌ

150. Sa‘sa‘a b. Mu‘āwiya narrated that he met Abū Dharr who was carrying a waterskin and said: “Don’t you have any children, Abū Dharr?” He said, “Shall I tell you a hadīth?” Sa‘sa‘a replied, “Yes indeed.” Abū Dharr said, “I heard the Messenger of Allah ﷺ say, ‘There is no Muslim who has three of his children die before they reach puberty, without Allah admitting him to the Garden by virtue of His mercy to them. There is no man who frees a Muslim, without

Allah, the Mighty and Exalted, making each limb of the freed man a ransom for each limb of the man who freed him.’” (*Authentic*)

١٥١- عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ مَاتَ لَهُ ثَلَاثَةٌ لَمْ يَبْلُغُوا الْحِنْثَ، أَذْخِلْهُ اللَّهُ وَرَبِّهِمْ، بِفَضْلِ رَحْمَتِهِ الْجَنَّةَ)). صَحِيحٌ.

151. Anas b. Mālik said: “The Prophet ﷺ said, ‘Whoever has three children die before they reach puberty, Allah will admit all of them to the Garden by virtue of His mercy.’” (*Authentic*)

Commentary: *The fact that these narrations about the reward for parents' forebearance and hope in Allah's reward at the death of their children have been reported by many companions indicates that it was something the Messenger ﷺ frequently mentioned and was commonly known among his companions (رضي الله عنه).*

٨١- بَابُ مَنْ مَاتَ لَهُ سَقْطٌ

Chapter 81: One Whose Miscarried Child Dies



١٥٢- حَدَّثَ يَزِيدُ بْنُ أَبِي مَرِيمٍ عَنْ أُمِّهِ عَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ - وَكَانَ لَا يُولَدُ لَهُ فَقَالَ: لَائُنْ يُولَدُ لِي فِي الْإِسْلَامِ وَلَدْ سِقْطٌ فَأَحْتَسِبُهُ، أَحَبُّ إِلَيَّ مِنْ أَنْ تَكُونَ لِي الدُّنْيَا جَمِيعًا وَمَا فِيهَا. وَكَانَ بْنُ الْحَنْظَلِيَّةَ مِنْ بَايِعَ تَحْتَ الشَّجَرَةِ. ضَعِيفٌ الْإِسْنَادِ.

152. Yazīd b. Abī Maryam related from his mother that: “Sahl b. al-Hanzaliyya, had no children (he wished that he would be granted a child), he said, ‘I wish to have even a miscarried child in the state of Islam, and bear this loss with patience for Allah is more precious to me than to have all the world and what it contains.’” Ibn al-Hanzaliyya was one of those (Companions) who offered allegiance to the Prophet

﴿﴾ under al-Ridwān tree at Hudaibiyya. (*Weak Chain*)

٣٥١ - عَنْ عَبْدِ اللَّهِ (هُوَ ابْنُ مَسْعُودٍ) قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَيُّكُمْ مَالٌ وَارِثٌ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ))؟ قَالُوا يَا رَسُولَ اللَّهِ! مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((اعْلَمُوا أَنَّهُ لَيْسَ مِنْكُمْ أَحَدٌ إِلَّا مَالٌ وَارِثٌ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ، مَالُكَ مَا قَدَّمْتَ، وَمَالُ وَارِثِكَ مَا أَخْرَتْ)). صَحِحٌ.

153. ‘Abdullāh (b. Mas‘ūd) said: “The Messenger of Allah ﷺ said, ‘Which of you prefers the wealth of his heirs to that of his own?’ They said, ‘Messenger of Allah, there is none of us who does not prefer his own wealth to that of his heirs.’ The Messenger of Allah ﷺ said, ‘Know that there is not one of you who does not prefer his heirs’ money to his own. Your wealth is what you have expended (for Allah) and the wealth of your heirs is what you leave.’” (*Authentic*)

Commentary: Everyone is said to prefer his heirs’ money since man basically likes to keep his wealth. Nevertheless, what really belongs to us is that which we owned before our death and at death because we expended them in the way of Allah the Most High. As for what we keep with us and finally leave behind at death, they are most appropriately attributed to our heirs. It seems this hadeeth is mentioned in this chapter to show that patiently bearing a miscarriage is better than the one you still have. Allah knows best. See the hadeeth that follows and its comment.

١٥٤ - قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَا تَعْدُونَ فِيْكُمُ الرَّقُوبَ؟)) قَالُوا: الرَّقُوبُ الَّذِي لَا يُولَدُ لَهُ، قَالَ: ((لَا؛ وَلَكِنَ الرَّقُوبُ: الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ شَيْئًا)). صَحِحٌ

154. He (‘Abdullāh b. Mas‘ūd) said: “The Messenger of Allah ﷺ

said, ‘Whom do you count as childless among you?’ They said, ‘They are those who do not have any children.’ He said, ‘No. The childless are those who have not sent any of their children ahead (i.e. none of whose children have died).’” (*Authentic*)

Commentary: This hadeeth consoles the person whose children have died, yet he remains patient and hopes for reward from Allah. As for the one none of whose child has died, he does not get the reward that the one who patiently bears such loss gets in the Hereafter.

١٥٥ - قَالَ : وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((مَا تَعْدُونَ فِيكُمُ الصُّرَعَةَ؟))
قَالُوا: هُوَ الَّذِي لَا تَتَضَرَّعُ إِلَيْهِ الرِّجَالُ، فَقَالَ: ((لَا، وَلَكِنَّ الصُّرَعَةَ الَّذِي يَمْلِكُ نَفْسَهُ
عِنْدَ الغَضَبِ)). صَحِيحٌ

155. He ('Abdullāh b. Mas'ūd) said: “The Messenger of Allah ﷺ said, ‘Whom do you consider to be stronger?’ They said, ‘The stronger is the one whom others cannot throw down.’ He said, ‘No, the stronger is he who controls himself when he is angry.’” (*Authentic*)

Commentary: It seems that Imām al-Bukhārī brought this hadīth in this chapter because it has the same source with the preceding narrations or to demonstrate that strength is in controlling one’s anger, as well as sadness.

٨٢ - بَابُ حُسْنِ الْمِلْكَةِ

Chapter 82: On Being A Good Master



٦٥١ - عَنْ نُعَيْمِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا عَلَيٍّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ، أَكَّنَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا تَقْلَلَ قَالَ: ((يَا عَلَى! إِنِّي بِطَبَقٍ؛ أَكْتُبُ فِيهِ مَا لَا تَضِلُّ أُمَّتِي

[بعدي])). فَخَشِيَتْ أَنْ يَسْبُقَنِي. فَقُلْتُ: إِنِّي لَا حَفَظْ مِنْ ذِرَاعِي الصَّحِيفَةِ، وَكَانَ رَأْسُهُ بَيْنَ ذِرَاعِي وَعَضْدِي. فَجَعَلَ يُوصِي بِالصَّلَاةِ وَالزَّكَاةِ وَمَا مَلَكَتْ أَيْمَانُكُمْ، وَقَالَ: كَذَلِكَ حَتَّىٰ فَاضَتْ نَفْسُهُ، وَأَمْرَهُ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، مَنْ شَهَدَ بِهِمَا حُرِمَ عَلَى النَّارِ. ضَعِيفُ الْإِسْنَادِ.

156. Nu’aym b. Yazeed reported that ‘Alī b. Abī Tālib, Allah’s peace be upon him said: “When the illness of the Prophet ﷺ was heavy with him, he said, “‘Alī! Bring me a leaf on which to write something for my community after which they will not go astray.’ ‘Alī said, ‘I feared that he would die before I could do that, so I said, “I will remember better than the leaf.” His head was between my forearm and upper arm. He recommended the prayer and zakāh and kind treatment of what the right hands own (slaves). He spoke like that until he died.’ He commanded me to testify that there is no god but Allah and Muhammad is His servant and Messenger. Whoever testifies to that is saved from the Fire.’” (*Weak Chain*)

Commentary: As regards the expression, *innee la ahfadhu min dhira’ee as-Saheefah* (I will remember the leaf better than my forearm), Imam Al-Albaanee (رحمه الله) said: “the expression is confusing, ambiguous; perhaps the word *Saheefah* is an interpolation and the correct thing is: *innee ahfadhu fa a’ee* (I memorize and understand). This is because it is contained in the Musnad (1/90) that: ‘fa khasheetu an tafootanee nafsuhu, Qaala: qultu, innee ahfadhu wa a’ee’ (I feared that he would die before I could do that. He said: ‘So I said, I memorize and understand)’.

١٥٧ - عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَجِيبُوا الدَّاعِيَ وَلَا تَرْدُوا الْهَدِيَّةَ، وَلَا تَتَرْبِيُوا الْمُسْلِمِينَ)). صَحِيحٌ.

157. ‘Abdullāh (b. Mas’ūd) said: “The Prophet ﷺ said, ‘Accept invitations. Do not reject gifts. Do not beat the Muslims.’” (*Authentic*)

Commentary: The orders of the Prophet ﷺ indicate that it is obligatory to

accept invitations to feasts except due to a valid excuse or a disincentive, that it is prohibited to reject gifts except due to a pressing counterbenefit or beat the Muslim except while implementing legal punishments or disciplining. One should inculcate the habit of pardoning those who are preordained to be our subordinates.

١٥٨- عن عَلِيٍّ قَالَ : كَانَ آخِرُ كَلَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((الصَّلَاةُ الصَّلَاةُ! اتَّقُوا اللَّهَ فِيمَا مَلَكْتُ أَمْيَانُكُمْ)). صَحِيحٌ.

158. ‘Alī (Allah’s blessing be upon him) said: “The last words that the Prophet ﷺ said, were, ‘The prayer! The prayer! Fear Allah in regard to what your right hand’s own (i.e. in regard of your slaves).’” (*Authentic*)

Commentary: That is, the Prayers should be observed at their stipulated times in congregation with other Muslims and in the right manner. The hadeeth shows the importance of the Prayer and exhorts towards kind treatment of our subordinates.

٨٣- بَابُ سُوءِ الْمِلْكَةِ

Chapter 83: On Being A Bad Owner



٩٥١- عن أَبِي الدَّرْدَاءِ، أَنَّهُ كَانَ يَقُولُ لِلنَّاسِ: نَحْنُ أَعْرَفُ بِكُمْ مِنَ الْبَيَاطِرَةِ بِالدَّوَابِ؛ قَدْ عَرَفْنَا خِيَارَكُمْ مِنْ شِرَارِكُمْ. أَمَّا خِيَارُكُمْ: فَالَّذِي يُرجَى خَيْرُهُ، وَيُؤْمِنُ شَرُّهُ. وَأَمَّا شِرَارُكُمْ: فَالَّذِي لَا يُرجَى خَيْرُهُ، وَلَا يُؤْمِنُ شَرُّهُ، وَلَا يُعْنِقُ مُحَرَّرُهُ)). صَحِيحُ الْإِسْنَادِ مَوْقُوفًا.

159. Abu'd-Dardā' used to say to people: "We know you better than the veterinarians know animals. We recognize the best of you from the worst of you. The best of you is the one whose good is hoped for and the one whose evil you do not fear. As for the worst of you, that is the person whose good is not hoped for and whose evil you fear and who does not set his slaves free." (*Authentic in Maoqoof form*)

Commentary: *The narration teaches that one should be clever and should recognize people as the veterinarian knows animals: Good and bad people may well be recognized through their actions. It also teaches that the teacher should always guide the students towards what benefits them from which is setting slaves free.*

١٦٠ - عَنْ ابْنِ هَانِئٍ، عَنْ أَبِي أُمَّامَةَ سَمِعْتُهُ يَقُولُ: الْكَوُدُ: الَّذِي يَمْنَعُ رِفْدَهُ، وَيَنْزِلُ وَحْدَهُ، وَيَضْرِبُ عَبْدَهُ)). ضَعِيفٌ مَوْقُوفًا.

160. Ibn Haanee reported that he heard Abū Umāma say: "Ingratitude is typified by someone who refuses to give, who lives alone and who beats his slave." (*Weak in the Maoqoof form*)

١٦١ - عَنِ الْحَسَنِ: أَنَّ رَجُلًا أَمَرَ غُلَامًا لَهُ أَنْ يَسْنُو عَلَى بَعِيرِهِ، فَنَامَ الْغُلَامُ، فَجَاءَ بِشُعْلَةٍ مِنْ تَارٍ فَأَلْقَاهَا فِي وَجْهِهِ، فَتَرَدَّى الْغُلَامُ فِي بَثْرٍ، فَلَمَّا أَصْبَحَ أَتَى عُمَرَ بْنَ الْخَطَابِ رَضِيَ اللَّهُ عَنْهُ، فَرَأَى الَّذِي فِي وَجْهِهِ، فَأَعْتَقَهُ)). ضَعِيفٌ إِلِيْسَنَادٍ.

161. Al-Hasan said: "A man ordered one of his slaves to draw water using one of his camels and the slave went to sleep. He came with a torch and put it in his face and the slave fell into the well. In the morning, the slave went to 'Umar b. al-Khattāb, may Allah be pleased with him, and 'Umar saw what had happened to his face. For that 'Umar set him free." (*Weak Chain*)

٨٤ - بَابُ بَيْعِ الْخَادِمِ مِنَ الْأَعْرَابِ

Chapter 84: Selling A Slave Among The Bedouins



١٦٢ - عَنْ عَمْرَةَ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا دَبَرْتُ أَمَةً لَهَا، فَاشْتَكَتْ عَائِشَةُ، فَسَأَلَ بَنُو أَخِيهَا طَيِّبًا مِنَ الرُّطْبِ. فَقَالَ: إِنْكُمْ تُخْبِرُونِي عَنِ امْرَأَةٍ مَسْحُورَةٍ، سَحَرْتُهَا أَمَةً لَهَا، فَأُخْبِرْتُ عَائِشَةً. قَالَتْ: سَحَرْتِي؟ . فَقَالَتْ: نَعَمْ. فَقَالَتْ: وَلِمْ؟ لَا تَنْجِينَنِي أَبْدًا. ثُمَّ قَالَتْ: ((يَبْعُوهَا مِنْ شَرِّ الْعَرَبِ مَلَكَةً)). صَحِيحُ الْإِسْنَادِ

162. ‘Amra said: “‘Ā’isha, may Allah be pleased with her, had made one of her slave-girls mudabbar (arranged for her to be set free after her death). Then ‘Ā’isha became ill and her nephews consulted a travelling doctor who said, ‘You are asking me for information about a bewitched woman. A slave-girl of hers has bewitched her.’ ‘Ā’isha was told this and she asked the girl, ‘Have you put a spell on me?’ She replied, ‘Yes.’ ‘Ā’isha asked, ‘Why? You will never be free.’ Then ‘Ā’isha said (to her nephews), ‘Sell her to the worst masters among the Arabs.’” (*Authentic Chain*)

Commentary: In other wordings of the hadeeth, the girl told ‘A’isha that, “I want you to die so that I will be set free”. The hadeeth indicates that one should not accept that a person has bewitched him until the person truly affirms having done so. It is permissible that a person evens score with a person that harms him as indicated in verses of the Qur'an and the Prophet's narrations. Yet, it is better to pardon such persons as is also indicated in the verses and other narrations from the Messenger ﷺ.

٨٥ - بَابُ الْعَفْوِ عَنِ الْخَادِمِ

Chapter 85: On Forgiving The Slave



١٦٣ - عَنْ أَبِي أُمَّامَةَ قَالَ: أَقْبَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُ غُلَامًا، فَوَهَبَ أَحْدَهُمَا لِعِلَّيٍ - صَلَواتُ اللَّهِ عَلَيْهِ - وَقَالَ: ((لَا تَصْرِيهُ، فَإِنِّي نُهِيَتُ عَنْ ضَرْبِ أَهْلِ الصَّلَاةِ، وَإِنِّي رَأَيْتُهُ يُصَلِّي مُنْذُ أَقْبَلْنَا)). وَأَعْطَى أَبَا ذَرًّا غُلَامًا، وَقَالَ: ((اسْتَوْصِبِهِ مَعْرُوفًا)) فَاعْتَقَهُ، فَقَالَ: ((مَا فَعَلَ؟)) قَالَ: أَمْرَنِي أَنْ أَسْتَوْصِبِهِ خَيْرًا فَاعْتَقَهُ . حَسْنٌ

163. Abū Umāma said: “The Prophet ﷺ came with two slaves and gave one of them to ‘Alī, Allah’s blessings be upon him, and said, ‘Do not beat him. I have forbidden beating people who observe prayer and I have seen him praying since he came to us.’ He gave Abū Dharr a slave and said, ‘Treat him well,’ so Abū Dharr set him free. He (the Prophet) said, ‘What has he done?’ Abū Dharr said, ‘You commanded me to treat him well, so I set him free.’” (*Sound*)

Commentary: The hadeeth highlights the fact that the Muslim should not be beaten; the exemption to this being while implementing legal punishments or disciplining as mentioned earlier. The companions of the Prophet ﷺ would swiftly respond to his counsels in the best of forms.

١٦٤ - عَنْ أَنَسِ قَالَ: قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَلَيْسَ لَهُ خَادِمٌ، فَأَخَذَ أَبْوَ طَلْحَةَ بْنِي، فَانْطَلَقَ بِي، حَتَّى أَدْخَلَنِي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا نَبِيَّ اللَّهِ! إِنَّ أَنَّا عُلَامَ كَيْسَنْ لَبِيبٌ؛ فَلِيُخَدِّمْكَ، قَالَ: فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ، مَقْدَمَهُ الْمَدِينَةَ، حَتَّى تُؤْفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَا قَالَ لِي عَنْ شَيْءٍ لِمَا صَنَعْتَ هَذَا

هَكَذَا؟ وَلَا قَالَ لِي لِشَيْءٍ لَمْ أَصْنَعْهُ: أَلَا صَنَعْتَ هَذَا هَكَذَا؟ صَحِيحٌ.

164. Anas said: “The Prophet ﷺ came to Madīna and he had no servant. Abū Talha took my hand and brought me to the Prophet ﷺ and said, ‘Prophet of Allah! This is Anas, a clever, intelligent boy. Let him serve you.’ ” Anas said: “I served him when he was at home and on journeys from the time he came to Madīna until he died ﷺ. He never said to me about anything I had done, ‘Why did you do this?’ nor did he say to me about something I had not done, ‘Why didn’t you do such-and-such?’ ” (*Authentic*)

Commentary: A young boy serving the greatest leader of all times and keeping the best of his company day and night; in travel and at home, in times of peace and war. Yet the feelings of this little boy were not hurt; not even with a knitted brow or a frowned face as he reported in other wordings of the hadeeth. There is an important lesson here on leaving blame and avoiding criticism except when really necessary. The hadeeth shows that one could praise a person in his front if it will not make him become proud.

٨٦ - بَابُ إِذَا سَرَقَ الْعَبْدُ

Chapter 86: When A Slave Steals



١٦٥ - عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا سَرَقَ الْمُمْلُوكُ بَعْهُ وَلَوْ بَنَشَ)). قَالَ أَبُو عَبْدِ اللَّهِ: النَّشُّ: عِشْرُونَ. وَالنَّوَافِذُ: خَمْسَةً. وَالْأَوْقِيَةُ: أَرْبَعُونَ. ضَعِيفٌ.

165. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘When a slave steals, sell him, even for a nashsh.’ Abū ‘Abdullāh said: “The nashsh is twenty dirhams. The nawa is five, and the awqiya is forty.” (*Weak*)

٧٨ - بَابُ الْخَادِمِ يُذْنِبُ

Chapter 87: On The Slave Who Commits A Sin



١٦٦- عَنْ لَقِيْطِ بْنِ صَبِيرَةَ قَالَ: اَتَهَيَّتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَدَفَعَ الرَّاعِي فِي الْمَرَاحِ سَخْلَةً。 فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا تَحْسِبَنَّ - وَلَمْ يَقُلْ: لَا تَحْسِبَنَّ - إِنَّ لَنَا غَنَمًا مِائَةً لَا نُرِيدُ أَنْ تَزِيدَ). فَإِذَا جَاءَ الرَّاعِي بِسَخْلَةٍ ذَبْحَنَا مَكَانَهَا شَاءَ)). فَكَانَ فِيمَا قَالَ: ((لَا تَصْبِرْ بِظَعِينَتَكَ كَضْرِبَكَ أَمْتَكَ، وَإِذَا اسْتَشْقَتَ فَبَالْغُ؛ إِلَّا أَنْ تَكُونَ صَائِمًا)). صَحِحُ

166. Laqīt b. Sabira said: “I went to the Prophet ﷺ when the shepherd had driven a lamb into the evening pasture. The Prophet ﷺ said, ‘Do not suppose (that we had slaughtered the sheep for you). We have a hundred sheep and do not want to increase them. When the shepherd brought the lamb, we slaughtered a sheep instead of it.’”

Laqīt said, “Part of what he said is, ‘Do not beat your wife as you would beat your slave-girl. When you wash your nose, snuff up water freely unless you are fasting.’” (*Authentic*)

Commentary: Read this *hadīth* with Abū Dāwūd’s narration of the same *hadīth* in more detail Laqīt b. Sabira reported: “I was the leader of the delegation of Banū l-Muntafiq or (the narrator doubted) I was among the delegation of Banū l-Muntafiq that came to the Messenger of Allah ﷺ. When we reached the Prophet, we did not find him in his house. We found there ‘Ā’isha, the Mother of the Believers. She ordered that a dish called *Khazīra* should be prepared for us. It was then prepared. A tray containing dates was then presented to us. Then the Messenger of Allah (may peace

and blessings be upon him) came. He asked: 'Has anything been served to you or ordered for you?' We replied: 'Yes. Messenger of Allah.' While we were sitting in the company of the Messenger of Allah (may peace and blessings be upon him) we suddenly saw that a shepherd was driving a herd of sheep to their abode. He had with him a newly-born kid that was crying. He (the Prophet) asked him: 'What did it deliver, O so-and-so?' He replied: 'female sheep.' He then said: 'Slaughter for us in its place a sheep. Do not think that we are slaughtering it for you. We have one hundred sheep and we do not want that their number may increase. Whenever a female kid is born, we slaughter a sheep in its place.' I (the narrator Laqīt) then said: 'Messenger of Allah, I have a wife who has something (wrong) in her tongue, i.e. she is insolent.' He said: 'Then divorce her.' I said: 'Messenger of Allah, she had company with me and I have children from her.' He said: 'Then ask her (to obey you). If there is something good in her she will do (obey); and do not beat your wife as you beat your slave-girl.' I said: 'Messenger of Allah, tell me about ablution.' He said: 'Perform ablution in full and make the fingers go through the beard and snuff up water well except when you are fasting.' " Sunan Abī Daawood (142), and graded . Saheeh (authentic) by Imam al-Albaanee (رحمه الله).

placed this hadeeth here to show that a (رحمه الله) slave who commits a sin could be beaten by way of correction. See narration no. 170 below

٨٨ - بَابُ مَنْ خَتَمَ عَلَىٰ خَادِمِهِ مَخَافَةً سُوءِ الظَّنِّ.

Chapter 88: The One Who Seals Things Before Entrusting Them To His Servant For Fear Of Suspecting Him Unjustly



١٦٧ - عَنْ أَبِي الْعَالِيَةِ قَالَ: ((كُنَّا نُؤْمِنُ أَنْ نَخْتِمَ عَلَى الْخَادِمِ، وَنَكِيلُ، وَنَعْدُهَا؛ كَرَاهِيَّةً أَنْ يَتَعَوَّدُوا حُلْقَ سُوءٍ، أَوْ يَظْنُنَ أَحَدُنَا ظَنَّ سُوءٍ)). صَحِيحُ الْإِسْنَادِ

167. Abū'l-'Āliya said: "We were ordered to seal things entrusted to

our servants and to weigh them and count them, because we disliked that they should get into habits of bad behaviour or that any of us should suspect them (unjustly)." (*Authentic*)

Commentary: So, when they are sealed, weighed and counted the servants are protected from bad behaviour and we are protected from suspecting them unjustly. This teaches that we should be transparent in our dealings and take steps that ensure rest of mind and prevents distrust.

٨٩ - بَابُ مَنْ عَدَ عَلَىٰ خَادِمِهِ مَخَافَةُ الظُّنُونِ

Chapter 89: The One Who Counts Out Things To His Servant Lest It Arouse Suspicion



١٦٨ - عَنْ سَلْمَانَ قَالَ: إِنِّي لَا عُدُّ الْعَرَاقَ عَلَىٰ خَادِمِي، مَخَافَةُ الظُّنُونِ. صَحِيحُ الإِسْنَادِ

168. Salmān said: "I count out pieces of bone to my servant for fear of suspecting him (unjustly)." (*Authentic Chain*)

Suspecting people unjustly is prohibited; Allah the Mighty and Exalted says, "Indeed some suspicions are sins..." (Q 49: 12).

١٦٩ - عَنْ سَلْمَانَ قَالَ: إِنِّي لَا عُدُّ الْعَرَاقَ عَلَىٰ خَادِمِي خَشْيَةُ الظُّنُونِ. صَحِيحُ الإِسْنَادِ

169. Similar to No. 168, with a different isnād.

٠٩ - بَابُ أَدْبُ الْخَادِمِ

Chapter 90: On Disciplining Servants



٠٧١ - عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ قَالَ: أَرْسَلَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا غُلَامًا لَهُ بِنَدَبَّهُ أَوْ بِوْرِقٍ، فَصَرَفَهُ، فَأَنْظَرَ بِالصَّرْفِ، فَرَجَعَ إِلَيْهِ، فَجَلَدَهُ جَلْدًا وَجِيعًا، وَقَالَ: ((اذْهَبْ. فَخُذِ الَّذِي لِي، وَلَا تَصْرِفْهُ)). حَسَنُ الْإِسْنَادِ

170. Yazīd b. ‘Abdullāh b. Qusait said: “‘Abdullāh b. ‘Umar sent a slave of his with some gold or silver – and he changed it and deferred the exchange and did not take the money straightaway [a way of transaction which was forbidden by the Prophet]. Then he went back to Ibn ‘Umar who gave him a painful beating. He said, ‘Go and take what is mine and do not exchange it.’” (*Sound Chain*)

Commentary: *The exchange of gold or silver or wheat or barley or dates or salt or what shares cause with these items for its kind with an increment in any of the two traded items over the other or that one of them is collected on the spot while the other is collected at a later time is from the forms of Riba (Usury) called, Riba al-Fadl. The Prophet ﷺ said, “A kind for its kind, equal amounts. When these kinds differ, then you should transact as you wish if it is hand to hand.” (Muslim). The hadeeth also shows that it is permissible to beat a servant when he acts upon a prohibition by way of correcting him.*

١٧١ - عَنْ أَبِي مَسْعُودٍ قَالَ: كُنْتُ أَضِرِبُ غُلَامًا لِي، فَسَمِعْتُ مِنْ خَلْفِي صَوْتًا، ((اعْلَمَ أَبَا مَسْعُودٍ! اللَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ)), فَالْتَّفَتْ، فَإِذَا هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قُلْتُ: يَا رَسُولَ اللَّهِ! فَهُوَ حُرْ لِوْجِهِ اللَّهِ. فَقَالَ: ((أَمَا لَوْلَمْ تَقْعُلْ لَمَسْتَكَ النَّارِ)) أَوْ ((لَفَحْتَكَ النَّارِ)). صَحِيحُ

171. Abū Mas‘ud said: “I was beating a slave of mine when I heard a

voice behind me say, ‘Know, Abū Mas‘ud, that Allah has more power over you than you have over your slave.’ I turned around and there was the Messenger of Allah ﷺ. I said. ‘Messenger of Allah! He is free for the sake of Allah.’ He said, ‘If you had not done that, the Fire would have touched you – or the Fire would have burnt you.’” (*Authentic*)

Commentary: Perhaps the Prophet ﷺ got aware that the beating exceeded the limits of discipline; and so he ﷺ gave him a strong word of restrain. In the version of Muslim in the Saheeh, it says, “the whip fell off my hand out of reverence for him” and “I will never beat any other servant”. The hadeeth warns against unfair treatment of servants and shows that the atonement for that is to free such servants.

٩١ - بَابُ لَا تَقُلْ: قَبَحُ اللَّهِ وَجْهَهُ

Chapter 91: Do Not Say, “May Allah Make Your Face Ugly”



١٧٢ - عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا تَقُولُوا: قَبَحُ اللَّهِ وَجْهَهُ)). حَسَنٌ

172. Abū Hurayra said: “The Prophet ﷺ said, ’Do not say (to anyone), May Allah make your face ugly.’” (*Sound*)

Commentary: Do not attribute his face to ugliness for Allah fashioned him and “He made everything He created good”. (Q32: 7). Quite badly, this is an expression people loosely employ against their subordinates.

١٧٣ - عَنْ أَبِي هُرَيْرَةَ قَالَ: ((لَا تَقُولَنَّ: قَبَحُ اللَّهِ وَجْهَكَ وَوَجْهَ مَنْ أَشْبَهَ وَجْهَكَ؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ صَلَّى اللَّهُ عَلَيْهِ عَلَى صُورَتِهِ)). حَسَنٌ

173. Abū Hurayra said: “Do not say (to any man), ‘May Allah make your face and any face like your face ugly.’ Allah, the Mighty and Exalted, created Adam, peace be upon him, in his form.” (*Sound*)

Commentary: That is, the face of the person being cursed, like all human beings is like the face of Adam - peace be upon him. So if you abuse anyone in this way you are actually abusing your ancestors including Adam, peace be upon him.

٩٢- بَابُ لِيَجْتَنِبُ الْوَجْهَ فِي الْضَّرْبِ

Chapter 92: Avoid Striking The Face



١٧٤- عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((إِذَا ضَرَبَ أَحَدُكُمْ خَادِمَهُ، فَلْيَجْتَنِبْ الْوَجْهَ)). صَحِحُ

174. Abū Hurayra said: “The Prophet ﷺ said, ‘When one of you strikes his servant, let him avoid the face.’” (*Authentic*)

Commentary: This hadeeth shows the permissibility of beating the servant for the purpose of discipline; yet the face should be avoided. The prohibition of beating the face includes while beating a person for legal punishment or censure.

١٧٥- عَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: مُرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِدَابَةٍ قَدْ وُسِمَ يُدَخِّنُ مُنْخِرَاهُ! قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((عَنِ اللَّهِ مِنْ فَعَلَ هَذَا، لَا يَسِمَّ أَحَدٌ الْوَجْهَ وَلَا يَضْرِبَنَّهُ)). صَحِحُ

175. Jābir said: “An animal was taken pass the Prophet ﷺ which had been branded and its nostrils were smoking. The Prophet ﷺ

said, ‘May Allah curse the person who did this. The face must not be marked or struck.’” (*Authentic*)

Commentary: *The hadeeth proves that to mark the face of a beast is prohibited, worst still human faces. However, it is encouraged to brand the animals for Zakat, and it is generally permissible for other animals, but the face must be avoided as is shown in other narrations. Branding is done as a means of identifying animals.*

٩٣ - بَابُ مِنْ لَطَمِ عَبْدَهُ فَلِيُعِنْقُهُ مِنْ غَيْرِ إِيجَابٍ

Chapter 93: The One Who Slaps His Slave Should Free Him Although He Is Under No Obligation To Do So



١٧٦ - عَنْ هَلَالِ بْنِ يَسَّافٍ قَالَ: كُنَّا نَبِيعُ الْبَزَّ فِي دَارِ سُوَيْدٍ بْنِ مُقَرِّنٍ، فَخَرَجَتْ جَارِيَةٌ، فَقَالَتْ لِرَجُلٍ شَيْئًا، فَلَطَمَهَا ذَلِكُ الرَّجُلُ. فَقَالَ لَهُ سُوَيْدٌ بْنِ مُقَرِّنٍ: أَطَمْتَ وَجْهَهَا؟! لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ وَمَا كُنَّا إِلَّا حَادِمٌ، فَلَطَمَهَا بَعْضُنَا، فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعْنِقَهَا. صَحِحٌ.

176. Hilāl b. Yasāf said: “We used to sell linen in the house of Suwayd b. Muqarrin. A slave girl came out and said something to one of the men and that man slapped her. Suwayd b. Muqarrin said to him, ‘Did you slap her face? We were seven and we only had a single servant. Then one of us slapped her, and the Prophet ﷺ ordered him to set her free.’” (*Authentic*)

Commentary: *The order of the Prophet ﷺ that the slave-girl should be freed necessitated that the slave is freed as a matter of obligation; but his saying “let them engage her and when they can spare her, let her go on her way” as in another wording of the hadeeth (no. 178 below) when they mentioned to him that she was the only servant they had takes off the ruling*

of obligation; thus, the author's **chapter title**. The hadeeth teaches that the wrongdoing committed by an individual or people could be mentioned out of necessity such as to explain the ways out of such problems. Also, the Muslims should correct one another when they fall into an error. The hadeeth also encourages us to kindly treat our servants.

١٧٧ - عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : ((مَنْ لَطَمَ عَبْدَهُ أَوْ ضَرَبَهُ حَدًّا لَمْ يَأْتِهِ، فَكَفَّارَتُهُ عَنْ تُفْعَلَةٍ)). صَحِيحٌ .

177. Ibn ‘Umar said: “I heard the Prophet ﷺ say, ‘The expiation for someone who slaps his slave, or beats him when he did not make any mistake, is to set him free.’” (*Authentic*)

١٧٨ - عَنْ مُعاوِيَةَ بْنِ سُوَيْدٍ بْنِ مُقْرِنٍ قَالَ: لَطَمْتُ مَوْلَى لَنَا فَفَرَّ، فَدَعَانِي أَبِي فَقَالَ كُمْ: افْتَصَّ، كُمْ كَنَا وَلَدَ مُقْرِنٍ سَبْعَةً، كَنَا خَادِمُونَ، فَلَطَمَهَا أَخْدُنَا، فَذَكَرَ ذَلِكَ لِلَّهِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ: ((مُرْهُمْ فَلَيُعِنِّقُوهَا)). فَقِيلَ لِلَّهِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ لَهُمْ خَادِمٌ غَيْرَهَا . قَالَ: ((فَلَيُسْتَخْدِمُوهَا، فَإِذَا اسْتَغْنَوْا خَلُوَ سَبِيلَهَا)). صَحِيقٌ .

178. Mu‘āwiya b. Suwayd b. Muqarrin said: “I slapped a mawla of mine and he fled. Then my father called me and told the slave, ‘Avenge yourself.’ We, the sons of Muqarrin, were seven and we had one servant. When one of us slapped her, it was mentioned to the Messenger of Allah ﷺ who said, ‘Order them to set her free.’ When the Prophet ﷺ was told, ‘She is the only servant they have,’ he said, ‘Then let them engage her and when they can spare her, let her go on her way.’” (*Authentic*)

Commentary: See comment on hadeeth no. 176 above.

