الأَدَبُ المُفْرَدُ

AL-ADAB AL-MUFRAD

PROPHETIC MORALS AND ETIQUETTES

Collected by

Imam Al-Bukhari
Abu Abdullah Muhammad bin Ismail
(May Allah shower blessings on him)

With Commentary based on the
Checking, Editing, Rulings, and Comments of:

Imam Muhammad Naasiruddeen al-Albaanee
Shaykh Husayn 'Awdah al-'Awaayisha
Shaykh Sameer bin Ameen az-Zuhayree
Dr. Muhammad Luqman as-Salafee

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Abu Naasir Ibrahim Abdur-Rauf

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All praises belong to Allah, Lord of all that exists. May His peace and perfect blessings be upon the Prophet, Muhammad (sallallahu alayhi wa sallam), the members of his respected household, his entire companions and those who follow their lines of conduct till the Last Day.

The importance of sticking to correct moral norms cannot be overemphasized. Allah – the Mighty and Sublime – had extolled the Prophet (sallallahu alayhi wa sallam) as being upon "an exalted (standard of) character" (al-Qalam: 4). And congruently, He – the Exalted – urged "whoever hopes for meeting Allah and the Last Day and remembers Allah much" to follow the good examples of the Messenger of Allah (sallallahu alayhi wa sallam). The Messenger of Allah (sallallahu alayhu wa sallam) himself expressed that, "I have been sent to perfect excellent character."

Al-Adab al-Mufrad contains these perfect morals of the Prophet (sallallahu alayhi wa sallam), the sayings of his Companions (radiya Allahu anhum) and their beautiful conduct giving a picture of the blessed society that was established by the Prophet (sallallahu alayhi wa sallam) and his Companions.

Dakwah Corner Publications is pleased to present this book to our esteemed reader in a decent, first-rate form. The translation of the book published by UK Islamic Academy (reviewed and edited) was placed adjacent to the Arabic text based on the checking and editing of some of the leading scholars of hadith in our times. Each hadith was followed with its grade in terms of authenticity or otherwise according

to the rulings of Shaykh Muhammad Naasiruddeen alAlbaanee (may Allah shower blessings on him). It is our belief that this invaluable treasure has not been so suitably presented to the English audience.

We ask Allah – the Almighty - to make it a work done to seek His Face alone. May He accept the humble effort, forgive us in this world and the hereafter and admit us into His Paradise. May Allah's peace and blessings be upon His Messenger.

Farid Ullah Bin Ahmed Hussein
Managing Director

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Transliteration Chart

أ	a
آ . ى	ā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	ʿ
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه - ـه - هـ	h
و	w
و (as a long vowel)	ū
ي	y
ى (as a long vowel)	ī
ء	ʾ

◌َ	Fathah	a
◌ِ	Kasrah	i
◌ُ	Dammah	u
◌ّ	Shaddah	Double letter
◌ْ	Sukun	Absence of vowel

INTRODUCTION

A Brief Biography of Imam Al-Bukhaaree

He is Ameer al-Huffaadh (leader of the great scholars of hadeeth), Sayyid al-Fuqahaa (the chief of the scholars of Islamic Jurisprudence), Abu Abdullah, Muhammad bin Ismaa'eel bin Ibrahim bin al-Mugeerah bin Bardizbah al-Ju'fee al-Bukhaaree. The name al-Bukhaaree is an ascription to his place of birth, Bukhara (Uzbek**:** Bukhoro) in present day Uzbekistan.

Imam al-Bukhaaree was born on Friday, **13**th of Shawwal, **194** AH after the Jum'ah prayer.

His Family

His father, Abu al-Hasan, Ismaa'eel bin Ibrahim al-Ju'fee was also an eminent scholar of hadeeth who learnt from Imam Malik (rahimahullah) and met other great scholars such as Abdullah bin Mubarak and Hammad bin Zayd (rahimahumallah). Ahmad bin Hafs related that shortly before his death, Imam al-Bukhaaree's father said, "I do not know any single dirham in my wealth from an unlawful means or a dirham from an ambiguity."

However, Abu al-Hasan died while al-Bukhaaree was only a child. So the Imam grew up under the tutelage of his mother who was also a righteous woman and an ardent worshipper.

His Early Studies

As a young boy, Imam al-Bukhaaree learnt the Qur'an, studied many books on the Islamic Sciences and heard and narrated ahaadeeth from the scholars of his time. Since then, he was known to be intelligent, brilliant and hardworking. Muhammad bin Abee Hatim (rahimahullah) said, "I asked Abu Abdullah, 'How did your affair start?' He replied, 'I was inspired to memorize hadeeth when I was in school.' So I enquired, 'How old were you then?' He answered, 'Ten years old or younger. Then I used to attend the classes of ad-Daakhilee and others. One day while he was teaching the people he said, 'Sufyan narrated from Abee Zubayr who reported from Ibrahim.' So I said to him that, 'Abu Zubayr did not report (narrations) from Ibrahim.' He berated me, but I said, 'Refer to the source.' So he went in and checked it and then came out and said to me, 'what then is it, O young man?' I answered, 'It is Zubayr bin Adiyy who related from Ibrahim.' He took a pen from me and corrected his book. He then said, 'You're correct.'"

When Imam al-Bukhaaree was asked how old he was then, he said, "I was only eleven years old." He continued, "By the time I turned sixteen, I had memorized the books of Ibn al-Mubaarak and Wakee' and known their rulings." Haashid bin Ismaa'eel, who was together with Imam al-Bukhaaree as a student said, "In our student days in Basra, he would memorize whatever he heard and he did not use to write (due to the strength and reliability of his memory)."

Abu Bakr al-Kaloozaanee said, "I have not seen any one like Muhammad bin Ismaa'eel (al-Bukhaaree); when he holds a book of Knowledge and looks at it, (reading it) once, he memorizes it completely from that one (reading)."

His Journeys for Learning

Imam Al-Bukhaaree traveled to the Arabian Peninsula in **210** AH at age **16** together with his old mother and his brother to perform hajj. He later stayed in Madeenah where he commenced the compilation of his monumental work on the biographies of narrators of hadeeth called Taareeq al-Kabeer. His journeys in search of knowledge also took him to places like Basra, Kufah, Shaam, Hums, Asqalaan, Egypt and Baghdad learning from the scholars of the cities.

During a trip to Baghdad, the Scholars of Baghdad intended to test his brilliance and intelligence. They mixed up the chains of transmission for **100** ahaadeeth giving completely different Isnaad (chain of transmission) for a completely different Matn (text) such that it would require the one who knows the hadeeth together with their chains of transmission to be able to distinguish between them. The **100** ahaadeeth with their mixed up chains of transmission were distributed amongst ten scholars who would examine Imam Bukhaaree one after the other.

People were gathered to witness the event and during the test, for each of the hadeeth read with the chain of transmission (as mixed up), Imaam Bukhaaree said, "I do not know." People wondered at the answer of Ameer al-Mu'mineen fee al-Hadeeth!

After all the examiners had finished questioning him concerning the narrations, he turned to the first and said, "Concerning your first hadeeth, it is such and such…", citing the correct chain of transmission for the text. He did the same thing to the second examiner until he read all **100** ahaadeeth with their correct chains of transmission and texts to the **10** examiners. Hence, the Scholars attested to his knowledge of Prophetic narrations and narrators and respected his dexterity and precision.

His Teachers

Having travelled far and wide in his pursuit of knowledge, Imam al-Bukhaaree studied under the leading scholars in his time. Al-Bukhaaree recalled, "When I visited Balkh, they requested me to dictate to them from (the narrations) of every person from whom I had written hadeeth. So I narrated **1000** hadeeth to them from **1000** persons from whom I had written down hadeeth."

Therefore, due to their large number and eminence those who wrote the biography of the Imam would either classify his teachers according to their city of residence or according to their ranking as reporters of hadeeth.

Here, Allah willing, it will suffice to only mention some of them**:**

- Imam Makkee bin Ibraaheem
- ʻAbdan bin ʻUthman
- Yahya bin Yahya
- Qutaybah bin Sa'eed
- Ahmad bin Hanbal
- Ishaq bin Rahwayh
- ʻAlee bin al-Madeenee
- Yahya bin Ma'een (may Allah shower blessings on them all).

His Students

It has been reported that a large number of people, some of whom were scholars in their own respects attended the learning circles of the

Imam. Sometimes in a single lesson, up to **10**,**000** people would be present listening to him – may Allah shower blessings on him.

Some of his major students are**:** Imaam Muslim bin Hajjaaj bin Muslim al-Neesabooree (who compiled Saheeh Muslim), Imaam Abubakr bin Abee Dunya, Imaam Abu 'Issa Muhammad bin 'Issa at-Tirmidhee (the author of Sunan at-Tirmidhee), Abu Qaasim al-Baghawee, Abubakr al-Bazzaar, Imaam Abubakr bin Ishaaq bin Khuzaymah amongst others – may Allah shower blessings on them all.

Imam al-Bukhaaree's Death

He passed away on the night of 'Eid al-Fitr, **1**st of Shawwal, **265** AH in the city of Khartank.

His Works:

Some of the works of Imam al-Bukhaaree include**:**

- Tareekh al-Kabeer

- Tareekh al-Awsat

- Tareekh as-Sageer on the biographies of the narrators of hadeeth.

- Khalq Af'aal al-'Ibaad on the fact that the actions of man are created.

- Raf'u al-Yadayn about the raising the hands in the different postures during the Salaat.

- Al-Qiraa'at Khalf al-Imam basically on the recommendation of reciting Soorat al-Faatihah behind the imam during obligatory prayers.

- Birr al-Waalidayn regarding dutifulness to parents.

- Saheeh al-Bukhaaree**:** In this book, he stipulated to compile only ahaadeeth that fulfill the stipulated conditions for a Saheeh (authentic) hadeeth. He also stipulated that the compilation would cover a wide range of subjects such as Worship, Rulings, Virtues of Deeds, Etiquette and Character, Stories of the Past Peoples and Prophets (peace and blessings be upon them), the Signs of the Last Hour.

These stipulations were due to the fact that the earlier compilations of hadeeth were either relatively brief, containing only narrations on a single subject or few others or restricted to the reports of one or few of the Companions from their students. In some cases, ahaadeeth and reports from the Companions were put together but were not subject based.

Those who based their compilations on the different subjects like Imam Maalik bin Anas and Imaam Abubakr bin Abee Shaybah amongst others still had a number of narrations in their compilations not fulfilling the generally accepted conditions for a Saheeh Hadeeth.

Imam al-Bukhaaree named the book, "Al-Jaami' as-Saheeh al-Musnad al-Mukhtasar min Umoori Rasoolillaahi wa Sunanihi wa ayyaamihi" meaning "The Summarized Compilation of Authentic Narrations from the Affairs of the Prophet (sallallaahu alayhi wasallam), his Sunnah and his Days." It contains **9**,**082** ahaadeeth and has been widely read and taught all over the Islamic World since its compilation. Imam Shamsuddeen adh-Dhahabee (rahimahullah) said, "But for the Book, Saheeh al-Bukhaari, it is the most important book in Islam, and the most honored after the Qur'aan…"

- Al-Adab al-Mufrad**:** This book deals exclusively with the subject of moral etiquettes in Islam, focusing on the customs and traditions of the early Muslims. Although Kitab al-Adab (The Book of Manners) contained in Saheeh al-Bukhaaree explores the same subject, Al-Adab al-Mufrad was basically compiled as a separate work. So while

Kitab al-Adab has **128** sections with **256** hadeeths, al-Adab al-Mufrad contains **644** sections with **1**,**322** ahaadeeth and narrations from the pious predecessors.

Therefore, al-Adab al-Mufrad comprises more benefits from the daily life of the Prophet (sallallaahu alayhi wasallam), his companions and the early Muslims. Also, while Imam al-Bukhaaree stipulated to collect only authentic ahaadeeth in his Saheeh as mentioned earlier, al-Adab al-Mufrad includes ahaadeeth and reports that are either Saheeh (Authentic), or Hasan (Sound) or Da'eef (Weak).

Regarding the significance of the book, Imam Abdur-Rahman al-Yamaanee al-Mu'allamee – may Allah be pleased with him – said, "Those who really know Islam and stick to it have regularly emphasized that the weakness and failings and other forms of decadence that has befallen the Muslims were due to their distance from the reality of Islam; and I think that is owing to some things**:**

One**:** Mixing up what is not from the religion with that which is from it.

Two**:** Weak certainty about that which is from the religion.

Three**:** Not acting according to the rulings of the religion.

I believe that knowing the authentically related prophetic manners in worship and dealings; while at home, during journeys, while with others or alone, while active and inactive, and during wakefulness and sleep, while eating and drinking, during talk and silence and other aspects of human engagements and sticking to following it as is easy is the only remedy to those ailments. Many of those etiquettes are easy upon the soul; so if one acts by what is easy for him of it while abstaining from what contradicts it, he does not take long – Allah willing – before he seeks to improve upon it.

So, after a while, he becomes a model in that for others. And by following that true guidance and adopting that great character – even

if to some extent – the heart is illuminated, the mind is delighted, the soul becomes tranquil, and so, certainty becomes deep-rooted and the actions become good. When those who follow this path become large in number, those ailments soon disappear by Allah's leave.

From the simplest of the compilations from the Books of Sunnah about the manners of the Prophet is the book, Al-Adab al-Mufrad by Imam Muhammad bin Ismaa'eel al-Bukhaaree (may Allah be pleased with him)**:** Imam al-Bukhaaree is famously known and his works are the best in quality and authenticity. This book of his, I mean al-Adab al-Mufrad, is, after his book - al-Jaami'u as-Saheeh -, the most deserving of been given attention by the one who seeks to follow the Sunnah. This is because he carefully and painstakingly collected and preserved it pointing out the salient points of benefit (in it).

However, the Ummah has unfortunately fallen short regarding the book; its manuscripts are very nice, and it has been repeatedly published. However, it is as if it does not exist because they (those publications) are error laden in their chains of report and text**:** errors that would not be discerned except by those well grounded in knowledge."

Therefore, this publication of the English translation of al-Adab al-Mufrad takes its uniqueness in the following**:**

1. The Arabic text was based on the checking and editing of**:**

i. Imam Muhammad Naasiruddeen Al-Albaanee (rahimahullah) in Saheeh and Da'eef Al-Adab al-Mufrad (Daar as-Siddeeq and Muassasat ar-Rayyaan, **1420** AH).

ii. Dr. Muhammad Luqman as-Salafee in Rashsh al-Barad Sharh al-Adab al-Mufrad by (Daar ad-Daa'ee lin-Nashr wat-Taozee' and Markaz al-'Allaamah Abdul-'Azeez bin Baaz, **1426** AH).

iii. Shaykh Sameer bin Ameen az-Zuhayree in Kitab al-Adab al-Mufrad.

2. The English translation is placed adjacent to the Arabic text.

3. The grade of each hadeeth or narration was appended according to the checking and grading of Imam Muhammad Naasiruddeen al-Albaanee (rahimahullah) in his books, Saheeh and Da'eef Al-Adab al-Mufrad.

4. To aid the understanding of the ahaadeeth and narrations, brief commentaries were supplied. Some of the comments were direct quotations of the explanations of the scholars while others, for brevity were only summarized from the comments of the scholars about the hadeeth. Here also, the work depended basically on**:**

i. Saheeh and Da'eef al-Adab al-Mufrad by Imam Al-Albaanee.

ii. Sharh Saheeh al-Adab al-Mufrad by Shaykh Husayn al-'Awaayisha (Al-Maktabat al-Islamiyyah, Cairo, **1425**).

iii. Rashsh al-Barad Sharh al-Adab al-Mufrad by Dr. Muhammad Luqman as-Salafee.

Benefits were also drawn from some of the works of other scholars such as Shaykh Muhammad bin Saalih al-'Uthaymeen (rahimahullah), Shaykh Saleem bin 'Eid al-Hilaalee (hafizahullah) and Shaykh Fadlullaah al-Jeelaanee (rahimahullah).

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I beseech Allah, the Mighty and Sublime to bless this humble effort and make it beneficial to all out of His Mercy and Benevolence. May He pardon our mistakes and shortcomings and bring it on our scales of good deeds on the Day whereon neither wealth nor sons will avail, except him who comes to Allâh with a clean heart

Our invocations conclude that**:** All praise is due to Allah the Lord of all that exist.

Abu Naasir Ibrahim Abdur-Rauf
Kaduna, Nigeria.
Dhul-Qa'dah, ***1432*** *AH (****19****th October,* ***2011****).*

بسم الله الرحمن الرحيم

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

In The Name Of Allah The Merciful, The Compassionate

١ - بَابُ قَوْلِهِ تَعَالَى ﴿وَوَصَّيْنَا الْأِنْسَانَ بِوَالِدَيْهِ حُسْناً﴾

Chapter 1: On The Words Of Allah The Exalted: "We Have Enjoined Man To Be Kind To His Parents." (al-'Ankabūt 29: 8)

١-عَنْ أَبِي عَمْرو الشَيْبَانِي قَالَ: حَدَثَنَا صَاحِب هَذِهِ الدَار وأوما بِيَدِهِ إِلَى دَارِ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: سَأَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ ؟ قَالَ: ((الصَّلاَةُ عَلَى وَقْتِهَا)) قُلْتُ: ثُمَّ أَيُّ ؟ قَالَ: ((ثُمَّ بِرُّ الْوَالِدَينِ)) قُلْتُ: ثُمَّ أَيُّ ؟ قَالَ: ((ثُمَّ الْجِهَادُ فِي سَبِيلِ اللهِ)) - قَالَ حَدَّثَنِي بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي. صَحِيحٌ

1. Abū 'Amr ash-Shaybānī said**:** "The owner of this house (and he pointed to the house of 'Abdullāh b. Mas'ūd) said, 'I asked the Prophet ﷺ which action Allah, the Mighty and Exalted, loves best.' He said, 'Prayer at its proper time.' I asked, 'And after that?' He said, 'Then dutifulness to parents.' I asked, 'And after that?' He said, 'Then jihād in the way of Allah.'" He said**:** "He told me about these things. If I had asked him to tell me more, he would have told me more." (*Authentic*)

Commentary**:** *The hadeeth exhorts towards observing the Prayers at their stipulated times, and being dutiful to parents. It also shows the keenness of the companions of Allah's Messenger ﷺ for good deeds, and the importance of giving responses to questions based on the condition and need of the questioner. Otherwise, he ﷺ had mentioned faith in Allah and His Messenger, Jihad and the well-performed pilgrimage, in that order, in other narrations as the dearest deeds to Allah – the most High.*

٢- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: ((رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ)). حَسَنٌ

2. 'Abdullāh b. 'Umar said**:** "The pleasure of the Lord lies in tbe pleasure of the parent. The anger of the Lord lies in the anger of the parent." (*Sound*)

Commentary**:** *This is because Allah – the Mighty and Exalted – has ordered obedience and dutifulness to the parent. So, they must be obeyed except when they order disobedience to Allah, the most High. The hadeeth is also reported from the Messenger ﷺ as from his saying and graded authentic by Imam Al-Albaanee in Silsilat al-Ahaadeeth is-Saheehah (***516***).*

٢ - بَابٌ بِرُّ الْأُمِّ

Chapter 2: On Dutifulness To One's Mother

٣- عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ (مُعَاوِيَةَ بْنِ حَيْدَةَ) رَضِيَ اللهُ عَنْهُ قُلْتُ: يَا رَسُولَ اللهِ مَنْ أَبَرُّ؟ قَالَ: ((أُمَّكَ)) قُلْتُ مَنْ أَبَرُّ؟ قَالَ: ((أُمَّكَ)) قُلْتُ: مَنْ أَبَرُّ؟ قَالَ: ((أُمَّكَ)) قُلْتُ مَنْ أَبَرُّ؟ قَالَ: ((أَبَاكَ ثُمَّ الْأَقْرَبَ فَالْأَقْرَبَ)). حَسَنٌ

3. On the authority of Bahz b. Hakim from his father through his grand-father, Mu'āwiya b. Haida, who said**:** "I asked, 'Messenger of Allah, towards whom should I be dutiful?' He said, 'Your mother.' I asked, 'Then towards whom?' He replied, 'Your mother.' Again I asked, 'Then towards whom?' He answered, 'Your mother.' I said, 'Then towards whom should I be dutiful?' He said, 'Your father, and then the next nearest relative and then the next nearest.' " (*Sound*)

***Commentary*: (1)** *The eargerness of the companions of Allah's Messenger ﷺ to know the ranks of good deeds is shown in this hadeeth.* **(2)** *Preference is given for the mother because she suffered the difficulties of pregnancy, child birth, breast-feeding and general care.* **(3)** *The fact that the nearest relatives should take precedence over others than them when we show kindness is also evinced in the narration.*

٤- عَنْ عَطَاءِ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ أَتَاهُ رَجُلٌ فَقَالَ إِنِّي خَطَبْتُ امْرَأَةً فَأَبَتْ أَنْ تَنْكِحَنِي وَخَطَبَهَا غَيْرِي فَأَحبَّتْ أَنْ تَنْكِحَهُ فَغِرْتُ عَلَيْهَا فَقَتَلْتُهَا فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ: أُمُّكَ حيَّةٌ ؟ قَالَ لاَ، قَالَ: تُبْ إِلَى اللهِ عَزَّ وَجَلَّ وَتَقَرَّبْ إِلَيْهِ مَا اسْتَطَعْتَ ، فَذَهَبْتُ فَسَأَلْتُ ابْنَ عَبَّاسٍ: لِمَ سَأَلْتَهُ عَنْ حَيَاةِ أُمِّهِ؟ قَالَ: ((إِنِّي لاَ أَعْلَمُ عَمَلاً أَقْرَبُ إِلَى اللهِ عَزَّ وَجَلَّ مِنْ بِرِّ الْوَالِدَةِ)) . صَحِيحٌ

4. 'Atā' b. Yasār reported from Abdullah b. 'Abbas that**:** "A man came to Ibn 'Abbās and said, 'I asked a woman to marry me and she refused to marry me**.** Another man asked her and she agreed to marry him. I became jealous and killed her. Is there a way for me to repent?' He asked, 'Is your mother alive?' The man replied, 'No.' Ibn 'Abbās said, 'Repent to Allah, the Mighty and Exalted, and try to draw near to Him as much as you can.' 'Atā' said**:** "I went and asked Ibn 'Abbās, 'Why did you ask him whether his mother was alive?' He replied, 'I do not know of any action better for bringing a person near to Allah than dutifulness to his mother.' " (*Authentic*)

***Commentary*:** *The people of knowledge should guide the rest of the people towards the things that benefit them such as how to repent from sins, no matter their gravity. Also, being obedient and kind to the mother is mentioned in this hadeeth as an atonement for the sin of taking a soul unlawfully. Jealousy could lead to backbiting, slander, hatred and worse sins such as killing.*

٣-بَابُ بِرِّ الْأَبِ

Chapter 3: On Dutifulness To One's Father

٥- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قِيلَ يَا رَسُولَ اللهِ مَنْ أَبَرُّ؟ قَالَ: ((أُمَّكَ)) قَالَ ثُمَّ مَنْ ؟ قَالَ: ((أُمَّكَ)) قَالَ: ثُمَّ مَنْ ؟ قَالَ: ((أُمَّكَ)) قَالَ: ثُمَّ مَنْ؟ قَالَ: ((أَبَاكَ)).

صَحِيحٌ

5. Abū Hurayra said**:** "Someone asked, 'Messenger of Allah, towards whom should I be dutiful?' He said, 'Your mother.' He was asked, 'Then towards whom?' He said, 'Your mother.' He was asked, 'Then towards whom?' He said, 'Your mother.' He was asked, 'Then towards whom?' He replied, 'Your father.' " (*Authentic*)

Commentary**:** *Being kindhearted and respectful towards the father and the obligation of doing so is evinced in this hadeeth.*

٦- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ أَتَى رَجُلٌ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا تَأْمُرُنِي؟ قَالَ: ((بِرَّ أُمَّكَ)) ثُمَّ عَادَ فَقَالَ ((بِرَّ أُمَّكَ)) ثُمَّ عَادَ فَقَالَ: ((بِرَّ أُمَّكَ)) ثُمَّ عَادَ الرَّابِعَةَ فَقَالَ: ((بِرَّ أُمَّكَ)) ثُمَّ عَادَ الْخَامِسَةَ فَقَالَ: ((بِرَّ أَبَاكَ)). صَحِيحٌ

6. Abū Hurayra said**:** A man came to the Prophet of Allah ﷺ and asked**:** "What do you command me (to do)?" He replied, "Be dutiful towards your mother." Then he asked him the same question again and he replied, "Be dutiful towards your mother." He repeated it yet again and the Prophet replied. "Be dutiful towards your mother." He repeated the question a fourth time and the reply was, "Be dutiful towards your mother." Then the put the question a fifth time and the Prophet said, "Be dutiful towards your father." (*Authentic*)

٤- بَابُ بِرِّ وَالِدَيْهِ وَإِنْ ظَلَمَا

Chapter 4: On Dutifulness To Parents, Even If Their Treatment Is Unjust

٧- عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: ((مَا مِنْ مُسْلِمٍ لَهُ وَالِدَانِ مُسْلِمَانِ يُصْبِحُ إِلَيْهِمَا مُحْتَسِبًا إِلاَّ فَتَحَ لَهُ اللهُ بَابَيْنِ - يَعْنِي مِنَ الْجَنَّةِ - وَإِنْ كَانَ وَاحِدًا فَوَاحِدٌ وَإِنْ أَغْضَبَ أَحَدُهُمَا لَمْ يَرْضَ اللهُ عَنْهُ حَتَّى يَرْضَى عَنْهُ)). قِيلَ: وَإِنْ ظَلَمَاهُ ؟ قَالَ: ((وَإِنْ ظَلَمَاهُ)).

ضَعِيفُ الْإِسْنَادِ

7. Ibn ‘Abbās said**:** “Any Muslim who has Muslim parents and is dutiful to both of them seeking Allah’s pleasure, Allah will open two gates of Jannah for him. If there is only one parent, then one gate will be opened. If he makes one of them angry, then Allah will not be pleased with him until that parent is pleased with him.” He (Ibn ‘Abbās) was asked**:** “Even if they treat him unjustly?” He said, “Even if they treat him unjustly.” (*Weak Chain*)

٥- بَابُ لِينِ الْكَلاَمِ لِوَالِدَيْهِ

Chapter 5: On Kind Words To Parents

٨- عَنْ طَيْسَلَةَ بْنِ مَيَّاسٍ قَالَ: كُنْتُ مَعَ النَّجَدَاتِ فَأَصَبْتُ ذُنُوبًا لاَ أَرَاهَا إِلاَّ مِنَ الْكَبَائِرِ، فَذَكَرْتُ ذَلِكَ لِابْنِ عُمَرَ. قَالَ: ((مَا هِيَ؟)) قُلْتُ: كَذَا وَكَذَا. قَالَ: ((لَيْسَتْ هَذِهِ مِنَ الْكَبَائِرِ، هُنَّ تِسْعٌ: الْإِشْرَاكُ بِاللهِ، وَقَتْلُ نَسْمَةٍ، وَالْفِرَارُ مِنَ

الزَّحْفِ وَقَذْفُ الْمُحْصَنَةِ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ وَإِلْحَادُ فِي الْمَسْجِدِ، وَالَّذِي يَسْتَسْخِرُ، وَبُكَاءُ الْوَالِدَيْنِ مِنَ الْعُقُوقِ)). قَالَ لِي ابْنُ عُمَرَ: ((أَتَفْرَقُ مِنَ النَّارِ، وَتُحِبُّ أَنْ تَدْخُلَ الْجَنَّةَ ؟)) قُلْتُ: إِيْ وَاللهِ قَالَ: ((أَحَيٌّ وَالِدَاكَ؟)) قُلْتُ: عِنْدِي أُمِّي قَالَ : ((فَوَاللهِ! لَوْ أَلَنْتَ لَهَا الْكَلَامَ وَأَطْعَمْتَهَا الطَّعَامَ لَتَدْخُلَنَّ الْجَنَّةَ مَا اجْتَنَبْتَ الْكَبَائِرَ)). صَحِيحٌ

8. Taysala b. Mayyās said**:** "I was with the Najadites (Khawārij, the followers of Najdah ibn 'Āmir) when I committed wrong actions which I supposed to be major sins. I mentioned that to Ibn 'Umar. He inquired, 'What are they?' I said, 'Such and such.' He stated, 'These are not major sins. There are nine major sins and they are**:** associating things with Allah; killing someone; desertion from the army when it is advancing; slandering a chaste woman; usury; consuming an orphan's property; heresy in the (sacred) Mosque (of Makkah); scoffing (at Muslims); and causing one's parents to weep through disobedience.'Ibn 'Umar then said to me, 'Do you fear the Fire? Do you want to enter the Paradise?' I said, 'By Allah, yes.' He asked, 'Are your parents still alive?' I replied, 'My mother is.' He said, 'By Allah, if you speak kindly to her and feed her, then you will definitely enter the Paradise as long as you avoid the major sins.' " (*Authentic*)

Commentary**:** *(***1***) This hadeeth highlights the importance of keeping the company of the people of Sunnah and referringto the scholars to understand the true position regarding any matter in the religion. Perhaps Taysala, was influenced by the Najadites to believe wrongly that the sin he commited was a major one. (***2***) We also learn from this hadeeth that sins are not entirely of the same category; some are major while others are considered minor with respect to the major ones and not by way of trivializing sin. (***3***) One of the meanings of the expression, yastaskhiru is to burden people and to make them do a job without pay. Some of the scholars even consider it the most preponderant meaning here for its been mentioned after usury and consumption of an orphan's wealth both of which are illegitimate means to seek wealth. (***4***) The permissibility of swearing without been asked to swear while giving a religious verdict or admonition is pointed to in the narration.*

*(**5**) As long as one abstains from the major sins, speaking kindly to parents and feeding them is surely a means to attain admission to the Paradise by Allah's leave.*

٩- عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ فِي قَوْلِهِ تَعَالَى: ﴿وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ﴾ (سورة الاسراء:٤٢) قَالَ: ((لاَ تَمْتَنِعْ مِنْ شَيءٍ أَحَبَّاهُ)) صَحِيحُ الإِسْنَادِ

9. 'Urwa commented on the verse, "Lower the wing of humility to them out of mercy." (al-Isrā' **17: 24**) (It means)**:** "Do not refuse them anything they love." (*Authentic Chain*)

***Commentary**: The exemption to this is when their desire involves disobedience to Allah, the Mighty and Exalted; for the religion prohibits obedience to a creature in disobedience to the Creator.*

٦- بَابُ جَزَاءِ الْوَالِدَيْنِ

Chapter 6: On Repaying Parents

١٠- عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَجْزِي وَلَدٌ وَالِدَهُ إِلاَّ أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ)). صَحِيحٌ

10. Abū Hurayra said**:** "The Prophet ﷺ said, 'A child cannot repay his father unless he finds him as a slave and then buys him and sets him free.' " (*Authentic*)

***Commentary**: It is as if the slave is non-existent and that by his freedom he comes into existence such that the child's action here, is as that of his parents through whom he came into existence from non-existence.*

١١- عَنْ أَبِي بُرْدَةَ أَنَّهُ شَهِدَ ابْنَ عُمَرَ، وَرَجُلٌ يَمَانِيٌّ يَطُوفُ بِالْبَيْتِ - حَمَلَ أُمَّهُ وَرَاءَ ظَهْرِهِ - يَقُولُ: إِنِّي لَهَا بَعِيرُهَا الْمُذَلَّلُ إِنْ أُذْعِرَتْ رِكَابُهَا لَمْ أُذْعَرْ ثُمَّ قَالَ: ((يَا ابْنَ عُمَرَ أَتُرَانِي جَزَيتُهَا ؟ قَالَ: لاَ. وَلاَ بِزَفْرَةٍ وَاحِدَةٍ، ثُمَّ طَافَ ابْنُ عُمَرَ فَأَتَى الْمَقَامَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ: يَا بْنَ أَبِي مُوسَى! إِنَّ كُلَّ رَكْعَتَيْنِ تُكَفِّرَانِ مَا أَمَامَهُمَا)).

صَحِيحُ الْإِسْنَادِ

11. Abū Burda. b. Abū Mūsā related that**:** Ibn ‘Umar saw a Yamani man going around the House making tawāf while carrying his mother on his back and chanting**:** “I am her humble camel, if her riding animal breaks loose I remain in her service.” Then the man asked, “Ibn ‘Umar, do you think that I have repaid her?” He replied, “No, not even for a single groan (of the birth pangs she suffered).” Then Ibn ‘Umar performed tawāf and came to Maqām (Ibrāhīm) and prayed two rak‘ats. He said, “O Ibn Abū Mūsā, every two rak‘ats make up for everything (expiates) that has happened before them.” (*Authentic Chain*)

Commentary**:** *The pains of childbirth and nursing endured by the mother and the tremendous reward and high rank she earns as a result are highlights in this hadeeth. Therefore, the parents must be shown kindness and great respect. The Tawaf and performance of the two units of prayer after it behind the station of Ibrahim are two major means to seek expiation of sins.*

١٢- عَنْ أَبِي مُرَّةَ مَوْلَى عَقِيلٍ أَنَّ أَبَا هُرَيْرَةَ ﷺ كَانَ يَسْتَخْلِفُهُ مَرْوَانُ، وَكَانَ يَكُونُ بِذِي الْحُلَيْفَةِ، فَكَانَتْ أُمُّه فِي بَيْتٍ وَهُوَ فِي آخر. قَالَ: فَإِذَا أَرَادَ أَنْ يَخْرُجَ وَقَفَ عَلَى بَابِهَا فَقَالَ: السَّلاَمُ عَلَيْكِ يَا أُمَّتَاهُ! وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. فَتَقُولُ: وَعَلَيْكَ يَا بُنَيَّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. فَيَقُولُ: رَحِمَكِ اللهُ كَمَا رَبَّيْتِنِي صَغِيرًا. فَتَقُولُ: رَحِمَكَ اللهُ كَمَا بَرَرْتَنِي كَبِيرًا، ثُمَّ إِذَا أَرَادَ أَنْ يَدْخُلَ صَنَعَ مِثْلَهُ. ضَعِيفُ الْإِسْنَادِ

12. Abū Murra, the mawlā of ‘Aqīl (Ibn Abū Tālib) [also known as mawlā of Umm Hāni’ bint Abū Tālib], said**:** “Marwān [the governor of al-Madīna] used to appoint Abū Hurayra as his deputy - (when Marwan left Madīna for Hajj) and he used to live in Dhu’l Hulayfa. His mother was in one house and he in another. When he wanted to go out, he would stop at her door and say, ‘Peace be upon you, mother, and the mercy of Allah and His blessing.’ She would reply, ‘And peace be upon you, my son, and the mercy of Allah and His blessing.’ Then he said, ‘May Allah have mercy on you as you raised me when I was a child.’ She answered, ‘May Allah have mercy on you as you were dutiful towards me when old.’ Whenever he wished to enter, he would do something similar.” (*Weak Chain*)

١٣- عَنْ عَبْدِ اللهِ بْنِ عَمرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ **:** جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُبَايِعُهُ عَلَى الْهِجْرَةِ، وَتَرَكَ أَبَوَيْهِ يَبْكِيَانِ فَقَالَ**:** ((ارْجِعْ إِلَيْهِمَا وَأَضْحِكْهُمَا كَمَا أَبْكَيْتَهُمَا)) صَحِيحٌ.

13. ‘Abdullāh b. ‘Amr said**:** “A man came to the Prophet ﷺ and made a pledge to him that he would do hijra (emigrate). He had left his parents weeping.” He (i.e. the Prophet ﷺ said, “Go back to them and make them laugh as you made them weep.” (*Authentic*)

Commentary**:** *This further evinces the virtue of dutifulness to parents and warns against being sources of sadness to them. The necessity of correcting mistakes also forms a point of benefit in the hadeeth.*

١٤- عَنْ أَبِي مُرَّةَ؛ مَوْلَى أُمِّ هَانِئ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ**:** ”أَنَّهُ رَكِبَ مَعَ أَبِي هُرَيْرَةَ ﷺ إِلَى أَرْضِهِ بِالْعَقِيقِ فَإِذَا دَخَلَ أَرْضَهُ صَاحَ صَوْتِهِ**:** عَلَيْكِ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ يَا أُمَّتَاهُ**!** تَقُولُ**:** وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. يَقُولُ**:** رَحِمَكِ اللهُ كَمَا رَبَّيْتِنِي صَغِيرًا. فَتَقُولُ**:** يَا بُنَيَّ وَأَنْتَ، فَجَزَاكَ اللهُ خَيْرًا وَرَضِيَ عَنْكَ، كَمَا بَرَرْتَنِي كَبِيرًا“.

قَالَ مُوسَى: كَانَ اسْمُ أَبِي هُرَيْرَةَ: عَبْدَ اللهِ بْنَ عَمْرٍو. حسن الاسناد

14. Abū Murra, the mawlā ofUmm Hāni' bint Abū Tālib said that he rode with Abū Hurayra to his land in al-'Aqīq (valley). When he entered his land, he shouted in his loudest voice, "Peace be upon you, mother, and the mercy of Allah and His blessing." She replied, "And peace be upon you and the mercy of Allah and His blessing." He said, "May Allah have mercy on you as you raised me when I was a child." She replied, "My son, may Allah reward you well and be pleased with you as you were dutiful towards me when old." Mūsā (one of the narrators of this Hadīth) said, "The name of Abū Hurayra was 'Abdullāh b. 'Amr." (*Sound Chain*)

***Commentary*:** *From what gladdens parents is the child's dutifulness to them, and Abu Hurayra's mother showed appreciation in the best manner by saying*: *Jazakallahu khayran (meaning*: *may Allah reward you well). As regards Abu Hurayra's name, Imam Adh-Dhahabee (رحمه الله) said*: *"There is some variance on what his actual name is. However, the most preponderant is Abdur-Rahman bin Sakhr."*

٧- بَابُ عُقُوقِ الْوَالِدَيْنِ

Chapter 7: Disobedience To Parents

٥١- عَنْ أَبِي بَكْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟)) ثَلاَثًا قَالُوا: بَلَى يَا رَسُولَ اللهِ! قَالَ: ((الْإِشْرَاكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ)) وَجَلَسَ وَكَانَ مُتَّكِئًا ((أَلاَ وَقَوْلُ الزُّورِ)) مَا زَالَ يُكَرِّرُهَا حَتَّى قُلْتُ: لَيْتَهُ سَكَتَ.

صَحِيحٌ

15. Abū Bakra ﷺ said that the Messenger of Allah ﷺ said**:** "Shall I tell you which is the worst of the major sins?" He repeated that three times. They replied, "Yes, Messenger of Allah." He said, "Associating something else with Allah and disobeying parents." He had been reclining, but then he sat up and said, "Beware of lying." Abū Bakra added, "He continued to repeat it until I wished he would stop." (*Authentic*)

Commentary**:** *(***1***) Allah's Messenger ﷺ would show how crucial any matter was either by repeating a question regarding the matter or employing emphasis or even changing his posture, all of which he employed in this hadeeth. He could also mildly touch the companion on the chest or hold his hand amongst other means. (***2***) The narration shows that some major sins are still worse than some others, and from the worst ones is offending the parents, rebelling against them and severing relationship with them which are all contradictory to being dutiful to them. (***3***) It also indicates that the companions (ﷺ) had great concerns for the Prophet ﷺ.*

٦١- عَنْ وَرَادٍ كَاتِبُ الْمُغِيْرَة بن شُعْبَة قَالَ **:** كَتَبَ مُعَاوِية إِلى الْمُغِيْرة اكتب إلى بِمَا سَمِعْتَ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَ وَرَادُ فأملى عَلَيَّ وَكَتَبْتُ بِيدي إني سَمِعْتُهُ ((يَنْهَى عَنْ كَثْرَةِ السُّؤَالِ وَإِضَاعَةِ الْمَالِ، وَعَنْ قِيلَ وَقَالَ)). صَحِيحٌ

16. Warrād, the scribe of al-Mughīra b. Shu'ba, said**:** "Mu'āwiya wrote to al-Mughīra and asked, 'Write down for me something that you heard the Messenger of Allah ﷺ say.' " Warrād said, "He dictated to me and I wrote out, 'I heard him forbid asking too many questions, wasting money and idle talk.' " (*Authentic*)

Commentary**:** *See comment on narration no.* **460**.

٨- بَابُ لَعْنِ اللهِ مَنَ لَعَنَ وَالِدَيْهِ

Chapter 8: "Allah Curses Whoever Curses His Parents"

١٧- عَنْ أَبِي الطُّفَيْلِ قَالَ: سُئِلَ عَلِيٌّ هَلْ خصّكم النَبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بشيء لم يخص بِهِ النَاس كَافَة؟ قَالَ: مَا خصنا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ لَمْ يخص بِهِ النَاس؛ إلا مَا فِي قراب سَيْفِي، ثُمَ أَخْرَجَ صَحِيفَة، فَإِذَا فِيهَا مَكْتُوب: ((لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ، لَعَنَ اللهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ، لَعَنَ اللهُ مَنْ لَعَنَ وَالِدَيْهِ، لَعَنَ اللهُ مَنْ آوَى مُحْدِثًا)). صَحِيحٌ

17. Abū't-Tufayl said**:** " 'Alī was asked, 'Did the Prophet ﷺ grant you something special which he did not grant to anyone else?' He replied, 'The Messenger of Allah ﷺ did not give us anything special which he did not give to the people except for what I have in my scabbard.' Then he brought out a booklet on which was written, 'Allah curses whoever sacrifices an animal to other than Allah. Allah curses whoever steals a landmark. Allah curses whoever curses his parents. Allah curses whoever gives shelter to a Muhdith (or Muhdath).'" (*Authentic*)

Commentary**:** ***(1)*** *Abdullah bin Saba and his cohorts maliciously spread falsehood that the Messenger ﷺ had granted some special things to 'Ali (ﷺ) which he did not grant to the rest of the companions (ﷺ) from which is the right to assume the leadership of the Muslims after the Messenger's death. So, the people used to seek clarification from 'Ali (ﷺ); hence the question. In some other wordings of the same hadeeth, he grew furious at the question.* ***(2)*** *The booklet was from the documentation of hadeeth that took place during the lifetime of Allah's Messenger ﷺ.* ***(3)*** *The word* محدثات *is reported with the dal having a Kasra, and so it would mean, an offender; and with a Fatha so that it means an innovation. So in the first case the expression in which it occurs would mean, "whoever gives shelter to an offender" and*

*in the second case, "whoever supports an innovation". Giving support to innovation includes being pleased with it, tolerating it and not controverting and refuting it. (**4**) The hadeeth warns against cursing one's parents.*

٩- بَابٌ يَبَرُّ وَالِدَيْهِ مَا لَمْ يَكُنْ مَعْصِيَةً

Chapter 9: On Being Dutiful To Parents As Long As That Does Not Entail Disobedience To Allah

١٨- عَنْ أَبِي الدَّرْدَاءِ ﷺ، قَالَ: أَوْصَانِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِتِسْعٍ: ((لاَ تُشْرِكْ بِاللهِ شَيْئًا وَإِنْ قُطِّعْتَ أَوْ حُرِّقْتَ وَلاَ تَتْرُكَنَّ الصَّلاَةَ الْمَكْتُوبَةَ مُتَعَمِّدًا؛ وَمَنْ تَرَكَهَا مُتَعَمِّدًا بَرِئَتْ مِنْهُ الذِّمَّةُ، وَلاَ تَشْرَبَنَّ الْخَمْرَ؛ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ، وَأَطِعْ وَالِدَيْكَ، وَإِنْ أَمَرَاكَ أَنْ تَخْرُجَ مِنْ دُنْيَاكَ؛ فَاخْرُجْ لَهُمَا، وَلاَ تُنَازِعَنَّ وُلاَةَ الأَمْرِ، وَإِنْ رَأَيْتَ أَنَّكَ أَنْتَ، وَلاَ تَفِرَّ مِنَ الزَّحْفِ وَإِنْ هَلَكْتَ وَفَرَّ أَصْحَابُكَ، وَأَنْفِقْ مِنْ طَوْلِكَ عَلَى أَهْلِكَ، وَلاَ تَرْفَعْ عَصَاكَ عَلَى أَهْلِكَ وَأَخِفْهُمْ فِي اللهِ عَزَّ وَجَلَّ)). حَسَنٌ

18. Abū'd Dardā' said**:** "The Messenger of Allah ﷺ admonished me with regard to nine things**:-**

- Do not associate anything with Allah, even if you are cut to pieces or burnt. Do not abandon an obligatory prayer deliberately. Anyone who deliberately abandons it will lose Allah's protection.
- Do not drink wine for it is the key to every evil.
- Obey your parents, even if they command you to abandon your worldly possessions, then leave it for their sake.
- Do not contend with those in power, even if you think you are more capable.
- Do not run away from the army when it advances, even if you are killed and your companions run away.

- Spend on your wife out of your means.
- Do not raise a stick against your wife.
- Command your family to fear Allah, the Mighty and Exalted."

(*Sound*)

Commentary**:** *This hadeeth tells us about some of the harms that result from the iniquities it mentioned. It emphasizes the obligation of giving obedience to our parents in every situation and being ready to part with our possessions for their sake except when it entails sinfulness. And as regards what they could take from the wealth of their children, Allah's Messenger ﷺ referred to them: "...they (i.e. the children) and their possessions are yours when you are in need of them." However, explaining the hadeeth, Imam Al-Albaanee (رحمه الله) averred: "it is not without exception, that a father could take just whatever he desires from the wealth of his child; not at all. He should only take what he needs." See: As-Saheehah (***2564***). This hadeeth also shows the necessity of spending on our wives, and teaching and enforcing Islamically acceptable patterns of behaviour. We should not leave the members of our household without discipline, but when they are, they must be treated in the best of ways. The husband has a huge responsibility to order his household to fear Allah – the Mighty and Exalted – and so, he must also fear Allah – the most High - regarding himself and in his dealings. The right teacher guides the student towards what benefits him and warns him against whatever may harm him.*

١٩- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: جِئْتُ أُبَايِعُكَ عَلَى الْهِجْرَةِ، وَتَرَكْتُ أَبَوَيَّ يَبْكِيَانِ؟ قَالَ: ((ارْجِعْ إِلَيْهِمَا، فَأَضْحِكْهُمَا كَمَا أَبْكَيْتَهُمَا)). صَحِيحٌ

19. 'Abdullāh b. 'Amr said**:** "A man came to the Prophet ﷺ and said. I have come to make a pledge with you. that I will do hijra although I have left my parents in tears.' The Prophet ﷺ said, 'Go back to them and make them laugh as you made them weep.' " (*Authentic*)

٢٠- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ الْجِهَادَ فَقَالَ: ((أَحَيٌّ وَالِدَاكَ؟)) قَالَ: نَعَمْ. فَقَالَ: ((فَفِيهِمَا فَجَاهِدْ)).

صَحِيحٌ

20. ‘Abdullāh b. ‘Amr said**:** “A man came to the Prophet ﷺ wanting to do jihād. The Prophet asked, ‘Are your parents still alive?’ He said, ‘Yes.’ The Prophet said. ‘Then exert yourself (do jihād) in their service.’ ” (*Authentic*)

Commentary**:** *Imam An-Nawawee (رحمه الله) explained**: “All this is evidence for the greatness of the virtue of being dutiful to them (i.e. the parents) and that it is given preference over jihad. It also contains evidence for the statement of the scholars that it is not permissible to go for jihad except with their permission if they are both Muslims.” Additionally, exerting oneself in the service of parents is also reffered to as jihad. The hadeeth evinces the fact that the leader should be in charge of organizing the matters of jihad; considering the conditions of each of the followers, and giving preponderance for issues of personal benefit over those of general benefit.*

١٠- بَابٌ مَنْ أَدْرَكَ وَالِدَيْهِ فَلَمْ يَدْخُلِ الْجَنَّةَ

Chapter 10: One Who Finds His Parents And (Despite That) Does Not Enter The Garden

٢١- عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((رَغِمَ أَنْفُهُ، رَغِمَ أَنْفُهُ، رَغِمَ أَنْفُهُ)). قَالُوا: يَا رَسُولَ اللهِ! مَنْ ؟ قَالَ: ((مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ، أَوْ أَحَدَهُمَا، فَدَخَلَ النَّارَ)). صحيح

21. Abū Hurayra said**:** "The Prophet ﷺ said, 'Disgrace! Disgrace! Disgrace!' They said, 'Messenger of Allah, who?' He said, 'The one who finds his elderly parents or one of them and despite that enters the Fire (by not serving them).' " (*Authentic*)

Commentary**:** *Emphasy is shown in this hadeeth for kind treatment of and respect for parents, and the tremendous benefit that doing so entails***:** *entrance into the Paradise and salvation from the Fire. The one who abandons his parents faces entrance into the Fire in disgrace – We seek Allah's refuge from the Fire.*

١١- بَابٌ مَنْ بَرَّ وَالِدَيْهِ زَادَ اللهُ فِي عُمْرِهِ

Chapter 11: Allah Will Prolong The Life Of Someone Dutiful Towards His Parents

٢٢- عَنْ مُعَاذٍ الْجُهَنِي ﷺ قَالَ**:** قَالَ**:** النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((مَنْ بَرَّ وَالِدَيْهِ طُوبَى لَهُ، زَادَ اللهُ عَزَّ وَجَلَّ فِي عُمُرِهِ)). ضَعِيفٌ

22. Mu'ādh said**:** "The Prophet ﷺ said, 'Bliss is for him who is dutiful towards his parents. Allah, the Mighty and Exalted, will prolong his life.' " (*Weak*)

١٢- بَابٌ لاَ يَسْتَغْفِرُ لأَبِيهِ الْمُشْرِكِ

Chapter 12: One Should Not Ask Forgiveness For His Father If He Is Not A Muslim

٢٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاهُمَا فَلا تَقُلْ لَهُمَا أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلاً كَرِيماً﴾إلى قوله ﴿كَمَا رَبَّيَانِي صَغِيراً﴾(الاسراء:٣٢- ٤٢)، فَنَسَخَتْهَا الْآيَةُ فِي بَرَاءَةٍ: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾(التوبة:٣١١) حَسَنُ الْإِسْنَادِ.

23. ‘Ikrima related that**:** Ibn ‘Abbās, may Allah be pleased with him, commented on these words of Allah, the Mighty and Exalted**:** “When one or both parents reach old age with you, do not say ‘Fie’ to them nor repulse them, but speak to them a gracious word. And lower to them the wing of submission through mercy. and say**:** My Lord! Have mercy on them both as they did care for me when I was little.” (al-Isrā’ **17: 23-4**) Ibn ‘Abbās said that this was abrogated in sūra at-Tawba (**9**), “It is not for the Prophet or those who believe to ask forgiveness for the idol-worshippers, even if they are near relatives after it has become clear to them that they will be the people of hell-fire.” (**9: 113**)

Commentary**:** *That is, the verse in al-Isra orders kindness to parents from which is seeking forgiveness for them after their death whether they were Muslims or not. So the verse in at-Tawba abrogated this ruling and prohibited seeking Allah’s forgiveness for one’s relatives amongst the non-Muslims which includes a polytheist father.*

١٣- بَابُ بِرِّ الْوَالِدِ الْمُشْرِكِ

Chapter 13: Kindness To The Non-Muslim Parent

٢٤- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: نَزَلَتْ فِيَّ أَرْبَعُ آيَاتٍ مِنْ كِتَابِ اللهِ تَعَالَى، كَانَتْ أُمِّي حَلَفَتْ، أَنْ لاَ تَأْكُلَ وَلاَ تَشْرَبَ، حَتَّى أُفَارِقَ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَنْزَلَ اللهُ عَزَّ وَ جَلَّ:﴿وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفاً﴾(سورة لقمان:٥١). وَالثَّانِيَةُ: إِنِّي كُنْتُ أَخَذْتُ سَيْفًا أَعْجَبَنِي، فَقُلْتُ: يَا رَسُولَ اللهِ هَبْ لِي هَذَا. فَنَزَلَتْ:﴿يَسْأَلونَكَ عَنِ الْأَنْفَالِ﴾ (الأنفال:1) وَالثَّالِثَةُ: إِنِّي مَرِضْتُ فَأَتَانِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أُرِيدُ أَنْ أَقْسِمَ مَالِي، أَفَأُوصِي بِالنِّصْفِ؟ فَقَالَ: ((لاَ)). فَقُلْتُ: الثُّلُثِ؟ فَسَكَتَ، فَكَانَ الثُّلُثُ بَعْدَهُ جَائِزًا. وَالرَّابِعَةُ: إِنِّي شَرِبْتُ الْخَمْرَ مَعَ قَوْمٍ مِنَ الْأَنْصَارِ، فَضَرَبَ رَجُلٌ مِنْهُمْ أَنْفِي بِلَحْيَيْ جَمَلٍ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَنْزَلَ عَزَّ وَجَلَّ تَحْرِيمَ الْخَمْرِ. صَحِيحٌ

24. Sa'd b. Abū Waqqas said**:** "Four verses of the Book of Allah, the Mighty, were revealed about me**:** The first was when my mother swore she would neither eat nor drink until I left Muhammad ﷺ. Allah the Mighty revealed, 'If they strive with you to make you ascribe to Me something of which you have no knowledge, then do not obey them. Keep company with them in this world in a correct manner.' (Luqmān **31: 15**) The second was when I took a sword that I admired and said, 'Messenger of Allah, give me this.' Then the verse was revealed**:** 'They will ask you about the booty.' (al-Anfāl **8: 1**) The third was when I was ill and the Messenger of Allah ﷺ came to me and I said, 'Messenger of Allah, I want to divide my property. Can I will away a half?' He said, 'No.' I asked, 'A third?' He was silent and so after

that it was allowed to will away a third. The fourth was when I had been drinking wine with some of the Ansar. A man from among them hit my nose with the jaw bone of a camel. I went to the Prophet ﷺ and Allah the Mighty and Exalted revealed the prohibition of wine." (*Authentic*)

***Commentary*:** *We learn from this hadeeth that one could tell others about Allah's favors on him if it will not lead him to self-importance. The fact that the parents should not be followed when they order disbelief or any other act of disobedience to Allah the most High is also deduced from the hadeeth. Even when the parents do that, one should deal with them kindly, being mild and generous to them, inviting them to faith and obedience to Allah with good words and in a nice manner. In another wording of the same hadeeth collected by Al-Bukhaari and Muslim in their Saheehs, Allah's Messenger ﷺ said:* *"that you leave your heirs rich is better than leaving them poor, having to beg the people." So, this hadeeth also points to the fact that, generally speaking, it is better to be rich through legitimate means than to remain poor, having to beg the people. Taking wine is prohibited "for it is the key to every evil".*

٢٥- عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَتَتْنِي أُمِّي رَاغِبَةً فِي عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَصِلُهَا ؟ قَالَ: ((نَعَمْ)) . قَالَ ابْنُ عُيَيْنَةَ: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ فِيهَا: ﴿لاَ يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ﴾ (سورة الممتحنة: ٨). صَحِيحٌ

25. Asmā' bint Abū Bakr said: "During the period of the Prophet ﷺ, my mother (still an unbeliever) came to me hoping I would be dutiful to her. I asked the Prophet ﷺ, 'Do I have to keep ties of kinship with her?' He replied, 'Yes.' " Ibn 'Uyayna said. "Then Allah the Mighty and Exalted revealed about her, 'Allah does not forbid you as regards those who have not fought you in the dīn and drove you not out from your homes, that you should show them kindness and deal justly with them. Lo! Allah loves the just dealers.' " (**60: 8**) (*Authentic*)

Commentary: *This hadeeth indicates the eargerness of the companions (ﷺ) to know the rulings of the religion, and that they gave preference for the religion whenever it conflicted with issues of family ties. The hadeeth also teach that the Muslim child should give maintenance to the non-Muslim parents as a matter of obligation and that family ties could be kept with non-Muslim relatives within the same limits. The visit of Asma's mother to her in Madina was during the period of the Treaty of Hudaibiyya as is indicated in other wordings of the hadeeth.*

٢٦- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، قَالَ: رَأَى عُمَرُ رَضِيَ اللهُ عَنْهُ حُلَّةً سِيَرَاءَ تُبَاعُ، فَقَالَ: يَا رَسُولَ اللهِ! ابْتَعْ هَذِهِ، فَالْبَسْهَا يَوْمَ الْجُمُعَةِ، وَإِذَا جَاءَكَ الْوُفُودُ. قَالَ: ((إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ)). فَأُتِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْهَا بِحُلَلٍ، فَأَرْسَلَ إِلَى عُمَرَ بِحُلَّةٍ. فَقَالَ: كَيْفَ أَلْبَسُهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ ؟ قَالَ: ((إِنِّي لم أُعْطِكَهَا لِتَلْبَسَهَا، وَلَكِنْ تَبِيعَهَا أَوْ تَكْسُوَهَا)) فَأَرْسَلَ بِهَا عُمَرُ إِلَى أَخٍ لَهُ مِنْ أَهْلِ مَكَةَ، قَبْلَ أَنْ يُسْلِمَ. صَحِيحٌ

26. Ibn 'Umar said**:** "'Umar saw a silk robe for sale. He said, 'Messenger of Allah, would you buy this robe and wear it on Friday and when delegations come to you?' He replied, 'Only a person who has no portion in the Hereafter could wear this.' Then the Messenger of Allah ﷺ was given some robes of the same material. He sent one of these robes to 'Umar. 'Umar said, 'How can I wear it when you said what you said about it?' The Prophet ﷺ replied, 'I did not give it to you so you could wear it. You can sell it or give it to be worn by someone else.' 'Umar sent it to a brother of his in Makka who had not yet become a Muslim." (*Authentic*)

Commentary: *Umar's proposal that the Messenger of Allah ﷺ should wear the robe on such important occasions like the Friday or when delegations visit him was upheld by the Messenger ﷺ; he only rejected the silk robe particularly, and any other prohibited dress or mode of dressing as is known from other narrations by extension. However, the hadeeth shows the permissibility of selling silk clothes, earning profit thereby and connecting ties of kinship with non-Muslim relatives by giving them gifts.*

١٤- بَابٌ لاَ يَسُبُّ وَالِدَيْهِ

Chapter 14: A Person Should Not Revile His Parents

٢٧- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : ((مِنَ الْكَبَائِرِ أَنْ يَشْتُمَ الرَّجُلُ وَالِدَيْهِ)). فَقَالُوا: كَيْفَ يَشْتُمُ ؟ قَالَ: ((يَشْتُمُ الرَّجُلَ، فَيَشْتُمُ أَبَاهُ وَأُمَّهُ)). صَحِيحٌ

27. ‘Abdullāh b. ‘Amr said**:** “The Prophet ﷺ said, ‘Reviling one’s parents is one of the major sins.’ They asked, ‘But how could one revile them?’ He said, ‘By reviling a man who in turn reviles the other’s mother and father.’ ” (*Authentic*)

Commentary**:** *The Messenger of Allah ﷺ ordered not to revile one’s parents by first uttering a stirring statement that invited the attention of the listener and showed the weight of the matter. Although it is against man’s innate disposition to revile his parents, his insult of another person’s parents could lead to that. As such, the hadeeth is evidence that a thing becomes forbidden if it basically leads to something forbidden.*

٢٨- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ العَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((مِنَ الْكَبَائِرِ عِنْدَ اللهِ تَعَالَى أَنْ يَسْتَسَبَّ الرَّجُلُ لِوَالِدِهِ)). حَسَنُ الْإِسْنَادِ.

28. ‘Abdullāh b. ‘Amr b. al-‘Ās said**:** “That a man should provoke someone to revile his parents is one of the major sins in the sight of Allah the Mighty.” (*Good Chain*)

Commentary**:** *The statement takes a cue from that of Allah’s Messenger ﷺ in the hadeeth that just preceded.*

١٥- بَابُ عُقُوبَةِ عُقُوقِ الْوَالِدَيْنِ

Chapter 15: The Punishment For Disobeying Parents

٢٩- عَنْ أَبِي بَكْرَةَ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ لِصَاحِبِهِ الْعُقُوبَةُ مَعَ مَا يُدَّخرُ لَهُ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ)). صَحِيحٌ

29. Abū Bakra said**:** "The Prophet ﷺ said, 'There is no sin more deserving that its punishment is quickened (in this world) for the offender in addition to what is stored up for him (in the Hereafter) than oppression and severing ties of kinship.' " (*Authentic*)

Commentary**:** *This hadeeth proves that retribution for sins is quickened against those who commit the sins depending on the sin committed, and that severing the ties of kinship and oppression are quicker to invite retribution than other sins. Conversely, "there is nothing regarding which Allah is obeyed that is quicker to bring reward as connecting the ties of kinship." See***:** *Silsilat al-Ahaadeeth is-Saheehah (***978***).*

٣٠- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا تَقُولُونَ فِي الزِّنَا وَشُرْبِ الْخَمْرِ وَالسَّرِقَةِ ؟)) قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ((هُنَّ الْفَوَاحِشُ، وَفِيهِنَّ الْعُقُوبَةُ، أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ الشِّرْكُ بِاللهِ عَزَّ وَجَلَّ، وَعُقُوقُ الْوَالِدَيْنِ)) وَكَانَ مُتَّكِئًا فَاحْتَفَزَ قَالَ: ((وَالزُّورُ)). ضَعِيفُ الْإِسْنَادِ

30. 'Imrān b. Husayn said**:** "The Messenger of Allah ﷺ said, 'What do you say of fornication, drinking wine and theft?' We said, 'Allah and His Messenger know best.' He stated, 'They are acts of outrage and there is punishment for them; but shall I tell you which is the greatest of the major sins? Associating with Allah the Mighty and Exalted, and disobeying parents.' He had been reclining, but then he

sat up and said, ‘and lying (in testimony)’.” (*Weak Chain*)

١٦- بَابُ بُكَاءِ الْوَالِدَيْنِ

Chapter 16: Making Parents Weep

٣١- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((بُكَاءُ الْوَالِدَيْنِ مِنَ الْعُقُوقِ وَالْكَبَائِرِ)).