١٧٩ - عن أبي شعبة عن سعيد بن مقرن المزني - ورأى رجلاً لطم غلامه -. فَقَالَ: ((أَمَا عَلِمْتَ أَنَّ الصُّورَةَ مُحَرَّمَةٌ؟، رَأَيْتِي وَإِنِّي سَابِعُ سَبْعَةٍ إِخْوَةٍ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَا لَنَا إِلَّا خَادِمٌ، فَلَطَمَهُ أَحَدُنَا، فَأَمَرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُعْتِقَهُ)). صحيح.

179. Abū Shu‘ba said: “Suwayd b. Muqarrin al-Muznī, on seeing a man strike his slave on his face, said, ‘Don’t you know that the face is forbidden? In the time of the Messenger of Allah ﷺ we were seven brothers and we only had one servant. Then one of us slapped him and the Prophet ﷺ commanded that we set him free.’” (*Authentic*)

١٨٠ - عن زادان أبي عمر، قال: كُنَّا عِنْدَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَدَعَا بِغَلَامٍ لَهُ كَانَ ضَرِبَهُ فَكَشَفَ عَنْ ظَهِيرَهُ، فَقَالَ: أَيُوجُعُكَ؟ قَالَ: لَا. فَأَعْتَقَهُ، ثُمَّ رَفَعَ عُودًا مِنَ الْأَرْضِ فَقَالَ: مَا لِي فِيهِ مِنْ الْأَجْرِ مَا يَزِينُ هَذَا الْعُودَ؟ فَقُلْتُ: يَا أَبا عَبْدِ الرَّحْمَنِ! لَمْ تَقُولْ هَذَا؟ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: -أَوْ قَالَ -:() مَنْ ضَرَبَ مَلُوكَهُ حَدَّا لَمْ يَأْتِهِ، أَوْ لَطَمَ وَجْهَهُ، فَكَفَارَتُهُ أَنْ يُعْتِقَهُ)). صحيح.

180. Abū ‘Umar Zadhān said: “We were with Ibn ‘Umar and he summoned a slave of his whom he had beaten and uncovered his back. He said, ‘Does it hurt?’ The other said, ‘No.’ Then Ibn ‘Umar set him free. “Then he picked up a stick from the ground and said, ‘I do not have a reward which weighs as much as this stick.’ I asked him, ‘Abū ‘Abdu’r-Rahmān, why do you say this?’ He said, ‘I heard the Prophet ﷺ say, “The expiation of someone who beats a slave more than he deserves or slaps his face, is that the should set him free.”’” (*Authentic*)

Commentary: Perhaps, Abdullah bin ‘Umar (رضي الله عنهما) beat the servant to discipline him but exceeded the limits resulting in the marks on the slave’s back. Then based on what he had heard from the Messenger ﷺ, freeing the

slave was the only way he could atone for the mistake, so he freed him. It shows that one should regularly evaluate his deeds and readdress them as appropriate; by giving thanks to Allah and seeking to do more in some cases and by turning to Allah in repentance and returning the rights of people in other cases. The student should not hesitate to seek clarifications from his teacher about any of his statement or action he did not understand.

٩٤- بَابُ قِصَاصُ الْعَبْدِ

Chapter 94: The Qisas (Retaliation) Of The Slave



١٨١- عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: ((لَا يَضْرِبُ أَحَدُ عَبْدَ اللَّهِ - وَهُوَ ظَالِمٌ لَهُ - إِلَّا أُقْيَدَ مِنْهُ يَوْمَ الْقِيَامَةِ)). صَحِيحُ الْإِسْنَادِ.

181. ‘Ammār b. Yāsir said: “None of you beats his slave unjustly without the slave having retaliation from him on the Day of Judgement.” (*Authentic Chain*)

Commentary: It warns against injustice and reminds of the Day of Judgement and the punishment of Allah the Mighty and Exalted.

١٨٢- عَنْ أَبِي لَيْلَى قَالَ: خَرَجَ سَلْمَانُ فَإِذَا عَلَفُ دَابِّتِهِ يَتَسَاقِطُ مِنْ الْأَرْضِ، فَقَالَ لِخَادِمِهِ: ((لَوْلَا أَنِّي أَخَافُ الْقِصَاصَ لَا وَجَعْتُكَ)). صَحِيحُ الْإِسْنَادِ.

182. Abū Laylā said: “Salmān went out and saw the fodder falling from the manger. He said to his servant, ‘But that I fear retaliation (on the Day of Judgement), I would beat you.’” (*Authentic Chain*)

Commentary: It exhibits the piety of the Salaf as-Saalih (the pious predecessors), may Allah be pleased with them, and their fear of Allah's punishment; they would leave their rights for the sake of Allah the most High, suppress their anger and overlook the shortcomings of people to seek Allah's Countenance.

١٨٣ - عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَتُؤَدَّنُ الْحُقُوقُ إِلَيْ أَهْلِهَا، حَتَّىٰ يُقَادَ لِلشَّاةِ الْجَمَاءِ مِنَ الشَّاةِ الْفَرَنَاءِ)). صَحِيحٌ.

183. Abū Hurayra said: “The Prophet ﷺ said, ‘People will be paid their dues (on the Day of Judgement). Even the hornless sheep will have retaliation from the horned sheep.’” (*Authentic*)

Commentary: This is evidence that the beasts will also be resurrected on the Day of Judgement. Apparently, Imam Al-Bukhaari included this hadeeth in this chapter to show that since the horned and hornless sheep will get retaliation as appropriate, every human being; servant and boss, weak and strong will also be paid their dues on the Day of Resurrection.

١٨٤ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَيْتِهَا، فَدَعَا وَصِيفَةً لَهُ - أُوَّلَاهَا - فَأَبْطَأَتْ، فَاسْتَبَانَ الْغَضَبُ فِي وَجْهِهِ، فَقَامَتْ أُمُّ سَلَمَةَ إِلَى الْحِجَابِ، فَوَجَدَتِ الْوَصِيفَةَ تَتَعَبُ، وَمَعَهُ سِوَاكٌ. فَقَالَ: ((لَوْلَا خَشِيَّةُ الْقُوْدِ يَوْمَ الْقِيَامَةِ، لَأَوْجَعْتُكِ بِهَذَا السِّوَاكِ)).

رَدَادُ مُحَمَّدُ بْنُ الْهَيْمِمِ: تَلَعَّبُ بِبَهِيمَةٍ. قَالَ: فَلَمَّا آتَيْتُ بَهَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهَا لَتَحِلْفُ مَا سَمِعْتَكَ. قَالَتْ: وَفِي يَدِهِ سِوَاكٌ. ضَعِيفٌ

184. Umm Salama said: “The Prophet ﷺ was in her house and called for a slave-girl of his (or hers) and she was slow. The anger showed in his face. Umm Salama went to the curtain and found the slave-girl playing. He had a siwāk-stick with him and said, ‘But that

I fear retaliation on the Day of Judgement, I would beat you with this stick.' " Muhammad b. al-Haytham added: "She was playing with an animal." He also added, (that Umm Salama said) "When I brought her to the Prophet ﷺ I said, 'Messenger of Allah! She swears that she did not hear you.' " (And that) Umm Salama said, "He had a siwāk-stick in his hand." (*Weak*)

١٨٥ - عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ ضَرَبَ ضَرْبًا اقْتُصَّ مِنْهُ يَوْمَ الْقِيَامَةِ)). صَحِيحٌ

185. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'On the Day of Judgement, retaliation is taken from anyone who gives a beating.'" (*Authentic*)

Commentary: See comment on hadeeth no. 181 and 183.

١٨٦ - عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ ضَرَبَ ضَرْبًا ظُلْمًا اقْتُصَّ مِنْهُ يَوْمَ الْقِيَامَةِ)). صَحِيحٌ

186. It is related from 'Abdullāh b. Shaqīq that Abū Hurayra said: "The Prophet ﷺ said, 'On the Day of Judgement, retaliation will be taken from anyone who gives an unjust beating.' " (*Authentic*)

٩٥ - بَابُ أَكْسُوْهُمْ مِّا تَبَسُّوْنَ

Chapter 95: On Clothing Slaves From The Clothes Oneself Wears



١٨٧ - عَنْ عُبَادَةَ بْنِ الْوَلِيدِ عِبَادَةَ بْنِ الصَّامِتِ قَالَ: حَرَجْتُ أَنَا وَأَيْ بَنْ نَطَّلُبُ الْعِلْمَ فِي هَذَا الْحَيٍّ مِّنَ الْأَنْصَارِ، قَبْلَ أَنْ يَهْلَكُوا، فَكَانَ أَوَّلُ مَنْ لَقِينَا أَبَا الْيَسِيرَ، - كَعْبَ بْنَ عَمْرُو - صَاحِبَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ غَلَامٌ لَهُ، وَعَلَى أَبِي الْيَسِيرِ بُرْدَةٌ وَمَعَافِرِيٌّ، وَعَلَى غَلَامِهِ بُرْدَةٌ وَمَعَافِرِيٌّ. فَقُلْتُ لَهُ: يَا عَمِّي! لَوْ أَخْذَتْ بُرْدَةً غَلَامِكَ وَأَعْطَيْتَهُ مَعَافِرِيَّكَ؛ أَوْ أَخْذَتْ مَعَافِرِيَّهُ وَأَعْطَيْتَهُ بُرْدَتَكَ كَانَتْ عَلَيْكَ حُلَّةٌ وَعَلَيْهِ حُلَّةٌ! فَمَسَحَ رَأْسِي وَقَالَ: اللَّهُمَّ بَارِكْ فِيهِ. يَا ابْنَ أَخِي! بَصَرُ عَيْنَيِّ هَاتَيْنِ، وَسَمْعُ أَذْنَيِّ هَاتَيْنِ، وَوَعَاءُهُ قَلْبِي - وَأَشَارَ إِلَى نِيَاطِ قَلْبِهِ - النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (أَطْعِمُوهُمْ مِّمَّا تَأْكُلُونَ، وَأَكْسُوْهُمْ مِّا تَبَسُّوْنَ)، وَكَانَ أَنْ أَعْطِيَهُ مِنْ مَتَاعِ الدُّنْيَا أَهُونُ عَلَيَّ مِنْ أَنْ يَأْخُذَ حَسَنَاتِي يَوْمَ الْقِيَامَةِ). صَحِيحٌ

187. ‘Ubāda b. al-Walīd b. ‘Ubāda b. as-Sāmit said: “My father and I went out to seek knowledge from the Ansar before their knowledgeable men would perish. The first we met was Abu’l-Yasar, the Companion of the Prophet ﷺ who had one of his slaves with him. Abu’l-Yasar was wearing one striped robe and one mu‘āfirī robe and his slave was wearing one striped robe and one mu‘āfirī robe. I said to him, ‘Uncle! Why don’t you take your slave’s striped robe and give him your mu‘āfirī robe or the other way round? Then he would have a (complete) garment and you would have a (complete) garment.’ He wiped his head and said, ‘O Allah, bless him in it. Nephew! These two eyes of mine have seen and these two ears of mine have heard and my heart has retained (and he indicated the area of his heart) that the Prophet ﷺ said, “Feed them from what you eat and clothe them

from what you wear.” It is easier for me to give him the goods of this world than to have my good actions taken away by him on the Day of Judgement.’ ” (*Authentic*)

Commentary: The hadeeth contains a great deal of benefits; including: the companions’ love for knowledge, and the humility of the father to learn along with his child. The companions (رضي الله عنه) gave serious consideration to the words of the Messenger ﷺ; and so, they memorized it, acted upon it and feared the evil consequences of contradicting his orders. One should kindly treat his dependants and servants; providing them from he eats and wears.

١٨٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوصِي بِالْمَلُوكِينَ خَيْرًا وَيَقُولُ: (أَطْعُمُوهُمْ مَا تَأْكُلُونَ، وَأَلْبِسُوهُمْ مِنْ لَبُوسِكُمْ، وَلَا تُعذِّبُو خَلْقَ اللَّهِ عَزَّ وَجَلَّ). صَحِيحٌ

188. Jābir said: “The Prophet ﷺ used to recommend that slaves be well-treated. He said, ‘Feed them from what you eat and clothe them from what you wear. Do not inflict punishment on what Allah has created.’ ” (*Authentic*)

Commentary: It reminds us of the greatness of the Creator, Allah the Mighty and Exalted and cautions against ill-treatment of His creatures. So, the Prophet ﷺ regularly admonished that we kindly treat our servants

٩٦ - بَابُ سَبَابُ الْعَبْيدِ

Chapter 96: Abusing Slaves



١٨٩ - عَنْ الْمَعْرُوفِ بْنِ سُوِيدٍ قَالَ: رَأَيْتُ أَبَا ذَرًّا وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلَامِهِ حُلَّةٌ فَسَأَلْنَاهُ عَنْ ذَلِكَ؟ فَقَالَ: إِنِّي سَابَبْتُ رَجُلًا فَشَكَانِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَعِيرْتَهُ بِأُمِّهِ؟)). قُلْتُ: نَعَمْ. ثُمَّ قَالَ: ((إِنَّ إِخْوَانَكُمْ، حَوْلَكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخْوَهُ تَحْتَ يَدِيهِ، فَلَيُطْعِمُهُ مِمَّا يَأْكُلُ، وَلِيُلِبِّسْهُ مِمَّا يَلْبِسُ، وَلَا تُكْلِفُوهُمْ مَا يَغْلِبُهُمْ؛ فَإِنْ كَفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعْيُنُوهُمْ)). صَحِيحٌ

189. Al-Ma‘rūr b. Suwayd said: “I saw Abū Dharr wearing a robe and his slave likewise. We asked him about that and he said, ‘I insulted a man and he complained about me to the Prophet ﷺ who asked me, “Did you insult him by his mother?” I replied, “Yes.” He said, “Your brothers are your charges. Allah has put them under your authority. If someone has his brother under his authority, he should feed him from what he eats and clothe him from what he wears and not burden him with anything that will be too much for him. If you burden him with what may be too much for him, then help him.” ”” (*Authentic*)

Commentary: A person could mention something he did wrong if doing so brings about benefits and does not cause greater harms. The hadeeth strongly condemns insulting people, especially their parents; it is contained in a wording of the hadeeth that the Prophet ﷺ asked him: “Did you insult his mother?” I said, “Yes.” He said, “You still have (traits of the Period of) Ignorance!” It also shows that the companions (رضي الله عنه) quickly turned to Allah in repentance whenever they were corrected. From kind treatment of servants is that they should not be over burdened with work; when the works is much, they should be helped. See hadeeth no. 192 below.

٩٧ - بَابُ هَلْ يُعِينُ عَبْدَهُ؟

Chapter 97: Should A Person Help His Slave?



١٩٠ - عَنْ رَجُلٍ مِّنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ: ((أَرْقَأُوكُمْ إِخْوَانُكُمْ، فَاحْسِنُوا إِلَيْهِمْ، اسْتَعِينُوهُمْ عَلَى مَا غَلَبَكُمْ، وَاعِينُوهُمْ عَلَى مَا غُلِبُوا)). ضَعِيفٌ

190. Sallam b. ‘Amr narrated from one of the Companions of the Prophet: “The Prophet ﷺ said, ‘Your slaves are your brothers, so treat them well. Ask for their help in what is too much for you and help them in what is too much for them.’” (*Weak*)

١٩١ - عَنْ أَبِي هُرَيْرَةَ ، أَنَّهُ قَالَ: ((أَعِينُوا الْعَامِلَ مِنْ عَمِيلِهِ؛ فَإِنْ عَامِلَ اللَّهَ لَا يَخِيبُ))، يَعْنِي: الْخَادِمُ. صَحِيحُ الْإِسْنَادِ

191. Abū Hurayra said, “Help the worker in his work. He that works for Allah (i.e. the servant) will not be disappointed.” (*Authentic Chain*)

Commentary: The hadeeth shows the virtue of the servants: they will not be disappointed. However, their work will not be for Allah the Most High, if it involves prohibited matters.

٩٨ - بَابُ لَا يُكَلِّفُ الْعَبْدُ مِنَ الْعَمَلِ مَا لَا يُطِيقُ

Chapter 98: Do No Burden A Slave With Work Beyond His Capacity



١٩٢ - عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لِلْمُمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يُكَلِّفُ مِنَ الْعَمَلِ مَا لَا يُطِيقُ)). صَحِيحُ

192. Abū Hurayra said: “The Prophet ﷺ said, ‘The slave has his food and clothing. Do not burden a slave with work he cannot manage.’” (*Authentic*)

Commentary: See comment on hadeeth 189 above

193. As No. 192, with a different isnād.

١٩٤- قال معور : مَرْنَا بِأَبِي ذِرٍّ وَعَلَيْهِ ثُوبٌ وَعَلَى غَلامِه حَلَةٌ فَقَلَنَا لَوْ أَخْذَتْ هَذَا وَأُعْطِيَتْ هَذَا غَيْرِهِ كَانَتْ حَلَةٌ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيهِمْ ، فَمَنْ كَانَ أَخْوَهُ تَحْتَ يَدِهِ ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُبَشِّهُ مِمَّا يَبْشُسُ ، وَلَا يُكَلِّفْهُ مَا يَغْلِبُهُ ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيَعْنَهُ عَلَيْهِ)) . صَحِحُ

194. Ma'rur said: "We passed by Abū Dharr and he was wearing a garment while his slave had on a robe. We asked, 'Why don't you take this and give this man something else instead of the robe?' He replied that the Prophet ﷺ said, 'Allah has put your brothers under your authority. If a person has a brother under his authority, he should feed him from what he eats and clothe him from what he wears and not burden him with what will be too much for him. If he burdens him with what may be too much for him, he should help him.' " (*Authentic*)

Commentary: See comment on hadeeth 189 above.

٩٩- بَابُ نَفَقَةِ الرَّجُلِ عَلَى عَبْدِهِ وَخَادِمِهِ صَدَقَةٌ

Chapter 99: A Man's Maintenance Of His Slave And His Servant Is Sadaqa (Charity)



١٩٥- عَنِ الْمِقْدَامِ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : ((مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ صَدَقَةٌ ، وَمَا أَطْعَمْتَ وَلَدَكَ وَرَوْجَاتَكَ وَخَادِمَكَ فَهُوَ صَدَقَةٌ)) . صَحِحُ.

195. Al-Miqdām said: “The Prophet ﷺ said, ‘What you feed yourself is sadaqa. What you feed your child, your wife, and your servant is sadaqa.’” (*Authentic*)

Commentary: There is great reward in feeding one’s self and other members of the household including one’s slaves. However, since all actions are judged according to intentions, one should seek to please Allah the Most High, alone therefrom and anticipate His reward.

١٩٦- عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((خَيْرُ الصَّدَقَةِ مَا بَقَىٰ غَنِّيًّا، وَأَلْيَدُ الْعُلَيَا خَيْرٌ مِّنْ الْيَدِ السُّقْلِيِّ، وَابْدَأْ بِمَنْ تَعْوُلُ. تَقُولُ امْرًا تَكُّ: أَنْفِقْ عَلَيَّ أَوْ طَلَقْنِي، وَيَقُولُ مُلُوكُكَ: أَنْفِقْ عَلَيَّ أَوْ بِعْنِي، وَيَقُولُ وَلَدُكَ: إِلَى مَنْ تَكِلُّنَا)). صَحِيحُ دُونَ الزِّيادةِ: تَقُولُ امْرًا تَكُّ

196. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The best sadaqa is that which keeps you free of need. The giving hand is better than the receiving one, and start with your dependents. Lest your wife says, “Spend on me or divorce me,” your slave says, “Spend on me or sell me,” your child says, “On whom do you leave us to rely?” The giving hand is better than the receiving hand. Begin with those in your charge.’” (*Authentic without the increment: “Lest your wife says...”*)

Commentary: It shows that charity has grades, and it is better to be the giver than the a receiver. So, the best charity is that which is given such that one’s dependents do not start begging thereafter and one is able to give many more times. The hadeeth is evidence that it is obligatory upon a man to maintain his wives, children and other dependents.

١٩٧- عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَدَقَةٍ، فَقَالَ رَجُلٌ: عِنْدِي دِينَارٌ؟ قَالَ: ((أَنْفِقْهُ عَلَى نَفْسِكَ)). قَالَ: عِنْدِي آخَرُ؟ قَالَ: ((أَنْفِقْهُ عَلَى زَوْجِتَكَ)). قَالَ: عِنْدِي آخَرُ؟ قَالَ: ((أَنْفِقْهُ عَلَى خَادِمِكَ، ثُمَّ أَنْتَ أَبْصُرُ)). حَسَنٌ.

197. Abū Hurayra said: “The Prophet ﷺ commanded sadaqa. A man said, ‘I have a dīnār.’ He said, ‘Spend it on yourself.’ The man said, ‘I have another.’ He said, ‘Spend it on your wife.’ The man said, ‘I have another.’ He said, ‘Spend it on your servant and then you know best whom to help.’” (*Sound*)

Commentary: It exhorts towards spending upon one’s self, wife, children (as is contained in other wordings of the hadeeth) and servants showing that all of that is from charity. Leaders and teachers should guide people towards what will bring benefits to them in this world and hereafter.

١٠٠ - بَابُ إِذَا كَرِهَ أَنْ يَأْكُلَ مَعَ عَبْدِهِ

Chapter 100: When Someone Dislikes Eating With His Slave



١٩٨ - عَنْ أَبِي الزُّبَيرِ: أَنَّهُ سَمِعَ - رَجُلًا - يَسْأَلُ جَابِرًا عَنْ خَادِمِ الرَّجُلِ، إِذَا كَرِهَ الْمُشَفَّقَةَ وَالْحَرَّ، أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَدْعُوهُ؟ قَالَ: نَعَمْ. ((فَإِنْ كَرِهَ أَحْدُكُمْ أَنْ يَطْعَمَ مَعَهُ، فَلِيَطْعَمْهُ أُكْلَةً فِي يَدِهِ)). صَحِحُّ.

198. Abu’z-Zubayr related that he heard a man ask Jābir about when one’s servant has finished his labour and heat (i.e. his cooking). Did the Prophet ﷺ command that the servant be invited? He said, “Yes. If one of you dislikes having his servant eat with him, he should serve him with some food.” (*Authentic*)

Commentary: The hadeeth teaches us to be modest, and to show deference to other people including our subordinates, not being unnecessarily assuming in attitude and behaviour.

١٠١ - بَابُ يُطْعِمُ الْعَبْدَ مَا يَأْكُلُ

Chapter 101: The Master Should Feed His Slave What He Feeds Himself



١٩٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوصِي بِالْمَلْوِكِينَ خَيْرًا. وَيَقُولُ: (أَطْعِمُوهُمْ مَا تَأْكُلُونَ، وَأَلْبِسُوهُمْ مِنْ لَبُوسِكُمْ، وَلَا تُعَذِّبُوا خَلْقَ اللَّهِ). صَحِيحٌ

199. Jābir b. ‘Abdullāh said: “The Prophet ﷺ used to recommend that slaves be well treated and used to say, ‘Feed them from what you eat and clothe them from what you wear and do not inflict punishment on Allah’s creation.’” (*Authentic*)

Commentary: Same as hadeeth no 188.

١٠٢ - بَابُ هَلْ يُجْلِسُ خَادِمُهُ مَعَهُ إِذَا أَكَلَ

Chapter 102: Should A Man's Servant Sit With Him When He Eats?



٢٠٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا جَاءَ أَحَدُكُمْ خَادِمُهُ بِطَعَامِهِ فَلْيُجْلِسْهُ، فَإِنْ لَمْ يَقْبَلْ فَلْيُنَاهِلْهُ مِنْهُ)). صَحِيحٌ

200. Abū Hurayra said: “The Prophet ﷺ said, ‘When one of your servants brings you food, you should ask him to sit with you. If he does

not accept that, then you should serve him some food.' " (*Authentic*)

٢٠١ - عَنْ بْنِ أَبِي مَحْدُورَةَ قَالَ: (كُنْتُ جَالِسًا عِنْدَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ إِذْ جَاءَ صَفْوَانَ بْنَ أُمَيَّةَ بِجَفْنَةٍ، يَحْمِلُهَا نَفْرٌ فِي عَبَاءَةٍ، فَوَضَعُوهَا بَيْنَ يَدَيِ عُمَرَ، فَدَعَا عُمَرُ نَاسًا مَسَاكِينَ وَأَرِقَاءَ مِنْ أَرِقَاءِ النَّاسِ حَوْلَهُ، فَأَكَلُوا مَعَهُ، ثُمَّ قَالَ عِنْدَ ذَلِكَ: فَعَلَّ اللَّهُ بِقَوْمٍ - أَوْ قَالَ: لَحَا اللَّهُ قَوْمًا - يَرْغُبُونَ عَنْ أَرِقَائِهِمْ أَنْ يَأْكُلُوا مَعَهُمْ. فَقَالَ صَفْوَانُ: أَمَّا وَاللَّهِ! مَا نَرْغُبُ عَنْهُمْ، وَلَكِنَّا نَسْتَأْتِرُ عَلَيْهِمْ، لَا نَحْدُ - وَاللَّهُ! مِنَ الطَّعَامِ الطَّيِّبِ مَا كَأْكُلُ وَنُطْعِمُهُمْ)). صَحِيحُ الْإِسْنَادِ.

201. Abū Mahdhūra said: "I was sitting with 'Umar, may Allah be pleased with him, when Safwān b. Umayya brought in a platter which some people carried in a cloth. They put it down in front of 'Umar who then invited some poor people and some slaves of the people around him. They ate with him. Then he said, 'May Allah curse a people who dislike having their slaves eat with them.' Safwān said, 'By Allah, we do not dislike them, but we prefer ourselves to them, and by Allah, we do not find good food we ourselves can eat and also feed them with.' " (*Authentic*)

Commentary: Every Muslim should emulate the companions (ﷺ). They had great concerns for the poor, the needy and slaves. They would eat the same food with them from the same containers in the same sitting; and they were displeased with the one who disliked showing kindness to the weak in the society. Allah the Mighty and Exalted provides for His creatures; so whomever He grants the ability to eat good food should not be wasteful in it and should remember to invite the needy to partake in this favour.

١٠٣ - بَابُ إِذَا نَصَحَ الْعَبْدُ لِسَيِّدِهِ

Chapter 103: When The Slave Is Sincere To His Master



٢٠٢ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ رَبِّهِ، فَلَهُ أَجْرٌ هُوَ مَرْتَبَيْنِ)). صَحِيحٌ

202. ‘Abdullāh b. ‘Umar said: “The Messenger of Allah ﷺ said, ‘When the slave is sincere to his master and is also assiduous in the worship of his Lord, he has a double reward.’” (*Authentic*)

Commentary: From the sincerity of the slave to his master is to be dutiful to him. So, his first reward comes from his dutifulness to his master and the second, for his assiduous worship of his Lord. Imam Ibn Abdil-Barr (رحمه الله) said: “It could be deduced from here that: the one who had two obligations and fulfilled them is better than the one who had only an obligation which he fulfilled. Such as the one upon whom the Prayer and Zakat became due and he fulfilled them; he is better than the one upon whom only the prayer is due (and he fulfilled it).”

٢٠٣ - عَنْ أَبِي مُوسَى قَالَ: قَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((ثَلَاثَةُ لَهُمْ أَجْرًا: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ، وَآمَنَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَهُ أَجْرٌ، وَالْعَبْدُ الْمُمْلُوكُ إِذَا أَدَى حَقَّ اللَّهِ، وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أُمَّةٌ يَطَّاهُرُهَا، فَأَدَبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَمَهَا فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْنَتَهَا فَتَرَوَّجَهَا، فَلَهُ أَجْرٌ)). قَالَ عَامِرٌ: أَعْطَيْنَا كَهْنَاهَا بِغَيْرِ شَيْءٍ، وَقَدْ كَانَ يُرْكَبُ فِيمَا دُونَهَا إِلَى الْمَدِينَةِ. صَحِيحٌ.

203. Abu Musa said: “The Messenger of Allah ﷺ said to them,

‘Three have a double reward: A person from among the People of the Book (Christian or Jew) who believes in his Prophet and then believes in Muhammad ﷺ has two rewards. Likewise the slave who carries out the due of Allah and the due of his master. And the man who has a slave-girl with whom he has intercourse and whom he teaches well and instructs well and then frees her and marries her. That man has two rewards.’ ‘Āmir (one of those in the *chain of narration*) said, ‘We have related (this hadīth) to you for nothing.’ To learn even minor points people used to journey to Madīnah.’’ (*Authentic*)

Commentary: *Each of the three had two different obligations which they fulfilled each of which earned them distinct reward except the one from the People of the Book who believed in his Prophet but disbelieves in Muhammad ﷺ. His disbelief in Muhammad ﷺ is actually disbelief in his Prophet too; so he has no reward at all. The hadeeth also encourages dealing nicely with and educating slave-girls and then marrying them. Imam An-Nawawee رحمه الله (Allah) said, “...this is from kindly dealing with her after treating her well.”*

٢٠٤ - عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((الْمَلُوكُ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيُؤْدِي إِلَى سَيِّدِهِ الَّذِي فَرِضَ -عَلَيْهِ مِنْ- الطَّاعَةِ وَالنَّصِيحَةِ لَهُ أَجْرًا)) صَحِيحٌ.

204. Abū Mūsā said: “The Messenger of Allah ﷺ said, ‘The slave who is excellent in the worship of his Lord and fulfils the duties of obedience and sincerity which he owes to his master, has a double reward.’’ (*Authentic*)

٢٠٥ - عَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((الْمَلُوكُ لَهُ أَجْرًا إِذَا أَدَى حَقَّ اللَّهِ فِي عِبَادَتِهِ)) أَوْ قَالَ: ((فِي حُسْنِ عِبَادَتِهِ وَحَقَّ مَلِيكِ الَّذِي يَمْلِكُهُ)) صَحِيحٌ.

205 Abū Burda reported from his father that he said: “The Messenger

of Allah ﷺ said, ‘The slave has two rewards when he carries out Allah’s due in worship (or he said that he is excellent in his worship) and the right of his owner who owns him.’” (*Authentic*)

Commentary: Similar to hadeeth no. 202.

١٠٤ - بَابُ الْعَبْدِ رَاعٍ

Chapter 104: The Slave Is A Guardian



٢٠٦ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ)). صَحِحٌ.

206. Ibn ‘Umar said: “The Messenger of Allah ﷺ said, ‘All of you are shepherds and all of you are responsible for your flock. The Amīr (leader) over a people is a shepherd and he is responsible for his flock. A man is the shepherd of the people of his house and he is responsible for his flock. A man’s slave is the shepherd of his master’s property and he is responsible for it. Each of you is a shepherd and each of you is responsible for his flock.’” (*Authentic*)

Commentary: As the slave is accountable for the property of his master, the master has a greater responsibility: he is accountable for each of his dependents and slaves. So, as the slave exerts efforts to carry out his dues towards his master, the master requires greater efforts to discharge his

responsibilities over his dependents. He should feed them, clothe them and teach them the religion and their worldly affairs. Allah is the source of strength. In other wordings of the hadeeth, it adds, "...and the wife is the shepherd of her husband's house and she is responsible for it."

٢٠٧ - عَنْ عَبْدِ اللَّهِ بْنِ سَعْدٍ مُوْلَى عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: الْعَبْدُ إِذَا أَطَاعَ سَيِّدَهُ، فَقَدْ أَطَاعَ اللَّهَ عَزَّ وَجَلَّ، فَإِذَا عَصَى سَيِّدَهُ، فَقَدْ عَصَى اللَّهَ عَزَّ وَجَلَّ)). ضَعِيفُ الْإِسْنَادِ.

207. ‘Abdullāh b. Sa‘d, the mawlā of ‘Ā’isha, the wife of the Prophet ﷺ said: “He heard Abū Hurayra say, ‘When the slave obeys his master, he has obeyed Allah, the Mighty and Exalted. When he rebels against his master, he rebels against Allah, the Mighty and Exalted.’” (*Weak Chain*)

٥٠١ - بَابُ مَنْ أَحَبَّ أَنْ يَكُونَ عَبْدًا

Chapter 105: The One Who Wished He Were A Slave



٢٠٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْعَبْدُ الْمُسْلِمُ إِذَا أَدَى حَقَّ اللَّهِ وَحْقَ سَيِّدِهِ، لَهُ أَجْرٌ)) وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ يِبْدِي! لَوْلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، وَالْحَجُّ، وَبِرُّ أُمِّي، لَأَحْبَبْتُ أَنْ أَمُوتَ مُلْوُكًا)). صَحِيحٌ.

208. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘When the Muslim slave performs the due of Allah and the due of his master he has two rewards.’” And Abū Hurayra added: “By the One who has the soul of Abū Hurayra in His hand! If it had not been for jihād in the way of Allah, the hajj and dutifulness to my mother, I would wish to die as a slave.” (*Authentic*)

Commentary: As for performing the dues of Allah, it is his giving worship to Him and not joining any partner with Him, and carrying out the due of his master is to be sincere and dutiful to him as mentioned earlier. The hadeeth shows the permissibility of calling Allah to witness to affirm the importance of what one says even though he had not been requested to swear. It also indicates the eagerness of the companions (ﷺ) to earn rewards, and that good deeds have grades; each of jihād in the way of Allah, the hajj and dutifulness to parents earns a person more rewards than the slave's dutifulness to Allah and his master.

١٠٦ - بَابُ لَا يَقُولُ: عَبْدِي

Chapter 106: One Should Not Say “Abdī: (My Slave)”



٢٠٩ - عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا يَقُولُ أَحَدُكُمْ: عَبْدِي، أَمْتِي؛ كُلُّكُمْ عَبْدُ اللَّهِ، وَكُلُّ نِسَائِكُمْ إِمَاءُ اللَّهِ، وَلِيُقُولُ: غُلَامٍي، جَارِيَتِي، وَفَتَاهِي، وَفَتَاهِي)). صَحِحٌ

209. Abū Hurayra said: “The Prophet ﷺ said, ‘None of you should use the expression, “abdī (my slave), amatī (my slave-girl).’ All of you are slaves of Allah and all of your women are slaves of Allah. You should say rather, “ghulamī (my boy), jāriyatī (my girl), (fatāya (my lad) or fatāti (my maid).’”” (*Authentic*)

Commentary: The hadeeth prohibits exceeding bounds in our statements and actions; the word, my slave shows ownership while the master and slave truly belong to Allah the Mighty and Exalted. My boy and My girl are more friendly expressions. Teachers should always guide their students to that which takes away harm from them and brings them benefits here and hereafter.

١٠٧ - بَابُ هَلْ يَقُولُ: سَيِّدِي؟

Chapter 107: Should One Say “Sayyidī: (My Master)”?



٢١٠- عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((لَا يَقُولَنَّ أَحْدُكُمْ: عَبْدِي وَأَمِي، وَلَا يَقُولَنَّ الْمَلُوكُ: رَبِّي وَرَبِّي، وَلِيَقُلْ: فَتَاهِي وَفَتَاهِي، وَسَيِّدِي وَسَيِّدِي، كُلُّكُمْ مَلُوكُونَ . وَالرَّبُّ: اللَّهُ عَزَّ وَجَلَّ)). صَحِحٌ.

210. Abū Hurayra said: “The Prophet ﷺ said, ‘None of you should say, ‘my slave (‘abdī or amatī)’ and the slave should not say, “My lord (rabbī or rabbati).” Rather you should say, “my boy or my girl (fatāya and fatāti) and my master or mistress (sayyidī and sayyidatī).’ All of you are slaves and the Lord is Allah, the Mighty and Exalted.’” (*Authentic*)

٢١١- عَنْ عَبْدِ اللَّهِ بْنِ الشَّحِيرِ قَالَ: انْطَلَقْتُ فِي وَفْدِ بَنِي عَامِرٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: أَنْتَ سَيِّدُنَا. قَالَ: ((السَّيِّدُ اللَّهُ)). قَالُوا: وَأَفْضَلُنَا فَضْلًا، وَأَعَظَمُنَا طَوْلًا. قَالَ: ((قُولُوا بِقَوْلِكُمْ، وَلَا يَسْتَجِرِنَّكُمُ الشَّيْطَانُ)). صَحِحٌ.

211. ‘Abdullāh b. ash-Shikhkhīr said: “I went in the delegation of the Banū ‘Āmir to the Prophet ﷺ. They said, ‘You are our master.’ But he answered, ‘The Master is Allah.’ And when they said, ‘The best of us in excellence and the greatest of us in generosity,’ he responded, ‘Say what you have come for and do not let Satan move you.’” (*Authentic*)

Commentary: Imam Al-Albaanee (رحمه الله) said, “When the Prophet ﷺ feared that some of the companions - especially those who only newly accepted Islam – could exceed bounds about praising him, he said to them, ‘The Master is Allah’ meaning, the true Master is Allah.” The hadeeth prohibits praising a person excessively and overburdening one’s self during speech. It shows the humility of the Prophet ﷺ.

١٠٨ - بَابُ الرَّجُلِ رَاعٍ فِي أَهْلِهِ.

Chapter 108: A Man Is The Shepherd Of His Family



٢١٢ - عَنْ أَبْنَىْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((كُلُّكُمْ رَاعٌ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ رَاعٌ وَهُوَ مَسْئُولٌ، وَالرَّجُلُ رَاعٌ عَلَى أَهْلِهِ وَهُوَ مَسْئُولٌ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْئُولَةٌ، أَلَا كُلُّكُمْ رَاعٌ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ)). صَحِيحٌ.

212. Ibn ‘Umar said: “The Prophet ﷺ said, ‘All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible. A woman is the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his flock.’” (*Authentic*)

Commentary: Similar to hadeeth no 206.

٢١٣ - عَنْ أَبِي سُلَيْمَانَ مَالِكَ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَّةُ مُتَقَارِبُونَ، فَأَقْمَنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، فَظَلَّنَا أَشْتَهِيَّاً أَهْلِيَّنَا، فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا فِي أَهْلِيَّنَا؟ فَأَخْبَرْنَاهُ - وَكَانَ رَفِيقًا رَحِيمًا - فَقَالَ: ((إِذْ جُعْنَا إِلَى أَهْلِكُمْ فَعَلِمْوْهُمْ وَمُرْوُهُمْ، وَصَلُوْكُمَا رَأَيْتُمُونِي أَصْلِي، فَإِذَا حَضَرْتِ الصَّلَاةَ، فَلَيَوْذِنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤْمِنْكُمْ أَكْبَرُكُمْ)). صَحِيحٌ.

213. Abū Sulaimān Mālik b. al-Huwayrith, may Allah be pleased with him, said: “We came to the Prophet ﷺ being young men of a similar age. We spent twenty nights with him. He felt that we were missing our own people and asked us about the one in whose charge we had

left our family and we told him. He was merciful and kind and said, ‘Go back to your family. Instruct and command them. Pray as you have seen me praying. When it is time for the prayer, then let one of you give the adhān and let the oldest of you lead the prayer.’ ”
(Authentic)

Commentary: *The leaders and scholars should be concerned about the affairs of their people as a whole and as individuals in a community. Likewise the students of knowledge, research activities should not make them show indifference to the affairs of their people; they should invite them to goodness and forbid them evil, teach them from what Allah has bestowed upon them of knowledge and action, supplicate for them and give them sincere advices when required. The hadeeth is evidence that travelers can pronounce the call-to-prayer as those at home, and that when the individuals in a group are on a par in the knowledge of the religion, the oldest amongst them should lead their prayers.*

١٠٩ - بَابُ الْمَرْأَةِ رَاعِيَةٌ.

Chapter 109: The Woman Is A Shepherd



٢١٤- عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا، وَالخَادِمُ فِي مَالِ سَيِّدِهِ)) سَمِعْتُ هَؤُلَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَحْسَبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((وَالرَّجُلُ فِي مَالِ أُبِيهِ)). صَحِيحٌ

214. Ibn ‘Umar said: “I heard the Messenger of Allah ﷺ say, ‘All of you are shepherds and each of you is responsible for his flock. The Imām is a shepherd and he is responsible for his flock. A man is the guardian

of his family. A woman is the shepherd of her husband's house and she is responsible, as is the servant in regard to his master's property.' I heard those words from the Prophet ﷺ and I reckoned that the Prophet ﷺ also said, 'and the man is responsible regarding the property of his father.' " (*Authentic*)

١١٠- بَابُ مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَلِيُكَافِئْهُ

Chapter 110: Someone For Whom A Favour Is Done And He Repays It



٢١٥- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَلِيُجْزِئُهُ، فَإِنْ لَمْ يَجِدْ مَا يُجْزِئُهُ فَلِيُشْتَرِطْ عَلَيْهِ؛ فَإِنَّهُ إِذَا أَثْنَى عَلَيْهِ فَقَدْ شَكَرَهُ، وَإِنْ كَتَمَهُ فَقَدْ كَفَرَهُ، وَمَنْ تَحَلَّ بِمَا لَمْ يُعْطَ، فَكَانَهُ لَيْسَ شَوَّيْنِ زُونِ)). صَحِيحٌ.

215. Jābir b. ‘Abdullāh al-Ansārī said: “The Prophet ﷺ said, ‘Whoever is done a favour should repay it. If he cannot find the means to do so, he should praise the one who did it. When he praises him, he thanks him. If he is silent, he is ungrateful to him. If someone adorns himself with something he has not been given, it is as if he were wearing a false garment.’” (*Authentic*)

Commentary: “He should praise the one who did it” that is, he should supplicate for him and speak well of him, and the best way to do this is to say, “Jazaakallah Khayran” (may Allah reward you with good). This is contained in an authentic hadeeth collected by Aboo Daawood in his Sunan, “Whoever is done a favour and says: ‘Jazaakallah Khayran’ (may Allah reward you with good) to the one who did the favour has fully given praise”. If a person is done a favour which became known amongst the people but did not make

known the person who did the favour, he is as a person who is wearing a false garment for he would make the matter appear as if he were the one who did the thing basically. Allah knows best.

٢١٦ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((مَنِ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُهُ وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ أَتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ يَجِدُوا فَادْعُوْهُمْ أَنْ قَدْ كَافَّتُمُوهُ)). صَحِيحٌ.

216. Ibn ‘Umar said: “The Messenger of Allah ﷺ said, ‘Whoever seeks refuge in the name of Allah, you should give him refuge. Whoever asks in the name of Allah, you should give to him. Whoever does a favour for you, you should repay him. If you do not find anything, then say du‘ā (supplication) for the doer of the favour so that he knows you have repaid him.’” (*Authentic*)

Commentary: “Whoever seeks refuge in the name of Allah” that is, he seeks protection with you from being harmed by you or any other party, imploring you with Allah the Most High. The one who asks in Allah’s Name should be given out of reverence for His Name and kindness to His creatures. However, the obligation to give the one who asks depends on whether the one who is asked is able to give without bringing difficulty upon himself or his household, and that a greater evil is not caused to the receiver in one way or the other as a result. The narration encourages mutual kindness; the one who receives should also give, and when he has not what to give, he should supplicate for the giver.

١١١- بَابُ مَنْ لَمْ يَجِدِ الْمَكَافَةَ فَلِيذْدُعْ لَهُ.

Chapter 111: Someone Who Cannot Repay Someone, Should Make Supplication For Him



٢١٧- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ الْمُهَاجِرِينَ قَالُوا: يَا رَسُولَ اللَّهِ! ذَهَبَ الْأَنْصَارُ بِالْأَجْرِ كُلِّهِ؟ قَالَ: ((لَا. مَا دَعَوْتُمُ اللَّهَ لَهُمْ، وَأَشْيَمُمُ عَلَيْهِمْ بِهِ)). صَحِحُّ.

217. Anas said: ‘Some Muhājirīn said, ‘Messenger of Allah, the Ansār have taken all of the reward.’ He answered, ‘No, not as long as you make supplication for them and praise them for it.’” (*Authentic*)

Commentary: The Muhaajiroon are those who migrated from Makkah to Madeenah, and the Ansār are those who welcomed and supported them in Madeenah. The Muhaajiroon asked whether the rewards of their migration and other good deeds they performed would go to the Ansār for the kindness of the Ansār towards them? But Allah’s favours are boundless; as long as the Muhaajiroon supplicate for them and commend them for their kindness to them, their supplications is as the kindness of the Ansār to them and the rewards of the good deeds of the Muhaajiroon come back to them”.

١١٢- بَابُ مَنْ لَمْ يَشْكُرِ النَّاسَ

Chapter 112: The One Who Does Not Thank People



٢١٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ)). صَحِحُّ

218. Abū Hurayra said: “The Prophet ﷺ said, ‘The one who does not thank people is not grateful to Allah.’” (*Authentic*)

Commentary: That is, the one who has formed an attitude not to be grateful to people is not also grateful to Allah. It could also mean that Allah will not accept the thanks of a servant to whom He has granted favours if the servant does not give thanks to people for their kindness to him. The hadeeth teaches being thankful to people, and that that is from the aspects of righteousness.

٢١٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((قَالَ اللَّهُ تَعَالَى لِلنَّفْسِ: اخْرُجْ إِلَّا كَارِهًةً)). صَحِحٌ .

219. Abū Hurayra said: “The Prophet ﷺ said, ‘Allah the Exalted said to the soul, “Come out.” It said, “I come out only with reluctance.”’” (*Authentic*)

Commentary: This narration is considered as the concluding part of the preceding hadeeth for they have both been mentioned with the same chain of transmission. In that case, only the first part would be connected to the section heading. However, describing the connection of the narration to the chapter heading, Shaykh Husayn al-Awaayishah (hafizahullah) said, “It appears to me that the statement of the soul, I come out only with reluctance, contains a breach of thankfulness, for thankfulness necessitates that it comes out willingly...”

٣١١ - بَابُ مَعْوَنَةِ الرَّجُلِ أَخَاهُ

Chapter 113: A Man's Assistance To His Brother



٢٢٠ - عَنْ أَبِي ذِرٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِيلَ: أَيُّ الْأَعْمَالِ خَيْرٌ؟ قَالَ: ((إِيمَانٌ بِاللَّهِ، وَجِهَادٌ فِي سَبِيلِهِ)) قِيلَ: فَأَيُّ الرَّقَابِ أَفْضَلُ؟ قَالَ:

((أَغْلَاهَا ثُمَّنَا، وَأَنفَسَهَا عِنْدَ أَهْلِهَا)). قَالَ: أَفَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ بَعْضَ الْعَمَلِ؟ قَالَ: ((فَتَعِينُ ضَائِعًا أَوْ تَصْنَعُ لَاْخْرَقَ)). قَالَ: أَفَرَأَيْتَ إِنْ ضَعْفَتْ؟ قَالَ: ((نَدْعُ النَّاسَ مِنَ الشَّرِّ؛ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ)). صَحِيحٌ.

220. Abū Dharr said: “The Prophet ﷺ was asked, ‘Which is the best action?’ and he replied, ‘Belief in Allah and jihād in His way.’ He was asked, ‘Which slaves is it best to set free?’, and he replied, ‘The highest in price and most precious to their owners.’ When he was asked, ‘What do you think I should do if I am unable to perform some of these actions?’ he replied, ‘Help someone with family or small children or work for someone unskilled.’ And when asked, ‘What do you think that I should do if I am too *weak* (to act accordingly)?’ he said, ‘Spare people your evil. That is a sadaqa which you bestow on yourself.’” (*Authentic*)

Commentary: The hadeeth shows the following: 1. The ardent desire of the companions (رضي الله عنه) to identify which deed is best in order to hasten towards it. They would even seek to know the good deeds to perform in the circumstances of inability and weakness. 2. The importance of belief in Allah; no deed is accepted without Eemaan 3. From the best things to give out are those that are most dearing to us. 4. The unskilled may have problems of spending upon himself and his household; so benefit extended to him may turn to be benefits to large number of people. 5. Refraining from harming people is from charity. This is because it does not disturb the one in a sound state nor increase discomfort for the one in difficulty.

١١٤ - بَابُ أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ

Chapter 114: The Good People In This World Are The Good People In The Next World



٢٢١ - عَنْ قَبِيصَةَ بْنِ بُرْمَةَ الْأَسْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتُهُ يَقُولُ: ((أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ، وَأَهْلُ الْمُنْكَرِ فِي الدُّنْيَا هُمْ أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ)). صَحِيحُ لَغْيَرِهِ.

221. Qabīsa b. Burma al-Asadī said: “I was with the Prophet ﷺ. I heard him say, ‘The good people in this world are the good people in the Next World. The bad people in this world are the bad people in the Next World.’” (*Authentic due to supporting proofs*)

Commentary: *Ma’roof* generally refers to obeying the orders of Allah and refraining from His prohibitions and performing other supererogatory deeds such as kindness to people. So, those who obey Allah and refrain from His prohibitions in this world will be shown kindness by Allah the Mighty and Exalted in the hereafter. Conversely, those who disobey Allah in this world, the bad people, will be requited with evil in the hereafter.

٢٢٢ - حَدَّثَ حِبَانَ بْنَ عَاصِمٍ عَنْ حَرْمَلَةَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ خَرَجَ حَتَّى أَتَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ عِنْدَهُ حَتَّى عَرَفَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا ارْتَحَلَ قُلْتُ فِي نَفْسِي: وَاللَّهِ لَا تَيْمَنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَزْدَادَ مِنَ الْعِلْمِ، فَجِئْتُ أَمْشِي حَتَّى قُمْتُ بَيْنَ يَدِيهِ، فَقُلْتُ: مَا تَأْمُرُنِي أَعْمَلُ؟ قَالَ: ((يَا حَرْمَلَة! إِنِّي مَعْرُوفٌ، وَاجْتَنَبَ الْمُنْكَر)). ثُمَّ رَجَعْتُ، حَتَّى جِئْتُ الرَّاحِلَةَ، ثُمَّ أَقْبَلْتُ حَتَّى قُمْتُ مَقَامِي قَرِيبًا مِنْهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا تَأْمُرُنِي أَنْ أَعْمَلَ؟

قالَ: ((يَا حَرْمَلَةُ! أَئْتِ الْمَعْرُوفَ، وَاجْتَنِبِ الْمُنْكَرَ، وَانْظُرْ مَا يُعْجِبُ أَذْنَكَ أَنْ يَقُولَ لَكَ الْقَوْمُ إِذَا قُمْتَ مِنْ عِنْدِهِمْ فَأُنْتَهُ، وَانْظُرِ الَّذِي تَكْرُهُ أَنْ يَقُولَ لَكَ الْقَوْمُ إِذَا قُمْتَ مِنْ عِنْدِهِمْ فَأَجْتَبِهِ)). فَلَمَّا رَجَعْتُ تَفَكَّرْتُ، فَإِذَا هُمَا لَمْ يَدْعَا شَيْئًا. ضَعِيفٌ.

222. Hibbān b. ‘Āsim narrated: Harmala b. ‘Abdullāh went to the Prophet ﷺ. Harmala stayed near him until the Prophet ﷺ recognised him. He said, “When I was about to depart, I said to myself, ‘By Allah, I will go to the Prophet ﷺ so that I may have more knowledge.’ I did so until I was in front of him, and I said, ‘What do you command me to do?’ He said, ‘Harmala, do what is correct and avoid the objectionable.’ Then I went back to the caravan. Later, I came back until I was in my place near to him and said, ‘Messenger of Allah! What do you command me to do?’ He said, ‘Harmala, do what is correct and avoid the objectionable. Find out what you like to hear people say about you when you leave them. Behave in that manner yourself. Find out what you dislike people to say about you and avoid that.’ When I returned, I thought that these two statements did not leave anything out.” (*Weak*)

— ٢٢٣ —
عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: ((إِنَّ أَهْلَ الْمَعْرُوفِ فِي الدُّنْيَا، هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ)). ((....)) عَنْ أَبِي عُثْمَانَ: قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُهُ. صَحِيحٌ

223. Salmān said, “The good people in this world are the good people in the Hereafter.” Abū ‘Uthmān said: The Messenger of Allah ﷺ said something similar. (*Authentic*)

Commentary: See comment on hadeeth no 221.

٥١١- بَابٌ إِنْ كُلَّ مَعْرُوفٍ صَدَقَةٌ

Chapter 115: Every Right Action Is Sadaqa



٢٢٤- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
 ((كُلُّ مَعْرُوفٍ صَدَقَةٌ)). صَحِيحٌ

224. Jābir b. ‘Abdullāh said: “The Prophet ﷺ said, ‘Every right action is sadaqa.’” (*Authentic*)

Commentary: Imam Nawawee (رحمه الله) said, “That is, it has the ruling of sadaqah in terms of reward.” This contains evidence that every good deed one performs or says is written down for him as sadaqah.

٢٢٥- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 ((عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ)). قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: ((فَيَعْتَمِلُ بِيَدِيهِ، فَيَنْفَعُ
 نَفْسَهُ، وَيَتَصَدَّقُ)). قَالُوا: فَإِنْ لَمْ يَسْتَطِعْ، أَوْ لَمْ يَفْعُلْ؟ قَالَ: ((فَيَعْيَنُ ذَا الْحَاجَةِ
 الْمُلْهُوفَ)). قَالُوا: فَإِنْ لَمْ يَفْعُلْ؟ قَالَ: ((فَيَأْمُرُ بِالْخَيْرِ، أَوْ يَأْمُرُ بِالْمَعْرُوفِ)). قَالُوا:
 فَإِنْ لَمْ يَفْعُلْ؟ قَالَ: ((فَيُمْسِكُ عَنِ الشَّرِّ؛ فَإِنَّهُ لَهُ صَدَقَةٌ)). صَحِيحٌ.

225. Abū Mūsā said: “The Prophet ﷺ said, ‘Every Muslim must give sadaqa.’ They asked, ‘And if he does not find anything?’ He said, ‘He should act with his hands, improve himself and give sadaqa.’ They asked, ‘And if he is unable to or does not do it?’ He said, ‘Then he should help someone with a great need.’ They said, ‘And if he does not do that?’ He said, ‘He should command the good or command the correct.’ They asked, ‘And if he does not do that?’ He said, ‘He should refrain from evil. That is sadaqa for himself.’” (*Authentic*)

Commentary: Every Muslim should give charity by way of giving thanks to Allah for His favours on him. The hadeeth contains exhortation for the needy Muslim to work with his hands, enhance himself and extend benefit to others and not be dependent upon the people. One should try to perform other good deed deeds if he is unable to perform a particular one.

٢٢٦ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: ((إِيمَانُ بِاللَّهِ، وَجِهَادٌ فِي سَبِيلِهِ)). قِيلَ: فَأَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: ((أَغْلَاهَا ثَنَّا، وَأَنفَسُهَا عِنْدَ أَهْلِهَا)). قَالَ: أَفَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ بَعْضَ الْعَمَلِ؟ قَالَ: ((فَتُعِينَ ضَائِعًا، أَوْ تَصْنَعُ لِأَخْرَقٍ)). قَالَ: أَفَرَأَيْتَ إِنْ لَمْ أَفْعُلْ؟ قَالَ: ((تَدْعُ النَّاسَ مِنَ الشَّرِّ؛ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ)) صَحِيحٌ

226. Abū Dharr asked the Messenger of Allah ﷺ: “What is the best action?” He said, “Belief in Allah and jihād in His way.” He was asked, “Which slaves is it best to set free?” He replied, “The highest in price and most precious to their people.” He was asked, “What do you think I should do if I am unable to perform some of that?” He replied, “Help someone who is in straitened circumstances or work for someone unskilled.” He was asked, “What do you think I should do if I cannot do that?” He replied, “Spare people your evil. That is sadaqa which you bestow on yourself.” (*Authentic*)

Commentary: Same as hadeeth no 220.

٢٢٧ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ! ذَهَبَ أَهْلُ الدُّنْوَرِ بِالْأُجُورِ يُصْلُونَ كَمَا نُصْلِي، وَيُصْوِمُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ؟ قَالَ: ((أَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحةٍ وَتَحْمِيدٍ صَدَقَةً، وَبِضُعْ أَحَدُكُمْ صَدَقَةً)). قِيلَ: فِي شَهْوَتِهِ صَدَقَةٌ؟ قَالَ: ((لَوْ وُضِعَ فِي الْحَرَامِ، أَلَيْسَ كَانَ عَلَيْهِ وِزْرٌ؟ فَكَذَلِكَ إِنْ وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ)). صَحِيحٌ

227. Abū Dharr may Allah be pleased with him, said: “People asked, ‘Messenger of Allah! The wealthy have taken all the rewards. They pray as we pray. They fast as we fast and they give sadaqa from their surplus.’ He said, ‘Has Allah not given you something to give as sadaqa? Every time you praise or glorify Allah it is sadaqa. There is sadaqa in the act of sexual intercourse.’ He was asked, ‘Is there sadaqa in satisfying one’s appetite?’ He replied, ‘If a person does it in a prohibited manner, is that not a grave sin? Similarly, if he does it in a lawful manner, he has a reward.’” (*Authentic*)

Commentary: Here, the Prophet ﷺ drew attention to the fact that one could actually get lots of reward from the aspects of good deeds that do not require spending money because all good deeds are written down and rewarded as sadaqah. Since holding back from sinful deeds is from the aspects of righteousness, performing marital duties such as having sexual intercourse with one’s wife is certainly from righteousness too. We should take after the companions رضي الله عنهم who emulated one another in performing good deeds.

١١٦ - بَابُ إِمَاطَةِ الْأَذَى

Chapter 116: Removing Harmful Things



-٨٢٢ - عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! دُلَّنِي عَلَى عَمَلٍ يُدْخِلُنِي الْجَنَّةَ، قَالَ: ((أَمِطِ الْأَذَى عَنْ طَرِيقِ النَّاسِ)) صَحِيحٌ

228. Abū Barza al-Aslāmī said, “I said, ‘Messenger of Allah! Tell me of an action that will help me enter the Garden.’ He said, ‘Remove harmful things from people’s path.’” (*Authentic*)

Commentary: The hadeeth shows the importance of removing harmful things from people’s path, and conversely, it shows the seriousness of placing harmful things on their path.

٢٢٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَرَرْ جُلْ بِشَوْكٍ فِي الطَّرِيقِ، فَقَالَ: لَا مُيْطَنَ هَذَا الشَّوْكُ، لَا يَضُرُّ رَجُلًا مُسْلِمًا، فَغُفِرَ لَهُ)) صَحِحٌ.

229. Abū Hurayra said: “The Prophet ﷺ said, ‘A man came across a thorn in the road and he said, “I will remove this thorn so that it may not harm a Muslim.”’ For that reason, he was granted forgiveness.’ ” (*Authentic*)

Commentary: The narration teaches the virtue of loving one’s brother in faith which necessitates putting away harmful things from his path. Also, no matter how insignificant the people may consider a good deed they are meritorious and should not be disdained; Allah the Mighty and Exalted rewards good deeds in manifolds.

٢٣٠ - عَنْ أَبِي ذَرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((عَرِضْتُ عَلَيَّ أَعْمَالُ أُمَّتِي - حَسَنَهَا وَسَيِّئَهَا - فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا: أَنَّ الْأَذْيَ يُمَاطِعْ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِيِّ أَعْمَالِهَا: النُّخَاعَةُ فِي الْمَسْجِدِ لَا تُدْفَنُ)) صَحِحٌ

230. Abū Dharr said: “The Messenger of Allah ﷺ said, ‘I was shown the actions of my ‘Umma - both good and evil- and I found that one of their good actions is removing harmful things from the road. I found that one of the evil actions was spittle in the mosque which is not buried.’ ” (*Authentic*)

Commentary: This is evidence for the prohibition of splattering the mosque with spittle; the entire praying people of the mosque are guilty until it is removed. It also evinces the obligation of keeping the mosque clean at all times.

١١٧ - بَابُ قَوْلِ الْمَعْرُوفِ

Chapter 117: Good Words



٢٣١ - عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطَّمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((كُلُّ مَعْرُوفٍ صَدَقَةٌ)). صَحِيحٌ.

231. ‘Abdullāh b. Yazīd al-Khatamī said: “The Messenger of Allah ﷺ said, ‘Every good act is a sadaqa.’” (*Authentic*)

Commentary: See comment on hadeeth no 224.

٢٣٢ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِالشَّيْءِ يَقُولُ: ((اذْهَبُوا بِهِ إِلَى فُلَانَةٍ؛ فَإِنَّهَا كَانَتْ صَدِيقَةً خَدِيجَةَ اذْهَبُوا بِهِ إِلَى فُلَانَةٍ؛ فَإِنَّهَا كَانَتْ تُحِبُّ خَدِيجَةَ)). حَسْنٌ.

232. Anas said: “When the Prophet ﷺ was presented with something, he used to say, ‘Take it to so-and-so. She was a friend of Khadīja. Take it to the house of so-and-so, she loved Khadija.’” (*Sound*)

Commentary: It teaches being nice to the friends of one’s wife and her beloved ones, and maintaining that even after her death. These statements of the Messenger of Allah ﷺ are from sadaqah since they are inherently good and also lead to that which is good. The hadeeth shows how dearly Khadija (رضي الله عنها) is to the Messenger ﷺ.

٢٣٣ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((كُلُّ مَعْرُوفٍ صَدَقَةٌ)). صَحِيحٌ

233. Similar to No. 231, from Hudhayfa, with a different isnād.

١١٨- بَابُ الْخُرُوجِ إِلَى الْمَبْقَلَةِ وَحَمْلُ الشَّيْءِ عَلَى عَاتِقِهِ إِلَى أَهْلِهِ بِالرَّبِيلِ

Chapter 118: Going Out To The Vegetable-Garden And Carrying Things In A Sack On One's Shoulders To The House



٢٣٤- عَنْ عَمْرُو بْنِ أَبِي قُرَةِ الْكِنْدِيِّ قَالَ: ((عَرَضَ أَبِي عَلَى سَلْمَانَ أُخْتَهُ، فَأَبَى وَتَرَوَجَ مَوْلَةً لَهُ يُقَالُ لَهَا: بُقَيْرَةُ، فَبَلَغَ أَبَا قُرَةَ أَنَّهُ كَانَ بَيْنَ حَذِيفَةَ وَسَلْمَانَ شَيْءٌ، فَأَتَاهُ يَطْلُبُهُ، فَأَخْبَرَهُ أَنَّهُ فِي مَبْقَلَةِ لَهُ، فَتَوَجَّهَ إِلَيْهِ، فَلَقِيَهُ مَعْهُ زَبِيلٌ فِيهِ بَقْلٌ؛ قَدْ أَدْخَلَ عَصَاهُ فِي عُرْوَةِ الرَّبِيلِ - وَهُوَ عَلَى عَاتِقِهِ - فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ! مَا كَانَ بَيْنَكَ وَبَيْنَ حَذِيفَةَ؟ قَالَ: يَقُولُ سَلْمَانُ: «وَكَانَ الإِنْسَانُ عَجُولاً» (الإِسْرَاءٌ: ١١) فَانْطَلَقَا حَتَّى أَتَيَا دَارَ سَلْمَانَ، فَدَخَلَ سَلْمَانُ الدَّارَ. فَقَالَ: السَّلَامُ عَلَيْكُمْ، ثُمَّ أَذِنْ لِأَبِي قُرَةَ، فَدَخَلَ إِذَا نَطَ مَوْضُوعٌ عَلَى بَابِ وَعِنْدَ رَأْسِهِ لِبَنَاتٍ، وَإِذَا قُرْطَاطٌ فَقَالَ: اجْلِسْ عَلَى فِرَاسٍ مَوْلَاتِكَ الَّتِي تُهَدُ لِنَفْسِهَا، ثُمَّ انْشِأْ يُحَدِّثُهُ، فَقَالَ: إِنَّ حَذِيفَةَ كَانَ يُحَدِّثُ بِأَشْيَاءِ، كَانَ يَقُولُ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَضَبِهِ لَا قَوْمٌ، فَأَوْتَيَ فَأْسَأَلَ عَنْهَا؟، فَأَقُولُ: حَذِيفَةُ أَعْلَمُ بِمَا يَقُولُ، وَأَكْرَهُ أَنْ تَكُونَ ضَغَائِنُ بَيْنَ أَقْوَامٍ، فَأَتَى حَذِيفَةَ، فَقِيلَ لَهُ: إِنَّ سَلْمَانَ لَا يُصَدِّقُكَ وَلَا يُكَذِّبُكَ بِمَا تَقُولُ!، فَجَاءَنِي حَذِيفَةَ فَقَالَ: يَا سَلْمَانُ ابْنَ أُمِّ سَلْمَانَ!، فَقُلْتُ: يَا حَذِيفَةَ بْنَ أُمِّ حَذِيفَةَ! لَتَنْتَهِينَ، أَوْ لَا كُنْتُنَّ فِيكَ إِلَى عُمَرَ، فَلَمَّا خَوْفْتُهُ بِعُمَرَ تَرَكَنِي، وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مِنْ وَلَدِ آدَمَ أَنَا، فَإِيمَانِي عَبْدٌ مِنْ أُمَّتِي لَعْنَتُهُ لَعْنَةً، أَوْ سَبَبُهُ سَبَّةً، فِي غَيْرِ كُنْهِهِ، فَاجْعَلُهَا عَلَيْهِ صَلَّةً)). حَسَنٌ

234. ‘Amr b. Abū Qurra al-Kindī said: “My father offered his sister in marriage to Salmān who refused, and, later married a mawlāt of my father’s called Buqayra. “Abū Qurra heard that there were bad feelings between Hudhayfa and Salmān, and went to see the latter. On learning that Salmān was in his vegetable-garden, he went there to meet him. Salmān had a sack of vegetables, into the knot of which he put his stick and then hoisted it onto his shoulder. Abū Qurra asked, ‘Abū ‘Abdullāh, what is there between you and Hudhayfa?’ Salmān replied, ‘Be patient’, and recited ‘Man is ever hasty.’ (al-Isrā’ 17: 11).

“They went to Salmān’s house. Salmān entered, saying, ‘Peace be upon you,’ and gave Abū Qurra permission to enter, which he did. There was a fibre mat placed beyond the doorway and there was a saddle and some bricks where he put his head. He said, ‘Sit on the rug of your mawlāt which she has put out for herself.’

He then began to speak to Abū Qurrā and said, ‘Hudhayfa has related certain things which the Messenger of Allah ﷺ said in anger to some people. I was questioned about them and I said, “Hudhayfa knows best what he says - for I dislike there to be any rancour between people.” People came to Hudhayfa and told him, “Salmān neither confirms nor denies what you say.” Hudhayfa came to me and said, “Salmān, son of Salmān’s mother!” I said, “Hudhayfa, son of Hudhayfa’s mother! You must stop this or I will write to ‘Umar about you.” After I had alarmed him by speaking of ‘Umar, he left me.“The Messenger of Allah ﷺ prayed to Allah, ‘I am one of the children of Adam. Whoever of my community I curse or abuse when he does not deserve it, make that a blessing for him.” ’ ” (*Sound*)

Commentary: From the points of benefit in this hadeeth are: 1. One could offer his daughter or sister to a pious person to marry. 2. The Muslim should make efforts to reconcile between his brothers if he got aware of any disagreement between them. Nevertheless, he should confirm whatever he hears in that regard. 3. Muslims, the scholars and the students of knowledge especially, should always avoid to make statements that cause disaffection and polarize the community. 4. The companions had respect for one another; they would even alarm one another with a fellow companion during a disagreement. 5.

The Prophet ﷺ is a human being; so, he gets annoyed too as is from the nature of human beings to get annoyed. 6. The Prophet ﷺ dearly loved his community; and so, he supplicated that his curse or abuse of the one who does not deserve it should be made blessings for such a person. 7. Bringing food items and other needs of one's household even if it be in a sack on one's shoulders and serving the household is from good character.

٢٣٥ - عَنْ أَبْنَى عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: ((اخْرُجُوا بِنَا إِلَى أَرْضِ قَوْمِنَا)). فَخَرَجْنَا، فَكُنْتُ أَنَا وَأَبِيهِ بْنُ كَعْبٍ فِي مُؤَخِّرِ النَّاسِ، فَهَا جَاءَ سَحَابَةٌ فَقَالَ أَبِيهِ ((اللَّهُمَّ اصْرِفْ عَنَّا أَذَاهَا)). فَلَمْ يَعْلَمُنَا هُمْ، وَقَدْ ابْتَلَنَا رَحَالُهُمْ. فَقَالُوا: مَا أَصَابَكُمُ الَّذِي أَصَابَنَا؟ قُلْتُ: إِنَّهُ دَعَا اللَّهَ عَزَّ وَجَلَّ أَنْ يَصْرِفَ عَنَّا أَذَاهَا. فَقَالَ عُمَرَ: أَلَا دَعْوَتُمْ لَنَا مَعْكُمْ؟ ضَعِيفُ الْإِسْنَادِ.