صَحِيحٌ

31. Ibn ‘Umar said: “Making parents weep is part of disobedience to them and one of the major sins.” (*Authentic*)

١٧- بَابُ دَعْوَةِ الْوَالِدَيْنِ

Chapter 17: The Supplication Of Parents

٣٢- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((ثَلَاثُ دَعْوَاتٍ مُسْتَجَابَاتٌ لَهُنَّ لاَ شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الوَالِدَين عَلَى وَلَدِهِمَا)). حَسَنٌ

32. Abū Hurayra said: “The Prophet ﷺ said, ‘Three supplications are answered without a doubt: the supplication of someone who is oppressed, the supplication of someone on a journey and the supplication of parents against their children.’ ” (Good)

***Commentary*:** *As for the oppressed it is due to the stress inflicted on him and his been dominated harshly. As regards the traveler, it is for his lonesomeness and toil in his journey. Regarding the parents, it is because after bearing the pains of pregnancy, childbirth and nursing, they look forward to the child with strong emotional attachments. The hadeeth warns against disappointing and annoying parents.*

٣٣- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ : سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَا تَكَلَّمَ مَوْلُودٌ مِنَ النَّاسِ فِي مَهْدٍ إِلاَّ عِيسَى بْنُ مَرْيَمَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَصَاحِبُ جُرَيجٍ)). قِيلَ: يَا نَبِيَّ اللهِ! وَمَا صَاحِبُ جُرَيْجٍ؟ قَالَ: ((فَإِنَّ جُرَيْجًا كَانَ رَجُلاً رَاهِبًا فِي صَوْمَعَةٍ لَهُ، وَكَانَ رَاعِي بَقَرٍ يَأْوِي إِلَى أَسْفَلِ صَوْمَعَتِهِ، وَكَانَتِ امْرَأَةٌ مِنْ أَهْلِ الْقَرْيَةِ تَخْتَلِفُ إِلَى الرَّاعِي، فَأَتَتْ أُمُّهُ يَوْمًا فَقَالَتْ: يَا جُرَيْجُ! وَهُوَ يُصَلِّي، فَقَالَ: فِي نَفْسِهِ، وَهُوَ يُصَلِّي: أُمِّي وَصَلاَتِي؟ فَرَأَى أَنْ يُؤْثِرَ صَلاَتَهُ، ثُمَّ صَرَّخَتْ بِهِ الثَّانِيَةَ، فَقَالَ فِي نَفْسِهِ: أُمِّي وَصَلاَتِي ؟ فَرَأَى أَنْ يُؤْثِرَ صَلاَتَهُ، ثُمَّ صَرَّخَتْ بِهِ الثَّالِثَةَ، فَقَالَ: أُمِّي وَصَلاَتِي ؟ فَرَأَى أَنْ يُؤْثِرَ صَلاَتَهُ، فَلَمَّا لَمْ يُجِبْهَا. قَالَتْ : لاَ أَمَاتَكَ اللهُ يَا جُرَيْجُ! حَتَّى تَنْظُرَ فِي وَجْهِ الْمُومِسَاتِ، ثُمَّ انْصَرَفَتْ. فَأُتِيَ الْمَلِكُ بِتِلْكَ الْمَرْأَةِ وَلَدَتْ. فَقَالَ: مِمَّنْ ؟ قَالَتْ: مِنْ جُرَيْجٍ. قَالَ: أَصَاحِبُ الصَّوْمَعَةِ ؟ قَالَتْ: نَعَمْ. قَالَ: اهْدِمُوا صَوْمَعَتَهُ وَأْتُونِي بِهِ، فَضَرَبُوا صَوْمَعَتَهُ بِالْفُئُوسِ حَتَّى وَقَعَتْ. فَجَعَلُوا يَدَهُ إِلَى عُنُقِهِ بِحَبْلٍ؛ ثُمَّ انْطُلِقَ بِهِ، فَمُرَّ بِهِ عَلَى الْمُومِسَاتِ، فَرَآهُنَّ، فَتَبَسَّمَ، وَهُنَّ يَنْظُرْنَ إِلَيهِ فِي النَّاسِ. فَقَالَ الْمَلِكُ: مَا تَزْعَمُ هَذِهِ؟ قَالَ : مَا تَزْعُمُ ؟ قَالَ : تَزْعُمُ أَنَّ وَلَدَهَا مِنْكَ. قَالَ: أَنْتِ تَزْعُمِينَ ؟ قَالَتْ: نَعَمْ. قَالَ: أَيْنَ هَذَا الصَّغِيرُ ؟ قَالُوا: هُوَ ذَا فِي حِجْرِهَا، فَأَقْبَلَ عَلَيْهِ. فَقَالَ: مَنْ أَبُوكَ ؟ قَالَ: رَاعِي الْبَقَرِ، قَالَ : الْمَلِكُ أَنَجْعَلُ صَوْمَعَتَكَ مِنْ ذَهَبٍ؟ قَالَ : لاَ. قَالَ : مِنْ فِضَةٍ ؟ قَالَ : لاَ . قَالَ : فَمَا نَجْعَلُهَا؟ قَالَ: رُدُّوهَا كَمَا كَانَتْ . قَالَ : فَمَا الَّذِي تَبَسَّمْتَ؟ قَالَ: أَمْرًا عَرَفْتُهُ ، أَدْرَكَتْنِي

دَعْوَةُ أُمِّي، ثُمَّ أَخْبَرَهُمْ)). صَحِيحٌ

33. Abū Hurayra said**:** “The Messenger of Allah ﷺ said, ‘No human child has ever spoken in the cradle except for ‘Īsa b. Maryam, peace be upon him, and the associate of Jurayj.’ The Prophet of Allah was asked, ‘Who was the associate of Jurayj?’ The Prophet said, ‘Jurayj was a monk who lived alone in his hermitage. There was a cow-herd who used to take shelter at the foot of his hermitage, and a woman from the village used to come to the cow-herd.

‘One day his mother came and called, “Jurayj” while he was praying. He asked himself, “My mother or my prayer?” He thought that he should prefer the prayer. She shouted to him a second time and he asked himself, “My mother or my prayer?” He thought that he should prefer the prayer. She shouted a third time and again he asked himself. “My mother or my prayer?” He thought that he should prefer the prayer. When he did not answer her, she said, “Jurayj, may Allah not let you die until you have looked in the face of the harlots.” Then she left.

‘Then the village woman was brought to the King after she had given birth to a child. He asked, “Whose is it?” She replied, “Jurayj’s.” He asked, “The man in the hermitage?” She answered, “Yes.” He ordered, “Destroy his hermitage and fetch him to me.” His hermitage was hacked down with axes until it collapsed. Jurayj’ s hand was bound to his neck with a rope and he was dragged along and paraded through the district of the harlots. He saw them and smiled. They were staring at him along with the other people.

‘The King said, “(Do you know) what this woman claims?” He asked, “What does she claim?” He said, “She claims that you are the father of her child.” He asked her, “Is this what you claim?” “Yes,” she replied. Then he asked, “Where is the child?” They replied, “It is the one who is in her lap.” He turned to the child and asked, “Who is your father?” He said, “The cow-herd.” The King said, “Shall we build

your hermitage out of gold?" He replied, "No." He asked, "Of silver?" He answered, "No." The King asked, "Then of what shall we make it?" He said, "Put it back the way it was." The King then asked, "What made you smile?" He said, "Something that I knew. My mother's supplication overtook me." Then he told him about it.' " (*Authentic*)

Commentary**:** *This hadeeth teaches the following***: (1)** *That a man remains in seclusion with a woman who is not his wife or those with whom he is permanently prohibited in marriage is a precursor to great evils.* **(2)** *That the supplication of Jurayj's mother overtook him indicated that to respond to his mother's call was more important.* **(3)** *The excellence of the scholar over the worshipper. Hafidh Ibn Hajar (rahimahullah) said: If Jurayj were to be a scholar he would have known that responding to his mother is more important." (4) Allah the Mighty and Exalted protects the truthful and provides them ways out of trials. However, this may be delayed in some instances so that they earn more reward for their patience and hope in Him during trials, or just as a way of further rectifying and purifying them.* **(5)** *It evinces the fact that Allah, the most High, grants Karaamaat (extra-ordinary events) to whomever He wills among His slaves as is the creed of the Ahl as-Sunnah wal-Jamaa'ah.* **(6)** *Whoever is in the position to discipline a person or people should do so with leniency for despite the fact that Jurayj's mother was angry she did not supplicate that he should fall into sin with the harlots.* **(7)** *Children should desist from whatever will make them incur the anger of their parents as long as doing so does not entail sinfulness*

١٨- بَابُ عَرْضِ الْإِسْلَامِ عَلَى الْأُمِّ النَّصْرَانِيَّةِ

Chapter 18: Offering Islam To A Christian Mother

٣٤- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: مَا سَمِعَ بِي أَحَدٌ ، يَهُودِيٌّ وَلاَ نَصْرَانِيٌّ إِلاَ أَحَبَّنِي، إِنَّ أُمِّي كُنْتُ أُرِيدُهَا عَلَى الْإِسْلَامِ فَتَأْبَى، فَقُلْتُ لَهَا: فَأَبَتْ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : اُدْعُ اللهَ لَهَا، فَدَعَا، فَأَتَيْتُهَا - وَقَدْ أَجَافَتْ) عَلَيْهَا الْبَابَ - فَقَالَتْ:

يَا أَبَا هُرَيْرَةَ! إِنِّي أَسْلَمْتُ ، فَأَخْبَرْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ اُدْعُ اللهَ لِي وَلأُمِّي، فَقَالَ: ((اللَّهُمَّ! عَبْدُكَ أَبُو هُرَيْرَةَ وَأُمُّهُ، أَحِبَّهُما إِلَى النَّاسِ)). حَسَنٌ

34. Abū Hurayra said**:** "There is no one, be he a Jew or Christian who would not love me on hearing of me. I wanted my mother to become a Muslim, but she refused. I told her about it and she still refused. I went to the Prophet ﷺ and said, 'Make supplication to Allah for her.' He did so and I went to her. She was behind the closed door; she said, 'Abū Hurayra, I have become Muslim.' I informed the Prophet ﷺ and said, 'Make supplication to Allah for me and my mother.' He said, 'O Allah, make people love Your servant, Abū Hurayra and his mother.' " (*Sound*)

Commentary**:** *The hadeeth contains evidence that it is permissible to request a person whose knowledge and piety is trusted to supplicate for a non-Muslim to accept Islam. It also shows the merit of Abu Hurayra and his mother (رضي الله عنهما), and the importance of inviting one's non-Muslim relatives to accept Islam employing supplications, good words and beautiful character.*

١٩- بَابُ بِرِّ الْوَالِدَيْنِ بَعْدَ مَوْتِهِمَا

Chapter 19: Dutifulness Towards Parents After Their Death

٣٥- عَنْ أَبِي أُسَيْدٍ - مَالِكِ بْنِ رَبِيعَةَ - رضي الله عنه - قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ هَلْ بَقِيَ مِنْ بِرِّ أَبَوَيَّ شَيْءٌ بَعْدَ مَوْتِهِمَا أَبَرُّهُمَا ؟ قَالَ : ((نَعَمْ، خِصَالٌ أَرْبَعٌ: الدُّعَاءُ لَهُمَا، وَالاْسْتِغْفَارُ لَهُمَا، وَإِنْفَاذُ عَهْدِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِي لاَ رَحِمَ لَكَ إِلاَّ مِنْ قِبَلِهِمَا)) ضَعِيفٌ

35. Abū Usayd (Malik b. Rabi'ah) said**:** "We were with the Messenger of Allah ﷺ when a man asked, 'Messenger of Allah, is there any act of dutifulness which I can do for my parents after their death?' He replied, 'Yes. There are four ways**:** making supplication for them, asking forgiveness for them, fulfilling their pledges, being respectful to their friends, and maintaining all such ties of kinship which you have inherited through them.'" (*Weak*)

٣٦- عَنْ أَبِي هُرَيْرَةَ قَالَ**:** تُرْفَعُ لِلْمَيِّتِ بَعْدَ مَوْتِهِ دَرَجَتُهُ. فَيَقُولُ**:** أَيْ رَبِّ! أَيُّ شَيءٍ هَذِهِ؟ فَيُقَالَ**:** وَلَدُكَ اسْتَغْفَرَ لَكَ. حَسَنُ الإِسْنَادِ

36. Abū Hurayra said**:** "The dead person would be upgraded after his death. He would ask, 'My Lord; how can this be?' He would be told, 'Your child asked for forgiveness for you.' " (*Sound Chain*)

Commentary**:** *This contains evidence for upgrade of a person by virtue of his child's supplication. Therefore, parents should ensure the proper upbringing of their wards upon the religion so that the children become sources of upgrade for them after their (i.e the parent's) death.*

٣٧- عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ **:** كُنَّا عِنْدَ أَبِي هُرَيْرَةَ ﷺ لَيْلَةً، فَقَالَ**:** ((اللَّهُمَّ اغْفِرْ لأَبِي هُرَيْرَةَ، وَلأُمِّي، وَلِمَنِ اسْتَغْفَرَ لَهُمَا)) قَالَ مُحَمَّدٌ **:** فَنَحْنُ نَسْتَغْفِرُ لَهُمَا؛ حَتَّى نَدْخُلَ فِي دَعْوَةِ أَبِي هُرَيْرَةَ. صَحِيحٌ الإِسْنَادِ

37. Muhammad b. Sīrīn said, "We were with Abū Hurayra one night and he said, 'O Allah, forgive Abū Hurayra and his mother and whoever asks for forgiveness for both of them.' " Muhammad b. Sirin said, "We ask forgiveness for them so that we may be included in the supplication of Abū Hurayra." (*Authentic Chain*)

Commentary**:** *The hadeeth clearly shows Abu Hurayra's eargerness towards dutifulness to his mother; he sought Allah's forgiveness for everyone who seeks Allah's forgiveness for his mother. We beseech Allah the Mighty and*

Exalted to forgive us, our parents, Abu Hurayra and his mother and the rest of the Muslims.

٣٨- عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا مَاتَ الْعَبْدُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ)). صَحِيحٌ

38. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'When a person dies, all his actions come to an end with the exception of three things**:** a Sadaqa Jāria (a charity which continues to benefit), knowledge that benefits, or a righteous child who makes supplication for him.' " (*Authentic*)

Commentary**:** *That is, the rewards for his deeds cease except from the angles mentioned. This is because they are actions with uninterrupted benefits and since they were from his deeds, he also continuously gets rewarded. Knowledge mentioned here includes beneficial knowledge which he taught and books, beneficial works he wrote, dictated, translated or even edited, for they remain over generations. The hadeeth shows the virtue of marrying with thve intention of having pious children therefrom and actually training the child upon the path of righteousness. Quite unfortunately, many hoard their wealth, giving only little or even nothing in any form of charity in the absurd notion that they are preserving the wealth!*

٣٩- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمِّي تُوفِّيَتْ وَلَمْ تُوصِ، أَفَيَنْفَعُهَا أَنْ أَتَصَدَّقَ عَنْهَا؟ قَالَ : ((نَعَمْ)). صَحِيحٌ

39. Ibn 'Abbās said**:** "A man said, 'Messenger of Allah, my mother died without a will. Will it help her if I give sadaqa (charity) on her behalf?' He replied, 'Yes.' " (*Authentic*)

Commentary**:** *Preparing one's will is urged in this hadeeth. It also shows the permissibility of giving charity on behalf of one's parents and that doing so*

is actually from kindness to them. The importance of knowledge before action is also highlighted here.

٢٠- بَابُ بِرِّ مَنْ كَانَ يَصِلُهُ أَبُوهُ

Chapter 20: Charitable Acts Towards Whom One's Father Was Charitable

٤٠- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : مَرَّ أَعْرَابِيٌّ فِي سَفَرٍ، فَكَانَ أَبُو الْأَعْرَابِي صَدِيقًا لِعُمَرَ رَضِيَ اللهُ عَنْهُ، فَقَالَ الْأَعْرَابِيُّ: أَلَسْتَ ابْنَ فُلَانٍ؟ قَالَ: بَلَى ، فَأَمَرَ لَهُ ابْنُ عُمَرَ بِحِمَارٍ كَانَ يَسْتَعْقِبُ، وَنَزَعَ عِمَامَتَهُ عَنْ رَأْسِهِ فَأَعْطَاهُ. فَقَالَ: بَعْضُ مَنْ مَعَهُ: أَمَا يَكْفِيهِ دِرْهَمَانِ ؟ فَقَالَ : قَالَ : النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:((احْفَظْ وُدَّ أَبِيكَ لاَ تَقْطَعْهُ، فَيُطْفِىءَ اللهُ نُورَكَ)). ضَعِيفٌ

40. 'Abdullāh b. Dināar said**:** "Ibn 'Umar passed by a bedouin during a journey. The bedouin's father had been a friend of 'Umar's, may Allah be pleased with him. So he (Ibn Umar) asked the bedouin, 'Are you not the son of so-and-so?' He said, 'Yes, indeed.' Ibn 'Umar ordered that he be given a donkey which he took along on his journeys. He also took off his turban and gave it to the man. One of those with Ibn 'Umar said, 'Wouldn't two dirhams be enough for him?' Ibn 'Umar replied, 'The Prophet ﷺ said, "Maintain what your father loved. Do not sever it otherwise Allah would put out your light." ' " (*Weak*)

Commentary**:** *The report is authentically reported by Imam Muslim in his Saheeh, Ahmad in his Musnad and the author, Al-Bukhaari, in the narration that follows immediately after this with some difference in its text.*

٤١- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّ أَبَرَّ البِرِّ أن يَصِلَ الرجلُ أَهْلَ وُدِّ أَبِيهِ)) صَحِيحٌ

41. Ibn ‘Umar said**:** “The Messenger of Allah ﷺ said, ‘The best form of dutifulness is that one maintain relations with the people one’s father loved.’ ” (*Authentic*)

Commentary**:** *When Ibn ‘Umar (رضي الله عنهما) traveled he took along a donkey which he rode whenever he got bored on the camel. He gave the man his turban and the donkey. The virtue of maintaining such relations with the beloved ones of one’s father could be better taken bearing in mind that such relations bring about mentioning one’s father with good and praying for him. So it counts as from the child’s kindness to his parents. The hadeeth proves that good deeds are of categories.*

٢١- بَابٌ لاَ تَقْطَعْ مَنْ كَانَ يَصِلُ أَبَاكَ فَيُطْفَأَ نُورُكَ

Chapter 21: Do Not Cut Off Relations With One Who Had Ties With Your Father Otherwise Your Light Would Be Put Out

٤٢- عَنْ سعد بن عبادة الزرقي، أناه قَالَ **:** كُنْتُ جَالِسًا فِي مَسْجِدِ الْمَدِينَةِ مَعَ عَمْرِو بْنِ عُثْمَانَ، فَمَرَّ بِنَا عَبْدُ اللهِ بْنِ سَلاَمٍ مُتَّكِئًا عَلَىبْنِ أَخِيهِ، فَنَفَذَ عَنِ الْمَجْلِسِ، ثُمَّ عَطَفَ عَلَيْهِ فَرَجَعَ عَلَيْهِمْ، فَقَالَ**:** مَا شِئْتَ عَمْرو بْنِ عُثْمَانَ؟ (مَرَّتَيْنِ أَوْ ثَلاَثًا)، فَوَالَّذِى بَعَثَ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ! إِنَّهُ لَفِي كِتَابِ اللهِ عَزَّ وَجَلَّ (مَرَّتَيْنِ)**:** لاَ تَقْطَعْ مَنْ كَانَ يَصِلُ أَبَاكَ، فَيُطْفَأَ بِذَلِكَ نُورُكَ). ضَعِيفُ الْإِسْنَادِ

42. It is related from Sa’d b. ‘Ubāda az-Zuraqī that his father said**:**

"I was sitting in the mosque of Madīna with 'Amr b. 'Uthmān when 'Abdullāh b. Salām walked by us. He was leaning on his nephew. 'Abdullāh b. Salām (the Companion of the Prophet who was a respected Jewish rabbi before he became Muslim) passed through the assembly. Then he turned and said, 'Do whatever you like, 'Amr b. 'Uthmān,' and he repeated this two or three times. By the One who sent Muhammad ﷺ with the Truth, it is in the Book of Allah the Mighty (the Torah) (and he said this twice) 'Do not cut relations with those who had ties with your father otherwise your light would be put out.' " (Weak Chain)

٢٢- بَابُ الوُدُّ يُتَوَارَثُ

Chapter 22: Love Is Inherited

٤٣- عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : كَفَيْتُكَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ :(إِنَّ الْوُدَّ يُتَوَارَثُ). ضَعِيفٌ

43. It is related from a man who was one of the Companions of the Prophet ﷺ that he said: "It is enough that I tell you that the Messenger of Allah ﷺ said, 'Love is inherited.' " (*Weak*)

٢٣- بَابٌ لاَ يُسَمِّى الرَّجُلُ أَبَاهُ، وَلاَ يَجْلِسُ قَبْلَهُ وَلاَ يَمْشِي أَمَامَهُ

Chapter 23: A Man Should Not Call His Father By His Name Nor Sit Down Before He Does Nor Walk Ahead Of Him

٤٤- عَنْ عروة – أو غيره – أن أبا هُرَيْرَةَ ﷺ أَنَّهُ أَبْصَرَ رَجُلَيْنِ. فَقَالَ: لأَحَدِهِمَا: مَا

هَذَا مِنْكَ ؟ فَقَالَ: أَبِي. فَقَالَ: ((لاَ تُسَمِّهِ بِاسْمِهِ، وَلاَ تَمْشِ أَمَامَهُ، وَلاَ تَجْلِسْ قَبْلَهُ)). صَحِيحُ الْإِسْنَادِ

44. It is related from ‘Urwah – or other than him – that Abū Hurayra saw two men and said to one of them: “Who is this man in relation to you?” He said, “He is my father.” Abū Hurayra said, “Do not call him by his name nor walk ahead of him nor sit down before he does.” (*Authentic Chain*)

Commentary: *The child does that by way of honouring the parents. However, the child could walk ahead of him in circumstances where only doing so assures the child’s safety. Allah knows Best.*

٢٤- بَابٌ هَلْ يَكْنِى أَبَاهُ؟

Chapter 24: Can A Man Call His Father By His Kunya?

٤٥- عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: خَرَجْنَا مَعَ ابْنِ عُمَرَ، فَقَالَ لَهُ سَالِمٌ: ((الصَّلاَةُ! يَا أَبَا عَبْدِ الرَّحْمَنِ)) ضَعِيفُ الْإِسْنَادِ

45. Shahr b. Hawshab said: “We went out with Ibn ‘Umar and Sālim (son of Ibn ‘Umar), said to him, ‘Assalāh (time for prayer) Abū ‘Abdu’r Rahmān (using his kunya).’ ” (*Weak*)

٤٦- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: (لَكِنْ أَبُو حَفْصٍ عُمَرُ قَضَى). صَحِيحُ الْإِسْنَادِ

46. Ibn ‘Umar said, “But Abū Hafs ‘Umar decided …”. (*Authentic*

Chain)

***Commentary*:** *The Kunya is a way of naming, common among the pious predecessors where a particular name, for example, Anas is prefixed by Abu or Umm to mean, 'the father of Anas' or 'the mother of Anas' respectively. Taking the Kunya is a means of showing respect for one another. The narration showed the permissibility to call one's father using his (i.e. the father's) Kunya.*

٢٥- بَابٌ وُجُوبُ صِلَةِ الرَّحِمِ

Chapter 25: The Duty Of Maintaining Ties Of Kinship

٤٧- عِنْ كَلَيْبٍ بن مَنْفَعَة قال - : يَا رَسُولَ اللهِ! مَنْ أَبَرُّ ؟ قَالَ: ((أُمَّكَ وَأَبَاكَ، وَأُخْتَكَ وَأَخَاكَ، وَمَوْلاَكَ الَّذِي يَلِي ذَاكَ، حَقٌّ وَاجِبٌ وَرَحِمٌ مَوْصُولَةٌ)). ضَعِيفٌ.

47. Kulayb b. Manfa'a said**:** "My grandfather said, 'Messenger of Allah, towards whom should I be dutiful?' He said, 'Towards your mother, your father, your sister and your brother. Then towards your relative, the nearest to them. This is an obligatory duty and those ties of kinship must be maintained.' " (*Weak*)

٤٨- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ : لَمَا نَزَلَتْ هَذِهِ الآيَةُ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة الشعراء:٤١٢)، قَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَنَادَى : ((يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ مَنَافٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي هَاشِمٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ الْمُطَّلِبِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ! أَنْقِذِي نَفْسَكِ مِنَ النَّارِ. فَإِنِّي لاَ أَمْلِكُ لَكِ مِنَ اللهِ شَيْئًا، غَيْرَ أَنَّ لَكُمْ رَحِماً سَأَبُلُّهَا بِبِلاَلِهَا)). صَحِيحٌ

48. Abū Hurayra said**:** "When the following verse was revealed 'Warn your nearest relatives' (**26: 214**), the Prophet ﷺ rose and called out, 'Banū Ka'b b. Lu'ayy! Save yourselves from the Fire! Banū 'Abd Manāf! Save yourselves from the Fire! Banū Hāshim! Save yourselves from the Fire! Banū 'Abdu'I- Muttalib! Save yourselves from the Fire! Fātima daughter of Muhammad! Save yourself from the Fire! I cannot alter Allah's decision about you (if you deserve it). Except for the fact that you have ties of kinship which I shall maintain.' " (*Authentic*)

Commentary**:** ***(1)*** *The hadeeth orders maintaining ties with the near relatives without restricting it to the Muslims among them alone. The Prophet ﷺ would quickly act upon the instructions of the Qur'aan and give admonitions employing methods that depicted the importance of what he said.* ***(2)*** *The hadeeth forms evidence that the Muslim could still relate himself to his fathers***:** *grand-fathers, great grand-fathers and further above, whether they were Muslims or not for the verse reffered to some of the non-Muslim grand parents of the Messenger ﷺ and mentioned them as his near relatives.* ***(3)*** *Everyone is enjoined to hasten towards acting upon good deeds and not depend on nor take pride in family ties. Connecting family ties is emphasized in the hadeeth.*

٢٦- بَابُ صِلَةُ الرَّحِمِ.

Chapter 26: Maintaining Ties Of Kinship

٤٩- عَنْ أَبِي أَيُّوبَ الْأَنْصَارِي ﷺ، أَنَّ أَعْرَابِيًّا عَرَضَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرةٍ، فَقَالَ**:** أَخْبِرنِي مَا يُقَرِّبُنِي مِنَ الْجَنَّةِ، وَيُبَاعِدُنِي مِنَ النَّارِ؟ قَالَ **:** ((تَعْبُدُ اللهَ وَلاَ تُشْرِكُ بِهِ شَيْئًا ، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ ، وَتَصِلُ الرَّحِمَ)). صَحِيحٌ

49. Abū Ayyūb al-Ansāri said**:** "A bedouin came to the Prophet ﷺ while he was travelling. He asked, 'Tell me what will bring me near to the Paradise and keep me away from the Fire.' He replied, 'Worship

Allah and do not associate anything with Him and perform the prayer and pay the zakāh and maintain ties of kinship.' " (*Authentic*)

***Commentary*:** *The hadeeth exhorts towards asking the scholars about what will bring one towards the Paradise and keep one away from the Fire. It warns against destroying one's acts of devotion with association of partners with Allah. Ibn Abee Hamzah said, "If they are non-Muslims and evil doers, disconnecting relations with them for the sake of Allah is the way to maintain ties with them on the condition that efforts will be made to admonish them. It will also be made known to them that that is due to their keeping away from the truth. Even at that, one will still supplicate for them in their absence that they should return to the right path."*

٥٠- عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((خَلَقَ اللهُ عَزَّ وَجَلَّ الْخَلْقَ، فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ، فَقَالَ: مَهْ! قَالَتْ : هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: أَلاَ تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ ؟ قَالَتْ : بَلَى يَا رَبِّ! قَالَ: فَذَلِكَ لَكِ)). ثُمَّ قَالَ أَبُو هُرَيْرَةَ اقْرَؤُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ﴾ (سورة محمد:٢٢) . صَحِيحٌ

50: Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'Allah the Mighty and Exalted created the creatures. When He had finished with that, kinship arose. Allah said, "Stop".' It said, 'This is the opportunity for one seeking refuge with You from being cut off.' Allah said, 'Are you not content that I should maintain connections with the one who maintains connections with you and that I should cut off the one who severs from you?' It said, 'Yes indeed, my Lord.' He said, 'You have that.' " Then Abū Hurayra said, "If you wish, you can recite, 'Would you then, if you were given the command, work corruption in the land and sever your ties of kinship?' " (**47: 22**) (*Authentic*)

***Commentary*:** *This hadeeth is evidence that kinship spoke in the real sense, by Allah's leave, and that it gets angry and becomes pleased. It is also evidence that speech is from the Action-related Attributes of Allah the Mighty*

and Exalted. Severing the ties of kinship brings about Allah's wrath on the offender – and with Allah is the refuge.

٥١- عَن محمد بن أبي موسى عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فِي قَوْلِهِ تَعَالَى: ﴿وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلا تُبَذِّرْ تَبْذِيراً﴾(سورة الاسراء:٣٢). قَالَ : بَدَأَ فَأَمَرَهُ بِأَوْجَبِ الْحُقُوقِ، وَدَلَّهُ عَلَى أَفْضَلِ الْأَعْمَالِ إِذَا كَانَ عِنْدَهُ شَيءٌ فَقَالَ: ﴿وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ﴾وَعَلَّمَهُ إِذَا لَمْ يَكُنْ عِنْدَهُ شَيءٌ كَيْفَ يَقُولُ، فَقَالَ :﴿وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلاً مَيْسُوراً﴾ (سورة الاسراء:٨٢). عِدَةً حَسَنَةً كَأَنَّهُ قَدْ كَانَ، وَلَعَلَّهُ أَنْ يَكُونَ إِنْ شَاءَ اللهُ: ﴿وَلا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ﴾(سورة الاسراء:٩٢). لاَ تُعْطِي شَيْئًا: ﴿وَلا تَبْسُطْهَا كُلَّ الْبَسْطِ﴾. تُعْطِي مَا عِنْدَكَ ﴿فَتَقْعُدَ مَلُوماً﴾ يَلُومُكَ مَنْ يَأْتِيكَ بَعْدُ، وَلاَ يَجِدُ عِنْدَكَ شَيْئًا ﴿مَحْسُوراً﴾ قَالَ : قَدْ حَسَّرَكَ مَنْ قَدْ أَعْطَيْتَهُ . ضَعِيفُ الْإِسْنَادِ

51. Muhammad b. Mūsā reported that Ibn ʻAbbās (ﷺ) said (about the verses)**:** "Give the relative his due, and the needy and the traveller and squander not (thy wealth) in wantonness. Lo! The squanderers were ever brothers of devils, and the devil was ever ingrate to his Lord. But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word. And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded." (**17: 26-9**) "He begins by commanding the most pressing of the obligatory dues and He directs man to the best action if he has something - by His saying - 'Give the relative his due. and the needy and the traveler.' Likewise He teaches man how he should excuse himself if he has nothing - by His saying - 'If you turn away from them, seeking the mercy from your Lord that you are hoping for, then speak gentle words to them' (**17: 28**) in the form of a good promise." 'Do not keep your hand chained to your neck' like a miser that you do not give anything at

all ‘nor outspread it altogether’ that means if you give everything ‘so that you sit reproached …’, those who come to you later will find you empty and reproach you ‘denuded’.” (**17: 29**) He (Ibn ‘Abbās) said, ‘that means**:** The person to whom you gave everything has denuded you.” (*Weak Chain*)

٢٧- بَابُ فَضْلُ صِلَةِ الرَّحِمِ

Chapter 27: The Excellence of Maintaining Family Ties

٥٢ - عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ : أَتَى رَجُلٌ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ لِي قَرَابَةً أَصِلُهُمْ وَيَقْطَعُونِ، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَيَجْهَلُونَ عَلَيَّ وَأَحْلُمُ عَنْهُمْ. قَالَ:((لَئِنْ كَانَ كَمَا تَقُولُ كَأَنَّمَا تُسِفُّهُمُ الْمَلَّ، وَلاَ يَزَالُ مَعَكَ مِنَ اللهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ)). صَحِيحٌ

52. Abū Hurayra said**:** “A man came to the Prophet ﷺ and said, ‘Messenger of Allah, I have relatives with whom I maintain connections while they cut me off. I am good to them while they are bad to me. They behave towards me like fools while I am forbearing towards them.’ The Prophet ﷺ said, ‘If things are as you have said, it is as if you were putting hot ashes on them and you will not lack a supporter against them from Allah as long as you continue to do that.’ ” (*Authentic*)

Commentary**:** *The hadeeth teaches that one should always evaluate his conduct with his kith and kin and make apprioprate amends. In some cases one would need to endure negative dispositions from them and not reply evil with its kind. The narration shows that such endurance earns one support from Allah the most High.*

٥٣- عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ﷺ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((قَالَ اللهُ عَزَّ وَجَلَّ: أَنَا الرَّحْمَنُ، وَأَنَا خَلَقْتُ الرَّحِمَ، وَاشْتَقَقْتُ لَهَا مِن اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا بَتَتُّهُ)). صَحِيحٌ

53. ‘Abdu’r-Rahmān b. ‘Awf said: “The Messenger of Allah ﷺ said: ‘Allah the Mighty and Exalted, said, “I am the Merciful (Rahmān). I have created ties of kinship (rahim) and derived a name for it from My name. Whoever maintains ties of kinship, I maintain ties with him and I shall cut off from Me whoever cuts them off.” ’ ” (*Authentic*)

٥٤- عَنْ أبي العَنْبَس قال: دَخَلْتُ على عَبْدِ اللهِ بْنِ عَمْرٍو في الوهط - يعني: أرضا له بالطائف - فقَالَ: عَطَفَ لَنَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِصْبَعَهُ فَقَالَ: ((الرَّحِمُ شَجْنَةٌ مِنَ الرَّحْمنِ، مَنْ يصِلُها يَصِلُهُ، وَمَنْ يَقْطَعُهَا يَقْطَعُهُ، لَهَا لِسَانٌ طَلْقٌ((ذَلْقٌ يَوْمَ الْقِيَامَةِ)). صَحِيحٌ

54. Abu l-’Anbas said, I visited ‘Abdullāh b. ‘Amr at Waht – that is, his landed property at Taif – and he said: “The Prophet ﷺ pointed his finger towards us and said, ‘The (root and word of) rahim, (the kin), is derived from the word Rahmān (the Merciful). Whoever maintains the connection of ties of kinship, Allah will maintain ties with him. Whoever cuts them off, Allah will cut him off. The kin will have a free and eloquent tongue on the Day of Rising.’ ” (*Authentic*)

٥٥- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الرَّحِمُ شَجْنَةٌ مِنَ اللهِ، مَنْ وَصَلَهَا وَصَلَهُ اللهُ، وَمَنْ قَطعَهَا قَطَعَهُ اللهُ)). صَحِيحٌ

55. ‘Ā’isha, may Allah be pleased with her, said**:** “The Prophet ﷺ said, ‘The word rahim (kin), is derived from Allah (Rahmān, Merciful). Whoever maintains the ties of kinship, Allah will maintain ties with him. Whoever cuts them off, Allah cuts him off.’ ” (*Authentic*)

Commentary**:** *These narrations show the loftiness of the ties of kinship, the excellence of maintaining it and the menace of breaking it.*

٢٨- بَابٌ صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمْرِ

Chapter 28: Maintaining Ties Of Kinship Will Prolong Life

٥٦- عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ **:**((مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ)). صَحِيحٌ

56. Anas b. Mālik said**:** “The Messenger of Allah ﷺ said, ‘Whoever wishes to have his provision expanded and his term of life prolonged should maintain ties of kinship.’ ” (*Authentic*)

٥٧- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ**:** سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ**:** ((مَنْ سَرَّه أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ)). صَحِيحٌ

57. Abū Hurayra said**:** “The Messenger of Allah ﷺ said, ‘Whoever is pleased to have his provision expanded and his term of life lengthened should maintain ties of kinship.’ ” (*Authentic*)

Commentary**:** *These hadeeths prove that it is encouraged to seek legitimate means of expanding wealth, and that a person’s lifespan could be extended through connecting the ties of kinship. Nevertheless, this does not contradict the fact that life span is preordained; for as Eemaan (faith) rises and falls*

according to one's deeds without contradicting preordainment, so does life span get shortened and prolonged according its means without contradicting preordainment.

٢٩- بَابٌ مَنْ وَصَلَ رَحِمَهُ أَحَبَّه اللهُ

Chapter 29: Allah Loves the One Who Maintains His Ties Of Kinship

٥٨- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((مَنِ اتَّقَى رَبَّهُ، وَوَصَلَ رَحِمَهُ، نُسِّيءَ فِي أَجَلِهِ، وَثَرَى مَالُهُ وَأَحَبَّهُ أَهْلُهُ)). حَسَنٌ

58. Ibn 'Umar said**:** "If someone fears his Lord and maintains his ties of kinship, his term of life will be prolonged, he will have abundant wealth and his people will love him." (*Sound*)

Commentary**:** *This narration and the one that comes after it with a similar wording exhort towards the fear of Allah the Mighty and Exalted and connecting the ties of kinship. It mentions them both as means to gaining extension of life span, abundance of wealth and love of one's people which are all from the signs of Allah's love for such a person.*

٥٩- وَعَنْهُ أَيْضًا: ((مَنِ اتَّقَى رَبَّهُ وَوَصَلَ رَحِمَهُ، أُنْسِيءَ لَهُ فِي عُمُرِهِ، وَثَرَى مَالُهُ، وَأَحَبَّهُ أَهْلُهُ)). حَسَنٌ

59. As No. **58**, with a different isnād.

٣٠- بَابُ بِرِّ الْأَقْرَبِ فَالْأَقْرَبُ

Chapter 30: Being Dutiful To The Nearest Relative And Then The Next Nearest

٦٠- عَنِ الْمِقْدَامِ بْنِ مَعْدِى كَرِبٍ ﷺ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((إِنَّ اللهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ، ثُمَّ يُوصِيكُمْ بِأُمَّهَاتِكُمْ، ثُمَّ يُوصِيكُمْ بِآبَائِكُمْ، ثُمَّ يُوصِيكُمْ بِالْأَقْرَبِ فَالْأَقْرَبِ)). صَحِيحٌ

60. Al-Miqdām b. Ma'dīkarib said: "The Messenger of Allah ﷺ said, 'Allah enjoins you to be dutiful to your mothers. Then He enjoins you to be dutiful to your mothers. Then He enjoins you to be dutiful to your fathers. Then He enjoins you to be dutiful to your next nearest relative and then to your next nearest relative.' " (*Authentic*)

Commentary: *Kindness and respect to the mother is emphasized here because of her bearing the pains of pregnancy, labor and for nursing the child. The father is next in preference, and then the nearest relatives. The words Ummahaat (mothers) and Aabaa (fathers) includes the grand mothers and fathers, the great grand mothers and fathers and so on, upwards.*

٦١- عَنْ أَبِي أَيُّوبَ؛ سُلَيْمَانَ - مَوْلَى عُثْمَانَ بْنِ عَفَّانَ - قَالَ: جَاءَنَا أَبُو هُرَيْرَةَ عَشِيَّةَ الْخَمِيسِ لَيْلَةَ الْجُمُعَةِ، فَقَالَ: أُحَرِّجُ عَلَى كُلِّ قَاطِعِ رَحِمٍ لَمَا قَامَ مِنْ عِنْدِنَا، فَلَمْ يَقُمْ أَحَدٌ، حَتَّى قَالَ ثَلَاثًا، فَأَتَى فَتًى عَمَّةً لَهُ قَدْ صَرَمَهَا مُنْذُ سَنَتَيْنِ، فَدَخَلَ عَلَيْهَا. فَقَالَتْ لَهُ: يَا بْنَ أَخِي! مَا جَاءَ بِكَ ؟ قَالَ : سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ كَذَا وَكَذَا. قَالَتْ: اِرْجِعْ إِلَيْهِ، فَسَلْهُ: لِمَ قَالَ ذَاكَ؟ قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((إِنَّ أَعْمَالَ بَنِي آدَمَ تُعْرَضُ عَلَى اللهِ تَبَارَكَ وَتَعَالَى عَشِيَّةَ كُلِّ خَمِيسٍ لَيْلَةَ الْجُمُعَةِ، فَلَا

يَقْبَلُ عَمَلَ قَاطِعِ رَحِمٍ)). ضَعِيفٌ

61. Abū Ayyūb Sulaymān, the mawlā of ‘Uthmān b. ‘Affān, said**:** “Abū Hurayra came to us on a Thursday evening, the night of Friday. He said, ‘I oblige every individual who has severed ties of kinship to leave our company.’ No one left until he had said this three times. Then a young man went to one of his paternal aunts from whom he had severed ties for the last two years. He went to her and she asked him, ‘Nephew, what has brought you?’ He said, ‘I heard Abū Hurayra say such-and-such.’ She said, ‘Go back to him and ask him why he said that.’ Abū Hurayra said, ‘I heard the Prophet ﷺ say, “The actions of the children of Adam are presented before Allah the Exalted every Thursday evening, the night of Jumu‘a. He does not accept the actions of someone who has severed ties of kinship.” ’ ” (*Weak*)

Commentary**:** *It is rather authentically reported that Allah’s Messenger ﷺ said regarding his fasting on Mondays and Thurdays that, “Actions are presented to the Lord of all that exists on those two days, and I love that my actions are presented while I am fasting…” See***:** *Irwaa ul-Galeel (***948***).*

٦٢- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا**:** ((مَا أَنْفَقَ الرَّجُلُ عَلَى نَفْسِهِ وَأَهْلِهِ يَحْتَسِبُهَا إِلاَّ آجَرَهُ اللهُ تَعَالَى فِيهَا، وَابْدَأْ بِمَنْ تَعُولُ، فَإِنْ كَانَ فَضْلاً، فَالْأَقْرَبَ الْأَقْرَبَ، وَإِنْ كَانَ فَضْلاً فَنَاوِلْ)). ضَعِيفُ الْإِسْنَادِ

62. Ibn ‘Umar said**:** “Whatever a man spends on himself and his family, anticipating a reward from Allah, will not fail to be rewarded by Allah, Exalted is He. You should begin with your (immediate) dependents. If there is something left over, you should spend it on your next nearest relative and then the next nearest. If there is still something left over, you can give it away (to whom you think is more deserving).” (*Weak Chain*)

Commentary**:** *However, that one begins with his immediate dependents is authentically reported from Allah’s Messenger ﷺ by Abdullah bin ‘Umar and other companions (رضي الله عنهم). See***:** *Irwaa ul-Galeel (***834***).*

٣١- بَابٌ لاَ تَنْزِلُ الرَّحْمَةُ عَلَى قَوْمٍ فِيهِمْ قَاطِعُ رَحِمٍ

Chapter 31: Mercy Will Not Descend On People When There Is Someone Among Them Who Severs Ties Of Kinship

٦٣- عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ الرَّحْمَةَ لاَ تَنْزِلُ عَلَى قَوْمٍ فِيهِمْ قَاطِعُ رَحِمٍ)). ضَعِيفٌ

63. ‘Abdullāh b. Abū Awfā said: “The Prophet ﷺ said, ‘Mercy is not conferred on people when there is someone among them who severs ties of kinship.’ ” (*Weak*)

٣٢- بَابٌ إِثْمُ قَاطِعِ الرَّحِمِ

Chapter 32: The Sin Of Someone Who Severs Ties Of Kinship

٦٤- عَنْ جُبَيْرِ بْنِ مُطْعِمٍ ﷺ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لاَ يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ)). صَحِيحٌ

64. Jubayr b. Mut‘im said he heard the Messenger of Allah ﷺ saying, ‘The one who severs ties of kinship will not enter the Garden.’ ” (*Authentic*)

***Commentary*:** *Imam an-Nawawee (رحمه الله) said, "this hadeeth is given two explanations: first, its been considered to refer to the one who declares severing the ties as legitimate without any reason or confusion while knowing fully well that it is prohibited. Such is a disbeliever who will remain in the Fire forever and will never enter the Garden. Second, that it means that he (i.e the one wo breaks the ties of kinhip) will not enter it (i.e. the Garden) along with the first people; he will rather be punished with delay for as long as Allah the most High likes."*

٦٥- عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ الرَّحِمَ شَجْنَةٌ مِنَ الرَّحْمَنِ، تَقُولُ: يَا رَبِّ! إِنِّي ظُلِمْتُ، يَا رَبِّ! إِنِّي قُطِعْتُ، يَا رَبِّ! إِنِّي إِنِّي، يَا رَبِّ! يَا رَبِّ! فَيُجِيبُها: أَلاَ تَرْضَينَ أَنْ أَقْطَعَ مَنْ قَطَعَكِ، وَأَصِلَ مَنْ وَصَلَكِ ؟)).

حَسَنٌ

65. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'Ar-Rahim is derived from Rahmān (the Merciful) and it would say, "My Lord! I have been wronged! My Lord! I have been cut off! My Lord! I have … I have … ! My Lord! My Lord!" Allah answers, Aren't you content that I cut off the one who cuts you off and I maintain ties with the one who maintains ties with you?' " (Good)

***Commentary*:** *By its saying, "I have…! I have…!", the ties of kinship counts the forms of wrong and severance it had suffered. The hadeeth contains stern warning against severing the ties of kinship. It also points to the fact that reward could be with the kind of the deed; so the one who cuts off the ties, is also cut off from Allah's mercy. Similarly, the one who connects the ties, Allah showers His mercy on him.*

٦٦- عَنْ سعيد بن سمعان قال: سمعت أبا هُرَيْرَةَ ﷺ، أَنَّهُ كَانَ يَتَعَوَّذُ مِنْ إِمَارَةِ الصِّبْيَانِ وَالسُّفَهَاءِ. فَقَالَ سَعِيدٌ بْنُ سَمْعَانَ: فَأَخْبَرَنِي ابْنُ حَسَنَةَ الْجُهَنِي، أَنَّهُ قَالَ لأَبِي هُرَيْرَةَ: مَا آيَةُ ذَلِكَ؟ قَالَ: (أَنْ تُقْطَعَ الْأَرْحَامُ، وَيُطَاعَ الْمُغْوِي وَيُعْصَى الْمُرْشِدُ). صَحِيحٌ

دُونَ رِوَايَةِ الْجُهَنِي

66. Sa'īd b. Sam'ān said**:** "I heard Abū Hurayra (praying) seeking refuge from the rule of the young and the foolish." Sa'īd b. Sam'ān said, "Ibn Hasana al-Juhanī told me that he asked Abū Hurayra, 'What would be the token (of such rule)?' He said, 'Then the ties of kinship will be severed, those who misguide people will be obeyed and those who guide rightly will be disobeyed.' " (*Authentic* without Al-Juhani's report)

Commentary**:** *The Sabiyy (the young, immature) would lack the wisdom and emotional balance usually associated with adults and as such, may not bother to connect the ties of kinship. Similarly, the foolish lacks good sense of judgement such that he will also fail to connect the ties. When such persons lead, this sin may spread among their subjects; thus, the companion's supplications. Allah knows best.*

٣٣- بَابٌ عُقُوبَةُ قَاطِعِ الرَّحِمِ فِي الدُّنْيَا

Chapter 33: The Punishment Of The One Who Cuts Off Ties Of Kinship In This World

٦٧- عَنْ أَبِي بَكْرَةَ ﷺ قَالَ**:** قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ **:** ((مَا مِنْ ذَنْبٍ أَحْرَى أَنْ يُعَجِّلَ اللهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنيَا، مَعَ مَا يُدَّخَرُ لَهُ فِي الْآخِرَةِ مِنْ قَطِيعَةِ الرَّحِمِ وَالْبَغْيِ)). صَحِيحٌ

67. Abū Bakra said**:** "The Messenger of Allah ﷺ said, 'There is no sin more deserving that Allah is swifter to punish in this world in addition to the punishment that He has in store for the wrong-doer in the Hereafter than cutting off ties of kinship and transgression.' " (*Authentic*)

Commentary**:** *See comment on hadeeth no.* **29**.

٣٤- بَابٌ لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ

Chapter 34: The One Who Maintains Ties Of Kinship Is Not Merely The One Who Reciprocates

٦٨- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ، وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا)). صَحِيحٌ

68. ‘Abdullāh b. ‘Amr said**:** “The Prophet ﷺ said, ‘The one who maintains ties of kinship is not the one who simply reciprocates. The one who truly maintains ties of kinship is the one who, even when his relatives cut him off, still maintains ties of kinship.’ ” (*Authentic*)

Commentary**:** *Imam al-Manaawee (رحمه الله) said, “This refers to the highest level of maintaining the ties of kinship; otherwise, if he is not cut off by anyone among his relatives but he continues to connect with them, he is also considered from those who maintain the ties although his level is lower than that of the one who connects with the one that cuts off relations with him”.*

٣٥- بَابٌ فَضْلُ مَنْ يَصِلُ ذَا الرَّحِمِ الظَّالِمَ

Chapter 35: The Excellence Of The One Who Maintains Relations With Relatives Who Are Unjust

٦٩- عَنِ الْبَرَاءِ ﷺ قَالَ : جَاءَ أَعْرَابِيٌّ فَقَالَ : يَا نَبِيَّ اللهِ! عَلِّمْنِي عَمَلاً يُدْخِلُنِي الْجَنَّةَ. قَالَ : ((لَئِنْ كُنتَ أَقْصَرْتَ الْخُطْبَةَ لَقَدْ أَعْرَضْتَ الْمَسْأَلَةَ، أَعْتِقِ النَّسَمَةَ، وَفُكَّ

الرَّقَبَةَ)). قَالَ: أَوَ لَيْستا وَاحدًا ؟ قَالَ : ((لاَ؛ عِتْقُ النَّسَمَةِ أن تُعتِقَ النَّسَمَةَ، وفَكُّ الرَّقَبَةِ أَنْ تُعِينَ عَلَى الرَّقَبَةِ، وَالْمَنِيحَةُ الرَّغُوبُ وَالْفَيْءُ عَلَى ذِي الرَّحِمِ؛ فَإِنْ لَمْ تُطِقْ ذَلِكَ، فَأْمُرْ بِالْمَعْرُوفِ، وَانْهَ عَنِ الْمُنْكَرِ ؛ فَإِنْ لَمْ تُطِقْ ذَلِكَ، فَكُفَّ لِسَانَكَ، إِلاَّ مِنْ خيرٍ)). صَحِيحٌ

69. Al-Barā' said**:** "A bedouin came and said, 'Prophet of Allah! Teach me an action that will enable me to enter the Garden.' He said, 'The question is a wide one, though you have asked it in only a few words. Free someone. Set a slave free.' He asked, 'Aren't they the same thing?' He said, 'No. Freeing someone is setting someone free yourself. Setting a slave free is to contribute to the cost of setting him free. Lend an animal for milking that has a lot of milk, and give generously to your relatives. If you cannot do that, then enjoin the right and forbid the wrong. If you cannot do that, then restrain your tongue from everything except that which is good.' " (*Authentic*)

Commentary**:** *The hadeeth teaches that***: (1)** *One should be keen to ask about and act upon good deeds.* **(2)** *The teacher could give all-embracing responses to questions that come in the same form, and he should explain aspects of his response that may not be clear to the questioner.* **(3)** *Giving generously to relatives includes both the just and unjust among them. However, maintaining ties with the unjust among them requires struggling against one's soul; thus the saying, "...if you cannot do that...".* **(4)** *Freeing a slave and helping to do so and the other deeds mentioned in it are from the major means of attaining the Paradise.*

٣٦- بَابٌ مَنْ وَصَلَ رَحِمَهُ فِي الْجَاهِلِيَّةِ ثُمَّ أَسْلَمَ

Chapter 36:. Those Who Maintained Ties Of Kinship In The Jāhiliyya And Then Became Muslim

٧٠- عَنْ حَكِيم بْنِ حِزَامٍ؛ أَنَّهُ قَالَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ؛ مِنْ صِلَةٍ، وَعِتَاقَةٍ، وَصَدَقَةٍ، فَهَلْ لِي فِيهَا أَجْرٌ؟ قَالَ حكيم: قال رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ)). صَحِيحٌ

70. Hakīm b. Hizām said: I asked the Prophet ﷺ "Do you think that the good deeds by which I used to perform in the time of the Jāhiliyya such as maintaining ties of kinship, setting slaves free and sadaqa, will bring me a reward?" Hakīm said that the Messenger of Allah ﷺ said, "You became Muslim along with the good actions you had already done." (*Authentic*)

Commentary: *This hadeeth is one of the major evidences that establish the fact that the non-Muslim who acts upon good deeds while still a non-Muslim is rewarded for them if he accepts Islam and dies upon it. Imam as-Sindee (رحمه الله) explains, "this hadeeth proves that the good deeds of a non-Muslim are suspended; if he becomes a Muslim, they are accepted, otherwise they are rejected." Previously, Hafidh Ibn Hajar al-Asqalaanee (رحمه الله) gave a similar explanation and said, "this is convincing". He cited the same view from a number of the pious predecessors. From the narrations that establish this fact is: Once Aa'isha (رضي الله عنها) said to Allah's Messenger ﷺ: 'Indeed Ibn Jud'aan used to provide food (for the people) and he would be hospitable to his guest(s). Will any of that benefit him on the Day of Resurrection?' The Prophet ﷺ answered: "No. Indeed, on no day did he ever say: O my Lord, forgive me my sin on the Day of Recompense." (Muslim). Imam Al-Albaanee (رحمه الله) said: "This hadeeth contains clear evidence that if the non-Muslim accepts Islam, his good deeds which he performed while still a non-Muslim will benefit him as opposed to if he dies upon his disbelief; it will not then benefit him, rather it becomes vain due to his disbelief." He also said, "This*

*is the right position which should not be contradicted due to the preponderance of the ahaadeeth that evince it." See***:** *Silsilat Ahaadeeth is-Saheehah (***1/492-498***)*

٣٧- بَابٌ صِلَةُ ذِي الرَّحِمِ الْمُشْرِكِ وَالتَّهْدِيَّةُ

Chapter 37: Maintaining Ties Of Kinship With The Non-Muslim And Giving Him Gifts

٧١- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَى عُمَرُ حُلَّةً سِيَرَاء فَقَالَ: يَا رَسُولَ اللهِ! لَو اشْتَرَيْتَ هَذِه، فَلَبِسْتَهَا يَوْمَ الْجُمعَةِ، وَلِلْوفُودِ إِذَا أَتَوْكَ. فَقَالَ: ((يَا عُمَرُ! إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ)) ثُمَّ أُهْدِيَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حُلَلٌ، فَأَهْدَى إِلَى عُمَرَ مِنْهَا حُلَّةً، فَجَاءَ عُمَرُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ يَا رَسُولَ اللهِ! بَعَثْتَ إِلَيَّ هَذِه، وَقَدْ سَمِعْتُكَ قُلْتَ فِيهَا مَا قُلْتَ! قَالَ: ((إِنِّي لَمْ أُهْدِهَا لَكَ لِتَلْبَسَها، إِنَّمَا أَهْدَيْتُهَا إِلَيْكَ لِتَبِيعَهَا أَوْ لِتَكْسُوَهَا)). فَأَهْدَاهَا عُمَرُ لأَخٍ لَهُ مِنْ أُمِّهِ مُشْرِكٍ. صَحِيحٌ

71. Ibn 'Umar said**:** " 'Umar saw a silk robe and said. 'Messenger of Allah! You could buy this robe and wear it on Friday and when delegations come to you.' He replied, 'Umar! Only someone with no portion in the Hereafter could wear this.' Then the Prophet ﷺ was presented with some robes made of the same material. He gave one of them to 'Umar. 'Umar came to the Messenger of Allah ﷺ and said, 'Messenger of Allah! How could you send me this robe after what I heard you say about it?' He said, 'I did not give it to you to wear. I gave it to you so that you could either sell it or give it as a gift to someone.' 'Umar gave it to one of his maternal half-brothers who was still an idol-worshipper." (*Authentic*)

Commentary**:** *See comment on hadeeth no.* **26**.

٣٨- بَابٌ تَعَلَّمُوا مِنْ أَنْسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ

Chapter 38: Learn Your Lineages So That You Can Maintain Ties Of Kinship

٢٧- عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ؛ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ عَلَى الْمِنْبَرِ: ((تَعَلَّمُوا أَنْسَابَكُمْ، ثُمَّ صِلُوا أَرْحَامَكُمْ، وَاللهِ إِنَّهُ لَيَكُونُ بَيْنَ الرَّجُلِ وَبَيْنَ أَخِيهِ الشَّيءُ، وَلَوْ يَعْلَمُ الَّذِي بَيْنَهُ وَبَيْنَهُ مِنْ دَاخِلَةِ الرَّحِمِ، لأَوْزَعَهُ ذَلِكَ عَنِ انْتِهَاكِهِ)). حَسَنُ الإِسْنَادِ

72. Jubayr b. Mut'im said he heard 'Umar b. al-Khattāb, may Allah be pleased with him, saying on the minbar, "Learn your lineage so you can maintain ties of kinship. By Allah, if there are some bad feelings between a man and his brother Muslim and if he knows there is kinship between him and that man, that will prevent him from breaking up with him.' " (*Sound Chain*)

***Commentary*:** *The narration exhorts towards learning one's lineage and knowing one's relatives since the connection of the ties of kinship is dependent on it. Such knowledge will also prevent the sin of severing ties with near relatives.*

٧٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ؛ أَنَّهُ قَالَ: ((اِحْفَظُوا أَنْسَابَكُمْ، تَصِلُوا أَرْحَامَكُمْ؛ فَإِنَّهُ لاَ بُعْدَ بِالرَّحِمِ إِذَا قَرُبَتْ، وَإِنْ كَانَتْ بَعِيدَةً، وَلاَ قُرْبَ بِهَا إِذَا بُعِدَتْ، وَإِنْ كَانَتْ قَرِيبَةً، وَكُلُّ رَحِمٍ آتِيَةٌ يَوْمَ الْقِيَامَةِ أَمَامَ صَاحِبِهَا، تَشْهَدُ لَهُ بِصِلَةٍ، إِنْ كَانَ وَصَلَهَا، وَعَلَيْهِ بِقَطِيعَةٍ؛ إِنْ كَانَ قَطَعَهَا)). حَسَنُ الإِسْنَادِ

73. Ibn ‘Abbās said**:** “Remember your lines of descent so you can maintain ties of kinship. Kinship is not distant if it is maintained even if the relatives are distant, and it is not near if it is not maintained even if the relatives are near. On the Day of Rising every tie of kinship will come before each individual and testify on his behalf that he maintained that tie of kinship if he did indeed maintain it. It will testify against him that he severed it if he did sever it.” (*Sound Chain*)

Commentary**:** *Maintaining the tie of kinship gives the strong impression that the distant relatives are actually near and that the near relatives are nearer. As such, kith and kin will love one another, they will be showered Allah’s mercy and live in peace and security. This hadeeth is also authentically reported from the sayings of Allah’s Messenger* ﷺ*. See***:** *Silsilat Ahaadeeth is-Saheehah (***277***).*

٣٩- بَابٌ هَلْ يَقُولُ الْمَوْلَى إِنِّي مِنْ فُلاَنٍ

Chapter 39: Can A Mawlā Say, “I Am From So And So”?

٧٤- عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَبِيبٍ قَالَ**:** قَالَ لِي عَبْدُ اللهِ بْنُ عُمَرَ ((مِمَّنْ أَنْتَ))؟ قُلْتُ**:** مِنْ تَيْمِ تَمِيمٍ. قَالَ**:** مِنْ أَنْفُسِهِم أَوْ مِنْ مَوَالِيهِمْ؟ قُلْتُ**:** مِنْ مَوَالِيهِمْ، قَالَ**:** فَهَلاَّ قُلْتَ**:** مِنْ مَوَالِيهِمْ إِذاً؟ ضَعِيفُ الْإِسْنَادِ

74. ‘Abdu’r-Rahmān b. Habīb said**:** “ ‘Abdullāh b. ‘Umar asked me, ‘Which clan are you from?’ I said, ‘From Taym of Tamīm.’ He said, ‘One of themselves or one of their mawlās?’ I said, ‘One of their mawlās.’ He said, ‘Why didn’t you say, “One of their mawlās” then?’ ” (*Weak Chain*)

٤٠- بَابُ مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ

Chapter 40: The Mawlā Of A People Is One Of Them

٧٥- عَنْ رِفَاعَةَ بْنِ رَافِعٍ ﷺ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعُمَرَ رَضِيَ اللهُ عَنْهُ: ((اِجْمَعْ لِي قَوْمَكَ)) فَجَمَعَهُمْ، فَلَمَّا حَضَرُوا بَابَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهِ عُمَرُ فَقَالَ: قَدْ جَمَعْتُ لَكَ قَوْمِي فَسَمِعَ ذَلِكَ الْأَنْصَارُ، فَقَالُوا: قَدْ نَزَلَ فِي قُرَيْشٍ الْوَحْيُ، فَجَاءَ الْمُسْتَمِعُ وَالنَّاظِرُ مَا يُقَالُ لَهُمْ، فَخَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَامَ بَيْنَ أَظْهُرِهِمْ فَقَالَ: ((هَلْ فِيكُمْ مِنْ غَيْرِكُمْ؟)) قَالُوا: نَعَمْ؛ فِينَا حَلِيفُنَا وَابْنُ أُخْتِنَا وَمَوَالِينَا. قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((حَلِيفُنَا مِنَّا، وَابْنُ أُخْتِنَا مِنَّا، وَمَوَالِينَا مِنَّا، وَأَنْتُم تَسْمَعُونَ: إِنَّ أَوْلِيَائِي مِنْكُمْ الْمُتَّقُونَ؛ فَإِنْ كُنْتُم أُولَئِكَ فَذَاكَ، وَإِلاَّ فَانْظُرُوا، لاَ يَأْتِي النَّاسُ بِالْأَعْمَالِ يَوْمَ الْقِيَامَةِ، وَتَأْتُونَ بِالْأَثْقَالِ، فَيُعْرَضَ عَنْكُم)). ثُمَّ نَادَى فَقَالَ: ((يَا أَيُّهَا النَّاسُ! - وَرَفَعَ يَدَيْهِ يَضَعُهُمَا عَلَى رُؤُوسِ قُرَيْشٍ - أَيُّهَا النَّاسُ! إِنَّ قُرَيْشًا أَهْلَ أَمَانَةٍ، مَنْ بَغَى بِهِمْ - قَالَ زُهَيْرٌ: أَظُنُّهُ قَالَ الْعَوَاثِرُ - كَبَّهُ اللهُ لِمَنْخَرَيْهِ)) يَقُولُ ذَلِكَ ثَلاَثَ مَرَّاتٍ. حَسَنٌ

75. Rifā'a b. Rāfi' said: "The Prophet ﷺ said to 'Umar, may Allah be pleased with him, 'Gather your people (the Muhājirīn) for me.' He gathered them. When they came to the door of the Prophet ﷺ 'Umar came up to him and said, 'I have gathered my people for you.' The Ansār heard that and said, 'Some revelation may have been sent down about the Quraysh.' People came to see and hear what would be said to them (the Muhājirīn). The Prophet ﷺ came out and stood among them. He said, 'Are there those among you who are not of you?' They replied, 'Yes. There are those among us with whom we have made treaties as well as sons of our sisters and our mawlās.' The Prophet

ﷺ said, 'Our ally is one of us. The son of our sister is one of us. Our mawlā is one of us. You who are listening**:** my friends among you are those with Taqwā (fear consciousness of Allah). If you are among them, then that is good. If not, be careful lest people come on the Day of Judgement with actions while you come with burdens and you are shunned.' Then he called and said, 'O people!' He raised his hands and put them on the heads of the Quraysh. 'O people! the Quraysh are the trustworthy people. Whoever wishes for them (and Zuhayr thought that he said "pitfall"), Allah will overturn him.' He said this three times." (*Sound*)

Commentary**:** *The hadeeth shows the following***: (1)** *The Prophet's ﷺ concern for matters of the near relatives.* **(2)** *It is encouraged to gather the people for an important matter such as to acquint relatives with one another and encourage them to do good deeds.* **(3)** *The companions (رضي الله عنهم) are always eager to know what was revealed in order to act upon them.* **(4)** *Our allies, sons of our sisters and our freed slaves are from amongst us. This refutes the practice among the Arabs during the Jahiliyyah and in other cultures where the sons of their sisters are not considered as among her people because they consider the daughter herself (their sister) as worthless.* **(5)** *The virtue of the Quraysh; it warns against seeking their pitfalls and contesting the leadership of the Muslims with them.* **(6)** *Everyone should hasten towards good deeds and not depend on family ties; the dear ones to Allah's Messenger ﷺ and to Allah are those who fear Allah, act upon His orders and abstain from His prohibitions.*

٤١- بَابُ مَنْ عَالَ جَارِيَتَيْنِ أَوْ وَاحِدَةً

Chapter 41: Whoever Cares For One Or Two Daughters

٧٦- عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، وَصَبَرَ عَلَيْهِنَّ، وَكَسَاهُنَّ مِنْ جِدَتِهِ؛ كُنَّ لَهُ حِجَابًا مِنَ النَّارِ)).