235. Ibn ‘Abbās said: “‘Umar, may Allah be pleased with him, said, ‘Let us go forth to the land of our people.’ We set out and ‘Ubayy b. Ka‘b and I were in the rear of the (other) people. A cloud gathered. ‘Ubayy said, ‘O Allah, remove the harm in it from us.’ We met the others and their mounts were wet. They said, ‘What fell on us did not fall on you!’ I said, ‘He asked Allah, the Mighty and Exalted, to remove its harm from us.’ ‘Umar asked, ‘Why didn’t you include us in your supplication?’” (*Weak Chain*)

١١٩ - بَابُ الْخُرُوجِ إِلَى الضَّيْعَةِ

Chapter 119: Going Out To An Estate



٢٣٦ - عَنْ أَبِي سَلَمَةَ قَالَ: أَتَيْتُ أَبَا سَعِيدَ الْخُدْرِيَّ - وَكَانَ لِي صَدِيقًا - فَقُلْتُ: أَلَا تَخْرُجُ بِنَا إِلَى النَّخْلِ؟ فَخَرَجَ، وَعَلَيْهِ حَمِيصَةُ لَهُ، صَحِيحٌ

236. Abū Salama said: “I went to Abū Sa‘īd al-Khudrī and he was a friend of mine. I said, ‘Won’t you go out with us to the date-palms?’ He went out wearing a black-bordered cloak he had.” (*Authentic*)

Commentary: *The hadeeth teaches that one could invite a person to a stroll. Such walks could serve as refreshing moments from exertion and beneficial issues could be discussed within the period as was the case here. In other wordings of the hadeeth collected by Imam Muslim in his Saheeh, Abu Salama, the son of Abdur-Rahman bin Awf asked his friend, Abu Sa‘eed al-Khudree (رضي الله عنه) if he heard the Messenger of Allah (ﷺ) say anything about Laylat al-Qadr (the Night of Power) to which the later replied, “Yes” and then said, “Once we performed the I’tikaf with the Messenger of Allah (ﷺ) in the mid-ten of the month of Ramadan. We departed in the morning of the twentieth day. The Messenger of Allah (ﷺ) addressed us and said, ‘I was shown the Laylat al-Qadr but I forgot it (or was made to forget). So seek it on the odd days during the last ten days. I was shown that I prostrated in water and clay; so whoever was performing the I’tikaf with the Messenger of Allah (ﷺ) should return.’” He said, “So we returned and did not find any cloud gathering. Later, the cloud formed and it rained until the roof of the mosque, made of palm branches leaked water. The prayer was started and I saw the Messenger of Allah (ﷺ) prostrating in the water and clay. I even saw the traces of the clay on his forehead.”*

٢٣٧ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أَنْ يَصْعَدَ شَجَرَةً فَيَأْتِيهِ مِنْهَا بِشَيْءٍ، فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِ عَبْدِ اللَّهِ، فَضَحِكُوا مِنْ حُمُوشَةِ سَاقِيهِ! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَا تَضْحِكُونَ؟ لِرَجُلٍ عَبْدِ اللَّهِ أَقْلَلُ فِي الْمِيزَانِ مِنْ أَخْدِ)). صَحِيحٌ

237. ‘Alī, Allah’s blessings be upon him, said, ‘The Prophet ﷺ asked ‘Abdullāh b. Mas‘ūd to climb a tree and bring him something from it. His companions looked at ‘Abdullāh’s shin and laughed at its thinness. The Messenger of Allah ﷺ said, ‘Why are you laughing? ‘Abdullāh’s foot is heavier in the balance than the mountain of Uhud’” (*Authentic*)

Commentary: It shows the virtue of Abdullāh bin Mas‘ūd (رضي الله عنه). The teacher or leader should correct his students or subordinates when they err.

١٢٠ - بَابُ الْمُسْلِمِ مِرْأَةُ أَخِيهِ

Chapter 120: A Muslim Is The Mirror Of His Brother



٢٣٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ((الْمُؤْمِنُ مِرْأَةُ أَخِيهِ، إِذَا رَأَى فِيهِ عَيْنًا أَصْلَحَهُ)). حَسْنُ الْإِسْنَادِ.

238. Abū Hurayra said: “A believer is the mirror of his brother. When he sees a fault in him, he should correct him.” (*Sound Chain*)

Commentary: The mirror shows a person what he may not see of himself; and so, he rectifies himself as appropriate. Likewise, the believer is as a mirror to his brother; he helps him rectify himself by calling his attention to his faults.

٢٣٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْمُؤْمِنُ مِرْآةُ أَخِيهِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ، يَكُفُّ عَلَيْهِ ضَيْعَتَهُ، وَيَحُوِطُهُ مِنْ وَرَائِهِ)) حَسْنٌ

239. Abū Hurayra said: “The Prophet ﷺ said, ‘The believer is the mirror of his brother. The believer is the brother of the believer. He protects him against loss and defends him behind his back.’” (*Sound*)

Commentary: The hadeeth exhorts the believer to be kind to his brother; he should show him affection, and protect his person and property from evil to the best of his ability.

٢٤٠ - عَنِ الْمُسْتَوْرِدِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ أَكَلَ مُسْلِمًا أُكْلَةً؛ فَإِنَّ اللَّهَ يُطْعِمُهُ مِثْلَهَا، مِنْ جَهَنَّمَ، وَمَنْ كُسِيَ بِرَجُلٍ مُسْلِمٍ؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَكْسُوُهُ مِنْ جَهَنَّمَ، وَمَنْ قَامَ بِرَجُلٍ مُسْلِمٍ مَقَامَ رِيَاءٍ وَسُعْدَةٍ؛ فَإِنَّ اللَّهَ يَقُولُ بِهِ مَقَامَ رِيَاءٍ وَسُعْدَةٍ يَوْمَ الْقِيَامَةِ)). صَحِحٌ

240. Al-Mustawrid said: “The Prophet ﷺ said, ‘If anyone eats a meal at the expense of a Muslim’s honour (right), Allah will feed him a like amount of Jahannam (hell). If anyone clothes himself with a garment at the expense of a Muslim’s honour, Allah, the Mighty and Exalted, will clothe him with a like amount of Jahannam. If anyone achieves a position of vaunting and hypocrisy at the expense of a Muslim’s honour, Allah will put him in a position of vaunting and hypocrisy on the Day of Rising.’” (*Authentic*)

Commentary: Meaning, whoever refuses to assist his brother overcome his faults but hampers him; telling his enemies about his faults in order to earn a favour and bringing him disrepute and denigration will be punished in the Fire on the Day of Resurrection with the like of what he got. This seriously warns against disgracing a Muslim to get people’s admiration or benefit in any form.

١٢١ - بَابُ مَا لَا يُجُوزُ مِنَ الْعِبِ وَالْمِزَاحِ

Chapter 121: Playing And Joking Which Is Not Permitted



٤١ - عَنْ يَزِيدَ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَعْنِي - يَقُولُ: ((لَا يَأْخُذُ أَحَدُكُمْ مَتَاعَ صَاحِبِهِ لَاعِبًاً وَلَا جَادًاً، إِنَّمَا يَأْخُذُ أَحَدُكُمْ عَصَا صَاحِبِهِ، فَلْيُرْدِهَا إِلَيْهِ)). حَسْنٌ

241. Yazīd b. Sa‘īd said: “I heard the Messenger of Allah ﷺ say, ‘None of you should take the goods of his companion either in jest or seriously. When one of you takes his companion’s staff, he should return it to him.’” (*Sound*)

Commentary: To seriously take the property of a person is clearly theft; and to jokingly take his property could cause the owner discomfort and breed ill feeling. A stick, which is from the most trifling things a person could have is used as an example to ram home the fact that the warning is more serious with the importance of the property taken. The hadith is evidence that whatever leads to a prohibited thing is also prohibited.

١٢٢ - بَابُ الدَّالُّ عَلَى الْخَيْرِ

Chapter 122: The Person Who Guides To Good



٤٢ - عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي أَبْدِعُ بِي فَاحْمِلْنِي، قَالَ: ((لَا أَجُدُ، وَلَكِنْ أَئِتِ فُلَانًا، فَلَعَلَّهُ أَنْ يَحْمِلُكَ)). فَأَتَاهُ فَحَمَلَهُ، فَأَتَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ، فَقَالَ: ((مَنْ

دَلَّ عَلَىٰ خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ)). صَحِيحٌ

242. Abū Mas‘ūd al-Ansārī, may Allah be pleased with him, said: ‘A man came to the Prophet ﷺ and said, ‘My camel has become exhausted, so give me a mount.’ He said, ‘I have none. But go to so-and-so and perhaps he will give you one.’ He went to that man who gave him a mount. Then the man went back to the Prophet ﷺ and told him of this. He said, ‘Whoever guides to good, has the like of the reward of the person who actually does it.’” (*Authentic*)

One could guide towards a good deed by saying, writing, gesturing or acting upon the deed. However, to earn this reward, the guide should intend by his action, Allah’s Countenance; for Allah the Mighty and Exalted rewards only that which is done for His Sake.

١٢٣ - بَابُ الْعَفْوِ وَالصَّفْحِ عَنِ النَّاسِ

Chapter 123: Excusing And Pardoning People



٣٤٢ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ يَهُودِيًّا أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَاءَ مَسْمُومَةً، فَأَكَلَ مِنْهَا، فَجِئَ بِهَا، فَقِيلَ: أَلَا نَقْتُلُهَا؟ قَالَ: (لَا)). قَالَ: فَمَا زِلتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. صَحِيحٌ

243. Anas said: “A Jewish woman brought the Prophet ﷺ a poisoned sheep. He ate from it and she was summoned. It was asked, ‘Shouldn’t we kill her?’ He said, ‘No.’”

Anas said: “I continued to recognise its effect (the poison) in the uvula of the Messenger of Allah ﷺ.” (*Authentic*)

Commentary: The hadeeth indicates the permissibility of taking food from a person whose food is basically legitimate for us to consume without asking

for the source except when there is cogent proof to act otherwise. The Prophet ﷺ excused and pardoned this Jew but some of the Muslims will not pardon their fellow Muslim if he offends them!

٤٤ - عَنْ وَهْبِ بْنِ كَيْسَانَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزَّبِيرِ يَقُولُ: عَلَى الْمُتَبَرِّ (خُذِ)
الْعَفْوَ وَأْمُرْ بِالْعِرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿٩٩﴾ (الأعراف: ٩٩) ، قَالَ: وَاللَّهِ! مَا
أَمْرَ بِهَا أَنْ تُؤْخَذِ إِلَّا مِنْ أَحْلَاقِ النَّاسِ، وَاللَّهُ! لَا حُذْنَنَا مِنْهُمْ مَا صَحِبْتُهُمْ. صَحِيحُ
الإِسْنَادِ.

244. ‘Abdullāh b. az-Zubayr said on the minbar, “Hold to forgiveness and command what is right and turn away from the ignorant.” (7: 199) ‘Abdullāh continued, “By Allah, we are commanded by this āya to hold to forgiveness regarding the misconduct of human beings. By Allah, I will follow it as long as I am with them.” (*Authentic Chain*)

٤٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
((عَلِمُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلِيُسْكُنْ)). صَحِيحُ لِغَيْرِهِ

245. Ibn ‘Abbās, may Allah be pleased with them, said: “The Messenger of Allah ﷺ said, ‘Teach and make things easy, not difficult. When one of you is angry, he should be silent.’” (*Authentic due to supporting proofs*)

Commentary: That is, teach the people what they should know from the matters of their religion and in doing that, make things easy and not difficult. Anger could be from the insinuations of the satan; it could take a person out of his normal self to such an extent that he might say or do any evil. He might also harbour hatred and other evils including disbelief. However, when the angry person keeps silent, it calms his anger and grants him control over it. So, the Prophet ﷺ repeated it twice for emphasis. In an authentic hadeeth collected by the author, Al-Bukharee, and Imam Muslim in their Saheehs, the Prophet ﷺ said regarding a person who was angry, “I know a statement which will take away what he feels if he says it; where he to say,

'A'oodhu billaah minash Shaytaanir Rajeem' (I seek refuge with Allah from the accursed satan) ”.

٤٢١- بَابُ الْأَنْبِسَاطِ إِلَى النَّاسِ

Chapter 124: Cheerfulness Towards People



٤٢٦- عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: لَقِيَتْ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنَ الْعَاصِ - رَضِيَ اللَّهُ عَنْهُمَا - فَقُلْتُ: أَخْبِرْنِي عَنْ صِفَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التُّورَاةِ قَالَ: فَقَالَ: أَجْلُ، وَاللَّهِ! إِنَّهُ لَمَوْصُوفٌ فِي التُّورَاةِ بِعَيْنِ صِفَتِهِ فِي الْقُرْآنِ: ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ (سورة الأحزاب: ٥٤) وَحِرْزاً لِلْأَمْمَيْنَ، أَنْتَ عَبْدِي وَرَسُولي، سَمِينُكَ الْمُتَوَكِّلُ، لَيْسَ بِفَظٍ وَلَا غَلِيلٍ، وَلَا صَحَّابٍ فِي الْأَسْوَاقِ، وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ. وَلَكِنْ يَعْفُو وَيَغْفِرُ، وَلَنْ يَقْبِضَهُ اللَّهُ تَعَالَى، حَتَّى يُقْيِسَمِّيهِ الْمِلَّةُ الْعَوْجَاءُ، بِأَنْ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، وَيَفْتَحُوا بِهَا أَعْيُنًا عُمَيْدًا، وَآذَانًا صُمَّاً، وَقُلُوبًا غُلْفًا). صَحِيحٌ

246. ‘Atā’ b. Yasār said: “I met ‘Abdullāh b. ‘Amr b. al-‘Ās and asked him, ‘Tell me of how the Messenger of Allah ﷺ is described in the Torah.’ He answered, ‘Yes. By Allah, he is described in the Torah partly as he is described in the Qur’ān, “O Prophet, We have sent you as a witness, a bearer of good news and a warner” (33: 45) and a protection for the unlettered. You are My slave and My Messenger. I have called you the Mutawakkil (one who has trust in Allah) who is neither coarse nor harsh nor clamorous in the markets, who does not repay evil with evil but rather pardons and forgives. Allah the Exalted will not take him until He has, through him, made the crooked community straight so that they say, “There is no god but Allah,” and by that blind eyes, deaf ears and sealed hearts will be opened.’ ” (*Authentic*)

Commentary: The Prophet ﷺ's being mentioned as a slave of Allah the Mighty and Exalted rejects the extremism of those who exaggerate in his praise, and being mentioned as a Messenger of Allah refutes those who reject his Messengership. To have trust in Allah and not be clamorous in the markets is evidence that Tawakkul (reliance on Allah) does not contradict actually seeking the means to attain needs as some of the people wrongly opine; yet the means should be legitimate as the need.

٢٤٧ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ هَذِهِ الْآيَةُ الَّتِي فِي الْقُرْآنِ: «يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا» فِي التُّورَاةِ... نَحْوُهُ . صَحِيحٌ - انظر ما قبله.

247. ‘Abdullāh b. ‘Amr said: “The āya in the Qur’ān, - ‘O Prophet, We have sent you as a witness a bringer of good news and a warner’ (al-Ahzāb, 33: 45) - is in the Torah in a similar form.” (*Authentic; see the preceding hadeeth*)

٢٤٨ - عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلَامًا نَفَعَنِي اللَّهُ بِهِ؛ سَمِعْتُهُ يَقُولُ: - أَوْ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: ((إِنَّكَ إِذَا اتَّبَعْتَ الرِّبَّةَ فِي النَّاسِ أَفْسَدْتَهُمْ. فَإِنِّي لَا أَتَّبِعُ الرِّبَّةَ فِيهِمْ فَأَفْسِدْهُمْ)). صَحِيحٌ

248. Mu‘āwiya said: “I heard some words from the Prophet ﷺ by which Allah helped me. I heard the Messenger of Allah ﷺ say, ‘If you delve into suspicions about people, you will corrupt them.’ I therefore do not delve into my suspicions about people so that I may not corrupt them.” (*Authentic*)

Commentary: Ibn Atheer (رحمه الله) said, “if you falsely accuse people and publicly announce them as probably guilty of offences, that makes them do what they are accused of and they become corrupted.” Being cheerful to

people rejects falsely accusing them and spreading evil about them while they are actually innocent.

٢٤٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعَ أَذْنَايَ هَا تَانِ وَبَصُرَ عَيْنَايَ هَا تَانِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْذَ بَيْدِيهِ جَمِيعًا بَكْفَيِ الْحَسَنِ أَوْ الْحُسَيْنِ - صَلَواتُ اللَّهِ عَلَيْهِمَا - وَقَدَمَيْهِ عَلَى قَدْمَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((اِرْقُه)) قَالَ: فَرَقَى الْغَلَامُ، حَتَّى وَضَعَ قَدَمَيْهِ عَلَى صَدْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((اَفْتَحْ فَاكَ)). ثُمَّ قَبَلَهُ. ثُمَّ قَالَ: ((اللَّهُمَّ احْبِبْهُ؛ فَإِنِّي احْبِبْهُ)). ضَعِيفٌ

249. Abū Hurayra said: “These two ears of mine have heard and these two eyes of mine have seen the Messenger of Allah ﷺ take the palms of al-Hasan - or al-Husayn – Allah’s blessings be upon them - in both of his hands. His feet were on the feet of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said, ‘Climb up.’ The boy did so until his feet reached the chest of the Messenger of Allah ﷺ. Then the Messenger of Allah ﷺ said, ‘Open your mouth.’ Then he kissed him and said, ‘O Allah! Love him for I love him.’ ” (*Weak*)

Commentary: See hadeeth no 1152.

١٢٥ - بَابُ التَّبَشُّعِ.

Chapter 125: Smiling



٢٥٠ - عَنْ جَرِيرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ إِلَّا تَبَشَّعَ فِي وَجْهِي. ((...))) وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

((يَدْخُلُ مِنْ هَذَا الْبَابِ رَجُلٌ مِنْ خَيْرِ ذِي يَمِّنِ، عَلَى وَجْهِهِ مَسْحَةُ مَلَكٍ)) فَدَخَلَ
جَرِيرٌ. صَحِيحٌ.

250. Jarīr said: “Since the time I became Muslim, the Messenger of Allah ﷺ never saw me without smiling at me. The Messenger of Allah ﷺ said, ‘A man from among the best of the people of Yaman will enter by this door and his face has an angelic touch.’ Then Jarīr came in.” (*Authentic*)

Commentary: The hadeeth further shows the good character of the Prophet ﷺ; his humility and cheerfulness to people. He ﷺ had said in another authentic narration collected by At-Tirmidhee in his Sunan, “Meeting your brother with a cheerful face is sadaqah”. It also shows his love for Jareer (رضي الله عنه). After the death of the Prophet ﷺ people would look at Jareer (رضي الله عنه) in admiration.

٢٥١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ضَاحِكًا قَطُّ حَتَّى أَرَى مِنْهُ لَهْوَاتِهِ، إِنَّمَا كَانَ يَبْسَمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَتْ: وَكَانَ
إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ فِي وَجْهِهِ. فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ النَّاسَ إِذَا رَأُوا الْغَيْمَ
فَرُحُوا، رَجَاءً أَنْ يَكُونَ فِيهِ الْمُطْرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ عُرِفْتَ فِي وَجْهِكَ الْكَرَاهَةُ؟
فَقَالَ: ((يَا عَائِشَةً! مَا يُؤْمِنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ؟ عُذْبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ
الْعَذَابَ مِنْهُ. فَقَالُوا: «هَذَا عَارِضٌ مُطْرَنًا») (سورة الاحقاف: ٤٢: ٤٢) صَحِيحٌ

251. ‘Ā’isha, the wife of the Prophet ﷺ said: “I never saw the Messenger of Allah ﷺ laugh in such a way that the back of his throat could be seen. Rather, he used to smile ﷺ.” She also said: “When he saw a cloud or wind, unease could be seen in his face. (I asked) ‘Messenger of Allah! When people see a cloud, they rejoice, hoping for rain from it, yet when you see it, I see unease in your face.’ He said, “Ā’isha! How can I be sure that there is no painful chastisement

in it? People have indeed been chastised by the wind. Some have seen such punishment and said (only), “This is a rain cloud coming to us.” (al-Ahqāf, 46: 24)’” (*Authentic*)

١٢٦ - بَابُ الصَّحْكَ

Chapter 126: Laughter



٢٥٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَقْلِصُوا الصَّحْكَ، فَإِنَّ كَثْرَةَ الصَّحْكِ تُمِيتُ الْقَلْبَ)). حَسَنٌ

252. Abū Hurayra said: “The Prophet ﷺ said, ‘Laugh little. Too much laughter kills the heart.’” (*Sound*)

٢٥٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا تُكْثِرُوا الصَّحْكَ، فَإِنَّ كَثْرَةَ الصَّحْكِ تُمِيتُ الْقَلْبَ)). صَحِيحٌ.

253. Abū Hurayra said: “The Prophet ﷺ said, ‘Do not laugh a lot. Excessive laughter destroys the heart.’” (*Authentic*)

Commentary: One should seek the things that enliven the soul rather than what deadens it. This is an admonition for those who even invest their resources in laugh programmes.

٢٥٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَهْطٍ مِنْ أَصْحَابِهِ، يَضْحَكُونَ وَيَتَحَدَّثُونَ، فَقَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا)). ثُمَّ انْصَرَفَ وَأَبْكَى الْقَوْمَ، وَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: يَا مُحَمَّدُ! لَمْ تُنَقْنُطْ عِبَادِي؟ فَرَجَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:

((أَبْشِرُوا، وَسَدِّدُوا، وَفَارِيُوا)). صَحِيحٌ.

254. Abū Hurayra said: “The Prophet ﷺ went out to a group of his companions who were talking and laughing. He said, ‘By Him who holds my soul in His hand, if you knew what I knew, you would laugh little and weep much.’ He left them then, and the group were in tears. Then Allah: the Mighty and Exalted, revealed to him, ‘Muhammad! Why did you make My slaves despair?’ The Prophet ﷺ went back and told them, ‘Receive the good news: follow the right path and try to reach to that if you can’t exactly attain that and choose the middle way between going to excess and falling too short.’” (*Authentic*)

Commentary: *The believer should regularly keep in mind the difficulties of the grave, Resurrection and the wrath of Allah, it will aid his refraining from what is prohibited. Likewise, one should hope in Allah’s Mercy and His bounteous reward for His servants in this world and the hereafter so that he is regularly urged towards good deeds. These states of the mind are interrupted by laughter; and so, the more a person laughs, the further he is from the realities of existence. Therefore, one should try to perform good deeds and remain steadfast and still give a cheerful face which is from the aspects of sadaqah.*

١٢٧ - بَابٌ إِذَا أَقْبَلَ أَقْبَلَ جَمِيعًا، وَإِذَا أَدْبَرَ أَدْبَرَ جَمِيعًا.

Chapter 127: When He Faced Someone, He Faced Him Completely And When He Turned Away, He Turned Away Completely



٢٥٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ رُبَّمَا حَدَّثَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ: حَدَّثَنِيهِ أَهْدَبُ الشُّفَرَيْنِ، أَيْيُضُ الْكَشْحَيْنِ، إِذَا أَقْبَلَ، أَقْبَلَ جَمِيعًا، وَإِذَا أَدْبَرَ أَدْبَرَ جَمِيعًا، لَمْ تَرَعِينَ مِثْلَهُ، وَلَنْ تَرَاهُ. صَحِيحٌ.

255. Abū Hurayra often described the Prophet ﷺ and said: “He had long eyelashes and fair-complexioned flanks. When he faced someone, he faced him completely. When he turned away, he turned away completely. No human eye has ever seen anyone like him nor will ever.” (*Authentic*)

Commentary: *The Prophet ﷺ was handsome in nature and character. So, when he faced or turned away from people, he did so completely. This mind alertness aids obedience to Allah, the Mighty and Sublime and refraining from His prohibitions. It also leads to attaining absolute sincerity and modesty.*

١٢٨ - بَابُ الْمُسْتَشَارُ مُؤْتَمِنٌ.

Chapter 128: The Person Who Is Consulted Is In A Position Of Trust



٢٥٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي الْهَيْمِنَ : ((هَلْ لَكَ خَادِمٌ؟)) قَالَ : لَا . قَالَ : ((إِذَا أَتَانَا سَبِّيْنِيْ ، فَأَتَنَا)). فَأَتَيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَأْسِيْنِ لَيْسَ مَعْهُمَا ثَالِثٌ ، فَأَتَاهُ أَبُو الْهَيْمِنَ ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((اخْتَرْ مِنْهُمَا)). قَالَ : يَا رَسُولَ اللَّهِ ! اخْتَرْ لِي . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((إِنَّ الْمُسْتَشَارَ مُؤْتَمِنٌ ، خُذْ هَذَا ، فَإِنِّي رَأَيْتُهُ يُصْلِي ، وَاسْتَوْصُ بِهِ خَيْرًا)). فَقَالَتْ امْرَأَتُهُ : مَا أَنْتَ بِيَالِغٍ مَا قَالَ فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا نُتَعْقِهُ . قَالَ : فَهُوَ عَتِيقٌ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا وَلَا خَلِيفَةً ، إِلَّا وَلَهُ بِطَانَتَانِ : بِطَانَةً تَأْمُرُهُ بِالْمَعْرُوفِ وَتَهَاهُ عَنِ الْمُنْكَرِ ، وَبِطَانَةً لَا تَأْلُوهُ خَجَالًا ، وَمَنْ يُوقَ بِطَانَةَ السُّوءِ فَقَدْ وُقِيَ))). صَحِيحٌ

256. Abū Hurayra said: “The Prophet ﷺ asked Abu'l- Haytham, ‘Do

you have a servant?’ He replied, ‘No.’ He said, ‘Come to us when we take some captives.’ The Prophet ﷺ was brought only two captives. Abu'l-Haytham came to him and the Prophet ﷺ said, ‘Choose between them.’ He replied, ‘Messenger of Allah, choose for me.’ The Prophet ﷺ said, ‘The person who is consulted is in a place of trust. Take this one. I have seen him pray. Treat him well.’ Abu'l-Haytham’s wife said, ‘You will not fulfil the words of the Prophet ﷺ about this man until you free him.’ Abu'l-Haytham said, ‘He is free.’ ”

The Prophet ﷺ said, “Allah has not sent either a prophet or a Caliph but with two kinds of confidants: one who commands him to do what is correct and forbids what is objectionable, and the other who will not be slow to corrupt him. Whoever is protected from the evil confidant has indeed been protected.” (*Authentic*)

Commentary: The hadeeth tells the following: The companions (رضي الله عنه) had great respects for the Messenger of Allah ﷺ; they would not hasten to make decisions in the matters of the religion – and even in some of their worldly affairs - before him. 2. It is recommended to ask specialists regarding our affairs before we make decisions. 3. The person who is consulted is entrusted with the matter about which his advice is sought. If he knows the truth but hides it, he has knowingly misled the person who consulted him, and this is prohibited. 4. The piety of a person could be known from his open deeds such as his Prayer and general conduct. 5. The husband is the shephered of the household as the Prophets ﷺ and caliphs are the shepherds of their people. From amongst their people, some are good while others are bad confidants. Thus, since a man ordinarily confides in his wife, the hadeeth exhorts us to select pious spouses. We seek Allah's refuge from evil confidants.

١٢٩ - بَابُ الْمُشَوَّرَةِ

Chapter 129: Consultation



٢٥٧ - عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ : قَرَأَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : ﴿ وَشَارِرُهُمْ فِي بَعْضِ الْأَمْرِ ﴾ (آل عمران: ٩٥١) صَحِيحُ الْإِسْنَادِ .

257. ‘Amr b. Dīnār said: “Ibn ‘Abbās recited (this āya), ‘Consult with them upon the conduct of (certain) affairs.’ (3: 159)” (*Authentic Chain*)

Commentary: As regards the expression, “...the conduct of (certain) affairs...”, Hafidh Ibn Hajar (رحمه الله) said, “It is said that it was a **commentary** and not a mode of recital...” Also, the consultation is regarding certain affairs because some matters have already been decided through revelation. However after consultation, Allah the Mighty and Sublime says, “Then when you have taken a decision, put your trust in Allah.” (*Al-’Imraan: 159*).

٢٥٨ - عَنْ الْحَسَنِ قَالَ : وَاللَّهِ ! مَا اسْتَشَارَ قَوْمٌ قَطُّ إِلَّا هُدُوا لِأَفْضَلِ مَا بَحْضُرَتِهِمْ ، ثُمَّ تَلَّا ﴿ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ ﴾ (الشورى: ٨٣) صَحِيحُ الْإِسْنَادِ .

258. Al-Hasan said: “People never seek advice without being guided to the best possibility available to them.” Then he recited, “And whose affairs are a matter of council.” (42: 38) (*Authentic Chain*)

Commentary: This narration expresses one of the benefits of consultation. Other benefits include: carrying the people along with decisions (and policies of government), and creating an atmosphere of mutual responsibility and trust.

١٣٠ - بَابُ إِثْمٍ مَنْ أَشَارَ عَلَىٰ أَخِيهِ بِغَيْرِ رُشْدٍ

Chapter 130: The Sin Of Someone Who Gives His Brother Wrong Advice



٢٥٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((مَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ، فَلَيَبْعُدُ مَقْعَدَهُ مِنَ النَّارِ. وَمَنْ اسْتَشَارَهُ أَخْوَهُ مُسْلِمٌ، فَأَشَارَ عَلَيْهِ بِغَيْرِ رُشْدٍ، فَقَدْ خَانَهُ. وَمَنْ أَفْتَى فُتْنَى بِغَيْرِ ثَبِيتٍ، فَإِنَّمَا عَلَىٰ مَنْ أَفْتَاهُ)) صَحِحُ لِغَيْرِهِ.

259. Abū Hurayra said: “The Prophet ﷺ said, ‘Whoever attributes words to me which I did not say will take his seat in the Fire. Whoever gives his Muslim brother misguided advice when he consults him, has betrayed him. Whoever gives a ruling (Fatwā) which is not firm (without proper knowledge), the sin of it rests on him who gave it.’”
(Authentic due to supporting proofs)

Commentary: The hadeeth is authentic based on supporting evidences without the increment, “Whoever gives his Muslim brother...” which forms the point of reference in the hadeeth for the section heading. This increment is graded weak by Imam Al-Albaanee (رحمه الله).

١٣١ - بَابُ التَّحَابُ بَيْنَ النَّاسِ

Chapter 131: Love Between People



٢٦٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((وَالَّذِي نَفْسِي بِيدهِ! لَا تَدْخُلُوا الْجَنَّةَ حَتَّىٰ تُسْلِمُوا، وَلَا تُسْلِمُوا حَتَّىٰ تَحَابُّوا، وَأَفْشُوا السَّلَامَ

تَحَابُّوا، وَإِيَّا كُمْ وَالبُغْضَةَ؛ فَإِنَّهَا هِيَ الْحَالَقَةُ، لَا أَقُولُ لَكُمْ: تَحْلِقُ الشَّعْرَ، وَلَكِنْ تَحْلِقُ
الدِّينَ)) حَسْنُ لَعْبِرِهِ

260. Abū Hurayra said: “The Prophet ﷺ said, ‘By Him who holds my soul in His hand, you will not enter the Garden until you submit. And you will not submit until you love one another. Spread the greeting and you will love one another. Beware of hatred for it is the razor. I do not say to you that it shaves the hair. Rather, it shaves away the dīn.’” (*Sound due to supporting proofs*)

Commentary: *The Messenger of Allah ﷺ declared with affirmation that the people will not enter the Garden until they have submitted or believed; the gates of the Garden are closed without Islam and Eemaan. Also perfect Eemaan cannot be attained except with mutual love which is inturn attained through spreading the greetings of Salaam. The hadeeth shows the devastating effects of animosity in any community.*

١٣٢ - بَابُ الْأَلْفَةُ

Chapter 132: Friendship



٢٦١ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((إِنَّ رُوحَيْ الْمُؤْمِنِينَ لَيَلْتَقِيَانِ فِي مَسِيرَةِ يَوْمٍ، وَمَا رَأَى أَحَدُهُمَا صَاحِبَهُ)). ضَعِيفٌ.

261. ‘Abdullāh b. ‘Amr b. al-‘Ās said: “The Prophet ﷺ said, ‘The souls of two believers meet in the course of a day even if they have not actually seen each other.’” (*Weak*)

٢٦٢ - عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: النَّعْمُ تُكَفَّرُ، وَالرَّحْمُ تُقْطَعُ، وَلَمْ نَرِ مِثْلَ تَقَارِبِ الْقُلُوبِ . صَحِيحُ الْإِسْنَادِ .

262. Ibn ‘Abbās said: “Blessings will be denied, ties of kinship will be cut, and we do not see anything (better than) like hearts drawing near to one another.” (*Authentic Chain*)

٢٦٣ - عَنْ عُمَيْرِ بْنِ إِسْحَاقَ قَالَ: كُنَّا نَتَحَدَّثُ: أَنَّ أَوَّلَ مَا يُرْفَعُ مِنَ النَّاسِ الْأَلْفَةُ . ضَعِيفُ الْإِسْنَادِ .

263. ‘Umayr b. Ishāq said: “We used to say that the first thing to be removed from people would be affection.” (*Weak Chain*)

١٣٣ - بَابُ الْمِزَاحِ

Chapter 133: Joking



٢٦٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْضِ نِسَائِهِ - وَمِنْهُنَّ أُمُّ سُلَيْمٍ - فَقَالَ: ((يَا أَنْجَشَة！ رُوِيدًا سَوْقَكَ بِالْقَوَارِيرِ)). قَالَ أَبُو قَلَابَةَ: فَتَكَلَّمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَلِمَةٍ لَوْ تَكَلَّمَ بِهَا بَعْضُكُمْ لَعْنُوكُمْ عَلَيْهِ . قَوْلُهُ: ((سَوْقَكَ بِالْقَوَارِيرِ)) صَحِيحٌ

264. Anas b. Mālik said: “The Prophet ﷺ came upon some of his wives which included Umm Sulaym. He said, ‘Anjasha! Be gentle when you are driving fragile creatures (lit. glass vessels)!’ ”

Abū Qilāba said: “The Prophet ﷺ used a word which if it had been

used by one of you, you would have criticised him. He said, ‘When you are driving glass vessels.’” (*Authentic*)

Commentary: Here the Messenger of Allah ﷺ referred to the women employing their tender nature: the fragile vessels. He cautioned that they be driven gently so that they do not fall over the beast of burden and be wounded. Some of the scholars have viewed that the Prophet ﷺ cautioned the cameleer, ‘Anjasha (أنجاشة), regarding his songs so that the fragile vessels were not put to trial therefrom as is shown in other wordings of the same hadeeth. ‘Anjasha (أنجاشة), was known to sing with sonorous voice. Yet, the hadeeth evinces the permissibility of singing songs and poems when they don’t involve forbidden words and musical instruments, and when doing so does not lead to something prohibited. It also shows the permissibility of using implied expressions, and good-natured teasing.

٢٦٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّكَ تُدَاعِبُنَا؟ قَالَ: ((إِنِّي لَا أَقُولُ إِلَّا حَقًّا)). صَحِيحٌ

265. Abū Hurayra said: “They said, ‘Messenger of Allah! You jest with us.’ He said, ‘I only speak the truth.’” (*Authentic*)

Commentary: Imam An-Nawawee (رحمه الله) explains, “the prohibited jest is that which exceeds proper bounds and is continuous for it causes laughter, hard-heartedness and prevents giving remembrance of Allah and pondering about important matters of the religion. In many situations, it causes harm, breeds bitter-feeling and destroys dignity and reverence. As for the jest free of all these, such is permissible; that was what the Prophet ﷺ would do sometimes, to soothe his listener and delight him. This is an encouraged practice.”