صَحِيحٌ

76. ‘Uqba b. ‘Āmir said**:** “I heard the Messenger of Allah ﷺ say, ‘If someone has three daughters and is patient with them and clothes them from his wealth, they will be a shield from the Fire for him.’ ” (*Authentic*)

٧٧- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا مِنْ مُسْلِمٍ تُدْرِكُهُ ابْنَتَانِ، فَيُحْسِنُ صُحْبَتَهُمَا، إِلاَّ أَدْخَلَتَاهُ الْجَنَّةَ)). حَسَنٌ لِغَيْرِهِ.

77. Ibn ‘Abbās said**:** “The Prophet ﷺ said, ‘There is no Muslim who has two daughters and takes good care of them but that they will make him enter the Garden.’ ” (Good due to supporting proof)

٧٨- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ كَانَ لَهُ ثَلاَثُ بَنَاتٍ، يُؤْوِيهِنَّ، وَيَكْفِيهِنَّ، وَيَرْحَمُهُنَّ، فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ)). فَقَالَ رَجُلٌ مِنْ بَعْضِ الْقَوْمِ: وَاثْنَتَيْنِ، يَا رَسُولَ اللهِ! قَالَ وَاثْنَتَيْنِ)). حَسَنٌ

78. Jābir b. ‘Abdullāh said**:** “The Messenger of Allah ﷺ said, ‘Whoever has three daughters and provides for them, suffices their needs and shows mercy to them, will definitely enter the Garden.’ A man from the people said, ‘And if he has two daughters, Messenger of Allah?’ He said, ‘And for two also.’ ” (*Sound*)

Commentary**:** *The narrations in this* **chapter** *emphasize the rights of the daughters, and encourage steadfastness in taking good care of them. They mention the fulfillment of these rights as from the means to seek admittance into the Paradise and protection from the Fire.*

٤٢- بَابٌ مَنْ عَالَ ثَلاَثَ أَخَوَاتٍ

Chapter 42: Whoever Provides For Three Sisters.

٧٩- عَنْ أَبِي سَعِيدِ الْخُدْرِي ﷺ؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَكُونُ لأَحَدٍ ثَلاَثُ بَنَاتٍ، أَوْ ثَلاَثُ أَخَوَاتٍ فَيُحْسِنُ إِلَيْهِنَّ، إِلاَّ دَخَلَ الْجَنَّةَ)). حَسَنٌ

79. Abū Sa'īd al-Khudrī said: "The Messenger of Allah ﷺ said, 'No one has three daughters or three sisters and is good to them but that he will enter the Garden.' " (*Sound*)

***Commentary*:** *See comment on hadeeth no.* **76**, **77**, *and* **78** *above.*

٤٣- بَابٌ فَضْلُ مَنْ عَالَ ابْنَتَهُ الْمَرْدُودَةَ

Chapter 43: The Excellence Of Someone Who Looks After His Daughter After She Has Been Sent Back Home.

٨٠- عَنْ عُلَيِّ بْنِ رَبَاحٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِسُرَاقَةَ بْنِ جُعْشُمٍ: ((أَلاَ أَدُلُّكَ عَلَى أَعْظَمِ الصَّدَقَةِ، أَوْ مِنْ أَعْظَمِ الصَّدَقَةِ؟)) قَالَ: بَلَى يَا رَسُولَ اللهِ!. قَالَ: ((ابْنَتُكَ مَرْدُودَةٌ إِلَيْكَ، لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ)) ضَعِيفٌ

80. 'Ulayy b. Rabāh said: "The Prophet ﷺ said to Surāqa b. Ju'shum, 'Shall I tell you the greatest sadaqa (or one of the greatest forms of sadaqa)?' He replied, 'Yes indeed, Messenger of Allah!' He went on, 'To provide for your daughter when she is returned to you and you are her sole source of provision.' " (*Weak*)

٨١- عَنْ سُرَاقَةَ بْنِ جُعْشُم؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يَا سُرَاقَةَ...)) مِثْلُهُ. ضَعِيفٌ.

81. As No. **80**, with a different isnād. (*Weak*)

٨٢- عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبٍ ﷺ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ وَلَدَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ زَوْجَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ خَادِمَكَ فَهُوَ لَكَ صَدَقَةٌ)). صَحِيحٌ

82. AI-Miqdām b. Ma'dīkarib said: "The Messenger of Allah ﷺ said, 'What you feed yourself is sadaqa (charity) for you. What you feed your child is sadaqa for you. What you feed your wife is sadaqa for you. What you feed your servant is sadaqa for you.' " (*Authentic*)

Commentary: *The hadeeth teaches hastening towards feeding and maintaining oneself, the children, wife and servant; and intending by all that, Allah's countenance; for Allah does not reward something done for the sake of other than Him. The narration is connected to this* **chapter** *heading since the daughter who is sent back home remains the daughter of her parents and should therefore, be maintained as she would before marriage.*

٤٤- بَابٌ مَنْ كَرِهَ أَنْ يَتَمَنَّى مَوْتَ الْبَنَاتِ

Chapter 44: One Who Dislikes A Man To Wish For The Death Of Daughters

٨٣- عن عثمان بن الحارث، أبي الرَّوَّاع عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلاً كَانَ عِنْدَهُ؛ وَلَهُ بَنَاتٌ فَتَمَنَّى مَوْتَهُنَّ، فَغَضِبَ ابْنُ عُمَرَ فَقَالَ: ((أَنْتَ تَرْزُقُهُنَّ ؟)). ضَعِيفُ الْإِسْنَادِ

83. Abur-Rawwā‘ ‘Uthmān b. al-Hārith said**:** “A man who had daughters was with Ibn ‘Umar, when, (because of poverty and hardship) he wished his daughters were dead. Ibn ‘Umar became angry and said, ‘Do you provide for them!’ ” (*Weak*)

٤٥- بَابٌ ٱلْوَلَدُ مَبْخَلَةٌ مَجْبَنَةٌ

Chapter 45: A Child Is A Cause Of Niggardliness And A Cause Of Cowardice

٨٤- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَوْمًا: ”وَاللهِ مَا عَلَى وَجْهِ ٱلأَرْضِ رَجُلٌ أَحَبُّ إِلَيَّ مِنْ عُمَرَ، فَلَمَّا خَرَجَ رَجَعَ فَقَالَ: كَيْفَ حَلَفْتُ أَيْ بُنَيَّةُ؟ فَقُلْتُ لَهُ. فَقَالَ: أَعَزُّ عَلَيَّ، وَالْوَلَدُ أَلْوَطُ. حَسَنُ ٱلإِسْنَادِ

84. ‘Ā’isha, may Allah be pleased with her, said**:** “Abū Bakr, may Allah be pleased with him, said, ‘By Allah, there is no man on the face of the earth that I love better than ‘Umar.’ When he went out, he came back and said, ‘How did I take the oath, daughter?’ I told him what he had said. Then he said, ‘He is dearer to me although one’s child is closer (to one’s heart).’ ” (*Sound Chain*)

Commentary**:** *A person could take an oath while making a statement to indicate its importance. Since the children are closer to one’s heart, one naturally tends to give much attention to spending upon them and their general upbringing such that it may lead to being stingy and timid towards others.*

٨٥- عَنِ ابْنِ أَبِي نُعْمٍ قَالَ: كُنْتُ شَاهِدًا ابْنَ عُمَرَ، إِذْ سَأَلَهُ رَجُلٌ عَنْ دَمِ الْبَعُوضَةِ؟ فَقَالَ: مِمَّنْ أَنْتَ ؟ فَقَالَ : مِنْ أَهْلِ ٱلعِرَاقِ. فَقَالَ: انْظُرُوا إِلَى هَذَا، يَسْأَلُنِي عَنْ دَمِ

الْبَعُوضَةِ، وَقَدْ قَتَلُوا ابْنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((هُمَا رَيْحَانَيَّ مِنَ الدُّنْيَا)). صَحِيحٌ

85. Ibn Abū Nu'm said: "I was with Ibn 'Umar when a man asked him about the blood of gnats (killing a gnat in the state of Ihrām). He said, 'Where are you from?' He replied, 'From the people of Iraq.' He said, 'Look at this man! He asks about the blood of gnats when they murdered the grandson of the Prophet ﷺ. **1** heard the Prophet ﷺ say, 'They (al-Hasan and aI-Husain) are my sweet flowers in this world.' " (*Authentic*)

Commentary: *The community where a person comes from greatly influences his dispositions; so, the teacher may inquire about that – especially when no harm is feared thereby – to enable him properly place the question of the student and its response. Ibn Battal (رحمه الله) said: "it can be deduced from the narration that it is obligatory to give preference (during an admonition or while answering a question) to something more obligatory on a person." Children are from the precious gifts of Allah the Exalted, endeared to people; so the child is smelled and kissed, and referred to as Rayhaan (the sweet-flower) as the sweet flower is loved, smelled and kissed.*

٤٦- بَابُ حَمْلُ الصَّبِيِّ عَلَى الْعَاتِقِ

Chapter 46: Carrying A Child On One's Shoulders

٨٦- عَنِ الْبَرَّاءِ ﷺ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالْحَسَنُ - صَلَوَاتُ اللهِ عَلَيْهِ - عَلَى عَاتِقِهِ، وَهُوَ يَقُولُ : ((اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ)). صَحِيحٌ

86. AI-Barā' said: "I saw the Prophet ﷺ and al-Hasan, blessings be upon him, was on his shoulder. He was saying, 'O Allah, I love him,

so (You) love him.' " (*Authentic*)

***Commentary*:** *The hadeeth shows the modesty of the Prophet ﷺ and his love for children, for he was kind to al-Hasan (رضي الله عنه); he placed him on his shoulder and supplicated for him. It is from the Sunnah to love al-Hasan and al-Husain; but as our love for the Messenger ﷺ must be within the limits of the Sharee'ah, we must not overstep the proper limits of the Sharee'ah also, in our love for al-Hasan and al-Husain and any other creature: "Allah loves not the trangressors".*

٤٧- بَابُ الْوَلَدُ قُرَّةُ الْعَيْنِ

Chapter 47: The Child Is One's Delight

٨٧- عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ: جَلَسْنَا إِلَى الْمِقْدَادِ بْنِ الْأَسْوَدِ يَوْمًا، فَمَرَّ بِهِ رَجُلٌ، فَقَالَ: طُوبَى لِهَاتَيْنِ الْعَيْنَيْنِ اللَّتَيْنِ رَأَتَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاللهِ! لَوَدِدْنَا أَنَّا رَأَيْنَا مَا رَأَيْتَ، وَشَهِدْنَا مَا شَهِدْتَ. فَاسْتُغْضِبَ، فَجَعَلْتُ أَعْجَبُ، مَا قَالَ إِلاَّ خَيْرًا! ثُمَّ أَقْبَلَ عَلَيْهِ فَقَالَ: مَا يَحْمِلُ الرَّجُلَ عَلَى أَنْ يَتَمَنَّى مَحْضَرًا غَيَّبَهُ اللهُ عَنْهُ؟ لاَ يَدْرِي لَوْ شَهِدَهُ كَيْفَ يَكُونُ فِيهِ؟ وَاللهِ! لَقَدْ حَضَرَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَقْوَامٌ كَبَّهُمُ اللهُ عَلَى مَنَاخِرِهِمْ فِي جَهَنَّمَ؛ لَمْ يُجِيبُوهُ وَلَمْ يُصَدِّقُوهُ! أَوَلاَ تَحْمَدُونَ اللهَ عَزَّ وَجَلَّ إِذْ أَخْرَجَكُمْ لاَ تَعْرِفُونَ إِلاَّ رَبَّكُمْ، فَتُصَدِّقُونَ بِمَا جَاءَ بِهِ نَبِيُّكُمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، قَدْ كُفِيتُمُ الْبَلاَءَ بِغَيْرِكُم. وَاللهِ لَقَدْ بُعِثَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى أَشَدِّ حَالٍ بُعِثَ عَلَيْهَا نَبِيٌّ قَطُّ، فِي فَتْرَةٍ وَجَاهِلِيَّةٍ، مَا يَرَوْنَ أَنَّ دِيناً أَفْضَلُ مِنْ عِبَادَةِ الْأَوْثَانِ! فَجَاءَ بِفُرْقَانٍ فَرَّقَ بِهِ بَيْنَ الْحَقِّ وَالبَاطِلِ، وَفَرَّقَ بِهِ بَيْنَ الْوَالِدِ وَوَلَدِهِ، حَتَّى إِنْ كَانَ الرَّجُلُ لَيَرَى وَالِدَهُ أَوْ وَلَدَهُ أَوْ أَخَاهُ كَافِرًا، وَقَدْ فَتَحَ اللهُ قُفْلَ قَلْبِهِ بِالْإِيْمَانِ،

وَيَعْلَمُ أَنَّهُ إِنْ هَلَكَ دَخَلَ النَّارَ، فَلاَ تَقِرُّ عَيْنُهُ، وَهُوَ يَعْلَمُ أَنَّ حَبِيبَهُ فِي النَّارِ، وَأَنَّهَا لِلَّتِي قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ﴾ (سورة الفرقان:٤٧). صَحِيحٌ

87. Jubayr b. Nufayr said**:** "One day we were sitting with al-Miqdād b. al-Aswad. A man passed by him. The man said, 'Blessings be to those two eyes that saw the Messenger of Allah ﷺ. By Allah, we wish that we had seen what you have seen and witnessed what you have witnessed!' This angered al-Miqdād, which surprised me as the man had said nothing but good. Then al-Miqdād turned to the man and said, 'What has made you wish to be present in a place that Allah has kept you absent from? You do not know what your situation would have been, if you had been living then. By Allah, certain people living in the time of the Messenger of Allah ﷺ have been cast down by Allah on their faces into Jahannam (hell) for they neither answered nor confirmed the Prophet. Why do you not praise Allah, the Mighty and Exalted, since He brought you into being when you only know your Lord and you confirm what your Prophet ﷺ brought, (since) the people before you faced trials in faith from which you are saved. By Allah, the Prophet ﷺ was sent in the most difficult situation that any prophet was ever sent to - into a long gap (in the line of prophethood) and the time of the Jāhiliyya; when people did not believe that any dīn was better than the worship of idols. He brought the Criteria by which he distinguished between the true and the false and by which a father was parted from his child on the basis of faith. Then the one whose heart Allah had opened for belief found his father or his brother or his child to be an unbeliever and knew that they would be thrown into the Fire if they died in that state. Therefore his eye is not cool since he knew that the ones he loved will be in the Fire. It is this that Allah says, "Those who say**:** Our Lord, give us the coolness of the eye in our wives and children." ' " **(25: 74)** (*Authentic*)

Commentary**:** *This hadeeth highlightthe following***:** *(***1***) The love and respect the Taabi'oon had for the companions of Allah's Messenger ﷺ. (***2***) The*

*teacher should correct the student if he errs and always guide him to that which is right. (**3**) One should not wish to be present in a place or witness an event from which Allah has kept one absent. (**4**) Linking up with people is not praiseworthy in every situation and severing relations with them is not also absolutely blameworthy. It is blameworthy for one to follow his near relatives in their disbelief if they give preference to that over Eemaan (faith). (**5**) One should show concern for his relatives even if they are non-Muslims, strongly wishing them to be guided to Islam. (**6**) One should seek to marry pious women with the intention to have pious children who will be trained to become pious servants of Allah and coolness of one's eyes.*

٤٨- بَابٌ مَنْ دَعَا لِصَاحِبِهِ أَنْ أَكْثِرْ مَالَهُ وَوَلَدَهُ

Chapter 48: One Who Makes Supplication That His Companion May Have Much Money And Many Children

٨٨- عَنْ أَنَسٍ ﷺ، قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، وَمَا هُوَ إِلاَّ أَنَا وَأُمِّي وَأُمُّ حَرَامٍ خَالَتِي، إِذْ دَخَلَ عَلَيْنَا، فَقَالَ لَنَا: ((أَلاَ أُصَلِّي بِكُمْ ؟)) وَذَاكَ فِي غَيْرِ وَقْتِ صَلاَةٍ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: فَأَيْنَ جَعَلَ أَنَسًا مِنْهُ؟ فَقَالَ: جَعَلَهُ عَنْ يَمِينِهِ، ثُمَّ صَلَّى بِنَا، ثُمَّ دَعَا لَنَا - أَهْلَ الْبَيْتِ - بِكُلِّ خَيْرٍ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، فَقَالَتْ أُمِّي: يَا رَسُولَ اللهِ! خُوَيْدِمُكَ؛ ادْعُ اللهَ لَهُ، فَدَعَا لِي بِكُلِّ خَيْرٍ، كَانَ فِي آخِرِ دُعَائِهِ أَنْ قَالَ: ((اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ)). صَحِيحٌ

88. Anas said**:** "One day I visited the Prophet ﷺ and there were only myself and my mother (Umm Sulaim) and my aunt, Umm Harām. When he came to us, he said to us, 'Shall I pray with you?' It was not the time for any obligatory prayer. "One of the men listening asked, 'Where did he have Anas stand in relation to him?' and was told, 'He put him on his right.' "Anas said, 'Then the Prophet ﷺ prayed with us and made supplication for us - the people of the house - that we

should have the best of the blessing of this world and the Hereafter.' My mother said, 'Messenger of Allah, make supplication to Allah for your little servant!' He asked Allah to grant me every blessing. At the end of his supplication, he said, 'O Allah, grant him much money and many children and bless him.' " (*Authentic*)

Commentary**:** *The hadeeth contains the following points of benefit***:** *(***1***) The leader should visit his adherents as was the practice of the Prophet ﷺ. (***2***) The Taabi'oon showed great interest in the matters of the religion especially the prayer. (***3***) The one who prays alone with the imam should stand on the right side of the imam and not on his left side, nor behind him. (***4***) One could request a person whose religion is trusted to supplicate for him; and such supplications could be made in the presence of the one who requested for it. (***5***) The parent should always seek and follow the means by which the child earns the blessings of this World and the Hereafter. Umm Sulaim had given her son, Anas to the service of the Prophet ﷺ at the prophet's arrival in Madeenah. So Anas was nurtured in the prophetic household; he was there until the Prophet ﷺ died. (***6***) It is encouraged to ask Allah for abundant wealth and many children as they are both from the favors of Allah. Quite badly, many abort pregnancies today for the flimsiest reason and seek other means of reducing child birth! (***7***) It is legitimate also, to beseech Allah for long life as is contained in other wordings of the same hadeeth, just as one supplicates for wealth and children. This does not contradict preordainment. (***8***) The prophet's supplication for Anas (رضي الله عنه) was granted; he lived for over a hundred years, he had over a hundred and twenty children and grand children, and was one of the richest among the Ansar.*

٤٩- بَابُ الْوَالِدَاتُ رَحِيمَاتٌ

Chapter 49: Mothers Are Merciful

٨٩- عَن أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: جَاءَتِ امْرَأَةٌ إِلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا، فَأَعْطَتْهَا عَائِشَةُ ثَلَاثَ تَمَرَاتٍ فَأَعْطَتْ كُلَّ صَبِيٍّ لَهَا تَمْرَةً، وَأَمْسَكَتْ لِنَفْسِهَا تَمْرَةً ، فَأَكَلَ

الصِّبْيَانِ التَّمْرَتَيْنِ وَنَظَرَا إِلَى أُمِّهِمَا، فَعَمَدَتْ إِلَى التَّمْرَةِ فَشَقَّتْهَا، فَأَعْطَتْ كُلَّ صَبِيٍّ نِصْفَ تَمْرَةٍ، فَجَاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَتْهُ عَائِشَةُ فَقَالَ: ((وَمَا يُعْجِبُكِ مِنْ ذَلِكِ؟ لَقَدْ رَحِمَهَا اللهُ بِرَحْمَتِهَا صَبِيَّيْهَا)). صَحِيحٌ

89. Anas b. Mālik said: "A woman came to ʻĀ'isha, may Allah be pleased with her, and ʻĀ'isha gave her three dates. She gave each of her children a date and kept one date for herself. The children ate the two dates and then looked at their mother. She took the date and split it and gave each child half a date. The Prophet ﷺ came and ʻĀ'isha told him about it. He said, 'Are you amazed at that? Allah has granted her mercy because of her mercy towards her children.' " (*Authentic*)

Commentary: *This shows the kindness of the mother for her child, and that being merciful to others, especially the children and near relatives earns one Allah's mercy. It also encourages towards giving in charity, and evinces the permissibility of mentioning a good deed one performed if doing so will not lead to pride.*

٥٠- بَابُ قُبْلَةِ الصِّبْيَانِ.

Chapter 50: Kissing Children

٩٠- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَتُقَبِّلُونَ صِبْيَانَكُمْ؟! فَمَا نُقَبِّلُهُمْ! فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَوَ أَمْلِكُ لَكَ أَنْ نَزَعَ اللهُ مِنْ قَلْبِكَ الرَّحْمَةَ؟!)). صَحِيحٌ

90. ʻĀ'isha, may Allah be pleased with her, said: "A bedouin came to the Prophet ﷺ and said. 'Do you kiss your children? We do not kiss them.' The Prophet ﷺ said, 'Can I put mercy in your hearts after Allah has removed it?' " (*Authentic*)

***Commentary*:** *This narration encourages kissing children, and that doing so is from soft-heartedness. One of the ways to correct the one who errs is to point out the error and mention the evil in it. The hadeeth also points to the fact that the actions of the limbs impact upon the soul.*

٩١- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَبَّلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَسَنَ بْنَ عَلِيٍّ، وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسٌ، فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا! فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ قَالَ: ((مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ)). صَحِيحٌ

91. Abū Hurayra said**:** "The Messenger of AlIah ﷺ kissed al-Hasan b. 'Ali while al-Aqra' b. Hābis at-Tamīmi was sitting with him. AI-Aqra' said, 'I have ten children and **1** have never kissed any of them.' The Messenger of Allah ﷺ looked at him and said, 'Whoever does not show mercy will not be shown mercy.' " (*Authentic*)

***Commentary*:** *That is, whoever does not show mercy will not be shown mercy by Allah, he will not be rewarded by the Most-Merciful for being merciful. The Prophet's ﷺ love and care for children and his maintenance of the ties of kinship is shown in this narration. It also mentions the virtue of al-Hasan. See comment on hadeeth no.* **86**.

٥١- بَابُ أَدَبُ الْوَالِدِ وَبِرِّهِ لِوَلَدِهِ

Chapter 51: Good Conduct From The Parent And His Duty Towards His Child

٩٢- عَنْ نُمَيْرِ بْنِ أَوْسٍ قَالَ: كَانُوا يَقُولُونَ ((الصَّلاَحُ مِنَ اللهِ وَالْأَدَبُ مِنَ الْآبَاءِ)). ضَعِيفُ الْإِسْنَادِ

92. Al-Walīd b. Numayr b. Aws said that he heard his father say**:** "They used to say, 'Righteousness is (a gift) from Allah, but adab (right conduct) is from the parents.' " (*Weak Chain*)

٩٣- عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا، أَنَّ أَبَاهُ انْطَلَقَ بِهِ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَحْمِلُهُ، فَقَالَ يَا رَسُولَ اللهِ! إِنِّي أُشْهِدُكَ أَنِّي قَدْ نَحَلْتُ النُّعْمَانَ كَذَا وَكَذَا، فَقَالَ: ((أَكُلَّ وَلَدِكَ نَحَلْتَ؟)). قَالَ: لاَ. قَالَ: ((فَأَشْهِدْ غَيْرِى)) ثُمَّ قَالَ: ((أَلَيْسَ يَسُرُّكَ أَنْ يَكُونُوا فِي البِرِّ سَوَاءً؟)) قَالَ: بَلَى. قَالَ: ((فَلاَ إِذاً)). صَحِيحٌ

93. An-Nu'mān b. Bashir, may Allah be pleased with them, said that his father carried him to the Messenger of Allah ﷺ. He said**:** "Messenger of Allah, I ask you to witness that I have given an-Nu'mān such-and-such." He asked, "Have you given each of your children the same?" He replied, "No." He said, "Then ask someone else to witness it." Then the Prophet ﷺ said, "Do you not want all of them to be equally dutiful to you?" He said, "Yes, indeed." He said, "Then don't do that." (*Authentic*)

Commentary**:** *It points to the fact that the scholars could cooperate with the people in the aspects of their dealings with the members of their household, and that while giving admonitions and verdicts, they could make inquiries which will enable them properly place their statements. Parents should deal justly among their children in terms of giving gifts and exposing them to life opportunities, and shun whatever will sow the seed of discord and bring about disobedience to parents in the family. It is deduced from this hadeeth that some of the rulings of the Sharee'ah have implications that are easily understood and appreciated.*

٥٢- بَابُ بِرِّ الأَبِ لِوَلَدِهِ

Chapter 52: The Dutifulness Of A Father Towards His Child

٩٤- عَنِ ابْنِ عُمَرَ قَالَ: إِنَّمَا سَمَّاهُمُ اللهُ أَبْرَارًا؛ لأَنَّهُمْ بَرُّوا الْآبَاءَ وَالْأَبْنَاءَ، كَمَا أَنَّ لِوَالِدِكَ عَلَيْكَ حَقًّا، كَذَلِكَ لِوَلَدِكَ عَلَيْكَ حَقٌّ. ضَعِيفُ الْإِسْنَادِ

94. Ibn ‘Umar said regarding the word “al-abrār” in the Qur’ān, “Allah has called them the ‘dutiful (al-Abrār)’ because they fulfilled their duties to their parents and their children as well. Just as you have a duty which you owe your parent, so you have a duty which you owe your child.” (*Weak Chain*)

٥٣- بَابٌ مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ

Chapter 53: One Who Does Not Show Mercy Will Not Be Shown Mercy

٩٥- عَنْ أَبِي سَعِيدٍ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ)). صَحِيحٌ بِمَا بَعْدَهُ.

95. Abū Sa’īd said that the Prophet ﷺ said: “Someone who does not show mercy will not be shown mercy.” (*Authentic based on the next narration*)

***Commentary*: *See comment on hadeeth no.* 91.**

٩٦- عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ يَرْحَمُ اللهُ مَنْ لاَ يَرْحَمُ النَّاسَ)). صَحِيحٌ

96. Jarīr b. ‘Abdullāh said, “The Messenger of Allah ﷺ said, ‘Allah will not show mercy to someone who does not show mercy to people.’ ” (*Authentic*)

٩٧- عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ لاَ يَرْحَمُ النَّاسَ لاَ يَرْحَمُهُ اللهُ)). صَحِيحٌ

97. Similar to No. **96**, with a different isnād. (*Authentic*)

٩٨- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَاسٌ مِنَ الْأَعْرَابِ فَقَالَ لَهُ رَجُلٌ مِنْهُمْ: يَا رَسُولَ اللهِ! أَتُقَبِّلُونَ الصِّبْيَانَ! فَوَاللهِ مَا نُقَبِّلُهُمْ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَوَ أَمْلِكُ أَنْ كَانَ اللهُ عَزَّ وَجَلَّ نَزَعَ مِنْ قَلْبِكَ الرَّحْمَةَ)). صَحِيحٌ.

98. ‘Ā’isha, may Allah be pleased with her, said: “Some bedouins came to the Prophet ﷺ. One of them said to him, ‘Messenger of Allah, do you kiss children? By Allah, we do not kiss them.’ The Messenger of Allah ﷺ said, ‘Can I put mercy in your hearts after Allah the Mighty and Exalted has removed it?’ ” (*Authentic*)

Commentary: *See comment on hadeeth no.* **90**.

٩٩- عَنْ أَبِي عُثْمَانَ أَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ اسْتَعْمَلَ رَجُلاً، فَقَالَ الْعَامِلُ: إِنَّ لِي كَذَا وَكَذَا مِنَ الْوَلَدِ، مَا قَبَّلْتُ وَاحِدًا مِنْهُمْ، فَزَعَمَ عُمَرُ: أَوْ قَالَ عُمَرُ: إِنَّ اللهَ عَزَّ وَجَلَّ لاَ

يَرْحَمُ مِنْ عِبَادِهِ إِلاَّ أَبَرَّهُمْ. حَسَنُ الْإِسْنَادِ .

99. Abū ‘Uthmān said that ‘Umar, may Allah be pleased with him, decided to assign to a man some public duties. The man said, “I have such-and-such a number of children and I have never kissed any of them.” ‘Umar said, “Allah, the Mighty and Exalted, will only show mercy to the dutiful among His slaves.” (*Sound Chain*)

***Commentary*:** *A person who is dealing with the public should have compassion. Since this man did not show compassion towards his own children, ‘Umar withheld his offer on hearing this. The narrations in this* **chapter** *teach the importance of showing kindness and goodwill, helping the needy and putting harm away from the people.*

٤٥- بَابُ الرَّحْمَةُ مِائَةُ جُزْءٍ

Chapter 54: Mercy Consists Of A Hundred Parts

١٠٠- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((جَعَلَ اللهُ عَزَّ وَجَلَّ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلْقُ، حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا؛ خَشْيَةَ أَنْ تُصِيبَهُ)). صَحِيحٌ

100. Abū Hurayra said**:** I heard the Messenger of Allah ﷺ say**:** “Allah, the Mighty and Exalted, has divided mercy into one hundred parts. He kept back ninety-nine parts and sent down one part on earth. Because of that one single part on the earth, creatures are merciful to each other so that even the mare lifts its hoofs away from its foal for fear of trampling on it.” (*Authentic*)

***Commentary*:** *So if the single part sent down to the earth entails Islam; the prayer, the fasting, and the tranquility man feels in his heart among other things which are from the mercy of Allah the Mighty and Exalted, then how tremendous are the ninety-nine parts which he has kept back for the Hereafter, the everlasting abode?! The onus is upon us to show mercy to people so that we receive from this abundant mercy in the Hereafter.*

٥٥- بَابُ ٱلْوَصَاةُ بِالْجَارِ

Chapter 55: The Recommendation To Be Kind To Neighbours

١٠١- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا زَالَ جِبْرِيلُ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ)). صَحِيحٌ

101. ‘Ā’isha, may Allah be pleased with her, said that the Prophet ﷺ said**:** “Jibrīl, peace be upon him, kept on enjoining me to treat neighbours well until I thought that he would make them heirs.” (*Authentic*)

***Commentary*:** *The rights of the neighbour is here emphasized. Hafidh Ibn Hajar (رحمه الله) said, “the word, neighbour encompasses the Muslim, the non-Muslim, the pious, the sinful, the friend, the enemy, the stranger, the resident, the helpful, the harmful, the near, the strange; the one whose residence is nearer and the one whose residence is more distant.” So, one must treat them well; desiring good for them, admonishing them towards goodness, supplicating for their guidance and refraining from causing harm to them by speech or action.*

١٠٢- عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ

فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ)). صَحِيحٌ

102. Abū Shurayh al-Khuzā'ī said that the Prophet ﷺ said: "Whoever believes in Allah and the Last Day should be good to his neighbour. Whoever believes in Allah and the Last Day should be generous to his guest. Whoever believes in Allah and the Last Day should say what is good or be silent." (*Authentic*)

Commentary: *That is, whoever believes in Allah, his Creator and that He will reward him based on his actions should perform these good deeds. The hadeeth shows that to be silent is better than saying things that lack benefit, and that causing harm to one's neighbour contradicts perfect Eemaan (faith). It also shows that actions are from the aspects of Eemaan (faith), and since people are certainly in categories in the performance of these deeds, their levels of Eemaan (faith) definitely vary. When they improve, the level of Eemaan (faith) increases; thus asserting the fact that Eemaan (faith) increases with good deeds and reduces with sins.*

٥٦- بَابُ حَقِّ الْجَارِ

Chapter 56: The Neighbour's Right

١٠٣- عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ ﷺ قَالَ: سَأَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ عَنِ الزِّنَا؟ قَالُوا: حَرَامٌ؛ حَرَّمَهُ اللهُ وَرَسُولُهُ. فَقَالَ: ((لَأَنْ يَزْنِيَ الرَّجُلُ بِعَشْرِ نِسْوَةٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَزْنِيَ بِامْرَأَةِ جَارِهِ)) وَسَأَلَهُمْ عَنِ السَّرِقَةِ قَالُوا: حَرَامٌ؛ حَرَّمَهُ اللهُ عَزَّ وَجَلَّ وَرَسُولُهُ فَقَالَ: ((لَأَنْ يَسْرِقَ مِنْ عَشَرَةِ أَهْلِ أَبْيَاتٍ أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَسْرِقَ مِنْ بَيْتِ جَارِهِ)). صَحِيحٌ

103. Al-Miqdād b. al-Aswad said that the Messenger of Allah ﷺ asked his Companions about fornication and they said**:** "lt is harām (forbidden). Allah and His Messenger have forbidden it." He said, "It is less serious for a man to fornicate with ten women than for him to fornicate with his neighbour's wife." He asked them about stealing. They replied, "It is harām. Allah and His Messenger have forbidden it." He said, "It is less serious for a man to steal from ten houses than it is for him to steal from his neighbour's house." (*Authentic*)

Commentary**:** *The teacher could ask a question regarding a matter he intends to discuss to show the importance of the matter and draw the attention of the student. Because a person should be basically safe in the hands of the neighbour, it is more serious for the neighbour to betray this trust and fornicate with his neighbour's wife or steal from his house. The transgression is worse when it is directed at relatives.*

٥٧- بَابٌ يَبْدَأُ بِالْجَارِ

Chapter 57:One Should Begin With One's Neighbour

١٠٤- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ **:** قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((مَا زَالَ جِبريلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ)). صَحِيحٌ

104. Ibn 'Umar said that the Messenger of Allah ﷺ said**:** "Jibrīl, peace be upon him, kept on enjoining me to treat neighbours well until I thought that he would make them heirs." (*Authentic*)

Commentary**:** *See comment on hadeeth no.* **101**.

١٠٥- عن مجاهد عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا ، أَنَّهُ ذُبِحَتْ لَهُ شَاةٌ، فَجَعَلَ يَقُولُ لِغُلَامِهِ**:** أَهْدَيْتَ لِجارِنَا الْيَهودِيِّ؟ أَهْدَيْتَ لِجارِنَا الْيَهُودِيِّ؟ سَمِعْتُ رَسُولَ

اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ)). صَحِيحٌ

105. Mujāhid said that a sheep was slaughtered for ‘Abdullāh b. ‘Amr. He said to his servant: “Have you given some to our Jewish neighbour? Have you given some to our Jewish neighbour? I heard the Messenger of Allah ﷺ say, ‘Jibrīl, peace be upon him, kept on enjoining me to treat neighbours well until I thought that he would make them heirs.’ ” (*Authentic*)

Commentary: *Good treatment of neighbours is not restricted to those among them who are Muslims; the non-Muslim neighbour should also be kindly treated except when such persons show hatred for Islam or when doing so strengthens such persons upon their disbelief.*

١٠٦- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ لَيُوَرِّثُهُ)). صَحِيحٌ

106. As No. I**04**, from ‘Ā’isha, with a different isnād.

٥٨- بَابٌ يُهدِيْ إِلَى أَقْرَبِهِمْ بَابًا

Chapter 58: Give To The Neighbour Whose Door Is The Nearest To You

١٠٧- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ! إِنَّ لِي جَارَيْنِ، فَإِلَى أَيِّهِمَا أُهْدِي؟، قَالَ: ((إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا)). صَحِيحٌ

107. 'Ā'isha said: "I said, 'Messenger of Allah! I have two neighbours. To which of them should I give my gifts?' He said, 'To the one whose door is nearer to you.' " (*Authentic*)

Commentary: *The hadeeth teaches the following*: **1**. *The importance of knowing the rulings regarding an action before doing it.* **2**. *It is better to do that which is more rewarding of good deeds.* **3**. *The neighbour who lives nearer has a greater right to be treated kindly.*

١٠٨- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ! إِنَّ لِي جَارَيْنِ فَإِلَى أَيِّهِمَا أُهْدِي؟، قَالَ: ((إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا)). صَحِيحٌ

108. As No. **107**, with a different isnād.

٥٩- بَابٌ ٱلأَدْنَى فَٱلأَدْنَى مِنَ ٱلْجِيرَانِ

Chapter 59: The Nearest And Then The Next Nearest Of Neighbours

١٠٩- عَنِ الْحَسَنِ؛ أَنَّهُ سُئِلَ عَنِ الْجَارِ؟ فَقَالَ: أَرْبَعِينَ دَارًا أَمَامَهُ، وَأَرْبَعِينَ خَلْفَهُ، وَأَرْبَعِينَ عَنْ يَمِينِهِ، وَأَرْبَعِينَ عَنْ يَسَارِهِ. حَسَنُ ٱلإِسْنَادِ

109. Al-Hasan (al-Basrī) was asked about the neighbour, and said: "The neighbour includes the forty houses in front of a person. the forty houses behind him, the forty houses on his right and the forty houses on his left." (*Sound Chain*)

Commentary: *Acting upon this narration: being generous and caring to neighbours in this range will certainly engender peaceful coexistence in the community. However, as mentioned earlier, the nearer the neighbour's door, the greater his right to be treated kindly.*

١١٠- عن علقمة بن بجالة بن زيد قال: سمعت أَبا هُرَيْرَةَ ﷺ قَالَ: وَلاَ يَبْدَأُ بِجَارِهِ ٱلأَقْصَى قَبْلَ ٱلأَدْنَى، وَلَكِنْ يَبْدَأُ بِٱلأَدْنَى قَبْلَ ٱلأَقْصَى. ضَعِيفُ ٱلإِسْنَادِ

110. Abū Hurayra said: "One should not begin with his more distant neighbours before the nearer ones. Rather one should begin with his nearer neighbours before the more distant ones." (*Weak Chain*)

٦٠- بَابُ مَنْ أَغْلَقَ الْبَابَ عَلَى الْجَارِ

Chapter 60: On The One Who Closes His Door To His Neighbour

١١١- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : لَقَدْ أَتَى عَلَيْنَا زَمَانٌ- أَوْ قَالَ: حِينٌ - وَمَا أَحَدٌ أَحَقُّ بِدِينَارِهِ وَدِرْهَمِهِ مِنْ أَخِيهِ الْمُسْلِمِ، ثُمَّ الْآنَ الدِّينَارُ وَالدِّرْهَمُ أَحَبُّ إِلَى أَحَدِنَا مِنْ أَخِيهِ الْمُسْلِمِ، سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((كَمْ مِنْ جَارٍ مُتَعَلِّقٍ بِجَارِهِ يَوْمَ الْقِيَامَةِ، يَقُوْلُ يَا رَبِّ! هَذَا أَغْلَقَ بَابَهُ دُونِي، فَمَنَعَ مَعْرُوفَه!)). حَسَنٌ لِغَيْرِهِ

111. Ibn ‘Umar said**:** “There was a time when no one had a better right to a Muslim’s money than his brother Muslim. Nowadays people love their dirhams and dīnārs more than their brother Muslim. I heard the Prophet ﷺ say, ‘Many a man will be held [to account] on the Day of Judgement by his neighbour calling, “Lord! This man closed his door to me and denied me human kindness.” ’ ” (*Sound due to supporting proof*)

Commentary**:** *This hadeeth shows the greatness of the rights of the neighbour, and warns against inhumane treatment of the neighbour. One wonders what the companion, Abdullah b. ‘Umar (رضي الله عنهما) will say if he were to witness the attitude of the people towards their neighbours today?!*

٦١- بَابُ لاَ يَشْبعُ دُونَ جَارِهِ

Chapter 61: A Muslim Should Not Sate Himself Without First Seeing To The Needs Of His Neighbour

١١٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ، وَجَارُهُ جَائِعٌ)). صَحِيحٌ

112. ‘Abdullāh b. Al-Musawir said, I heard Ibn ‘Abbās telling Ibn Az-Zubair that: “I heard the Prophet ﷺ say, ‘That a man who filled his belly while his neighbour is hungry is not a [good] believer.’ ” (*Authentic*)

Commentary: *So, knowing the condition of the neighbour and providing him food and other things of basic need when he is in need according one’s ability is from the aspects of Eemaan (faith). As such, the extent of a person’s laxity in this indicates the weakness of his Eemaan (faith).*

٦٢- بَابُ يُكْثِرُ مَاءَ الْمَرَقِ فَيُقْسِمُ فِي الْجِيرَانِ

Chapter 62: Water Should Be Added To Broth So That It Can Be Shared With Neighbours

١١٣- عَنْ أَبِي ذَرٍّ ﷺ قَالَ: أَوْصَانِي خَلِيلِي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِثَلاَثٍ: ((أَسْمَعُ وَأُطِيعُ وَلَوْ لِعَبْدٍ مُجَدَّعِ الْأَطْرَافِ، وَإِذَا صَنَعْتَ مَرَقَةً فَأَكْثِرْ مَاءَهَا، ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَانِكَ، فَأَصِبْهُم مِنْهُ بِمَعْرُوفٍ. وَصَلِّ الصَّلاَةَ لِوَقْتِهَا؛ فَإِنْ وَجَدْتَ الْإِمَامَ قَدْ

صَلَّى، فَقَدْ أَحْرَزْتَ صَلاَتَكَ، وَإِلاَّ فَهِي- نَافِلَةٌ)). صَحِيحٌ

113. Abū Dharr said**:** "My beloved (the Prophet) ﷺ enjoined three things upon me**:**

1) Hear and obey, even if (the ruler) is a slave with his limbs cut off.

2) When you make a broth, add water to it, then see to the people in your neighbours' houses and share it with them properly.

Pray the prayers at their proper times. Then if you find that the Imām has already prayed, you will have secured your prayer (having already performed it). If not, it becomes an additional prayer (since you pray it again behind the Imām)." (*Authentic*)

Commentary**:** *The hadeeth contains evidence for the use of words that foster love and friendly relations as employed by Abu Dharr (ﷺ). It also emphasizes the obligation of obedience to the leaders, encourages giving charity, having concerns for our neighbours and actually taking steps to improve their conditions. That the Prayers should be observed at their proper times and in congregation with the Muslims are also pointed to here.*

١١٤- عَنْ أَبِي ذَرٍّ ﷺ قَالَ**:** قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((يَا أَبَا ذَرٍّ! إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَاءَ الْمَرَقَةِ، وَتَعَاهَدْ جِيرَانَكَ، أَوِ اقْسِمْ فِي جِيرَانِكَ)). صَحِيحٌ

114. Abū Dharr said**:** "The Prophet ﷺ said, 'Abū Dharr! If you cook a broth, add water to it and fulfil your duty to your neighbours (or share it among your neighbours).' " (*Authentic*)

٦٣- بَابٌ خَيْرُ الْجِيرَانِ

Chapter 63: The Best Of Neighbours

١١٥- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: ((خَيرُ الْأَصْحَابِ عِنْدَ اللهِ تَعَالَى خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللهِ تعال خَيْرُهُم لِجَارِهِ)). صَحِيحٌ

115. ‘Abdullāh b. ‘Amr b. al-‘Ās said**:** “The Messenger of Allah ﷺ said, ‘The best of companions in the eyes of Allah the Exalted is the one who is the best to his companion. The best of neighbours in the eyes of Allah the most High is the one who is the best towards his neighbour.’ ” (*Authentic*)

Commentary**:** *Imam Al-Munawee (رحمه الله) said, “A companion would come across those who are lower or higher or even on a par with him in his religion or worldly affairs as he deals with people whether during a journey or while at home. The best of them in the sight of Allah in rank and reward in his dealings is the one who is most beneficial to his companion…” A similar thing applies to the neighbours.*

٦٤- بَابٌ الْجَارُ الصَّالِحُ

Chapter 64: The Good Neighbour

١١٦- عَنْ نَافِعِ بْنِ عَبْدِ الْحَارِثِ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ: الْمَسْكَنُ الْوَاسِعُ، وَالْجَارُ الصَّالِحُ، وَالْمَرْكَبُ الْهَنِيءُ)). صَحِيحٌ

لِغَيْرِهِ

116. Nāfi‘ b. ‘Abd al-Hārith said**:** “The Prophet ﷺ said, ‘Part of the happiness of a Muslim man includes a spacious dwelling, a good neighbour and a good mount.’ ” (*Authentic due to supporting proof)*

Commentary**:** *While the spacious home basically provides cover and shelter, enables one to appriopriately segregate the household and accommodate visitors, the good ride helps its owner to fulfill the obligations that require him to move to distant locations. The good neighbour would aid one towards obedience to Allah and His Messenger ﷺ; encouraging him upon what is good and forbidding him evil, and so he is happy and successful. In some wordings of the same hadeeth, it includes: “the pious wife”.*

٦٥- بَابُ الجارُ السوءُ

Chapter 65: A Bad Neighbour

١١٧- عَنِ أَبِي هُرَيْرَةَ ﷺ قَالَ **:** كَانَ مِنْ دُعَاءِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَارِ السُّوءِ فِي دَارِ الْمُقَامِ، فَإِنَّ جَارَ الدُّنْيَا يَتَحَوَّلُ)). حَسَنٌ

117. Abū Hurayra said**:** “One of the supplications of the Prophet ﷺ was, ‘O Allah, I seek refuge with You from a bad neighbour in a permanent home, for a neighbour in the desert can be changed (i.e. moves from one place to another).’ ” (*Sound*)

Commentary**:** *The bad neighbour is carefree about the rulings of the Sharee’ah regarding himself and the people around him; thus, his neighbours are not safe from his evil actions. However, for the one whose neighbour is as described, he should supplicate for him, encourage him upon goodness and forbid him evil with good words and nice character such that he would have fulfilled his own duties towards him. This hadeeth encourages us to seek*

refuge with Allah from having bad neighbours.

١١٨- عَنْ أَبِي مُوسَى ﷺ قَالَ: رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ تَقومُ السَّاعَةُ حَتَّى يَقْتُلَ الرَّجُلُ جَارَهُ وَأَخَاهُ وَأَبَاهُ)). حَسَنٌ

118. Abū Mūsā said: "The Messenger of Allah ﷺ said 'The Hour will not come until a man kills his neighbour, his brother and his father.' " (*Sound*)

Commentary: *Many narrations indicate that the Last Hour will be established when the worst sins spread among the people. So, from such evils is that near relatives and neighbours who should be treated with kindness will be maltreated and even killed!*

٦٦- بَابُ لاَ يُؤْذِي جَارَهُ

Chapter 66: That A Person Should Not Harm His Neighbour

١١٩- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قِيلَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللهِ! إِنَّ فُلاَنَةَ تَقُومُ اللَّيلَ وَتَصُومُ النَّهَارَ، وَتَفْعَلُ، وَتَصَّدَّقَ، وَتُؤْذِي جِيرَانَهَا بِلِسَانِهَا؟ فَقَالَ: رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ خَيْرَ فِيهَا، هِيَ مِنْ أَهْلِ النَّارِ)). وَفُلاَنَةً تُصَلِّي الْمَكْتُوبَةَ، وَتَصَّدَّقُ بِأَثْوَارٍ، وَلاَ تُؤْذِي أَحَدًا؟ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((هِيَ مِنْ أَهْلِ الْجَنَّةِ)). صَحِيحٌ

119. Abū Hurayra said: "The Prophet ﷺ was asked, 'Messenger of Allah! Such and such a woman prays in the night, fasts in the day, acts accordingly and gives sadaqa, yet through her tongue she hurts her

neighbours.' The Messenger of Allah ﷺ said, 'There is no good in her. She is one of the people of the Fire.' " They said, 'Another woman prays the prescribed prayers, gives bits of curd as sadaqa and does not harm anyone.' The Messenger of Allah ﷺ said, 'She is one of the people of the Garden.' " (*Authentic*)

Commentary: *The hadeeth shows the importance of guarding the tongue, and that observing the late-night prayers, fasting regularly and giving charity may not outweigh the evil of badly treating the neighbour.*

١٢٠- عَنْ عُمَارَةَ بْنِ غُرَابٍ؛ أَنَّ عَمَّةً لَهُ حَدَّثَتْهُ: أَنَّهَا سَأَلَتْ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا فَقَالَتْ: إِنَّ زَوْجَ إِحْدَانَا يُرِيدُهَا فَتَمْنَعُهُ نَفْسَهَا، إِمَّا أَنْ تَكُونَ غَضْبَى أَوْ لَمْ تَكُنْ نَشِيطَةً، فَهَلْ عَلَيْنَا فِي ذَلِكَ مِنْ حَرَجٍ ؟ قَالَتْ: نَعَمْ إِنَّ مِنْ حَقِّهِ عَلَيْكِ أَنْ لَوْ أَرَادَكِ وَأَنْتِ عَلَى قَتَبٍ، لَمْ تَمْنَعِيهِ، قَالَتْ: قُلْتُ لَهَا: إِحْدَانَا تَحِيضُ، وَلَيْسَ لَهَا وَلِزَوْجِهَا إِلاَّ فِرَاشٌ وَاحِدٌ أَوْ لِحَافٌ وَاحِدٌ، فَكَيْفَ تَصْنَعُ؟ قَالَتْ: لِتَشُدَّ عَلَيْهَا إِزَارَهَا ثُمَّ تَنَامُ مَعَهُ، فَلَهُ مَا فَوْقَ ذَلِكَ، مَعَ أَنِّي سَوْفَ أُخْبِرُكِ مَا صَنَعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ كَانَتْ لَيْلَتِي مِنْهُ، فَطَحَنْتُ شَيْئًا مِنْ شَعِيرٍ، فَجَعَلْتُ لَهُ قُرْصًا فَدَخَلَ فَرَدَّ الْبَابَ، وَدَخَلَ إِلَى الْمَسْجِدِ - وَكَانَ إِذَا أَرَادَ أَنْ يَنَامَ أَغْلَقَ الْبَابَ، وَأَوْكَأَ الْقِرْبَةَ، وَأَكْفَأَ الْقَدَحَ، وَأَطْفَأَ الْمِصْبَاحَ - فَانْتَظَرْتُهُ أَنْ يَنْصَرِفَ فَأُطْعِمُهُ الْقُرْصَ، فَلَمْ يَنْصَرِفْ؛ حَتَّى غَلَبَنِيَ النَّوْمُ، وَأَوْجَعَهُ الْبَرْدُ، فَأَتَانِي فَأَقَامَنِي. ثُمَّ قَالَ: ((أَدْفِئِينِي، أَدْفِئِينِي)). فَقُلْتُ لَهُ: إِنِّي حَائِضٌ. فَقَالَ: ((وَإِنْ اكْشِفِي عَنْ فَخْذَيْكِ)) فَكَشَفْتُ لَهُ عَنْ فَخِذَيَّ، فَوَضَعَ خَدَّهُ وَرَأْسَهُ عَلَى فَخِذَيَّ، حَتَّى دَفِيءَ. فَأَقْبَلَتْ شَاةٌ لِجَارِنَا دَاجِنَةٌ، فَدَخَلَتْ، ثُمَّ عَمَدَتْ إِلَى الْقُرْصِ فَأَخَذَتْهُ، ثُمَّ أَدْبَرَتْ بِهِ. قَالَتْ: وَقَلِقْتُ عَنْهُ، وَاسْتَيْقَظَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَبَادَرْتُهَا إِلَى الْبَابِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((خُذِي مَا أَدْرَكْتِ مِنْ قُرْصِكِ، وَلاَ تُؤْذِي جَارَكِ فِي شَاتِهِ)). ضَعِيفُ الْإِسْنَادِ

120. ‘Umāra b. Ghurāb related that an aunt of his related to him that she asked ‘Ā’isha, Umm al-Mu’minīn, may Allah be pleased with her, “If a Woman’s husband desires her and she refuses him either because she is angry or unwilling, is there anything wrong in that?” ‘Ā’isha replied, “Yes. One of his rights over you is that if he should desire you while you are on a pack-saddle, you should not refuse him.” And she said**:** I also asked her, “If one of us is having her period and she and her husband have only a single bed or a single quilt, what should she do?” ‘Ā’isha replied, “She should wrap her wrapper around herself and sleep with him. What is above the wrapper he may have. I will tell you what the Prophet ﷺ did. On one of my nights with him, I had ground some barley and made a loaf for him. He came in, shut the door and then went into the mosque. Whenever he wanted to go to sleep, he would bolt the door, tie up the waterskin, turn the cup over and put out the light. I waited for his return so that I might serve him the loaf. He did not come until after I had fallen asleep. When he did come much later, he was feeling the cold, for he woke me up, saying, ‘Warm me! Warm me!’ I said, ‘I am having my period.’ ‘Even so, uncover your thighs’, he said, which I did. He put his cheek and head on my thighs until he was warm. Then a pet sheep of our neighbour’s came in and stole away with the loaf. I was very upset and got up and chased it to the door. The Prophet ﷺ woke up, and said, ‘Take what you have left of your loaf and do not hurt your neighbour because of his sheep.’ ” (Weak Chain)

١٢١- عَنْ أَبِي هُرَيْرَةَ ﷺ ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ**:** ((لاَ يَدْخُلُ الْجَنَّةَ مَنْ لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ)). صَحِيحٌ

121. Abū Hurayra said**:** “The Messenger of Allah ﷺ said, ‘A person whose neighbours are not safe from his evils will not enter the Garden.’” (*Authentic*)

Commentary**:** *This could refer to the one who despite knowing the prohibition of harming the neighbour considers it lawful; such is a disbeliever who will*

basically not enter the Garden. It could also refer to the one whose entrance will be delayed because despite being well aware of its prohibition, he causes evil to his neighbours.

٦٧- بَابٌ لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ

Chapter 67: Of Women Neighbours – That One Should Not Disdain What The Other Gives Her, Though It Be Only The Hooves Of A Sheep

١٢٢- عَنْ عَمْرِو بْنِ مُعَاذٍ الْأَشْهَلِي، عَنْ جَدَّتِهِ- حَوَّاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ - أَنَّهَا قَالَتْ: قَالَ لِي رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : ((يَا نِسَاءَ الْمُؤْمِنَاتِ! لاَ تَحْقِرَنَّ امْرَأَةٌ مِنْكُنَّ لِجَارَتِهَا، وَلَوْ كُرَاعُ شَاةٍ مُحَرَّقٌ)). صَحِيحٌ بِمَا بَعْدَهُ

122. 'Amr b. Mu'adh al-Ash'halee reported that his grandmother said**:** "The Messenger of Allah ﷺ said to me, 'Believing women! Do not let any of you women disdain her neighbour's gift, even if it is only a burnt sheep's hoof.'" (*Authentic based on the next narration*).

١٢٣- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((يَا نِسَاءَ الْمُسْلِمَاتِ! يَا نِسَاءَ الْمُسْلِمَاتِ! لا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا، وَلَوْ فِرْسِنَ شَاةٍ)). صَحِيحٌ

123. Abū Hurayra said**:** "The Prophet ﷺ said, 'Muslim women! Muslim women! A woman should not disdain her woman neighbour's gift, even if it is only a sheep's hoof.' " (*Authentic*)

Commentary**:** *Perhaps the women were specifically mentioned in the narration because they are usually in charge of food preparation and distribution; they determined the shares of members of the household and visitors. The hadeeth shows that one should not despise whatever is given*

in charity or as gift no matter its size or value, and that illustrations aid the understanding of a matter.

٦٨- بَابٌ شِكَايَةُ الْجَارِ

Chapter 68: The Neighbour's Complaint

١٢٤- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللهِ! إِنَّ لِي جَارًا يُؤْذِينِي، فَقَالَ: ((انْطَلِقْ. فَأَخْرِجْ مَتَاعَكَ إِلَى الطَّرِيقِ)) فَانْطَلَقَ فَأَخْرَجَ مَتَاعَهُ، فَاجْتَمَعَ النَّاسُ عَلَيْهِ فَقَالُوا: مَا شَأْنُكَ؟ قال: لِي جَارٌ يُؤْذِينِي، فَذَكَرْتُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((انْطَلِقْ، فَأَخْرِجْ مَتَاعَكَ إِلَى الطَّرِيقِ)) فَجَعَلُوا يَقُولُون: اللَّهُمَّ! الْعَنْهُ، اللَّهُمَّ! اخْزِهِ، فَبَلَغَهُ، فَأَتَاهُ فَقَالَ: ارْجِعْ إِلى مَنْزِلِكَ، فَوَاللهِ! لاَ أُؤْذِيْكَ . حَسِنٌ صَحِيحٌ

124. Abū Hurayra said**:** "A man said, 'Messenger of Allah! I have a neighbour who does me harm.' He said, 'Go and take your things out into the road.' The man did so and people gathered round him, asking, 'What's the matter?' He said, 'The neighbour of mine does me harm. I mentioned it to the Messenger of Allah ﷺ. He told me, "Take your things out into the road." They began to say, 'O Allah, curse this neighbour! O Allah, disgrace him!' When the neighbour heard that, he came out to the other man and said, 'Go back to your house. By Allah, I will not harm you.' " (*Sound and Authentic*)

Commentary**:** *The Hasan (good) hadeeth is as the Saheeh (authentic) hadeeth except that the narrators of the Hasan hadeeth follow those of the Saheeh hadeeth in rank in terms of Dabt (retention) of narrations. Both terms are used together as in this case, when the hadeeth has chain(s) that basically grade Saheeh and chain(s) that essentially also grade Hasan.*

١٢٥- عَنْ أَبِي جُحَيْفَةَ قَالَ: شَكَا رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَارَهُ، فَقَالَ: ((احْمِلْ مَتَاعَكَ، فَضَعْهُ عَلَى الطَّرِيقِ، فَمَنْ مَرَّ بِه يَلْعَنُهُ)) فَجَعَلَ كُلُّ مَنْ مَرَّ بِهِ يَلْعَنُهُ، فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا لَقِيتُ مِنَ النَّاسِ؟ فَقَالَ: ((إِنَّ لَعْنَةَ اللهِ فَوْقَ لَعْنَتِهِمْ)). ثُمَّ قَالَ لِلَّذِي شَكَا ((كُفِيتَ)) أَوْ نَحْوَهُ حَسَنٌ صَحِيحٌ

125. Abū Juhayfa said**:** "A man complained to the Prophet ﷺ about his neighbour. The Prophet said, 'Take your bags and put them in the road and whoever passes will curse him.' Everyone who passed began to curse that neighbour. Then this man went to the Prophet ﷺ and told him about the treatment he had received from the people. The Prophet said, 'Allah's curse is on top of their curse.' Then he said to the one who had complained, 'You have enough' - or something to that effect." (*Sound and Authentic*)

Commentary**:** *The hadeeth teaches the following***: 1**. *The legitimacy of backbiting in some circumstances such as while complaining about particular harm one suffered from a person.* **2**. *The student could seek guidance from the teacher about how to get out of difficult situations.* **3**. *Muslims should be concerned about the welfare of one another; guiding themselves towards what is right and cooperating upon goodness, and forbidding evil, even in strong terms when the situation demands for that.* **4**. *It is permissible to curse a person who is clearly due for such as a way of reproaching him and as deterrent to others.* **5**. *Perhaps the action of the rest of the companions (رضي الله عنهم) was to make the one who was cursed to realize the gravity of causing harm to one's neighbour so that he would refrain which he actually did.*

١٢٦- عَنْ جَابِرٍ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتَعْدِيهِ عَلَى جَارِهِ، فَبَيْنَا هُوَ قَاعِدٌ بَيْنَ الرُّكْنِ وَالْمَقَامِ، إِذْ أَقْبَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَرَآهُ الرَّجُلُ وَهُوَ مُقَاوِمٌ رَجُلاً عَلَيْهِ ثِيَابٌ بَيَاضٌ عِنْدَ الْمَقَامِ، حَيْثُ يُصَلُّون عَلَى الْجَنَائِزِ، فَأَقْبَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ!، مَنِ الرَّجُلُ

الَّذِي رَأَيْتُ مَعَكَ مُقَاوِمَكَ عَلَيْهِ ثِيَابٌ بَيض؟ قَالَ: ((أَقَدْ رَأَيْتَهُ؟)). قَالَ: نَعَمْ. قَالَ: ((رَأَيْتَ خَيْرًا كَثِيرًا ذَاكَ جِبْرِيلُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَسُولُ رَبِّي، مَا زَالَ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ جَاعِلٌ لَهُ مِيرَاثًا)). ضَعِيفُ الْإِسْنَادِ.

126. Jābir said**:** "A man came to the Prophet ﷺ to complain to him about the enmity of his neighbour. While he was sitting between the Corner [of the Ka'ba where the Black Stone is situated] and the Maqām, [of Prophet Ibrāhīm, peace be upon him] the Prophet ﷺ passed in the company of a man wearing a white garment. He saw them standing near the Maqām where the people pray over the dead. When the Prophet ﷺ turned (to him), he asked, 'My mother and father be your ransom, Messenger of Allah! Who was the man I saw with you wearing the white garment?' The Prophet asked, 'Did you see him?' The man said, 'Yes.' He said, 'Then you have seen much good. That was Jibrīl, peace and blessings be upon him, the Messenger of my Lord. Over and over he commanded me to treat the neighbours well until I thought that he would make a share for them in the inheritance.' " (*Weak Chain*)

٦٩- بَابُ مَنْ آذَى جَارَهُ حَتَّى يَخْرُجَ

Chapter 69: One Who Annoys His Neighbour Until He Makes Him Leave

١٢٧- عن أبي عامر الحمصيّ قال: كَانَ ثَوْبَانُ ﷺ يَقُولُ: مَا مِنْ رَجُلَيْنِ يَتَصَارَمَانِ فَوْقَ ثَلَاثَةِ أَيَّامٍ، فَيَهْلَكُ أَحَدُهُمَا، فَمَاتَا وَهُمَا عَلَى ذَلِكَ مِنَ الْمُصَارَمَةِ، إِلَّا هَلَكَا جَمِيعًا، وَمَا مِنْ جَارٍ يَظْلِمُ جَارَهُ وَيُقْهِرُهُ، حَتَّى يَحْمِلَهُ ذَلِكَ عَلَى أَنْ يَخْرُجَ مِنْ مَنْزِلِهِ،

إِلاَّ هَلَكَ. صَحِيحُ الْإِسْنَادِ

127. Abu ‘Amir al-Himsee said, “Thawbān would say**:** ‘If two men break off with each other for longer than three days and one of them dies, (it means that) both die while relations between them remain severed, then both of them are ruined. And he that wrongs his neighbour to the extent that he forces him so far that he drives him from his home is destroyed.’” (*Authentic Chain*)

Commentary**:** *The narration exhorts anyone who has broken up relations with another Muslim to hasten towards reconciling with him since the death of any one among them spells doom for them both. The prohibition of cutting off relations with a Muslim for more than three days is also authentically reported from the statements of the Prophet ﷺ. See hadeeth no.* **402**.

٧٠- بَابٌ جَارُ الْيَهُودِي

Chapter 70: The Jewish Neighbour

٨٢١- عَنْ مُجَاهِدٍ قَالَ: كُنْتُ عِنْدَ عَبْدِ اللهِ بْنِ عَمْرٍو - وَغُلاَمُهُ يَسْلَخُ شَاةً - فَقَالَ: يَا غُلاَمُ! إِذَا فَرَغْتَ فَابْدَأْ بِجَارِنَا الْيَهُودِيِّ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: الْيَهُودِيَّ أَصْلَحَكَ اللهُ؟! قَالَ: إِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوصِي بِالْجَارِ، حَتَّى خَشِينَا أَوْ رُؤِينَا أَنَّهُ سَيُوَرِّثُهُ. صَحِيحٌ

128. Mujāhīd said**:** I was with ‘Abdullāh b. ‘Amr when his servant was skinning a sheep. He said, ‘Boy! When you finish, start with our Jewish neighbour.’ A man there said, ‘Jewish! (In surprise) May Allah correct you!’ ‘Abdullāh replied, ‘I heard the Messenger of Allah ﷺ recommending that we treat our neighbours well - to the point

that we feared - or "we thought" - that he would make them heirs.' " (*Authentic*)

***Commentary*:** *This hadeeth stresses the fact that we must be generous and compassionate towards our neighbours even when they are non-Muslims particularly when we do not fear being harmed by them. It also indicates that we could supplicate for a person to be rectified when he is considered to be upon error. See comment on hadeeth no.* **105**.

٧١- بَابُ ٱلكَرَمُ

Chapter 71: Nobility

٩٢١- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ : سُئِلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَيُّ النَّاسِ أَكْرَمُ؟ قَالَ: ((أَكْرَمُهُم عِنْدَ اللهِ أَتْقَاهُمْ)). قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: ((فَأَكْرَمُ النَّاسِ: يُوسُفُ نَبِيُّ اللهِ بْنُ نَبِيِّ اللهِ ابْنُ خَلِيلِ اللهِ)). قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: ((فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟)). قَالُوا: نَعَمْ. قَالَ: ((فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي ٱلإِسْلَامِ إِذَا فَقِهُوا)). صَحِيحٌ

129. Abū Hurayra said**:** "The Messenger of Allah ﷺ was asked, 'Which people are the most noble?' He replied, 'The most noble of them with Allah are those with the most taqwā.' They said, 'That is not what we are asking about.' He said, 'The most noble of people was Yūsuf, the Prophet of Allah, son of Ya'qūb, the Prophet of Allah who was the son of Ishāq, the prophet of Allah, the son of (Ibrāhīm) the Intimate Friend of Allah (peace be upon them all).' They said, 'This is not what we are asking about.' He said, 'Are you asking about those of Arab origin?' They said, 'Yes.' He said, 'The best of you in the Time of Ignorance is the best of you in Islam if you have true insight (of religion).' " (*Authentic*)

Commentary: *While the first response of the Prophet (ﷺ) is from the angle of being noble by acting upon good deeds, his second response refers to nobility in terms of lines of descent. The word, Ma'adin (lit. treasures) actually refers to Arab ancestry to which the Arabs proudly ascribe themselves. So, those who displayed noble charaters during the Time of Ignorance to preserve ancestral pride and then accepted Islam and still adhered to nobility as a religious practice in addition to having true understanding of the religion are the best of the people. The hadeeth shows that a questioner could still make his intent clear in a good manner when the response given to his question does not resolve the problem area.*

٧٢- بَابُ الْإِحْسَانُ إِلَى الْبَرِّ وَالْفَاجِرِ

Chapter 72: Of Fair Recompense For Both The Observant And The Erring

٠٣١- عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحَنَفِيَّةِ فِي قَوْلِهِ تَعَالَى: ﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلاَّ الْإِحْسَانُ﴾ (سورة الرحمن:٠٦) . قَالَ: هِيَ مُسَجَّلَةٌ لِلْبَرِّ وَالْفَاجِرِ. قَالَ أَبُو عَبْدِ اللهِ: قَالَ أَبُو عُبَيْدُ: مُسَجَّلَةٌ مُرْسَلَةٌ. حَسَنُ الْإِسْنَادِ

130. Muhammad b. 'Alī (lbn al-Hanafiyya) said (about the verse), "Can the repayment of goodness be other than goodness?" (**55:60**). lbn al-Hanafiyya said**:** "Goodness is for both the observant and the erring." Abū 'Abdullāh (al-Bukhārī) said that Abū 'Ubaid commented, that "Musjala" (the term used by lbn al-Hanafiyya in his comment) means "unrestricted". (*Sound Chain*)

٧٣- بَابٌ فَضْلُ مَنْ يَعُولُ يَتِيمًا

Chapter 73: The Virtue Of Providing For Orphans

١٣١- عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمَسَاكِينِ، كَالْمُجَاهِدِينَ فِي سَبِيلِ اللهِ، وَكَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ)). صَحِيحٌ

131. Abū Hurayra said**:** "The Prophet ﷺ said, 'The person who strives on behalf of the widows and the poor is like those who do jihād in the way of Allah and like those who fast in the day and pray at night.' " (*Authentic*)

Commentary**:** *The hadeeth encourages taking care of orphans, widows and the poor; it likens it to fighting in the way of Allah, fasting during the day and observing the late-night prayers. However, what is likened to another is basically lesser in rank to that to which it was likened.*

٧٤- بَابٌ فَضْلُ مَنْ يَعُولُ يَتِيمًا لَهُ

Chapter 74: The Virtue Of Providing For One's Orphans

١٣٢- عَنْ عَائِشَةَ زوج النبيّ ﷺ قَالَتْ: جَاءَتْنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ لَهَا، فَسَأَلَتْنِي فَلَمْ تَجِدْ عِنْدِي إِلاَّ تَمْرَةً وَاحِدَةً، فَأَعْطَيْتُهَا، فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، ثُمَّ قَامَتْ، فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهُ، فَقَالَ: ((مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا، فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِتْرًا مِنَ النَّارِ)). صَحِيحٌ

132. ‘Ā’isha, the wife of the Prophet ﷺ said**:** “A woman came to me with two of her daughters. She asked me for something, but I could not find anything except for a single date which I gave to her. She divided it between her two daughters and then got up and left. When the Prophet ﷺ came in and I told him what had happened, he said, ‘For whoever looks after these girls in any way and is good to them, they will be a veil for him from the Fire.’ ” (*Authentic*)

Commentary**:** *See comments on hadeeth no.* **77** *and* **89**.

٧٥- بَابٌ فَضْلُ مَنْ يَعُولُ يَتِيمًا مِنْ بَيْنِ أَبَوَيْهِ

Chapter 75: The Virtue Of Providing For An Orphan From One’s Parents

١٣٣- عَنْ أم سعيد مُرَّة الْفِهْرِي عن أبيهاﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ، أَوْ كَهَذِهِ مِنْ هذِهِ)) شَكَّ سُفْيَانُ فِي الْوُسْطَى وَالَّتِي تَلِي الْإِبْهَامَ . صَحِيحٌ

133. Umm Sa‘īd Murra al-Fihri reported that her father said**:** “The Prophet ﷺ said, ‘I and the guardian of the orphan are in the Garden like these two (or as this one is to this one.)’ ” The narrator said**:** “Sufyān was unsure whether the middle finger and the forefinger were meant.” (*Authentic*)

Commentary**:** *The hadeeth shows that maintaining the orphan is one of the means to gaining entrance into the Garden. Imam Ibn Battaal (رحمه الله) said**: “The one who hears this should act upon it to be in the company of the Prophet ﷺ in the Garden, and there is no rank greater than that in the hereafter.”*

١٣٤- عَنِ الْحَسَنِ: أَنَّ يَتِيمًا كَانَ يُحْضِرُ طَعَامَ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، فَدَعَا بِطَعَامٍ ذَاتَ يَوْمٍ، فَطَلَبَ يَتِيمَهُ فَلَمْ يَجِدْهُ، فَجَاءَ بَعْدَمَا فَرَغَ ابْنُ عُمَرَ، فَدَعَا لَهُ ابْنُ عُمَرَ بِطَعَامٍ، فَلَمْ يَكُنْ عِنْدَهُمْ، فَجَاءَهُ بِسَوِيقٍ وَعَسَلٍ. فَقَالَ: ((دُونَكَ هَذَا فَوَاللهِ! مَا غُبِنْتَ)). يَقُولُ الْحَسَنُ: ((وَابْنُ عُمَرَ وَاللهِ! مَا غُبِنَ)). ضَعِيفُ الْإِسْنَادِ

134. Al-Hasan (al-Basrī) said: "An orphan used to eat with Ibn 'Umar. One day he called for food and looked for the orphan, but could not find him. He arrived after Ibn 'Umar had finished eating. Ibn 'Umar called for more food to be brought for this orphan, but they did not have any more. So sawīq and honey were brought and he said, 'You, have this! By Allah, you have not been deprived!'" Al-Hasan commented, "By Allah, Ibn 'Umar was not deprived either!' " (*Weak Chain*)

Commentary: *Sawīq is a kind of mash made of barley.*

١٣٥- عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا)) وَقَالَ بِإِصْبَعَيْهِ السَّبَابَةِ وَالْوُسْطَى. صَحِيحٌ

135. Sahl b. Sa'd said: "The Prophet ﷺ said, 'I and the guardian of the orphan are in the Garden like that', indicating the closeness of his forefinger and middle finger." (*Authentic*)

Commentary: *See hadeeth no.* **133**.

١٣٦- عن أبي بَكْرِ بن حفصٍ أَنَّ عَبْدَ اللهِ كَانَ لاَ يَأْكُلُ طَعَامًا إِلاَّ وَعَلَى خِوَانِهِ يَتِيمٌ. صَحِيحُ الْإِسْنَادِ

136. Abū Bakr b. Hafs narrated that 'Abdullāh (b. 'Umar) would not eat unless an orphan joined him at the meal. (*Authentic Chain*)

Commentary: *This shows the humility of this companion (ﷺ), his kindness*

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

٦٧- بَابٌ خَيْرُ بَيْتٍ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ

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

١٣٧- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ، وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ، أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ)) يُشِيرُ بِإِصْبَعَيْهِ. ضَعِيفٌ إِلاَّ جُمْلَةَ ((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- بَابٌ كُنْ لِلْيَتِيمِ كَالأَبِ الرَّحِيمِ

Chapter 77: Be Like A Merciful Father Towards Orphans

١٣٨- عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى ﷺ قَالَ: قَالَ دَاوُدُ عَلَيْهِ السَّلاَمُ: كُنْ لِلْيَتِيمِ كَالأَبِ

الرَّحِيمِ، وَاعْلَمْ أَنَّكَ كَمَا تَزْرَعُ كَذَلِكَ تَحْصُدُ، مَا أَقْبَحَ الفَقْرَ بَعْدَ الْغِنَى! وَأَكْثَرُ مِنْ ذَلِكَ أَوْ أَقْبَحُ مِنْ ذَلِكَ الضَّلاَلَةُ بَعْدَ الْهُدَى، وَإِذَا وَعَدْتَ صَاحِبَكَ فَأَنْجِزْ لَهُ مَا وَعَدْتَّهُ؛ فَإِنْ لاَ تَفْعَلْ يُؤرِثُ بَيْنَكَ وَبَيْنَهُ عَدَاوَةً، وَتَعَوَّذْ بِاللهِ مِنْ صَاحِبٍ إِنْ ذَكَرْتَ لَمْ يُعِنْكَ، وَإِنْ نَسِيتَ لَمْ يُذَكِّرْكَ)). 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 hypocricy 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 عَهِدْتُ الْمُسْلِمِينَ، وَإِنَّ الرَّجُلَ مِنْهُم يُصْبِحُ فَيَقُولُ**:** يَا أَهْلِيَهْ! يَا أَهْلِيَهْ! يَتِيمَكُمْ يَتِيمَكُمْ، يَا أَهْلِيَهْ! يَا أَهْلِيَهْ! مِسْكِينَكُمْ مِسْكِينَكُمْ، يَا أَهْلِيَهْ! يَا أَهْلِيَهْ! جَارَكُمْ جَارَكُمْ، وَأُسْرِعَ بِخِيَارِكُمْ وَأَنْتُمْ كُلَّ يَوْمٍ تَرْذُلُونَ. وَسَمِعْتُهُ يَقُولُ**:** وَإِذَا شِئْتَ رَأَيْتَهُ فَاسِقًا يَتَعَمَّقُ بِثَلاَثِينَ أَلْفًا إِلَى النَّارِ مَالَهُ قَاتَلَهُ اللهُ؟ بَاعَ خَلاَقَهُ مِنَ اللهِ بِثَمَنٍ عَنزٍ! وَإِنْ شِئْتَ رَأَيْتَهُ مُضَيِّعًا

مُرْبَداً فِي سَبِيلِ الشَّيْطَانِ، لاَ وَاعِظَ لَهُ مِنْ نَفْسِهِ وَلاَ 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**:** اِصْنَعْ بِهِ مَا تَصْنَعُ بِوَلَدِكَ؛ اضْرِبْهُ مَا تَضرِبُ 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 appriopriate is from the parents' showing mercy to their children.

٧٨- بَابٌ فَضْلُ الْمَرْأَةِ إِذَا تَصَبَّرَتْ عَلَى وَلَدِهَا وَلَمْ تَزَوَّجْ

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

١٤١- عَنْ عَوْفِ بْنِ مَالِكٍ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَنَا وَامْرَأَةٌ سَفْعَاءُ الْخَدَّيْنِ؛ امْرَأَةٌ أَيِّمَت مِنْ زَوْجِهَا فَصَبَرَتْ 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*)

٧٩- بَابٌ أَدَبُ الْيَتِيمِ

Chapter 79: On Upbringing The Orphan

١٤٢- عَنْ شُمَيْسَةَ الْعَتَكِيَّةِ قَالَتْ: ذُكِرَ أَدَبُ الْيَتِيمِ عِنْدَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، فَقَالَتْ: إِنِّي لأَضْرِبُ الْيَتِيمَ حَتَّى يَنْبَسِطَ)). صَحِيحٌ 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- بَابٌ فَضْلُ مَنْ مَاتَ لَهُ ٱلْوَلَدُ.

Chapter 80: The Virtue Of One Whose Child Has Died

١٤٣- عَنْ أَبِي هُرَيْرَةَ ﷺ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَمُوتُ لأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلاَثَةٌ مِنَ ٱلْوَلَدِ فَتَمَسَّهُ النَّارُ، إِلاَّ تَحِلَّةَ ٱلْقَسَمِ)). 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 ﷺ، أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِصَبِيٍّ قَالَتْ: ٱدْعُ لَهُ، فَقَدْ دَفَنْتُ ثَلاَثَةً، فَقَالَ: ((احْتَظَرْتِ بِحِظَارٍ 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 خَالِدٍ الْعَبْسِيِّ قَالَ**:** مَاتَ بْنٌ لِي، فَوَجِدْتُ عَلَيْهِ وَجْدًا شَدِيدًا. فَقُلْتُ**:** يَا أَبَا هُرَيْرَةَ! مَا سَمِعْتَ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَيْئًا تُسَخِّي بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ**:** سَمِعْتُ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ**:** ((صِغَارُكُم دَعَامِيصُ الْجَنَّةِ)).

صَحِيحٌ

145. Khālid aI-‘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 اللهِ ﷺ قَالَ**:** سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ**:** ((مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ فَاحْتَسَبَهُمْ دَخَلَ الْجَنَّةَ)). قُلْنَا يَا رَسولَ اللهِ! وَاثْنَانِ؟ قَالَ**:** ((وَاثْنَانِ)) قَالَ**:** مَحْمُودُ بْنُ لَبِيدٍ قُلْتُ **:** لِجَابِرٍ وَاللهِ! أَرَى لَوْ قُلْتُمْ وَاحِدٌ، لَقَالَ.

قَالَ: وَأَنَا أَظُنُّهُ، وَاللهِ! حَسَنٌ.

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 ﷺ، أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِصَبِيٍّ فَقَالَتْ: اُدْعُ لَهُ، فَقَدْ دَفَنْتُ ثَلاَثَةً، فَقَالَ: ((احْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ)). صَحِيحٌ

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

١٤٨- عَنْ أَبِي هُرَيْرَةَ ﷺ؛ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّا لاَ نَقْدِرُ عَلَيْكَ فِي مَجْلِسِكَ، فَوَاعِدْنَا يَوْمًا نَأْتِكَ فِيهِ، فَقَالَ: ((مَوْعِدُكُنَّ بَيْتُ فُلاَنٍ)). فَجَاءَهُنَّ لِذَلِكَ الْوَعْدِ، وَكَانَ فِيمَا حَدَّثَهُنَّ: ((مَا مِنْكُنَّ امْرَأَةٌ، يَمُوتُ لَهُمَا ثَلاَثَةٌ مِنَ الْوَلَدِ، فَتَحْتَسِبُهُمْ، إِلاَّ دَخَلَتِ الْجَنَّةَ))، فَقَالَتِ امْرَأَةٌ: أَوِ اثْنَانِ؟ قَالَ: ((وَاثْنَانِ)). 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 سُلَيْمٍ رَضِيَ اللهُ عَنْهَا قَالَتْ : كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : ((يَا أُمَّ سَلَيْمٍ مَا مِنْ مُسْلِمَيْنِ يَمُوتُ لَهُمَا ثَلاَثَةُ أَوْلاَدٍ إِلاَّ أَدْخَلَهُمَا اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَاهُمْ)) 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 بن معاوية أنه لَقِيَ أبا ذرٍّ متوشِّحًا قِرْبَةً، قَالَ: مَا لَكَ مِنَ الْوَلَدِ يَا أَبَا ذَرٍّ؟ قال: أَلاَ أُحَدِثُكَ؟ قُلْتُ: بَلَى. قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلاَثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ، إِلاَّ أَدْخَلَهُ اللهُ الْجَنَّةَ، بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ. وَمَا مِنْ رَجُلٍ أَعْتَقَ مُسْلِمًا إِلاَّ جَعَلَ اللهُ عَزَّ وَجَلَّ كُلَّ عُضْوٍ مِنْهُ، فِكَاكَهُ لِكُلِّ عُضْوٍ 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 ﷺ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ مَاتَ لَهُ ثَلاَثَةٌ لَمْ يَبْلُغُوا الْحِنْثَ، أَدْخَلَهُ اللهُ وَإِيَّاهُمْ؛ 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 (ﷺ).*

٨١- بَابٌ مَنْ مَاتَ لَهُ سِقْطٌ

Chapter 81: One Whose Miscarried Child Dies

١٥٢- حَدّثَ يَزِيدُ بنُ أَبِي مَرِيَمَ عن أُمِّهِ عَنْ سَهْلِ بْنِ الْحَنْظَلِيَّة - وَكَانَ لا يُولَدُ لَهُ - فَقَالَ: لأَنْ يُولَدُ لِي فِي الإِسْلاَمِ وَلَدٌ سِقْطٌ فَأَحْتَسِبُهُ، أَحَبُّ إِلَيَّ مِنْ أَنْ تَكُونَ لِيَ الدُّنْيَا جَمِيعًا وَمَا فِيهَا. وَكَانَ بْنُ الْحَنْظَلِيَّةِ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ. ضَعِيفُ الإِسْنَادِ.

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

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

٣٥١- عَنْ عَبْدِ اللهِ (هُوَ ابْنُ مَسْعُودٍ) ﷺ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَيُّكُمْ مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ))؟ قَالُوا يَا رَسُولَ اللهِ! مَا مِنَّا أَحَدٌ إِلاَّ مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((اعْلَمُوا أَنَّهُ لَيْسَ مِنْكُمْ أَحَدٌ إِلاَّ مَالُ وَارِثِهِ أَحَبُّ إِلَيهِ مِنْ مَالِهِ، مَالُكَ مَا قَدَّمْتَ، وَمَالُ وَارِثِكَ مَا أَخَّرْتَ)). صَحِيحٌ.

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 appriopratelyattributed to our hiers. 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 اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا تَعُدُّونَ فِيكُمْ الرَّقُوبَ؟)) قَالُوا: الرَّقُوبُ الَّذِي لاَ يُولَدُ لَهُ، قَالَ: ((لاَ؛ وَلَكِنَّ الرَّقُوبَ: الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ شَيْئًا)). صَحِيحٌ

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 اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا تَعُدُّونَ فِيكُمْ الصُّرَعَةَ؟)) قَالُوا: هُوَ الَّذِي لاَ تَصْرَعُهُ الرِّجَالُ، فَقَالَ: ((لاَ؛ 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 preceeding narrations or to demonstrate that strength is in controlling one's anger, as well as sadness.*

٨٢- بَابُ حُسْنُ الْمِلْكَةِ

Chapter 82: On Being A Good Master

٦٥١- عَنْ نُعَيْم بن يزيد قال: حَدَّثَنَا عَلِيِّ بْنِ أَبِي طَالِبٍ صلوات الله عليه، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمَّا ثَقُلَ قَالَ: ((يَا عَلِيُّ! ائْتِنِي بِطَبَقٍ؛ أَكْتُبُ فِيهِ مَا لاَ تَضِلُّ أُمَّتِي

[بعدي])). فَخَشِيتُ أَنْ يَسْبُقَنِي. فَقُلْتُ: إِنِّي لأَحْفَظُ مِنْ ذِرَاعِي الصَّحِيفَةِ، وَكَانَ رَأْسُهُ بَيْنَ ذِرَاعِي وَعَضُدِي. فَجَعَلَ يُوصِي بِالصَّلاةِ وَالزَّكَاةِ وَمَا مَلَكَتْ أَيْمَانُكُمْ، وَقَالَ: كَذَلِكَ حَتَّى فَاضَتْ نَفْسُهُ، وَأمره بِشَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، مَنْ شَهِدَ بِهِمَا حُرِّمَ عَلَى النَّارِ. ضَعِيفُ الْإِسْنَادِ.

156. Nu'aym b. Yazeed reported that 'Alī b. Abī TāIib, 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 dhiraa'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 ahfadh 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 ahfadh 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 اللهِ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَجِيبُوا الدَّاعِيَ وَلاَ تَرُدُّوا الْهَدِيَّةَ، وَلاَ تَضْرِبُوا 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- عَنْ عَلِيٍّ ﷺ قَالَ : كَانَ آخِرُ كَلاَمِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الصَّلاَةَ، الصَّلاَةَ! اتَّقُوا اللهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ)). 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 سُوءُ الْمِلْكَةِ

Chapter 83: On Being A Bad Owner

٩٥١- عَنْ أَبِي الدَّرْدَاءِ ﷺ، أَنَّهُ كَانَ يَقُولُ لِلنَّاسِ: نَحْنُ أَعْرَفُ بِكُمْ مِنَ البَيَاطِرَةِ بِالدَّوَابِ؛ قَدْ عَرَفْنَا خِيَارَكُمْ مِنْ شِرَارِكُمْ. أَمَّا خِيَارُكُمْ: فَالَّذِي يُرْجَى خَيْرُهُ، وَيُؤْمَنُ شَرُّهُ. وَأَمَّا شِرَارُكُمْ: فَالَّذِي لاَ يُرْجَى خَيْرُهُ، وَلاَ يُؤْمَنُ شَرُّهُ، وَلاَ يُعْتَقُ 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 ابن هانئ، عن أَبِي أُمَامَةَ ﷺ سَمِعْتُهُ يَقُول**:** الْكَنُودُ**:** الَّذِي يَمْنَعُ رِفْدَهُ، وَيَنْزِلُ وَحْدَهُ، وَيَضْرِبُ عَبْدَهُ)). ضَعِيفٌ مَوْقُوفاً.

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 رَجُلاً أَمَرَ غُلاَمًا لَهُ أَنْ يَسْنُوَ عَلَى بَعِيرٍ لَهُ، فَنَامَ الْغُلاَمُ، فَجَاءَ بِشُعْلَةٍ مِنْ نَارٍ فَأَلْقَاهَا فِي وَجْهِهِ، فَتَرَدَّى الْغُلاَمُ فِي بِئْرٍ، فَلَمَا أَصْبَحَ أَتَى عُمَرَ بْنِ الْخَطَابِ رَضِيَ اللهُ عَنْهُ، فَرَأَى الَّذِي فِي وَجْهِهِ، فَأَعْتَقَهُ)). ضَعِيفُ الإِسْنَادِ.

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- بَابٌ بَيْعُ الْخَادِمِ مِنَ الْأَعْرَابِ

Chapter 84: Selling A Slave Among The Bedouins

١٦٢- عَنْ عَمْرَةَ؛ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا دَبَّرَتْ أَمَةً لَهَا، فَاشْتَكَتْ عَائِشَةُ، فَسَأَلَ بَنُو أَخِيهَا طَبِيبًا مِنَ الزُّطِّ. فَقَالَ: إِنَّكُمْ تُخْبِرُونِي عَنِ امْرَأَةٍ مَسْحُورَةٍ، سَحَرَتْهَا أَمَةٌ لَهَا، فَأُخْبِرَتْ عَائِشَةُ. قَالَتْ: سَحَرْتِينِي؟. فَقَالَتْ: نَعَمْ. فَقَالَتْ: وَلِمَ؟ لاَ تَتْجِينَ أَبَدًا. ثُمَّ قَالَتْ: ((بِيعُوهَا 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 الْعَفْوُ عَنِ الْخَادِمِ

Chapter 85: On Forgiving The Slave

١٦٣- عَنْ أَبِي أُمَامَةَ ﷺ قَالَ: أَقْبَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَهُ غُلاَمَانِ، فَوَهَبَ أَحَدَهُمَا لِعَلِيٍّ -صَلَوَاتُ اللهُ عَلَيْهِ- وَقَالَ: ((لاَ تَضْرِبْهُ؛ فَإِنِّي نُهِيتُ عَنْ ضَرْبِ أَهْلِ الصَّلاَةِ، وَإِنِّي رَأَيْتُهُ يُصَلِّي مُنْذُ أَقْبَلْنَا)). وَأَعْطَى أَبَا ذَرٍّ غُلاَمًا، وَقَالَ: ((اسْتَوْصِ بِهِ مَعْرُوفًا)) فَأَعْتَقَهُ، فَقَالَ: ((مَا فَعَلَ؟)) قَالَ: أَمَرْتَنِي أَنْ أَسْتَوْصِيَ بِهِ خَيْرًا فَأَعْتَقْتُهُ

. حَسَنٌ

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 أَنَسٍ ﷺ قَالَ: قَدِمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَلَيْسَ لَهُ خَادِمٌ، فَأَخَذَ أَبُو طَلْحَةَ بِيَدِي، فَانْطَلَقَ بِي، حَتَّى أَدْخَلَنِي عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا نَبِيَّ اللهِ! إِنَّ أَنَسًا غُلاَمٌ كَيِّسٌ لَبِيبٌ؛ فَلْيَخْدِمْكَ، قَالَ: فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ، مَقْدَمَهُ الْمَدِينَةَ، حَتَّى تُوُفِّيَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، مَا قَالَ لِي عَنْ شَيْءٍ لِمَ صَنَعْتَ هَذَا

هَكَذَا؟ وَلاَ قَالَ لِي لِشَيءٍ لَمْ أَصْنَعْهُ: أَلاَ 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- بَابٌ إِذَا سَرَقَ الْعَبْدُ

Chapter 86: When A Slave Steals

١٦٥- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا سَرَقَ الْمَمْلُوكُ بِعْهُ وَلَوْ بِنَشٍّ)). قَالَ أَبُو عَبْدِ اللهِ: النَّشُّ: عِشْرُونَ. وَالنَّوَاةُ: خَمْسَةٌ. 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- بَابٌ الْخَادِمُ يُذْنِبُ

Chapter 87: On The Slave Who Commits A Sin

١٦٦- عَنْ لَقِيطِ بْنِ صَبِرَةَ ﷺ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَدَفَعَ الرَّاعِي فِي الْمُرَاحِ سَخْلَةً. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ تَحْسِبَنَّ- وَلَمْ يَقُلْ : لاَ تَحْسَبَنَّ - إِنَّ لَنَا غَنَمًا مِائَةً لاَ نُرِيدُ أَنْ تَزِيدَ. فَإِذَا جَاءَ الرَّاعِي بِسَخْلَةٍ ذَبَحْنَا مَكَانَهَا شَاةً)). فَكَانَ فِيمَا قَالَ: ((لاَ تَضْرِبْ ظَعِينَتَكَ كَضَرْبِكَ أَمَتَكَ، وَإِذَا اسْتَنْشَقْتَ فَبَالِغْ؛ إِلاَّ أَنْ تَكُونَ صَائِماً)). صَحِيحٌ

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 Banu'l- Muntafiq or (the narrator doubted) I was among the delegation of Banu'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 Abee Daawood (**142**), and graded (رحمه الله) Saheeh (authentic) by Imam al-Albaanee.*

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

٨٨- بَابٌ مَنْ خَتَمَ عَلَى خَادِمِهِ مَخَافَةَ 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 نُؤْمَرُ أَنْ نَخْتِمَ عَلَى الْخَادِمِ، وَنَكِيلُ، وَنَعُدُّهَا؛ كَرَاهِيَةَ أَنْ يَتَعَوَّدُوا خُلُقَ سُوءٍ، أَوْ يَظُنَّ أَحَدُنا ظَنَّ سُوءٍ)). صَحِيحُ الْإِسْنَادِ

167. Abū'I-'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- بَابٌ مَنْ عَدَّ عَلَى خَادِمِهِ مَخَافَةَ الظَّنِّ

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

١٦٨- عَنْ سَلْمَانَ قَالَ: إِنِّي لَأَعُدُّ الْعُرَاقَ عَلَى خَادِمِي، مَخَافَةَ الظَّنِّ. صَحِيحُ الْإِسْنَادِ

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 لأَعُدُّ الْعُرَاقَ عَلَى خَادِمِي خَشْيَةَ الظَّنِّ. صَحِيحُ الْإِسْنَادِ

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

٠٩- بَابُ أَدَبُ الْخَادِمِ

Chapter 90: On Disciplining Servants

٠٧١- عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ قُسَيْطٍ قَالَ: أَرْسَلَ عَبْدُ اللهِ بْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا غُلاَمًا لَهُ بِذَهَبٍ أَوْ بِوَرِقٍ، فَصَرَفَهُ، فَأَنْظَرَ بِالصَّرْفِ، فَرَجَعَ إِلَيْهِ، فَجَلَدَهُ جَلْدًا وَجِيعاً، وَقَالَ: ((اذْهَبْ. فَخُذِ الَّذِي لِي، وَلاَ تَصْرِفْهُ)). حَسَنُ الإِسْنَادِ

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 ﷺ قَالَ: كُنْتُ أَضْرِبُ غُلاَماً لِي، فَسَمِعْتُ مِنْ خَلْفِي صَوْتاً، ((اعْلَمْ أَبَا مَسْعُودٍ! لَلَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ))، فَالْتَفَتُّ، فَإِذَا هُوَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قُلْتُ: يَا رَسُولَ اللهِ! فَهُوَ حُرٌّ لِوَجْهِ اللهِ. فَقَالَ: ((أَمَّا لَوْ لَمْ تَفْعَلْ لَمَسَّتْكَ النَّارُ)) أَوْ ((لَلَفَحَتْكَ النَّارُ)). صَحِيحٌ

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- بَابٌ لاَ تَقُلْ: قَبَّحَ اللهُ وَجْهَهُ

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

١٧٢- عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ تَقُولُوا: قَبَّحَ اللهُ 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”. (Q* **32: 7). Quite badly, this is an expression people loosely employ against their surbodinates.*

١٧٣- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: ((لاَ تَقُولَنَّ: قَبَّحَ اللهُ وَجْهَكَ وَوَجْهَ مَنْ أَشْبَهَ وَجْهَكَ؛ فَإِنَّ اللهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ صَلَّى اللهُ 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- بَابٌ لِيَجْتَنِبْ الْوَجْهَ فِي الضَّرْبِ

Chapter 92: Avoid Striking The Face

١٧٤- عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((إِذَا ضَرَبَ أَحَدُكُمْ خَادِمَهُ، فَلْيَجْتَنِبِ الْوَجْهَ)). صَحِيحٌ

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 جَابِرٍ ﷺ قَالَ: مُرَّ على النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِدَابَةٍ قَدْ وُسِمَ يُدَخَّنُ مَنْخِرَاهُ! قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لَعَنَ اللهُ مَنْ فَعَلَ هَذَا، لاَ يَسِمَنَّ أَحَدٌ الوَجْهَ وَلاَ يَضْرِبَنَّهُ)). صَحِيح

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 مَنْ لَطَمَ عَبْدَهُ فَلْيُعْتِقْهُ 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 هلال بن يَسَّاف قال: كُنَّا نبيع البَزَّ في دارِ سُوِيدِ بن مُقَرِّب سُوَيدِ بْنِ مُقَرِّنٍ، فخَرَجَتْ جاريةٌ، فقالت لرجل شيئًا، فلطمَهَا ذلك الرَّجلُ. فقال له سُويد بن مُقَرِّن: أَلطَمْتَ وجهها؟! لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ وَمَا لَنَا إِلاَّ خَادِمٌ، فَلَطَمَهَا بَعْضُنَا، فَأَمَرَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعْتِقَهَا. صَحِيحٌ.

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 ruing*

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- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ لَطَمَ عَبْدَهُ أَوْ ضَرَبَهُ حَدًّا لَمْ يَأْتِهِ، فَكَفَّارَتُهُ عِتْقُهُ)). 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 مُعَاوِيَةَ بْنِ سُوَيدِ بْنِ مُقَرِّنٍ قَالَ: لَطَمْتُ مَوْلًى لَنَا فَفَرَّ، فَدَعَانِي أَبِي فَقَالَ لَهُ: اقْتَصَّ، كُنَّا وَلَدَ مُقَرِّنٍ سَبْعَةً، لَنَا خَادِمٌ، فَلَطَمَهَا أَحَدُنَا، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: ((مُرْهُمْ فَلْيُعْتِقُوهَا)). فَقِيلَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ لَهُمْ خَادِمٌ غَيْرَهَا. قَالَ: ((فَلْيَسْتَخْدِمُوهَا، فَإِذَا اسْتَغْنَوْا خَلُّوا سَبِيلَهَا)). صَحِيحٌ.

178. Mu'āwiya b. Suwayd b. Muqarrin said**:** "I slapped a mawlā 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 أَبِي شُعْبَةَ عَنْ سُوَيْدِ بْنِ مُقَرِّنٍ الْمُزَنِيِّ ﷺ - وَرَأَى رَجُلاً لَطَمَ غُلاَمَهُ -. فَقَالَ: ((أَمَا عَلِمْتَ أَنَّ الصُّورَةَ مُحَرَّمَةٌ؟، رَأَيْتُنِي وَإِنِّي سَابِعُ سَبْعَةِ إِخْوَةٍ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، مَا لَنَا إِلاَّ خَادِمُ، فَلَطَمَهُ أَحَدُنَا، فَأَمَرَنَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ نُعْتِقَهُ)). صَحِيحٌ.

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- عَنْ زَاذَانَ أَبِي عُمَرَ، قَالَ: كُنَّا عِنْدَ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، فَدَعَا بِغُلامٍ لَهُ كَانَ ضَرَبَهُ فَكَشَفَ عَنْ ظَهْرِهِ، فَقَالَ: أَيُوجِعُكَ؟ قَالَ: لاَ. فَأَعْتَقَهُ، ثُمَّ رَفَعَ عُودًا مِنَ الأَرْضِ فَقَالَ: مَالِي فِيهِ مِنَ الأَجْرِ مَا يَزِنُ هَذَا الْعُودَ؟ . فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! لِمَ تَقُولُ هَذَا؟ قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : -أَوْ قَالَ -:((مَنْ ضَرَبَ مَمْلُوكَهُ حَدًّا لَمْ يَأْتِهِ، أَوْ لَطَمَ وَجْهَهُ، فَكَفَّارَتُهُ أَنْ يُعْتِقَهُ)). صَحِيحٌ.

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 appriopate; 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- بَابٌ قِصَاصُ الْعَبْدِ

Chapter 94: The Qisas (Retaliation) Of The Slave

١٨١- عَنْ عَمَّارِ بْنِ يَاسِرٍ ﷺ قَالَ: ((لاَ يَضْرِبُ أَحَدٌ عَبْداً لَهُ - وَهُوَ ظَالِمٌ لَهُ - إِلاَّ أُقِيدَ مِنْهُ يَوْمَ الْقِيَامَةِ)). صَحِيحُ الإِسْنَادِ.

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 دَابَّتِهِ يَتَسَاقَطُ مِنَ الآرِيِّ، فَقَالَ لِخَادِمِهِ: ((لَوْلاَ أَنِّي أَخَافُ الْقِصَاصَ لأَوْجَعْتُكَ)).

صَحِيحُ الإِسْنَادِ.

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 exibits 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 ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَتُؤَدَّنَّ الْحُقُوقُ إِلَى أَهْلِهَا، حَتَّى يُقَادَ لِلشَّاةِ الْجَمَّاءِ مِنَ الشَّاةِ الْقَرْنَاءِ)). 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 appriprate, 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 اللهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَيْتِهَا، فَدَعَا وَصِيفَةً لَهُ - أَوْلَهَا - فَأَبْطَأَتْ، فَاسْتَبَانَ الْغَضَبُ فِي وَجْهِهِ، فَقَامَتْ أُمُّ سَلَمَةَ إِلَى الْحِجَابِ، فَوَجَدَتِ الْوَصِيفَةَ تَلْعَبُ، وَمَعَهُ سِوَاكٌ. فَقَالَ: ((لَوْلاَ خَشْيَةُ الْقَوَدِ يَوْمَ الْقِيَامَةِ، لأَوْجَعْتُكَ بِهَذَا السِّوَاكِ)).

زَادَ مُحَمَّدٌ بْنُ الْهَيْثَمِ: تَلْعَبُ بِبَهِيمَةٍ. قَالَ: فَلَمَّا أَتَيْتُ بِهَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: يَا رَسُولَ اللهِ! إِنَّهَا لَتَحْلِفُ مَا سَمِعَتْكَ. 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 ﷺ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ 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 ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ 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- بَابٌ اكْسُوهُمْ مِمَّا تَلْبَسُونَ

Chapter 95: On Clothing Slaves From The Clothes Oneself Wears

١٨٧- عَنْ عُبَادَةَ بْنِ الوليد عبادة بن الصَّامِتِ قَالَ: خَرَجْتُ أَنَا وَأَبِي نَطْلُبُ الْعِلْمَ فِي هَذَا الْحَيِّ مِنَ الْأَنْصَارِ، قَبْلَ أَنْ يَهْلَكُوا، فَكَانَ أَوَّلُ مَنْ لَقِينَا أَبَا الْيَسَرِ، - كَعْبَ بْنَ عَمْرٍو- صَاحِبَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ غُلَامٌ لَهُ، وَعَلَى أَبِي الْيَسَرِ بُرْدَةٌ وَمَعَافِرِيٌّ، وَعَلَى غُلَامِهِ بُرْدَةٌ وَمَعَافِرِيٌّ. فَقُلْتُ لَهُ: يَا عَمِّي! لَوْ أَخَذْتَ بُرْدَةَ غُلَامِكَ وَأَعْطَيْتَهُ مَعَافِرِيَّكَ؛ أَوْ أَخَذْتَ مَعَافِرِيَّهُ وَأَعْطَيْتَهُ بُرْدَتَكَ كَانَتْ عَلَيْكَ حُلَّةٌ وَعَلَيْهِ حُلَّةٌ! فَمَسَحَ رَأْسِي وَقَالَ: اللَّهُمَّ بَارِكْ فِيهِ. يَا ابْنَ أَخِي! بَصُرَ عَيْنَيَّ هَاتَينِ، وَسَمْعُ أُذُنَيَّ هَاتَينِ، وَوَعَاهُ قَلْبِي - وَأَشَارَ إِلَى نِيَاطِ قَلْبِهِ - النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَاكْسُوهُمْ مِمَّا تَلْبَسُونَ))، وَكَانَ أَنْ أُعْطِيَهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنُ 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’I-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 (ﷺ) 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 اللهِ ﷺ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوصِي بِالْمَمْلُوكِينَ خَيْرًا وَيَقُولُ: ((أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَأَلْبِسُوهُمْ مِنْ لَبُوسِكُمْ، وَلاَ تُعَذِّبُوا خَلْقَ اللهِ عزَّ 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 سِبَابُ الْعَبِيدِ

Chapter 96: Abusing Slaves

١٨٩- عَنْ المَعْرُور بن سُويدٍ قال: رَأَيْتُ أبا ذَرٍّ وَ عَلَيْهِ حُلَّةٌ و على غُلاَمِهِ حُلَّةٌ فَسَأَلْنَاهُ عن ذَالِكَ؟ فقال:: إِنِّي سَابَبْتُ رَجُلاً فَشَكَانِي إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

فَقَالَ لِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَعَيَّرْتَهُ بِأُمِّهِ؟)). قُلْتُ: نَعَمْ. ثُمَّ قَالَ: ((إِنَّ إِخْوَانَكُمْ، خَوَلُكُمْ، جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدَيْهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُم؛ فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوهُم)). 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 عنهم) 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- بَابٌ هَلْ يُعِينُ عَبْدَهُ؟

Chapter 97: Should A Person Help His Slave?

١٩٠- عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ: ((أَرِقَّاؤُكُمْ إِخْوَانُكُمْ، فَأَحْسِنُوا إِلَيْهِمْ، اسْتَعِينُوهُمْ عَلَى مَا غَلَبَكُمْ، وَأَعِينُوهُمْ 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 ﷺ، أَنَّهُ قَالَ: ((أَعِينُوا الْعَامِلَ مِنْ عَمَلِهِ؛ فَإِنَّ عَامِلَ اللهِ لاَ يَخِيبُ))، يَعْنِي: الْخَادِمَ. 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- بَابٌ لاَ يُكَلَّفُ الْعَبْدُ مِنَ الْعَمَلِ مَا لاَ يُطِيقُ

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

١٩٢- عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلاَ يُكَلَّفُ مِنَ الْعَمَلِ مَا لاَ يُطِيقُ)). صَحِيحٌ

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 معرور: مَرَرْنَا بِأَبِي ذَرٍّ ﷺ وَعَلَيْهِ ثَوْبٌ وعلى غلامه حلة فقلنا لو أخذت هذا وأعطيت هذا غيره كانت حلة قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِخْوَانُكُمْ جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ يُكَلِّفُهُ مَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنْهُ عَلَيْهِ)). صَحِيحٌ

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- بَابٌ نَفَقَةُ 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 اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ صَدَقَةٌ، وَمَا أَطْعَمْتَ وَلَدَكَ وَزَوْجَتَكَ وَخَادِمَكَ فَهُوَ صَدَقَةٌ)). صَحِيحٌ.

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 اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((خَيْرُ الصَّدَقَةِ مَا بَقَّى غِنًى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ. تَقُولُ امْرَأَتُكَ**:** أَنْفِقْ عَلَيَّ أَوْ طَلِّقْنِي، وَيَقُولُ مَمْلُوكُكَ**:** أَنْفِقْ عَلَيَّ أَوْ بِعْنِي، وَيَقُولُ وَلَدُكَ**:** إِلَى مَنْ تَكِلُنَا)). صَحِيحٌ دون الزيادة**:** تَقُولُ امْرَأَتُكَ ...

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 ﷺ قَالَ**:** أَمَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِصَدَقَةٍ، فَقَالَ رَجُلٌ**:** عِنْدِي دِينَارٌ؟ قَالَ**:** ((أَنْفِقْهُ عَلَى نَفْسِكَ)). قَالَ**:** عِنْدِي آخَرُ؟ قَالَ**:** ((أَنْفِقْهُ عَلَى زَوْجَتِكَ)). قَالَ**:** عِنْدِي آخَرُ؟ قَالَ**:** ((أَنْفِقْهُ عَلَى خَادِمِكَ، ثُمَّ أَنْتَ أَبْصَرُ)). 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- بَابٌ إِذَا كَرِهَ أَنْ يَأْكُلَ مَعَ عَبْدِهِ

Chapter 100: When Someone Dislikes Eating With His Slave

١٩٨- عَنِ أَبِي الزُّبَيْرِ: أَنَّهُ سَمِعَ - رَجُلاً- يَسْأَلُ جَابِراً عَنْ خَادِمِ الرَّجُلِ، إِذَا كَفَاهُ الْمَشَقَّةَ وَالْحَرَّ، أَمَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَدْعُوَهُ؟ قَالَ: نَعَمْ. ((فَإِنْ كَرِهَ أَحَدُكُمْ أَنْ يَطْعَمَ مَعَه، فَلْيُطْعِمْهُ أُكْلَةً فِي يَدِهِ)) . صَحِيحٌ .

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- بَابٌ يُطْعِمُ الْعَبْدَ مِمَّا يَأْكُلُ

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

١٩٩- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ ﷺ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوصِي بِالْمَمْلُوكِينَ خَيْرًا. وَيَقُولُ: (أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَأَلْبِسُوهُمْ مِنْ لَبُوسِكُمْ، وَلاَ تُعَذِّبُوا خَلْقَ اللهِ). صَحِيحٌ

199. Jābir b. ʻAbdullāh 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- بَابٌ هَلْ يُجْلِسُ خَادِمَهُ مَعَهُ إِذَا أَكَلَ

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

٢٠٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا جَاءَ أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ فَلْيُجْلِسْهُ، فَإِنْ لَمْ يَقْبَلْ فَلْيُنَاوِلْهُ 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 مَحْذُورَةَ قال:((كُنْتُ جَالِسًا عِنْدَ عُمَرَ رَضِيَ اللهُ عَنْهُ إِذْ جَاءَ صَفْوَانُ بْنُ أُمَيَّةَ بِجَفْنَةٍ، يَحْمِلُهَا نَفَرٌ فِي عَبَاءَةٍ ، فَوَضَعُوهَا بَيْنَ يَدَي عُمَرَ، فَدَعَا عُمَرُ نَاسًا مَسَاكِينَ وَأَرِقَّاءَ مِنْ أَرِقَّاءِ النَّاسِ حَوْلَهُ، فَأَكَلُوا مَعَهُ، ثُمَّ قَالَ عِنْدَ ذَلِكَ: فَعَلَ اللهُ بِقَوْمٍ - أَوْ قَالَ: لَحَا اللهُ قَوْمًا- يَرْغَبُونَ عَنْ أَرِقَّائِهِمْ أَنْ يَأْكُلُوا مَعَهُمْ. فَقَالَ صَفْوَانُ: أَمَّا وَاللهِ! مَا نَرْغَبُ عَنْهُمْ، وَلَكِنَّا نَسْتَأْثِرُ عَلَيْهِمْ، لاَ نَجِدُ- وَاللهِ! مِنَ الطَّعَامِ الطَّيِّبِ مَا نَأْكُلُ 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- بَابٌ إِذَا نَصَحَ الْعَبْدُ لِسَيِّدِهِ

Chapter 103: When The Slave Is Sincere To His Master

٢٠٢- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ رَبِّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ)). 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 موسى قَالَ: قَالَ لَهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ، وَآمَنَ بِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَهُ أَجْرَانِ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللهِ، وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ يَطَأُهَا، فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ تعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ)). قَالَ عَامِرٌ: أَعْطَيْنَاكَهَا 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 Madīna.' ' (*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) said, "...this is from kindly dealing with her after treating her well."*

٢٠٤- عَنْ أَبِي مُوسَى ﷺ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الْمَمْلُوكُ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيُؤَدِّي إِلَى سَيِّدِهِ الَّذِي فُرِضَ -عَلَيْهِ مِنَ- الطَّاعَةِ وَالنَّصِيحَةِ لَهُ أَجْرَانِ)) 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 اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الْمَمْلُوكُ لَهُ أَجْرَانِ إِذَا أَدَّى حَقَّ اللهِ فِي عِبَادَتِهِ)) أَوْ قَالَ: ((فِي حُسْنِ عِبَادَتِهِ وَحَقَّ مَلِيكِهِ 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- بَابٌ الْعَبْدُ رَاعٍ

Chapter 104: The Slave Is A Guardian

٢٠٦- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((كُلُّكُمْ رَاعٍ، وَكُلُّكُم مَسْئُولٌ عنْ 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، أَلاَ كُلُّكُم رَاعٍ، وَكُلُّكُم مَسْئُولٌ عَنْ رَعِيَّتِهِ)). صَحِيحٌ.

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 wordly 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 عبد الله بن سعد مولى عَائِشَةَ زوج النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: الْعَبْدُ إِذَا أَطَاعَ سَيِّدَهُ، فَقَدْ أَطَاعَ اللهَ عَزَّ وَجَلَّ، فَإِذَا عَصَى سَيِّدَهُ، فَقَدْ عَصَى اللهَ 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 اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْعَبْدُ الْمُسْلِمُ إِذَا أَدَّى حَقَّ اللهِ وَحَقَّ سَيِّدِهِ، لَهُ أَجْرَانِ)) وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ! لَوْلَا الْجِهَادُ فِي سَبِيلِ اللهِ، وَالْحَجُّ، وَبِرُّ أُمِّي، لَأَحْبَبْتُ أَنْ أَمُوتَ مَمْلُوكًا)). 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 eargerness 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- بَابٌ لاَ يَقُولُ: عَبْدِي

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

٢٠٩- عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَقُلْ أَحَدُكُم: عَبْدِي، أَمَتِي؛ كُلُّكُمْ عَبِيدُ اللهِ، وَكُلُّ نِسَائِكُمْ إِمَاءُ اللهِ، وَلْيَقُلْ: غُلاَمِي، جَارِيَتِي، وَفَتَايَ، وَفَتَاتِي)). صَحِيحٌ

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- بَابٌ هَلْ يَقُولُ: سَيِّدِي؟

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

٢١٠- عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَقُولَنَّ أَحَدُكُمْ: عَبْدِي وَأَمَتِي، وَلاَ يَقُولَنَّ الْمَمْلُوكُ: رَبِّي وَرَبَّتِي، وَلْيَقُلْ: فَتَايَ وَفَتَاتِي، وَسَيِّدِي وَسَيِّدَتِي، كُلُّكُمْ مَمْلُوكُونَ. وَالرَّبُّ: اللهُ عَزَّ وَجَلَّ)). صَحِيحٌ.

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 اللهِ بْنِ الشِّخِّيرِ قَالَ: انْطَلَقْتُ فِي وَفْدِ بَنِي عَامِرٍ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: أَنْتَ سَيِّدُنَا. قَالَ: ((السَّيِّدُ اللهُ)). قَالُوا: وَأَفْضَلُنَا فَضْلاً، وَأَعْظَمُنَا طَوْلاً. قَالَ: ((قُولُوا بِقَوْلِكُمْ، وَلاَ يَسْتَجْرِيَنَّكُمُ الشَّيْطَانُ)). صَحِيحٌ.

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 الرَّجلُ رَاعٍ فِي أَهْلِهِ.

Chapter 108: A Man Is The Shepherd Of His Family

٢١٢- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالأَمِيرُ رَاعٍ وَهُوَ مَسْئُولٌ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْئُولٌ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْئُولَةٌ، أَلاَ كُلُّكُمْ رَاعٍ، 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 مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْنَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، فَظَنَّ أَنَّا اشْتَهَيْنَا أَهْلِينَا، فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا فِي أَهْلِينَا؟ فَأَخْبَرْنَاهُ - وَكَانَ رَفِيقاً رَحِيماً - فَقَالَ: ((ارْجِعُوا إِلَى أَهْلِيكُمْ فَعَلِّمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا حَضَرَتِ الصَّلاَةُ، فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ 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 الْمَرْأَةُ رَاعِيَةٌ.

Chapter 109: The Woman Is A Shepherd

٢١٤- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ)) سَمِعْتُ هَؤُلَاءِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَحْسِبُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((وَالرَّجُلُ فِي مَالِ أَبِيهِ)). 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- بَابٌ مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَلْيُكَافِئْهُ

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

٢١٥- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَلْيُجْزِئْهُ، فَإِنْ لَمْ يَجِدْ مَا يُجْزِئُهُ فَلْيُثْنِ عَلَيْهِ؛ فَإِنَّهُ إِذَا أَثْنَى عَلَيْهِ فَقَدْ شَكَرَهُ، وَإِنْ كَتَمَهُ فَقَدْ كَفَرَهُ، وَمَن تَحَلَّى بِمَا لَم يُعْطَ، فَكَأَنَّمَا لَبِس ثَوْبَيْ زُورٍ)). صَحِيحٌ.

215. Jābir b. 'Abdullāh al-Ansarī 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- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ :
((مَنِ اسْتَعَاذَ بِاللهِ فَأَعِيذُوهُ وَمَنَ سَأَلَ بِاللهِ فَأَعْطُوهُ، وَمَنْ أَتَى إِلَيْكُمْ مَعْرُوفاً فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا فَادْعُوا لَهُ، حَتَّى يَعلَمَ أَنْ قَدْ كَافَئْتُمُوهُ)). 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- بَابٌ مَنْ لَمْ يَجِدِ الْمُكَافَأَةَ فَلْيَدْعُ لَهُ.

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

٢١٧- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، أَنَّ الْمُهَاجِرِينَ قَالُوا: يَا رَسُولَ اللهِ! ذَهَبَ الْأَنْصَارُ بِالْأَجْرِ كُلِّهِ؟ قَالَ: ((لاَ. مَا دَعَوْتُمُ اللهَ لَهُمْ، وَأَثْنَيْتُمْ عَلَيْهِمْ بِهِ)). صَحِيحٌ.

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 Ansaar 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 Ansaar for the kindness of the Ansaar 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 Ansaar to them and the rewards of the good deeds of the Muhaajiroon come back to them".*

١١٢- بَابٌ مَنْ لَمْ يَشْكُرِ النَّاسَ

Chapter 112: The One Who Does Not Thank People

٢١٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَشْكُرُ اللهَ مَنْ لاَ يَشْكُرُ النَّاسَ)). صَحِيحٌ

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 اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((قَالَ اللهُ تَعَالَى لِلنَّفْسِ: اخْرُجِي. قَالَتْ: لاَ أَخْرُجُ إِلاَّ كَارِهَةً)). صَحِيحٌ .

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 مَعُونَةُ الرَّجُلِ أَخَاهُ

Chapter 113: A Man's Assistance To His Brother

٢٢٠- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قِيلَ: أَيُّ الْأَعْمَالِ خَيْرٌ؟ قَالَ: ((إِيْمَانٌ بِاللهِ، وَجِهَادٌ فِي سَبِيلِهِ)) قِيلَ: فَأَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ:

((أَغْلاهَا ثَمناً، وَأَنْفَسُها عِنْدَ أَهْلِهَا)). قَالَ: أَفَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ بَعْضَ الْعَمَلِ؟ قَالَ: ((فَتُعِينُ ضَائِعاً أَوْ تَصْنَعُ لأَخْرَقَ)). قَالَ: أَفَرَأَيْتَ إِنْ ضَعُفْتُ؟ قَالَ: ((تَدَعُ 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 (ﷺ) 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- بَابٌ 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 الْأَسَدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتُهُ يَقُولُ: ((أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا، هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ، وَأَهْلُ الْمُنْكَرِ فِي الدُّنْيَا هُمْ أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ)). صَحِيحٌ لِغَيْرِهِ.

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- حدَّث حبان بن عاصم عَنْ حَرْمَلَةَ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ، أَنَّهُ خَرَجَ حتَّى أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَكَانَ عِنْدَهُ حَتَّى عَرَفَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا ارْتَحَلَ قُلْتُ فِي نَفْسِي: وَاللهِ لآتِيَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَزْدَادَ مِنَ الْعِلْمِ، فَجِئْتُ أَمْشِي حَتَّى قُمْتُ بَيْنَ يَدَيْهِ، فَقُلْتُ: مَا تَأْمُرُنِي أَعْمَلُ؟ قَالَ: ((يَا حَرْمَلَةُ! ائْتِ الْمَعْرُوفَ، وَاجْتَنِبِ الْمُنْكَرَ)). ثُمَّ رَجَعْتُ، حَتَّى جِئْتُ الرَّاحِلَةَ، ثُمَّ أَقْبَلْتُ حَتَّى قُمْتُ مَقَامِي قَرِيباً مِنْهُ. فَقُلْتُ: يَا رَسُولَ اللهِ! مَا تَأْمُرُنِي أَنْ أَعْمَلَ؟

قَالَ: ((يَا حَرْمَلَةُ! ائْتِ الْمَعْرُوفَ، وَاجْتَنِبِ الْمُنْكَرَ، وَانْظُرْ مَا يُعْجِبُ أُذُنَكَ أَنْ يَقُولَ لَكَ الْقَوْمُ إِذَا قُمْتَ مِنْ عِنْدِهِمْ فَأْتِهِ، وَانْظُرِ الَّذِي تَكْرَهُ أَنْ يَقُولَ لَكَ الْقَوْمُ إِذَا قُمْتَ مِنْ عِنْدِهِمْ فَاجْتَنِبْهُ)). فَلَمَّا رَجَعْتُ تَفَكَّرْتُ، فَإِذَا هُمَا لَمْ يَدَعَا شَيْئاً. 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 اللهُ عَنْهُ أَنَّهُ قَالَ: ((إِنَّ أَهْلَ الْمَعْرُوفِ فِي الدُّنْيَا، هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ)). ((....)) عَنْ أَبِي عُثْمَانَ: قَالَ: رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ. 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 إِنَّ كُلَّ مَعْرُوفٍ صَدَقَةٌ

Chapter 115: Every Right Action Is Sadaqa

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

224. Jābir b. ʻAbdullāh 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 اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ)). قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: ((فَيَعْتَمِلُ بِيَدَيْهِ، فَيَنْفَعُ نَفْسَهُ، وَيَتَصَدَّقُ)). قَالُوا: فَإِنْ لَمْ يَسْتَطِعْ، أَوْ لَمْ يَفْعَلْ؟ قَالَ: ((فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ)). قَالُوا: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: ((فَيَأْمُرُ بِالْخَيْرِ، أَوْ يَأْمُرُ بِالْمَعْرُوفِ)). قَالُوا: فَإِنْ لَمْ يَفْعَلْ؟ 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 اللهُ عَنْهُ، أَنَّهُ سَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: ((إِيْمَانٌ بِاللهِ، وَجِهَادٌ فِي سَبِيلِهِ)). قِيلَ: فَأَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: ((أَغْلاَهَا ثَمَناً، وَأَنْفَسُهَا عِنْدَ أَهْلِهَا)). قَالَ: أَفَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ بَعْضَ الْعَمَلِ ؟ قَالَ: ((فَتُعِينَ ضَائِعاً، أَوْ تَصْنَعُ لأَخْرَقَ)). قَالَ: أَفَرَأَيْتَ إِنْ لَمْ أَفْعَلْ؟ قَالَ: ((تَدَعُ النَّاسَ مِنَ الشَّرِّ؛ فَإِنَّها 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 اللهُ عَنْهُ قَالَ: قِيلَ يَا رَسُولَ اللهِ! ذَهَبَ أَهْلُ الدُّثُورِ بِالأُجُورِ، يُصَلُّونَ كَما نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ؟. قَالَ: ((أَلَيْسَ قَدْ جَعَلَ اللهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ وَتَحْمِيدةٍ صَدَقَةٌ ، وَبُضْعُ أَحَدِكُمْ صَدَقَةٌ)). قِيلَ: فِي شَهْوَتِهِ صَدَقَةٌ؟ قَالَ: ((لَوْ وُضِعَ فِي الْحَرَامِ، أَلَيْسَ كَانَ عَلَيْهِ وِزْرٌ؟ فَكَذَلِكَ إِنْ وَضَعَهَا فِي الْحَلاَلِ 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 إِمَاطَةُ الْأَذَى

Chapter 116: Removing Harmful Things

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

228. Abū Barza al-Aslamī 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 اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَرَّ رَجُلٌ بِشَوْكٍ فِي الطَّرِيقِ، فَقَالَ: لأُمِيطَنَّ هَذَا الشَّوْكَ، لاَ يَضُرُّ رَجُلاً مُسْلِمَاً، فَغُفِرَ لَهُ)) صَحِيحٌ.

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 ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي - حَسَنُها وَسَيِّئُهَا - فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِها: أَنَّ الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِيءِ أَعْمَالِهَا: النُّخَاعَةُ فِي الْمَسْجِدِ لاَ تُدْفَنُ)) صَحِيحٌ

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 قَوْلُ الْمَعْرُوفِ

Chapter 117: Good Words

٢٣١- عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ الْخَطْمِيِّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ 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 أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِالشَّيءِ يَقُولُ: ((اذْهَبُوا بِهِ إِلَى فُلاَنَةٍ؛ فَإِنَّهَا كَانَتْ صَدِيقَةُ خَدِيجَةَ. اذْهَبُوا بِهِ إِلَى فُلاَنَةٍ؛ فَإِنَّها كَانَتْ تُحِبُّ خَدِيجَةَ)). حَسَنٌ.

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 Khadīja.’ ” (*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 اللهُ عَنْهُ قَالَ: قَالَ نَبِيُّكُمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((كُلُّ مَعْرُوفٍ صَدَقَةٌ)). صَحِيحٌ

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

١١٨- بَابُ الْخُرُوجِ إِلَى الْمَبْقَلَةِ وَحَمْلُ الشَّيءِ عَلَى عَاتِقِهِ إِلَى أَهْلِهِ بِالزَّبِيلِ

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

٢٣٤- عَنْ عَمْرِو بْنِ أَبِي قُرَّةَ الْكِنْدِيِّ قَالَ: ((عَرَضَ أَبِي عَلَى سَلْمَانَ أُخْتَهُ، فَأَبَى وَتَزَوَّجَ مَوْلاَةً لَهُ يُقَالُ لَهَا: بُقَيْرَةُ، فَبَلَغَ أَبَا قُرَّةَ أَنَّهُ كَانَ بَيْنَ حُذَيفَةَ وَسَلْمَانَ شَيءٌ، فَأَتَاهُ يَطْلُبُهُ، فَأُخْبِرَ أَنَّهُ فِي مَبْقَلَةٍ لَهُ، فَتَوَجَّهَ إِلَيْهِ، فَلَقِيَهُ مَعَهُ زَبِيلٌ فِيهِ بَقْلٌ؛ قَدْ أَدْخَلَ عَصَاهُ فِي عُرْوَةِ الزَّبِيلِ - وَهُوَ عَلَى عَاتِقِهِ - فَقَالَ: يَا أَبَا عَبْدِ اللهِ! مَا كَانَ بَيْنَكَ وَبَيْنَ حُذَيفَةَ؟ قَالَ: يَقُولُ سَلْمَانُ: ﴿وَكَانَ الإِنْسَانُ عَجُولاً﴾ (الاسراء:١١) فَانْطَلَقَا حَتَّى أَتَيَا دَارَ سَلْمَانَ، فَدَخَلَ سَلْمَانُ الدَّارَ. فَقَالَ: السَّلاَمُ عَلَيْكُمْ، ثُمَّ أَذِنَ لأَبِي قُرَّةَ، فَدَخَلَ فَإِذَا نَمَطٌ مَوْضُوعٌ عَلَى بَابٍ وَعِنْدَ رَأْسِهِ لَبِنَاتٌ، وَإِذَا قُرْطَاطٌ فَقَالَ: اجْلِسْ عَلَى فِرَاشِ مَوْلاتِكَ الَّتِي تُمَهِّدُ لِنَفْسِهَا، ثُمَّ أَنْشَأَ يُحَدِّثُهُ، فَقَالَ: إِنَّ حُذَيفَةَ كَانَ يُحَدِّثُ بِأَشْيَاءَ؛ كَانَ يَقُولُهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي غَضَبِهِ لأَقْوَامٍ، فَأُوتَى فَأُسْأَلُ عَنْهَا؟، فَأَقُولُ: حُذَيفَةُ أَعْلَمُ بِمَا يَقُولُ، وَأَكْرَهُ أَنْ تَكُونَ ضَغَائِنُ بَيْنَ أَقْوَامٍ، فَأُتِيَ حُذَيفَةُ، فَقِيلَ لَهُ: إِنَّ سَلْمَانَ لاَ يُصَدِّقُكَ وَلاَ يُكَذِّبُكَ بِمَا تَقُولُ!، فَجَاءَنِي حُذَيفَةُ فَقَالَ: يَا سَلْمَانُ ابْنَ أُمِّ سَلْمَانَ!، فَقُلْتُ: يَا حُذَيفَةُ بْنَ أُمِّ حُذَيفَةَ! لَتَنْتَهِيَنَّ، أَوْ لأَكْتُبَنَّ فِيكَ إِلَى عُمَرَ، فَلَمَا خَوَّفْتُهُ بِعُمَرَ تَرَكَنِي، وَقَدْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مِنْ وَلَدِ آدَمَ أَنَا، فَأَيُّمَا عَبْدٍ مِنْ أُمَّتِي لَعَنْتُهُ لَعْنَةً، أَوْ سَبَبْتُهُ سَبَّةً، فِي غَيرِ كُنْهِهِ، فَاجْعَلْهَا عَلَيْهِ صَلاَةً)). 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 ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَال: قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: ((اخْرُجُوا بِنَا إِلَى أَرْضِ قَوْمِنَا)). فَخَرَجْنَا، فَكُنْتُ أَنَا وَأُبَيُّ بْنُ كَعْبٍ فِي مُؤَخَّرِ النَّاسِ، فَهَاجَتْ سَحَابَةٌ فَقَالَ أُبَيٌّ ((اللَّهُمَّ اصْرِفْ عَنَّا أَذَاهَا)). فَلَحِقْنَاهُمْ، وَقَدْ ابْتَلَّتْ رِحَالُهُمْ. فَقَالُوا: مَا أَصَابَكُمْ الَّذِي أَصَابَنَا؟ قُلْتُ: إِنَّهُ دَعَا اللهَ عَزَّ وَجَلَّ أَنْ يَصْرِفَ عَنَّا أَذَاهَا. فَقَالَ عُمَرَ: أَلاَ دَعَوْتُمْ لَنَا مَعَكُمْ؟ 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 سَعِيدِ الْخُدْرِيِّ - وَكَانَ لِي صَدِيقاً- فَقُلْتُ: أَلاَ تَخْرُجُ بِنَا إِلَى النَّخْلِ؟ فَخَرَجَ، وَعَلَيْهِ خَمِيصَة 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 (ﷺ) 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 اللهُ عَنْهُ قَالَ: أَمَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللهِ بْنَ مَسْعُودٍ أَنْ يَصْعَدَ شَجَرَةً فَيَأْتِيَهُ مِنْهَا بِشَيءٍ، فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِ عَبْدِ اللهِ، فَضَحِكُوا مِنْ حُمُوشَةِ سَاقَيْهِ! فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا تَضْحَكُونَ؟ لَرِجْلُ عَبْدِ اللهِ أَثْقَلُ فِي الْمِيْزَانِ مِنْ أُحُدٍ)). 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 Abdullah bin Mas’ood (رضي الله عنه). The teacher or leader should correct his students or subordinates when they err.*

١٢٠- بَابُ الْمُسْلِمُ مِرْآةُ أَخِيهِ

Chapter 120: A Muslim Is The Mirror Of His Brother

٢٣٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((الْمُؤْمِنُ مِرْآةُ أَخِيهِ، إِذَا رَأَى فِيهِ عَيْبًا أَصْلَحَهُ)). حَسَنُ الإِسْنَادِ.