٢٦٦ - عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ قَالَ: ((كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَتَبَادِهُونَ بِالْبَطِيخِ، فَإِذَا كَانَتِ الْحَفَائِنُ كَانُوا هُمُ الرِّجَالُ)). صَحِيحٌ

266. Bakr. b. ‘Abdullāh said: “The Companions of the Prophet ﷺ used to throw melons at one another (in jest). In times of real trials, they were (serious) men.” (*Authentic*)

Commentary: It encourages joking with one another sometimes and being serious-minded at other times; all as the situation demands. Since the religion prohibits wastefulness; it is understood that they would only throw the peels of melon at one another.

٢٦٧ - عَنْ بْنِ أَبِي مُئِيقَةَ قَالَ : مَرَحْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَتْ أُمُّهَا : يَا رَسُولَ اللَّهِ ! بَعْضُ دُعَابَاتِ هَذَا الْحَيٌّ مِنْ كِنَانَةَ . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((بَلْ بَعْضُ مَرْحَنَا هَذَا الْحَيٌّ)). ضَعِيفُ الْإِسْنَادِ

267. Ibn Abī Mulayka said: “‘Ā’isha jested in the presence of the Messenger of Allah ﷺ. Her mother said, ‘Messenger of Allah! These are some of the jokes from the Kinana.’ The Prophet ﷺ said, ‘Rather some of our own.’” (*Weak Chain*)

٢٦٨ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَحْمِلُهُ ، فَقَالَ : أَنَا حَامِلُكَ عَلَى وَلَدِ نَاقَةٍ ! . قَالَ : يَا رَسُولَ اللَّهِ ! وَمَا أَصْنَعُ بِوَلَدِ نَاقَةٍ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((وَهُلْ تَلِدُ الْإِبْلُ إِلَّا النُّوقَ)). صَحِيحٌ

268. Anas b. Mālik said: “A man came to the Prophet ﷺ to ask him for a mount. He said, ‘I will give you a she-camel’s foal to ride.’ He said, ‘Messenger of Allah! What can I do with a she-camel’s foal?’ The Messenger of Allah ﷺ said, ‘Are camels born from anything other than she-camels?’” (*Authentic*)

Commentary: This shows the humility of Allah’s Messenger ﷺ; and his being mannerly, even during jokes. The hadeeth encourages keeping friendly relations with other Muslims.

١٣٤ - بَابُ الْمِزَاحُ مَعَ الصَّبِيِّ

Chapter 134: Joking With A Child



٢٦٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَحْعَالْطُنَا، حَتَّى يَقُولُ لِأَخِي صَغِيرٍ: ((يَا أَبَا عُمَيْرٍ! مَا فَعَلَ النُّغَيْرِ)). صَحِحُّ

269. Anas b. Mālik said: “The Prophet ﷺ used to mix with us to the extent of saying to a younger brother of mine, Abū ‘Umayr! What has happened to the little sparrow?”” (*Authentic*)

Commentary: The hadeeth teaches among others, that: 1. The prohibition of much mixing with people is restricted to those from whom harm is feared. 2. A child and more so, an adult could have a Kunya, for the Prophet ﷺ called the boy by a Kunya, Abu ‘Umayr. 3. It is encouraged that children are allowed to play and even provided playthings as long it is permissible to play with such things. 4. One should relate with people according to their intelligence. 5. It is encouraged to joke with children within the limits of the Sharee’ah.

٢٧٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِ الْحَسَنِ أَوِ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا، ثُمَّ وَضَعَ قَدَمَيْهِ عَلَى قَدَمَيْهِ، ثُمَّ قَالَ: ((تَرَقُّ)). صَحِحُّ

270. Abū Hurayra said: “The Prophet ﷺ took al-Hasan or al-Husayn, may Allah be pleased with them, by the hand and then put his feet on top of his own and said, ‘Climb up.’” (*Weak*)

١٣٥ - بَابُ حُسْنِ الْخُلُقِ

Chapter 135: Good Character



٢٧٠ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا مِنْ شَيْءٍ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ)) صَحِيحٌ.

270. (sic) Abu'd-Dardā' said: "The Prophet ﷺ said, 'There is nothing which weighs heavier in the Balance than good character.' " (*Authentic*)

Commentary: The hadeeth affirms the Meezaan, the Balance with a pan suspended from each end upon which the deeds of man will be weighed on the Day of Rising. Good character is from the most weighty of good deeds that the servant will find on his scale of righteous deeds.

٢٧١ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ يَكُنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشاً وَلَا مُتَفَحِّشاً، وَكَانَ يَقُولُ: ((خَيْرُكُمْ أَحَاسِنُكُمْ أَخْلَاقًا)). صَحِيحٌ

271. 'Abdullāh b. 'Amr said: "The Prophet ﷺ was neither coarse nor loud. He used to say, 'The best of you is the one who has the best character.' " (*Authentic*)

Commentary: It encourages good character and points to the virtue of a person with good character. It prohibits being obscene and ill-mannered.

٢٧٢ - عَنْ عَمْرِو بْنِ شَعِيبٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ - عَمْرِو بْنِ الْعَاصِ - أَنَّهُ سَعَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((أَخْبِرُكُمْ بِأَحَبِّكُمْ إِلَيَّ، وَأَقْرِبُكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ؟)), فَسَكَتَ الْقَوْمُ، فَأَعَادَهَا مَرَّتَيْنِ أَوْ ثَلَاثَاتَأً. قَالَ الْقَوْمُ: نَعَمْ، يَا رَسُولَ اللَّهِ!

قَالَ: ((أَحْسَنُكُمْ خُلُقًا)). صَحِيحٌ.

272. ‘Amr b. Shuayb reported from his father who said that his grandfather, ‘Amr b. al-‘As said: “I heard the Prophet ﷺ say, ‘Shall I tell you about the one of you I love the most and the one who will be seated nearest to me on the Day of Rising?’ The people were silent, so he repeated the question two or three times. Then the people said, ‘Yes, Messenger of Allah!’ He said, ‘The one among you with the best character.’” (*Authentic*)

Commentary: From the manners of imparting knowledge is to ask questions that invite the listener’s attention even if it means repeating it more than once. The hadeeth shows that one should not plunge into speaking about what he knows not. One should rather remain silent or say, “I do not know...” as is proven in other narrations. The approach employed by the Prophet ﷺ indicates the virtue of good character; and from those who will be seated away from the Prophet ﷺ are those with obnoxious character.

٢٧٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّمَا
بُشِّرْتُ لَأَنْتُمْ صَالِحُ الْأَخْلَاقِ)). صَحِيحٌ.

273. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘I was sent to perfect good character.’” (*Authentic*)

٢٧٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَالَتْ: مَا خَيْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا؛ مَا لَمْ يَكُنْ إِنْمَاءً، فَإِذَا كَانَ إِنْمَاءً كَانَ أَبْعَدُ النَّاسِ مِنْهُ، وَمَا
أَنْتَقَمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ، إِلَّا أَنْ تُنْتَهِكَ حُرْمَةُ اللَّهِ تَعَالَى، فَيَنْتَقِمُ
لِلَّهِ عَزَّ وَجَلَّ بِهَا)). صَحِيحٌ.

274. ‘Ā’isha, may Allah be pleased with her, said: “The Messenger of Allah ﷺ was never given a choice between two things but that he chose the easier of the two as long as it was not a wrong action. If

it was a wrong action, he was very far from doing it. The Messenger of Allah ﷺ never took revenge on his own behalf. But when the sanctity of Allah the Exalted was violated, he would take revenge for Allah, the Mighty and Exalted.” (*Authentic*)

Commentary: If the Prophet ﷺ was given a choice that involves a sin by the disbelievers and the hypocrites, or a choice that could lead to a sin by the Muslims or he was very far from doing it even if it appears to be easier than the other choice which is not a sin and would basically not lead to sin. This makes clear the error in the attitude of those who consider every easy choice as Islamic even if it involves a sin or leads to a sin. The hadeeeth also teaches that rulers, judges and others in the position of authority should not use their positions to settle individual scores with the people.

٢٧٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : إِنَّ اللَّهَ تَعَالَى قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ ، وَإِنَّ اللَّهَ تَعَالَى يُعْطِي الْمَالَ مَنْ أَحَبَّ وَمَنْ لَا يُحِبُّ ، وَلَا يُعْطِي إِلِيمَانٍ إِلَّا مَنْ يُحِبُّ ، فَمَنْ ضَنَّ بِالْمَالِ أَنْ يُفْقَهُ ، وَحَافَ الْعَدُوُّ أَنْ يُجَاهِدَهُ ، وَهَابَ اللَّيلَ أَنْ يُكَابِدَهُ ، فَلَيُكِثِرَ مِنْ قَوْلٍ : لَا إِلَهَ إِلَّا اللَّهُ ، وَسُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَاللَّهُ أَكْبَرُ) . صَحِحُ مُوقُوفٍ فِي حُكْمِ الْمَرْفُوعِ .

275. ‘Abdullāh (b. Mas’ud) said: “Allah the Exalted has shared out character among you as He has shared out your provision among you. Allah the Exalted bestows wealth on those He loves and those He does not love. He only gives Īmān (belief) to those He loves. Whoever is miserly about spending his wealth and fears to fight the enemy and is apprehensive of staying awake (for prayers) at night should say abundantly, ‘There is no god but Allah. Glory be to Allah, Praise be to Allah, and greater is Allah.’” (*Authentic in the Mawqoof form with a ruling of a Marfoo’*)

Commentary: The narration is authentic from the statements of Abdullah bin Mas’ud (رضي الله عنه) and has the ruling of a saying from Allah’s Messenger ﷺ because the companion could not have said these words from personal opinion especially its first segments, “Allah the Exalted has shared out

character among you...” Additionally, it has other supporting proofs with other chains of narration that show that it has a ruling of a saying from Allah’s Messenger ﷺ. See, As-Saheehah no. 2714. The hadeeth teaches that as one supplicates for provision, he should also supplicate for good character; and that one should not be deceived by the abundance of wealth in the hands of the non-Muslims because Allah the Most High, grants wealth to those with whom He is pleased (such as Sulayman and ‘Uthman) and those with whom He is displeased (such as Fir’aoon and Qaaroon). It also exhorts towards regularly giving remembrance of Allah.

١٣٦ - بَابُ سَخَاوَةِ النَّفْسِ

Chapter 136: The Contentment Of The Self



٢٧٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ الْبَيْبَانِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى عِنْ النَّفْسِ)). صَحِيحٌ.

276. Abū Hurayra said: “The Prophet ﷺ said, ‘Wealth does not mean having a lot of possessions. Wealth means having self-contentment.’” (*Authentic*)

Many amongst those to whom Allah the Exalted has granted possessions are not satisfied with what they are given; so they make great efforts to acquire more as if they are destitutes, and care less about the source. They are usually stingy and would hardly even give out their obligatory Zakat. But the real wealth is to have self satisfaction; the Prophet ﷺ said to Abu Hurayrah (رضي الله عنه) in an authentic report collected by Imam Ahmad in his Musnad, “...be contented with what Allah has shared out to you; you will be from the richest of people...”

٢٧٧ - عَنْ أَنَسِ رَضِيَ اللُّهُ عَنْهُ قَالَ : ((خَدَمْتُ النَّبِيَّ صَلَّى اللُّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ، فَمَا قَالَ لِي : أَفْ قَطُّ، وَمَا قَالَ لِي لِشَيْءٍ لَمْ أَفْعَلْهُ : أَلَا كُنْتَ فَعَلْتَهُ ؟ وَلَا لِشَيْءٍ فَعَلْتُهُ : لَمْ فَعَلْتَهُ ؟)). صَحِحُ .

277. Anas said: ‘I served the Prophet ﷺ for ten years. He never said ‘ouf! ’ to me and he never said about something I had not done, ‘Why didn’t you do that?’ or about something I had done, ‘Why did you do that?’ ” (*Authentic*)

Commentary: ‘Ouf’ is a grunting exclamation that shows disgust. The fact that the Prophet ﷺ did not use to blame Anas (رضي الله عنه) is not with respect to issues regarding Allah’s orders or prohibitions; otherwise, the Prophet ﷺ would not remain silent when Allah’s limits are trespassed. From self contentment is to leave unnecessary blame and criticism. See comment on hadeeth no. 164.

٢٧٨ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللُّهُ عَنْهُمَا قَالَ : ((كَانَ النَّبِيُّ صَلَّى اللُّهُ عَلَيْهِ وَسَلَّمَ رَحِيمًا، وَكَانَ لَا يَأْتِيهِ أَحَدٌ إِلَّا وَعَدَهُ، وَأَنْجَزَ لَهُ إِنْ كَانَ عِنْدَهُ، وَأَقْيَمَتِ الصَّلَاةُ، وَجَاءَهُ أَعْرَابِيٌّ فَأَخَذَ بِثُوبِهِ فَقَالَ : إِنَّمَا بَقَيَ مِنْ حَاجَتِي يَسِيرَةٌ؛ وَأَخَافُ أَنْسَاهَا، فَقَامَ مَعْهُ حَتَّى فَرَغَ مِنْ حَاجَتِهِ، ثُمَّ أَقْبَلَ فَصَلَّى)). حَسْنٌ.

278. Anas b. Māik said: “The Prophet ﷺ was merciful. No one came to him but that he promised him something and carried out that promise if he had anything to give. The Iqāma for the prayer had been given when a bedouin came and took hold of his garment and said, ‘Some of my wants have not been met and I am afraid lest I would forget the matter.’ The Prophet ﷺ went with him and satisfied him. After that, he returned and prayed.” (*Sound*)

Commentary: The Prophet ﷺ is known to be ever merciful; and so the Bedouin could drag his garment asking the Prophet ﷺ to fulfill his want so that he does not forget. The obligatory prayer did not even commence until

he satisfied the Bedouin's need! It contains evidence that there could be a break between the call for the commencement of Prayer, the Iqaamah, and its actual commencement when the leader needs to fulfill a need or for similar reasons.

٢٧٩ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ : ((مَا سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَقَالَ : لَا)) صَحِيحٌ .

279. Jābir said: “The Prophet ﷺ was never asked for anything to which he said, ‘No.’” (*Authentic*)

Commentary: *The Prophet ﷺ was very generous; he never said, ‘No’ to anyone who requested any of the things of this world from him. If he had, he gave; otherwise, he gave a promise which he fulfilled. In the Saheeh of Imam Muslim, it says, Anas (رضي الله عنه) reported that, “A man asked the Prophet ﷺ for a herd in a valley and he gave him. So the man went to his people and said, ‘My people! Accept Islam; by Allah, Muhammad gives generously. He is not afraid of penury.’” Anas said, “If a person accepted Islam for no other than worldly benefits; as soon as he enters into Islam, it becomes dearer to him than the world and what it contains.”*

٨٢ - عَنْ عَبْدِ اللَّهِ بْنِ الْزُّبَيرِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : مَا رَأَيْتُ امْرَأَيْنِ أَجْوَدَ مِنْ عَائِشَةَ وَأَسْمَاءَ، وَجُودُهُمَا مُخْتَلِفٌ، أَمَّا عَائِشَةُ فَكَانَتْ تَجْمَعُ الشَّيْءَ إِلَى الشَّيْءِ، حَتَّى إِذَا كَانَ اجْتَمَعَ عِنْدَهَا قَسْمَتْ، وَأَمَّا أَسْمَاءُ فَكَانَتْ لَا تُقْسِكُ شَيْئًا لِغَدِيٍّ . صَحِيقٌ الْإِسْنَادِ .

280. ‘Abdullāh b. az-Zubayr said: “I have never seen two women more generous than ‘Ā’isha and Asmā’. Their generosity was different, ‘Ā’isha used to gather things and after they had been collected together, she would share them out. Asmā’ would not keep anything for the next day.” (*Authentic Chain*)

Commentary: *The companions (رضي الله عنهم) – male and female – followed the lines of conduct of the Prophet ﷺ; and so, were openhanded. The hadeeth shows*

the virtue of the companions, and exhorts towards following what the pious predecessors were upon which was what the Prophet ﷺ was upon.

١٣٧ - بَابُ الشُّحْ .

Chapter 137: Avarice



٢٨١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا يَجْتَمِعُ غُبَارٌ فِي سَيِّلِ اللَّهِ وَدُخَانٌ جَهَنَّمٌ فِي جَوْفِ عَبْدٍ أَبْدًا، وَلَا يَجْتَمِعُ الشُّحُّ وَالإِيمَانُ فِي قَلْبِ عَبْدٍ أَبْدًا)). صَحِيحٌ

281. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The dust of the path of Allah and the smoke of Jahannam are never joined together in the belly of a slave. Belief and avarice can never join together in the heart of a slave.’” (*Authentic*)

Commentary: Unreasonably strong desire to obtain and keep money could prevent a person from being openhanded, and could even cause him to hoard wealth due for Zakat. In some cases – and the refuge is with Allah – it may cause him to cheat people and deprive them of their lawful wealth. All these show the weakness of the Eemaan of such a person.

٢٨٢ - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((خَصْلَتِنِ لَا يَجْتَمِعُانِ فِي مُؤْمِنٍ: الْبُخْلُ، وَسُوءُ الْخُلُقِ)). ضَعِيفٌ.

282. Abū Sa’īd al-Khudrī said: “The Prophet ﷺ said, ‘Two qualities are not found together in a believer: miserliness and bad character.’” (*Weak*)

٢٨٣ - عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ قَالَ: ((كُنَّا جُلُوسًا عِنْدَ عَبْدِ اللَّهِ، فَذَكَرُوا رَجُلًا، فَذَكَرُوا مِنْ خُلُقِهِ فَقَالَ عَبْدُ اللَّهِ: أَرَأَيْتُمْ لَوْ قَطَعْتُمْ رَأْسَهُ أَكُنْتُمْ تَسْتَطِعُونَ أَنْ تُعِيدُوهُ؟ قَالُوا: لَا. قَالَ: فَيَدُهُ؟ قَالُوا: لَا. قَالَ: فَإِنَّكُمْ لَا تَسْتَطِعُونَ أَنْ تُعِيرُوا خُلُقَهُ حَتَّى تُعِيرُوا خَلْقَهُ؟ إِنَّ النُّطْفَةَ لَتَسْتَقِرُ فِي الرَّحْمِ أَرْبَعِينَ لَيَّلَةً، ثُمَّ تَنْحَدِرُ دَمًا، ثُمَّ تَكُونُ عَلَقَةً، ثُمَّ تَكُونُ مُضْغَةً، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا. فَيَكْتُبُ: رِزْقُهُ، وَخُلُقُهُ، وَشَقِيقًا أَوْ سَعِيدًا)). حَسْنُ الْإِسْنَادِ مَوْقُوفًا.

283.: ‘Abdullāh b. Rabī‘a said: “We were sitting with ‘Abdullāh and people spoke of a man and of certain of his characteristics. ‘Abdullāh said, ‘What, do you suppose, if you cut off his head, you would be able to put it back on again?’ They said, ‘No.’ He said, ‘And his hand?’ They said, ‘No.’ He said, ‘And his foot?’ They said, ‘No.’ He said, ‘You cannot change his character until you change his physical form. The drop of semen remains in the womb for forty nights and then the blood congeals and then it becomes a blood clot and then a lump of flesh and then Allah sends an angel who writes down his provision, his character, and whether he will be fortunate or wretched.’ ” (*Sound chain in the Mawqoof form*)

١٣٨ - بَابُ حُسْنِ الْخُلُقِ إِذَا فَقُهُوا

Chapter 138: Good Character When They Have Understanding Of The Dīn



٢٨٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللُّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ الرَّجُلَ لَيَدْرِكُ بِحُسْنِ خُلُقِهِ، دَرَجَةُ الْقَائِمِ بِاللَّيلِ)). صَحِيحُ

284. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Through good character, a man attains the same station as someone who stands at night in prayer.’” (*Authentic*)

Commentary: It shows the superiority of some good deeds over others, and the virtue of being of good character. The one who combines between both is certainly better in the sight of Allah the Mighty and Exalted.

٢٨٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ أَبَا الْقَاسِمَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: ((خَيْرُكُمْ إِسْلَامًا أَحَاسِنُكُمْ أَخْلَاقًا إِذَا فَقَهُوا)). صَحِيحٌ .

285. Abū Hurayra said: “I heard Abu'l-Qāsim (the Prophet) ﷺ say, ‘The best of you in Islam is the best of you in character when they possess understanding (of the dīn).’” (*Authentic*)

Commentary: The hadeeth is evidence that the Islam of a person is not perfect when he is of bad character; the defect is to the severity of the bad character. It also evinces the fact that the people are of different grades in their deen.

٢٨٦ - عَنْ ثَابِتِ بْنِ عُبَيْدٍ قَالَ: مَا رَأَيْتُ أَحَدًا أَجْلَى إِذَا جَلَسَ مَعَ الْقَوْمِ، وَلَا أَفْكَهُ فِي بَيْتِهِ مِنْ زَيْدِ بْنِ ثَابِتٍ. صَحِيحُ الْإِسْنَادِ .

286. Thābit b. 'Ubayd said: “I have not seen anyone more grave when he sits with the people nor more jocular in his house than Zayd b. Thābit.” (*Authentic Chain*)

Commentary: Thābit b. 'Ubayd (رحمه الله) is the freed slave of Zayd b. Thābit (رضي الله عنه).

٢٨٧ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: ((الْحَنِيفِيَّةُ السَّمْحَةُ)) حَسْنٌ لِغَيْرِهِ .

287. Ibn ‘Abbās said: “The Prophet ﷺ was asked, ‘Which religion does Allah, the Mighty and Exalted, love the most?’ He replied, ‘The simple Hanīfiyya.’” (*Sound due to supporting proofs*)

Commentary: *Hanīfiyya is the path of Ibrahim - peace be upon him -; the worship of Allah Alone with full sincerity, and the one upon the path is lexically referred to as Haneef. Simplicity and turning away from evil towards the worship of Allah Alone is from good character and it shows a person’s understanding of the religion.*

٢٨٨- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ : ((أَرَيْتُ خَلَالٍ إِذَا أُعْطِيَتِهِنَّ فَلَا يَنْسِرُكَ مَا عُزِلَ عَنْكَ مِنَ الدُّنْيَا : حُسْنُ خَلِيقَةٍ، وَعَفَافُ طُعمَةٍ، وَصِدْقٌ حَدِيثٌ، وَحَفْظُ أَمَانَةٍ)). صَحِيحٌ مَوْقُوفًا .

288. ‘Abdullāh b. ‘Amr said: “There are four qualities – if you are given them, you will not meet with harm even if the world were to be taken away from you. They are: good character, restraint in food (halāl earning), truthful words, and honouring a trust.” (*Authentic in the Mawqoof form*)

Commentary: *The hadeeth is authentic also as a saying of the Prophet ﷺ.*
See: *As-Saheehah* (733).

٢٨٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((تَدْرُونَ مَا أَكْثَرُ مَا يُدْخِلُ النَّارَ؟)) قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ: ((الْأَجْوَافَانِ: الْفَرْجُ وَالْفَمُ، وَمَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ تَقْوَى اللَّهُ وَحْسُنُ الْخُلُقِ)). حَسْنٌ

289. Abū Hurayra said: “The Prophet ﷺ said, ‘Do you know what it is that makes most people enter the Fire?’ They said, ‘Allah and His Messenger know best.’ He said, ‘The two hollow ones - the genitals and the mouth. Do you know what it is that makes most people enter the Garden? Taqwā (fearful consciousness) of Allah and good

character.’” (*Sound*)

Commentary: Illicit sexual intercourse and consumption of prohibited food or seeking means of livelihood from prohibited sources are means by which many of the people will enter the Fire – and the refuge is with Allah. The hadeeth shows the virtue of good character: it is one of the major means to attain the Garden.

٢٩٠ - عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: قَامَ أَبُو الدَّرْدَاءِ لَيْلَةً يُصَلِّي، فَجَعَلَ يَبْكِي وَيَقُولُ:
 ((اللَّهُمَّ أَحْسَنْتَ خَلْقِي فَحَسِّنْ خَلْقِي)). حَتَّى أَصْبَحَ فَقِيلَتْ: يَا أَبَا الدَّرْدَاءِ! مَا كَانَ
 دُعَاؤُكَ مُنْذُ اللَّيْلَةِ إِلَّا فِي حُسْنِ الْخَلْقِ؟ فَقَالَ: (يَا أُمَّ الدَّرْدَاءِ! إِنَّ الْعَبْدَ الْمُسْلِمَ
 يَحْسُنُ خُلُقَهُ، حَتَّى يُدْخِلَهُ حُسْنُ خُلُقِهِ الْجَنَّةَ، وَيَسِّعُ خُلُقَهُ، حَتَّى يُدْخِلَهُ سُوءُ خُلُقِهِ
 النَّارَ، وَالْعَبْدُ الْمُسْلِمُ يُغْفَرُ لَهُ وَهُوَ نَائِمٌ)). فَقِيلَتْ: يَا أَبَا الدَّرْدَاءِ! كَيْفَ يُغْفَرُ لَهُ وَهُوَ
 نَائِمٌ؟ قَالَ: ((يَقُومُ أَخُوهُ مِنَ اللَّيْلِ فَيَتَهَبَّدُ فَيَدْعُو اللَّهَ عَزَّ وَجَلَّ فَيَسْتَجِيبُ لَهُ، وَيَدْعُو
 لِأَخِيهِ فَيَسْتَجِيبُ لَهُ فِيهِ)). ضَعِيفُ الْإِسْنَادِ.

290. Umm ad-Dardā’ said: “Abu’d-Dardā’ stood up at night to pray. He wept while repeating, ‘O Allah! You made my physical form good, so make my character good!’ until the morning. I said, ‘Abu’d-Dardā’! Your only supplication for the entire night was for good character.’ He said, ‘Umm ad-Dardā’, the Muslim develops a good character with the result that his good character takes him into the Garden. He develops a bad character with the result that his bad character takes him into the Fire. The Muslim is forgiven while he is asleep.’ I asked, ‘Abu’d-Dardā’! How can he be forgiven while he is asleep?’ He replied, ‘His brother arises in the night and performs the night prayers and makes supplication to Allah, the Mighty and Exalted and he is answered. He makes supplication for his Muslim brother and his request is answered.’” (*Weak Chain*)

Commentary: This narration with this chain of transmission is weak; however, to supplicate for good character is authentically reported from the

Prophet ﷺ.

٢٩١- عنْ أَسَامَةَ بْنِ شَرِيكَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَاءَتِ الْأَعْرَابُ؛ نَاسٌ كَثِيرٌ مِنْ هَاهُنَا وَهَاهُنَا، فَسَكَتَ النَّاسُ لَا يَتَكَلَّمُونَ غَيْرُهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَعْلَمَنَا حَرَجٌ فِي كَذَّا وَكَذَا؟ فِي أَشْيَاءِ مِنْ أُمُورِ النَّاسِ، لَا يَأْسِ بِهَا. فَقَالَ: ((يَا عِبَادَ اللَّهِ! وَضَعَ اللَّهُ الْحَرَجَ، إِلَّا امْرَءًا اقْتَرَضَ امْرَءًا ظُلْمًا فَذَاكَ الَّذِي حَرَجَ وَهَلَكَ)). قَالُوا: يَا رَسُولَ اللَّهِ! أَنْتَدَاوِي؟ قَالَ: ((نَعَمْ يَا عِبَادَ اللَّهِ! تَدَاوِوا؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضْعِفْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً، غَيْرَ دَاءٍ وَاحِدٍ)). قَالُوا: وَمَا هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((الْهَرَمُ)). قَالُوا: يَا رَسُولَ اللَّهِ! مَا خَيْرُ مَا أُعْطِيَ إِلَيْنَا؟ قَالَ: ((خُلُقُ حَسَنٌ)). صَحِيحٌ

291. Usāma b. Sharīk said: “I was with the Prophet ﷺ, when some bedouins came. There were many people there from various places. People were silent and no one except the Bedouins spoke. They said, ‘Messenger of Allah! Is there any restriction for us in such-and-such and such-and-such things?’ The question was about ordinary things which are of no consequence. He said, ‘Servants of Allah! Allah has removed the restriction except in a case where a man slanders someone unjustly – that is the one who is constrained and destroyed.’ They asked, ‘Messenger of Allah! Can we make use of medical treatment?’ He said, ‘Yes, servants of Allah! You can make use of medical treatment. Allah, the Majestic and Exalted has not created an illness but that He has made a cure for it also – except for one disease.’ They asked, ‘And what is that, Messenger of Allah?’ He said, ‘Old age.’ They asked, ‘Messenger of Allah! What is the best thing that a human being is granted?’ He replied, ‘Good character.’” (*Authentic*)

Commentary: *The hadeeth teaches many lessons including: 1. Students should be silent when questions are asked by others; for the teacher could give a response which may include a point of benefit they had not heard*

previously. Although the most eminent among the companions were always with the Prophet ﷺ, Anas (رضي الله عنه) said, “We used to be delighted that an intelligent bedouin would approach him and ask him and we would listen”. **2.** One should know the rulings regarding matters before embarking upon them. **3.** Seeking medical attention is permissible (Mubah) and not discouraged (Makrooh) as some of the people opine. **4.** Allah the Exalted is Merciful; He did not create an illness except that He made a cure for it. **5.** Old age is the major precursor to death as pregnancy is to birth; and so as the illnesses connected to pregnancy become cured at child birth, death is the absolute cure for those connected to old age. **6.** Good character is from the greatest favours of Allah upon people. We ask Allah to perfect our character as he has perfected our physical looks. Ameen.

٢٩٢ - عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ؛ يَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ . صَحِحٌ

292. Ibn ‘Abbās said: “The Messenger of Allah ﷺ was the most generous of people in extending benefit. He was even more generous in Ramadān when Jibrīl, peace and blessings be upon him, would meet him. Every night of Ramadān, Jibrīl would come to him and the Messenger of Allah ﷺ would recite the Qur’ān to him. When Jibrīl came to him, the Messenger of Allah ﷺ was more generous in giving alms than the blowing wind.” (*Authentic*)

Commentary: Imam an-Nawawee (رحمه الله) said, “From the points of benefit in this hadeeth are: exhortation towards generosity at all times and doing more of that in Ramadan and on meeting with pious people. It also encourages visiting pious and good people and repeatedly, if such people do not detest it. It recommends much reading of the Qur’ān during Ramadan and that it is more meritorious than other patterns of giving remembrance, and that one could actually say, Ramadan without an annexation, and other benefits that

could be derived after due consideration.”

٢٩٣ - عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((جُوَسِبَ رَجُلٌ مِّنْ كَانَ قَبْلَكُمْ، فَلَمْ يُوجَدْ لَهُ مِنَ الْحَيَّرِ، إِلَّا أَنَّهُ قَدْ كَانَ رَجُلًا يُخَالِطُ النَّاسَ وَكَانَ مُوسِرًا، فَكَانَ يَأْمُرُ غَلْمَانَهُ أَنْ يَتَجَاوِزُوا عَنِ الْمُعْسَرِ، قَالَ اللَّهُ عَزَّ وَجَلَّ: فَنَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ، فَتَجَاوِزُوا عَنْهُ)) صَحِيحٌ.

293. Abū Mas‘ūd al-Anṣārī said: “The Messenger of Allah ﷺ said, ‘Before your time a man was called to account and the only good found with him was that he was a rich man and used to mix with people. He ordered his servants to give relief to people who were in difficulty.’ Allah, the Majestic and Exalted, said, ‘We are more entitled to do that than he was’; so He forgave him.” (*Authentic*)

Commentary: *He mixed with people; i.e. “he used to lend people money” as is mentioned in another version of the narration. The hadeeth shows the virtues of extending relief to those in difficulty and being tolerant in trade dealings, seeking Allah’s countenance therefrom for Allah the Exalted only rewards an action performed for His Sake. It is also authentically reported that the man used to say to his servants, “When a person in difficulty comes, give him relief; perhaps Allah grants relief to us too...”*

٢٩٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ قَالَ: ((تَقْوَى اللَّهِ، وَحُسْنُ الْخُلُقِ)). قَالَ: وَمَا أَكْثَرُ مَا يُدْخِلُ النَّارَ؟ قَالَ: ((الْأَجْوَافَنِ: الْفَمُ وَالْفَرْجُ)). حَسَنٌ

294. Abū Hurayra said: “The Messenger of Allah ﷺ was asked, ‘What is the most frequent cause of someone entering the Garden?’ He said, ‘Taqwā (fearful consciousness) of Allah and good character.’ He was asked, ‘What is the most frequent cause of people entering the Fire?’ He said, ‘The two hollow ones – the mouth and the genitals.’” (*Authentic*)

Same as hadeeth no. 289.

٢٩٥ - عَنْ نَوَّاسٍ بْنِ سَمْعَانَ الْأَنْصَارِيِّ، أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَنِ الْبِرِّ وَالْإِثْمِ؟ قَالَ: ((الْبِرُّ: حُسْنُ الْخُلُقِ. وَالْإِثْمُ: مَا حَكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطْلُعَ عَلَيْهِ النَّاسُ)). صَحِيحٌ.

295. Nawwās b. Sam‘ān al-Ansārī said: “He asked the Messenger of Allah ﷺ about righteousness and sin. He said, ‘Righteousness is good character and sin is that which pricks your heart and you dislike other people to become aware of.’” (*Authentic*)

Commentary: That is, the core of righteousness is good character. This hadeeth shows that sins have two signs: firstly, the fact that it pricks the heart of the doer due to the fact that the mind basically recognizes evil but is overpowered by the desires and as such, it is discomfited. Secondly, dislike of the people to be aware of it. This is because the mind basically likes to be known for its righteousness; so when it dislikes that a thing is known of it, then it shows that the thing is a sin.

١٣٩ - بَابُ الْبُخْلُ

Chapter 139: Miserliness



٢٩٦ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ سَيِّدُكُمْ يَا بْنِي سَمَّةً؟)). قُلْنَا: جُدُّ بْنُ قَيْمِسٍ، عَلَى أَنَا تُبْخَلُهُ. قَالَ: ((وَأَيُّ دَاءٍ أَدُوَى مِنْ الْبُخْلِ؟، بَلْ سَيِّدُكُمْ: عَمْرُو بْنُ الْجُمُوحِ)). وَكَانَ عَمْرُو عَلَى أَصْنَامِهِمْ فِي الْجَاهِلِيَّةِ، وَكَانَ يُوْلِمُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَرَوْجَ. صَحِيحٌ.

296. Jābir said: “The Messenger of Allah ﷺ asked, ‘Who is your

master, Banū Salama?’ We said, ‘Judd b. Qays, although we think that he is a miser.’ He said, ‘What illness is worse than miserliness? Your master is ‘Amr b. al-Jamūh.’”