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 appriorate. Likewise, the believer is as a mirror to his brother; he helps him rectifty himself by calling his attention to his faults.*

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

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 اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ أَكَلَ بِمُسْلِمٍ أُكْلَةً؛ فَإِنَّ اللهَ يُطْعِمُهُ مِثْلَهَا، مِنْ جَهَنَّمَ، وَمَنْ كُسِيَ بِرَجُلٍ مُسْلِمٍ؛ فَإِنَّ اللهَ عَزَّ وَجَلَّ يَكْسُوهُ مِنْ جَهَنَّمَ، وَمَنْ قَامَ بِرَجُلٍ مُسْلِمٍ مَقَامَ رِيَاءٍ وَسُمْعَةٍ؛ فَإِنَّ اللهَ يَقُومُ بِهِ مَقَامَ رِيَاءٍ وَسُمْعَةٍ يَوْمَ الْقِيَامَةِ)). صَحِيحٌ

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- بَابٌ مَا لاَ يَجُوزُ مِنَ اللَّعِبِ وَالْمِزَاحِ

Chapter 121: Playing And Joking Which Is Not Permitted

٢٤١- عَنْ يَزِيدَ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - يَعْنِي - يَقُولُ: ((لاَ يَأْخُذُ أَحَدُكُم مَتَاعَ صَاحِبِهِ لاَعِبَاً وَلاَ جَادًّا، فَإِذَا أَخَذَ أَحَدُكُمْ عَصَا صَاحِبِهِ، فَلْيَرُدَّهَا إِلَيْهِ)). حَسَنٌ

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 jockingly take his property could cause the owner discomfort and breed ill feeling. A stick, which is from the most triffle 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 hadeeth 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

٢٤٢- عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي أُبْدِعَ بِي فَاحْمِلْنِي، قَالَ: ((لاَ أَجِدُ، وَلَكِنِ ائْتِ فُلاَنَاً؛ فَلَعَلَّهُ أَنْ يَحْمِلَكَ)). فَأَتَاهُ فَحَمَلَهُ، فَأَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ، فَقَالَ: ((مَنْ

دَلَّ عَلَى 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 الْعَفْوُ وَالصَّفْحُ عَنِ النَّاسِ

Chapter 123: Excusing And Pardoning People

٣٤٢- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، أَنَّ يَهُودِيَّةً أَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْها، فَجِيءَ بِهَا، فَقِيلَ: أَلاَ نَقْتُلُهَا؟ قَالَ: ((لاَ)). قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللهِ صَلَّى اللهُ 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!

٢٤٤- عَنْ وَهْبِ بْنِ كَيسَانَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ الزُّبَيْرِ يَقُولُ: عَلَى الْمِنْبَرِ ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ (الأعراف:١٩٩) ، قَالَ: وَاللهِ! مَا أَمَرَ بِها أَنْ تُؤخَذَ إِلاَّ مِنْ أَخْلاقِ النَّاسِ، وَاللهِ! لآخُذَنَّهَا مِنْهُمْ مَا صَحِبْتُهُمْ. صَحِيحُ الْإِسْنَادِ.

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*)

٢٤٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((عَلِّمُوا، وَيَسِّرُوا وَلاَ تُعَسِّرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ)) . صَحِيحٌ لِغَيرِهِ

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- بَابٌ ٱلانْبِسَاطُ إِلَى النَّاسِ

Chapter 124: Cheerfulness Towards People

٢٤٦- عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: لَقِيتُ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ ٱلعَاصِ - رَضِيَ اللهُ عَنْهُمَا - فَقُلْتُ: أَخْبِرْنِي عَنْ صِفَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ في التوراة قَالَ: فَقَالَ: أجَلْ، وَاللهِ! إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَاةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ: ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً﴾ (سورة الأحزاب:٥٤) وَحِرْزًا لِلأُمِّيِّينَ، أَنْتَ عَبْدِي وَرَسُولِي، سَمَّيْتُكَ الْمُتَوَكِّلَ، لَيْسَ بِفَظٍّ وَلاَ غَلِيظٍ، وَلاَ صَخَّابٍ فِي ٱلأَسْوَاقِ، وَلاَ يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ. وَلَكِنْ يَعْفُو وَيَغْفِرُ، وَلَنْ يَقْبِضَهُ اللهُ تَعَالَى، حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ؛ بِأَنْ يَقُولُوا: لاَ إِلَهَ إِلاَّ اللهُ، وَيفْتَحُوا بِهَا أَعْيُناً عُمْيًا، وَآذَاناً صُمًّا، وَقُلُوباً 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 exerggerate 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 اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّ هَذِهِ الْآيَةَ الَّتِي فِي الْقُرْآنِ: ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً﴾ في التوراة.... نحوه . صحيح - انظر ما قبله.

247. ‘Abdullāh b. ‘Amr said**:** “The āya in the Qur’an, - ‘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 اللهُ عَنْهُ قَالَ: سَمِعْتُ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَلَاماً نَفَعَنِي اللهُ بِهِ؛ سَمِعْتُهُ يَقُولُ: - أَوْ- قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: ((إِنَّكَ إِذَا اتَّبَعْتَ الرِّيبَةَ فِي النَّاسِ أَفْسَدْتَهُمْ. فَإِنِّي لاَ أَتَّبِعُ الرِّيبَةَ فِيهِمْ فَأُفْسِدَهُمْ)). صَحِيحٌ

248. Mu‘āwiya said**:** “I heard some words from the Prophet ﷺ by which Allah helped me. l 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 accussed of and they become corrupted.” Being cheerful to*

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

٢٤٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعَ أُذُنَايَ هَاتَانِ وَبَصُرَ عَيْنَايَ هَاتَانِ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدَيْهِ جَمِيعًا بِكَفَّيِّ الْحَسَنِ أَوْ الْحُسَيْنِ - صَلَوَاتُ اللهِ عَلَيْهِمَا - وَقَدَمَيْهِ عَلَى قَدَمِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((ارْقَهْ)) قَالَ: فَرَقِيَ الْغُلَامُ، حَتَّى وَضَعَ قَدَمَيْهِ عَلَى صَدْرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((افْتَحْ فَاكَ)). ثُمَّ قَبَّلَهُ. ثُمَّ قَالَ: ((اللَّهُمَّ أَحِبَّهُ؛ فَإِنِّي أُحِبُّهُ)). 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 التَّبَسُّمِ.

Chapter 125: Smiling

٢٥٠- عَنْ جَرِيرٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَا رَآنِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ إِلاَّ تَبَسَّمَ فِي وَجْهِي. ((...)) وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

((يَدْخُلُ مِنْ هَذَا البَابِ رَجُلٌ مِنْ خَيْرِ ذِي يَمَنٍ، 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 (ﷺ). After the death of the Prophet ﷺ people would look at Jareer (ﷺ) in admiration.*

٢٥١- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ**:** مَا رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا قَطُّ حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَتْ**:** وَكَانَ إِذَا رَأَى غَيْماً أَوْ رِيحاً عُرِفَ فِي وَجْهِهِ. فَقَالَتْ**:** يَا رَسُولَ اللهِ! إِنَّ النَّاسَ إِذَا رَأَوُا الْغَيْمَ فَرِحُوا؛ رَجَاءَ أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ عُرِفَتْ فِي وَجْهِكَ الْكَرَاهَةُ ؟ فَقَالَ**:** ((يَا عَائِشَةُ! مَا يُؤْمِنِّي أَنْ يَكُونَ فِيهِ عَذَابٌ؟ عُذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ مِنْهُ. فَقَالُوا**:** ﴿هَذَا عَارِضٌ مُمْطِرُنَا﴾ (سورة الاحقاف**:**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 الضَّحِكَ

Chapter 126: Laughter

٢٥٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَقِلَّ الضَّحِكَ؛ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيْتُ الْقَلْبَ)). حَسَنٌ

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

٢٥٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ تُكْثِرُوا الضَّحِكَ؛ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ القَلْبَ)). 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 اللهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى رَهْطٍ مِنْ أَصْحَابِهِ؛ يَضْحَكُونَ وَيَتَحَدَّثُونَ، فَقَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلاً، وَلَبَكَيْتُمْ كَثِيراً)). ثُمَّ انْصَرَفَ وَأَبْكَى الْقَوْمَ، وَأَوْحَى اللهُ عَزَّ وَجَلَّ إِلَيْهِ: يَا مُحَمَّدُ! لِمَ تُقَنِّطُ عِبَادِي؟ فَرَجَعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:

((أَبْشِرُوا، وَسَدِّدُوا، وَقَارِبُوا)). 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 اللهُ عَنْهُ، أَنَّهُ رُبَّمَا حَدَّثَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ: حَدَّثَنِيهِ أَهْدَبُ الشُّفْرَيْنِ، أَبْيَضُ الْكَشْحَيْنِ، إِذَا أَقْبَلَ؛ أَقْبَلَ جَمِيعاً، وَإِذَا أَدْبَرَ أَدْبَرَ جَمِيعاً، لَمْ تَرَ عَيْنٌ 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 مُؤْتَمَنٌ.

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

٢٥٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لأَبِي الْهَيْثَمِ: ((هَلْ لَكَ خَادِمٌ؟)) قَالَ: لاَ. قَالَ: ((فَإِذَا أَتَانَا سَبْيٌ، فَأْتِنَا)). فَأُتِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِرَأْسَيْنِ لَيْسَ مَعَهُما ثَالِثٌ، فَأَتَاهُ أَبُو الْهَيْثَمِ، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((اخْتَرْ مِنْهُمَا)). قَالَ: يَا رَسُولَ اللهِ! اخْتَرْ لِي. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ، خُذْ هَذَا؛ فَإِنِّي رَأَيْتُهُ يُصَلِّي، وَاسْتَوْصِ بِهِ خَيراً)). فَقَالَتْ امْرَأَتُهُ: مَا أَنْتَ بِبَالِغٍ مَا قَالَ فِيهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلاَّ أَنْ تُعْتِقَهُ . قَالَ: فَهُوَ عَتِيقٌ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ اللهَ لَمْ يَبْعَثْ نَبِيًّا وَلاَ خَلِيفَةً، إِلاَّ وَلَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ، وَبِطَانَةٌ لا تَأْلُوهُ خَبَالاً، 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 عنهم) 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 and caliphs are the shephereds of their people. From amongst their people, some are good while others are bad confidants. Thus, since a man ordinariy confides in his wife, the hadeeth exhorts us to select pious spouses. We seek Allah's refuge from evil confidants.*

١٢٩- بَابُ الْمَشْوَرَةُ

Chapter 129: Consultation

٢٥٧- عَنْ عَمْرِو بْنِ دِيْنَارٍ قَالَ : قَرَأَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: ﴿وَشَاوِرْهُمْ 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.” (Aal-’Imraan***: 159***).*

٢٥٨- عَنِ الْحَسَنِ قَالَ : وَاللهِ! مَا اسْتَشَارَ قَوْمٌ قَطُّ إِلاَّ هُدُوا لأَفْضَلِ مَا بِحَضْرَتِهِمْ، ثُمَّ تَلاَ ﴿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 descisions (and policies of government), and creating an atmosphere of mutual responsibility and trust.*

١٣٠- بَابٌ إِثْمُ مَنْ أَشَارَ عَلَى أَخِيهِ بِغَيْرِ رُشْدٍ

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

٢٥٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. وَمَنِ اسْتَشَارَهُ أَخُوهُ الْمُسْلِمُ، فَأَشَارَ عَلَيْهِ بِغَيْرِ رُشْدٍ، فَقَدْ خَانَهُ. وَمَنْ أُفْتِيَ فُتْيَا بِغَيْرِ ثَبَتٍ، فَإِثْمُهُ عَلَى مَنْ أَفْتَاهُ)) صَحِيحٌ 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 التَّحَابُّ بَيْنَ النَّاسِ

Chapter 131: Love Between People

٢٦٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ! لاَ تَدْخُلُوا الْجَنَّةَ حَتَّى تُسْلِمُوا، وَلاَ تُسْلِمُوا حَتَّى تَحَابُّوا، وَأَفْشُوا السَّلاَمَ

تَحَابُّوا، وَإِيَّاكُمْ والبُغْضَةَ؛ فَإِنَّهَا هِيَ الْحَالِقَةُ، لاَ أَقُولُ لَكُمْ: تَحْلِقُ الشَّعْرَ، وَلَكِنْ تَحْلِقُ الدِّينَ)) حَسَنٌ لِغَيْرِهِ

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 الْأُلْفَةُ

Chapter 132: Friendship

٢٦١- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ العَاصِ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ رُوحَيْ الْمُؤْمِنَيْنِ لَيَلْتَقِيَانِ في مَسِيرةِ 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- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: النِّعَمُ تُكْفَرُ، وَالرَّحِمُ تُقْطَعُ، وَلَمْ نَرَ مِثْلَ تَقَارُبِ الْقُلُوبِ. صَحِيحُ الْإِسْنَادِ.

262. Ibn ʻAbbās 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 الْأُلْفَةُ. ضَعِيفُ الْإِسْنَادِ.

263. ʻUmayr 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 اللهُ عَنْهُ قَالَ: أَتَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْضِ نِسَائِهِ - وَمَعَهُنَّ أُمُّ سُلَيْمٍ - فَقَالَ: ((يَا أَنْجَشَةُ! رُوَيْداً سَوْقَكَ بِالْقَوَارِيرِ)). قَالَ أَبُو قِلَابَةَ: فَتَكَلَّمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِكَلِمَةٍ لَوْ تَكَلَّمَ بِهَا بَعْضُكُم لَعُبْتُمُوهَا عَلَيْهِ. قَوْلُهُ: ((سَوْقَكَ بِالقَوَارِيرِ)) 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 (رضي الله عنه), 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 (رضي الله عنه), 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 اللهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ اللهِ! إِنَّكَ تُدَاعِبُنَا؟ قَالَ: ((إِنِّي لاَ أَقُولُ إِلاَّ 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 continous 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 اللهِ قَالَ: ((كَانَ أَصْحَابَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، يَتَبَادَحُونَ بِالْبِطِّيخِ، فَإِذَا كَانَتْ الْحَقَائِقُ 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 مُلَيْكَةَ قَالَ **:** مَزَحَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَتْ أُمُّهَا**:** يَا رَسُولَ اللهِ! بَعْضُ دُعَابَاتِ هَذَا الْحَيِّ مِنْ كِنَانَة. قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((بَلْ بَعْضُ مَزْحِنَا هَذَا الْحَيِّ)). 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 اللهُ عَنْهُ قَالَ**:** جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتَحْمِلُهُ، فَقَالَ**:** أَنَا حَامِلُكَ عَلَى وَلَدِ نَاقَةٍ!. قَالَ**:** يَا رَسُولَ اللهِ! وَمَا أَصْنَعُ بِوَلَدِ نَاقَةٍ؟ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((وَهَلْ تَلِدُ الْإِبِلُ 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 اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيُخَالِطُنَا، حَتَّى يَقُولُ لأَخٍ لِي صَغِيرٍ: ((يَا أَبَا عُمَيْرٍ! مَا فَعَلَ النُّغَيْرُ)). صَحِيحٌ

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 اللهُ عَنْهُ قَالَ: أَخَذَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِ الْحَسَنِ أَوِ الْحُسَيْنِ رَضِيَ اللهُ عَنْهُمَا، ثُمَّ وَضَعَ قَدَمَيْهِ على قَدَمَيْهِ، ثُمَّ قَالَ: ((تَرَقَّ)). صَحِيحٌ

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 حُسْنُ الْخُلُقِ

Chapter 135: Good Character

٢٧٠- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا مِنْ شَيءٍ في 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 اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمْ يَكُنِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاحِشاً وَلاَ مُتَفَحِّشاً، وَكَانَ يَقُولُ: ((خِيَارُكُمْ أَحَاسِنُكُمْ أَخْلاَقاً)). 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 شُعَيْبٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ - عَمْرِو بْنِ الْعَاصِ - أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((أُخْبِرُكُمْ بِأَحَبِّكُمْ إِلَيَّ، وَأَقْرَبِكُمْ مِنِّي مَجْلِساً يَوْمَ الْقِيَامَةِ؟))، فَسَكَتَ الْقَوْمُ، فَأَعَادَهَا مَرَّتَيْنِ أَوْ ثَلاَثاً. قَالَ الْقَوْمُ: نَعَمْ، يَا رَسُولَ اللهِ!

قَالَ: ((أَحْسَنُكُمْ خُلُقاً)). 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 اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّمَا بُعِثْتُ لأُتَمِّمَ صَالِحَ الأَخْلاَقِ)). صَحِيحٌ.

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

٢٧٤- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّهَا قَالَتْ: مَا خُيِّرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ إِلاَّ اخْتَارَ أَيْسَرَهُمَا؛ مَا لَمْ يَكُنْ إِثْماً، فَإِذَا كَانَ إِثْماً كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ، إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ تَعَالَى، فَيَنْتَقِمَ للهِ 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 hadeeth 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 اللهِ بن مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ : إِنَّ اللهَ تَعَالَى قَسَمَ بَيْنَكُمْ أَخْلاَقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ ، وَإِنَّ اللهَ تَعَالَى يُعْطِي الْمَالَ مَنْ أَحَبَّ وَمَنْ لاَ يُحِبُّ ، وَلاَ يُعْطِي الإِيْمَانَ إِلاَّ مَنْ يُحِبُّ ، فَمَن ضَنَّ بِالْمَالِ أَنْ يُنْفِقَهُ ، وَخَافَ الْعَدُوَّ أَنْ يُجَاهِدَهُ ، وَهَابَ اللَّيْلَ أَنْ يُكَابِدَهُ ، فَلْيُكْثِرْ مِنْ قَوْلِ : لاَ إِلَهَ إِلاَّ اللهُ ، وَسُبْحَانَ اللهِ ، وَالْحَمْدُ للهِ، وَاللهُ أَكْبَرُ)). صَحِيحٌ مُوْقُوفٌ 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'ood (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'aon and Qaaroon). It also exhorts towards regularly giving remembrance of Allah.*

١٣٦- بَابٌ سَخَاوَةُ النَّفْسِ

Chapter 136:-The Contentment Of The Self

٢٧٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى 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 أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : ((خَدَمْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَشَرَ سِنِينَ، فَمَا قَالَ لِي: أُفٍّ قَطُّ، وَمَا قَالَ لِي لِشَيءٍ لَمْ أَفْعَلْهُ: أَلاَّ كُنْتَ فَعَلتَهُ؟ وَلاَ لِشَيءٍ فَعَلْتُهُ: لِمَ فَعَلتَهُ ؟)). صَحِيحٌ.

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 اللهُ عَنْهُمَا قَالَ: ((كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَحِيماً، وَكَانَ لاَ يَأْتِيه أَحَدٌ إِلاَّ وَعَدَهُ، وَأَنْجَزَ لهُ إِنْ كَانَ عِنْدَهُ، وَأُقِيمَتِ الصَّلاَةُ، وَجَاءَهُ أَعْرَابِيٌّ فَأَخَذَ بِثَوْبِهِ فَقَالَ: إِنَّمَا بَقِيَ مِنْ حَاجَتِي يَسِيرَةٌ؛ وَأَخَافُ أَنْسَاهَا، فَقَامَ مَعَهُ حَتَّى فَرَغَ مِنْ حَاجَتِهِ، ثُمَّ أَقْبَلَ فَصَلَّى)). حَسَنٌ.

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 جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ : ((مَا سُئِلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَقَالَ: لاَ)) 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."*

٢٨٠- عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَا رَأَيْتُ امْرَأَتَيْنِ أَجْوَدَ مِنْ عَائِشَةَ وَأَسْمَاءَ، وَجُودُهُمَا مُخْتَلِفٌ، أَمَّا عَائِشَةُ فَكَانَتْ تَجْمَعُ الشَّيءَ إِلَى الشَّيءِ، حَتَّى إِذَا كَانَ اجْتَمَعَ عِنْدَهَا قَسَمَتْ، وَأَمَّا أَسْمَاءُ فَكَانَتْ لاَ تُمْسِكُ شَيْئاً لِغَدٍ. صَحِيحٌ الْإِسْنَادِ.

280. 'Abdullāh b. az-Zubayr said**:** "I have never seen two women more generous than 'Ā'isha and Asma'. 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 الشُّحِّ.

Chapter 137: Avarice

٢٨١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللهِ وَدُخَانُ جَهَنَّمَ فِي جَوْفِ عَبْدٍ أَبَداً، وَلاَ يَجْتَمِعُ الشُّحُّ وَالْإِيْمَانُ فِي قَلْبِ عَبْدٍ أَبَداً)). 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 سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((خَصْلَتَانِ لاَ يَجْتَمِعَانِ فِي مُؤْمِنٍ: البُخْلُ، وَسُوْءُ 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 اللهِ بْنِ رَبِيعَةَ قَالَ: ((كُنَّا جُلُوساً عِنْدَ عَبْدِ اللهِ ، فَذَكَرُوا رَجُلاً، فَذَكَرُوا مِنْ خُلُقِهِ فَقَالَ عَبْدُ اللهِ: أَرَأَيتُمْ لَوْ قَطَعْتُمْ رَأْسَهُ أَكُنْتُمْ تَسْتَطِيعُونَ أَنْ تُعِيدُوهُ؟ قَالُوا: لاَ. قَالَ: فَيَدَهُ؟ قَالُوا: لاَ. قَالَ: فَرِجْلَهُ؟ قَالُوا: لاَ. قَالَ: فَإِنَّكُمْ لاَ تَسْتَطِيعُونَ أَنْ تُغَيِّرُوا خُلُقَهُ حَتَّى تُغَيِّرُوا خَلْقَهُ؟ إِنَّ النُّطْفَةَ لَتَسْتَقِرُّ فِي الرَّحِمِ أَرْبَعِينَ لَيْلَةً، ثُمَّ تَنْحَدِرُ دَماً، ثُمَّ تَكُونُ عَلَقَةً، ثُمَّ تَكُونُ مُضْغَةً، ثُمَّ يَبْعَثُ اللهُ مَلَكاً. فَيَكْتُبُ: رِزْقَهُ ، وَخُلُقَهُ ، وَشَقِيًّا أَوْ سَعِيدًا)). حَسَنُ الإِسْنَادِ مَوْقُوفاً.

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- بَابٌ حُسْنُ الْخُلُقِ إِذَا فَقُهُوا

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

٢٨٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ الرَّجُلَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ، دَرَجَةَ الْقَائِمِ بِاللَّيْلِ)). صَحِيحٌ

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 اللهُ عَنْهُ قَالَ: سَمِعْتُ أَبَا القَاسِمِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ:((خَيْرُكُمْ إِسْلاماً أَحَاسِنُكُمْ أَخْلاَقاً إِذَا فَقُهُوا)). 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 أَحَداً أَجَلَّ إِذَا جَلَسَ مَعَ الْقَوْمِ، وَلاَ أَفْكَهَ 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- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سُئِلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ؟ قَالَ: ((الْحَنِيفِيَّةُ السَّمْحَةُ)) حسنٌ 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 اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ **:** ((أَرْبَعُ خِلاَلٍ إِذَا أُعْطِيتَهُنَّ فَلاَ يَضُرُّكَ مَا عُزِلَ عَنْكَ مِن الدُّنْيَا**:** حُسْنُ خَلِيقَةٍ، وَعَفَافُ طُعْمَةٍ، وَصِدْقُ حَدِيثٍ، وَحِفْظُ أَمَانَةٍ)). صَحِيحٌ مَوْقُوفا.

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 اللهُ عَنْهُ قَالَ**:** قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((تَدْرُونَ مَا أَكْثَرُ مَا يُدْخِلُ النَّارَ؟)) قَالُوا**:** اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ**:** ((الأَجْوَفَانِ**:** الْفَرْجُ وَالْفَمُ، وَمَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ تَقْوَى اللهِ وَحُسْنُ الْخُلُقِ)). حَسَنٌ

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 خُلُقِي)). حَتَّى أَصْبَحَ. فَقُلْتُ: يَا أَبَا الدَّرْدَاءِ! مَا كَانَ دُعَاؤُكَ مُنْذُ اللَّيْلَةِ إِلاَّ فِي حُسْنِ الْخُلُقِ؟. فَقَالَ: ((يَا أُمَّ الدَّرْدَاءِ! إِنَّ الْعَبْدَ الْمُسْلِمَ يَحْسُنُ خُلُقُهُ، حَتَّى يُدْخِلَهُ حُسْنُ خُلُقِهِ الْجَنَّةَ، وَيَسِيءُ خُلُقُهُ، حَتَّى يُدْخِلَهُ سُوءُ خُلُقِهِ النَّارَ، وَالْعَبْدُ الْمُسْلِمُ يُغْفَرُ لَهُ وَهُوَ نَائِمٌ)). فَقُلْتُ: يَا أَبَا الدَّرْدَاءِ! كَيْفَ يُغْفَرُ لَهُ وَهُوَ نَائِمٌ؟ قَالَ: ((يَقُومُ أَخُوهُ مِنَ اللَّيْلِ فَيَتَهَجَّدُ فَيَدْعُو اللهَ عَزَّ وَجَلَّ فَيَسْتَجِيبُ لَهُ، وَيَدْعُو لأَخِيهِ فَيَسْتَجِيبُ لَهُ فِيهِ)). ضَعِيفُ الإِسْنَادِ.

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- عَنْ أُسَامَةَ بْنِ شَرِيكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَجَاءَتِ الْأَعْرَابُ؛ نَاسٌ كَثِيرٌ مِنْ هَاهُنَا وَهَاهُنَا، فَسَكَتَ النَّاسُ لاَ يَتَكَلَّمُونَ غَيْرُهُمْ، فَقَالُوا: يَا رَسُولَ اللهِ! أَعَلَيْنَا حَرَجٌ فِي كَذَا وَكَذا؟ فِي أَشْيَاءٍ مِنْ أُمُورِ النَّاسِ، لاَ بَأْسَ بِهَا. فَقَالَ: ((يَا عِبَادَ اللهِ! وَضَعَ اللهُ الْحَرَجَ، إِلاَّ امْرَءاً اقْتَرَضَ امْرَءاً ظُلماً فَذَاكَ الَّذِي حَرِجَ وَهَلَكَ)). قَالُوا: يَا رَسُولَ اللهِ! أَنَتَدَاوَى؟ قَالَ: ((نَعَمْ يَا عِبَادَ اللهِ! تَدَاوَوْا؛ فَإِنَّ اللهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلاَّ وَضَعَ لَهُ شِفَاءً؛ غَيْرَ دَاءٍ وَاحِدٍ)). قَالُوا: وَمَا هُوَ يَا رَسُولَ اللهِ ؟ قَالَ: ((الْهَرَمُ)). قَالُوا: يَا رَسُولَ اللهِ! مَا خَيْرُ مَا أُعْطِيَ الْإِنْسَانُ؟ قَالَ: ((خُلُقٌ 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- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ؛ يَعْرِضُ عَلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ . صَحِيحٌ

292. Ibn ʻAbbās 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 generousity 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'an 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 مَسْعُودِ الْأَنْصَارِي رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ، فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ، إِلاَّ أَنَّهُ قَدْ كَانَ رَجُلاً يُخَالِطُ النَّاسَ وَكَانَ مُوسِراً، فَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ، قَالَ اللهُ عَزَّ وَجَلَّ: فَنَحْنُ أَحَقُّ بِذَلِكَ مِنهُ، فَتَجَاوَزُوا عَنْهُ)) صَحِيحٌ.

293. Abū Mas'ūd al-Ansāri 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 اللهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ قَالَ: ((تَقْوَى اللهِ، وَحُسْنُ الْخُلُقِ)). قَالَ: وَمَا أَكْثَرُ مَا يُدْخِلُ النَّارَ؟ قَالَ: ((الْأَجْوَفَانِ: 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 نَوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِي؛ أَنَّهُ سَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: عَنِ الْبِرِّ وَالْإِثْمِ؟ قَالَ: ((الْبِرُّ: حُسْنُ الْخُلُقِ. وَالإِثْمُ: مَا حَكَّ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ)). صَحِيحٌ.

295. Nawwās b. Sam'ān al-Ansāri 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 discomforted. 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 اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ سَيِّدُكُمْ يَا بَنِي سَلَمَةَ؟)). قُلْنَا: جُدُّ بْنُ قَيْسٍ، عَلَى أَنَّا نُبَخِّلُهُ. قَالَ: ((وَأَيُّ دَاءٍ أَدْوَى مِنَ الْبُخْلِ؟، بَلْ سَيِّدُكُم: عَمْرُو بْنُ الْجَمُوحِ)). وَكَانَ عَمْرٌو عَلَى أَصْنَامِهِمْ فِي الْجَاهِلِيَّةِ، وَكَانَ يُولِمُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا تَزَوَّجَ. 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- عَنِ وَرَّاد كاتب الْمُغِيْرَةِ قال: كَتَبَ مُعَاوِيَةَ إِلى المغيرة بن شعبة: أَنِ اكْتُبْ إِلَيَّ بِشَيءٍ سمعتَهُ من رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فكَتَبَ إِليه المغيرة أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: كَانَ يَنْهَى عَنْ قِيلَ وَقَالَ، وَإِضَاعَةِ الْمَالِ، وَكَثْرَةِ السُؤَالِ، وَعَنْ مَنْعٍ وَهَاتِ، وَعُقُوقِ الْأُمَّهَاتِ، وَعَنْ وَأْدِ 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 اللهُ عَنْهُ قَالَ: مَا سُئِلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيءٍ قَطُّ. فَقَالَ: لاَ 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- بَابٌ الْمَالُ الصَّالِحُ لِلْمَرْءِ الصَّالِحِ

Chapter 140: Good Property For A Good Man

٢٩٩- عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَ إِلَيَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَنِي أَنْ آخُذَ عَلَيَّ ثِيَابِي وَسِلاَحِي، ثُمَّ آتِيهِ، فَفَعَلْتُ، فَأَتَيْتُهُ وَهُوَ يَتَوَضَّأُ فَصَعَّدَ إِلَيَّ الْبَصَرَ ثُمَّ طَأْطَأَ، ثُمَّ قَالَ: ((يَا عَمْرُو! إِنِّي أُرِيْدُ أَنْ أَبْعَثَكَ عَلَى جَيْشٍ، فَيُغْنِمُكَ اللهُ وَأَرْغَبُ لَكَ رَغْبَةً مِنَ الْمَالِ صَالِحَةً)). قُلْتُ: إِنِّي لَمْ أُسْلِمْ رَغْبَةً فِي الْمَالِ، إِنَّمَا أَسْلَمْتُ رَغْبَةً فِي الْإِسْلاَمِ فَأَكُونَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: ((يَا عَمْرُو! نِعْمَ 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- بَابٌ مَنْ أَصْبَحَ آمِنًا فِي سِرْبِهِ

Chapter 141: The One Who Is Secure In His Property

٣٠٠- عَنْ عُبَيْدِ اللهِ بْنِ مِحْصَنٍ الْأَنْصَارِيِّ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ أَصْبَحَ آمِناً فِي سِرْبِهِ، مُعَافًى فِي جَسَدِهِ، عِنْدَهُ طَعَامُ يَوْمِهِ، 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- بَابٌ طِيبُ النَّفْسِ

Chapter 142: Cheerfulness

٣٠١- عَنْ مُعَاذَ بْنِ عَبْدِ اللهِ بْنِ خُبَيْبٍ الْجُهَنِيِّ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ عَمِّهِ؛ عُبَيْدَةَ بْنِ عَبْدِ الْحَيِّ - أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَيْهِمْ وَعَلَيْهِ أَثَرُ غُسْلٍ، وَهُوَ طَيِّبُ النَّفْسِ، فَظَنَنَّا أَنَّهُ أَلَمَّ بِأَهْلِهِ، فَقُلْنَا: يَا رَسُولَ اللهِ! نَرَاكَ طَيِّبَ النَّفْسِ؟ قَالَ: ((أَجَلْ، وَالْحَمْدُ للهِ)) ثُمَّ ذُكِرَ الْغِنَى، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّهُ لاَ بَأْسَ بِالْغِنَى لِمَنِ اتَّقَى، وَالصِّحَّةُ لِمَنِ اتَّقَى خَيْرٌ مِنَ الْغِنَى، وَطِيبُ النَّفْسِ مِنَ النِّعَمِ))

صَحِيحٌ

301. Abdullah b. Khubayb al-Juhani reported from his paternal uncle, ‘Ubayda b. ‘Abdu’I-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 نَوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ؛ أَنَّهُ سَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ؟ قَالَ: ((الْبِرُّ: حُسْنُ الْخُلُقِ، وَالْإِثْمُ. مَا حَكَّ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ)) صَحِيحٌ

302. An-Nawwās b. Sam'ān aI-Ansāri 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 أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَحْسَنَ النَّاسِ، وَأَجْوَدَ النَّاسِ، وَأَشْجَعَ النَّاسِ، وَلَقد فَزِعَ أَهْلُ الْمَدِينَةِ ذَاتَ لَيْلَةٍ، فَانْطَلَقَ النَّاسُ قِبَلَ الصَّوْتِ ، فَاسْتَقْبَلَهُمُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ سَبَقَ النَّاسَ إِلَى الصَّوْتِ ، وَهُوَ يَقُولُ: ((لَنْ تُرَاعُوا، لَنْ تُرَاعُوا)) وَهُوَ عَلَى فَرَسٍ لأَبِي طَلْحَةَ عُرْيٍ، مَا عَلَيْهِ سَرْجٌ، وَفِي عُنُقِهِ السَّيْفُ، فَقَالَ: ((لَقَدْ وَجَدْتُهُ بَحْراً، 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, generousity, 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 جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((كُلُّ مَعْرُوفٍ صَدَقَةٌ، وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلْقٍ، وَأَنْ تُفْرِغَ 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- بَابٌ مَا يَجِبُ مِنْ عَوْنِ الْمَلْهُوفِ.

Chapter 143: What Is Necessary About Helping Someone In Distress

٣٠٥- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: سُئِلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَعْمَالِ خَيْرٌ؟ قَالَ: ((إِيْمَانٌ بِاللهِ وَجِهَادٌ فِي سَبِيلِهِ)). قَالَ: فَأَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: ((أَغْلَاهَا ثَمَناً، وَأَنْفَسُهَا عِنْدَ أَهْلِهَا)) قَالَ: أَفَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ بَعْضَ الْعَمَلِ؟ قَالَ:

((فَتُعِينُ ضَائِعاً، أَوْ تَصْنَعُ لأَخْرَقَ)). قَالَ: أَفَرَأَيْتَ إِنْ ضَعُفْتُ؟ قَالَ: ((تَدَعُ 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: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ جَدِّي، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ)) قَالَ: أَفَرَأَيتَ إِنْ لَمْ يَجِدْ؟ قَالَ: ((فَلْيَعْمَلْ، فَلْيَنْفَعْ، نَفْسَهُ، وَلْيَتَصَدَّقْ)). قَالَ: أَفَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ، أَوْ لَمْ يَفْعَلْ؟ قَالَ: ((لِيُعِنْ ذَا الْحَاجَةِ الْمَلْهُوفِ)). قَالَ: أَفَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ، أَوْ لَمْ يَفْعَلْ؟ قَالَ: ((فَلْيَأْمُرْ بِالْمَعْرُوفِ)). قَالَ: أَفَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ. أَوْ لَمْ يَفْعَلْ؟ قَالَ: ((يُمْسِكُ عَنِ الشَّرِّ؛ فَإِنَّها 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 shou**1**d 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- بَابٌ مَنْ دَعَا اللهَ أَنْ يُحَسِّنَ خُلُقَهُ

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

٣٠٧- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُكْثِرُ أَنْ يَدْعُو: ((اللَّهُمَّ! إِنِّي أَسْأَلُكَ الصِّحَّةَ، وَالْعِفَّةَ، وَالْأَمَانَةَ، وَحُسْنَ الْخُلُقِ، وَالرِّضَا بِالقَدَرِ)) 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 اللهُ عَنْهَا، أَنَّهَا سُئِلَتْ عَنْ خُلُقِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَتْ : كَانَ خُلُقُهُ الْقُرْآنَ، تَقْرَؤُنَ سُورَةَ الْمُؤْمِنِينَ ؟ قَالَتْ: اقْرَأْ﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾((سورة المؤمنون:١)). قَالَ يَزِيدُ: فَقَرَأْتُ ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ....﴾ إِلَى ﴿لِفُرُوجِهِم حَافِظُونَ﴾ قَالَتْ: كَانَ خُلُقُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ . ضَعِيفُ الْإِسْنَادِ.

308. Yazīd b. Bābanūs said: "We went to 'Ā'isha and asked her, 'Umm al-Mu'minin! 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- بَابٌ لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ

Chapter 145: The Believer Is Not A Defamer

٣٠٩- عَنْ سَالِمِ بْنِ عَبْدِ اللهِ قَالَ: مَا سَمِعْتُ عَبْدَ اللهِ لاَعِناً أَحْداً قَطْ، لَيْسَ إِنْسَاناً. وَكَانَ سَالِمٍ يَقُول: قال عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ لَعَّاناً)). حَسَنٌ صَحِيحٌ

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 اللهِ رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ اللهَ لاَ يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ، وَلاَ الصَّيَّاحَ فِي الأَسْوَاقِ)) 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 اللهُ عَنْهَا، أَنَّ يَهُوداً أَتَوْا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: وَعَلَيْكُمْ، وَلَعَنَكُمُ اللهُ، وَغَضِبَ اللهُ عَلَيكُمْ. قَالَ: ((مَهْلاً، يَا عَائِشَةُ! عَلَيْكِ بِالرِّفْقِ، وَإِيَّاكِ وَالعُنْفَ وَالْفُحْشَ)). قَالَتْ: أَوَ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: ((أَوَ لَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ، فَيُسْتَجَابُ لِي فِيهِمْ، وَلاَ يُسْتَجَابُ لَهُمْ فِيَّ)). 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 اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ، وَلاَ اللَّعَانِ، وَلاَ الْفَاحِشِ، وَلاَ الْبَذِيءِ)) 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 اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَنْبَغِي لِذِي الْوَجْهَيْنِ أَنْ يَكُونَ أَمِيناً)) حَسَنٌ 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 اللهِ قَالَ: أَلأَمُ أَخْلاقِ الْمُؤْمِنِ الْفُحْشُ. صَحِيحُ الإِسْنَادِ.

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 مُحَمد بِن عُبيد الكِندي الكُوفي، عن أبيه قال: سمعت عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لُعِنَ اللَّعَانُونَ.

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*)

١٤٦- بَابُ اللَّعَّانُ

Chapter 146: The Person Who Curses

٣١٦- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ اللَّعَّانِينَ لاَ يَكُونُونَ يَوْمَ الْقِيَامَةِ شُهَدَاءَ وَلاَ شُفَعَاءَ)) صَحِيحٌ

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 Ressurrection 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 Ressurrection, 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 اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ يَنْبَغِي لِلصِّدِّيقِ أَنْ يَكُونَ لَعَّاناً)) 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 اللهُ عَنْهُ قَالَ: مَا تَلاعَنَ قَومٌ قَطُّ إلا حُقَّ عَلَيْهِمُ اللَّعْنَةُ. 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- بَابٌ مَنْ لَعَنَ عَبْدَهُ فَأَعْتَقَهُ

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

٣١٩- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ، لَعَنَ بَعْضَ رَقِيقِهِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((يَا أَبَا بَكْرٍ! اللَّعَّانُونَ وَالصِّدِّيقُونَ؟! كَلاَّ وَرَبِّ الْكَعْبَةِ)) مَرَّتَيْنِ أَوْ ثَلاَثًا ، فَأَعْتَقَ أَبُو بَكْرٍ يَوْمَئِذٍ بَعْضَ رَقِيقِهِ، ثُمَّ جَاءَ النَّبِيَّ صَلَّى اللهُ

عَلَيْهِ وَسَلَّمَ فَقَالَ: ((لاَ أَعُودُ)). 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 (ﷺ) freed a slave in atonement and also vowed never to curse anyone again. The hadeeth shows the virtue of Abu Bakr (ﷺ); 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 التَّلاَعُنُ بِلَعْنَةِ اللهِ وَبِغَضَبِ اللهِ وَبِالنَّارِ

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

٣٢٠- عَنْ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ تَتَلاَعَنُوا بِلَعْنَةِ اللهِ، وَلاَ بِغَضَبِ اللهِ، وَلاَ 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- بَابٌ لَعْنُ الْكَافِرِ

Chapter 149: Cursing The Unbeliever

٣٢١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قِيْلَ: يَا رَسُولَ اللهِ!، اُدْعُ اللهَ عَلَى الْمُشْرِكِينَ. قَالَ: ((إِنِّي لَمْ أُبْعَثْ لَعَّاناً، 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- بَابٌ النَّمَّامُ

Chapter 150: Slander

٣٢٣- عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لاَ 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 apprioprate Authority.

٣٢٣- عَنْ أَسْمَاءَ بِنْتِ يَزِيدٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَلاَ أُخْبِرُكُمْ بِخِيَارِكُمْ؟)). قَالُوا: بَلَى. قَالَ: ((الَّذِينَ إِذَا رُؤُوا ذُكِرَ اللهُ، أَفَلاَ أُخْبِرُكُمْ بِشِرَارِكُمْ؟)). قَالُوا: بَلَى. قَالَ: ((الْمَشَّاؤُون بِالنَّمِيمَةِ، الْمُفْسِدُونَ بَيْنَ الْأَحِبَّةِ، الْبَاغُونَ الْبُرَآءَ 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 فَأَفْشَاهَا

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

٣٢٤- عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: ٱلْقَائِلُ الْفَاحِشَةَ ، وَالَّذِي يُشِيعُ بِهَا، فِي ٱلْإِثْمِ سَوَاءٌ. حَسَنُ ٱلْإِسْنَادِ .

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 فَأَفْشَاهَا، فَهُوَ فِيهَا كَالَّذِي أَبْدَاهَا)). صَحِيحُ ٱلْإِسْنَادِ .

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- عَنِ ابْنِ 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 العَيَّابُ

Chapter 152: The Fault-Finder

٣٢٧- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: ((لاَ تَكُونُوا عُجُلاً مَذَايِيعَ بُذُراً؛ فَإِنَّ مِنْ وَرائِكُمْ بَلاَءً مُبَرِّحاً، مُبْلِحاً، وَأُمُوراً مُتَمَاحِلَةً رُدُحاً)). صَحِيحٌ 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- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِذَا أَرَدْتَ أَنْ تَذْكُرَ عُيُوبَ صَاحِبِكَ، فَاذْكُرْ 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- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿ تَلْمِزُوا أَنْفُسَكُمْ﴾ ((سورة الحجرات:١١)) قَالَ: لاَ يَطْعَنُ 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 جُبَيْرَةِ بْنِ الضَّحَّاكِ قَالَ: فِينَا نَزَلَتْ - فِي بَنِي سَلَمَةَ: -﴿وَلاَ تَنَابَزُوا بِالْأَلْقَابِ﴾ ((سورة الحجرات:١١)) قَالَ: قَدِمَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ مِنَّا رَجُلٌ إِلاَّ لَهُ اسْمَانِ، فَجَعَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((يَا فُلاَنَ!)) فَيَقُولُونَ: يَا رَسُولَ اللهِ! إِنَّهُ يَغْضَبُ مِنْهُ. صَحِيحٌ.

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 differenciated from other than him until the nickname is mentioned."*

٣٣١- عَنْ عِكْرِمَةَ قَالَ: لاَ أَدْرِي أَيُّهُمَا جَعَلَ لِصَاحِبِهِ طَعَاماً، ابْنُ عَبَاسٍ أَوِ ابْنُ عَمِّهِ؛ فَبَيْنَا الْجَارِيَةُ تَعْمَلُ بَيْنَ أَيْدِيهِمْ، إِذْ قَالَ أَحَدُهُمْ لَهَا: يَا زَانِيَةُ! فَقَالَ: مَهْ! إِنْ لَمْ تَحُدَّكَ فِي الدُّنْيَا تَحُدُّكَ فِي الآخِرَةِ. قَالَ: أَفَرَأَيْتَ إِنْ كَانَ كَذَاكَ؟ قَالَ: ((إِنَّ اللهَ لاَ يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ)).

ابْنُ عَبَّاسٍ الَّذِي قَالَ: إِنَّ اللهَ لاَ يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ. حَسَنُ الإِسْنَادِ.

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 اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلاَ اللَّعَّانِ، وَلاَ الْفَاحِشِ وَلاَ الْبَذِيءِ)). صَحِيحٌ

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- بَابٌ مَا جَاءَ فِي التَّمَادُحِ

Chapter 153: On Praising People Excessively

٣٣٣- عَنْ أَبِي بَكْرَةَ، أَنَّ رَجُلاً ذُكِرَ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَثْنَى عَلَيْهِ رَجُلٌ خَيْراً. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ، - يَقُولُهُ مِرَاراً - إِنْ كَانَ أَحَدُكُمْ مَادِحاً لا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ كَذَا وَكَذَا - إِنْ كَانَ يَرَى أَنَّهُ كَذَلِكَ - وَحَسِيبُهُ اللهُ، وَلاَ يُزَكِّي عَلَى اللهِ أَحَداً)). 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 knowedge of the person. Allah knows best.

٣٣٤- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلاً يُثْنِي عَلَى رَجُلٍ ويُطْرِيهِ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَهْلَكْتُمْ - أَوْ قَطَعْتُمْ ظَهْرَ - الرَّجُلِ)). 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 exergeration. 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 التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا جُلُوساً عِنْدَ عُمَرَ، فَأَثْنَى رَجُلٌ عَلَى رَجُلٍ فِي وَجْهِهِ. فَقَالَ: ((عَقَرْتَ الرَّجُلَ، عَقَرَكَ اللهُ)). حَسَنُ الإِسْنَادِ.

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 (ﷺ) 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 (ﷺ) invoked upon him regarding his worldly affairs."

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

قَالَ: مُحَمَّدٌ: يَعْنِي إِذَا قَبِلَهَا)) 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 آمِناً بِهِ

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

٣٣٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ؛ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((نِعْمَ الرَّجُلُ أَبُو بَكْرٍ، نِعْمَ الرَّجُلُ عُمَرُ، نِعْمَ الرَّجُلُ أَبُو عُبَيْدَةَ، نِعْمَ الرَّجُلُ أُسَيْدُ بْنُ حُضَيْرٍ، نِعْمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ، نِعْمَ الرَّجُلُ مُعاذُ بْنُ عمرو بْنِ الْجَمُوحِ، نِعْمَ

الرَّجُلُ مُعَاذُ بْنُ جَبَل)). قَالَ: ((وَبِئْسَ الرَّجُلُ فُلانٌ، وبِئْسَ الرَّجُلُ فُلانٌ)) حَتى عَدَّ سَبْعَةً. صَحِيحٌ

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 اللهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((بِئْسَ ابْنُ الْعَشِيرَةِ)) فَلَمَّا دَخَلَ هَشَّ لَهُ وَانْبَسَطَ إِلَيْهِ، فَلَمَّا خَرَجَ الرَّجُلُ اسْتَأْذَنَ آخَرُ. قَالَ: ((نِعْمَ ابْنُ الْعَشِيرةِ)) فَلَمَّا دَخَلَ لَمْ يَنْبَسِطْ إِلَيْهِ كَمَا انْبَسَطَ إِلَى الآخَرِ، وَلَمْ يَهِشَّ إِلَيْهِ كَمَا هَشَّ لِلآخَرِ، فَلَمَّا خَرَجَ قُلْتُ: يَا رَسُولَ اللهِ! قُلْتَ لِفُلانٍ [مَا قُلْتَ-، ثُمَّ هَشَشْتَ إِلَيْهِ، وَقُلْتَ لِفُلانٍ [مَا قُلْتَ-، وَلَمْ أَرَكَ صَنَعْتَ مِثْلَهُ؟ قَالَ: ((يا عَائِشَةُ! إِنَّ مِنْ شَرِّ النَّاسِ مَنِ اتُّقِيَ لِفُحْشِهِ)). 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- بَابٌ يُحْثَى فِي وُجُوهِ الْمَدَّاحِينَ

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

٣٣٩- عَنْ أَبِي مَعْمَرٍ قَالَ: قَامَ رَجُلٌ يُثْنِي عَلَى أَمِيرٍ مِنَ الْأُمَرَاءِ، فَجَعَلَ الْمِقْدَادُ يَحْثِي فِي وَجْهِهِ التُّرَابَ وَقَالَ: أَمَرَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ نَحْثِيَ فِي وُجُوهِ الْمَدَّاحِينَ 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 عَطَاء بن أَبِي رَبَاح؛ أن رَجُلاً كَانَ يَمْدَح رَجُلاً عِنْدَ ابن عمر، فَجَعَلَ ابن عُمَر يحثُ التراب نحو فيه، و قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا رَأَيْتُمُ الْمَدَّاحِينَ فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ)). 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-Khattabbee (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 مِحْجَنٍ الأسلمي، قَالَ رَجَاءٌ أَقْبَلْتُ مَعَ مِحْجَنٍ ذَاتَ يَوْمٍ حَتَّى انْتَهَيْنَا إِلَى مَسْجِدِ أهل الْبَصْرَةِ ، فإذا بريدة عَلَى بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ جَالِسٌ، قَالَ وَكَانَ فِي الْمَسْجِدِ رَجُلٌ يُقَالُ لَهُ سُكْبَةُ يُطِيلُ الصَّلاَةَ لَمَّا انْتَهَيْنَا إِلَى بَابِ الْمَسْجِدِ وَعَلَيْهِ بُرَيْدَةُ وَكَانَ بُرَيْدَةُ صَاحِبَ مُزَاحَاتٍ فقَالَ يَا مِحْجَنُ أَتُصَلِّي كَمَا يُصَلِّي سُكْبَةُ ؟ فَلَمْ يَرُدَّ عَلَيْهِ مِحْجَنٌ وَرَجَعَ قَالَ: قال مِحْجَن: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِي، فَانْطَلَقْنَا نَمْشِي حَتَّى صَعِدْنَا أُحُداً، فَأَشْرَفَ عَلَى الْمَدِينَةِ فَقَالَ: ((وَيْلُ أُمِّهَا مِنْ قَرْيَةٍ، يَتْرُكُهَا أَهْلُهَا كَأَعْمَرَ مَا تَكُونُ، يَأْتِيهَا الدَّجَّالُ، فَيَجِدُ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكاً، فَلاَ يَدْخُلُهَا)). ثُمَّ اخْدَرَ حَتَّى إِذَا كُنَّا فِي الْمَسجِدِ، رَأَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلاً يُصَلِّي، وَيَسْجُدُ، وَيَرْكَعُ، فَقَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ هَذَا؟)) فَأَخَذْتُ أُطْرِيهِ. فَقُلْتُ: يَا رَسُولَ اللهِ! هَذَا فُلاَنٌ، وَهَذَا فُلاَنٌ. فَقَالَ: ((أَمْسِكْ، لا تُسْمِعْهُ فَتُهْلِكَهُ)). قَالَ: فَانْطَلَقَ يَمْشِي، حَتَّى إِذَا كَانَ عِنْدَ حُجَرِهِ،

لَكِنَّهُ نَفَضَ يَدَيْهِ، ثُمَّ قَالَ: ((إِنَّ خَيْرَ دِينِكُمْ أَيْسَرُهُ، إِنَّ خَيْرَ دِينِكُمْ أَيْسَرُهُ)) ثَلاَثًا.

صَحِيحٌ.

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 اللهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقُلْتُ: يَا رَسُولَ اللهِ! قَدْ مَدَحْتُ اللهَ بِمَحَامِدَ وَمِدَحٍ، وَإِيَّاكَ. فَقَالَ: ((أَمَّا إِنَّ رَبَّكَ يُحِبُّ الْحَمْدَ)). فَجَعَلْتُ أُنْشِدُهُ، فَاسْتَأْذَنَ رَجُلٌ طِوَالٌ أَصْلَعُ، فَقَالَ لِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((اسْكُتْ)) فَدَخَلَ، فَتَكَلَّمَ سَاعَةً، ثُمَّ خَرَجَ فَأَنْشَدْتُهُ، ثُمَّ جَاءَ، فَسَكَّتَنِي، ثُمَّ خَرَجَ، فَعَلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثاً. فَقُلْتُ: مَنْ هَذَا الَّذِي سَكَّتَنِي لَهُ؟ قَالَ: ((هَذَا رَجُلٌ لَا يُحِبُّ الْبَاطِلَ)) ضَعِيفٌ بِهَذَا التَّمَامِ

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- بَابٌ إِعْطَاءُ الشَّاعِرِ إِذَا خَافَ شَرَّهُ

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

٣٤٣- عَنْ أَبِي نُجَيْدٍ: أَنَّ شَاعِراً جَاءَ إِلَى عِمْرَانَ بْنِ حُصَيْنٍ، فَأَعْطَاهُ. فَقِيلَ لَهُ: تُعْطِي شَاعِراً؟ فَقَالَ: أُبْقِي 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- بَابٌ لاَ تُكْرِمْ صَدِيقَكَ بِمَا يَشُقُّ عَلَيْهِ

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

٣٤٤- عَنْ مُحَمَّدٍ قَالَ: كَانُوا يَقُولُونَ: لاَ تُكْرِمْ صَدِيقَكَ بِمَا يَشُقُّ عَلَيْهِ . صَحِيحُ الْإِسْنَادِ مَوْقُوف

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 الزِّيَارَةُ

Chapter 159: Visiting

٣٤٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذا عَادَ الرَّجُلُ أَخَاهُ أَوْ زَارَهُ قَالَ اللهُ لَهُ: طِبْتَ وَطَابَ مَمْشَاكَ، وَتَبَوَّأْتَ مَنْزِلاً فِي الْجَنَّةِ)).

حَسَنٌ

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 مَاشِياً، وَعَلَيْهِ كِسَاءٌ وَاندَرْوَرْد.(قَالَ: يَعْنِي سَرَاوِيلَ مشمرة). قَالَ ابْنُ شَوْذَب: رؤيَ سَلْمَانُ وَعَلَيْهِ كِسَاءٌ مَطْمُومُ الرَّأْسِ سَاقِطُ الْأُذُنَيْنِ، يَعْنِي أَنَّهُ كَانَ أَزْفَش. فَقِيلَ لَهُ: شَوَّهْتَ نَفْسَكَ! قَالَ: إِنَّ الْخَيْرَ خَيرُ الآخِرةِ. حَسَنٌ

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 عنهما) 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- بَابٌ مَنْ زَارَ قَوْماً فَطَعِمَ عِنْدَهُمْ

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

٣٤٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَزَارَ أَهْلَ بَيْتٍ مِنَ الْأَنْصَارِ، فَطَعِمَ عِنْدَهُمْ طَعَاماً، فَلَمَّا خَرَجَ أَمَرَ بِمَكَانٍ مِن الْبَيْتِ، فَنُضِحَ لَهُ عَلَى بِسَاطٍ 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 Battaal (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 أَبُو أُمَيَّةَ إِلَى أَبِي الْعَالِيَةِ، وَعَلَيْهِ ثِيَابُ صُوفٍ، فَقَالَ: أَبُو الْعَالِيَةِ: ((إِنَّمَا هَذِهِ ثِيَابُ الرُّهْبَانِ، إِنْ كَانَ الْمُسْلِمُونَ إِذَا تَزَاوَرُوا تَجَمَّلُوا)). صَحِيحٌ مَقْطُوعٌ.

348. Abū Khalda 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 berated the Jews and Christians*: *"But the monasticism which they invented for themselves, We did not prescribe for them, but (tey 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 اللهِ مَوْلَى أَسْمَاءَ قَالَ: أَخْرَجَتْ إِلَيَّ أَسْمَاءُ جُبَّةً مِنْ طَيَالِسَةٍ عَلَيْهَا لِبْنَةُ شِبْرٍ مِنْ دِيبَاجٍ، وَإِنَّ فَرْجَيْهَا مَكْفُوفَانِ بِهِ، فَقَالَتْ: ((هَذِهِ جُبَّةُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَلْبَسُهَا لِلْوُفُودِ، وَيَوْمَ الْجُمُعَةِ)). حَسَنٌ.

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 اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: وَجَدَ عُمَرُ حُلَّةَ اسْتَبْرَقٍ، فَأَتَى بِهَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: اشْتَرِ هَذِهِ، وَالْبَسْهَا عِنْدَ الْجُمُعَةِ، أَوْ حِينَ تَقْدِمُ عَلَيْكَ الْوُفُودُ، فَقَالَ عَلَيْهِ السَّلاَمُ: ((إِنَّمَا يَلْبَسُهَا مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ)). وَأُتِيَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِحُلَلٍ، فَأَرْسَلَ إِلَى عُمَرَ بِحُلَّةٍ، وَإِلَى أُسَامَةَ بِحُلَّةٍ، وَإِلَى عَلِيٍّ بِحُلَّةٍ. فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! أَرْسَلْتَ بِهَا إِلَيَّ، لَقَدْ سَمِعْتُكَ تَقُولُ فِيهَا مَا قُلْتَ؟ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((تَبِيعُهَا، أَوْ تَقْضِي 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 فَضْلُ الزِّيَارَةِ

Chapter 161: The Excellence Of Visiting

٣٥٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((زَارَ رَجُلٌ أَخًا لَهُ فِي قَرْيَةٍ، فَأَرْصَدَ اللهُ لَهُ مَلَكاً عَلَى مَدْرَجَتِه، فَقَالَ: أَيْنَ تُرِيدُ ؟ قَالَ: أَخاً لِي فِي هَذِهِ القَرْيَةِ. فَقَالَ: هَلْ لَهُ عَلَيْكَ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لاَ، إِنِّي أُحِبُّهُ فِي اللهِ. قَالَ: فَإِنِّي رَسُولُ اللهِ إِلَيْكَ؛ أَنَّ اللهَ أَحَبَّكَ كَمَا أَحْبَبْتَهُ)). صَحِيحٌ

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 الرَّجُلُ يُحِبُّ قَوْماً وَلَمَّا يَلْحَق بِهِمْ

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

٣٥١- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! الرَّجُلُ يُحِبُّ الْقَوْمَ وَلاَ

يَسْتَطِيعُ أَنْ يَلْحَقَ بِعَمَلِهِمْ؟ قَالَ: ((أَنْتَ يَا أَبَا ذَرٍّ! مَعَ مَنْ أَحْبَبْتَ)). قُلْتُ: إِنِّي أُحِبُّ اللهَ وَرَسُولَهُ. قَالَ: ((أَنْتَ مَعَ مَنْ أَحْبَبْتَ يَا أَبَا ذَرٍّ!)). 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 (رضي الله عنه).*

٣٥٢- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، أَنَّ رَجُلاً سَأَلَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا نَبِيَّ اللهِ! مَتَى السَّاعَةُ؟ فَقَالَ: ((وَمَا أَعْدَدْتَ لَهَا؟)). قَالَ: مَا أَعْدَدْتُ لها مِنْ كَبِيرٍ، إِلاَّ أَنِّي أُحِبُّ اللهَ وَرَسُولَهُ. فَقَالَ: ((الْمَرْءُ مَعَ مَنْ أَحَبَّ)). قَالَ: أَنَسٌ: فَمَا رَأَيْتُ الْمُسْلِمِينَ فَرِحُوا بَعْدَ الإِسْلاَمِ 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 (رضي الله عنهم) 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 ٱلْكَبِيرِ

Chapter 163: The Excellence Of The Older Person

٣٥٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ 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 gentlenss 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 اللهِ بْنِ عَمْرِو بْنِ ٱلْعَاصِ - رَضِيَ اللهُ عَنْهُمَا - يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللهُ 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 اللهِ صَلَّى اللهُ 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 أُمَامَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، ويُجِلَّ كَبِيرَنَا، فَلَيْسَ 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 إِجْلَالُ الْكَبِيرِ

Chapter 164: Respect For The Old

٣٥٧- عَنِ الْأَشْعَرِيِّ قَالَ: إِنَّ مِنْ إِجْلَالِ اللهِ، إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ، غَيْرِ الْغَالِي فِيهِ، وَلاَ 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'an to memory and the just ruler.* **2**. *Getting to old age, commiting the Qur'an 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'an by heart and being just.* **4**. *Immoderation is prohibited in Islam; and that includes being immoderate with the Qur'an 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 اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ: ((لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيُوَقِّرْ كَبِيرَنَا)). صَحِيحٌ

358. As No. **356**, from ʻAbdullāh b. ʻAmr b. al-ʻĀs, with a different isnād.

١٦٥- بَابُ يَبْدَأُ الْكَبِيرُ بِالْكَلَامِ وَالسُّؤَالِ

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

٣٥٩- عَنْ رَافِعِ بْنِ خَدِيجٍ وَسَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُمَا حَدَّثَا، أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ بْنَ مَسْعُودٍ أَتَيَا خَيْبَرَ، فَتَفَرَّقَا فِي النَّخْلِ، فَقُتِلَ عَبْدُ اللهِ بْنُ سَهْلٍ، فَجَاءَ عَبْدُ الرَّحْمَنِ بْنِ سَهْلٍ، وَحُوَيِّصَةُ وَمُحَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ، فَبَدَأَ عَبْدُ الرَّحْمَنِ، وَكَانَ أَصْغَرَ الْقَوْمِ! فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((كَبِّرِ الْكُبْرَ)) - قَالَ يَحْيَى: لِيَلِيَ الْكَلَامَ الْأَكْبَرُ - فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَتَسْتَحِقُّونَ قَتِيلَكُمْ - أَوْ قَالَ: صَاحِبَكُمْ - بِأَيْمَانِ خَمْسِينَ مِنْكُمْ؟. قَالُوا: يَا رَسُولَ اللهِ! أَمْرٌ لَمْ نَرَهُ.