‘Amr had been in charge of their idols during the Time of Ignorance. He arranged the wedding feast for the Messenger of Allah ﷺ when he got married. (*Authentic*)

Commentary: *The hadeeth teaches that: 1. The Prophet ﷺ was concerned about the affairs of the people to the extent that he sought to know who their masters were. 2. It is permissible to backbite if it will bring about an overall pressing benefit. 3. Like those of the body, heart-related illnesses are in grades, and from the worst of them is miserliness. 4. Those who are more generous are more suitable for positions of leadership. 5. It is permissible that the associates or relatives of a man support him to host his marriage ceremony.*

٢٩٧ - عَنْ وَرَادِ كَاتِبِ الْمُغِيْرَةِ قَالَ: كَتَبَ مُعَاوِيَةً إِلَى الْمُغِيْرَةِ بْنِ شَعْبَةَ: أَنْ اكْتُبْ إِلَيْيَ سَمْعَتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَتَبَ إِلَيْهِ الْمُغِيْرَةُ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَانَ يَنْهَا عَنْ قِيلَ وَقَالَ، وَإِضَاعَةِ الْمَالِ، وَكُثْرَةِ السُّؤَالِ، وَعَنْ مَنْعِ وَهَاتِ، وَعُقُوقِ الْأُمَّهَاتِ، وَعَنْ وَادِ الْبَنَاتِ)) صَحِيحٌ

297. Warrād the scribe of al-Mughīra said: “Mu’āwiya wrote to al-Mughīra b. Shu‘ba, ‘Write down for me something that you heard from the Messenger of Allah ﷺ.’ Al- Mughīra wrote in reply, ‘The Messenger of Allah ﷺ forbade idle talk, wasting property, asking too many questions, refusing to give and being greedy to take, disobedience to mothers and burying daughters alive.’” (*Authentic*)

Commentary: *From the dispositions of the miserly is overwhelming desire to take from people; both miserliness and greed to take from others are from bad character.*

٢٩٨- عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ
قَطُّ. فَقَالَ: لَا صَحِيحٌ

298. Jābir said: “The Prophet ﷺ was never asked for anything to which he said, ‘No.’” (*Authentic*)

Commentary: Same as hadeeth no. 279.

١٤٠- بَابُ الْمَالِ الصَّالِحِ لِلْمَرْءِ الصَّالِحِ

Chapter 140: Good Property For A Good Man



٢٩٩- عَنْ عَمْرُو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَأَمْرَنِي أَنْ آخُذَ عَلَيَّ شَيْءًا يَوْمَ حِلِّيٍّ وَسِلَاحِيٍّ، ثُمَّ آتَيْتَهُ، فَفَعَلْتُ، فَأَتَيْتُهُ وَهُوَ يَتَوَضَّأُ فَصَعَدَ إِلَيَّ
الْبَصَرَ ثُمَّ طَأَطَأَ، ثُمَّ قَالَ: ((يَا عَمْرُو! إِنِّي أَرِيدُ أَنْ أَبْعَثَكَ عَلَى جَيْشٍ، فَيُغْنِمُكَ اللَّهُ
وَأَرْغَبُ لَكَ رَغْبَةً مِنَ الْمَالِ صَالِحةً)). قُلْتُ: إِنِّي لَمْ أُسْلِمْ رَغْبَةً فِي الْمَالِ، إِنَّمَا أَسْلَمْتُ
رَغْبَةً فِي الإِسْلَامِ فَأَكُونَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: ((يَا عَمْرُو! نَعَمْ
الْمَالُ الصَّالِحُ لِلْمَرْءِ الصَّالِحِ)). صَحِيحٌ.

299. ‘Amr b. al-’As said: “The Prophet ﷺ sent for me. He commanded me to put on my clothes and my arms and come to him. I came to him while he was doing wudū. He looked at me and then lowered his eyes. Then he said, ‘Amr, I mean to appoint you over an army and Allah will give you booty. I will give you a big portion out of the spoils.’ I said, ‘I did not become Muslim out of the desire for property. I became Muslim out of the desire for Islam and so that I

would be with the Messenger of Allah ﷺ. He said, ‘‘Amr! Sound property is truly excellent for a righteous man.’’” (*Authentic*)

Commentary: The hadeeth draws attention to the facts that: 1. It is the duty of the leader of the Muslims or his designate to prepare and dispatch the Muslim army for Military assignments. 2. Those who are specifically enlisted for Military expeditions must respond to such calls by the leader. 3. The leader of the Muslims should see to the economic empowerment of the individuals of the community. 4. The virtues of ‘Amr bin Al-‘Aas (رضي الله عنهما); his sincerity, piety and love for Allah’s Messenger ﷺ. 5. Sound wealth is important and appropriate for the pious Muslim.

١٤١ - بَابُ مِنْ أَصْبَحَ آمِنًا فِي سِرِّهِ

Chapter 141: The One Who Is Secure In His Property



٣٠٠ - عَنْ عُبَيْدِ اللَّهِ بْنِ مُحَصَّنِ الْأَنْصَارِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ أَصْبَحَ آمِنًا فِي سِرِّهِ، مُعَافَىٰ فِي جَسَدِهِ، عِنْدَهُ طَعَامٌ يَوْمَهُ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا)).
حَسَنٌ

300. ‘Ubaydullah b. Mihsan al-Ansāri said: “The Prophet ﷺ said, ‘Whoever is secure in his property, healthy in his body and has his food for the day, it is as if he owned the entire world.’’” (*Sound*)

Commentary: The Muslim should be contented and regularly give thanks for Allah’s favours on him. The narration indicates the importance of security, sound health and provision.

١٤٢ - بَابُ طِيبِ النَّفْسِ

Chapter 142: Cheerfulness



٣٠١ - عَنْ مُعاذِ بْنِ عَبْدِ اللَّهِ بْنِ خُبَيْبِ الْجُهْنِيِّ يُحَدَّثُ، عَنْ أَيِّهِ، عَنْ عَمِّهِ؛ عُبَيْدَةَ بْنِ عَبْدِ الْحَمِّيِّ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَجَ عَلَيْهِمْ وَعَلَيْهِ أَثْرَ غُسلٍ، وَهُوَ طَيِّبُ النَّفْسِ، فَظَنَّنَا أَنَّهُ أَلَمْ بِأَهْلِهِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! نَزَّاكَ طَيِّبُ النَّفْسِ؟ قَالَ: ((أَجَلُ، وَالْحَمْدُ لِلَّهِ)) ثُمَّ ذُكِرَ الْغَنَى، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّهُ لَا يَأْسَ بِالْغَنِيِّ لِمَنِ اتَّقَى، وَالصِّحَّةُ لِمَنِ اتَّقَى خَيْرٌ مِنَ الْغَنَى، وَطَيِّبُ النَّفْسِ مِنَ النَّعْمَ))

صَحِيحٌ

301. Abdullah b. Khubayb al-Juhani reported from his paternal uncle, ‘Ubayda b. ‘Abdu’l-Hayy said that the Messenger of Allah ﷺ came out to them with signs on him that he had had a bath. He was cheerful. We thought that he had been with his wives. We said, ‘Messenger of Allah! We see that you are cheerful.’ He said, ‘Yes and praise be to Allah!’ Later wealth was mentioned and the Messenger of Allah ﷺ said, ‘There is no harm in wealth for someone who has taqwā (fearful consciousness of Allah), but health for the person who has taqwā is even better than wealth. Cheerfulness is a blessing.’” (*Authentic*)

Commentary: This narration indicates the followings: 1. Private relations with one’s wives is from the means to attain cheerfulness. 2. Wealth without fearful consciousness of Allah is harmful because it will be gathered unlawfully, spent unlawfully and denied those to whom it is due unlawfully. 3. Sound health aids the performance of good deeds; the sick is usually frail

and unable. 4. Whomever Allah has granted sound health should make good use of the time and not waste it in engagement in unlawful things. 5. Allah the Mighty and Exalted is abundantly merciful to His servants.

٣٠٢ - عَنْ تَوَاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ، أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبَرِّ وَالْإِثْمِ؟ قَالَ: ((الْبَرُّ: حُسْنُ الْخُلُقِ، وَالْإِثْمُ. مَا حَكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطْلَعَ عَلَيْهِ النَّاسُ)) صَحِيحٌ

302. An-Nawwās b. Sam‘ān al-Anṣārī said: “He asked the Messenger of Allah ﷺ about righteousness and sin. He said, ‘Righteousness is good character and sin is what pricks on your heart and which you dislike for other people to become aware of.’” (*Authentic*)

Commentary: Same as hadeeth no. 295.

٣٠٣ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَحْسَنَ النَّاسِ، وَأَجْوَدَ النَّاسِ، وَأَشْجَعَ النَّاسِ، وَلَقَدْ فَرَغَ أَهْلُ الْمَدِينَةِ ذَاتَ لَيْلَةٍ، فَانْطَلَقَ النَّاسُ قِبْلَ الصَّوْتِ، فَاسْتَقْبَلُوهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ سَبَقَ النَّاسَ إِلَى الصَّوْتِ، وَهُوَ يَقُولُ: ((لَنْ تُرَاعُوا، لَنْ تُرَاعُوا)) وَهُوَ عَلَى فَرْسٍ لَأَبِي طَلْحَةَ عُرْبِيِّ، مَا عَلَيْهِ سَرْجٌ، وَفِي عُنْقِهِ السَّيْفُ، فَقَالَ: ((لَقَدْ وَجَدْتُهُ بَحْرًا، أَوْ إِنَّهُ لَبَحْرٌ)) صَحِيحُ الْإِسْنَادِ

303. Anas said: “The Prophet ﷺ was the best of people, the most generous and the most courageous. One night the people of Madīna were alarmed by a noise and people went towards its source. The Prophet ﷺ met them, having reached the source of the noise before them and he was saying, ‘Do not be alarmed. Do not be alarmed.’ He was riding a horse of Abū Talha’s without a saddle, and a sword hung around his neck. He said, ‘I found it (the horse) like a great river’ or it was a great river (i.e. in the speed of its running).” (*Authentic Chain*)

Commentary: The Prophet ﷺ was the best of people in nature, character, lineage, generosity, bravery, humility and other indices of goodness. Imam an-Nawawee (رحمه الله) said, “It shows the beautiful qualities with which Allah the Most High has honoured him...” The hadeeth is also evidence that ahead of official moves, an individual could explore and expose an army that attempts a sudden invasion of the Muslims.

٣٠٤ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (كُلُّ مَعْرُوفٍ صَدَقَةٌ، وَإِنَّ مِنَ الْمُعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوْجَهٍ طَلْقٍ، وَأَنْ تُفْرَغَ مِنْ دَلْوِكَ فِي إِنَاءِ أَخِيكَ) حَسَنٌ

304. Jābir said: “The Messenger of Allah ﷺ said, ‘Every good action is ‘sadaqa. One of the good actions is that you present to your brother a cheerful face and that you pour some water from your bucket into his water vessel.’ ” (*Sound*)

Commentary: One should always try to make his brother happy; and from the means to attain that is to meet him with a cheerful face, talking to him politely and seeking to ease his tasks at all times. Also, see comments on hadeeth no. 224.

١٤٣ - بَابُ مَا يَحْبُبُ مِنْ عَوْنَ الْمَلْهُوفِ.

Chapter 143: What Is Necessary About Helping Someone In Distress



٣٠٥ - عَنْ أَبِي ذِرَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَعْمَالِ خَيْرٌ؟ قَالَ: ((إِيمَانُ بِاللَّهِ وَجِهَادُ فِي سَبِيلِهِ)). قَالَ: فَأَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: ((أَغْلَاهَا ثَنَاءً، وَأَنْفَسَهَا عِنْدَ أَهْلِهَا)) قَالَ: أَفَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ بَعْضَ الْعَمَلِ؟ قَالَ:

((فَتَعْيِنُ ضَائِعًا، أَوْ تَصْنَعُ لَاخْرَقَ)). قَالَ: أَفَرَأَيْتَ إِنْ ضَعْفُتْ؟ قَالَ: ((تَدْعُ النَّاسَ مِنَ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ)) صَحِيحٌ

305. Abū Dharr said: “The Prophet ﷺ was asked, ‘Which is the best action?’ He replied, ‘Belief in Allah and jihād in His way.’ He was asked, ‘Which slaves is it best to set free?’ He replied, ‘The highest in price and the most precious to their people.’ The man asked, ‘What do you think I should do if I am unable to do some of this?’ He replied, ‘Help someone in straitened circumstances or work for someone unskilled.’ The man asked, ‘What do you think that I should do if I am too *weak* (to act accordingly)?’ He said, ‘Spare people your evil. That is a sadaqa which you bestow on yourself.’” (*Authentic*)

Commentary: Same as hadeeth no. 220.

٣٠٦ - عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ قَالَ: سَعَيْتُ أَبِي يُحَدِّثُ، عَنْ جَدِّي، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((عَلَى كُلِّ مُسْلِمٍ صَدَقَةً)) قَالَ: أَفَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ: ((فَلَيَعْمَلُ، فَلَيَنْفَعُ، نَفْسُهُ، وَلَيَصَدِّقُ)). قَالَ: أَفَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ، أَوْ لَمْ يَفْعُلْ؟ قَالَ: ((لَيَعْنِ ذَا الْحَاجَةِ الْمَلْهُوفِ)). قَالَ: أَفَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ، أَوْ لَمْ يَفْعُلْ؟ قَالَ: ((فَلَيَأْمُرْ بِالْمَعْرُوفِ)). قَالَ: أَفَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ. أَوْ لَمْ يَفْعُلْ؟ قَالَ: ((يُمْسِكُ عَنِ الشَّرِّ، فَإِنَّهَا لَهُ صَدَقَةٌ)) صَحِيحٌ

306. Abū Mūsā al-Ash‘ari said: “The Prophet ﷺ said, ‘Every Muslim owes sadaqa.’ A man asked, ‘What do you think he should do if he cannot find anything to give?’ He said, ‘He should find work and thereby benefit himself and be able to give sadaqa.’ The man asked, ‘What do you think he should do if he cannot or does not do that?’ He said, ‘He should help someone who has great need.’ The man asked, ‘What do you think he should do if he cannot or does not do that?’ He said, ‘He should command what is correct.’ The man asked, ‘What do

you think he should do if he cannot or does not do that?’ He said, ‘He should refrain from evil. That is sadaqa for him.’” (*Authentic*)

Commentary: Same as hadeeth no. 225.

١٤٤ - بَابُ مَنْ دَعَا اللَّهَ أَنْ يُحَسِّنَ خُلُقَهُ

Chapter 144: The Person Who Makes Supplication To Allah To Make His Character Good



٣٠٧ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُكْثِرُ أَنْ يَدْعُو: ((اللَّهُمَّ! إِنِّي أَسْأَلُكَ الصِّحَّةَ، وَالْعُفْفَةَ، وَالْأَمَانَةَ، وَحُسْنَ الْخُلُقِ، وَالرِّضَا بِالْقَدْرِ)) ضَعِيفٌ.

307. ‘Abdullāh b. ‘Amr said: “The Messenger of Allah ﷺ used to supplicate, ‘O Allah, I ask You for health, chastity, trustworthiness, good character and contentment with the decree.’” (*Weak*)

٣٠٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا سُئِلَتْ عَنْ خُلُقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: كَانَ خُلُقُهُ الْقُرْآنُ، تَقْرُؤُنَ سُورَةَ الْمُؤْمِنِينَ؟ قَالَتْ: أَقْرَأْتُ: قَدْ أَفْلَحَ الْمُؤْمِنُونَ((سورة المؤمنون: ١١)). قَالَ يَزِيدُ: فَقَرَأْتُ: قَدْ أَفْلَحَ الْمُؤْمِنُونَ... إِلَى لِفْرُوجِهِمْ حَافِظُونَ» قَالَتْ: كَانَ خُلُقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ضَعِيفٌ أَلِإِسْنَادِ.

308. Yazīd b. Bābanūs said: “We went to ‘Ā’isha and asked her, ‘Umm al-Mu’mīn! What was the character of the Messenger of Allah ﷺ like?’ She said, ‘His character was the Qur’ān. You can recite the sūra called “The Believers.” Then recite, “Successful indeed are the

believers.” ”

Yazīd said: “So I recited, ‘Successful indeed are the believers who are humble in their prayers, who shun vain conversation, who pay their zakāh and who guard their modesty.’ (23: 1-5) She said, ‘That was the character of the Messenger of Allah ﷺ. ’ ” (*Weak Chain*)

Commentary: However, it is authentically related with another chain of transmission in Saheeh Muslim that she (رضي الله عنها) would say, “His character was the Qur'an...” It shows that the supplication of the Prophet ﷺ for noble character (as reported in other authentic narrations) was granted such that his character was the Qur'an. The Qur'an has been revealed to be learnt and acted upon.

١٤٥ - بَابُ لَيْسَ الْمُؤْمِنُ بِالظَّعَانِ

Chapter 145: The Believer Is Not A Defamer



٣٠٩ - عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ قَالَ: مَا سَمِعْتُ عَبْدَ اللَّهِ لَأَعْنَأً أَحَدًا قَطُّ، لَيْسَ إِنْسَانًا.
وَكَانَ سَالِمٌ يَقُولُ: قَالَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا يَبْغِي لِلْمُؤْمِنِ أَنْ يَكُونَ لَعَانًا)). حَسْنٌ صَحِيفٌ

309. Sālim b. ‘Abdullāh said: “I never ever heard ‘Abdullāh curse any creature but not a person.”

Sālim used to say: “ ‘Abdullāh b. ‘Umar said, ‘The Messenger of Allah ﷺ said, “It is not fitting for a believer to be a curser.” ” (*Authentic and Sound*)

Commentary: The phrase, *laysa insaanan* (but not a person) is clearer in another wording of the same hadeeth authentically collected by Ibn Abee Dunya which says, *illaa insaanan waahidan* (except a single person). In that single case, Ibn Umar (رضي الله عنهما) freed the slave whom he cursed.

The hadeeth clearly disallows cursing, and the believer should only adorn himself with positive qualities.

٣١٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ اللَّهَ لَا يُحِبُّ الْفَاحِشَ الْمُتَقْحَشَ، وَلَا الصَّيَّاحَ فِي الْأَسْوَاقِ)) ضَعِيفٌ

310. Jābir b. ‘Abdullāh said: “The Messenger of Allah ﷺ said, ‘Allah does not love the loud and coarse nor the one who yells in the marketplace.’ ” (*Weak*)

٣١١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ يَهُودًا أَتَوْا النِّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: وَعَلَيْكُمْ، وَلَعْنَكُمُ اللَّهُ، وَغَضِيبُ اللَّهُ عَلَيْكُمْ. قَالَ: ((مَهْلًا، يَا عَائِشَةً! عَلَيْكِ بِالرِّفْقِ، وَإِيَّاكِ الْعُنْفُ وَالْفُحْشَ)). قَالَتْ: أَوْلَمْ تَسْمَعُ مَا قَالُوا؟ قَالَ: ((أَوْلَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ، فَيُسْتَجَابُ لِي فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِي)). صَحِيحٌ

311. ‘Ā’isha, may Allah be pleased with her, said: “Some Jews came to the Prophet ﷺ and said, ‘Sam (i.e. death instead of Salām i.e. peace) be upon you.’ ‘Ā’isha said, ‘And upon you, and may Allah’s curse and His anger be upon you.’ The Prophet ﷺ said, ‘Be patient, ‘Ā’isha, you must be gentle. Beware of harshness and coarseness.’ She said, ‘Didn’t you hear what they said?’ He said, ‘Didn’t you hear what I said? I returned it to them and what I said about them will be accepted and what they said about me will not be accepted.’ ” (*Authentic*)

Commentary: It exhorts towards being gentle and eschewing harshness and coarseness; one should still be mannerly even while responding to an offensive from an adversary. The Prophet ﷺ cautioned against being excessive in response to the non-Muslims in this hadeeth, not being excessive

with respect to the Muslim is therefore, with a greater need. Basically, the eminent may not invest time and energy to counteract inconsequential statements and dispositions from the stupid.

٣١٢ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ، وَلَا اللَّعَانِ، وَلَا الْفَاحِشِ، وَلَا الْبُذِيءِ)) صَحِيحٌ.

312. ‘Abdullāh said: “The Prophet ﷺ said, ‘A believer is not a defamer nor a curser nor coarse nor obscene.’” (*Authentic*)

Commentary: These traits are certainly blameworthy; when a Muslim engages in them it depicts his weak Eemaan (faith) and the weakness is to the extent of his engaging in it and other sins.

٣١٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((لَا يَنْبَغِي لِدِي الْوَجْهَيْنِ أَنْ يَكُونَ أَمِينًا)) حَسْنٌ صَحِيحٌ

313. Abū Hurayra, may Allah be pleased with him, said: “The Prophet ﷺ said, ‘A person with two faces cannot be a trustee.’” (*Authentic and Sound*)

Commentary: When he is with those whom he dislikes, he amends his words and actions to suit the situation, and when he returns to his true associates he is something else. So for him, words are ever changing depending on the situation. How can such be trustworthy?!

٣١٤ - عَنْ عَبْدِ اللَّهِ قَالَ : أَلَمْ أَخْلَاقِ الْمُؤْمِنِ فُحْشٌ . صَحِيحُ الْإِسْنَادِ .

314. ‘Abdullāh (b. Mas’ood) said: “The most blameworthy thing in the character of a believer is coarseness.” (*Authentic Chain*)

Commentary: That is, being vulgar or obscene; unrefined.

٣١٥ - عَنْ مُحَمَّدِ بْنِ عُبَيْدِ الْكِنْدِيِّ الْكُوفِيِّ، عَنْ أَبِيهِ قَالَ: سَعَتْ عَلَيْيِ بْنُ أَبِيهِ طَالِبٌ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَعْنَ الْلَّعَانُوْنَ .
قَالَ مَرْوَانُ: الَّذِينَ يَلْعَنُونَ النَّاسَ . ضَعِيفُ الْإِسْنَادِ .

315. Muhammad b. ‘Ubayd al-Kindī al-Kūfī reported from his father who said: I heard ‘Alī b. Abī Tālib, may Allah b pleased with him say: “The cursers are cursed.”

Marwān (one of the narrators of the hadīth) commented: “(He meant) those who curse other people.” (*Weak Chain*)

٤٦ - بَابُ الْلَّعَانُ

Chapter 146: The Person Who Curses



٣١٦ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ الْلَّعَانِيْنَ لَا يَكُونُونَ يَوْمَ الْقِيَامَةِ شُهَدَاءَ وَلَا شُفَعَاءَ)) صَحِيْحُ

316. Abu’d-Darda’ said: “The Prophet ﷺ said, ‘Those who are in the habit of cursing will be neither witnesses nor intercessors on the Day of Judgement.’” (*Authentic*)

Commentary: *They will not be witnesses for the earlier Prophets – alayhim as-Salam – on the Day of Resurrection against their nations who will deny that their Prophets did not invite them. It is also considered that they will not be witnesses means that their witnessing should not be accepted in the courts or that they will not be granted martyrdom in the path of Allah. Also, they will not be intercessors of the Day of Resurrection, for intercession involves asking that sins are pardoned and asking for Allah’s mercy. This contradicts the action of the curser who is in the habit of asking that Allah’s mercy is put away from His servants.*

٣١٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا يَنْبَغِي لِ الصَّدِيقِ أَنْ يَكُونَ لَعَانًا)) صَحِيحٌ.

317. Abū Hurayra said: “The Prophet ﷺ said. ‘A siddīq should not be a curser.’” (*Authentic*)

Commentary: *The siddeeq is one who is ever truthful and whose actions follow his words. If such is in the habit of cursing people, his words will belie his actions and vice versa. However, if it happens for any reason that he curses once or thereabout, it does not remove or contradict the status of the siddeeq.*

٣١٨ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا تَلَاعَنَ قَوْمٌ قَطُّ إِلَّا حُقُّ عَلَيْهِمُ الْلَّعْنَةُ .
صَحِيحُ الْإِسْنَادِ .

318. Hudhayfa said: “When people curse each other, the curse really falls on themselves.” (*Authentic Chain*)

Commentary: *So, the harm for which they supplicated against one another falls upon them – and the refuge is with Allah.*

١٤٧ - بَابُ مَنْ لَعَنَ عَبْدَهُ فَأَعْتَقَهُ

Chapter 147: The Person Who Curses His Slave And Then Frees Him



٣١٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ أَبَا بَكْرِ رَضِيَ اللَّهُ عَنْهُ، لَعَنَ بَعْضَ رَقِيقِهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((يَا أَبَا بَكْرًا! الْلَّاعِنُونَ وَالصَّدِيقُونَ؟ ! كَلَّا وَرَبِّ الْكَوْكَبِ)) مَرَتَيْنِ أَوْ ثَلَاثَاتِ، فَأَعْتَقَ أَبَا بَكْرًا يَوْمَئِذٍ بَعْضَ رَقِيقِهِ، ثُمَّ جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا يَنْبَغِي لِ الصَّدِيقِ أَنْ يَكُونَ لَعَانًا)) صَحِيحٌ.

عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا أَعُوذُ)). صَحِيحٌ

319. Shurayh b. Hāni' said: “‘Ā’isha related to me that Abū Bakr cursed one of his slaves and the Prophet ﷺ said (to caution him), ‘Abū Bakr! A siddīq must not be a curser! No, by the Lord of the Ka‘ba!’ two or three times. ‘So that same day Abū Bakr freed one of his slaves. Then he came to the Prophet ﷺ and said, ‘I will not do that again.’” (*Authentic*)

Commentary: That is, have you seen a siddeeq being a curser? These are two clearly different and incompatible traits! So, Abu Bakr as-Siddeeq (رضي الله عنه) freed a slave in atonement and also vowed never to curse anyone again. The hadeeth shows the virtue of Abu Bakr (رضي الله عنه); that he is siddeeq, quick to turn in penitence to Allah the Mighty and Exalted. “Truly, Allah loves those who turn unto Him in repentance.” (Q 2 : 222)

١٤٨ - بَابُ التَّلَاعْنِ بِلَعْنَةِ اللَّهِ وَبِغَضْبِ اللَّهِ وَبِالنَّارِ

Chapter 148: Cursing Each Other With The Curse Of Allah, With The Anger Of Allah And With The Fire



٣٢٠ - عَنْ سَمْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا تَتَلَاعَنُوا بِلَعْنَةِ اللَّهِ، وَلَا بِغَضْبِ اللَّهِ، وَلَا بِالنَّارِ)) ضَعِيفٌ

320. Samura said: “The Prophet ﷺ said, ‘Do not curse each other with the curse of Allah nor the anger of Allah nor with the Fire.’” (*Weak*)

١٤٩ - بَابُ لَعْنِ الْكَافِرِ

Chapter 149: Cursing The Unbeliever



٣٢١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! اُدْعُ اللَّهَ عَلَى الْمُشْرِكِينَ. قَالَ: ((إِنِّي لَمْ أُبَعِثْ لَعَانًا، وَلَكِنْ بُعِثْتُ رَحْمَةً)) صَحِيحٌ.

321. Abū Hurayra said: “The Messenger of Allah was asked, ‘Messenger of Allah! Speak a curse for us against the idol-worshippers.’ He replied, ‘I was not sent as a curser. I was sent as a mercy.’” (*Authentic*)

Commentary: *The Prophet ﷺ is a mercy to all; for the Muslims due to obvious reasons, and for the non-Muslims, because while he is with them, their punishment is postponed until the Day of Ressurrection.*

١٥٠ - بَابُ النَّمَامُ

Chapter 150: Slander



٢٢٣ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ)). صَحِيحٌ

322. Hammām said: “We were with Hudhayfa and he was told, ‘A man slanders people before ‘Uthmān.’ Hudhayfa said, ‘I heard the Prophet ﷺ say, “A slanderer will not enter the Garden.”’” (*Authentic*)

Commentary: *This is explained in two ways: firstly, that it is regarding the one who considers slandering legitimate without any explanation despite knowing that it is prohibited. Secondly, that the slanderer will be delayed*

from entering the Garden. However, if doing so involves certain pressing overall benefit, it is permissible; such as informing a man about a secret plan to execute him or his family or take away his wealth or to report an individual who spreads harm in the community to the appropriate Authority.

٣٢٣ - عَنْ أُسْمَاءَ بِنْتِ يَزِيدٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَلَا أَخْبِرُكُمْ بِخَيَارِكُمْ؟)). قَالُوا: بَلَى. قَالَ: ((الَّذِينَ إِذَا رُؤُوا ذَكَرُ اللَّهُ، أَفَلَا أَخْبِرُكُمْ بِشَرَارِكُمْ؟)). قَالُوا: بَلَى. قَالَ: ((الْمَشَّأُونَ بِالنَّمِيمَةِ، الْمُفْسِدُونَ يَبْيَنُونَ أَخْبِرُكُمْ بِشَرَارِكُمْ؟)). قَالُوا: بَلَى. قَالَ: ((الْأَحَبَّةُ، الْبَاغُونُ الْبَرَآءُ الْعَنَتَ)). حَسَنٌ.

323. Asmā' bint Yazīd said: “The Prophet ﷺ said, ‘Shall I tell you who are the best among you?’ They said, ‘Yes.’ He said, ‘Those who, when you see them, bring you to remembrance of Allah.’ He went on, ‘Shall I tell you who are the worst of you?’ They said, ‘Yes.’ He said, ‘Those who go about slandering, making mischief between friends to separate them, and desiring to lead the innocent into distress.’ ” (*Sound*)

Commentary: The hadeeth mentions serious dispraise for and some consequences of going about slandering: It causes separation between friends and leads the innocent into distress. So when a person says to you, so-and-so said such-and-such about you; do the following: 1. Do not accept it as true, for the slanderer is a sinful person whose witnesses should be rejected. 2. Forbid him from doing so and give him sincere advice. 3. Dislike him for Allah's sake for he is disliked in the sight of Allah. 4. You should still have a good opinion of your brother about whom he told you. 5. What the narrator says should not make you begin to sniff out for information on the matter. Allah knows best.

١٥١ - بَابُ مَنْ سَمِعَ بِفَاحِشَةٍ فَأَفْسَاهَا

Chapter 151: The Person Who Hears About An Indecency And Then Spreads It About



٣٢٤ - عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: الْقَائِلُ الْفَاحِشَةَ ، وَالَّذِي يُشِيعُ بِهَا، فِي الْإِثْمِ سَوَاءٌ. حَسْنُ الْإِسْنَادِ.

324. ‘Alī b. Abī Talīb, may Allah be pleased with him, said: “The person who says something indecent and the person who spreads it are equal as far as the sin is concerned.” (*Sound Chain*)

Commentary: This is because they have both cooperated in this evil; while one of them originated it, the other joined in its spread.

٣٢٥ - عَنْ شُبَيْلِ بْنِ عَوْفٍ قَالَ: كَانَ يُقَالُ: ((مَنْ سَمِعَ بِفَاحِشَةٍ فَأَفْسَاهَا، فَهُوَ فِيهَا كَالَّذِي أَبْدَاهَا)). صَحِيحُ الْإِسْنَادِ.

325. Shubayl b. ‘Awf said: “It is said, ‘Whoever hears something indecent and then spreads it is like the one who originated it.’” (*Authentic Chain*)

Commentary: That is, they are alike as far as the sin is concerned as contained in the preceding narration. The Prophet ﷺ had shown dispraise for rumour mongering in an authentic narration, collected by Imam Muslim in the Preface of *Saheeh Muslim* that, “It is sufficient sin for a person when he narrates whatever he hears.”

٣٢٦ - عَنْ أَبْنِ جُرِيجٍ، عَنْ عَطَاءٍ: أَنَّهُ كَانَ يَرَى النَّكَالَ عَلَى مَنْ أَشَاعَ الزِّنَا، يَقُولُ: ((أَشَاعَ الْفَاحِشَةَ)). صَحِيحُ الْإِسْنَادِ.

326. Ibn Jurayj said: “It was the view of ‘Atā’ that an exemplary punishment be executed on anyone who made an adultery known. He would say, ‘He has made indecency known’.” (*Authentic Chain*)

١٥٢ - بَابُ الْعَيَّابُ

Chapter 152: The Fault-Finder



٣٢٧ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: ((لَا تَكُونُوا عُجْلًا مَذَا يَعْبُدُونَ؛ فَإِنَّ مِنْ وَرَائِكُمْ بَلَاءً مُبِرِّحًا، مُبَلِّحًا، وَأُمُورًا مُتَمَاهِلَةً رُدْحًا)). صَحِيحُ الْإِسْنَادِ.

327. ‘Alī – may Allah be pleased with him - said, ‘Do not be hasty in spreading and divulging secrets. The consequences for you are severe, distressing affliction and (distressing) events - namely grave conflicts.’” (*Authentic Chain*)

٣٢٨ - عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِذَا أَرَدْتَ أَنْ تَذَكُّرَ عُيُوبَ صَاحِبِكَ، فَادْكُرْ عُيُوبَ نَفْسِكَ. ضَعِيفُ الْإِسْنَادِ.

328. Ibn ‘Abbās said: “When you feel the need to mention your companion’s faults, remember your own.” (*Weak Chain*)

٣٢٩ - عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿تَلْمِزُوا أَفْسَكُمْ﴾ ((سورة الحجرات: ١١)) قَالَ: لَا يَطْعُنُ بَعْضُكُمْ عَلَى بَعْضٍ. ضَعِيفُ الْإِسْنَادِ.

329. ‘Ikrima said: “Ibn ‘Abbās spoke about the words of Allah, the Mighty and Exalted, ‘Do not find fault with each other’ (49: II), and he said that these words mean, ‘Do not attack each other.’ ” (*Weak Chain*)

٣٣٠ - عَنْ أَبِي جُبَيْرَةَ بْنِ الضَّحَّاكِ قَالَ: فِينَا نَزَّلْتُ - فِي بَنْيِ سَلَمَةَ: - ﴿وَلَا تَنَابِرُوا بِالْأَلْقَابِ﴾ ((سورة الحجرات: ١١)) قَالَ: قَدَمَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ مِنَّا رَجُلٌ إِلَّا لَهُ أَسْمَانٌ، فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((يَا فُلانَ!)) فَيَقُولُونَ: يَا رَسُولَ اللَّهِ! إِنَّهُ يَغْضَبُ مِنْهُ. صَحِحٌ.

330. Abū Jubayra b. ad-Dahhāk said: “It was about us (the Banū Salima) that these words were revealed, ‘Do not call each other by offensive nicknames.’ ” (49: 11)

He said: “The Messenger of Allah ﷺ came to us and there was not a man among us who did not have two names. The Prophet ﷺ began to say, ‘O so-and-so!’ They said, ‘Messenger of Allah! That will make him angry.’ ” (*Authentic*)

Commentary: ‘O so-and-so!’ that is, he ﷺ would call a person among them by his nickname which he disliked. Hafidh Ibn Hajar al-Asqalaanee (رحمه الله) explains, “If a person likes a particular nickname and it does not contain excess praise which makes it become prohibited legally, it is permissible or even recommended. But if he dislikes it, then it is either prohibited or disliked except if he is popular with it and would not be differentiated from other than him until the nickname is mentioned.”