قَالَ:((فَتُبرِئُكُمْ يَهُودُ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ؟)). قَالُوا: يَا رَسُولَ اللهِ! قَوْمٌ كُفَّارٌ! فَفَدَاه رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ قِبَلِهِ. قَالَ سَهْلٌ: فَأَدْرَكْتُ نَاقَةً مِنْ تِلْكَ الْإِبِلِ، فَدَخَلْتُ مِرْبَداً لَهُمْ، فَرَكَضَتْنِي بِرِجْلِهَا. صَحِيحٌ

359. Rāfi‘ b. Khadīj and Sahl b. Abū Hathma narrated**:** “ ‘Abdullāh b. Sahl and Muhayyisa b. Mas‘ūd came to Khaybar and separated amid the palm-trees. ‘Abdullāh b. Sahl was murdered. ‘Abdu’r-Rahman b. Sahl, and Huwayyisa and Muhayyisa, the sons of Mas‘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-Rahman b. Sahl are both brothers and nephews to Muhayyisa and Huwayyisa, the sons of Mas‘ūd (ﷺ). It is mentioned in the wording reported by Imam Muslim in his Saheeh, that the Messenger ﷺ: “paid the blood-wit of hundered (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- بَابٌ إِذَا لَمْ يَتَكَلَّمِ الْكَبِيرُ هَلْ لِلأَصْغَرِ أَنْ يَتَكَلَّمَ .

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

٣٦٠- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَخْبِرُونِي بِشَجَرَةٍ، مَثَلُهَا مَثَلُ الْمُسْلِمِ، تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا، لاَ تَحُتُّ وَرَقُهَا)). فَوَقَعَ فِي نَفْسِي النَّخْلَةُ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ، وَثَمَّ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللهُ عَنْهُمَا، فَلَمَّا لَمْ يَتَكَلَّمَا. قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((هِيَ النَّخْلَةُ)). فَلَمَّا خَرَجْتُ مَعَ أَبِي قُلْتُ: يَا أَبَتِ! وَقَعَ فِي نَفْسِي النَّخْلَةُ. قَالَ: مَا مَنَعَكَ أَنْ تَقُولَها؟ لَوْ كُنْتَ قُلْتَهَا، كَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا. قَالَ: مَا مَنَعَنِي إِلاَّ لَمْ أَرَكَ، وَلاَ أَبَا بَكْرٍ تَكَلَّمْتُمَا، 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 (ﷺ) that Abu Bakr and Umar (رضي الله عنهما) 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- بَابٌ تَسْوِيدُ الْأَكَابِرِ

Chapter 167: Making The Old The Leaders

٣٦١- عَنْ حَكِيم بن قَيْسِ بْنِ عَاصِمٍ أَنَّ أَبَاهُ أَوْصَى عِنْدَ مَوْتِهِ بَنِيهِ، فَقَالَ: ((اتَّقُوا اللهَ وَسَوِّدُوا أَكْبَرَكُمْ؛ فَإِنَّ الْقَوْمَ إِذَا سَوَّدُوا أَكْبَرَهُم خَلَفُوا أَبَاهُمْ، وَإِذَا سَوَّدُوا أَصْغَرَهُمْ أَزْرَى بِهِمْ ذَلِكَ فِي أَكْفَائِهِمْ. وَعَلَيْكُم بِالْمَالِ وَاصْطِنَاعِهِ؛ فَإِنَّهُ مَنْبَهَةٌ لِلْكَرِيمِ؛ وَيُسْتَغْنَى بِهِ عَنِ اللَّئِيمِ. وَإِيَّاكُمْ وَمَسْأَلَةَ النَّاسِ؛ فَإِنَّهَا مِنْ آخِرِ كَسْبِ الرَّجُلِ. وَإِذَا مُتُّ فَلاَ تَنُوحُوا، فَإِنَّهُ لَمْ يُنَحْ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَإِذَا مُتُّ فَادْفِنُونِي بِأَرْضٍ لاَ يَشْعُرُ بِدَفْنِي بَكْرُ بْنُ وَائِلٍ؛ فَإِنِّي كُنْتُ أُغَافِلُهُمْ 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- بَابٌ يُعْطَى الثَّمَرَةَ أَصْغَرُ مَنْ حَضَرَ مِنَ الْوِلْدَانِ

Chapter 168: Fruits Are Given To The Youngest Of Children

٣٦٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ**:** كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِالزَّهْوِ قَالَ**:** ((اللَّهُمَّ! بَارِكْ لَنَا فِي مَدِينَتِنَا، وَمُدِّنَا، وَصَاعِنَا، بَرَكَةً مَعَ بَرَكَةٍ)). ثُمَّ نَاوَلَهُ أَصْغَرَ مَنْ يَلِيهِ مِنَ الْوِلْدَانِ. صَحِيحٌ

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, generousity 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- بَابٌ رَحْمَةُ الصَّغِيرِ

Chapter 169: Mercy Towards The Child

٣٦٣- عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ حَقَّ كَبِيرِنَا)).

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- بَابٌ مُعَانَقَةُ الصَّبِيِّ

Chapter 170: Embracing The Child

٣٦٤- عَنْ يَعْلَى بْنِ مُرَّةَ رَضِيَ اللهُ عَنْهُ، أَنَّهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَدُعِينَا إِلَى طَعَامٍ فَإِذَا حُسَيْنٌ يَلْعَبُ فِي الطَّرِيقِ، فَأَسْرَعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَامَ الْقَوْمِ، ثُمَّ بَسَطَ يَدَيْهِ، فَجَعَلَ الْغُلاَمُ يَمُرُّ مَرَّةً هَاهُنَا وَمَرَّةً هَاهُنَا؛ وَيُضَاحِكُهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَخَذَهُ، فَجَعَلَ إِحْدَى يَدَيْهِ فِي ذَقْنِهِ وَالْأُخْرَى فِي رَأْسِهِ، ثُمَّ اعْتَنَقَهُ، ثُمَّ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((حُسَيْنٌ مِنِّي وَأَنَا مِنْهُ، أَحَبَّ اللهُ مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ، سِبْطَانِ مِنَ 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- بَابٌ قُبْلَةُ الرَّجُلِ الْجَارِيَةَ الصَّغِيرَةَ

Chapter 171: A Man Kissing A Baby Girl

٣٦٥- عَنْ بُكَيْرٍ، : ((أَنَّهُ رَأَى عَبْدَ اللهِ بْنَ جَعْفَرٍ يُقَبِّلُ زَيْنَبَ بِنْتَ عُمَرَ بْنِ أَبِي سَلَمَةَ، وَهِيَ ابْنَةُ سَنَتَيْنِ 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 Abee Taalib is one of the companions of the Prophet ﷺ as his father, Ja’far (رضي الله عنهما). After his father was matyred 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 (رضي الله عنهم) and their students generation after generation. Thus, such an action from this companion and scholar (رضي الله عنهم) 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- عَنِ الْحَسَنِ قَالَ:((إِنِ اسْتَطَعْتَ أَنْ لاَ تَنْظُرَ إِلَى شَعْرِ أَحَدٍ مِنْ أَهْلِكَ، إِلاَّ أَنْ يَكُونَ أَهْلَكَ أَوْ صَبِيَّةً، فَافْعَلْ)). 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 مَسْحُ رَأْسِ الصَّبِيِّ

Chapter 172: Stroking The Head Of A Child

٣٦٧- عَنْ يُوسُفَ بْنِ عَبْدِ اللهِ بْنِ سَلاَمٍ قَالَ ((سَمَّانِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوسُفَ، وَأَقْعَدَنِي عَلَى حِجْرِهِ، وَمَسَحَ عَلَى رَأْسِي)). صَحِيحُ الإِسْنَادِ.

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 اللهُ عَنْهَا قَالَتْ**:** ((كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَكَانَ لِي صَوَاحِبٌ يَلْعَبْنَ مَعِي، فَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ يَنْقَمِعْنَ مِنْهُ، فَيُسَرِّبُهُنَّ إِلَيَّ، فَيَلْعَبْنَ 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- بَابٌ قَوْلُ الرَّجُلِ لِلصَّغِيرِ: يَا بُنَيَّ

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

٣٦٩- عَنْ أَبِي الْعَجْلَانِ الْمُحَارِبِيِّ قَالَ: ((كُنْتُ فِي جَيْشِ ابْنِ الزُّبَيْرِ، فَتُوُفِّيَ ابْنُ عَمٍّ لِي - وَأَوْصَى بِجَمَلٍ لَهُ فِي سَبِيلِ اللهِ - فَقُلْتُ لابْنِهِ: ادْفَعْ إِلَيَّ الْجَمَلَ؛ فَإِنِّي فِي جَيْشِ ابْنِ الزُّبَيْرِ! فَقَالَ: اذْهَبْ بِنا إِلَى ابْنِ عُمَرَ حَتَّى نَسْأَلَهُ، فَأَتَيْنَا ابْنَ عُمَرَ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ وَالِدِي تُوُفِّي، وَأَوْصَى بِجَمَلٍ لَهُ فِي سَبِيلِ اللهِ، وَهَذَا ابْنُ عَمِّي، وَهُوَ فِي جَيْشِ ابْنِ الزُّبَيْرِ، أَفَأَدْفَعُ إِلَيْهِ الْجَمَلَ ؟ قَالَ ابْنُ عُمَرَ: يَا بُنَيَّ! إِنَّ سَبِيلَ اللهِ كُلُّ عَمَلٍ صَالِحٍ، فَإِنْ كَانَ وَالِدُكَ إِنَّما أَوْصَى بِجَمَلِهِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ، فَإِذَا رَأَيْتَ قَوْماً مُسْلِمِين يَغْزُونَ قَوْمًا مِنْ الْمُشْرِكِينَ، فَادْفَعْ إِلَيْهِمُ الْجَمَلَ؛ فَإِنَّ هَذَا وَأَصْحَابَهُ فِي سَبِيلِ غِلْمَانِ قَوْمٍ أَيُّهُم يَضَعُ الطَّابَعَ. (حَسَنُ 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 اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لاَ يَرْحَمُ النَّاسَ، لاَ يَرْحَمُهُ اللهُ 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 اللهُ عَنْهُ، أَنَّهُ قَالَ: ((مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ، وَلا يُغْفَرُ مَنْ لاَ يَغْفِرُ، وَلاَ يُعْفَ عَمَّن لَمْ يَعْفُ، وَلاَ يُوَقَّ مَنْ لاَ يَتَوَقَّ)). حَسَنٌ

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 عنه), is established in authentic hadeeths from the Prophet ﷺ.*

١٧٤- بَابٌ ارْحَمْ مَنْ فِي الْأَرْضِ

Chapter 174: Be Merciful To Those On Earth

٣٧٢- عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: ((لاَ يُرْحَمُ مَنْ لاَ يَرْحَمُ، وَلاَ يُغْفَرُ لِمَنْ لاَ يَغْفِرُ، وَلاَ يُعْفَ عَمَّنْ لَمْ يَعْفُ، وَلاَ يُتَابُ عَلَى مَنْ لاَ يَتُوبُ، وَلاَ يُوَقَّ مَنْ لاَ يَتَوَقَّ)).

حَسَنٌ .

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

٣٧٣- عَنْ قُرَّةَ بْنِ إِيَاسٍ قَالَ: قَالَ رَجُلُ: يَا رَسُولَ اللهِ! إِنِّي لأَذْبَحُ الشَّاةَ فَأَرْحَمُهَا، أَوْ قَالَ: إِنِّي لأَرْحَمُ الشَّاةَ أَنْ أَذْبَحَهَا. قَالَ:((وَالشَّاةُ إِنْ رَحِمْتَهَا، رَحِمَكَ اللهُ))

مَرَّتَيْنِ. صَحِيحٌ.

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 اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الصَّادِقَ الْمَصْدُوقَ أَبَا الْقَاسِمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لاَ تُنْزَعُ الرَّحْمَةُ إِلاَّ مِنْ شَقِيٍّ)).

حَسَنٌ

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 جَرِيرٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لاَ يَرْحَمُ النَّاسَ، لاَ يَرْحَمُهُ اللهُ)) . صَحِيحٌ

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

١٧٥- بَابُ رَحْمَةُ الْعِيَالِ

Chapter 175: Mercy Towards The Family

٣٧٦- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَرْحَمَ النَّاسِ بِالْعِيَالِ، وَكَانَ لَهُ ابْنٌ مُسْتَرْضَعٌ فِي نَاحِيَةِ الْمَدِينَةِ، وَكَانَ ظِئْرُهُ قَيْناً وَكُنَّا نَأْتِيهِ، وَقَدْ دَخَنَ الْبَيْتَ بِإِذْخِرٍ؛ فَيُقَبِّلُهُ وَيَشُمُّهُ)). 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 اللهُ عَنْهُ، قَالَ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ وَمَعَهُ صَبِيٌّ، فَجَعَلَ يَضُمُّهُ إِلَيْهِ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَتَرْحَمُهُ ؟)). قَالَ: نَعَمْ . قَالَ: ((فَاللهُ 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- بَابٌ رَحْمَةُ ٱلْبَهَائِمِ

Chapter 176: Mercy To Animals

٣٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ بِهِ ٱلْعَطَشُ، فَوَجَدَ بِئْراً فَنَزَلَ فِيهَا، فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ؛ يَأْكُلُ الثَّرَى مِنَ ٱلْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الكَلْبَ مِنَ ٱلْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَنِي، فَنَزَلَ الْبِئْرَ فَمَلأَ خُفَّهُ، ثُمَّ أَمْسَكَهَا بِفِيهِ، فَسَقَى ٱلْكَلْبَ، فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ)). قَالُوا: يَا رَسُولَ اللهِ! وَإِنَّ لَنَا فِي ٱلْبَهائِمِ أَجْراً؟ قَالَ: ((فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَ 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 eargerness 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 اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((عُذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ، حَبَسَتْهَا حَتَّى مَاتَتْ جُوعاً، فَدَخلَتْ فِيهَا النَّارَ، يُقَالُ - وَاللهُ أَعْلَمُ -: لاَ أَنْتِ أَطْعَمْتِيهَا، وَلاَ أَنْتِ سَقَيْتِيهَا حِينَ حَبَسْتِيهَا، وَلاَ أَرْسَلْتِيهَا، فَأَكَلَتْ مِنْ خَشَاشِ 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 اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((ارْحَمُوا تُرْحَمُوا، وَاغْفِرُوا يَغْفِرِ اللهُ لَكُمْ، وَيْلٌ لأَقْمَاعِ الْقَوْلِ وَيْلٌ لِلْمُصِرِّينَ؛ الَّذِينَ يُصِرُّونَ عَلَى 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*)

***Commentary*:** *That the one who shows mercy is also shown mercy and that the one who pardons is granted pardon by Allah the Most Merciful are separately authentically reported from the Prophet ﷺ in other narrations. They all exhort towards being merciful and forgiving. We ask Allah to grant us His mercy and pardon. From the worst of sinners are those who hear admonitions but fail to keep them in mind; when they remember them, they still disobey Allah's injuctions consciously, being audacious. Such tendencies lead dangerously to a person's complete abandonment of Islam – and Allah Alone grants refuge.*

٣٨١- عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ رَحِمَ وَلَوْ ذَبِيحَةً، رَحِمَهُ اللهُ يَوْمَ الْقِيَامَةِ)). حَسَنٌ

381. Abū Umāma said**:** "The Messenger of Allah ﷺ said, 'Whoever shows mercy, even to an animal meant for slaughtering (by using the sharpest knife), will be shown mercy by Allah on the Day of Rising.' " (*Sound*)

***Commentary*:** *Similar hadeeth no.* **373**.

١٧٧- بَابٌ أَخْذُ الْبَيْضِ مِنَ الْحُمَّرَةِ

Chapter 177: Taking The Egg From A Small Bird

٣٨٢- عَنْ عَبْدِ اللهِ بن مسعودٍ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَنَزَلَ مَنْزِلاً فَأَخَذَ رَجُلٌ بَيْضَ حُمَّرَةٍ، فَجَاءَتْ تَرِفُ عَلَى رَأْسِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: ((أَيُّكُمْ فَجَعَ هَذِهِ بِبَيْضَتِهَا؟)). فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَنَا أَخَذْتُ بَيْضَتَهَا. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((ارْدُدْ، رَحْمَةً لَهَا)) صَحِيحٌ.

382. ‘Abdullāh b. Mas’ood said**:** “The Prophet ﷺ made a stopover in a place. Someone there took the eggs of a little bird which began to beat its wings around the head of the Messenger of Allah ﷺ. He said, ‘Which of you has hurt her by taking her eggs?’ A man said, ‘Messenger of Allah, I have taken her eggs.’ The Prophet ﷺ told him, ‘Return them out of mercy to the bird.’ ” (*Authentic*)

Commentary**:** *See comments on hadeeth no.* **373**.

١٧٨- بَابُ الطَّيرُ فِي الْقَـفَصِ

Chapter 178: The Bird InThe Cage

٣٨٣- عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: ((كَانَ ابْنُ الزُّبَيْرِ بِمَكَّةَ وَأَصْحابُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَحْمِلُونَ الطَّيْرَ فِي الْأَقْفَاصِ)). ضَعِيفُ الْإِسْنَادِ.

383. Hishām b. ‘Urwa said**:** “Ibn az-Zubayr was (the ruler) in Makka and the Companions of the Prophet ﷺ were carrying birds in cages.” (*Weak chain*)

٣٨٤- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَأَى ابْناً لأَبِي طَلْحَةَ - يُقَالُ لَهُ: أَبُو عُمَيْرٍ -، وَكَانَ لَهُ نُغَيْرٌ يَلْعَبُ بِهِ. فَقَالَ: ((يَا أَبَا عُمَيْرٍ! مَا فَعَلَ - أَوْ أَيْنَ - النُّغَيْرُ؟)). صَحِيحٌ

384. Anas said**:** “The Prophet ﷺ came in and saw Abū ‘Umayr, a son of Abū Talha’s, who had a sparrow he used to play with. He said, ‘Abū ‘Umayr, what happened to-or where is –the little sparrow?’ ” (*Authentic*)

Commentary**:** *Hafidh Ibn Hajar al-’Asqalaanee (رحمه الله) mentioned in his commentary of this hadeeth in Fath al-Baaree that Abu l-’Abbass Ahmad bin*

Abee Ahmad at-Tabaree (رحمه الله), a great Shafi'ee scholar of Islamic jurisprudence had compiled the various wordings and chains of this hadeeth, drawing the benefits in them in a separate volume. From the benefits mentioned by at-Tabaree as cited by Ibn Hajar is that: "the hadeeth is evidence for caging a bird or something like that or clipping some of the feathers of the bird since at least one of them both was the case here, and whichever of them it was actually, the other follows it in ruling".

١٧٩- بَابٌ يَنْمِى خَيْرًا بَيْنَ النَّاسِ

Chapter 179: To Promote Good Among People

٣٨٥- عَنْ أُمِّ كُلْثُومٍ ابْنَةِ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعَتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيَقُولُ خَيْراً، أَوْ يُنْمِي خَيْراً)). قَالَتْ: وَلَمْ أَسْمَعْهُ يُرَخِّصُ فِي شَيءٍ مِمَّا يَقُولُ النَّاسُ مِنَ الْكَذِبِ إِلاَّ فِي ثَلاَثٍ: الإِصْلاَحِ بَيْنَ النَّاسِ، وَحَدِيثِ الرَّجُلِ امْرَأَتَهُ ، وَحَدِيثِ الْمَرْأَةِ زَوْجَهَا.

صَحِيحٌ

385. Umm Kulthum bint 'Uqba b. Abī Mu'ayt said: "The Messenger of Allah ﷺ said, 'That person is not a liar who says good or promotes good among people (though he may be lying for making peace).'

"Umm Kulthum said, 'I did not hear him approve any lie that people make use of, except in three cases: making peace between people, a man speaking to his wife, and a woman speaking to her husband.' " (*Authentic*)

Commentary: *The hadeeth evinces the prohibition of lying. That lying is allowed in the situations mentioned in the narration shows the importance of harmonious coexistence among spouses and in the community as a whole. In*

*a wording of an authentically related narration, it says, "...or lying during war..." Collected by Ahmad and at-Tirmidhee. See***:** *Silsilat al-Ahaadeeth is-Saheehah (***545***).*

١٨٠- بَابٌ لاَ يَصْلُحُ الْكَذْبُ

Chapter 180: Lying Is Not Proper

٣٨٦ -عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((عَلَيْكُمْ بِالصِّدْقِ؛ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ يَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقاً، وَإِيَّاكُمْ وَالْكَذِبَ؛ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورُ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّاباً)). صَحِيحٌ

386. 'Abdullāh b. Mas'ūd said**:** "The Prophet ﷺ said, 'You must be truthful. Truthfulness leads to dutifulness and dutifulness leads to the Garden. A man continues to tell the truth until he is written as a siddīq (most truthful) with Allah. Beware of lying. Lying leads to error and error leads to the Fire. A man continues to lie until he is written as a liar with Allah.' " (*Authentic*)

Commentary**:** *As regards the word, al-Birr translated as dutifulness, Hafidh Ibn Hajar al-'Asqalaanee (رحمه الله) said, "Basically, it is being extensive in doing good deeds; it is a word that is employed for all good deeds but particularly used for a continous pure deed." So, truthfulness leads to deeds that are free from fault and continous, upon which the person dies. May Allah grant us this out of His favor and mercy. He is written as a Siddeeq refers to truthfulness becoming from his innate disposition as lying becomes from the instinctive disposition of the one who lies until he is written with Allah as a liar. This hadeeth clearly warns against lying.*

٣٨٧- عَنْ عَبْدِ اللهِ، قَالَ: لاَ يَصْلُحُ الْكَذِبُ فِي جِدٍّ وَلاَ هَزْلٍ، وَلاَ أَنْ يَعِدَ أَحَدُكُمْ وَلَدَهُ شَيْئاً ثُمَّ لاَ يُنْجِزُ لَهُ. صَحِيحٌ.

387. ‘Abdullāh said**:** “Lying is not proper, neither in seriousness nor in jest. None of you should promise his child something and then not fulfil it to him.” (*Authentic*)

Commentary**:** *This narration warns against lying even during jests. Rightly, jokes are permissible as mentioned earlier, but they must not include lies. The Prophet ﷺ in an uthentic hadeeth said, “Woe to the one who talks and lies to make the people laugh. Woe to him, woe to him.” Collected by Ahmad, Abu Dawud, at-Tirmidhee and others. Quite badly, making promises to children without fulfilling it is from the clear aspects of lying that many discount.*

١٨١- بَابُ الَّذِي يَصْبِرُ عَلَى أَذَى النَّاسِ

Chapter 181: The Person Who Is Patient When People Injure Him

٣٨٨- عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ، وَيَصْبِرُ عَلَى أَذَاهُمْ، خَيْرٌ مِنَ الَّذِي لاَ يُخَالِطُ النَّاسَ، وَلاَ يَصْبِرُ عَلَى أَذَاهُمْ)) صَحِيحٌ

388. Ibn ‘Umar said**:** “The Prophet ﷺ said, ‘The believer who mixes with people and puts up with insult from them is better than the person who does not mix with people and does not put up with hurt from them.’ ” (*Authentic*)

Commentary**:** *Apparently, the hadeeth is proof that mixing with the people is better than secluding oneself from them. But if mixing with them weakens him and preoccupies from Allah, then leaving them and only mixing with them to*

the extent of preserving himself from harm is certainly better.

١٨٢- بَابُ الصَّبْرُ عَلَى الْأَذَى

Chapter 182: Enduring Injury

٣٨٩- عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَيْسَ أَحَدٌ - أَوْ لَيْسَ شَيءٌ - أَصْبَرَ عَلَى أَذًى يَسْمَعُهُ؛ مِنَ اللهِ عَزَّ وَجَلَّ؛ إِنَّهُمْ لَيَدَّعُونَ لَهُ وَلَداً وَإِنَّهُ لَيُعَافِيْهِم وَيَرْزُقُهُمْ)) صَحِيحٌ

389. Abū Mūsā said: "The Prophet ﷺ said, 'No being is more patient in enduring an insult that he hears than Allah, the Mighty and Exalted. They claim that, He has a son, yet He cures them and provides for them.' " (*Authentic*)

Commentary: *Allah the Mighty and Exalted is Most Forbearing even unto the non-Muslim who ascribes a son to Him and even equals. He forbears even when He is Able to punish them – we seek Allah's refuge from His punishment. Yet, He cures them and provides for them. This teaches restraint and endurance at insults from detractors and more so with those who are basically friends to us.*

٣٩٠- عَنْ عَبْدِ اللهِ [هو ابن مسعود] رَضِيَ اللهُ عَنْهُ قَالَ: قَسَمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قِسْمَةً - كَبَعْضِ مَا كَانَ يَقْسِمُ - فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَاللهِ! إِنَّهَا لَقِسْمَةٌ مَا أُرِيْدَ بِهَا وَجْهُ اللهِ عَزَّ وَجَلَّ. قُلْتُ أَنَا: لَأَقُولَنَّ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَأَتَيْتُهُ - وَهُوَ فِي أَصْحَابِهِ - فَسَارَرْتُهُ، فَشَقَّ ذَلِكَ عَلَيْهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَتَغَيَّرَ وَجْهُهُ، وَغَضِبَ، حَتَّى وَدِدْتُ أَنِّي لَمْ أَكُنْ أَخْبَرْتُهُ، ثُمَّ قَالَ: ((قَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ ذَلِكَ فَصَبَرَ)) صَحِيحٌ

390. ‘Abdullāh (b. Mas’ood) said**:** “The Prophet ﷺ shared out something among people as he usually did, and a man of the Ansār said, ‘By Allah, this is a sharing out in which the pleasure of Allah, the Mighty and Exalted is not sought.’ I said, ‘I will tell the Prophet ﷺ.’ I went to him while he was with his Companions and I spoke to him in confidence. It clearly affected him greatly and his face changed colour and he became angry, so that I wished that I had not told him. Then the Prophet ﷺ said, ‘(The Prophet) Mūsā, peace be upon him, was injured with greater than that and he endured it.’ ” (*Authentic*)

***Commentary*:** *After the Battle of Hunayn, the Prophet ﷺ allotted something and gave shares to some of the eminent people among the Arab tribes that some others considered huge. In one of the wordings of this hadeeth as collected by the author, al-Bukhaari, and Muslim in their Saheehs, he ﷺ said, “I did that to draw them nearer…” Yet, the Prophet ﷺ endured the insult patiently as did Musa – peace be upon him. Hafidh Ibn Hajar al-’Asqalaanee (رحمه الله) said, “The hadeeth contains evidence that it is permissible to inform the leader and the eminent people about what is said about them which does not befit them so that they could caution the one who made such statement…” Such reporting, even when it involves that the one been reported would detest been mentioned, is neither from backbiting nor talebearing. The hadeeth shows also, the virtue of Musa – peace be upon him, and the permissibility of mentioning the virtues of the virtuos behind him or even after his death. The narration generally exhorts towards being forbearing and patient at injuries.*

١٨٣- بَابُ إِصْلاَحُ ذَاتِ الْبَيْنِ

Chapter 183: Promoting Unity Among People

٣٩١- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:((أَلاَ أُنَبِّئُكُمْ بِدَرَجَةٍ أَفْضَلُ مِنَ الصَّلاَةِ وَالصِّيَامِ وَالصَّدَقَةِ؟)) قَالُوا: بَلَى. قَالَ: ((صَلاَحُ

ذَاتِ الْبَيْنِ، وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ)). صَحِيح

391. Abu'd-Dardā' said**:** "The Prophet ﷺ said, 'Shall I tell you a degree better than prayer, fasting and sadaqa (charity)?' They said, 'Yes.' He went on, 'Promoting unity among people. Discord where there had been unity wears things away.' " (*Authentic*)

Commentary**:** *Promoting mutual harmony brings about uniting upon the rope of Allah as He the Mighty and Exalted orders, while discord thwarts efforts on mutual cooperation upon piety and general peace among the people. That the virtue of promoting unity among people is compared with those of Prayer, fasting and charity shows its significance.*

٣٩٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فِي قَوْلِهِ تَعَالَى:﴿ فاتَّقُوا اللهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾ سورة الأنفال : ١. قَالَ: هَذَا تَحْرِيجٌ مِنَ اللهِ عَلَى الْمُؤمِنِينَ أَنْ ٠٩٣- عَنْ عَبْدِ اللهِ [هو ابن مسعود] رَضِيَ اللهُ عَنْهُ قَالَ: قَسَمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قِسْمَةً - كَبَعْضِ مَا كَانَ يَقْسِمُ - فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: وَاللهِ! إِنَّهَا لَقِسْمَةٌ مَا أُرِيْدَ بِهَا وَجْهُ اللهِ عَزَّ وَجَلَّ. قُلْتُ أَنَا: لأَقُولَنَّ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَأَتَيْتُهُ - وَهُوَ فِي أَصْحَابِهِ - فَسَارَرْتُهُ، فَشَقَّ ذَلِكَ عَلَيْهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَتَغَيَّرَ وَجْهُهُ، وَغَضِبَ، حَتَّى وَدِدْتُ أَنِّي لَمْ أَكُنْ أَخْبَرْتُهُ، ثُمَّ قَالَ: ((قَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ ذَلِكَ فَصَبَرَ)) صَحِيحٌ يَتَّقُوا اللهَ وَأَنْ يُصْلِحُوا ذَاتَ بَيْنِهِمْ. صَحِيحُ الْإِسْنَادِ مَوْقُوفاً.

392. Ibn 'Abbās said about (the verse), "Fear Allah and put things right between you" **(8:1):** "This is an injunction from Allah to the believers to fear Allah and to sort out relations between themselves." (*Authentic chain in the Mawqoof form*)

Commentary**:** *Man is created to live and relate with others. Yet, people can only live together in a society when individuals recognize the rights of their Creator and those of the other members in the society, tolerate and amend*

the failings of one another with good words and nice character.

١٨٤- بَابٌ إِذَا كَذَبْتَ لِرَجُلٍ هُوَ لَكَ مُصَدِّقٌ

Chapter 184: When You Lie To A Man And He Believes You

٣٩٣- عَنْ سُفْيَانَ بْنِ أُسَيْدٍ الْحَضْرَمِي رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((كَبُرَتْ خِيَانَةً أَنْ تُحَدِّثَ أَخَاكَ حَدِيثاً هُوَ لَكَ مُصَدِّقٌ، وَأَنْتَ لَهُ كَاذِبٌ)) ضَعِيفٌ

393. Sufyān b. Usayd al-Hadramī said: "The Prophet ﷺ said, 'It is a great betrayal to say something to your brother who trusts you when you are lying to him.' " (*Weak*)

١٨٥- بَابٌ لاَ تَعِدْ أَخَاكَ شَيْئاً فَتُخْلِفَهُ

Chapter 185: Do Not Make A Promise To Your Brother And Then Break It

٣٩٤- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ تُمَارِ أَخَاكَ، وَلاَ تُمَازِحْهُ، وَلاَ تَعِدْهُ مَوْعِداً فَتُخْلِفَهُ)) ضَعِيفٌ

394. Ibn Abbās said: "The Messenger of Allah ﷺ said, 'Do not dispute with your brother, do not make fun of him, and do not make a

promise to him and then break it.' " (*Weak*)

١٨٦- بَابُ الطَّعْنُ فِي ٱلْأَنْسَابِ

Chapter 186: Attacking Lineage

٣٩٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((شُعْبَتَانِ لاَ تَتْرُكُهُمَا أُمَّتِي: النِّيَاحَةُ، وَالطَّعْنَ فِي ٱلْأَنْسَابِ)) صَحِيحٌ

395. Abū Hurayra said: "The Prophet ﷺ said, 'There are two courses that my community will not abandon: lamenting the dead and attacking a person's lineage.' " (*Authentic*)

Commentary: *This is in spite of the fact these things are from the ways of the Days of Ignorance. What actually matters most is Allah's consciousness and fear that a person has which motivates him to obey Allah's orders and abstain from His prohibitions. Otherwise, "He who slackens in doing good deeds, his descent (lineage) will not make him go ahead". (Muslim).*

١٨٧- بَابُ حُبِّ الرَّجُلِ قَوْمَهُ

Chapter 187: A Man's Love For His People

٣٩٦- عَنْ فُسَيْلَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ أَبِي يَقُولُ: قُلْتُ: يَا رَسُولَ اللهِ! أَمِنَ ٱلْعَصَبِيَّةِ أَنْ يُعِينَ الرَّجُلُ قَوْمَهُ عَلَى ظُلْمٍ؟ قَالَ: ((نَعَمْ)). ضَعِيفٌ.

396. Fusayla said: I heard my father saying, "I said: 'Messenger of

Allah, is it an instance of tribalism for a man to help his people in a matter that is unjust?' He said, 'Yes.' " (*Weak*)

١٨٨- بَابٌ هِجْرَةُ الرَّجُلِ

Chapter 188: Cutting Oneself Off From People

٣٩٧- عَنْ عَوْفِ بْنِ الْحَارِثِ بْنِ الطُّفَيْلِ - وهُوَ ابْنُ أَخِي عَائِشَةَ لأُمِهَا- أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا حُدِّثَتْ: أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ قَالَ فِي بَيْعٍ - أَوْ عَطَاءٍ - أَعْطَتْهُ عَائِشَةُ: ((وَاللهِ لَتَنْتَهِيَنَّ عَائِشَةُ، أَوْ لأَحْجُرَنَّ عَلَيْهَا)). فَقَالَتْ: أَهُوَ قَالَ هَذَا؟ قَالُوا: نَعَمْ. قَالَتْ عَائِشَةُ: ((فَهُوَ للهِ نَذْرٌ أَنْ لاَ أُكَلِّمَ ابْنَ الزُّبَيْرِ كَلِمَةً أَبَداً))، فَاسْتَشْفَعَ ابْنُ الزُّبَيْرِ بِالْمُهَاجِرِينَ حِينَ طَالَتْ هِجْرَتُهَا إِيَّاهُ. فَقَالَتْ: وَاللهِ! لاَ أُشَفِّعُ فِيهِ أَحَداً أَبَداً، وَلاَ أُحَنِّثُ نَذْرِي الَّذِي نَذَرْتُ أَبَداً. فَلَمَّا طَالَ عَلَى ابْنِ الزُّبَيْرِ كَلَّمَ الْمِسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمَنِ بْنَ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ، وَهُمَا مِن بَنِي زُهْرَةَ. فَقَالَ لَهُمَا: أَنْشُدُكُمَا بِاللهِ إِلاَّ أَدْخَلْتُمَانِي عَلَى عَائِشَةَ؛ فَإِنَّهَا لاَ يَحِلُّ لَهَا أَنْ تَنْذُرَ قَطِيعَتِي، فَأَقْبَلَ بِهِ الْمِسْوَرُ وَعَبْدُ الرَّحْمَنِ، مُشْتَمِلَيْنِ عَلَيْهِ بِأَرْدِيَتِهِمَا، حَتَّى اسْتَأْذَنَا عَلَى عَائِشَةَ، فَقَالاَ: السَّلاَمُ عَلَيْكِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ . أَنَدْخُلُ؟ فَقَالَتْ عَائِشَةُ: ادْخُلُوا. قَالاَ: كُلُّنَا يَا أُمَّ الْمُؤْمِنِينَ؟ قَالَتْ: نَعَمْ. ادْخُلُوا كُلُّكُمْ. وَلاَ تَعْلَمُ عَائِشَةُ أَنَّ مَعَهُمَا ابْنَ الزُّبَيْرِ، فَلَمَّا دَخَلُوا، دَخَلَ ابْنُ الزُّبَيْرِ فِي الْحِجَابِ، وَاعْتَنَقَ عَائِشَةَ وَطَفِقَ يُنَاشِدُهَا يَبْكِي، وَطَفِقَ الْمِسْوَرُ وعَبْدُ الرَّحْمَنِ يُنَاشِدَانِ عَائِشَةَ إِلاَّ كَلَّمَتْهُ وَقَبِلَتْ مِنْهُ، ويَقُولاَنِ: قَدْ عَلِمْتِ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((نَهَى عَمَّا قَدْ عَلِمْتِ مِنَ الْهِجْرَةِ، وَأَنَّهُ لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ)). قَالَ: فَلَمَّا أَكْثَرُوا التَّذْكِيرَ وَالتَّحْرِيجَ طَفِقَتْ تُذَكِّرُهُمْ وَتَبْكِي. وَتَقُولُ: إِنِّي قَدْ نَذَرْتُ وَالنَّذْرُ شَدِيدٌ، فَلَمْ يَزَالُوا بِهَا حَتَّى كَلَّمَتْ ابْنَ الزُّبَيْرِ،

ثُمَّ أَعْتَقَتْ فِي نَذْرِهَا أَرْبَعِينَ رَقَبَةً، ثُمَّ كَانَتْ تَذْكُرُ بَعْدَمَا أَعْتَقَتْ أَرْبَعِينَ رَقَبَةً فَتَبْكِي حَتَّى تَبُلَّ دُمُوعُهَا خِمَارَهَا. صَحِيحٌ

397. ‘Auf b. al-Hārīth b. at-Tufayl the son of ‘Ā’isha’s brother by her mother, said**:** “ ‘Ā’isha, may Allah be pleased with her, was informed that ‘Abdullāh b. az-Zubayr (the nephew of ‘Ā’isha, her sister Asmā’s son on whose name she based her kunya as Umm ‘Abdullāh), said about something which ‘Ā’isha was selling – or giving away as a gift, ‘By Allah, if she does not stop, I will prevent her from disposing of her property!’ She asked, ‘Did he say this?’ She was told, ‘Yes.’ ‘Ā’isha said, ‘I make a vow to Allah that I will never again speak a single word to Ibn az-Zubayr.’ Ibn az-Zubayr sought intercession through the Muhājirīn (migrants) with her when she had kept apart from him for a long time. She said, ‘By Allah, I will not let anyone ever intercede for him and I will never break the vow that I have made.’

“After that had been going on for a long time, Ibn az-Zubayr spoke to al-Miswar b. Makhrama and ‘Abdu’r-Rahmān b. al-Aswad b. Yaghūth who were from the Banū Zuhra (the maternal uncles of the Prophet(ﷺ)). He told them, ‘I ask you by Allah to go to ‘Ā’isha, for it is not lawful for her to vow to cut me off.’ Al-Miswar and ‘Abdu’r-Rahmān took him along with their cloaks wrapped around him and asked ‘Ā’isha’s permission to visit her. They spoke the greeting, ‘Peace be upon you and the mercy of Allah and His blessings. Can we come in?’ ‘Ā’isha said, ‘Come in.’ They asked, ‘All of us, Umm al-Mu’minīn?’ She said, ‘Yes, you can all come in,’ not knowing that Ibn az-Zubayr was with them. When they went in, Ibn az-Zubayr went into the screened-off section and embraced ‘Ā’isha and began to plead with her in tears.

Then al-Miswar and ‘Abdu’r-Rahmān began to plead with ‘Ā’isha to speak to him and accept him. They said, ‘You know that the Prophet (ﷺ) forbade cutting people off, and you know that it is not lawful

for a Muslim to refuse to speak to his brother Muslim for longer than three nights.' They continued to remind her and press her until she began to remind them (of her vow) and weep, saying, 'I have made a vow and the vow is a serious thing.' They persisted with her until she spoke to Ibn az-Zubayr. Then she had **40** slaves set free to atone for breaking her vow. Even after that she had **40** slaves set free whenever she remembered her vow and she would weep until her tears made her veil wet." (*Authentic*)

***Commentary*:** *The hadeeth contains tremendous benefits including*: **1**. *The importance of confirming a report before acting based on it.* **2**. *It is the duty of Muslims to sort out relations between themselves and even seek the intervention of respected persons in the resolution of such disputes.* **3**. *The need to seek permission of the people in a residence before entering inside it.* **4**. *Women should be spoken to by those who are not their Mahaarim from behind the screens.* **5**.*Those who intervene in a dispute between parties should implore the parties with good admonition depending largely upon the texts of the Qur'aan and the Sunnah.* **6**. *One should persist upon good deeds. The persistence of Ibn Zubayr, and al-Miswar and 'Abdu'r-Rahmān is noteworthy.* **7**. *It is not permissible to cut off a Muslim for more than three days.* **8**. *Weeping out of fear of Allah, self examination, sincere repentance is encouraged.* **9**. *We should take oaths seriously and atone for them when we fail to fulfill them.*

In a wording of the hadeeth, it said, "...and Abdullah bin Zubayr was the most beloved person to Aa'isha after the Prophet ﷺ and Abu Bakr (رضي الله عنه); and he was most dutiful to her." In another wording of the hadeeth, the complain of Ibn Zubayr (رضي الله عنهما) was about, "...a house belonging to her (Aa'isha) which she sold..."

١٨٩- بَابٌ هِجْرَةُ الْمُسْلِمِ

Chapter 189: Separating From A Muslim

٣٩٨- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَاناً، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ)) صَحِيحٌ

398. Anas b. Mālik said**:** "The Messenger of Allah ﷺ said, 'Neither hate one another nor envy, nor shun one another. Slaves of Allah, be as brothers! It is not lawful for a Muslim to refuse to speak to his brother (Muslim) for more than three nights.' " (*Authentic*)

Commentary**:** *Islam prohibits these things since they incite disharmony in the community. As regards separating from a Muslim, Imam an-Nawawee (رحمه الله) said, "It is forbidden that Muslims separate from themselves for more than three days textually; but it is permissible for three days connotatively. He is only pardoned for those three days because man innately gets angry; so he is not held responsible for the period so that he could reconsider the case and calm the anger."*

٣٩٩- عَنْ أَبِي أَيُّوبَ صَاحِبِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ يَحِلُّ لأَحَدٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ؛ يَلْتَقِيَانِ فَيُصُدُّ هَذَا وَيُصُدُّ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ)) صَحِيحٌ

399. Abū Ayyūb, the companion of the Messenger of Allah, said**:** "The Messenger of Allah ﷺ said, 'It is not lawful for anyone to cut himself off from his brother Muslim for more than three nights in such a way that when they meet, each turns his face away avoiding the other. The better of them is the one who initiates the greeting.' " (*Authentic*)

٤٠٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:((لاَ تَبَاغَضُوا، وَلاَ تَنَافَسُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَاناً)) صَحِيحٌ

400. Abū Hurayra said**:** "The Prophet ﷺ said, 'Do not hate one another nor contend with one another. O Slaves of Allah, be as brothers.' " (*Authentic*)

٤٠١- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا تَوَادَّ اثْنَانِ فِي اللهِ جَلَّ وَعَزَّ أَوْ فِي الإِسْلامِ، فَيُفَرِّقَ بَيْنَهُمَا؛ أَوَّلُ ذَنْبٍ يُحْدِثُهُ أَحَدُهُمَا)) صَحِيحٌ.

401. Anas said**:** "The Messenger of Allah ﷺ said, 'Two persons who love each other for Allah the Mighty and Exalted - or for Islam – become estranged from each other by the sin one of them first indulges in.' " (*Authentic*)

Commentary**:** *The hadeeth shows one of the evil manifestations of sin committed by a person or a group of people***:** *it leads to mutual hatred. Conversely, good deeds bring about mutual love and understanding amongst people.*

٤٠٢- عَنْ مُعَاذَةَ قَالَتْ: سَمِعْتُ هِشَامَ بْنَ عَامِرٍ الأَنْصَارِيِّ - ابْنَ عَمِّ أَنَسِ بْنِ مَالِكٍ، وَكَانَ قُتِلَ أَبُوهُ يَوْمَ أُحُدٍ - أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يُصَارِمَ مُسْلِماً فَوْقَ ثَلاثٍ ، فَإِنَّهُمَا نَاكِبَانِ عَنِ الْحَقِّ مَا دَامَا عَلَى صِرَامِهِمَا، وَإِنَّ أَوَّلَهُمَا فَيْئاً يَكُونُ كَفَّارَةً عَنْهُ سَبْقُهُ بِالْفَيْءِ، وَإِنْ مَاتَا عَلَى صِرَامِهِمَا لَمْ يَدْخُلاَ الْجَنَّةَ جَمِيعاً أَبَداً، وَإِنْ سَلَّمَ عَلَيْهِ فَأَبَى أَنْ يَقْبَلَ تَسْلِيمَهُ وَسَلاَمَهُ، رَدَّ عَلَيهِ الْمَلَكُ، وَرَدَّ عَلَى الآخَرِ الشَّيْطَانُ)). صَحِيحٌ

402. Hisham b. ‘Āmir al-Ansāri (the cousin of Anas b. Mālik, - whose father was martyred in the battle of Uhud), said**:** “The Messenger of Allah ﷺ said, ‘It is not lawful for a Muslim to snub another Muslim for more than three nights. As long as they are cut off from each other, they are turning away from the Truth. The first of them to return to proper relations has expiated for that (failing) in as much as he was the first to do so. If they die while they are cut off from each other, neither of them will ever enter the Garden. If one of them greets the other and he refuses to return the greeting, or accept his greeting, then an angel returns the greeting to him and Satan answers the other.’ ” (*Authentic*)

Commentary**:** *They would both be turning away from the Truth if they had cut off from each other merely for a worldly reason or Hawa (desire). However, if they had cut off for the sake of Allah, then it may be permissible or even encouraged or obligatory based on the condition. The death of any one of them both while they are still cut off (for worldly reasons or mere desire) from each other indicates that they will be meeting Allah the Mighty and Exalted, not having repented from that failing, thereby exposing themselves to non-entrance of the Paradise. The hadeeth is evidence that to extend the greeting of salam and responding to it is sufficient to end such break in relations.*

٤٠٣- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنِّي لأَعْرِفُ غَضَبَكِ وَرِضَاكِ)). قَالَتْ: قُلْتُ: وَكَيْفَ تَعْرِفُ ذَلِكَ يَا رَسُولَ اللهِ؟ قَالَ: ((إِنَّكِ إِذَا كُنْتِ رَاضِيَةً، قُلْتِ: بَلَى، وَرَبِّ مُحَمَّدٍ، وَإِذَا كُنْتِ سَاخِطَةً! قُلْتِ: لاَ وَرَبِّ إِبْرَاهِيمَ)). قَالَتْ: قُلْتُ: أَجَلْ! لَسْتُ أُهَاجِرُ إِلاَ اسْمَكَ. صَحِيحٌ

403. ‘Ā’isha, may Allah be pleased with her, said**:** “The Messenger of Allah ﷺ said, ‘I know when you are angry or pleased.’ She enquired, ‘How do you know that, Messenger of Allah?’ He said, ‘When you are pleased, you say, “Yes, by the Lord of Muhammad.” But when you are angry, you say, “No, by the Lord of Ibrāhīm.” I replied, “Yes, I only leave out your name.” ’ ” (*Authentic*)

Commentary**:** *Hafidh Ibn Hajar al-Asqalaanee explains, “Imam al-Bukhaari’s placement of this hadeeth under this chapter is to indicate the permissible*

form of cutting off, and that cutting off is in different forms depending on the reason for it. When it has to do with sin, they (i.e. the persons who commit such sins) deserve been cut off by not speaking to them as in the story of Ka'b and his two companions. As for that resulting from some mutual disagreement between members of a household or brothers, it would be permissible (based on this hadeeth) to leave out calling the person's name, for example, or not showing friendly looks while not leaving to extend the greetings of salam and speech (with the person)." A'isha's anger may result from matters of feelings of jealousy amongst the women in the household. Even at that, sincere love and great honor for the Prophet ﷺ are deep-rooted in her heart such that she would only leave out his name while angry.

١٩٠- بَابٌ مَنْ هَجَرَ أَخَاهُ سَنَةً

Chapter 190: The Person Who Cuts Himself Off From His Brother For A Year

٤٠٤- عَنْ أَبِي خِرَاشٍ السُّلَمِي رَضِيَ اللهُ عَنْهُ، أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ هَجَرَ أَخَاهُ سَنَةً، فَهُوَ كَسَفْكِ دَمِهِ)). صَحِيحٌ.

404. Abū Khirāsh al-Aslami said: "I heard the Messenger of Allah ﷺ say, 'Whoever snubs his brother for a year, it is as if he has shed his blood.' " (*Authentic*)

٤٠٥- عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ أَنَّ رَجُلاً مِنْ أَسْلَمَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((هِجْرَةُ الْمُسْلِمِ سَنَةً كَدَمِهِ)). وَفِي الْمَجْلِسِ مُحَمَّدُ بْنُ الْمُنْكَدِرِ وَعَبْدُ اللهِ بْنُ أَبِي عَتَّابٍ فَقَالاَ: قَدْ سَمِعْنَا هَذَا عَنْهُ. صَحِيحٌ

405. 'Imrān bin Abī Anas said that a man of Aslam - who was one of the Companions of the Prophet– narrated to him that: "The Prophet

ﷺ said, 'Snubbing a believer for a year is like spilling his blood.' " Muhammad bin Munkadir and Abdullah bin Abee 'Attaab were present in the sitting. They said, "We had heard that from him too." (Authentic)

***Commentary*:** *Snubbing the Muslim is likened to spilling his blood from the angle that as spilling his blood, snubbing him is a sin and it brings about Allah's anger. It shows that, taking the life of a Muslim is one of the worst sins anyone would commit. We seek refuge with Allah.*

١٩١- بَابُ الْمُهْتَجِرَيْنِ

Chapter 191: Those Who Refuse To Speak To Each Other

٤٠٦- عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَامٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ)) صَحِيحٌ.

406. Abū Ayyūb al-Ansāri said**:** "The Messenger of Allah ﷺ said, 'It is not lawful for a Muslim to refuse to speak to his brother Muslim for more than three days so that when they meet, they go their separate ways. The better of the two is the one who initiates the greeting.' " (*Authentic*)

٤٠٧- عَنْ مُعَاذَةَ أَنَّهَا سَمِعَتْ هِشَامَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يُصَارِمَ مُسْلِماً فَوْقَ ثَلاثِ لَيَالٍ، فَإِنَّهُمَا مَا صَارَمَا فَوْقَ ثَلاَثِ لَيَالٍ، فَإِنَّهُمَا نَاكِبَانِ عَنِ الْحَقِّ مَا دَامَا عَلَى صِرَامِهِمَا، وَإِنَّ أَوَّلَهُمَا فَيْئاً

يَكُونُ كَفَّارَةً لَهُ سَبْقُهُ بِالْفَيْءِ، وَإِنْ هُمَا مَاتَا عَلَى صِرَامِهِمَا لَمْ يَدْخُلاَ الْجَنَّةَ جَمِيْعاً)) صَحِيحٌ.

407. Mu'ādha reported that she heard Hishām b. 'Amir say**:** "I heard the Messenger of Allah ﷺ say, 'It is not lawful for a Muslim to separate himself from another Muslim for more than three nights. As long as they are cut off from each other, they are turning away from the Truth. The first of them to return to a proper relation has expiated for that (failing) since he was the first to do so. If they die while they are cut off from each other, neither of them will enter the Garden.' " (*Authentic*)

Commentary**:** *Same as hadeeth no.* **402** *above.*

١٩٢- بَابُ الشَّحْنَاءُ

Chapter 192: Hatred

٤٠٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ**:** قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((لاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَاناً)) صَحِيحٌ

408. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'Do not hate one another, nor envy one another. Slaves of Allah, be as brothers.' " (*Authentic*)

Commentary**:** *See note on hadeeth no.* **398**.

٤٠٩- عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((تَجِدُ مِنْ شَرِّ النَّاسِ يَوْمَ الْقِيَامَةِ عِنْدَ اللهِ ذَا الْوَجْهَيْنِ؛ الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ، وَهَؤُلاَءِ بِوَجْهٍ)) صَحِيحٌ

409. Abū Hurayra said**:** "The Prophet ﷺ said, 'You will find that the worst of people in the sight of Allah on the Day of Rising will be the one with two faces – who comes to one group of people with one face and to other people with another face.' " (*Authentic*)

Commentary**:** *The text shows the status of such persons in the sight of Allah the Mighty and Exalted. Worst still, the double-faced is also never loved by the two groups of people to whom he shows different faces. See comment on hadeeth no.* **313**.

٤١٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِيَّاكُمْ وَالظَّنَّ؛ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلاَ تَنَاجَشُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَنَافَسُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَاناً)) صَحِيحٌ.

410. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'Beware of suspicion. Suspicion is the worst form of lying. Do not try to ensnare one another (in sales) nor envy nor hate one another nor shun one another. Rather, be the slaves of Allah and brothers.' " (*Authentic*)

Commentary**:** *This hadeeth prohibits bringing unfounded accusations against people such as a person who accuses another of illicit sexual relations based on mere feeling that such is true! This is more of falsehood than making an untrue statement. As such, the word, adh-Dhann was repeated to describe its graveness. An-Najsh occurs by a person's increment of the price of a commodity not for his interest in it, but to deceive others whether in connivance with the seller or not.*

٤١١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لا يُشْرِكُ بِاللهِ شَيْئاً، إِلاَّ رَجُلٌ كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءَ. فَيُقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا)) صَحِيحٌ

411. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'The doors of the Garden are opened on Monday and Thursday. Every slave who does not associate anything with Allah is forgiven except for him who sustains enmity between himself and another. It is said, "Leave these two until they make peace." ' " (*Authentic*)

Commentary**:** *The opening of the gates of the Paradise is followed with the descent of favors and mercy from the Most-Merciful; thus, the hadeeth follows with the fact that everyone who does not join partners with Allah is forgiven on such days. The hadeeth indicates the excellence of affirming Allah's oneness (Tawheed) and the bad consequences of Shirk (joining partners with Him the Mighty and Exalted). From the benefits in the narration also is that mutual hatred between persons prevents them from been forgiven and granted favors.*

٤١٢- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: ((أَلاَ أُحَدِّثُكُمْ بِمَا هُوَ خَيْرٌ لَكُمْ مِنَ الصَّدَقَةِ وَالصِّيَامِ ؟ صَلاَحُ ذَاتِ الْبَيْنِ؟ أَلاَ وَإِنَّ الْبِغْضَةَ هِيَ الْحَالِقَةُ)). صَحِيحٌ

412. Abu'd-Dardā' said**:** "Shall I tell you about something better for you than sadaqa and fasting? Promoting unity between each other. Hatred is what wears things away." (*Authentic*)

Commentary**:** *See comment on hadeeth no.* **391**. *The hadeeth is cited under this* **chapter**, *even when it basically mentioned Bigdah (discord), because discord leads to hatred.*

٤١٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((ثَلاَثٌ مَنْ لَمْ يَكُنَّ فِيهِ، غُفِرَ لَهُ مَا سِوَاهُ لِمَنْ شَاءَ؛ مَنْ مَاتَ لا يُشْرِكُ بِاللهِ شَيْئاً، وَلَمْ يَكُنْ

سَاحِراً يتَّبِعُ السَّحَرَةَ، وَلَمْ يَحْقِدْ عَلى أَخِيهِ)). ضَعِيفٌ

413. Ibn ‘Abbās said**:** “The Prophet ﷺ said, ‘Allah may forgive whomever He wills - the one who dies and has not associated anything with Allah, and the one who was not a sorcerer nor a follower of the sorcerers, and the one who did not sustain rancour towards his brother - lest he is guilty of (any) of (those) three things.’ ” (*Weak)*

١٩٣- بَابٌ إِنَّ السَّلاَمَ يُجْزِئُ مِنَ الصَّرْمِ

Chapter 193: The Salām (Greeting) Makes Up For Shunning Someone

٤١٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لاَ يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ مُؤْمِناً فَوْقَ ثَلاثَةِ أَيَّامٍ، فَإِذَا مَرَّتْ بِهِ ثَلاَثَةُ أَيَّامٍ، فَلْيَلْقَهُ، فَلْيُسَلِّمْ عَلَيْهِ؛ فَإِنْ رَدَّ عَلَيْهِ السَّلاَمَ فَقَدْ اشْتَرَكَا فِي الأَجْرِ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَرِيءَ الْمُسَلِّمُ مِنَ الْهِجْرَةِ)). ضَعِيفٌ

414. Abū Hurayra said**:** “I heard the Prophet ﷺ say, ‘It is not lawful for a Muslim to refuse to speak to a believer for more than three days**:** When three days have passed, he should meet him and greet him. If the other returns the greeting to him, they share in the reward. If he does not return the greeting, the one who gives the greeting is innocent of having severed relations.’ ” (*Weak*)

١٩٤- بَابٌ التَّفْرِقَةُ بَيْنَ ٱلأَحْدَاثِ

Chapter 194: Separating Young People

٤١٥- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، قَالَ: كَانَ عُمَرُ يَقُولُ لِبَنِيهِ: إِذَا أَصْبَحْتُمْ فَتَبَدَّدُوا، وَلاَ تَجْتَمِعُوا فِي دَارٍ وَاحِدَةٍ؛ فَإِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَقَاطَعُوا، أَوْ يَكُونَ بَيْنَكُم شَرٌّ.

ضَعِيفٌ ٱلإِسْنَادِ.

415. ‘Abdullāh b. ‘Umar said: “ ‘Umar used to say to his sons, ‘Separate in the morning and do not gather in the same house. I fear that you will split up or that evil may take place between you.’ ” (*Weak Chain*)

١٩٥- بَابٌ مَنْ أَشَارَ عَلَى أَخِيهِ وَإِنْ لَمْ يَسْتَشِرْهُ

Chapter 195: Someone Giving Advice To His Brother When He Has Not Been Asked For Advice

٤١٦- عَنِ وَهْبِ بن كَيْسَانَ- وَكَانَ وَهْبُ أَدْرَكَ عَبْدَ اللهِ بن عُمَرَ-، قال: أَنَّ ابْنَ عُمَرَ رَأَى رَاعِياً وَغَنَماً فِي مَكَانٍ قَبِيحٍ، وَرَأَى مَكَاناً أَمْثَلَ مِنْهُ، فَقَالَ لَهُ: وَيْحَكَ، يَا رَاعِي! حَوِّلْهَا؛ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:((كُلُّ رَاعٍ مَسْئُولٌ عَنْ رَعِيَّتِهِ)). صَحِيحٌ

416. Wahab b. Kaysān who had met Abdullah bin ‘Umar said**:** “Ibn ‘Umar saw a shepherd and some sheep in a bad place and he saw a place which was better than it. He told him, ‘Woe to you, shepherd, move them! I heard the Messenger of Allah ﷺ say, “Every shepherd is responsible for his flock.” ’ ” (*Authentic*)

Commentary**:** *The hadeeth highlights the companions’ strict adherence to the directions of the Prophet ﷺ and their keenness to resolve their affairs depending upon the texts of the two Revelations. They – may Allah be pleased with them all – feel great concerns for each other; and so, would invite each other unto what is good and beneficial in a nice manner even when their brother did not ask for their advice in the circumstance. Wayhak translated as ‘Woe to you’ is an expression of caution to a person who is needlessly getting into a ruin. This hadeeth is same as hadeeth no.* **206**.

١٩٦- بَابُ مَنْ كَرِهَ أَمْثَالَ السَّوْءِ

Chapter 196: The One Who Dislikes Bad Examples

٤١٧- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَيْسَ لَنَا مَثَلُ السَّوْءِ؛ الْعَائِدُ فِي هِبَتِهِ، كَالْكَلْبِ يَرْجِعُ فِي قَيْئِهِ)). صَحِيحٌ

417. Ibn ‘Abbās said**:** “The Prophet ﷺ said, ‘We do not set a bad example. The one who takes back his gift is like the dog who returns to his own vomit.’ ” (*Authentic*)

Commentary**:** *The prohibition of taking back gifts is demonstrated in this hadeeth. The exception to this rule is, “...the father, regarding what he gives to his son.” (Abu Dawud). The Muslims should not set bad examples: taking back one’s gift to a person is really bad.*

١٩٧- بَابٌ مَا ذُكِرَ فِي الْمَكْرِ وَالْخَدِيعَةِ

Chapter 197: What Was Mentioned About Tricks And Deception

٤١٨- ة عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الْمُؤْمِنُ غِرٌّ كَرِيمٌ ، وَالفَاجِرُ خَبٌّ لَئِيمٌ)). صَحِيحٌ

418. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'The believer is guileless and generous while the corrupt is a swindler and miserly.' " (*Authentic*)

Commentary: *From the attributes of the true believer is that he is honest, not trying to hide anything or deceive, maintaining his nobility. Conversely, the immoral secretly plans to trick people, causing trouble and hurting the people. Allah alone grants refuge.*

١٩٨- بَابُ السِّبَابُ

Chapter 198: Defamation

٤١٩- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : اسْتَبَّ رَجُلاَنِ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَسَبَّ أَحَدُهُمَا، وَالآخَرُ سَاكِتٌ - وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ - ثُمَّ رَدَّ الآخَرُ. فَنَهَضَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقِيلَ: نَهَضْتَ؟ قَالَ: ((نَهَضَتِ الْمَلاَئِكَةُ، فَنَهَضْتُ مَعَهُمْ، إِنَّ هَذَا، مَا كَانَ سَاكِتاً رَدَّتِ الْمَلاَئِكَةُ عَلَى الَّذِي سَبَّهُ، فَلَمَّا رَدَّ نَهَضَتِ الْمَلاَئِكَةُ)) ضَعِيفُ الإِسْنَادِ

419. Ibn ‘Abbās said**:** “Two men defamed each other in the time of the Messenger of Allah ﷺ. One of them reviled the other and he remained silent. The Prophet ﷺ remained seated. Then the other man answered back and the Prophet ﷺ got up. He was asked, ‘You got up?’ He said, ‘The angels left, so I left with them. While this man was silent, the angels were answering the one who cursed him. When he answered, the angels left.’ ” (*Weak Chain*)

٤٢٠- عن إبراهم بن أبي عَبْلَةَ عَنْ أُمِّ الدَّرْدَاءِ أَنَّ رَجُلاً أَتَاهَا. فَقَالَ**:** إِنَّ رَجُلاً نَالَ مِنْكِ عِنْدَ عبدِ الْمَلِكِ. فَقَالَتْ**:** إِنْ نُؤْبَن بِمَا لَيْسَ فِينَا، فَطَالَمَا زُكِّينَا بِمَا لَيْسَ فِينَا. حَسَنُ الْإِسْنَادِ.

420. Ibrāhīm b. ‘Abū’ Abla said**:** “A man came to Umm ad-Dardā’ and said, ‘A man has said bad things about you in the presence of ‘Abdu’l-Mālik (the Caliph).’ She replied, ‘We are suspected of something which we did not do. How often we have been praised for what we did not do!’ ” (*Sound Chain*)

Commentary**:** *We should endure wicked criticisms and overlook them rather than giving vent to them. Humility, and not loving to be praised nor paying attention to unfair and devisive comments are from the symbols of Ikhlas (sincerity).*

٤٢١- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ**:** إِذَا قَالَ الرَّجُلُ لِصَاحِبِهِ**:** أَنْتَ عَدُوِّي، فَقَدْ خَرَجَ أَحَدُهُمَا مِنَ الْإِسْلَامِ، أَوْ بَرِئَ مِنْ صَاحِبِهِ. قَالَ قَيْسٌ**:** وَأَخْبَرَنِي - بَعْدُ - أَبُو جُحَيْفَةَ، أَنَّ عَبْدَ اللهِ قَالَ**:** ﴿إِلاَّ مَنْ تَابَ﴾ صَحِيحُ الْإِسْنَادِ.

421. Qays said**:** “ ‘Abdullāh (bin Mas’ud) said, ‘When a man tells his companion, “You are my enemy,” one of them has come out (the fold) of Islam, or has disowned his companion.’ ”

Qays added, “Abū Juhayfa related to me that ‘Abdullāh said, ‘Except the one who repents.’ ” (*Authentic Chain*)

***Commentary*:** *This is because if the person who uttered the statement, You are my enemy, is actually in the right, then the person to whom it is directed is a disbeliever; for enmity in its real sense is only with respect to the religion. However, if he is actually only being mischevious with the statement, then his criticism is, in the real sense, directed at the religion which makes a person leave the fold of Islam. As for the expression, except he who repents, this is understood easily owing to the fact that repentance erases past sins. May Allah grant us His pardon.*

١٩٩- بَابُ سَقْيُ الْمَاءِ

Chapter 199: Providing Water

٤٢٢- عَنْ ليث، عن طاوس، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا - أَظُنُّهُ رَفَعَهُ، شَكَّ لَيْثٌ - قَالَ:((فِي ابْنِ آدَمَ سِتُّونَ وَثَلاَثُمِائَةِ سُلاَمَى - أَوْ عَظْمٍ، أَوْ مِفْصَلٍ - عَلَى كُلِّ وَاحِدٍ فِي كُلِّ يَوْمٍ صَدَقَةٌ؛ كُلُّ كَلِمَةٍ طَيِّبَةٍ صَدَقَةٌ، وَعَوْنُ الرَّجُلِ أَخَاهُ صَدَقَةٌ؛ وَالشُّرْبَةُ مِنَ الْمَاءِ يَسْقِيهَا صَدَقَةٌ، وَإِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ)). صَحِيحٌ لِغَيْرِهِ.

422. Layth reported that Tawus said that**:** Ibn ‘Abbās said – I think he ascribed it to the Prophet ﷺ (the doubt was from Layth) **-:** “There are **360** bones (or joints) in mankind - and each of them owes sadaqa, every single day. Every good word is sadaqa. A man’s helping his brother is sadaqa. A drink of water which he gives is sadaqa. Removing something harmful from the road is sadaqa.” (*Authentic due to supporting proofs*)

***Commentary*:** *Each of the bones have an obligation to give thanks to Allah the Mighty and Exalted who has fashioned it; giving its limbs, joints which enable him fold and stretch. Every good deed is recorded for its doer as*

sadaqah, and from that is the provision of water. In an authentic hadeeth the Prophet ﷺ said, "there is not a charity with greater reward than (provision) of water." (Saheeh at-Targeeb wat-Tarheeb). See hadeeth no. **220**, **224** *and* **225**.

٢٠٠- بَابُ الْمُسْتَبَّانِ مَا قَالاَ فَعَلَى الْأَوَّلِ

Chapter 200: When Two People Revile Each Other, The Responsibility For What They Say Rests On The First To Speak

٤٢٣- عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْمُسْتَبَّانِ مَا قَالاَ؛ فَعَلَى الْبَادِئِ، مَا لَمْ يَعْتَدِ الْمَظْلُومُ)). صَحِيحٌ

423. Abū Hurayra said**:** "The Prophet ﷺ said, 'When two people revile each other, the responsibility for what they say rests on the first to speak as long as the one who is wronged does not become excessive.' " (*Authentic*)

Commentary**:** *That the burdens of the torrent of abuse from both parties fall on the shoulders of the first to speak is understandable from the fact that he started an odious thing and then, he caused the second person to do the same. This is as long as the second does not become excessive; otherwise he may equal or even exceed the first in the sin. Nevertheless, that the one who is abused maintains restraint and pardons is better. The Prophet ﷺ said, "Allah increases the servant in honor whenever he overlooks."*

٤٢٤- عَنْ أَنَسٍ رَضِيَ اللهِ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْمُسْتَبَّانِ مَا قَالاَ؛ فَعَلَى الْبَادِئِ حَتَّى يَعْتَدِيَ الْمَظْلُومُ)) حَسَنٌ صَحِيحٌ.

424. As No. **423**, from Anas, with a different isnād. (*Sound and Authentic*)

٤٢٥- وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَتَدْرُونَ مَا الْعَضْهُ؟)) قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: ((نَقْلُ الْحَدِيثِ مِنْ بَعْضِ النَّاسِ إِلَى بَعْضٍ؛ لِيُفْسِدُوا بَيْنَهُم)) صَحِيحٌ.

425. The Prophet ﷺ said**:** "Do you know what calumny is?" They said, "Allah and His Messenger know best." He said, "Telling people what other people have said in order to create dissension between them." (*Authentic*)

Commentary**:** *Perhaps this hadeeth is placed under this heading to indicate that despite the efforts of those who may orchestrate campaigns of calumny between people, parties should maintain restraint and not be the first to speak abuse or be excessive in their response if they need to.*

٤٢٦- وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ اللهَ عَزَّ وَجَلَّ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا، وَلاَ يَبْغِ بَعْضُكُمْ عَلَى بَعْضٍ)). صَحِيحٌ.

426. The Prophet ﷺ said**:** "Allah, the Mighty and Exalted, revealed to me that you should be humble and you should not wrong each other." (*Authentic*)

Commentary**:** *We learn from this hadeeth that***:** I. *The Messenger ﷺ received revelation from Allah apart from the Qur'an which contained Allah's orders and prohibitions amongst other things as the Qur'an.* **2**. *It is from Allah's orders that one should be humble; showing reverence for Allah's injuctions, not believing that one is better, more important or cleverer than other people, and therefore, expecting to be treated in a special way.* **3**. *Allah the Mighty and Exa;ted prohibits wronging people.*

٢٠١- بَابُ الْمُسْتَبَّانِ شَيْطَانَانِ يَتَهَاتَرَانِ وَيَتَكَاذَبَانِ

Chapter 201: Those Who Revile Each Other Are Two Satans Accusing And Denying Each Other

٤٢٧- عِنْ عِيَاضِ بْنِ حِمَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! الرَّجُلُ يَسُبُّنِي؟ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الْمُسْتَبَّانِ شَيْطَانَانِ يَتَهَاتَرَانِ وَيَتَكَاذَبَانِ)). صَحِيحٌ

427. 'Iyād b. Himār said: "I said, 'Messenger of Allah, there is someone who reviles me.' The Prophet ﷺ stated, 'Those who revile each other are two satans accusing and denying each other.' " (*Authentic*)

٤٢٨- عِنْ عِيَاضِ بْنِ حِمَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ اللهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لاَ يَبْغِي أَحَدٌ عَلَى أَحَدٍ، وَلاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ)). فَقُلْتُ: يَا رَسُولَ اللهِ! أَرَأَيْتَ لَوْ أَنَّ رَجُلاً سَبَّنِي فِي مَلإٍ؛ هُمْ أَنْقَصُ مِنِّي، فَرَدَدْتُ عَلَيْهِ، هَلْ عَلَيَّ فِي ذَلِكَ جُنَاحٌ؟ قَالَ: ((الْمُسْتَبَّانِ شَيْطَانَانِ يَتَهَاتَرَانِ وَيَتَكَاذَبَانِ)). صَحِيحٌ.

428. 'Iyād b. Himār said: "The Messenger of Allah ﷺ said, 'Allah has revealed to me that you should be humble so that none of you may oppress another and so that none of you may disdain another.' I said, 'Messenger of Allah, what do you think I should do when a man reviles me in a low assembly and then I answer him back, Do I incur any sin in that?' He said, 'Two men who revile each other are two satans accusing and denying each other.' " (*Authentic*)

Commentary: *Imam Majid Ibn Taimiyyah (رحمه الله) explains, "Allah prohibited on the tongue of His Prophet ﷺ, the two forms of feeling superior over people*: *pride and wronging the people. This is because if the*

one who feels superior does so correctly, he would have been proud, and if wrongly, he would have wronged the people. Thus, neither this nor that is allowed. If such a person is from a honourable group, it is not his place to feel proud that he is honourable, feeling self-important, because the honor of the group does not necessarily imply that he is particularly honourable. In fact, his sense of pride removes him from such group, and more so, when he feels arrogant and pompous being in the group." The hadeeth clearly points to the prohibition of reviling and responding to a person who reviles us even when he does so in a gathering.

٤٢٨- قَالَ عِيَاضٌ: وَكُنْتُ حَرْباً لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَهْدَيْتُ إِلَيْهِ نَاقَةً، قَبْلَ أَنْ أُسْلِمَ، فَلَمْ يَقْبَلْهَا، وَقَالَ: ((إِنِّي أَكْرَهُ زَبْدَ الْمُشْرِكِينَ)) صَحِيحٌ.

428. 'Iyād said**:** "I used to be a harb of the Messenger of Allah ﷺ. I offered him a she-camel as a gift before I had become Muslim. He refused to accept it and said, 'I dislike a gift from an idol-worshipper.' " (*Authentic*)

Commentary**:** *The correct word apparently, is hirmiyy and not harb. It is the terminology with which associates describe each other during the time of Jaahiliyyah whereby they would only eat their associate's food and make the circumambulation of the Ka'bah only in the associate's clothes whenever they performed the pilgrimage. It is explained that he ﷺ rejected the gift when he was an idolater so that 'Iyyad may find displeasure in that which may make him accept Islam. Or that he rejected it owing to the fact that accepting gifts brings about mutual inclination which is prohibited for the Muslim towards the idolater. As regards the Jews and Christains, it is allowed to accept gifts from them due to the Prophet's acceptance of the gifts of the Abyssinian King. This position is further strengthened by the fact of the permmisibility of the food of the People of the Book and marriage to their females.*

٢٠٢- بَابٌ سِبَابُ الْمُسْلِمِ فُسُوقٌ

Chapter 202: To Revile A Muslim Is To Err

٤٢٩- عَنْ سَعْدِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((سِبَابُ الْمُسْلِمِ فُسُوقٌ)) صَحِيحٌ.

429 Sa'd b. Mālik said**:** "The Prophet ﷺ said, 'Reviling a Muslim is erring behaviour.' " (*Authentic*)

Commentary**:** *See comment on hadeeth no.* **431** *below.*

٤٣٠- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ **:** لَمْ يَكُنْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاحِشاً، وَلاَ لَعَّاناً، وَلاَ سَبَّاباً، كَانَ يَقُولُ عِنْدَ الْمَعْتَبَةِ **:** ((مَا لَهُ تَرِبَ جَبِينُهُ)) صَحِيحٌ.

430 Anas said**:** "The Messenger of Allah ﷺ was neither coarse nor a curser nor a reviler. He would say when he wanted to censure someone, 'What is wrong with him? May his forehead be dusty!' " (*Authentic*)

Commentary**:** *Tariba jabeenuhu, translated literally as, may his forehead be dusty is from those common expressions amongst the Arabs which have negative literal meanings but are rather intended as supplications for the one to whom it was said. It could be used likewise to call his attention to an important matter he is being oblivious about or the like. The hadeeth describes the beautiful character of the Prophet ﷺ, and emphasises the need to emulate him – peace and blessings be upon him – by abstaining from insulting the people and cursing them.*

٤٣١- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ)). صَحِيحٌ

431 'Abdullāh said: "The Prophet ﷺ said, 'Reviling a Muslim is erring behaviour and fighting with him is disbelieving behaviour.' " (*Authentic*)

Commentary: *The narration proves amongst others, that:* **1**. *It is prohibited to insult a Muslim except for a religious reason. Similarly, a muslim may only be fought for a religious reason. For example, those who would refuse to give the obligatory charity are to be compelled by the Authority to do so, and fought when they persist.* **2**. *Islam prohibits whatever basically leads to evil. So, it prohibits insulting the Muslim which may eventually lead to fighting him which may even lead to spilling his blood! Allah alone grants refuge.* **3**. *Eemaan (faith) is such that it rises with good deeds and falls with evil deeds. When a person insults a muslim, his eemaan drops which may lead him to fight him.* **4**. *Some actions may be termed Kufr (disbelief); and conversely, some may be termed Eemaan. This demonstrates the fact that good deeds (actions) are from eemaan as opposed to the deviant position of the Murji'ah that a person's eemaan is not affected by his actions – whether good or bad!* **5**. *Not everything mentioned to be Kufr (disbelief) in the texts of the Qur'an and Sunnah translates to disbelief that takes a person out of the fold of Islam. In this hadeeth, for example, fighting a Muslim is described as Kufr; yet, Allah refers to two Muslim parties that fall into a fight as brothers in faith between whom reconciliation should be sought. See Surat al-Mujadilah (***9-10***).*

٤٣٢- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لاَ يَرْمِي رَجُلٌ رَجُلاً بِالْفُسُوقِ وَلاَ يَرْمِيهِ بِالْكُفْرِ؛ إِلاَّ ارْتَدَّتْ عَلَيْهِ؛ إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ)). صَحِيحٌ

432 Abū Dharr said: "I heard the Prophet ﷺ say, 'If a man accuses another man of deviance or accuses him of disbelief, that (accusation)

will return on him if the one whom he accused is not as he said.' " (*Authentic*)

Commentary**:** *The narration has also been reported in the Two Saheehs from the hadeeth of Ibn Umar and Abu Dharr (ﷺ), and in Saheeh al-Bukhaari from the hadeeth Abu Hurayrah (may Allah be pleased with him) with slightly different wordings but the same meaning. It highlights amongst others, that***: 1**. *It basically discourages accussing a Muslim of deviance or disbelief. The path of admonition with good words in a nice manner should be followed firstly, such that if such statements will be made, the deviance or disbelief of the person will be clear.* **2**, *Only those who are well-grounded in the matters that make a person become a deviant or disbeliever should utter such statements. The interfering ignorant risks falling into grave errors.* **3**. *If the one to whom the statement was made is as described, then it does not return to the one who made it.*

*Explanations have varied regarding what actually returns to the person who wrongly says to his Muslim brother, "O disbeliever…". Some explain that the accuser becomes a disbeliever if he believes that to wrongly accusse his brother is allowed in the Sharee'ah. Others say that his insult of his brother returns to him and he bears the sin of wrongly accussing his brother of disbelief. It is also explained that his wrongfully accussing his brother of disbelief may lead such a person to the disbelief that takes a person out of the fold of Islam. However, what appears most preponderant – and Allah knows best – is that such an accuser has committed a grevious sin but has not committed the disbelief that takes a person out of the fold of Islam. This is because in other wordings of the hadeeth, it says, "Whoever says to his brother***:** *O disbeliever…" This expression indicates that they are both brothers; if anyone of them goes out of Islam they will not both be referred to as brothers in the first place. Secondly, despite the fact that the Khawaarij declared those who are Muslims by consensus – the companions and those upon their path – as disbelievers, the companions and their students still related with them as Muslims; observed the prayers behind them, and the scholars amongst them had intellectual discussions with such people. They did not rule them as disbelievers. Thirdly, the Prophet (ﷺ) said, "Cursing the believer is like killing him. Whosoever accusses the believer of disbelief, its like killing him." (al-Bukhaari and Muslim). It is known that killing a Muslim is a grevious sin which is not disbelief. See al-Ilmaam bi Sharh Nawaaqid al-Islam (***21-25***).*

٤٣٣- وَعَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ، سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنِ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ فَقَدْ كَفَرَ، وَمَنِ ادَّعَى قَوْماً لَيْسَ هُو مِنْهُمْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ دَعَا رَجُلاً بِالْكُفْرِ، أَوْ قَالَ: عَدُوَّ اللهِ، وَلَيْسَ كَذَلِكَ إِلاَّ حَارَتْ عَلَيْهِ)).

صَحِيحٌ

433 Abū Dharr said: "He heard the Prophet ﷺ say, 'The person who knowingly claims a father other than his own has disbelieved. The person who claims to be from a people when he is not one of them will take his place in the Fire. The person who calls a man an unbeliever or says, "Enemy of Allah," when that is not the case, that accusation will come back on him.' " (*Authentic*)

Commentary: *Claiming other than one's father knowingly is a grevious sin; likewise wrongfully claiming to be from a people. These false claims confuse the people's lineage and the rulings of the religion that are lineage-based become misplaced! However, if a person makes such wrong claims unknowingly then it is not a sin. The hadeeth also proves that one must properly look at things before affirming or denying it. It also shows that the word Kufr may be employed to refer to actions (sins), and so, conversely, Eemaan may also refer to actions (good deeds).*

٤٣٤- عَنْ سُلَيْمَانَ بْنِ صُرَدَ رَضِيَ اللهُ عَنْهُ قَالَ: اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَغَضِبَ أَحَدُهُمَا، فَاشْتَدَّ غَضَبُهُ حَتَّى انْتَفَخَ وَجْهُهُ وَتَغَيَّرَ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ)). فَانْطَلَقَ إِلَيْهِ الرَّجُلُ، فَأَخْبَرَهُ بِقَوْلِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَالَ[إن النبي صلى الله عليه وسلم قال:]: ((تَعوَّذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيم))، قَالَ: أَتَرَى بِي بَأْساً! أَمَجْنُونٌ أَنَا؟! اذهَبْ! صَحِيحٌ.

434 Sulaimān b. Surad said: "Two men reviled each other in the

presence of the prophet ﷺ and one of them became so angry that his face puffed out and changed colour. The Prophet ﷺ said, 'I know some words which will make what he feels depart if he says them.' The man went to the other and told him what the Prophet ﷺ had said. He said (the Prophet ﷺ said), 'Seek refuge with Allah from the accursed Satan.' The other responded, 'Do you think that there is something wrong with me? Am I mad? Go!' " (*Authentic*)

***Commentary*: *Imam an-Nawawee explains, "This demonstrates that*: 1**. *To be angry for the sake of other than Allah the most High is from the insinuations of the accursed Satan.* **2**. *Whosoever becomes so afflicted should seek refuge, and say, 'A'oodhu billaahi min ash-Shaytaan ir-Rajeem (I seek refuge with Allah from the accursed Satan).* **3**. *It (i.e. to seek refuge as described) is a means to removing the anger. The hadeeth also proves that to seek refuge with Allah from the accursed satan is not restricted to the person who is mad in direct contradiction to the one who thought so in error and even sent his companion away. Perhaps for this reason, Imam al-Bukhaari placed this hadeeth under this heading because the person exceeded the limits of the Sharee'ah in his anger and his refusal to accept admonition.*

٤٣٥- عَنْ عَبْدِ اللهِ (بن مسعود) رَضِيَ اللهُ عَنْهُ قَالَ: ((مَا مِنْ مُسْلِمَيْنِ إِلاَّ بَيْنَهُمَا مِنَ اللهِ عَزَّ وَجَلَّ سِتْرٌ، فَإِذَا قَالَ أَحَدُهُما لِصَاحِبِهِ كَلِمَةَ هَجْرٍ فَقَدْ خَرَقَ سِتْرَ اللهِ، وَإِذَا قَالَ أَحَدُهُمَا لِلآخَرِ: أَنْتَ كَافِرٌ، فَقَدْ كَفَرَ أَحَدُهُمَا)). ضَعِيفُ الْإِسْنَادِ

435 'Abdullāh said: "Between every two Muslims there is a veil from Allah, the Mighty and Exalted. When one of them says ugly words to his companion, he has rent the veil of Allah. When one of them says to the other, 'You are an unbeliever,' then one of them has disbelieved." (*Weak Chain*)

٢٠٣- بَابٌ مَنْ لَمْ يُوَاجِهِ النَّاسَ بِكَلاَمِهِ

Chapter 203: The Person Who Does Not Say Things Directly To People

٤٣٦- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: صَنَعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَيْئاً، فَرَخَّصَ فِيهِ، فَتَنَزَّهَ عَنْهُ قَوْمٌ، فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَخَطَبَ، فَحَمِدَ اللهَ، ثُمَّ قَالَ: ((مَا بَالُ أَقْوَامٍ يَتَنَزَّهُونَ عِنِ الشَّيءِ أَصْنَعُهُ؟ فَوَاللهِ! إِنِّي لأَعْلَمُهُم بِاللهِ، وَأَشَدُّهُمْ لَهُ خَشْيَةً)). صَحِيحٌ

436 ʻĀ'isha said**:** "The Prophet ﷺ did something with a view to giving people a concession (a permission in the matter to do something). Some people still refrained from doing it. That reached the Prophet ﷺ and he gave a speech. He praised Allah and then said, 'What is wrong with people that they restrain themselves from something that I do? By Allah, I know Allah better than they do and I fear Him more than they do.' " (*Authentic*)

Commentary**:** *The hadeeth teaches amongst other things, that***: 1**. *The Prophet ﷺ should be followed in the various circumstances – in a matter of concession or 'azeemah.* **2**. *Things that are basically allowed in the Sharee'ah should not be abandoned for fear that it may not be allowed.* **3**. *It is allowed to be annoyed when Allah's limits are exceeded even if the person did so out of an interpretational error.* **4**. *We should correct people when they err in a nice manner.* **5**. *From the major benefits of knowledge is Allah's fear. Thus, the Prophet ﷺ said, "...I know Allah better than they do and I fear Him more than they do".* **6**. *One could mention some good qualities that he possesses if there is overbearing benefit in doing so and that does not lead one to self-importance.*

٤٣٧- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَلَّ مَا يُوَاجِهُ الرَّجُلَ بِشَيءٍ يَكْرَهُهُ، فَدَخَلَ عَلَيْهِ يَوْماً رَجُلٌ - وَعَلَيْهِ أَثَرُ صُفْرَةٍ - فَلَمَّا قَامَ، قَالَ لأَصْحَابِهِ: ((لَوْ غَيَّرَ - أَوْ نَزَعَ - هَذِهِ الصُّفْرَةَ)). ضَعِيفٌ

437. Anas said: "The Prophet ﷺ rarely said something directly to a man which he disliked. One day a man came to him wearing a garment with a trace of yellow dye. When the man stood up, the Prophet said to his companions, 'If he would change - or remove - this yellow!' " (*Weak*)

٢٠٤- بَابُ مَنْ قَالَ لآخَرَ: يَا مُنَافِقُ! فِي تَأْوِيلٍ تَأَوَّلَهُ

Chapter 204: When Someone Says To Another,"O Hypocrite!" Due to An Interpretation He Did

٤٣٨- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالزُّبَيْرَ بْنَ العَوَّامِ - وَكِلاَنَا فَارِسٌ - فَقَالَ: ((انْطَلِقُوا حَتَّى تَبْلُغُوا رَوْضَةَ كَذَا وَكَذَا، وَبِهَا امْرَأَةٌ مَعَهَا كِتَابٌ مِنْ حَاطِبٍ إِلَى الْمُشْرِكِينَ، فَأْتُونِي بِهَا)). فَوَافَيْنَاهَا تَسِيرُ عَلَى بَعِيرٍ لَهَا حَيْثُ وَصَفَ لَنَا

النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقُلْنَا: أَلْكِتَابُ الَّذِي مَعَكِ؟. قَالَتْ: مَا مَعِي كِتَابٌ، فَبَحَثْنَاهَا وَبَعِيرَهَا. فَقَالَ صَاحِبِي: مَا أَرَى. فَقُلْتُ مَا كَذَبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَالَّذِي نَفْسِي بِيَدِهِ! لأُجَرِّدَنَّكِ أَوْ لَتُخْرِجِنَّهُ، فَأَهْوَتْ بِيَدِهَا إِلَى حُجْزَتِهَا وَعَلَيْهَا إِزَارٌ صُوفٌ، فَأَخْرَجَتْ، فَأَتَيْنَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: عُمَرُ: خَانَ اللهَ وَرَسُولَهُ

وَالْمُؤْمِنِينَ. دَعْنِي أَضْرِبْ عُنُقَهُ! وَقَالَ: مَا حَمَلَكَ؟ فَقَالَ: مَا بِي إِلاَّ أَنْ أَكُونَ مُؤْمِناً بِاللهِ، وَأَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ . قَالَ: ((صَدَقَ يَا عُمَرُ! أَوَ لَيْسَ قَدْ شَهِدَ بَدْراً، لَعَلَّ اللهَ اطَّلَعَ إِلَيْهِمْ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمُ الْجَنَّةُ)). فَدَمَعَتْ عَيْنَا عُمَرَ. وَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. صَحِيحٌ.

438. ‘Alī, may Allah be pleased with him, said**:** “The Prophet ﷺ sent for me and az-Zubayr b. al-‘Awwām, and we both were good horsemen. He said, ‘Ride until you reach such-and-such a meadow. There is a woman there who has a letter with her from Hātib to the idol-worshippers. Bring her to me.’ We found her riding along on one of her camels just as the Prophet ﷺ had described. We said, ‘(Produce) the letter which you have on you.’ She said, ‘I do not have any letter.’ We searched her and her camel. My companion said, ‘I do not see it.’ I said, ‘The Prophet ﷺ does not lie. By Him who holds my soul in His hand,’ (I told the woman) ‘I will strip you unless you produce it.’ She put her hand in the knot of her shawl - she was wearing a black shawl - and brought it out. We went back to the Prophet - ﷺ. ‘Umar said, ‘He (i.e. Hātib) has betrayed Allah, His Messenger and the believers. Let me strike off his head.’ The Prophet asked (Hātib), ‘What made you do it?’ Hātib said, ‘I am a believer in Allah, but I wished to have some leverage with the people.’ He (the Prophet) said, ‘He has spoken the truth, ‘Umar. Was he not present at Badr? Perhaps Allah has looked on those present at Badr and said, “Do whatever you like. The Garden is guaranteed for you.” ‘Umar wept and said, ‘Allah and His Messenger know best.’ ” (*Authentic*)

Commentary**:** *The hadeeth contains many benefits including,* **1**. *The Prophet ﷺ received revelation apart from the Qur’an. The message of Hatib bin Balta’ah (رضي الله عنه) which was with the woman was from the unseen made known to the Prophet ﷺ by revelation.* **2**. *The companions – may Allah be pleased with them all – had unshaken belief in the Prophethood and Messengership of the Prophet ﷺ and thus, would strip the woman rather than accept her statement that she hadn’t any letter with her.* **3**. *Umar interpreted the action of Hatib to be from hypocrisy***:** *being amongst the Muslims, deceiving them with*

the aim of spying for the disbelievers. Umar's consideration was corrected by the Messenger ﷺ that Hatib bin Bata'ah did not intend any of that and was not from such persons. **4**. *The right to implement legal punishments lies with the Authority. Thus, Umar – ﷺ – sought the Prophet's permission to cut off Hatib's head.* **5**. *We should not hastily accuse people of disbelief even when the matter may appear so until proper verification is made by those versed in the matters regarding declaring disbelief.* **6**. *As regards the statement, Do whatever you like. The Garden is guaranteed for you; "the scholars say that it is regarding the Hereafter. Otherwise, if any one amongst them was proven guilty, the apprioprate legal punishment would have been implemented on him", Imam an-Nawawee explained. Ibn Hajar added that, "However, they all continued upon the deeds of the people of Paradise until they left this world. If anything came from any one of them, he quickly turned to Allah in repentance and stuck to the right path. This is clearly known to any one who studys their biographies."*

٢٠٥- بَابٌ مَنْ قَالَ لأَخِيهِ: يَا كَافِرُ!

Chapter 205: The One Who Addresses His Brother As "O Unbeliever! (Kāfir)"

٤٣٩- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:

((أَيُّمَا رَجُلٍ قَالَ لأَخِيهِ: كَافِرٌ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا)). صَحِيحٌ

439. 'Abdullāh b. 'Umar said**:** "The Messenger of Allah ﷺ said, 'If any man says to his brother Muslim, "You are kāfir (an unbeliever)," it comes back on one of them.' " (*Authentic*)

Commentary**:** *See comment of hadeeth no.* **432** *above.*

٤٤٠- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا قَالَ لِلآخَرِ: كَافِرٌ، فَقَدْ كَفَرَ أَحَدُهُمَا، إِنْ كَانَ الَّذِي قَالَ لَهُ كَافِراً؛ فَقَدْ صَدَقَ؛ وَإِنْ لَمْ يَكُنْ كَمَا قَالَ لَهُ، فَقَدْ بَاءَ الَّذِي قَالَ لَهُ بِالْكُفْرِ)). صَحِيحٌ

440. ‘Abdullāh b. ‘Umar said: “The Messenger of Allah ﷺ said, ‘When someone says to another, “Unbeliever,” then one of them is an unbeliever. If the one he says it to, is an unbeliever, he has spoken the truth. If that is not the case, then the one who said it has brought down disbelief on himself.’ ” (*Authentic*)

٦٠٢- بَابٌ شَمَاتَةُ الْأَعْدَاءِ

Chapter 206: The Gloating Of Enemies

٤٤١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ((كَانَ يَتَعَوَّذُ مِنْ سُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ)). صَحِيحٌ

441. Abū Hurayra said: “The Prophet ﷺ used to seek refuge from an evil outcome and the gloating of enemies.” (*Authentic*)

Commentary: *It is encouraged for the servant to recognize his weakness before his Lord and regularly beseech Him. He should seek refuge with Allah the Mighty and Sublime from evil end and the enemy’s rejoice over his misfortunes.*

٢٠٧- بَابُ السَّرَفُ فِي الْمَالِ

Chapter 207: Extravagance In Property

٤٤٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ اللهَ يَرْضَى لَكُمْ ثَلاَثاً، وَيَسْخَطُ لَكُمْ ثَلاَثاً، يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلا تُشْرِكُوا بِهِ شَيْئاً، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعاً، وَأَنْ تُنَاصِحُوا مَنْ وَلاَّهُ اللهُ أَمْرَكُم، وَيَكْرَهُ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ)). صَحِيحٌ.

442. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'Allah is pleased with you about three things and He is angry with you about three things. He is pleased that you worship Him, not associating anything with Him, that you all take hold of the rope of Allah and that you are sincere to those that Allah has put in authority over you. He dislikes you engaging in idle talk, asking too many questions and squandering wealth.' " (*Authentic*)

Commentary**:** *The hadeeth highlights among others,* **1**. *The obligation of serving Allah alone, not joining partners with him.* **2**. *The virtue of the Muslims uniting upon the truth; the Qur'an and the Sunnah.* **3**. *Being honest and truthful to those whom Allah places in the positions of Authority. One should pray for them for guidance, protection and success in their affairs. The leader should also be given sincere advice as appriprate and in the best manner. The Prophet ﷺ said, "Anyone who intends to give sincere advice to the person in authority should not do so in the open. He should rather hold on to his hands and withdraw with him to privacy. If he accepts such (advices), then (good); otherwise, such a person has fulfilled his obligation." (Ahmad and others).* **4**. *The prohibition of expending money in manners that are not allowed in the religion, or allowing wealth to be wasted without prudence, or even lending money to people without guarantee. See narrations no* **444** *and* **445**. **5**. *It is obligatory to guard the tongue and not speak except good. From the evil use of the tongue is asking inconsequential questions.* **6**. *From the*

attributes of Allah the Mighty and Exalted is that he is pleased with certain things and gets angry about certain things.

٤٤٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾((سورة سبأ:٩٣)). قَالَ: ((فِي غَيْرِ إِسْرَافٍ، وَلاَ تَقْتِيرٍ)). صَحِيحُ الْإِسْنَادِ.

443. Ibn ‘Abbās commented about the words of Allah, the Mighty and Exalted**:** “Whatever you spend. He will replace and He is the best of Providers’ (**34: 39**), ‘(whatever you spend) without extravagance or stinginess.’ ” (*Authentic Chain*)

***Commentary*:** *That is, He the Mighty and Exalted replaces whatever one spends which is not of extravagance or stinginess; and He is the best of Providers.*

٢٠٨- بَاب الْمُبَذِّرِينَ

Chapter 208: Those Who Squander

٤٤٤- عَنْ أَبِي الْعُبَيْدَيْنِ قَالَ: سَأَلْتُ عَبْدَ اللهِ)ابن مَسْعُود) عَنِ الْمُبَذِّرِينَ؟ قَالَ: ((الَّذِينَ يُنْفِقُونَ فِي غَيْرِ حَقٍّ)). صَحِيحُ الْإِسْنَادِ.

444. Abu’I-‘Ubaydayn said**:** “I asked ‘Abdullāh bin Mas’ud about those who squander and he said, ‘They are those who spend in the wrong way.’ ” (*Authentic Chain*)

٤٤٥- عَنْ عِكْرِمَة عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: ﴿الْمُبَذِّرِينَ﴾[سورة الإسراء الآية ٧٢- قَالَ: الْمُبَذِّرِينَ فِي غَيْرِ حَقٍّ. حَسَنُ الْإِسْنَادِ.

445. ‘Ikrima said: “Ibn ‘Abbās said, ‘The squanderers (mentioned in the Qur’ān, **4: 27**) are those who waste money in the wrong way.’ ” (*Sound Chain*)

٢٠٩- بَابُ إِصْلَاحُ الْمَنَازِلِ

Chapter 209: Keeping Houses Tidy

٤٤٦- عَنْ أَسْلَمَ العَدَوِيِّ، عَنْ أَبِيهِ قَالَ: كَانَ عُمَرُ يَقُولُ عَلَى الْمِنْبَرِ: ((يَا أَيُّهَا النَّاسُ! أَصْلِحُوا عَلَيْكُمْ مَثَاوِيكُمْ، وَأَخِيفُوا هَذِهِ الْجِنَّانَ قَبْلَ أَنْ تُخِيفَكُمْ فَإِنَّهُ لَنْ يَبْدُوَ لَكُمْ مُسْلِمُوهَا، وَإِنَّا - وَاللهِ - مَا سَالَمْنَاهُنَّ مُنْذُ عَادَيْنَاهُنَّ)). حَسَنُ الْإِسْنَادِ.

446. ‘Aslam al-‘Adwi said: “ ‘Umar used to say on the minbar, ‘O people! Keep your homes tidy and make these snakes that enter your homes fear you before you fear them. The Muslims among the Jinn (living in the houses in the shape of Jinan - small snakes) will never appear to you. By Allah, we have not made peace with snakes since we fought with them.’ ” (*Sound Chain*)

***Commentary*:** *The narration discorages the Muslim from being afraid of snakes and even running away from it, rather than seeking to remove its danger. It also reminds of the natural enmity between human beings and snakes. In a related hadeeth, the Prophet ﷺ said, “We have not made peace with them (i.e. the snakes) since we fought with them. So whosoever leaves any of them fearfully is not amongst us.” (Aboo Dawood, Ahmad and others). Meaning that, such a person is not following the Sunnah regarding that. This debunks the view amongst the Arabs during the days of Ignorance that when*

a snake is killed, its companion soon returns to do a revenge; and as such, they were usually afraid of killing snakes! Perhaps. owing to the fact that snakes may find refuge in cluttered up dirty places, the narration emphasizes keeping our homes clean and orderly.

٢١٠- بَابٌ النَّفَقَةُ فِي الْبِنَاءِ

Chapter 210: Building Expenses

٤٤٧- عَنْ خَبَّابٍ رَضِيَ اللهُ عَنْهُ قَالَ:((إِنَّ الرَّجُلَ لَيُؤْجَرُ فِي كُلِّ شَيءٍ؛ إِلاَّ الْبِنَاءِ)) . صَحِيحٌ

447. Khabbāb said**:** "A man is rewarded for everything (he spends) except (in) building." (*Authentic*)

Commentary**:** *Shaykh Muhammad Luqman as-Salafee explains, "this is understood to refer to building what is not intended to seek nearness to Allah with, or what is quite unnecessary."*

٢١١- بَابٌ عَمَلُ الرَّجُلِ مَعَ عُمَّالِهِ

Chapter 211: A Man Working With His Workers

٤٤٨- عَنْ نَافِعِ بْنِ عَاصِمٍ؛ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: لابْنٍ أَخٍ لَهُ خَرَجَ مِنَ الْوَهْطِ: أَيَعْمَلُ عُمَّالُكَ؟ قَالَ: لاَ أَدْرِي!. قَالَ: أَمَا لَوْ كُنْتَ ثَقَفِيًّا لَعَلِمْتَ مَا يَعْمَلُ عُمَّالُكَ، ثُمَّ الْتَفَتَ إِلَيْنَا، فَقَالَ: إِنَّ الرَّجُلَ إِذَا عَمِلَ مَعَ عُمَّالِهِ فِي

دَارِهِ - وَقَالَ أَبُو عَاصِمٍ مَرَّةً: فِي مَالِهِ - كَانَ عَامِلاً مِنْ عُمَّالِ اللهِ عَزَّ وَجَلَّ. صَحِيحٌ.

448. Nāfi‘ b. ‘Asim said**:** “ ‘Abdullāh b. ‘Amr asked a nephew of his who had come from al-Waht**:** ‘Are your labourers working?’ He replied, ‘I don’t know.’ He said, ‘If you were a Thaqafiyy, you would know what your labourers were doing.’ Then he turned towards us and said, ‘When a man works with his workers in his house (and Abū’ Asim once said, “in his property”), he is one of the workers of Allah, the Mighty and Exalted.’ ” (*Authentic*)

Commentary**:** *Al-Waht literally means a garden. However, in this narration it refers to the huge farmland belonging to ‘Amr bin al-‘Aas (ﷺ) situated at Taif. A Thaqafiyy is a person from the Thaqeef tribe which settled in Taif and later, they spread across the Muslim lands. They were known for hard work. So, ‘If you were a Thaqafiyy…seemed to demonstrate that the Thaqafiyy is hardworking and would supervise, or even work along with his workers and would certainly know what his labourers do. The narration encourages helping our workers with their work.*

٢١٢- بَابُ التَّطَاوُلِ فِي الْبُنْيَانِ

Chapter 212: Taking Pride In Tall Buildings

٤٤٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ تَقُومُ السَّاعَةُ حَتَّى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ)). صَحِيحٌ

449. Abū Hurayra said**:** “The Messenger of Allah ﷺ said, ‘The Hour will not come until people compete with each other in the height of their buildings.’ ” (*Authentic*)

Commentary**:** *Hafidh Ibn Hajar al-Asqalaanee said, “it could also mean*

competing with each other in beautifying and decorating (houses) or something more encompassing. Many of such have been seen and it is even on the increase." This was in his time, about **600** *years ago. Today, the increase is significant and rapid. Some of the people even seek loans from Riba-based institutions and acquire wealth from other prohibited sources for this purpose! Allah alone grants success. See narration no.* **359** *below.*

٤٥٠- عَنِ الْحَسَنِ قَالَ: ((كُنْتُ أَدْخُلُ بُيُوتَ أَزْوَاجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي خِلاَفَةِ عُثْمَانَ بْنِ عَفَّانَ، فَأَتَنَاوَلُ سُقُفَهَا بِيَدِي)). صَحِيحُ الْإِسْنَادِ .

450. Al-Hasan (al-Basri) said**:** "I used to go into the houses of the wives of the Prophet ﷺ while 'Uthmān b. 'Affān was Caliph. I could reach their ceilings with my own hand." (Authentic Chain)

Commentary**:** *That was because the buildings were neither unnecessarily high nor lavishly decorated. Those understood the trifling nature of the worldly life, and employed what they had to build mansions for themselves in the everlasting abode. Today the reverse is the case for many of the people. See the narration that follows.*

٤٥١- عَنْ دَاوُدَ بْنِ قَيْسٍ قَالَ: ((رَأَيْتُ الْحُجَرَاتِ مِنْ جَرِيدِ النَّخْلِ؛ مُغَشًّى مِنْ خَارِجٍ بِمُسُوحِ الشَّعْرِ، وَأَظُنُّ عَرْضَ الْبَيْتِ مِنْ بَابِ الْحُجْرَةِ إِلَى بَابِ الْبَيْتِ نَحْواً مِنْ سِتٍّ أَوْ سَبْعِ أَذْرُعٍ، وَأَحْزِرُ الْبَيْتَ الدَّاخِلَ عَشْرَ أَذْرُعٍ، وَأَظُنُّ سَمْكَهُ بَيْنَ الثَّمَانِ وَالسَّبْعِ نَحْوَ ذَلِكَ. وَوَقَفْتُ عِنْدَ بَابِ عَائِشَةَ، فَإِذَا هُوَ مُسْتَقْبِلَ الْمَغْرِبَ)). صحيح الإسناد .

451. Dāwūd b. Qays said**:** "I saw that the rooms (of the Prophet's wives) were made of the stumps of palm-trees covered on the outside with skins. I think that the width of the house from the door of the room to that of the house was about six or seven spans. The width of the house inside was ten spans. I think that the roof was between seven and eight or something thereabouts. I stood at 'Ā'isha's door which faced the west." (*Authentic Chain*)

٤٥٢- عَنْ عَبْدِ اللهِ الرُّومِيِّ قَالَ: دَخَلْتُ عَلَى أُمِّ طَلْقٍ فَقُلْتُ: مَا أَقْصَرَ سَقْفَ بَيْتِكِ هَذَا! قَالَتْ: يَا بُنَيَّ! إِنَّ أَمِيرَ الْمُؤْمِنِينَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ كَتَبَ إِلَى عُمَّالِهِ:((أَنْ لاَ تُطِيلُوا بِنَاءَكُمْ؛ فَإِنَّهُ مِنْ شَرِّ أَيَّامِكُم)). ضَعِيفُ الإِسْنَادِ.

452. ‘Abdullāh ar-Rūmī said: “I visited Umm Talq. I remarked, ‘How low the roof of your room is!’ She said, ‘My son, the Amīr al-Mu’minīn, ‘Umar b. al-Khattāb, may Allah be pleased with him, wrote to his officials telling them, “Do not make your buildings tall. That will come about in the worst of your days.” ’ ” (*Weak Chain*)

٢١٣- بَابٌ مَنْ بَنَى

Chapter 213: The Person Who Builds

٤٥٣- عَنْ حَبَّةَ بْنِ خَالِدٍ، وَسَوَاءَ بْنِ خَالِدٍ: أَنَّهُمَا أَتَيَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُعَالِجُ حَائِطاً أَوْ بِنَاءً لَهُ، فَأَعَانَاهُ. ضَعِيفٌ

453. Sallām b. Shurahbīl said: “Habba b. Khalid and Sawā’ b. Khalid came to the Prophet ﷺ while he was repairing a wall - or a building - of his, and they helped him.” (*Weak*)

٤٥٤- عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: دَخَلْنَا عَلَى خَبَّابٍ نَعُودُهُ، وَقَدْ اكْتَوَى سَبْعَ كَيَّاتٍ، فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا، وَلَمْ تُنْقِصْهُمُ الدُّنْيَا، وَإِنَّا أَصَبْنَا مَا لاَ نَجِدُ لَهُ مَوْضِعاً إِلاَّ التُّرَابَ، وَلَوْلاَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:((نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ، لَدَعَوْتُ بِهِ)). صَحِيحٌ.

454. Qays b. Abū Hāzim said**:** "We went to visit Khabbāb after he had been cauterized seven times. He said, 'Our companions who passed away before us have departed and this world did not cause them any loss. We have got so much that we can find no place to spend it except to throw it in the earth (in buildings). If it were not that the Prophet ﷺ forbade us to pray for death, I would pray for it.' " (*Authentic*)

Commentary**:** *The Muslims who passed away earlier did not have as much wealth as these later ones, yet the early ones carried out their religious duties and were steadfast. Not having much wealth did not cause them loss of the things of the hereafter. When the Muslims were granted triumph over the lands and tremendous wealth came under their control, those who received charity became very few or practically unavailable such that the only things to do with excess wealth were building and things like it. Yet, in their expenditure, the later ones gave preference to the more important things over the important and so on. Nevertheless, for their knowledge and god-consciousness, these Muslims amongst the companions and their students – may Allah be pleased with them - recognized that the one who has more wealth has more things to account for before Allah; and as such, they disliked the condition. The companions – ﷺ – would not in the least disobey the Prophet ﷺ.*

ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى - وَهُوَ يَبْنِي حَائِطاً لَهُ - فَقَالَ**:** إِنَّ الْمُسْلِمَ يُؤْجَرُ فِي كُلِّ شيءٍ يُنْفِقُهُ إِلاَّ فِي شَيءٍ يَجْعَلُهُ فِي التُّرَابِ. صَحِيحٌ.

Then we came to Khabbāb another time while he was building a wall of his and he said**:** "The Muslim is rewarded for everything on which he spends his money except for what he throws into dust (without need or extravagance)." (*Authentic*)

Commentary**:** *This narration is clearly from the one that precedes it. Thus, it is not necessary to give it a separate numbering as many have done. See comment on narration no.* **447**.

٤٥٦- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: مَرَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَأَنَا أُصْلِحُ خُصًّا لَنَا. فَقَالَ: ((مَا هَذَا؟)). قُلْتُ: أُصْلِحُ خُصَّنَا يَا رَسُولَ اللهِ!. فَقَالَ: ((اَلْأَمْرُ أَسْرَعُ مِنْ ذَلِكَ)). صَحِيحٌ

456. ‘Abdullāh b. ‘Amr said: “The Prophet ﷺ went by while I was repairing a hut of ours. He said, ‘What is this?’ I said, ‘I am mending my hut, Messenger of Allah.’ He said, ‘The matter is sooner than that.’ ” (*Authentic*)

Commentary: *This is to emphasize that he should mend his inner behaviour and correct his ways, for it may be that he will die before completing the repairs to the hut.*

٢١٤- بَابُ الْمَسْكَنُ الْوَاسِعُ

Chapter 214: The Spacious Dwelling

٤٥٧- عَنْ نَافِعِ بْنِ عَبْدِ الْحَارِثِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مِنْ سَعَادَةِ الْمَرْءِ الْمَسْكَنُ الْوَاسِعُ، وَالْجَارُ الصَّالِحُ، وَالْمَرْكَبُ الْهَنِيءُ)). صَحِيحٌ.

457. Nāfi‘ b. Abd al-Hārith said: “The Prophet ﷺ said, ‘Part of man’s happiness consists of a spacious dwelling, a good neighbour and a good mount.’ ” (*Authentic*)

Commentary: *See comment on narration no.* **116** *above.*

٢١٥- بَابٌ مَنِ اتَّخَذَ الْغُرَفَ

Chapter 215: The Person Who Has An Upper Storey

٤٥٨- عَنْ ثَابِتٍ: أَنَّهُ كَانَ مَعَ أَنَسٍ بِالزَّاوِيَةِ فَوْقَ غُرْفَةٍ لَهُ، فَسَمِعَ الْأَذَانَ، فَنَزَلَ وَنَزَلْتُ، فَقَارَبَ فِي الْخُطَا، فَقَالَ: كُنْتُ مَعَ زَيْدِ بْنِ ثَابِتٍ، فَمَشَى بِي هَذِهِ الْمِشْيَةَ، وَقَالَ: أَتَدْرِي لِمَ فَعَلْتُ بِكَ؟ فَإِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَشَى بِي هَذِهِ الْمِشْيَةَ، وَقَالَ: ((أَتَدْرِي لِمَ مَشَيْتُ بِكَ؟)). قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ((لِيَكْثُرَ عَدَدُ خُطَانَا فِي طَلَبِ الصَّلَاةِ))

ضَعِيفٌ

458. Thābit said**:** "I was with Anas in Az-Zāwia in the upper storey of his house. He heard the adhān and he and I came down. He took short steps and said, 'I was with Zayd b. Thābit and he walked with me in this fashion. He said, "Do you know why I did this before you? The Prophet ﷺ walked with me in this manner." He, the Prophet ﷺ said, 'Do you know why I walked with you in this way?' I said, 'Allah and His Messenger know best.' He, the Prophet ﷺ said, 'So there would be a greater number of steps in pursuit of the prayer.' " (*Weak*)

Commentary**:** *Thaabit mentioned here, is al-Bunaanee, the eminent student and companion of Anas bin Malik (may Allah shower blessings on them). Az-Zāwia is a place about six miles from Madinah where Anas bin Malik's mansion is. We recall that in authentic narrations, the Prophet ﷺ supplicated for him to be blessed in his wealth, life, lineage, and be entered into the Paradise.*

٢١٦- بَابٌ نَقْشُ الْبُنْيَانِ

Chapter 216: Adorning Buildings

٤٥٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ تَقُومُ السَّاعَةُ حَتَّى يَبْنِيَ النَّاسُ بُيُوتاً، يُشَبِّهُونَهَا بِالْمَرَاحِلِ)). قَالَ إِبْرَاهِيمُ: يَعْنِي الثِّيَابَ الْمُخَطَّطَةَ. صَحِيحٌ.

459. Abū Hurayra said: "The Prophet ﷺ said, 'The Hour will not come until people build houses, (they adorn it) like coloured garments.' "Ibrāhīm commented, 'He meant striped garments.' " (*Authentic*)

***Commentary*:** *See comment on narration no.* **449** *above.*

٤٦٠- عَنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ: اُكْتُبْ إِلَيَّ مَا سَمِعْتَ مِنْ رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَكَتَبَ إِلَيْهِ: إن نَبِيَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ: ((لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنكَ الْجَدُّ)). فَكَتَبَ إِلَيْهِ: ((إنه كَانَ يَنْهَى عَنْ قِيلَ وَقَالَ، وَكَثْرَةِ السُّؤَالِ، وَإِضَاعَةِ الْمَالِ. وَكَانَ يَنْهَى عَنْ عُقُوقِ الْأُمَّهَاتِ، وَوَأْدِ الْبَنَاتِ، وَمَنْعٍ وَهَاتِ)). صَحِيحٌ.

460. Warrād, the scribe of al-Mughīra, said: "Mu'āwiya wrote to al-Mughīra, 'Write down something for me that you heard from the Messenger of Allah ﷺ.' So al-Mughīra wrote to him, 'The Prophet of Allah ﷺ used to say at the end of every prayer, "Lā ilāha illa' llāhu wahdahū lā sharīka lahū lahu'lmulku wa lahu'l-hamdu wa huwa 'alā

kulli shay'in qadīr. Allahumma lā māni'a limā a'tayta wa lā mu'tiya limā mana'ta wa lā yanfa'u dha'l-jaddi minka'l-jaddu – (Meaning**:** There is no god but Allah alone with no partner. His is the Kingdom and His is the praise and He has power over everything. O Allah, none can withhold what You give and nor can give what You withhold. Nor will the wealth of a wealthy person help him against You.)" Al-Mughīra also wrote to him, 'He forbade idle talk, asking too many questions and squandering wealth. He forbade disobeying mothers, burying daughters alive and he forbade not giving (what one has) and asking (others to give).' " (*Authentic*)

Commentary**:** *The hadeeth encourages the recitation of the mentioned expressions of remembrance after the obligatory prayers. The prohibition of squandering wealth apparently connects the narration to the* **chapter** *heading.*

١٦٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لَنْ يُنْجِيَ أَحَداً مِنْكُمْ عَمَلُهُ)). قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللهِ!؟ قَالَ: ((وَلاَ أَنَا، إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللهُ مِنْهُ بِرَحْمَةٍ، فَسَدِّدُوا وَقَارِبُوا وَاغْدُوا وَرُوحُوا، وَشَيْءٌ مِنَ الدُّلْجَةِ، وَالْقَصْدَ، وَالْقَصْدَ، تَبْلُغُوا)). صَحِيحٌ.

461. Abū Hurayra said**:** "The Prophet ﷺ said, 'None of you will be saved by his actions (alone).' They said, 'Not even you, Messenger of Allah?' He replied, 'Not even me, unless Allah covers me with mercy from Him. But act rightly and wisely and worship in the morning and evening and during part of the night. Keep to a middle path (moderation) and you will arrive.' " (*Authentic*)

Commentary**:** *As much and good as deeds may be, they are hardly completely free from shortcomings of the doer. Thus, they only profit the doer out of Allah's mercy on him. We beg Allah to shower His mercy on us. Nevertheless, the hadeeth urges towards good deeds and being of the middle course in them and warns against extremism. This hadeeth may appear to contradict some verses of the Qur'an and narrations from the Prophet ﷺ which prove that*

*the Paradise is attained by one's actions alone, such as Allah's saying***:** *"This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world)." (Az-Zukhruf***: 72***). However, they all are put in their places when one understands that good deeds are a basic condition for entrance into Paradise. Yet, such must be free of things that inhibit the entrance which are only removed by Allah's mercy. So entrance into the Paradise is not attained because of the good deeds alone. Shaykh al-Islam Ibn Taimiyyah – may Allah shower blessings on him – explained further***:** *"Likewise the child; it is not given birth to by mere ejaculating the sperm into the virgina. How many have ejaculated without having a child (from such ejaculations)? The creation of the child must have been decreed by Allah, thereupon, the woman becomes pregnant and observes pre-natal care with all other things that perfect the child's creation and the absence of whatever may inhibit same. The same applies in the affairs of the hereafter; a person will not attain success just by his deeds but they (i.e. the deeds) are only a means. Thus, the Prophet ﷺ said, (then he mentioned the hadeeth under discourse)."*

٢١٧- بَابُ الرِّفْـقُ

Chapter 217: Leniency

٤٦٢- عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: السَّامُ عَلَيْكُمْ، قَالَتْ عَائِشَةُ: فَفَهِمْتُهَا فَقُلْتُ: عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ . قَالَتْ: فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَهْلاً يَا عَائِشَةُ! إِنَّ اللهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ)) . فَقُلْتُ: يَا رَسُولَ اللهِ! أَوَ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((قَدْ قُلْتُ: وَعَلَيْكُمْ)). صَحِيحٌ.

462. 'Ā'isha, the wife of the Prophet ﷺ said**:** "A group of Jews came to the Messenger of Allah ﷺ and said, 'as-Sam (death) be

upon you' (instead of 'as-Salām, peace).' " 'Ā'isha said, "I understood it and I said, 'And death be upon you and the curse of Allah.' The Messenger of Allah ﷺ said, 'Gently, 'Ā'isha. Allah loves leniency in everything.' I said, 'Messenger of Allah! Didn't you hear what they said?' The Messenger of Allah ﷺ said, 'I already said, "and upon you." ' " (Authentic)

***Commentary*:** *See comment on narration no.* **311**.

٤٦٣- عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ)). صَحِيحٌ

463. Jarīr b. 'Abdullāh said**:** "The Messenger of Allah ﷺ said, 'Whoever is denied courtesy is denied good.' " (*Authentic*)

٤٦٤- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ أُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ؛ وَمَنْ حُرِمَ حَظَّهُ مِنَ الرِّفْقِ فَقَدْ حُرِمَ حَظَّهُ مِنَ الْخَيْرِ. أَثْقَلُ شَيءٍ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ حُسْنُ الْخُلُقِ، وَإِنَّ اللهَ لَيُبْغِضُ الفَاحِشَ الْبَذِيءَ)) صَحِيحٌ.

464. Abu'd-Dardā' said**:** "The Prophet ﷺ said, 'Whoever has been given his portion of leniency has been given his portion of good. Whoever is denied his portion of leniency has been denied his portion of good. Good character is the weightiest thing in the believer's balance on the Day of Rising. Allah hates the coarse, foul-mouthed person.' "(*Authentic*)

***Commentary*:** *Showing sincere kindness and mercy to people is innately endearing. Thus, in addition to earning Allah's love, such a person is liked by the people, and drawn nearer to benefits from them and protection from their evil. On the other hand, the coarse and abusive, like the plague, is avoided by everyone while he earns the wrath of the Most-Merciful!*

٤٦٥- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَقِيلُوا ذَوِي الْهَيْئَاتِ عَثَرَاتِهِمْ)). صَحِيحٌ.

465. 'Ā'isha said: "The Prophet ﷺ said, 'Forgive those who are virtuous their (minor) slips.' " (*Authentic*)

Commentary: *This hadeeth appears forgotten by or unknown to many today, including the people of knowledge and its students. Thus, Muslims, known basically for righteousness are harshly scolded for every slip; the students and scholars berate each other as if they had never known themselves upon righteousness! Some are even glad when a person not known for other than righteousness errs; they throw every courtesy to the winds to publicize such slips! Allah alone grants refuge. In another wording of the hadeeth, it adds, "...except for those of legal punishment." See Silsilat al-Ahaadeeth is-Saheehah (***638***).*

٤٦٦- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَايَكُونُ الْخُرْقُ فِي شَيءٍ إِلاَّ شَانَهُ، وَإِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ)) صَحِيحٌ.

466. Anas said: "The Prophet ﷺ said, 'If there is roughness in any matter it is bound to disgrace it. Allah is courteous and loves courteousness.' " (*Authentic*)

٧٦٤- عَنْ أَبِي سَعِيدٍ الْخُدْرِي رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، وَكَانَ إِذَا كَرِهَ شَيْئاً عَرَفْنَاهُ فِي وَجْهِهِ. صَحِيحٌ.

467. Abū Sa'īd al-Khudrī said: "The Messenger of Allah ﷺ was more modest than the virgin in her private room. When he disliked something, we recognised that in his face." (*Authentic*)

Commentary: *It encourages being modest; and refutes the wrong notion that modesty is from the attributes of the weak minded.*

٤٦٨- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْهَدْيُ الصَّالِحُ، وَالسَّمْتُ، وَالاقْتِصَادُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النُّبُوَّةِ)) ضَعِيفٌ

468. Ibn ‘Abbās said**:** “The Prophet ﷺ said, ‘Right guidance, good behaviour and moderate way of life are from among the seventieth part of prophecy.’ ” (*Weak*)

٤٦٩- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ عَلَى بَعِيرٍ فِيهِ صُعُوبَةٌ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((عَلَيْكِ بِالرِّفْقِ، فَإِنَّهُ لاَ يَكُونُ فِي شَيءٍ إِلاَّ زَانَهُ، وَلاَ يُنْزَعُ مِنْ شَيءٍ إِلاَّ شَانَهُ)). صَحِيحٌ.

469. ‘Ā’isha, may Allah be pleased with her, said**:** “I was on a camel that was somewhat troublesome and the Prophet ﷺ said, ‘You must be gentle. Whenever gentleness is in some matter, it adorns it and when it is taken away that disgraces it.’ ” (*Authentic*)

Commentary**:** *When kindness and carefulness are taken out of any affair, there is awkwardness, idiocy and hardness, humiliation and disgust! The hadeeth also proves that husbands should guide their wives at the most beneficial time with good words, and so should the teacher guide the students. In another version of the same hadeeth, A’isha (رضي الله عنها) said, “...a camel that was somewhat troublesome and I began to beat it...”*

٤٧٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِيَّاكُمْ وَالشُّحَّ؛ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ؛ سَفَكُوا دِمَاءَهُمْ، وَقَطَعُوا أَرْحَامَهُمْ، وَالظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ)) صَحِيحٌ.

470. Abū Hurayra said**:** “The-Messenger of Allah ﷺ said, ‘Beware of avarice. It destroyed those before you. They shed each other’s

blood and cut off their relatives. Injustice will be seen as darkness on the Day of Rising.' " (*Authentic*)

Commentary**:** *The hadeeth warns strongly against greed. Excessive and reprehensible desire to possess more than one needs or deserves could cause its victim to commit destructive sins***:** *spilling the other's blood, severing the ties of kinship, cheating the people and taking their possessions unlawfully! Imam Abdur-Rauf al-Munaawee caps it all, "Avarice in all its forms, contradicts Eemaan (faith)." In recompense, a person who does that, or the nation in which such is widespread is met with perdition. See also narration no.* **281**.

٢١٨- بَابُ الرِّفْـقُ فِي الْمَعِيشَةِ

Chapter 218: Moderation In Livelihood

٤٧١- عَنْ كَثِيرِ بْنِ عُبَيْدٍ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا. فَقَالَتْ: أَمْسِكْ حَتَّى أَخِيطَ ثَقْبَتِي، فَأَمْسَكْتُ، فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! لَوْ خَرَجْتُ فَأَخْبَرْتُهُمْ لَعَدُّوهُ مِنْكِ بُخْلاً!. قَالَتْ: ((أَبْصِرْ شَأْنَكَ؛ إِنَّهُ لاَ جَدِيدَ لِمَنْ لاَ يَلْبَسُ الْخَلَقَ)). حَسَنُ الإِسْنَادِ.

471. Kathīr b. 'Ubayd said**:** "I called on 'Ā'isha, the Umm al-Mu'minīn, may Allah be pleased with her. She said, 'Wait until I mend my garment.' So I waited and I said, 'Umm al-Mu'minīn, if I go out and tell people about this, they will regard it as an act of miserliness on your part.' She said, 'Mind your own business. There are no new clothes for the one who does not wear shabby clothes as well.' " (*Sound Chain*)

Commentary**:** *Words that assist the one perceived to be making a mistake should be employed during correction. Wearing new clothes at all times may be considered from extravagance. The narration demonstrates the humility*

of the pious predecessors and their moderate, non-extravagant lifestyle

٢١٩- بَابٌ مَا يُعْطَى الْعَبْدُ عَلَى الرِّفْقِ

Chapter 219: What The Slave Is Given For Gentleness

٤٧٢- عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
((إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَيْهِ مَا لاَ يُعْطِي عَلَى الْعُنْفِ)). صَحِيحٌ.

472. ‘Abdullāh b. Mughaffal said**:** “The Prophet ﷺ said, ‘Allah is gentle and He loves gentleness. One is given for gentleness what he is not given for harshness.’ ” (*Authentic*)

Commentary**:** *From the Attributes of Allah is Ar-Rafeeq (The Gentle); His bringing about creation gradually in stages with His Wisdom and Perfection also demonstrates this Attribute. This is even when He is Able to bring it into existence as sudden as He wills – the Mighty and Exalted. So He enjoined gentleness and loves the gentle. Conversely, He prohibits harshness and dislikes the harsh. The gentle, therefore, gets what the harsh gets not. Imam Ibn al-Atheer (رحمه الله) said, “For every good found in gentleness, harshness contains an equivalent evil”!*

٢٢٠- بَابٌ التَّسْكِينُ

Chapter 220: Calming People

٤٧٣- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
((يَسِّرُوا وَلاَ تُعَسِّرُوا، وَسَكِّنُوا وَلاَ تُنَفِّرُوا)). صَحِيحٌ.