٣٣١ - عَنْ عِكْرَمَةَ قَالَ: لَا أَدْرِي أَيُّهُمَا جَعَلَ إِصَاحِبَهُ طَعَاماً، ابْنُ عَبَّاسٍ أَوْ ابْنُ عَمِّهِ، فَيَسِّنَا الْجَارِيَةُ تَعْمَلُ بَيْنَ أَيْدِيهِمْ، إِذْ قَالَ أَحَدُهُمْ لَهَا: يَا زَانِيَة! فَقَالَ: مَهْ! إِنْ لَمْ تَحْدُكَ فِي الدُّنْيَا تَحْدُكَ فِي الْآخِرَةِ. قَالَ: أَفَرَأَيْتَ إِنْ كَانَ كَذَاكَ؟ قَالَ: ((إِنَّ اللَّهَ لَا يُحِبُّ الْفَاحِشَ الْمُتَفَحَّشَ)).

ابْنُ عَبَّاسٍ الَّذِي قَالَ: إِنَّ اللَّهَ لَا يُحِبُّ الْفَاحِشَ الْمُتَفَحَّشَ. حَسْنُ الْإِسْنَادِ.

331. ‘Ikrima said: “I do not know which of them, either Ibn ‘Abbās or Ibn ‘Umar, invited his companion for food, and a slave-girl was working in their presence. One of them said to her, ‘Adulteress!’ He (the other one) said, ‘Don’t! If she does not get retaliatory punishment (i.e. for slander) from you in this world, she will get it from you in the Next World.’ The man asked, ‘And what do you think if it (i.e. what I said) is the truth?’ He said, ‘Allah does not love anyone who greatly exceeds the bounds in speaking of indecencies.’ ”

It was Ibn ‘Abbās who said: “Allah does not love the one who greatly exceeds the bounds in speaking of indecencies.” (*Authentic*)

Commentary: *The narration shows the followings: 1. ‘Ikrimah (رحمه الله) was precise in his narration. 2. The dispraise for insulting somebody even though they may be our servants or subordinates. 3. The Day of Ressurrection is a day of recompense; “Whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.” (99: 7-8). 4. We should regularly keep the company of the pious who will always guide us towards good and caution us when we err. 5. One must not commit nor spread indecency.*

٣٣٢ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ، وَلَا اللَّعْنِ، وَلَا الْفَاحِشِ وَلَا الْبُذْيِءِ)). صَحِحٌ

332. ‘Abdullāh said: “The Prophet ﷺ said, ‘The believer is neither a

defamer nor curser nor outrageous nor obscene.” (*Authentic*)

Commentary: Same as hadeeth no. 312.

١٥٣ - بَابُ مَا جَاءَ فِي التَّمَادِحِ

Chapter 153: On Praising People Excessively



٣٣٣ - عَنْ أَبِي بَكْرَةَ، أَنَّ رَجُلًا ذُكِرَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَى عَلَيْهِ رَجُلٌ خَيْرًا。 فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((وَيَحْكُمُ قَطْعَتْ عُنْقَ صَاحِبِكَ، - يَقُولُهُ مِرَارًا - إِنْ كَانَ أَحَدُكُمْ مَادِحًا لَا مَحَالَةً، فَلْيَقُلْ: أَحْسِبْ كَذَّا وَكَذَا - إِنْ كَانَ يَرَى أَنَّهُ كَذَّلَكَ - وَحَسِيبُهُ اللَّهُ، وَلَا يُزَكِّي عَلَى اللَّهِ أَحَدًا)). صَحِيحٌ

333. Abū Bakra said: “A man was mentioned in the presence of the Prophet ﷺ. Someone praised that man, and the Prophet ﷺ said, ‘Woe to you! You have cut off the head of your companion,’ and he said it many times. He went on, ‘If one of you must praise someone, he should say, “I consider that so-and-so is such-and-such” if it is thought that he is like that. Allah will take account of him. No one can appropriate Allah’s right to judge someone pure.’” (*Authentic*)

Commentary: *Wayhak* or *Waylak* as in other wordings of the hadeeth translated as “Woe to You!” is an expression of caution to a person who is groundlessly getting into ruin. The one whose head is severed is taken from life to death; likewise, the one who is praised excessively is been taken from humility to self-importance and from the Garden to the Fire. So, the Prophet ﷺ warned against such repeatedly. No one can say categorically how a person will end for that is from the Unseen, known to Allah Alone, the Mighty and Exalted. However, one could say what he thinks likely based on his knowledge of the person. Allah knows best.

٣٣٤ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُشْتَبِهُ عَلَى رَجُلٍ وَيُطْرِبُهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَهْلَكْتُمْ - أَوْ قَطَعْتُمْ ظَهْرَ الرَّجُل)). صَحِيحٌ.

334. Abū Mūsā said: “The Prophet, may Allah bless him and grant him peace, heard a man praise another man with exaggeration. The Prophet ﷺ said, ‘You have destroyed – or cut - the man’s back.’ ” (*Authentic*)

Commentary: The hadeeth shows how destructive praising a person could be especially when doing so involves exaggeration. Thus, the Prophet ﷺ said, “‘You have destroyed – or cut - the man’s back.’” However, Imam an-Nawawee (رحمه الله) explains, “There are many narrations in the two Saheehs containing (the permissibility) of praising a person in his presence. The scholars say that they are reconciled (with those that evince prohibition) by considering the prohibition to mean praising people without looking at undesirable consequences of such and being excessive or praising a person who may fall into the trial of self-importance and something like that if he hears of the praise. But for a person for whom that is not feared due to his piety and his intelligence and knowledge, it is not prohibited to praise him as long as it does not include being excessive. In fact, if doing so will be beneficial to him such as motivating him towards good or encouraging him to do more or sustaining him upon it or lead to his been emulated (by others); then such is even encouraged. Allah knows best.” See hadeeth no. 337 below.

٣٣٥ - عَنْ إِبْرَاهِيمَ الْيَمِّيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ، فَأَشَّنَّ رَجُلٌ عَلَى رَجُلٍ فِي وَجْهِهِ. فَقَالَ: ((عَقَرْتَ الرَّجُلَ، عَقَرَكَ اللَّهُ)). حَسْنُ الْإِسْنَادِ.

335. Ibrāhīm at-Taymī reported that his father said, ‘We were sitting with ‘Umar and one man praised another man to his face.’ He said, ‘You have wounded the man. May Allah wound you.’ ” (*Sound Chain*)

Commentary: The narration further indicates the seriousness of excessively

praising a person in his presence. Perhaps the one who was praised is from those for whom ‘Umar (رضي الله عنه) feared been overtaken by the destructive trials of such praise; so he cautioned the one who gave the praise so strongly. Shaykh Fadlullah al-Jeelaanee (رحمه الله) explains, “Because the man did something that could destroy the Deen of his brother (i.e. his affairs in this world and the hereafter), it is permissible that ‘Umar (رضي الله عنه) invoked upon him regarding his worldly affairs.”

٣٣٦ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَعَدْتُ عُمَرَ يَقُولُ: ((الْمَذْحُ ذَبْحٌ)).

قَالَ: مُحَمَّدٌ: يَعْنِي إِذَا قَبَلَهَا) صَحِيحُ الْإِسْنَادِ

336. Zayd b. Aslam reported that his father said: “I heard ‘Umar saying: ‘Praise is slaughter.’”

Muhammad (b. Salām) commented: “He meant when the man accepts it (such praise).” (*Authentic Chain*)

Commentary: This narration is also authentically reported from the Prophet (ﷺ) with the wording, “Beware of excessive praise; for it is slaughter.” See comment on hadeeth no. 333 and 334.

١٥٤ - بَابُ مَنْ أَثْنَى عَلَى صَاحِبِهِ إِنْ كَانَ آمِنًا بِهِ

Chapter 154: The Person Who Praises His Companion When He Feels Sure Of Him



٣٣٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((نِعَمْ الرَّجُلُ أَبُو بَكْرٍ، نِعَمْ الرَّجُلُ عُمَرُ، نِعَمْ الرَّجُلُ أَبُو عُيَيْدَةَ، نِعَمْ الرَّجُلُ أَسَيْدُ بْنُ حُضَيْرٍ، نِعَمْ الرَّجُلُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَاسٍ، نِعَمْ الرَّجُلُ مُعاذُ بْنُ عَمْرُو بْنِ الْجَمُوحِ، نِعَمْ

الرَّجُلُ مُعَاذُ بْنُ جَبَلٍ). قَالَ: ((وَيُشَّسِّ الرَّجُلُ فُلَانٌ، وَيُشَّسِّ الرَّجُلُ فُلَانٌ)) حَتَّى
عَدَ سَبْعَةً. صَحِيفٌ

337. Abū Hurayra said: “The Prophet ﷺ said, ‘The best of men is Abū Bakr. The best of men is ‘Umar. The best of men is Abū ‘Ubayda. The best of men is Usayd b. Hudayr. The best of men is Thābit b. Qays b. Shammās, The best of men is Mu‘ādh b. ’Amr b. al-Jamūh. The best of men is Mu‘ādh b. Jabal.’ And he said, ‘The worst of men is so-and-so. The worst of men is so-and-so,’ until he had named seven men.” (*Authentic*)

Commentary: So, the Prophet ﷺ praised his companions, the most pious of Allah’s creatures after the Messengers and Prophets, (ﷺ). The books of hadeeth contain lots of authentic narrations from the Prophet ﷺ wherein he praised those he mentioned here and many others amongst the companions, mentioning their virtues in different forms. There is no doubt that such words of commendation encouraged the companions, made them steadfast and inspires the love of these pious generation in the hearts of those who truly believe in the message of the Prophet ﷺ thereby placing them in the position of emulation.

٣٣٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذِنْ رَجُلٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((بِشَّسَ ابْنُ الْعَشِيرَةِ)) فَلَمَّا دَخَلَ هَشَّ
لَهُ وَابْنِيَّهُ، فَلَمَّا خَرَجَ الرَّجُلُ اسْتَأْذِنَ آخَرَ، قَالَ: ((بِنْمُ ابْنُ الْعَشِيرَةِ)) فَلَمَّا
دَخَلَ لَمْ يَبْسِطْ إِلَيْهِ كَمَا ابْتَسَطَ إِلَى الْآخَرِ، وَلَمْ يَهْشَ إِلَيْهِ كَمَا هَشَّ لِلآخِرِ، فَلَمَّا
خَرَجَ قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْتَ لِفُلَانٍ [مَا قُلْتَ]، ثُمَّ هَشَّتَ إِلَيْهِ، وَقُلْتَ لِفُلَانٍ [
مَا قُلْتَ]، وَلَمْ أَرَكَ صَبَّعَتْ مِثْلَهُ؟ قَالَ: ((يَا عَائِشَةَ! إِنَّ مِنْ شَرِّ النَّاسِ مَنْ أُنْتِي
لِفُلَانِ)). ضَعِيفٌ

338. ‘Ā’isha said: “A man asked permission to come to the Messenger of Allah ﷺ and the Messenger of Allah ﷺ said, ‘He is an evil son of his tribe.’ When that man came in, the Prophet was courteous and cheerful with him. When that man left, another man asked for permission to come in. He said, ‘He is an excellent son of his tribe.’ When this man came in, he was not cheerful with him as he had been with the other man. Nor was he courteous towards him as he had been towards the other man. When he left, I said, ‘Messenger of Allah! You said what you said about so-and-so and you were courteous to him. You said what you said about so-and-so and I did not see you act in the same way.’ He said, “Ā’isha! The worst of people are those who are feared for their bad temper.”” (*Weak*)

Commentary: See hadeeth no. 1311.

١٥٥ - بَابُ يُحْشِي فِي وُجُوهِ الْمَدَاحِينَ

Chapter 155: Throwing Dust In The Faces Of Those Who Praise People



٣٣٩ - عَنْ أَبِي مَعْمَرٍ قَالَ: قَامَ رَجُلٌ يُشْتَيِّي عَلَى أَمِيرٍ مِّنَ الْأَمْرَاءِ، فَجَعَلَ الْمِقْدَادُ يُحْشِي فِي وَجْهِهِ التُّرَابَ وَقَالَ: أَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُحْشِي فِي وُجُوهِ الْمَدَاحِينَ التُّرَابَ. صَحِيحٌ

339. Abū Ma‘mar said: “A man began to praise one of the Amīrs. Al-Miqdād began to throw dust in his face and said, ‘The Messenger of Allah ﷺ commanded us to throw dust into the faces of those who praise people (in their presence).’” (*Authentic*)

Commentary: This clearly discourages praising people in their presence, and shows the companion’s keenness to obey the orders of the Prophet ﷺ.

٣٤٠ - عن عَطَاءَ بْنِ أَبِي رَبَاحٍ؛ أَنَّ رَجُلًا كَانَ يَمْدُحُ رَجُلًا عِنْدَ ابْنِ عُمَرَ، فَجَعَلَ ابْنَ عُمَرَ يَحْتُ التَّرَابَ نَحْوَ فِيهِ، وَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا رَأَيْتُمُ الْمَدَاحِينَ فَاحْثُوا فِي وُجُوهِهِمُ التَّرَابَ)). صَحِيحٌ.

340. ‘Atā b. Abī Rabāh said: “A man was praising another in the presence of Ibn ‘Umar. Ibn ‘Umar began to throw dust towards his mouth and said, ‘The Messenger of Allah ﷺ said, “When you see those who praise people, throw dust in their faces.””” (*Authentic*)

Commentary: As for the word, *al-Maddaahoon*, translated as “those who praise people”, Imam al-Khattabee (رحمه الله) explains that, “they are those in the habit of praising people, who have made it a trade item by which they seek to be paid by the one been praised and (by that), they bring him to trial.”

٣٤١ - عن مُحْجِنِ الْأَسْلَمِيِّ، قَالَ رَجَاءُ أَقْبَلٍ مَعَ مُحْجِنٍ ذَاتَ يَوْمٍ حَتَّى انتَهَيْنَا إِلَى مَسْجِدِ أَهْلِ الْبَصْرَةِ، فَإِذَا بِرِيَدةٍ عَلَى بَابِ مِنْ أَبْوَابِ الْمَسْجِدِ جَالِسٌ، قَالَ وَكَانَ فِي الْمَسْجِدِ رَجُلٌ يُقَالُ لَهُ سُكْبَةٌ يُطِيلُ الصَّلَاةَ لَمَّا انتَهَيْنَا إِلَى بَابِ الْمَسْجِدِ وَعَلَيْهِ بِرِيَدةٌ وَكَانَ بِرِيَدةً صَاحِبَ مُرَاحَاتٍ فَقَالَ يَا مُحْجِنَ أَتَصْلِي كَمَا يُصْلِي سُكْبَةً؟ فَلَمْ يَرِدْ عَلَيْهِ مُحْجِنٌ وَرَجَعَ قَالَ: قَالَ مُحْجِنٌ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْذَ بِيَدِي، فَانْطَلَقْنَا نَمْشِي حَتَّى صَدِعْنَا أُحْدًا، فَأَشْرَفَ عَلَى الْمَدِينَةِ فَقَالَ: ((وَيْلٌ أُمَّهَا مِنْ قَرْيَةٍ، يَنْرُكُهَا أَهْلُهَا كَأَعْمَرَ مَا تَكُونُ، يَأْتِيهَا الدَّجَالُ، فَيَجِدُ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلْكًا، فَلَا يَدْخُلُهَا)). ثُمَّ اخْدَرَ حَتَّى إِذَا كُنَّا فِي الْمَسْجِدِ، رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّي، وَيَسْجُدُ، وَيَرْكعُ، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ هَذَا؟)) فَأَخَذْتُ أَطْرِيهِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا فُلانٌ، وَهَذَا فُلانٌ. فَقَالَ: ((أَمْسِكْ، لَا تُسِمِّعْهُ فَتُهْلِكُهُ)). قَالَ: فَانْطَلَقَ يَمْشِي، حَتَّى إِذَا كَانَ عِنْدَ حُجَرَةٍ

لَكِنَّهُ نَفَضَ يَدِيهِ، ثُمَّ قَالَ: ((إِنَّ خَيْرَ دِينِكُمْ أَيْسَرُهُ، إِنَّ خَيْرَ دِينِكُمْ أَيْسَرُهُ)) ثَلَاثَةٌ.
صَحِيفٌ.

341. Rajā' said: "One day Mihjan and I went to the mosque of the people of Basra. Burayda al-Aslami was sitting there at one of the mosque doors. Inside the mosque was a man, clad in a cloak, called Sakba, who used to pray long. When we went to the mosque door, Burayda - who was a humorous person - said, 'Mihjan, don't you pray as Sakba prays?' Mihjan did not answer him and went back."

Rajā' said: "Mihjan said. 'The Messenger of Allah ﷺ once took me by the hand and we climbed (mount) Uhud. He looked down on Madīna and said, 'Woe to a village whose people will abandon it even though it is very prosperous. The Dajjāl will come to it and find angels at each of its gates, so he will not enter it.'

"Then the Prophet ﷺ went down until we reached the mosque and he saw a man praying, prostrating and bowing. The Messenger of Allah ﷺ asked me, 'Who is this?' and I began to praise the man lavishly. I said, 'Messenger of Allah! This is so-and-so and this is so-and-so.' He said, 'Stop! Do not let him hear or you will destroy him.' "

Mihjan said: "The Prophet ﷺ began to walk until he reached his rooms, and he began to shake (the dust from) his hands and said, 'The best of your dīn is the easiest of it. The best of your dīn is the easiest of it,' three times." (*Authentic*)

Commentary: The word, *Wayl...*, lexically translated as "Woe..." is employed by the Arabs to show commendation, not intending its lexical meaning. This hadeeth mentions some virtues of Madeenah: a thriving and booming city. It also encourages being of the middle-course in the performance of supererogatory prayers and not burdening one's soul beyond its ability in recommended acts of worship. Excessively praising a person in his presence is also warned against in this narration.

١٥٦ - بَابُ مَنْ مَدَحَ فِي الشِّعْرِ

Chapter 156: The Person Who Praises In Poetry



٣٤٢ - عَنِ الْأَسْوَدِ بْنِ سَرِيعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ! قَدْ مَدَحْتُ اللَّهَ بِحَمْدٍ وَمَدْحٍ، وَإِيَّاكَ. فَقَالَ: ((أَمَّا إِنْ رَبَّكَ يُحِبُّ الْحَمْدَ)). فَجَعَلْتُ أُنْشِدُهُ، فَاسْتَأْذَنَ رَجُلٌ طَوَّالٌ أَصْلَعٌ، فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((اسْكُنْتُ)) فَدَخَلَ، فَتَكَلَّمَ سَاعَةً، ثُمَّ خَرَجَ فَأَنْشَدَهُ، ثُمَّ جَاءَ، فَسَكَّنَتِي، ثُمَّ خَرَجَ، فَعَلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثَةً. فَقُلْتُ: مَنْ هَذَا الَّذِي سَكَّنَتِي لَهُ؟ قَالَ: ((هَذَا رَجُلٌ لَا يُحِبُّ الْبَاطِلَ)) ضَعِيفٌ بِهَذَا التَّمَام

342. Al-Aswad b. Suray‘ said: “I came to the Prophet ﷺ and said, ‘Messenger of Allah, I have praised Allah and you in poems of praise and eulogies.’ He said, ‘As for Your Lord, He loves praise.’ So I began to recite them. Then a tall, bald man asked for permission to enter. The Prophet ﷺ told me, ‘Be - silent.’ The man came in and spoke for a while and then left. Then I resumed. Then the same man came back and he made me be silent again. Again he went out. That happened two or three times. I said, ‘Who is this man for whom you silenced me?’ He said, ‘This is a man who does not like worthless things.’ ” (*Weak*)

Commentary: See hadeeth no. 859.

١٥٧ - بَابُ إِعْطَاءِ الشَّاعِرِ إِذَا خَافَ شَرُّهُ

Chapter 157: Giving To A Poet When You Fear His Evil



٣٤٣ - عَنْ أَبِي نُجَيْدٍ: أَنَّ شَاعِرًا جَاءَ إِلَى عِمْرَانَ بْنِ حُصَيْنٍ، فَأَعْطَاهُ . فَقِيلَ لَهُ: نُعْطِي شَاعِرًا؟ فَقَالَ: أُبَقِّي عَلَى عِرْضِي . ضَعِيفُ الْإِسْنَادِ .

343. Abū Nujayd narrated: “A poet came to ‘Imrān b. Husayn and ‘Imrān gave him something. ‘Imrān was asked, ‘You give to a poet?’ He said, ‘I am preserving my reputation (i.e. from his satire).’ ” (*Weak Chain*)

١٥٨ - بَابُ لَا تُكْرِمْ صَدِيقَكَ بِمَا يَشْقُّ عَلَيْهِ

Chapter 158: Do Not Honour Your Friend In A Way That Will Be Burdensome For Him



٣٤٤ - عَنْ مُحَمَّدٍ قَالَ: كَانُوا يَقُولُونَ: لَا تُكْرِمْ صَدِيقَكَ بِمَا يَشْقُّ عَلَيْهِ . صَحِيحٌ أَلِإِسْنَادِ مَوْقُوفٌ

344. Muhammad (b. Sireen) said: “They used to say, ‘Do not honour your friend in a way that will be burdensome for him.’ ” (*Authentic Chain; Mawqoof*).

Commentary: *Perhaps the burden referred to here is the friend's inability to materially repay the favour done to him since we have been told to repay favours done to us. When favour is repeatedly extended to a person by another, the situation may get him to feel some psychological loss of self-*

esteem.

١٥٩ - بَابُ الْزِيَارَةِ

Chapter 159: Visiting



٣٤٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا عَادَ الرَّجُلُ أَخَاهُ أَوْ زَارَهُ قَالَ اللَّهُ لَهُ: طِبْتَ وَطَابَ مَشَاكِ، وَتَبَوَّأْتَ مَنْزِلًا فِي الْجَنَّةِ)).

حَسْنٌ

345. Abū Hurayra said: “The Prophet ﷺ said, ‘When a man visits his brother (who is ill or pays him a general visit), Allah says to him, “You have been good and your steps are good and you have deserved a place in the Garden.”’” (*Sound*)

Commentary: The hadeeth shows the virtue in visiting the Muslim for the sake of Allah, Alone, whether the one visited is sick or in sound health. It also forms evidence for the fact that Allah the Mighty and Exalted really speaks to His creatures.

٣٤٦ - عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: زَارَنَا سَلْمَانُ مِنَ الْمَدَائِنِ إِلَى الشَّامِ مَاشِيًّا، وَعَلَيْهِ كِسَاءٌ وَانْدَرْوَدٌ. (قَالَ: يَعْنِي سَرَّاويلٌ مشمرة). قَالَ ابْنُ شَوْذَبٍ: رَؤْيَ سَلْمَانَ وَعَلَيْهِ كِسَاءٌ مَطْمُومُ الرَّأْسِ سَاقِطُ الْأُذْنَيْنِ، يَعْنِي أَنَّهُ كَانَ أَرْفَشَ. فَقَيْلَ لَهُ: شَوَّهْتَ نَفْسَكَ! قَالَ: إِنَّ الْخَيْرَ خَيْرُ الْآخِرَةِ. حَسْنٌ

346. Umm ad-Dardā' said: “Salmān came on foot to visit us from al-Madā'in (in Iraq) to Syria wearing a Kisa (garment) with andarward (i.e. trouser).”

Ibn Shawdhab said: “Salmān was seen wearing a kisa with all his hair shaved off and his large ears showing. He was told, ‘You have made yourself ugly.’ He replied, ‘The real good is the good of the World Hereafter.’” (*Sound*)

Commentary: The visit of Salman al-Faarisee from Madaain to Abu ad-Darda (رضي الله عنه) in Syria is the point of reference in this narration; it shows the keenness of the companions to perform good deeds and earn rewards for them, and their great concern for one another. Ibn Shawdhab had basically heard this report from Malik bin Deenaar who narrated it from Aboo Gaalib on the authority of Umm Dardaa. Therefore, Ibn Shawdhab’s saying that, “Salmān was seen wearing...” is graded Mu’dal i.e. a narration with at least two missing narrators in succession in the chain of transmission. However, the statement, “The real good is the good of the World Hereafter” is authentically reported from the Prophet ﷺ with another chain of transmission. See As-Saheehah no. 3198.

١٦٠ - بَابُ مَنْ زَارَ قَوْمًا فَطَعِمَ عِنْدَهُمْ

Chapter 160: The Person Who Visits People And Eats With Them



٣٤٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَارَ أَهْلَ بَيْتٍ مِنَ الْأَنْصَارِ، فَطَعِمَ عِنْدَهُمْ طَعَامًا، فَلَمَّا حَرَجَ أَمْرٌ بِمَكَانٍ مِنَ الْبَيْتِ، فَنُضِحَ لَهُ عَلَى بَسَاطٍ فَصَلَّى عَلَيْهِ، وَدَعَا لَهُمْ. صَحِيحُ الْإِسْنَادِ

347. Anas b. Mālik said: “The Messenger of Allah ﷺ visited one of the houses of the Ansār and took some food with them. When he wanted to leave, he asked for a place in the house and water was sprinkled on a rug for him. He prayed on it and made supplication for them.” (*Authentic Chain*)

Commentary: From the perfection of visits is that some food is presented to the visitor. Ibn Battāal (رحمه الله) said, “It is from the things that strengthen friendly-relations and increases mutual love.” The recommendation to partake in such meals is stronger if the visitor is a scholar or is in a position of emulation. It is also encouraged that the visitor supplicates for those he has visited before he departs.

٣٤٨ - عَنْ أَبِي خَلْدَةَ قَالَ: جَاءَ عَبْدُ الْكَرِيمِ أَبْوَ أُمَيَّةَ إِلَى أَبِي الْعَالِيَةِ، وَعَلَيْهِ ثِيَابٌ صُوفٌ، فَقَالَ: أَبُو الْعَالِيَةُ: ((إِنَّمَا هَذِهِ ثِيَابُ الرُّهْبَانِ، إِنْ كَانَ الْمُسْلِمُونَ إِذَا تَزَارُوا رُوْبَانًا تَجْمَلُوا)). صَحِيحٌ مَقْطُوعٌ .

348. Abū Khaldā said: “Abu ‘Umayya Abdu’l-Karīm came to Abū'l-'Aliya wearing a woollen garment. Abū'l-'Aliya said, ‘This is the garment of the monks. When the Muslims visit each other, they beautify themselves.’” (*Authentic in Maqtoo' form*)

Commentary: The Raahib (pl. Ruhbaan), monk, is the one who seeks worship by withdrawing from society; worldly things, its pleasure and people, and desiring its inconvenience, something for which Allah the Mighty and Exalted rebuked the Jews and Christians: “But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but they did not observe it with the right observance...” (Q 57:27). Here, Abū'l-'Aliya decried Abdu’l-Karīm’s dressing which appears as that of a monk and encouraged him to beautify himself as is the way of the Muslims when they visit each other. It is necessary to note that in beautifying oneself, one must remain within the limits of the Sharee’ah.

٣٤٨ - عَنْ عَبْدِ اللَّهِ مَوْلَى أَسْمَاءَ قَالَ: أَخْرَجْتُ إِلَيَّ أَسْمَاءً جُبَّةً مِنْ طَيَالِسَةٍ عَلَيْهَا لِبَنَةٌ شَبِيرٌ مِنْ دِيَبَاجٍ، وَإِنْ فَرَجْيَهَا مَكْفُوفَانِ يَهُ، فَقَالَتْ: ((هَذِهِ جُبَّةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَلْبِسُهَا لِلْوُفُودِ، وَيَوْمَ الْجُمُعَةِ)). حَسْنٌ .

348. ‘Abdullāh, the mawlā of Asmā’ said: “Asmā’ (bint Abī Bakr),

may Allah be pleased with them all, brought me a black woollen shirt with a brocade border, a span wide on its sleeves. She said, ‘This is the jubbah (long shirt) of the Messenger of Allah ﷺ. He used to wear it for delegations and on the day of Jumu‘a.’” (*Sound*)

Commentary: It proves the recommendation of wearing decorated dresses as long as one remains within the limits of the Sharee‘ah for the Prophet ﷺ would not wear the jubbah for delegations and on Fridays except that it was from the best ways to appear.

٣٤٩ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَجَدَ عُمَرُ حُلَّةً اسْتَبْرِقَ، فَأَتَى بِهَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: اشْتَرِ هَذِهِ، وَابْسُها عِنْدَ الْجُمُعَةِ، أَوْ حِينَ تَقْدِمُ عَلَيْكَ الْوُفُودُ، فَقَالَ عَلَيْهِ السَّلَامُ: ((إِنَّمَا يَلْبِسُهَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ)). وَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحُلَّلٍ، فَأَرْسَلَ إِلَيْهِ عُمَرُ بِحُلَّةٍ، وَإِلَى أَسَامِةَ بِحُلَّةٍ، وَإِلَى عَلِيٍّ بِحُلَّةٍ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! أَرْسَلْتَ بِهَا إِلَيَّ، لَقَدْ سَمِعْتُكَ تَقُولُ فِيهَا مَا قُلْتَ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((تَبَيَّنَهَا، أَوْ تَقْضِيَ بِهَا حَاجَتَكَ)) صَحِيحٌ

349. ‘Abdullāh b. ‘Umar said: “‘Umar found a silk robe and brought it to the Prophet ﷺ and said, ‘Buy this and wear it on Jumu‘a and when the delegations come to you.’ The Prophet ﷺ said, ‘Only someone who has no portion in the World Hereafter wears this.’

“Later the Messenger of Allah ﷺ was brought some robes of which he sent one to ‘Umar, one to Usāma, and one to ‘Alī. ‘Umar said, ‘Messenger of Allah! You have sent this to me when I heard you say what you said about it.’ The Prophet ﷺ said, ‘You may sell it or otherwise meet your needs with it.’” (*Authentic*)

Commentary: See comment on hadeeth no. 26.

١٦١ - بَابُ فَضْلِ الْزِيَارَةِ

Chapter 161: The Excellence Of Visiting



٣٥٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((زَارَ رَجُلٌ أَخَا لَهُ فِي قَرْيَةٍ، فَأَرْصَدَ اللَّهُ لَهُ مَلَكًا عَلَى مَدْرَجَتِهِ، فَقَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أَخَا لِي فِي هَذِهِ الْقَرْيَةِ. فَقَالَ: هَلْ لَهُ عَلَيْكَ مِنْ نِعْمَةٍ تَرُهُا؟ قَالَ: لَا، إِنِّي أَحْبُهُ فِي اللَّهِ. قَالَ: فَإِنَّمَا رَسُولُ اللَّهِ إِلَيْكَ، أَنَّ اللَّهَ أَحْبَكَ كَمَا أَحْبَبْتُهُ)). صَحِحُ

350. Abū Hurayra said: “The Prophet ﷺ said, ‘A man visited a brother of his in a village, so Allah set an angel in wait for him on the road. The angel asked, “Where are you going?” He replied, “To a brother of mine in this village.” The angel asked, “Has he done you some favour which you want to repay?” He said, “No, I love him for Allah.” The angel said, “I am a messenger of Allah to you. Allah loves you as you love him.”’” (*Authentic*)

Commentary: While the Chapter on Visiting describes the validity of visiting, this chapter shows the virtues of visiting. Imam An-Nawawee (رحمه الله) said, “The hadeeth contains the virtue of Loving for Allah the Most High, and that it is a means to Allah’s loving a servant...”

١٦٢ - بَابُ الرَّجُلِ يُحِبُّ قَوْمًا وَلَا يَلْحُقُ بِهِمْ

Chapter 162: When A Man Loves People, But Cannot Equal Them In Deeds



٣٥١ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَا

يَسْتَطِيعُ أَنْ يُلْحِقَ بِعَمَلِهِمْ؟ قَالَ: ((أَنْتَ يَا أَبَا ذَرٍ! مَعَ مَنْ أَحْبَبْتَ)). قُلْتُ: إِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ. قَالَ: ((أَنْتَ مَعَ مَنْ أَحْبَبْتَ يَا أَبَا ذَرٍ!)). صَحِيحٌ

351. Abū Dharr said: “I said, ‘Messenger of Allah! What if a man loves a people and cannot equal them in deeds?’ He said, ‘Abū Dharr, you are with the one you love.’ I said, ‘I love Allah and His Messenger.’ He said, ‘Abū Dharr, you are with the one you love.’” (*Authentic*)

Commentary: Loving is in grades as following; and there are levels in the Garden. So, a servant’s level in the Garden is to the extent of his love for and following of the Messenger ﷺ. Even the person in the lowest level in the Garden, he will also be with the Prophet ﷺ in the garden even though his level will be low. The hadeeth shows the virtues of Abu Dharr ﷺ.

٣٥٢ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا نَبِيَّ اللَّهِ! مَتَى السَّاعَةُ؟ فَقَالَ: ((وَمَا أَغْدَدْتَ لَهَا؟)). قَالَ: مَا أَغْدَدْتُ لَهَا مِنْ كَبِيرٍ، إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ: ((الْمُرْءُ مَعَ مَنْ أَحَبَّ)). قَالَ: أَنْسٌ: فَمَا رَأَيْتُ الْمُسْلِمِينَ فَرِحُوا بَعْدَ الْإِسْلَامِ أَشَدَّ مِمَّا فَرِحُوا يَوْمَئِذٍ. صَحِيحٌ

352. Anas said: “A man asked the Prophet ﷺ: ‘Prophet of Allah, when will the Hour come?’ He said, ‘What preparations have you made for it?’ The man replied, ‘I have not made much preparation, but I love Allah and His Messenger.’ He said, ‘A man is with the one he loves.’ Anas said, “I never saw the Muslims -rejoice - except for the day that they became Muslim - more than they did on that day (i.e. on hearing that hadīth).” (*Authentic*)

Commentary: The Prophet ﷺ asked what preparations the companion had made for the Last Hour since the main benefit of knowing about the Day or its signs is one’s preparation for it. The hadeeth is evidence that the companions ﷺ truly love Allah and His Messenger ﷺ; and so, they were glad to hear what shows that they will be with him again in the World Hereafter.

١٦٣ - بَابُ فَضْلُ الْكَبِيرِ

Chapter 163: The Excellence Of The Older Person



٣٥٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ حَقَّ كَبِيرِنَا، فَلَيْسَ مِنَّا)). صَحِيحٌ

353. Abū Hurayra said: “The Prophet ﷺ said, ‘Anyone who does not show mercy to our children nor acknowledge the right of our old people is not one of us.’” (*Authentic*)

Commentary: Children due to their young ages may show lack of knowledge and say a thing or perform an action which will be considered by the adult as irritatingly silly or time-wasting; and so, the adult should show mercy to them by teaching them and guiding them with gentleness and affection. As for the elderly, they have spent many years on the earth and have thereby, acquired a wide-range of experience; thus they deserve to be shown honor and high regard. With respect to the expression, “...is not one of us...” Haafidh Ibn Hajar al-Asqalaanee (رحمه الله) said, “that is, from those upon our lines of conduct and path; it does not mean his been disconnected from the religion. However, it is mentioned with this wording to emphasize the seriousness of falling into a thing like that...”

٣٥٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ - رَضِيَ اللَّهُ عَنْهُمَا - يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ حَقَّ كَبِيرِنَا، فَلَيْسَ مِنَّا)). صَحِيحٌ

354. As No. 353 from ‘Abdullāh b. ‘Amr b. al-‘Ās, with a different isnād.

٣٥٥ - عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَيْسَ مِنَّا مَنْ لَمْ يَعْرِفْ حَقَّ كَبِيرِنَا، وَيَرْحَمْ صَغِيرَنَا)). صَحِيحٌ.

355. Similar to Nos. 353-4, with a different isnād.

٣٥٦ - عَنْ أَبِي أُمَّامَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيُجْلِّ كَبِيرَنَا، فَلَيَسْ مِنَّا)). حَسَنٌ صَحِيحٌ

356. Abū Umāma said: “The Messenger of Allah ﷺ said, ‘Anyone who does not show mercy to our children nor respect our old people is not one of us.’” (*Sound and Authentic*)

Commentary: See comment on hadeeth no. 353 above.

١٦٤ - بَابُ إِجْلَالِ الْكَبِيرِ

Chapter 164: Respect For The Old



٣٥٧ - عَنْ الْأَشْعَرِيِّ قَالَ: إِنَّ مِنْ إِجْلَالِ اللَّهِ، إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَاجِلِ الْقُرْآنِ، غَيْرِ الْعَالِي فِيهِ، وَلَا الْجَافِي عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ)). حَسَنٌ

357. Al-Ash‘ari said: “A part of respect for Allah is to respect an old Muslim, to respect a person who knows the Qur’ān by heart and understands it - as long as he does not go to excess in it nor turn away from it - and to respect a just ruler.” (*Sound*)

Commentary: The narration teaches the following among others: 1. The obligation to respect the old Muslim, the one who commits the Qur’ān to memory and the just ruler. 2. Getting to old age, committing the Qur’ān to memory and being just as a ruler are from the favours of Allah upon the servant who is granted any of it. 3. Exhortation towards learning the Qur’ān by heart and being just. 4. Immoderation is prohibited in Islam; and that includes being immoderate with the Qur’ān such as getting engrossed in the

matters of Tajweed and its application and abandoning pondering about the meaning the Qur'an and acting upon it. The Qur'an Recitation competitions popular around the Muslim world today forms a part of such immoderation regarding the Qur'an. 5. The prohibition of turning away from the Qur'an. 6. About every ruler would have been just at least once during his rule; but the ruling about attributing justice to the ruler is based on what is most common with him. So, to respect the one whose justice outweighs his unfairness is encouraged in this narration.

٣٥٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِ وْ بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ: ((لَيْسَ مِنَّا مَنْ لَمْ يَرَحْمْ صَغِيرَنَا، وَيُوْقَرْ كَبِيرَنَا)). صَحِحٌ

358. As No. 356, from ‘Abdullāh b. ‘Amr b. al-‘Ās, with a different isnād.

١٦٥ - بَابُ يَبْدَا الْكَبِيرُ بِالْكَلَامِ وَالسُّؤَالِ

Chapter 165: The Old Person Should Be The First To Speak And Ask



٣٥٩ - عَنْ رَافِعٍ بْنِ خَدِيجٍ وَسَهْلٍ بْنِ أَبِي حَمْمَةَ أَنَّهُمَا حَدَّثَا، أَنَّ عَبْدَ اللَّهِ بْنِ سَهْلٍ وَمُحَيْصَةَ بْنَ مَسْعُودٍ أَتَيَا حَبِيبَ، فَتَفَرَّقا فِي النَّخْلِ، فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ، فَجَاءَ عَبْدُ الرَّحْمَنِ بْنِ سَهْلٍ، وَحُوَيْصَةُ وَمُحَيْصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ، فَبَدَا عَبْدُ الرَّحْمَنِ، وَكَانَ أَصْغَرُ الْقَوْمَ! فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((كَبِيرُ الْكُبِيرِ)) - قَالَ يَحْيَى: لِيَلِيَ الْكَلَامُ الْأَكْبَرُ - فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَنْتُمْ تَسْتَحْقُونَ قَتْلَكُمْ - أَوْ قَالَ: صَاحِبُكُمْ - بِأَيْمَانِ خَمْسِينَ مِنْكُمْ؟ . قَالُوا: يَا رَسُولَ اللَّهِ! أَمْرُ لَمْ نَرَهُ.

قَالَ: ((فَتَبَرُّوكُمْ يَهُودُ بَأْيَانِ خَمْسِينَ مِنْهُمْ؟)). قَالُوا: يَا رَسُولَ اللَّهِ! قَوْمٌ كُفَّارٌ!
فَفَدَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَبْلِهِ. قَالَ سَهْلٌ: فَأَذْرِكْتُ نَاقَةً مِنْ تِلْكَ
الْإِبْلِ، فَدَخَلْتُ مِرْبَدًا لَهُمْ، فَرَكَضْتُنِي بِرِجْلِهَا. صَحِيحٌ

359. Rāfi‘ b. Khadīj and Sahl b. Abū Ḥathmā narrated: “ ‘Abdullāh b. Sahl and Muḥayyisa b. Maṣ‘ūd came to Khaybar and separated amid the palm-trees. ‘Abdullāh b. Sahl was murdered. ‘Abdu’r-Rahmān b. Sahl, and Huwayyisa and Muḥayyisa, the sons of Maṣ‘ūd came to the Prophet ﷺ and spoke to him about their companion. ‘Abdu’r-Rahmān, the youngest of those present, began, and the Prophet ﷺ said ‘Exalt the elders.’”

“Yahya (one of the narrators) commented, ‘(The meaning of this was) let the eldest speak.’”

“They spoke about their companion and the Prophet ﷺ said, ‘Will fifty of you take an oath that you are entitled to blood-wit for your “murdered man” - or he said - “your companion”? ’ They said, ‘Messenger of Allah, it is something which we did not see.’ He said, ‘Then shall the Jews exonerate themselves by the oaths of fifty of them?’ They said, ‘Messenger of Allah, they are not Muslims (they may take false oaths).’ So the Messenger of Allah ﷺ himself paid the blood-wit.”

“Sahl said, ‘I got one of those camels (they were given in the blood-wit). I went into an enclosure of theirs and it kicked me.’” (*Authentic*)

Commentary: ‘Abdullāh b. Sahl who was murdered and ‘Abdu’r-Rahmān b. Sahl are both brothers and nephews to Muḥayyisa and Huwayyisa, the sons of Maṣ‘ūd (رضي الله عنه). It is mentioned in the wording reported by Imam Muslim in his *Saheeh*, that the Messenger ﷺ: “paid the blood-wit of hundreded (camels) from the camels given for charity.” The *hadeeth* is evidence that the old person should be the first to speak except as delegated for reasons of greater knowledge and better expression that the younger may possess. The older person should also be given preference in the matters of *imamate* and

marriage guardianship among others when the people are equal in other indices.

١٦٦ - بَابُ إِذَا لَمْ يَتَكَلَّمِ الْكَبِيرُ هَلْ لِأَصْغَرِ أَنْ يَتَكَلَّمَ .

Chapter 166: When An Older Person Does Not Speak, Can The Youngest Speak Then?



٣٦٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((أَخْبِرُونِي بِشَجَرَةٍ، مَثَلُهَا مَثُلُ الْمُسْلِمِ، تُؤْتِي أُكُلَّهَا كُلَّ حِينٍ يَأْذِنُ رَبِّهَا، لَا تَحْتُ وَرْقُهَا)). فَوَقَعَ فِي نَفْسِي التَّخْلَةُ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ، وَثُمَّ أَبْكَرُ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، فَلَمَّا لَمْ يَتَكَلَّمَا. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((هِيَ التَّخْلَةُ)). فَلَمَّا خَرَجْتُ مَعَ أَبِيهِ قُلْتُ: يَا أَبَتِ! وَقَعَ فِي نَفْسِي التَّخْلَةُ. قَالَ: مَا مَنَعَكَ أَنْ تَقُولَهَا؟ لَوْ كُنْتَ قُلْتَهَا، كَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا. قَالَ: مَا مَنَعَنِي إِلَّا لَمْ أُرِكَ، وَلَا أَبَا بَكْرٍ تَكَلَّمُتُمَا، فَكَرِهْتُ. صَحِيحٌ

360. Ibn ‘Umar said: “The Messenger of Allah ﷺ asked, ‘Tell me which tree is like the Muslim? It gives fruits at all times by the permission of its Lord and its leaves do not fall.’ It occurred to me that it was the palm, but I did not want to speak as Abū Bakr and ‘Umar, may Allah be pleased with them both, were present. When they did not speak, the Prophet ﷺ said, ‘It is the palm.’ When I left with my father, I said, ‘Father, I thought that it was the palm.’ He said, ‘What kept you from saying so? If you had said so, I would have preferred that to such and such.’ I said, ‘What kept me was that I did not hear you or Abū Bakr speak, so I did not like to speak out (of place).’”
(Authentic)

Commentary: The palm gives fruits at all times from when it begins to bear them. The fleshy part of its fruit is a chief article of food, it contains sugar, fat, protein and minerals, and its seed is food for livestock. Palm leaf stalks are used for basketry and wickerwork, its leaves are woven into bags and mats, and fiber from both is made into cordage. It has many other uses. Likewise the Muslim; he is certain in his faith, beautiful in his character and attributes, regular in his prayer and is always maintaining ties. He is amply generous and what comes from him of knowledge and benefit is nourishing to the soul; benefit is derived from him while he is alive and in his death. The hadeeth also highlights the following: 1. Children must be mannerly with their parents. 2. Parents should make efforts to nurture their children upon righteousness; encouraging them to meet well-grounded scholars and attend gatherings of learning. 3. It was a well-known fact amongst the companions (رضي الله عنهم) that Abu Bakr and Umar (رضي الله عنهم) were the best amongst them even in the lifetime of the Prophet ﷺ; and so, they accorded them great respects. 4. An eminent well-grounded scholar may not know something which is known to a relatively younger person. Yet, this does not reduce the eminence and status of the scholar in anyway nor imply that the younger should be ill-mannered towards the scholar.

١٦٧ - بَابُ تَسْوِيدِ الْأَكَابِرِ

Chapter 167: Making The Old The Leaders



٣٦١ - عَنْ حَكِيمِ بْنِ قَيْسٍ بْنِ عَاصِمٍ أَنَّ أَبَاهُ أَوْصَى عِنْدَ مَوْتِهِ بَنِيهِ، فَقَالَ: ((اتَّفُوا اللَّهَ وَسُودُوا أَكْبَرَكُمْ؛ فَإِنَّ الْقَوْمَ إِذَا سَوَدُوا أَكْبَرَهُمْ خَلَفُوا أَبْاهُمْ، وَإِذَا سَوَدُوا أَصْغَرَهُمْ أَزْرَى بِهِمْ ذَلِكَ فِي أَكْفَائِهِمْ). وَعَلَيْكُمْ بِالْمَالِ وَاصْطَنَاعِهِ؛ فَإِنَّهُ مَبْهَةُ الْكَرِيمِ، وَيُسْتَغْنَى بِهِ عَنِ الْلَّئِيمِ. وَإِيَّاكمْ وَمَسْأَلَةَ النَّاسِ؛ فَإِنَّهَا مِنْ آخِرِ كُسْبِ الرَّجُلِ. وَإِذَا مُتْ فَلَا تَتُوْحُوا، فَإِنَّهُ لَمْ يُنَجِّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَإِذَا مُتْ فَادْفُونِي بِأَرْضٍ لَا يَشْعُرُ بِدَفْنِي بِكُرْبَنْ وَائِلٌ؛ فَإِنِّي كُنْتُ أَغَافِلُهُمْ فِي الْجَاهِلِيَّةِ)). صَحِيحٌ

361. Hakīm b. Qays b. ‘Asim said: “When my father was dying, he enjoined his sons, ‘Fear Allah and make the oldest among you your leaders. For the people when they make the oldest among them their leaders, they follow their fathers (in good deeds and preserve the morals they inherited from their fathers). When they make the youngest of them their leaders, that lowers the older ones in the eyes of their peers. You must have wealth and use it well. It increases respect for the generous and it will make you independent of misers. Beware of asking people, it is from a man’s very last source of earning. When I die, do not wail. There was no wailing for the Messenger of Allah ﷺ. When I die do not bury me in land where Bakr b. Wā'il will not know where the grave is. I used to surprise them (on raids) in the time of Jāhiliyya (the Ignorance).’” (*Authentic*)

Commentary: The narration shows: 1. That the pious predecessors were really concerned, even while dying, about the proper guidance of their children. So, they adjured them among others, to fear Allah, follow the lines of conduct of the Messenger ﷺ and shun innovations. 2. That one should avoid whatever lowers the elders before their peers and the young. 3. That it is encouraged to legitimately seek wealth and also expend it prudently. 4. Discouragement for begging. 5. That wailing at the death of a person contradicts the Sunnah. 6. The need to be cautious of about one’s antagonists especially when they are non-Muslims.

١٦٨ - بَابُ يُعْطِي الشَّرْمَةَ أَصْغَرُ مَنْ حَضَرَ مِنْ الْوِلْدَانِ

Chapter 168: Fruits Are Given To The Youngest Of Children



٣٦٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِالزَّهْوِ قَالَ: ((اللَّهُمَّ! بارِكْ لَنَا فِي مَدِينَتِنَا، وَمُدُنَّا، وَصَاعِنَا، بَرَكَةً مَعَ بَرَكَةٍ)). ثُمَّ نَأَوَلَهُ أَصْغَرَ مَنْ يَلِيهِ مِنَ الْوِلْدَانِ. صَحِحٌ

362. Abū Hurayra said: “When the Messenger of Allah ﷺ was brought fresh dates, he would say, ‘O Allah! Bless us in our city and our mudd and our sā‘, blessing upon blessing.’ Then he would give one to the youngest of the children with him.” (*Authentic*)

Commentary: *A Sa’ = 4 Mudds; and 1 Mudd = 1/2 Bushel or two handfuls. The hadeeth indicates the Prophet’s humility, generosity and care for children. It teaches that one should always seek the blessings of Allah for himself, his time, knowledge, children, wealth, food etc.*

١٦٩ - بَابُ رَحْمَةِ الصَّغِيرِ

Chapter 169: Mercy Towards The Child



٣٦٣ - عَنْ عَمْرُو بْنِ شَعِيبٍ، عَنْ أَيِّهِ، عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ حَقَّ كَبِيرَنَا)).
صَحِيحٌ.

363. ‘Abdullāh b. ‘Amr b. al-‘Ās said: “The Messenger of Allah ﷺ said, ‘Anyone who does not show mercy to our children nor acknowledge the right of our old people is not one of us.’” (*Authentic*)

Commentary: *Similar to hadeeth no. 353.*

١٧٠ - بَابُ مُعَانَقَةِ الصَّبِيِّ

Chapter 170: Embracing The Child



٣٦٤ - عَنْ يَعْلَمِي بْنِ مُرَّةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَدُعِينَا إِلَى طَعَامٍ فَإِذَا حُسَيْنٌ يَلْعَبُ فِي الطَّرِيقِ، فَأَسْرَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَامَ الْقَوْمِ، ثُمَّ بَسَطَ يَدِيهِ، فَجَعَلَ الْغُلَامَ يَمُرُّ مَرَّةً هَاهُنَا، وَمَرَّةً هَاهُنَا؛ وَيُضَاحِكُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَخْذَهُ، فَجَعَلَ إِحْدَى يَدَيْهِ فِي ذَفْنِهِ وَالْأُخْرَى فِي رَأْسِهِ، ثُمَّ اعْتَقَهُ، ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((حُسَيْنٌ مِّنِي وَأَنَا مِنْهُ، أَحَبُّ اللَّهُ مِنْ أَحَبِّ الْحَسَنِ وَالْحُسَيْنِ، سِبْطَانِ مِنْ الْأَسْبَاطِ)). صَحِيحٌ.

364. Ya‘lā b. Murra said: “We went out with the Prophet ﷺ and we were invited to eat. Husayn was playing in the road and the Prophet ﷺ raced the others and then spread out his arms. The boy began to run this way and that and the Prophet ﷺ made him laugh until he caught hold of him. He put one of his hands under the boy’s chin and the other on his head and then embraced him. Then the Prophet ﷺ said, ‘Husayn is from me and I am from Husayn, may Allah love the one who loves Husayn. Al-Husayn is one of my descendants.’ ” (*Sound*)

Commentary: The Prophet ﷺ was so merciful to children; the duties of teaching the grown-ups, meeting with delegations, preparing for military assignments amongst other obligations did not prevent him from paying attention to the young. Here, he ﷺ even raced the people to meet Husayn who, as is typical of children who are shown love, raced here and there before falling into the arms of the best of men ﷺ who hugged him affectionately. “Indeed in the Messenger of Allah you have a good example to follow...” (Q 33: 21).

١٧١ - بَابُ قُبْلَةِ الرَّجُلِ الْجَارِيَةِ الصَّغِيرَةِ

Chapter 171: A Man Kissing A Baby Girl



٣٦٥ - عَنْ بُكَيْرٍ، قَالَ: ((أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يُقَبِّلُ زَيْبَ بْنَتَ عُمَرَ بْنِ أَبِي سَلَمَةَ، وَهِيَ ابْنَةُ سَتَّيْنِ أَوْ نَحْوِهِ)). صَحِيحُ الْإِسْنَادِ.

365. Bukayr said that: he saw ‘Abdullāh b. Ja‘far kissing Zaynab, the daughter of ‘Umar b. Abī Salama when she was about two years old. (*Authentic chain*)

Commentary: *Abdullah bin Ja’afar bin Abbee Taalib is one of the companions of the Prophet ﷺ as his father, Ja’afar (رضي الله عنهما). After his father was martyred in the battle of Mu’tah, Abdullah grew up in the household of the Prophet ﷺ under his sponsorship. He was highly respected amongst the companions (ﷺ) and their students generation after generation. Thus, such an action from this companion and scholar (ﷺ) is far from being out of desire and lust. Therefore, a person whose impiety is known or who could easily become indecent as a result should not be allowed to relate with children in such a manner. Allah knows best.*

٣٦٦ - عَنْ الْحَسَنِ قَالَ: ((إِنِّي أَسْتَطَعْتُ أَنْ لَا تَتَنْظُرَ إِلَى شَعْرِ أَحَدٍ مِنْ أَهْلِكَ، إِلَّا أَنْ يَكُونَ أَهْلَكَ أَوْ صَبِيَّةً، فَافْعُلْ)). صَحِيحُ الْإِسْنَادِ

366. Al-Hasan said: “If you can avoid looking at the hair of any female in your family except your wife or a baby girl, then do so.” (*Authentic chain*)

Commentary: *The females in our households here refers to those who are our Mahaarim; that is, those with whom we are permanently prohibited marriage. Otherwise, it is basically prohibited to look at the hair of non-Mahaarim even when they are our relatives and are a part of our household.*

Still, the narration demonstrates playing with baby girls from which is kissing them if doing so is not feared to stir desire or lust.

١٧٢ - بَابُ مَسْحِ رَأْسِ الصَّبِيِّ

Chapter 172: Stroking The Head Of A Child



٣٦٧ - عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامَ قَالَ ((سَمَانِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوسُفَ، وَأَقْعَدَنِي عَلَى حِجْرِهِ، وَمَسَحَ عَلَى رَأْسِي)). صَحِيحُ الْإِسْنَادِ.

367. Yūsuf b. ‘Abdullāh b. Salām said: “The Messenger of Allah ﷺ named me Yūsuf and made me sit in his lap and stroked my head.” (*Authentic chain*)

Commentary: The hadeeth shows that an adult could sit a child on his laps. It also encourages the scholars and true students of knowledge and the pious to stroke the head of children.

٣٦٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : ((كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَكَانَ لِي صَوَاحِبٌ يَلْبَئُنَّ مَعِي ، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ يَنْقَمِعُنَّ مِنْهُ ، فَيُسَرِّبُهُنَّ إِلَيَّ ، فَيَلْبَئُنَّ مَعِي)). صَحِيحٌ

368. ‘Ā’isha said: “I used to play with dolls in the house of the Prophet ﷺ and my companions would play with me. When the Messenger of Allah entered ﷺ they would hide from him and he would call them to join me and they would play with me.” (*Authentic*)

Commentary: Young people may play with dolls and other playthings as is evinced in this hadeeth; moreover, when play with such toys is beneficial in their tutelage. The permissibility of a wife having friends and playmates could also be drawn from the narration.

١٧٣ - بَابُ قَوْلِ الرَّجُلِ لِلصَّغِيرِ: يَا بُنْيَ

Chapter 173: A Man Saying, "My Son" To A Child



٣٦٩ - عَنْ أَبِي الْعَجَلَانِ الْحَارِبِيِّ قَالَ: ((كُنْتُ فِي جَيْشِ ابْنِ الزَّيْرِ، فَتُوْفِيَ ابْنُ عَمِّ لِي - وَأَوْصَى بِحَمْلِهِ لِهِ فِي سَبِيلِ اللَّهِ - فَقُلْتُ لِابْنِهِ: ادْفَعْ إِلَيَّ الْجَمَلَ؛ فَإِنِّي فِي جَيْشِ ابْنِ الزَّيْرِ! فَقَالَ: اذْهَبْ بِنَا إِلَى ابْنِ عُمَرَ حَتَّى نَسْأَلُهُ، فَأَتَيْنَا ابْنَ عُمَرَ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ وَالِدِي تُوفِيَ، وَأَوْصَى بِجَمَلِهِ لِهِ فِي سَبِيلِ اللَّهِ، وَهَذَا ابْنُ عَمِّي، وَهُوَ فِي جَيْشِ ابْنِ الزَّيْرِ، أَفَادْفَعْ إِلَيْهِ الْجَمَلَ؟ قَالَ ابْنُ عُمَرَ: يَا بُنْيَ! إِنَّ سَبِيلَ اللَّهِ كُلُّ عَمَلٍ صَالِحٍ، فَإِنْ كَانَ وَالِدُكَ إِنَّمَا أَوْصَى بِجَمَلِهِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، فَإِذَا رَأَيْتَ قَوْمًا مُسْلِمِينَ يَعْزُزُونَ قَوْمًا مِنَ الْمُشْرِكِينَ، فَادْفَعْ إِلَيْهِمُ الْجَمَلَ، فَإِنَّ هَذَا وَاصْحَابَهُ فِي سَبِيلِ غَلْمَانِ قَوْمٍ أَيُّهُمْ يَضْعُفُ الطَّابَعَ. (حسَنُ الإِسْنَادِ)

369. Abu'l-'Ajlān al-Muhāribi said: "While I was in the army of Ibn az-Zubayr, a cousin of mine died and bequeathed one of his camels to be given (as charity) in the way of Allah. I said to his son, 'Give me the camel for I am in the army of Ibn az-Zubayr.' He said, 'Let us go to Ibn 'Umar and ask him (about this matter).' We did so and he said, 'Abū 'Abdu'r-Rahmān, my father died and bequeathed one of his camels to be used in the way of Allah. This is my cousin and he is in the army of Ibn az-Zubayr. Shall I give him the camel?' Ibn 'Umar said, 'My son, the way of Allah includes every correct action. If your father bequeathed his camel in the way of Allah, the Mighty and Exalted, when there are Muslims making raids against the idol-worshippers, then give them the camel. This man (Abu'l-'Ajlān) and his companions are fighting for the sake of some lads each of whom wishes to impose his own seal (i.e. rule).'" (*Sound chain*)

Commentary: Fighting is in the way of Allah the Mighty and Exalted, if its purpose is to make Allah's word supreme, such as fighting the idolaters and dissident or rebellious group of Muslims as is established in the Qur'an, the Sunnah and the way of the pious predecessors. But when the rebelling group cannot be specified, such as when it is a mere mutual contest for authority, then fighting is a Fitnah (tribulation) that the Muslim should eschew. The narration shows that one should seek clarification on matters before embarking on them. It also shows that the scholars should not flatter the people. However, the point of reference in this hadeeth with respect to the chapter heading is that Ibn Umar (رضي الله عنهما) referred to the questioner, saying, "My son!"

٣٧٠ - عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لَا يَرْحَمُ النَّاسَ، لَا يَرْحَمُهُ اللَّهُ عَزَّ وَجَلَّ)) صَحِيحٌ.

370. Jarīr said: "The Prophet ﷺ said, 'Allah, the Mighty and Exalted, will not show mercy to the person who does not show mercy to the people.' " (*Authentic*)

Commentary: Similar to hadeeth no. 96.

٣٧١ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: ((مَنْ لَا يَرْحَمُ لَا يُرْحَمُ، وَلَا يُغْفَرُ مَنْ لَا يُغْفِرُ، وَلَا يُعْفَعَ مَنْ لَمْ يَعْفُ، وَلَا يُؤْتَقَ مَنْ لَا يَأْتَقُ)). حَسْنٌ

371. 'Umar said: "Anyone who does not show mercy will not be shown mercy. Anyone who does not forgive will not be forgiven. Anyone who does not pardon will not be pardoned. Whoever is not cautious will not be protected." (*Sound*)

Commentary: Each of the phrases regarding showing mercy, forgiving, pardoning and being cautious mentioned above from the statements of 'Umar (رضي الله عنهما), is established in authentic hadeeths from the Prophet ﷺ.

١٧٤ - بَابُ اِرْحَمْ مَنْ فِي الْأَرْضِ

Chapter 174: Be Merciful To Those On Earth



٣٧٢ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ((لَا يَرْحَمُ مَنْ لَا يَرْحَمُ، وَلَا يُغْفِرُ لِمَنْ لَا يَغْفِرُ،
وَلَا يُعْفَ عَمَّنْ لَمْ يَعْفُ، وَلَا يُتَابَ عَلَى مَنْ لَا يَتُوبُ، وَلَا يُوقَدُ مَنْ لَا يَتَوَقَّ)).
حَسْنٌ .

372. Similar to No. 371, with a different isnād.

٣٧٣ - عَنْ قُرَّةَ بْنِ إِيَّاسٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنِّي لَأَذْبَحُ الشَّاةَ فَأَرْحَمُهَا،
أَوْ قَالَ: إِنِّي لَأَرْحَمُ الشَّاةَ أَنْ أَذْبَحَهَا. قَالَ: ((وَالشَّاةُ إِنْ رَحِمْتَهَا، رَحِمَكَ اللَّهُ))
مَرْئَيْنِ. صَحِحٌ.

373. Qurra b. Iyāas said: “A man said, ‘Messenger of Allah, whenever I slaughter a sheep, I show mercy to it (by using a sharp knife to ensure the least suffering)’ - or the man said - ‘I show mercy to the sheep when I slaughter it.’ He said twice, ‘If you showed mercy towards the sheep, Allah will show mercy to you.’” (*Authentic*)

Commentary: *The narrations regarding showing mercy are general and so, they may be perceived to refer to the Muslims alone or to human beings alone. However, this narration shows that the ruling about showing mercy is more encompassing; it includes the humans and other animals such as the beasts, birds amongst others. Imam Muhammad Naasiruddeen al-Albaanee (رحمه الله) has compiled some narrations in a section titled, Being Kind to Animals in his masterpiece, Silsilat al-Ahaadeeth is-Saheehah no. 20 to 30 which demonstrate the fact that the Messenger ﷺ was a mercy to all. Also, see Chapter 176 below.*

٣٧٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّادِقَ الْمُصْلُوقَ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لَا تُنْزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِّيٍّ)).
حَسْنٌ

374. Abū Hurayra said: “I heard the Prophet, the truthful, confirmed one, Abu'l-Qasim ﷺ say, ‘Mercy is only removed from the one who is forsaken.’ ” (*Sound*)

Commentary: The one from whose heart mercy is removed does not show mercy and so, will not receive mercy from the Most Merciful. This makes clear, the aspects of his failure. Therefore, it is obligatory to show mercy to oneself and to those on the earth to receive Allah’s mercy and be successful. May Allah make us among His merciful servants. Amin.

٣٧٥ - عَنْ جَرِيرِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لَا يَرْحُمُ النَّاسَ، لَا يَرْحَمُهُ اللَّهُ)). صَحِيحٌ

375. As No. 370, with a different isnād.

١٧٥ - بَابُ رَحْمَةِ الْعِيَالِ

Chapter 175: Mercy Towards The Family



٣٧٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ((كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْحَمَ النَّاسِ بِالْعِيَالِ، وَكَانَ لَهُ ابْنٌ مُسْتَرْضِعٌ فِي نَاحِيَةِ الْمَدِينَةِ، وَكَانَ ظِلْنُرُهُ قَبْنَا وَكُنَّا نَأْتِيهِ، وَقَدْ دَخَنَ الْبَيْتَ يَإِذْ خِرَّ، فَيُقْبِلُهُ وَيَشْمُمُهُ)). صَحِيحٌ

376. Anas b. Mālik said: “The Prophet ﷺ was the most merciful of people towards his family. He had his son (Ibrāhīm) nursed in a part of Madīna and the husband of his wet-nurse was a blacksmith. We used to go to him and the house would be full of smoke from the forge. He would kiss him and hold him close (lit. sniff him).” (*Authentic*)

Commentary: *The Prophet ﷺ was most kind to his family, and in him you have a perfect example to follow. Being merciful to one's family is not restricted to providing them with the needs of maintenance and accommodation; rather, it includes other things such as really paying attention to their education and general upbringing, sincerely loving them, overlooking their weak areas, and preventing and taking away their distress and agitations.*

٣٧٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللُّهُ عَنْهُ، قَالَ أَتَى النَّبِيُّ صَلَّى اللُّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ وَمَعْهُ صَبِيٌّ، فَجَعَلَ يَضْمُمُهُ إِلَيْهِ. فَقَالَ النَّبِيُّ صَلَّى اللُّهُ عَلَيْهِ وَسَلَّمَ: ((أَتَرَحَمُهُ؟)). قَالَ: نَعَمْ . قَالَ: ((فَاللَّهُ أَرْحَمُ بِكَ مِنْكَ بِهِ، وَهُوَ أَرْحَمُ الرَّاحِمِينَ)) صَحِيحُ الْإِسْنَادِ .

377. Abū Hurayra said: “A man came to the Prophet ﷺ with a child whom he began to embrace. The Prophet ﷺ asked the man, ‘Do you show mercy towards him?’ The man said, ‘Yes.’ He said, ‘Allah is more merciful towards you than you are to this child. He is the Most Merciful of the merciful.’” (*Authentic chain*)

Commentary: See hadeeth no. 90 and 91 above.

١٧٦ - بَابِ رَحْمَةِ الْبَهَائِمِ

Chapter 176: Mercy To Animals



٣٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يَبْيَمَ مِنْ رَجُلٍ يَمْشِي بِطَرِيقٍ اشْتَدَّ بِهِ الْعَطْشُ، فَوَجَدَ بِغْرًا فَنَزَلَ فِيهَا، فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ؛ يَأْكُلُ التَّرَى مِنْ الْعَطْشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطْشِ مِثْلُ الذِّي كَانَ بِأَغْنِيِّي، فَنَزَلَ الْبَيْرَرْ فَمَلَأَ خُفَّهُ، ثُمَّ أَمْسَكَهَا بِفِيهِ، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ)). قَالُوا: يَا رَسُولَ اللَّهِ! وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ قَالَ: ((فِي كُلِّ ذَاتٍ كَبِدَ رَطْبَةً أَجْرٌ)). صَحِيحٌ

378. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Once upon a time, a man, while walking down a road, became very thirsty. He came across a well, went down into it and drank and then came out. In front of him was a dog panting, eating the dust because of thirst. The man said, ‘This dog is as thirsty as I was.’’ He went down into the well and filled his leather sock, holding it in his mouth (while climbing back up) and then gave the dog water. For that Allah thanked him and forgave him.’ People asked, ‘Messenger of Allah, are we rewarded on account of (kindness to) animals?’ He replied, ‘There is a reward on account of everything with a moist liver (i.e. every living thing).’” (*Authentic*)

Commentary: This man’s saying, *This dog is as thirsty as I was* is evidence that he was motivated by the sincere concern for the condition of the dog and eagerness to show it compassion. The intensity of his concern and eagerness is further evinced by his enduring the difficulty of climbing back up the well which he did holding his sock in his mouth. As regards the Prophet’s saying, *shakara Allahu lahu* translated as *Allah thanked him*, Imam an-Nawawee (رحمه الله) said, “It means: He accepted his deed, rewarded him and forgave

him.” The hadeeth teaches being kind to people, for if kindness to dog earned the man Allah’s forgiveness, then showing kindness to a Muslim earns far greater rewards. It also shows that Allah’s mercy is extensive and that no good deed should be considered worthless.

٣٧٩ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((عَذَّبْتُ امْرَأَةً فِي هَرَّةٍ، حَبَسْتَهَا حَتَّىٰ مَا تَنْجَوَ عَوْنَاءً، فَدَخَلَتْ فِيهَا النَّارَ، يُقَالُ - وَاللَّهُ أَعْلَمُ - : لَا أَنْتَ أَطْعَمْتَهَا، وَلَا أَنْتَ سَقَيْتَهَا حِينَ حَبَسْتَهَا، وَلَا أَرْسَلْتَهَا، فَأَكَلَتْ مِنْ خَشَاشَ الْأَرْضِ)). صَحِيحٌ

379. ‘Abdullāh b. ‘Umar said: “The Messenger of Allah ﷺ said, ‘A woman was punished for imprisoning her cat until it died of hunger. Because of it, she entered the Fire. It will be said - and Allah knows best - you did not feed it nor give it water when you imprisoned it nor did you release it and allow it to eat from the vermin of the earth.’” (*Authentic*)

Commentary: This contains proof that it is prohibited to imprison animals and deny them food, and that it is permissible to keep a pet on the condition that it is taken care of.

٣٨٠ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((اَرْحَمُوا تُرْحَمُوا، وَآغْفِرُوا يَغْفَرُ اللَّهُ لَكُمْ، وَبَلْ لَا قَمَاعَ الْقَوْلِ وَبَلْ لِلْمُصْرِّينَ؛ الَّذِينَ يُصْرُونَ عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ)) صَحِيحٌ.

380. ‘Abdullāh b. ‘Amr b. al-‘Ās said: “The Prophet ﷺ said, ‘Show mercy and you will be shown mercy. Forgive and Allah will forgive you. Woe to the people who merely catch words but do not remember them (and follow them). Woe to those who persist, who knowingly continue in what wrong they are doing.’” (*Authentic*)