473. Anas b. Mālik said**:** “The Prophet ﷺ said, ‘Make things easy and do not make them difficult. Calm people down and do not alarm them.’ ” (*Authentic*)

Commentary**:** *It contains the order to be easy in affairs and gentle with people, endearing Eemaan to them, rather than being harsh so that the hearts are not alarmed. This should be given greater consideration when it has to do with an individual who has just accepted Islam or children who are been encouraged to do good deeds. Similarly, one should not be hard upon himself in doing good deeds so that he is not worn-out which may lead to the complete abandonment of the deed. It prohibits unnecessarily raising alarms and worst still, when they are false.*

٤٧٤- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: نَزَلَ ضَيْفٌ فِي بَنِي إِسْرَائِيلَ، وَفِي الدَّارِ كَلْبَةٌ لَهُمْ، فَقَالُوا: يَا كَلْبَةُ! لاَ تَنْبَحِي عَلَى ضَيْفِنَا، فَصِحْنَ الْجِرَاءُ فِي بَطْنِها، فَذَكَرُوا لِنَبِيٍّ لَهُمْ فَقَالَ: إِنَّ مِثْلَ هَذَا كَمِثْلِ أُمَّةٍ تَكُونُ بَعْدَكُمْ، يَغْلِبُ سُفَهَاؤُهَا عُلَمَاءَهَا)). ضَعِيفٌ مَوْقُوفًا

474. ‘Abdullāh b. ‘Amr said**:** “A guest came to the Banū Isrā’īl and there was a dog in the house. The people of the house said, ‘Dog, do not bark at our guest.’ But the puppies under her barked. They mentioned it to one of the Prophets who prophesied, ‘This is like a community that will come after you whose fools will overcome its men of knowledge.’” (*Weak* in Its Mawqoof Form)

Commentary**:** *It is also reported with a weak chain as a statement from the Prophet ﷺ.*

٢٢١- بَابُ الْخُرْقِ

Chapter 221: Roughness

٤٧٥- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ عَلَى بَعِيرٍ فِيهِ صُعُوبَةٌ فَجَعَلْتُ أَضْرِبُهُ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((عَلَيْكِ بِالرِّفْقِ؛ فَإِنَّ الرِّفْقَ. لاَ يَكُونُ فِي شَيءٍ إِلاَّ زَانَهُ، وَلاَ يُنْزَعُ مِنْ شَيءٍ إِلاَّ شَانَهُ)). صَحِيحٌ

475. ʻĀʼisha said**:** "I was on a camel that was somewhat troublesome and I began to beat it. The Prophet ﷺ said, 'You must be gentle. Whenever there is gentleness in some matter, it adorns it and whenever it is taken away, that disfigures it.' " (*Authentic*)

Commentary**:** *Same as narration no.* **469** *above.*

٤٧٦- عَنْ أَبِي نَضْرَةَ: قَالَ رَجُلٌ مِنَّا يُقَالُ لَهُ جَابِرٌ أَوْ جُوَيْبِرٌ: طَلَبْتُ حَاجَةً إِلَى عُمَرَ فِي خِلاَفَتِهِ، فَانْتَهَيْتُ إِلَى الْمَدِينَةِ لَيْلاً، فَغَدَوْتُ عَلَيْهِ، وَقَدْ أُعْطِيتُ فِطْنَةً وَلِسَاناً - أَوْ قَالَ: مَنْطِقاً - فَأَخَذْتُ فِي الدُّنْيَا فَصَغَّرْتُهَا؛ فَتَرَكْتُهَا لاَ تَسْوَى شَيْئاً - وَإِلَى جَنْبِهِ رَجُلٌ أَبْيَضُ الشَّعْرِ أَبْيَضُ الثِّيَابِ، فَقَالَ لَمَّا فَرَغْتُ: كُلُّ قَوْلِكَ كَانَ مُقارِباً، إِلاَّ وُقُوعَكَ فِي الدُّنْيَا، وَهَلْ تَدْرِي مَا الدُّنْيَا؟ إِنَّ الدُّنْيَا فِيهَا بَلاَغُنَا - أَوْ قَالَ: زَادُنَا - إِلَى الآخِرَةِ، وَفِيهَا أَعْمَالُنَا الَّتِي نُجْزَى بِهَا فِي الآخِرَةِ. قَالَ: فَأَخَذَ فِي الدُّنْيَا رَجُلٌ هُوَ أَعْلَمُ بِهَا مِنِّي، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَنْ هَذَا الرَّجُلُ الَّذِي إِلَى جَنْبِكَ؟ قَالَ: سَيِّدُ الْمُسْلِمِينَ أُبَيُّ بْنُ كَعْبٍ. ضَعِيفُ الإِسْنَادِ.

476. Abū Nadra said**:** "One of our men called Jābir or Juwaybir said, 'I went to 'Umar while he was Caliph to ask for something which I needed. I reached Madīna during the night and in the morning I went to him. I was someone who had been given quick wits and a quick tongue' - or he said 'speech' (meaning eloquence) 'and I started talking to him. I set to condemning this world and presented it as not being worth anything. At 'Umar's side was a man with white hair and white clothes. When I had finished, he said, "All that you have said is almost correct except for your attack on this world. Do you know what this world is? This world is that through which we reach our goal" - or he said - "where our provision is" - "for the World Hereafter. Here are our actions for which we will be rewarded in the Next World." He went on, "For that reason a man who knew this world better than I do made use of it." I said, "Amīr al-Mu'minīn, who is this man at your side?" He replied, " 'Ubayy b. Ka'b, the leader of the Muslims." ' " (*Weak Chain*)

Commentary**:** *As for his saying, the leader of the Muslims, it was a title with which 'Ubayy bin Ka'b (may Allah be pleased with him) was commonly known amongst the pious predecessors. See Da'eef al-Adab al-Mufrad (***41***)*

٤٧٧- عَنِ البَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ قَالَ**:** قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((اَلْأَشَرَةُ شَرٌّ)). حَسَنٌ.

477. AI-Barā' b. 'Āzib said**:** "The Messenger of Allah ﷺ said, 'Ingratitude is evil.' " (*Sound*)

Commentary**:** *From the great evils in being ungrateful to people is that such a person will not also give thanks to Allah the Mighty and Exalted for His favors on him! See narration no.* **218**.

٢٢٢- بَابُ اصْطِنَاعُ الْمَالِ

Chapter 222: Maintaining Property

٤٧٨- عن الحَارِث [هو ابن لَقِيط] قَالَ: كَانَ الرَّجُلُ مِنَّا تُنْتِجُ فَرَسُهُ فَيَنْحَرُهَا، فَيَقُولُ: أَنَا أَعِيشُ حَتَّى أَرْكَبَ هَذَا!؟ فَجَاءَنَا كِتَابُ عُمَرَ: ((أَنْ أَصْلِحُوا مَا رَزَقَكُمُ اللهُ؛ فَإِنَّ فِي الْأَمْرِ تَنَفُّساً)). صَحِيحٌ.

478. Al-Hārith b. Laqīt an-Nakh'ī said: "One of our men used to slaughter colts. He would say, 'Shall I live long enough to ride this horse?' Then we received 'Umar's letter telling us: 'maintain what Allah has provided for you (and make it prosper) for there is yet time in the affair.' " (*Authentic*)

Commentary: *It encourages engaging in good deeds; giving thanks to Allah for His favors, preserving them and being broad-minded and optimistic about life.*

٤٧٩- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ؛ فَإِنِ اسْتَطَاعَ أَنْ لاَ تَقُومَ حَتَّى يَغْرِسَهَا، فَلْيَغْرِسْهَا)) صَحِيحٌ

479. Anas b. Mālik: said: "The Prophet ﷺ said, 'If the (signs of the) Hour appear and one of you has a palm-cutting in his hands and it is possible to plant it before the Hour (actually) comes, he should plant it.'" (*Authentic*)

Commentary: *The hadeeth emphasizes the tremendous benefits of planting trees and whatever is like it from which people generally derive benefit such as providing water. A Muslim is encouraged to carry out these deeds even at*

the last life opportunity because if he dies, he continues to get rewarded for the deed as the people benefit from such things until the Last Day. In the same vein it discourages wastage of any kind at any point in time.

٤٨٠- عَنْ دَاوُدَ بْنِ أَبِي دَاوُدَ قَالَ: قَالَ لِي عَبْدُ اللهِ بْنُ سَلاَم: إِنْ سَمِعْتَ بِالدَّجَّالِ قَدْ خَرَجَ، وَأَنْتَ عَلَى وَدِيَّةٍ تَغْرِسُهَا، فَلاَ تَعْجَلْ أَنْ تُصْلِحَهَا؛ فَإِنَّ لِلنَّاسِ بَعْدَ ذَلِكَ عَيْشاً.

ضَعِيفُ الْإِسْنَادِ.

480. Dāwūd b. Abī Dāwūd said**:** " 'Abdullāh b. Salām said to me, 'If you hear that the Dajjāl has come out and you are planting palm saplings, do not hasten to give up putting it in order, for people will still have life after that.' " (*Weak*)

٢٢٣- بَابُ دَعْوَةُ الْمَظْلُومِ

Chapter 223: The Supplication Of One Wronged

٤٨١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((ثَلاَثُ دَعَوَاتٍ مُسْتَجَابَاتٌ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ))

صَحِيحٌ لِقَوْلِهِ: ﴿ارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ﴾[سورة المائدة الآية ٤١١-

481. Abū Hurayra said**:** "The Prophet (ﷺ) said, 'There are three supplications that are answered**:** the supplication of the person who is wronged, the supplication of the traveller, and the supplication of a parent against his child.' " (*Authentic*)

Commentary**:** *See narration no.* **32** *above. In another authentic narration, its says, "Beware of the supplications of the one who is wronged even if such is*

a non-muslim; for nothing screens it (from acceptance)".

٢٢٤- بَابٌ سُؤَالُ الْعَبْدِ الرِّزْقَ مِنَ اللهِ عَزَّ وَجَلَّ

Chapter 224: Prayer For Provision "Owing to Allah's words (to ask Him, Exalted is He), 'Provide for us and You are the best of Providers.' " (5: 114)

٤٨٢- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ، نَظَرَ نَحْوَ الْيَمَنِ فَقَالَ: ((اللَّهُمَّ! أَقْبِلْ بِقُلُوبِهِمْ)). وَنَظَرَ نَحْوَ الْعِرَاقِ فَقَالَ مِثْلَ ذَلِكَ، وَنَظَرَ نَحْوَ كُلِّ أُفُقٍ فَقَالَ مِثْلَ ذَلِكَ. وَقَالَ: ((اللَّهُمَّ! ارْزُقْنَا مِنْ تُرَاثِ الْأَرْضِ، وَبَارِكْ لَنَا فِي مُدِّنَا وَصَاعِنَا)). ضَعِيفُ الْإِسْنَادِ.

482. Jābir said**:** "He heard the Prophet ﷺ on the minbar. He looked towards the Yemen and said, 'O Allah, bring their hearts,' and he looked towards Iraq and said something similar. He looked towards every horizon and said the like of that. He said, 'O Allah, provide for us out of the earth's bequest and bless us in our mudd and our sa '.' " (Weak *Chain*)

٢٢٥- بَابٌ الظُّلْمُ ظُلُمَاتٌ

Chapter 225: Injustice Is Darkness

٤٨٣- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((اتَّقُوا الظُّلْمَ؛ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ؛ فَإِنَّ الشُّحَّ أَهْلَكَ

مَنْ كَانَ قَبْلَكُمْ، وَحَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ، وَاسْتَحَلُّوا مَحَارِمَهُمْ)) صَحِيحٌ

483. Jābir b. ‘Abdullāh said**:** “The Messenger of Allah ﷺ said, ‘Avoid injustice. Injustice will be darkness on the Day of Rising. Beware of avarice. Avarice destroyed people before you and led them to shed each other’s blood and made them judge the relations lawful that were unlawful for them.’ ” (*Authentic*)

Commentary**:** *Qaadee ‘Iyyaad (رحمه الله) explained, “It (i.e. injustice) will be darkness over the unjust on the Day of Rising. He will not be guided by it as the believer will be guided by his light.” Justice brings about benefaction and maintaining ties while injustice causes severance of ties. See also comment on narration no.*

٤٨٤- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ**:** قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((يَكُونُ فِي آخِرِ أُمَّتِي مَسْخٌ، وَقَذْفٌ، وَخَسْفٌ، ويُبْدَأُ بِأَهْلِ الْمَظَالِمِ)). ضَعِيفٌ.

484. Jābir said**:** “The Messenger of Allah ﷺ said, ‘In the last of my community there will be punishment by deformation, storms of stone and sinking earth, and it will begin with people who commit injustice.’ ” (*Weak*)

٤٨٥- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ**:** ((الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ)) صَحِيحٌ.

485. Ibn ‘Umar said**:** “The Prophet ﷺ said, ‘Injustice will be shown as darkness on the Day of Rising.’ ” (*Authentic*)

Commentary**:** *See comment on narration no.* **483**.

٤٨٦- عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ**:** ((إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَتَقَاصُّونَ مَظَالِمَ بَيْنَهُمْ

فِي الدُّنْيَا، حَتَّى إِذَا نُقُّوا وَهُذِّبُوا، أُذِنَ لَهُمْ بِدُخُولِ الْجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لأَحَدُهُمْ بِمَنْزِلِهِ أَدَلُّ مِنْهُ فِي الدُّنْيَا)). صَحِيحٌ

486. Abū Sa'īd said**:** "The Messenger of Allah ﷺ said, 'When the believers are saved from the Fire, they will be halted on a bridge between the Garden and the Fire. They will acquit themselves of each other by taking retaliation for the injustices that occurred between them in this world. After they have been cleansed and purified, they will be given permission to enter the Garden. By Him who holds the soul of Muhammad in His hand, each of them will know his place there better than his dwelling in this world.' " (*Authentic*)

Commentary**:** *In a wording of the same hadeeth it says, "When the believers have crossed the bridge over the Fire..." The Siraat is a very thin and slippery bridge erected over the Fire after which is the Garden. People will cross the bridge according to their good deeds; some will cross in the twinkling of an eye, some like (speed of) lightning, some like the (speed of) wind. Others will cross like (i.e in the speed of) a horse, some like the riding of a camel. Some will run, some will walk, some will crawl and some will be wrenched away and thrown into the Fire. Those amongst the sinful Muslims who fall into the Fire will remain for as long Allah wills, but will later be pardoned and removed from the Fire. The Qantarah is the end part of the Siraat after which is the Garden. May Allah protect us from the Fire. Therefore, despite the great success of crossing the Bridge, Allah the Mighty and Exalted will not allow the people to go into the Garden until they have been cleansed and purified of all sorts of injustice.*

٤٨٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((إِيَّاكُمْ وَالظُّلْمَ ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ ، وَإِيَّاكُمْ وَالفُحْشَ فَإِنَّ اللهَ لاَ يُحِبُّ الفَاحِشَ الْمُتَفَحِّشَ ، وَإِيَّاكُمْ وَالشُّحَّ فَإِنَّهُ دَعَا مَنْ كَانَ قَبْلَكُمْ فَقَطَعُوا أَرْحَامَهُمْ ، وَدَعَاهُمْ فَاسْتَحَلُّوا مَحَارِمَهُمْ)). صَحِيحٌ.

487. Abū Hurayra said**:** "The Prophet ﷺ said, 'Beware of injustice. Injustice will be darkness on the Day of Rising. Beware of coarseness. Allah does not love those who are coarse and foul-mouthed. Beware of avarice for it led those before you, so that they cut off their relatives. It called them and they made lawful relations that were unlawful.' " (*Authentic*)

٤٨٨- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ ، وَحَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُم، وَاسْتَحَلُّوا مَحَارِمَهُمْ)). صَحِيحٌ.

488. Jābir said**:** "The Prophet ﷺ said, 'Beware of injustice. Injustice will be shown as darkness on the Day of Rising. Fear avarice. It destroyed those before you and caused them to shed each other's blood and to make lawful relations that were unlawful.' " (*Authentic*)

٤٨٩- عَنْ أَبِي الضُّحَى قَالَ: اجْتَمَعَ مَسْرُوقٌ وَشُتَيْرُ بْنُ شَكَلٍ فِي الْمَسْجِدِ، فَتَقَوَّضَ إِلَيْهِمَا حِلَقُ الْمَسْجِدِ، فَقَالَ مَسْرُوقٌ: لاَ أَرَى هَؤُلاَءِ يَجْتَمِعُونَ إِلَيْنَا، إِلاَّ لِيَسْتَمِعُوا مِنَّا خَيْراً، فَإِمَّا أَنْ تُحَدِّثَ عَنْ عَبْدِ اللهِ فَأُصَدِّقَكَ أَنا، وإِمَّا أَنْ أُحدِّثَ عن عَبدِ اللهِ فَتُصَدِّقَنِي؟ فَقَالَ: حَدِّثْ يَا أَبَا عَائِشَةَ! قَالَ: هَلْ سَمِعْتَ عَبْدَ اللهِ يَقُولُ:((الْعَيْنَانِ يَزْنِيَانِ، وَالْيَدَانِ يَزْنِيَانِ، وَالرِّجْلاَنِ يَزْنِيَانِ، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ!)) فَقَالَ: نَعَمْ. قَالَ: وَأَنَا سَمِعْتُهُ. قَالَ: فَهَلْ سَمِعْتَ عَبْدَ اللهِ يَقُولُ: ((مَا فِي الْقُرْآنِ آيَةٌ أَجْمَعُ لِحَلاَلٍ وَحَرَامٍ وَأَمْرٍ وَنَهْيٍ، مِنْ هَذِهِ الآيَةِ: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى ((سورة النحل:٩٠))؟ قَالَ: نَعَمْ، وَأَنَا قَدْ سَمِعْتُهُ، قَالَ: فَهَلْ سَمِعْتَ عَبْدَ اللهِ يَقُولُ: مَا فِي الْقُرْآنِ آيَةٌ أَسْرَعُ فَرَجاً مِنْ قَوْلِهِ: ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً ((سورة الطلاق:٢))؟ قَالَ: نَعَمْ. قَالَ: وَأَنَا قَدْ سَمِعْتُهُ. قَالَ: فَهَلْ سَمِعْتَ عَبْدَ اللهِ يَقُولُ: ((مَا فِي الْقُرْآنِ آيَةٌ أَشَدُّ تَفْوِيضاً مِنْ قَوْلِهِ: ﴿ قُلْ يَا عِبَادِيَ الَّذِينَ

أَسْرَفُوا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ((سورة الزمر:٣٥))؟ قَالَ: نَعَمْ. قَالَ: وَأَنَا سَمِعتُهُ. حَسَنُ الْإِسْنَادِ.

489. Abū'd-Duha said**:** "Masrūq and Shutayr b. Shakal met in the mosque. The people sitting in circles in the mosque moved towards them. Masrūq said, 'I can only think that these people are gathering around us in order to hear good from us. So you relate from 'Abdullāh (Ibn Mas'ūd), I will confirm you, or I will relate from 'Abdullāh, and you confirm me. Shutayr said, 'Abū 'Ā'isha! Relate.' Masrūq said, 'Did you hear 'Abdullāh say, "The eyes commit fornication, the hands commit fornication, the feet commit fornication, and then the genitals either confirm or deny that." He said, 'Yes, I heard it.' Masrūq said, 'Did you hear 'Abdullāh say, "There is no verse in the Qur'ān more comprehensive in describing both the halāl and harām and the command and the prohibition than this verse, 'Allah commands justice, good deeds and giving to relatives' (**16: 90**)?" He said, 'Yes, I did hear that.' Masrūq said, 'Did you hear 'Abdullāh say, "There is no verse in the Qur'ān swifter to bring relief than His words, 'Whoever fears Allah, He will make a way out for him'?(**65: 2**)." He said, 'Yes, I heard that.' Masrūq said, 'Did you hear 'Abdullāh say, "There is no verse in the Qur'ān stronger in entrusting things to Allah than His words, 'My slaves who have been extravagant against yourselves, do not despair of the mercy of Allah.' (**39: 53**)". He said, 'Yes, I heard that.'" (*Sound Chain*)

Commentary**:** *The narration highlights the following, among others***: 1**. *From the beneficial use of the mosque is for the people of knowledge and its students to conduct learning circles in them.* **2**. *One should approach the people of knowledge and seize any right opportunity to benefit from their knowledge.* **3**. *Knowledge can be reffered to as Khayr (good).* **4**. *From the best of knowledge is that transmitted by the companions – may Allah be pleased with them all.* **5**. *The people of knowledge should cooperate to teach the people from the Khayr that Allah has bestowed on them.* **6**. *One should be careful of what he looks at, touches, and where he goes. The senses should not be employed in sins.* **7**. *If one fears Allah in the open and the secret, He will make a way out for Him.* **8**. *Allah the Mighty and Sublime is so merciful*

to His creatures. He forgives whoever turns to Him in repentance. **9**. *The best speeches are the concise and all-encompassing ones. Allah Knows best.*

٤٩٠- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، عَنِ اللهِ تَبَارَكَ وَتَعَالَى قَالَ: ((يَا عِبادِي! إِنِّي قَدْ حَرَّمْتُ الظُّلْمَ على نَفْسِي، وَجَعَلْتُهُ مُحَرَّماً بَيْنَكُمْ فَلاَ تَظَالَمُوا. يَا عِبَادِي! إِنَّكُمُ الَّذِينَ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنا أَغْفِرُ الذُّنُوبَ، وَلاَ أُبَالِي؛ فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ؛ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلاَّ مَنْ كَسَوْتُهُ؛ فَاسْتَكْسُونِي أَكْسِكُم، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى أَتْقَى قَلْبِ عَبْدٍ مِنْكُم؛ لَمْ يَزِدْ ذَلِكَ فِي مُلْكِي شَيْئاً، وَلَوْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ، لَمْ يَنْقُصْ ذَلِكَ مِنْ مُلْكِي شَيْئاً، وَلَوِ اجْتَمَعُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مِنْهُمْ مَا سَأَلَ، لَمْ يَنْقُصْ ذَلِكَ مِنْ مُلْكِي شَيْئاً؛ إِلاَّ كَمَا يَنْقُصُ الْبَحْرُ أَنْ يُغْمَسَ فِيهِ الْمِخْيَطُ غَمْسَةً وَاحِدَةً. يَا عِبَادِي! إِنَّمَا هِي أَعْمَالُكُمْ أَجْعَلُهَا عَلَيْكُمْ؛ فَمَنْ وَجَدَ خَيْراً فَلْيَحْمَدِ اللهَ؛ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلاَ يَلُومُ إِلاَّ نَفْسَهُ)). كَانَ أَبُو إِدْرِيسَ، إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ، جَثَى عَلَى رُكْبَتَيْهِ. صَحِيحٌ

490. Abū Idrīs al-Khaulāni related from Abū Dharr that the Prophet ﷺ said, "Allah, Blessed and Exalted is He, said, 'My slaves! I have forbidden injustice for Myself and I have made it forbidden among you, so do not wrong each other. 'My slaves! By day and night you err; yet I forgive wrong actions and do so freely. Ask Me for forgiveness and I will forgive you. 'My slaves! All of you are hungry unless I have fed you, so ask Me to feed you and I will feed you. All of you are naked unless I have clothed you so ask Me to clothe you and I will clothe you. 'O My slaves! If all of you; the first of you and the last of you, the jinn among you and the men among you, were to be as godfearing as the most godfearing heart of anyone of you, that would not add anything to My kingdom. If they were to be as corrupt as the

most corrupt heart of anyone of you, that would not decrease anything in My kingdom. If they were to join together in one place and then ask of Me, and I gave every man among them what he asked for, that would not reduce My kingdom at all except as the sea is decreased if a needle is dipped into it. 'My slaves! It is only your actions which I have preserved for you. Whoever finds good should praise Allah. Whoever finds other than that should only blame himself.' "

The narrator from Abū Idrīs said**:** "Whenever Abū Idrīs related this hadith he would kneel down." (*Authentic*)

Commentary**:** *The hadeeth teaches that***: 1**. *Allah the Mighty and Sublime is Able to do all things, yet He is ever Just. He says, "And your Lord will never be unfair to anyone." (Q* **18: 49***).* **2**. *Allah prohibits the creatures from wronging themselves. So a person should neither wrong himself nor anyone else.* **3**. *Allah is Kind and Merciful towards His creatures; He feeds them, clothes them, pardons and grants tremendous favors on them.* **4**. *The servant should regularly supplicate to Allah the Most High for his wordly needs as he would beseech Him for guidance and pardon.* **5**. *One should be optimistic of been granted forgiveness of his errors when he sincerely seeks Allah's forgiveness.* **6**. *The vastness of Allah's kingdom; for as nothing really reduces from the sea if the needle is dipped into it, nothing reduces from Allah's kingdom if he grants all creatures their needs at the same time!* **7**. *We should be godfearing at all times keeping in mind that our deeds – secret and open – are recorded, and that we will be recompensed accordingly.* **8**. *The righteousness of a person does not bring any benefit to Allah the Mighty and Exalted.* **9**. *Allah is ever Just; so the one who finds other than good reward has only reaped what he sowed.* **10**. *The pious predecessors were full of reverence for Allah's words.*

٢٢٦- بَابٌ كَفَّارَةُ الْمَرِيضِ

Chapter 226: The Expiation Of Someone Who Is Ill

٤٩١- عَنْ غُضَيْفِ بْنِ الْحَارِثِ أَنَّ رَجُلاً أَتَى أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ - وَهُوَ وَجِعٌ - فَقَالَ:

كَيْفَ أَمْسَى أَجْرُ الْأَمِيرِ؟ فَقَالَ: هَلْ تَدْرُونَ فِيمَا تُؤْجَرُونَ بِهِ؟ فَقَالَ: بِمَا يُصِيبُنَا فِيمَا نَكْرَهُ. فَقَالَ: ((إِنَّمَا تُؤْجَرُونَ فِيمَا أَنْفَقْتُمْ فِي سَبِيلِ اللهِ، وَاسْتُنْفِقَ لَكُمْ - ثُمَّ عَدَّ أَدَاةَ الرَّحْلِ كُلَّهَا، حَتَّى بَلَغَ عَذَارَ الْبِرْذَونِ - وَلَكِنَّ هَذَا الْوَصَبَ الَّذِي يُصِيبُكُمْ فِي أَجْسَادِكُمْ، يُكَفِّرُ اللهُ مِنْ خَطَايَاكُمْ. ضَعِيفُ الْإِسْنَادِ.

491. Ghudif b. al-Hārith said**:** "A man came to Abū 'Ubayda b. al-Jarrāh while he was in pain and asked, 'How is the reward of the Amīr (i.e. the illness on which you will be rewarded)?' Abū 'Ubayda said, 'Do you know that for which You will be rewarded?' The man replied, 'We will be rewarded for things that happen to us that we dislike.' Abū 'Ubayda said, 'Rather, you are rewarded for what you spend in the way of Allah and what is spent on you. Then he mentioned all the parts of the saddle, even the horse's bridle (i.e. you will be rewarded in every expenditure in the way of Allah, Jihād). Yet Allah will remove your errors from you for the sake of this fatigue that has afflicted your bodies.' " (*Weak Chain*)

٤٩٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ، وَلَا وَصَبٍ، وَلَا هَمٍّ، وَلَا حَزَنٍ، وَلَا أَذًى، وَلَا غَمٍّ، حَتَّى الشَّوكَةُ يُشَاكُهَا، إِلَّا كَفَّرَ اللهُ بِهَا مِنْ خَطَايَاهُ)). صَحِيحٌ.

492. 'Abū Sa'īd al-Khudrī and Abū Hurayra said**:** "The Prophet ﷺ said, 'A Muslim does not meet with fatigue or tiredness or concern or sorrow or injury or grief, not so much as a thorn-prick but that Allah expiates his errors for him by that.' " (*Authentic*)

Commentary**:** *Allah's mercy over the Muslim is extremely great. Apart from the favors of not affirming servitude to any deity except Allah, and believing in and following the Prophet ﷺ, his pains and sorrow also bring benefits to him as long as he bears them patiently, not wailing over them. Wondrous is the affair of the Muslim, all his affairs are good for him!*

٤٩٣- عَنْ سَعِيدِ بن وَهْبٍ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ سَلْمَانَ - وَعَادَ مَرِيضاً فِي كِنْدَةَ - فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: أَبْشِرْ؛ فَإِنَّ مَرَضَ الْمُؤْمِنِ يَجْعَلُهُ اللهُ لَهُ كَفَّارَةً وَمُسْتَعْتَباً، وَإِنَّ مَرَضَ الْفَاجِرِ كَالْبَعِيرِ عَقَلَهُ أَهْلُهُ، ثُمَّ أَرْسَلُوهُ، فَلاَ يَدْرِي لِمَ عُقِلَ وَلِمَ أُرْسِلَ . صَحِيحُ الْإِسْنَادِ

493. Sa'īd b. Wahab said: "I was with Salman when he visited a sick person in Kinda. When he went in, he said, 'Good news! Allah makes a believer's illness an expiation for him and a means for His favour on him, whereas illness for a corrupt person (a disbeliever) is like a camel whose people hobble it and then let it go - it does not know why it was hobbled or released. ' " (*Authentic Chain*)

Commentary: *The believer gains from his illness: they expiate for him his sins and draw him close to Allah's mercy. When we visit the sick, it is recommended that they should be reminded about things that gladden them and help relieve their pains. If the sick person is known to be from the righteous, he could even be reminded of his deeds and the reward that awaits him with Allah the most High. The hadeeth also relates the huge loss upon which is the disbeliever. We seek Allah's refuge from disbelief.*

٤٩٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَزَالُ الْبَلاَءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ، فِي جَسَدِهِ وَأَهْلِهِ وَمَالِهِ، حَتَّى يَلْقَى اللهَ عَزَّ وَجَلَّ وَمَا عَلَيْهِ خَطِيئَةٌ)). صَحِيحٌ

494. Abū Hurayra said: "The Prophet ﷺ said, 'Affliction will continue to trouble the believers, men and women, in their bodies, their families, and their property; (and it acts as expiation for them) until they meet Allah, the Mighty and Exalted, while there is no sin remaining on them.' " (*Authentic*)

Commentary: *The hadīth describes how any illness or anxiety that besets a Muslim results in purification of his soul and forgiveness for his shortcomings.*

Therefore if a person is tested in this way he should be patient and expect reward from Allah as expiation from his sins. In this context though trouble is not sought after as the Prophet ﷺ always asked for well-being and good health and often prayed seeking refuge from serious illness, it is a sign of the mercy of Allah that one sometimes has minor illnesses to make one remember Allah's bounty of good health and strength.

٤٩٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((هَلْ أَخَذَتْكَ أُمُّ مِلْدَمٍ؟)) قَالَ: وَمَا أُمُّ مِلْدَمٍ؟ قَالَ: ((حَرٌّ بَيْنَ الْجِلْدِ وَاللَّحْمِ)). قَالَ: لاَ. قَالَ: ((فَهَلْ صُدِعْتَ؟)). قَالَ: وَمَا الصُّدَاعُ؟ قَالَ: ((رِيحٌ تَعْتَرِضُ فِي الرَّأْسِ، تَضْرِبُ الْعُرُوقَ)). قَالَ: لاَ. قَالَ: فَلَمَّا قَامَ. قَالَ: ((مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ)) أَيْ: فَلْيَنْظُرْهُ. حَسَنٌ صَحِيحٌ

495. Abū Hurayra said: "A bedouin came and the Prophet ﷺ said, 'Has Umm Mildam (a fever) got hold of you?' The bedouin asked, 'What is Umm Mildam?' He said, 'The heat between the skin and the flesh.' The bedouin said, 'No.' He said, 'Have you had a headache?' The man asked, 'What is a headache?' He said, 'A wind which appears in the head and beats the veins.' The bedouin said. 'No.' Abū Hurayra said, "When the man stood away, the Prophet (as if he was inspired by Allah about this man) said, 'Whoever wants to look at a man who is one of the people of the Fire, should look at that man.' " (*Authentic*)

٢٢٧- بَابُ الْعِيَادَةُ جَوْفَ اللَّيْلِ

Chapter 227: Visiting Someone Ill During The Night

٤٩٦- عَنْ خَالِدِ بْنِ الرَّبِيعِ قَالَ: لَمَّا ثَقُلَ حُذَيْفَةُ سَمِعَ بِذَلِكَ رَهْطُهُ وَالْأَنْصَارُ، فَأَتَوْهُ

فِي جَوْفِ اللَّيْلِ أَوْ عِنْدَ الصُّبْحِ، قَالَ: ((أَيُّ سَاعَةٍ هَذِهِ؟)) قُلْنَا: جَوْفُ اللَّيْلِ أَوْ عِنْدَ الصُّبْحِ. قَالَ: ((أَعُوذُ بِاللهِ مِنْ صَبَاحِ النَّارِ))! ثُمَّ قَالَ: ((جِئْتُمْ بِمَا أُكَفِّنُ بِهِ))؟ قُلْنَا: نَعَمْ. قَالَ: ((لاَ تَغَالُوا بِالْأَكْفَانِ؛ فَإِنَّهُ إِنْ يَكُنْ لِي عِنْدَ اللهِ خَيْرٌ بُدِّلْتُ بِهِ خَيْراً مِنْهُ، وَإِنْ كَانَتِ الْأُخْرَى سُلِبْتُ سَلْباً سَرِيعاً)). قَالَ: ابْنُ إِدْرِيسَ أَتَيْنَاهُ فِي بَعْضِ اللَّيلِ. ضَعِيفُ الْإِسْنَادِ.

496. Khālid b. ar-Rabī‘ said**:** “When Hudhayfa was very ill, his group and the Ansār heard about it and came to him in the middle of the night or at dawn. He asked, ‘What time is it?’ We said, ‘The middle of the night or near dawn.’ He said, ‘I seek refuge with Allah from the morning of the Fire.’ Then he asked, ‘Have you brought something for my shroud?’ We said, ‘Yes.’ He said, ‘Do not go to excess in the cost of my shroud. If I have favour with Allah, it will be changed for a better one. If the situation is otherwise, it will be quickly stripped.’ Ibn Idrees said**:** We came to him during a part of the night.” (*Weak Chain*)

٤٩٧- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا اشْتَكَى الْمُؤْمِنُ، أَخْلَصَهُ اللهُ كَمَا يُخَلِّصُ الْكِيرُ خَبَثَ الْحَدِيدِ)). صَحِيحٌ

497. ‘Ā’isha, may Allah be pleased with her, said**:** “The Prophet ﷺ said, ‘When the believer has an affliction, Allah purifies him as the bellows purify the dross of iron.’” (*Authentic*)

Commentary**:** *Shaykh Husayn al-‘Awaayisha (hafizahullah) said***:** *“Perhaps the author – may Allah shower blessings on him – placed this hadeeth under the* **chapter** *(with this heading) to demonstrate that the pains could be severe on the sick requiring that he be visited in the night.”*

٤٩٨- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا مِنْ مُسْلِمٍ يُصَابُ بِمُصِيبَةٍ - وَجَعٍ أَوْ مَرَضٍ - إِلاَّ كَانَ كَفَّارَةَ ذُنُوبِهِ، حَتَّى الشَّوْكَةُ يُشَاكُهَا،

أَوِ النَّكْبَةُ. صَحِيحٌ

498. ‘Ā’isha, may Allah be pleased with her, said**:** “The Prophet ﷺ said, ‘No affliction befalls a Muslim in the way of pain or illness except as an expiation for his sins, even so little as a thorn-prick, or worry.’ ” (*Authentic*)

٤٩٩- عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللهُ عَنْهُ قَالَ: اشْتَكَيْتُ بِمَكَّةَ شَكْوَى شَدِيدَةً، فَجَاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي. فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أَتْرُكُ مَالاً، وَإِنِّي لَمْ أَتْرُكْ إِلاَّ ابْنَةً وَاحِدَةً، أَفَأُوصِي بِثُلُثَيْ مَالِي، وَأَتْرُكُ الثُّلُثَ؟ قَالَ: ((لاَ)). قَالَ: أُوصِي بِالنِّصْفِ، وَأَتْرُكُ لَهَا النِّصْفَ؟ قَالَ:((لاَ)). قُلْتُ: فَأُوصِي بِالثُّلُثِ، وَأَتْرُكُ لَهَا الثُّلُثَيْنِ؟ قَالَ: ((الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ))، ثُمَّ وَضَعَ يَدَهُ عَلَى جَبْهَتِي، ثُمَّ مَسَحَ وَجْهِي وَبَطْنِي، ثُمَّ قَالَ: ((اللَّهُمَّ! اشْفِ سَعْداً، وَأَتِمَّ لَهُ هِجْرَتَهُ)). فَمَا زِلْتُ أَجِدُ بَرْدَ يَدِه عَلَى كَبِدِي فِيمَا يَخَالُ إِلَيَّ، حَتَّى السَّاعَةَ)). صَحِيحٌ

499. Sa‘d b. Abī Waqqās said**:** “I was very ill in Makka and the Prophet ﷺ came to visit me. I said, ‘Messenger of Allah, I am leaving property and I only have one daughter. Shall I will away two-thirds of my property and leave a third?’ He said, ‘No.’ I asked, ‘Shall I will away half and leave half for her?’ He said, ‘No.’ I asked, ‘Shall I will away a third and leave her two-thirds?’ He said, ‘A third. The third is a lot.’ Then he placed his hand on my forehead and wiped my face with it and my abdomen. Then he said, ‘O Allah, cure Sa‘d and complete his hijra for him.’ I still imagine that I feel the coolness of his hand on my liver (and will do so) until the Hour.” (*Authentic*)

Commentary**:** *Hafidh Ibn Hajar al-Asqalaanee said, “From the benefits in this hadeeth is, “(the recommendation for) the leader and those below him to visit the sick, more so when the sickness is severe. And placing the hand upon the forehead of the sick, and rubbing his face and the area where he*

feels the pains with the hand...(It also demonstrates) the permissibility of the sick's telling about the severity of the sickness when that does not include something prohibited or disliked of show of vexation and annoyance. This is more so if that is done by way of seeking supplications or medicine, infact such is conceivably encouraged. (The hadeeth also prove that) that does not contradict the encouraged patience..." The hadeeth forms a major proof in the matters of inheritance.

٢٢٨- بَابٌ يُكْتَبُ لِلْمَرِيضِ مَا كَانَ يَعْمَلُ وَهُوَ صَحِيحٌ

Chapter 228: The Sick Person Will Be Credited For The Things That He Would Have Done If He Had Been Healthy

٥٠٠- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:

((مَا مِنْ أَحَدٍ يَمْرَضُ، إِلاَّ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ، وَهُوَ صَحِيحٌ)). صَحِيحٌ

500. ‘Abdullāh b. ‘Amr said**:** “The Prophet ﷺ said, ‘No one is ill but that he will be credited with the reward the same as he was doing while healthy.’ ” (*Authentic*)

Commentary**:** *The hadeeth demonstrates the significance of engaging in lots of good deeds while one is healthy before one becomes prevented by illness. However, during illness, in order to establish the rewards earned from good deeds performed while healthy, the ill should intend that were he healthy, he would have continued upon the good deeds.*

٥٠١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا مِنْ مُسْلِمٍ ابْتَلاَهُ اللهُ فِي جَسَدِهِ إِلاَّ كَتَبَ لَهُ مَا كَانَ يَعْمَلُ فِي صِحَّتِهِ، مَا كَانَ مَرِيضاً، فَإِنْ عَافَاهُ - أَرَاهُ قَالَ: - عَسَلَهُ، وَإِنْ قَبَضَهُ غَفَرَ لَهُ)). وفي رواية : ((فَإِنْ شَفَاهُ عَسَلَهُ)). حَسَنٌ صَحِيحٌ.

501. Anas b. Mālik said**:** "The Prophet ﷺ said, 'There is no Muslim that Allah tests in his body without Allah writing to his account as long as he is ill what he would have done while he was healthy. If He heals him - and I think he said, "He forgives him" - and if He takes him, He allows him to do more good deeds for which he is extolled before he dies." (*Sound and Authentic*)

Commentary**:** *The word, 'asalahu is taken from the word, 'Asal meaning, 'extolment'.*

٥٠٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَتِ الْحُمَّى إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَتْ: ابْعَثْنِي إِلَى آثَرِ أَهْلِكَ عِنْدَكَ، فَبَعَثَهَا إِلَى الْأَنْصَارِ، فَبَقِيَتْ عَلَيْهِمْ سِتَّةَ أَيَّامٍ وَلَيَالِيَهِنَّ، فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ، فَأَتَاهُمْ فِي دِيَارِهِمْ، فَشَكَوْا ذَلِكَ إِلَيْهِ. فَجَعَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ دَاراً دَاراً، وَبَيْتاً بَيْتاً؛ يَدْعُو لَهُمْ بِالْعَافِيَةِ. فَلَمَّا رَجَعَ تَبِعَتْهُ امْرَأَةٌ مِنْهُمْ، فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَمِنَ الْأَنْصَارِ، وَإِنَّ أَبِي لَمِنَ الْأَنْصَارِ، فَادْعُ اللهَ لِي كَمَا دَعَوْتَ لِلأَنْصَارِ. قَالَ: ((مَا شِئْتِ؛ إِنْ شِئْتِ دَعَوْتُ اللهَ أَنْ يُعَافِيَكِ، وَإِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ)). قَالَتْ: بَلْ أَصْبِرُ، وَلاَ أَجْعَلُ الْجَنَّةَ خَطَراً صَحِيحٌ

502. Abū Hurayra said**:** "The fever came to the Prophet ﷺ and said, 'Send me to the most preferable of your people to you.' So the Prophet sent it to the Ansār. It remained with them for six days and nights

and that was hard on them. So he came to them in their houses and they complained to him about it. The Prophet ﷺ entered each house and each room to make supplication for their well-being. When he returned, one of their women followed him. She said, 'By the One who sent you with the Truth, I am one of the Ansār and my father is one of the Ansār. Make supplication to Allah for me as you did for the Ansār.' He said, 'Whatever you wish. If you wish, I will ask Allah to heal you and if you like, you can be patient and endure and you will have the Garden.' She said, 'I will be patient and I will not put the Garden at stake.'" (*Authentic*)

***Commentary*:** *The expressions, "Fever came…", "…and said…" "…the Prophet sent it…" are clear and should not be given other than its apparent meaning for the Prophet ﷺ conveyed the message of his Lord the Most High, in the most clear language without ambiguity. Owing to the Prophet's preference for them, the Ansar are also loved by Allah the Exalted and were therefore, tried with the affliction which in turn, increased them in faith, endurance, patience and forgiveness from Allah. The hadeeth shows that the companions ﷺ were never ready to stake entrance into the Garden for the pleasures of this World.*

٥٠٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((مَا مِنْ مَرَضٍ يُصِيبُنِي، أَحَبُّ إِلَيَّ مِنَ الْحُمَّى؛ لأَنَّهَا تَدْخُلُ فِي كُلِّ عُضْوٍ مِنِّي، وَإِنَّ اللهَ عَزَّ وَجَلَّ يُعْطِي كُلَّ عُضْوٍ قِسْطَهُ مِنَ الأَجْرِ)). صَحِيحُ الإِسْنَادِ.

503. Abū Hurayra said**:** "There is no illness which afflicts me that I love better than the fever because it enters my every limb and Allah, the Mighty and Exalted will give each and every limb its portion of the reward.'" (*Authentic Chain*)

***Commentary*:** *See comment on hadeeth no.* **494**.

٥٠٤- عَنْ أَبِي خُثَيْلَةَ رَضِيَ اللهُ عَنْهُ: قِيلَ لَهُ: أُدْعُ اللهَ. قَالَ: ((اللَّهُمَّ انقُصْ مِنَ

الْمَرَضِ، وَلاَ تُنْقِصْ مِنَ الأَجْرِ. فَقِيلَ لَهُ: ادْعُ، ادْعُ. فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِنَ الْمُقَرَّبِينَ، وَاجْعَلْ أُمِّي مِنَ الْحُورِ الْعِينِ)). صَحِيحُ الإِسْنَادِ.

504. Abū Wā'il said: "Abū Nuhayla was requested, 'Pray to Allah.' He said, 'O Allah, decrease the illness, but do not decrease the reward.' He was told, 'Pray more, Pray more.' He said, 'O Allah, place me among those brought near (to You) and make my mother one of the houris (women of paradise).'" (*Authentic Chain*)

Commentary: *It is reported that Abu Nuhayla – may Allah be pleased with him – sustained the injury for which he was asked to supplicate from an arrow-shot which reached him during a military expedition. It describes the sincere crave of the companions – may Allah be pleased with them – for rewards from Allah and forgiveness of sins. Even during illness, children should not forget to supplicate for their parents.*

٥٠٥- عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ - رَضِيَ اللهُ عَنْهُمَا - أَلاَ أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَى. قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللهَ لِي. قَالَ: ((إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللهَ أَنْ يُعَافِيَكِ)) فَقَالَتْ: أَصبِرُ. فَقَالَتْ: إِنِّي أَتَكَشَّفُ، فَادْعُ اللهَ لِي أَنْ لاَ أَتَكَشَّفَ، فَدَعَا لَهَا. صَحِيحٌ

505. 'Atā' b. Abī Rabāh said: "Ibn 'Abbās said to me, 'Shall I show you a woman who is one of the people of the Garden?' I said, 'Yes.' He said, 'This black woman came to the Prophet ﷺ and said, "I am a woman who has fits and I become uncovered. Make supplication to Allah for me." He said, "If you like, you can be patient and endure and you will have the Garden. But if you like, I will ask Allah to cure you." She replied, "I will be patient." She added, "Since I become uncovered (during fits), ask Allah for me that I do not become uncovered." So he made supplication for her (for that).'" (*Authentic*)

This narration highlights the allowance of asking a person who is seen to be knowledgeable and pious to supplicate for us.

***Commentary*: *Shaykh Husayn al-'Awaayisha (hafizahullah) said*: *"It shows the permissibility of describing (a person's) color, height or shortness in order that such a person is known when that is necessary and there is no other way (to give the description), while not intending humiliation and insult." Rather than showing vexation and annoyance because of certain illness one may suffer, we should endure patiently, supplicate to Allah to remove the distress and seek other legitimate means of cure while craving to be rewarded and forgiven our sins. See also narrations no. **506** and **507**.*

٥٠٦- عَنْ اِبْنِ جُرَيْجٍ قَالَ عَطَاءُ: "أَنَّهُ رَأَى أُمَّ زُفَر - تِلْكَ المرأة - طَوِيلَةَ سَوْدَاءَ عَلَى سُلَّمِ الكعبة". قَالَ (اِبْنُ جُرَيْجُ): وَ أَخْبَرَنِي عَبْدُ الله بن أَبِي مُلَيْكَةَ أن القاسم أخبره أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أخبرته؛ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: ((مَا أَصَابَ الْمُؤْمِنَ مِنْ شَوْكَةٍ فَمَا فَوْقَهَا، فَهُوَ كَفَّارَةٌ)). صَحِيحُ الْإِسْنَادِ

506. Ibn Jurayj said: 'Atā' related to me that he saw Umm Zufar, that tall and black woman, on the steps of the Ka'ba."

Ibn Jurayj said: "And 'Abdullāh b. Abī Mulayka narrated to me that al-Qāsim narrated to him that 'Ā'isha said to him that the Prophet ﷺ used to say, 'No thorn pricks a believer nor anything worse than that, but that it is an expiation.'" (*Authentic Chain*)

٥٠٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فِي الدُّنْيَا يَحتَسِبُهَا، إِلاَّ قُصَّ بِهَا مِنْ خَطَايَاهُ يَوْمَ الْقِيَامَةِ)) صَحِيحٌ

507. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'There is no Muslim hurt in this world by so much as a thorn, who reckons that the reward for that is with Allah without that removing some of his sins on the Day of Rising. ' " (*Authentic*)

٥٠٨- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَا مِنْ مُؤْمِنٍ وَلاَ مُؤْمِنَةٍ، وَلاَ مُسْلِمٍ وَلاَ مُسْلِمَةٍ، يَمْرَضُ مَرَضاً إِلاَّ قَصَّ اللهُ بِهِ عَنْهُ مِنْ خَطَايَاهُ)) صَحِيحٌ

508. Jābir said: "The Prophet ﷺ said, 'There is no Mu'min, man or woman or Muslim, man or woman, who becomes ill but that Allah removes some of their sins by it.' " (*Authentic*)

***Commentary*:** *See comments on hadeeth* **492**.

٢٢٩- بَابٌ هَلْ يَكُونُ قَوْلُ الْمَرِيضِ ((إِنِّي وَجِعٌ)) شِكَايَةً ؟

Chapter 229: Are The Words Of The Person Who Is Ill, "I Am In Pain" A Complaint?

٥٠٩- عَنْ هِشَامٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَعَبْدُ اللهِ بْنُ الزُّبَيْرِ عَلَى أَسْمَاءَ - قَبْلَ قَتْلِ عَبْدِ اللهِ بِعَشْرِ لَيَالٍ - وَأَسْمَاءُ وَجِعَةٌ. فَقَالَ لَهَا عَبْدُ اللهِ: كَيْفَ تَجِدِينَكِ؟ قَالَتْ: وَجِعَةٌ. قَالَ: إِنِّي فِي الْمَوْتِ. فَقَالَتْ: لَعَلَّكَ تَشْتَهِي مَوْتِي، فَلِذَلِكَ تَتَمَنَّاهُ؟ فَلاَ تَفْعَلْ. فَوَاللهِ مَا أَشْتَهِي أَنْ أَمُوتَ حَتَّى يَأْتِيَ عَلَى أَحَدِ طَرَفَيْكَ، أَوْ تُقْتَلَ فَأَحْتَسِبَكَ، وَإِمَّا أَنْ تَظْفَرَ فَتَقَرَّ عَيْنِي، فَإِيَّاكَ أَنْ تُعْرَضَ عَلَيْكَ خُطَّةٌ، فَلاَ تُوَافِقُكَ، فَتَقْبَلُهَا كَرَاهِيَةَ الْمَوْتِ. وَإِنَّمَا عَنَى ابْنُ الزُّبَيْرِ لِيُقْتَلَ فَيُحْزِنُهَا ذَلِكَ . صَحِيحُ الْإِسْنَادِ .

509. Hisham reported that his father said: " 'Abdullāh b. az-Zubayr and I went to visit Asmā' ten nights before 'Abdullāh was killed. Asmā' was in pain, and 'Abdullāh said to her, 'How are you feeling?' She said, 'In pain.' He said, 'I am near death.' She said, 'Perhaps then you desire my death for that reason? Do not do so. By Allah, I

do not want to die until one of the two things happen**:** either you will be killed and I will expect reward on your account from Allah, or you will win and I will be content (with that victory). Beware if you are offered a plot with which you do not agree and which you accept out of fear of death.' "

Ibn az-Zubayr meant that he would be killed and that that would grieve Asmā'. (*Authentic Chain*)

Commentary**:** *The point of reference in the hadeeth is the permissibility of saying, "I am in pain" during illness and that it does not amount to impatience and complaint*

٥١٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ**:** أَنَّهُ دَخَلَ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مَوْعُوكٌ، عَلَيْهِ قَطِيفَةٌ، فَوَضَعَ يَدَهُ عَلَيْهِ، فَوَجَدَ حَرَارَتَهَا فَوْقَ الْقَطِيفَةِ. فَقَالَ أَبُو سَعِيدٍ**:** مَا أَشَدَّ حُمَّاكَ يَا رَسُولَ اللهِ! قَالَ**:** ((إِنَّا كَذَلِكَ، يَشْتَدُّ عَلَيْنَا الْبَلاَءُ، وَيُضَاعَفُ لَنَا الأَجْرُ)). فَقَالَ**:** يَا رَسُولَ اللهِ! أَيُّ النَّاسِ أَشَدُّ بَلاَءً؟ قَالَ**:** ((الأَنْبِيَاءُ، ثُمَّ الصَّالِحُونَ، وَقَدْ كَانَ أَحَدُهُمْ يُبْتَلَى بِالْفَقْرِ، حَتَّى مَا يَجِدُ إِلاَّ الْعَبَاءَةَ يَجُوبُهَا فَيَلْبَسُهَا، وَيُبْتَلَى بِالْقُمَّلِ حَتَّى يَقْتُلَهُ، وَلأَحَدُهُم كَانَ أَشَدَّ فَرَحاً بِالْبَلاَءِ، مِنْ أَحَدِكُمْ بِالْعَطَاءِ)). صَحِيحٌ

510. Abū Sa'īd al-Khudri said**:** "He came to the Messenger of Allah ﷺ while he had a fever. He had a covering over him. Abū Sa'īd put his hand on him, found that it was hot above the covering, and said, 'How hot your fever is, Messenger of Allah!' He said, 'We are like that. The affliction is hard on us but the reward is doubled for us.' Abū Sa'īd said, 'Messenger of Allah, which people have the greatest affliction?' He replied, 'The Prophets, and then the Sālihūn (the righteous). One of them was tested by poverty until he could only find a robe which he would cut and wear. Another was tested by fleas until they killed him. Such people have greater joy in affliction than one of

you has in gifts.'" (*Authentic*)

***Commentary*:** *Similarly, the Prophet ﷺ said, "The greatnes of reward is with the severity of affliction. If Allah loves a people, he afflicts them. So, whoever endures (patiently), earns (Allah's) pleasure and whoever feels bitter and angered earns (Allah's) displeasure." (At-Tirmidhee and others). These narrations and others in their meaning about afflictions, show as Imam Al-Albaanee (رحمه الله) explained, "that the stronger the believer gets in faith, the more he is afflicted and tried, and vice-versa." The point of reference in the hadeeth here, is that mentioning the severity of one's illness or affliction, does not basically count as bitterness and indignance.*

٢٣٠- بَابٌ عِيَادَةُ الْمُغْمَى عَلَيْهِ

Chapter 230: Visiting The Person Who Has Fainted

٥١١- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَرِضْتُ مَرَضاً، فَأَتَانِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي، وَأَبُو بَكْرٍ - وَهُمَا مَاشِيَانِ - فَوَجَدَانِي أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ صَبَّ وُضُوءَهُ عَلَيَّ، فَأَفَقْتُ فَإِذَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقُلْتُ يَا رَسُولَ اللهِ! كَيْفَ أَصْنَعُ فِي مَالِي؟ كَيْفَ أَقْضِي فِي مَالِي؟ فَلَمْ يُجِبْنِي بِشيءٍ، حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ. صَحِيحٌ

511. Jābir b. 'Abdullāh said**:** "I was ill and the Prophet ﷺ came to visit me with Abū Bakr. They came on foot. They found that I had fainted, so the Prophet ﷺ did wudū' and then poured water from that over me. I recovered while the Prophet ﷺ was still there. I asked him, 'Messenger of Allah! What should I do with my property? How should I judge regarding my property?' He did not give me any answer until the verse about inheritance was revealed." (*Authentic*)

Commentary: *The hadeeth is evidence that, that a person looses consciousness during an illness should not prevent us from visiting him. Apart from the benefit he gets from the supplications of those who visit, the relatives of the sick gain moral strength from such visits. The concern of the Prophet ﷺ for the welfare of his companions – ﷺ – is also highlighted in this hadeeth.*

٢٣١- بَابُ عِيَادَةُ الصِّبْيَانِ

Chapter 231: On Visiting Children Who Are Ill

٥١٢- عَنْ أُسَامَةَ بْنِ زَيْدٍ: أَنَّ صَبِيًّا لابْنَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَقُلَ، فَبَعَثَتْ أُمُّهُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ وَلَدِي فِي الْمَوْتِ. فَقَالَ لِلرَّسُولِ: ((اذْهَبْ فَقُلْ لَهَا: إِنَّ لِلهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلُّ شَيءٍ عِنْدَهُ إِلَى أَجَلٍ مُسَمًّى، فَلْتَصْبِرْ، وَلْتَحْتَسِبْ)). فَرَجَعَ الرَّسُولُ فَأَخْبَرَهَا، فَبَعَثَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لَمَا جَاءَ، فَقَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي نَفَرٍ مِنْ أَصْحَابِهِ؛ مِنْهُمْ: سَعْدُ بْنُ عُبَادَةَ. فَأَخَذَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الصَّبِيَّ فَوَضَعَهُ بَيْنَ ثَنْدُوَتَيْهِ، وَلِصَدْرِهِ قَعْقَعَةٌ كَقَعْقَعَةِ الشَّنَّةِ، فَدَمَعَتْ عَيْنَا رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ سَعْدُ: أَتَبْكِي، وَأَنْتَ رَسُولُ اللهِ؟! فَقَالَ: ((إِنَّمَا أَبْكِي رَحْمَةً لَهَا؛ إِنَّ اللهَ لاَ يَرْحَمُ مِنْ عِبَادِهِ إِلاَّ الرُّحَمَاءُ)) صَحِيحٌ

512. Usāma b. Zayd said: "A child of a daughter of the Messenger of Allah ﷺ was very ill. His mother sent to the Prophet ﷺ to say that her child was dying. He told the messenger, 'Go and tell her that to Allah belongs what He takes and what He gives. Everything is written with Him until a stated term. She should be patient and hope for reward from Allah.' The messenger went back with this advice. She again sent to him to plead with him to come. The Prophet ﷺ got up with a group of his Companions including Sa'd b. 'Ubāda. He

ﷺ took the child and put him on his chest. Inside the child's chest, there was a *sound* of a harsh movement. The Messenger of Allah ﷺ wept, and Sa'd said, 'Do you weep while you are the Messenger of Allah?' He said, 'I weep out of compassion for the child. Allah only shows compassion to those of His slaves who are compassionate.'" (*Authentic*)

***Commentary*:** *It encourages that the people of knowledge and piety should visit the dying person and that they may even be pleadingly requested to do so at such times. We should condole the bereaved family, urging them to be patient and hopeful of reward from Allah; one does not need to be invited to attend funeral rites or pay condolence visits as is the case with feasts. The Prophet's daughter whose child was ill was Zaynab as is clearly stated in other versions of the narration. See comments on the narrations in* **Chapter 53**.

٢٣٢- بَابٌ

Chapter 232: Giving Food To Someone Whose Family Is Ill

٥١٣- عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ قَالَ: مَرِضَتِ امْرَأَتِي، فَكُنْتُ أَجِيءُ إِلَى أُمِّ الدَّرْدَاءِ. فَتَقُولُ لِي: كَيْفَ أَهْلُكَ؟ فَأَقُولُ لَهَا: مَرْضَى، فَتَدْعُو لِي بِطَعَامٍ، فَآكُلُ. ثُمَّ عُدْتُ فَفَعَلَتْ ذَلِكَ، فَجِئْتُهَا مَرَّةً. فَقَالَتْ: كَيْفَ؟ قُلْتُ: قَدْ تَمَاثَلُوا. فَقَالَتْ: إِنَّمَا كُنْتُ أَدْعُو لَكَ بِطَعَامٍ إِذْ كُنْتَ تُخْبِرُنَا عَنْ أَهْلِكَ أَنَّهُمْ مَرْضَى، فَأَمَّا أَنْ تَمَاثَلُوا؛ فَلاَ نَدْعُو لَكَ بِشَيءٍ. صَحِيحُ الْإِسْنَادِ.

513. Ibrāhīm b. Abī 'Abla said**:** "My wife was ill and I went often to Umm ad-Dardā'. She asked me, 'How are our family?' I said to her, 'ill.' She called for some food for me and I ate. Then I went back and she did the same thing again. I visited her again and she asked, 'How

are they?' I said, 'They are well.' She said, 'I called for food for you when you told me that your family was ill. Since they are well now, we will not call for anything for you.'" (*Authentic Chain*)

Commentary: *The pious predecessors were concerned with the welfare of other Muslims. They would provide their needs according to their abilities, and would not pretend in the least.*

٢٣٣- بَابٌ عِيَادَةُ الْأَعْرَابِ

Chapter 233: Visiting The Bedouins

٥١٤- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ. فَقَالَ: ((لاَ بَأْسَ عَلَيْكَ، طَهُورٌ إِنْ شَاءَ اللهُ)). قَالَ: قَالَ: الْأَعْرَابِيُّ: بَلْ هِيَ حُمَّى تَفُورُ، عَلَى شَيْخٍ كَبِيرٍ، كَيْمَا تُزِيرُهُ الْقُبُورَ!. قَالَ: ((فَنَعَمْ إِذاً)). صَحِيحٌ

514. Ibn 'Abbās said**:** "The Messenger of Allah ﷺ went to visit a bedouin when he was ill and said, 'Don't worry! It is a purification, if Allah so wills.' "
(Ibn 'Abbās) said**:** "The bedouin said, 'It is a fever which boils in an old man and will cause him to visit the grave.' He said, 'Then it is so.'" (*Authentic*)

Commentary: *The hadeeth exhorts towards visiting the sick and supplicating for them. The statement of the Prophet ﷺ, 'Then it is so...' after the man contradicted him was not a supplication against the Bedouin but an information about what will become of him as is pointed to by other reports of the narration. Nevertheless, we are warned against opposing the Prophet ﷺ: 'And let those who oppose the Messenger's commandment beware, lest*

some trials and afflictions should befall them...' (Q **24:63***).*

٢٣٤- بَابٌ عِيَادَةُ الْمَرْضَى

Chapter 234: Visiting The Sick

٥١٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ أَصْبَحَ الْيَوْمَ مِنْكُمْ صَائِماً؟)). قَالَ أَبُو بَكْرٍ: أَنَا. قَالَ: ((مَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضاً؟)). قَالَ أَبُو بَكْرٍ: أَنَا. قَالَ: ((مَنْ شَهِدَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟)). قَالَ أَبُو بَكْرٍ: أَنَا. قَالَ: ((مَنْ أَطْعَمَ الْيَوْمَ مِسْكِيناً؟)). قَالَ أَبُو بَكْرٍ: أَنَا. قَالَ: مَرْوَانُ: بَلَغَنِي أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا اجْتَمَعَ هَذِهِ الْخِصَالُ فِي رَجُلٍ فِي يَوْمٍ؛ إِلاَّ دَخَلَ الْجَنَّةَ)). صَحِيحٌ

515. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'Which of you is fasting today?' Abū Bakr said, 'I am.' He asked, 'Which of you has visited a sick person today?' Abū Bakr said, 'I have.' He said, 'Who has attended a funeral today?' Abū Bakr said, 'I have.' He asked, 'Who has fed a poor person today?" Abū Bakr said, 'I have.'

"Marwān (one of the narrators) said, 'It reached me that the Prophet ﷺ said, "These qualities are not brought together in one man on a single day but that he will enter the Garden." ' " (*Authentic*)

Commentary**:** *Imam al-Albaanee (رحمه الله) explains, "It contains the virtue of Abu Bakr as-Siddeeq ﷺ and glad tidings for him that he will enter the Garden, and the narrations on that are nice and many. It also contains the excellence of combining these qualities on a single day, and that their been found in a single person is glad tiding of the Garden (for such person). May*

Allah make us from its people."

٥١٦- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى أُمِّ السَّائِبِ وَهِيَ تُزَفْزِفُ. فَقَالَ: ((مَا لَكِ؟)). قَالَتْ: الْحُمَّى أَخْزَاهَا اللهُ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَهْ، لاَ تَسُبِّيهَا؛ فَإِنَّهَا تُذْهِبُ خَطَايَا الْمُؤْمِنِ، كَمَا يُذْهِبُ الْكِيرُ خَبَثَ الْحَدِيدِ)). صَحِيحٌ

516. Jābir said: "The Prophet ﷺ visited Umm as-Sā'ib and she was shivering. He asked, 'What is wrong with you?' She replied, 'The fever, may Allah debase it.' The Prophet ﷺ said, 'Gently, do not curse it. It removes the sins of the believer as the bellows remove the dross from iron.' " (*Authentic*)

Commentary: *Apart from the lessons of the encouragement to visit the sick, supplicating for and guiding them towards what will benefit them, the hadeeth emphasizes endurance and patience during illnesses and the prohibition of cursing illnesses.*

٥١٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يَقُولُ اللهُ: اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي. قَالَ: فَيَقُولُ: يَا رَبِّ! وَكَيْفَ استَطْعَمْتَنِي، وَلَمْ أُطْعِمْكَ، وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلاَناً اسْتَطْعَمَكَ فَلَمْ تُطْعِمْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ كُنْتَ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي. ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي. فَقَالَ: يَا رَبِّ! وَكَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ فَيَقُولُ: إِنَّ عَبْدِي فُلاناً اسْتَسْقَاكَ فَلَمْ تَسْقِهِ، أَمَا عَلِمْتَ أَنَّكَ لَوْ ٧١٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يَقُولُ اللهُ: اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي. قَالَ: فَيَقُولُ: يَا رَبِّ! وَكَيْفَ استَطْعَمْتَنِي، وَلَمْ أُطْعِمْكَ، وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ:

أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا اسْتَطْعَمَكَ فَلَمْ تُطْعِمْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ كُنْتَ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي. ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تُسْقِنِي. فَقَالَ: يَا رَبِّ! وَكَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ فَيَقُولُ: إِنَّ عَبْدِي فُلَانًا اسْتَسْقَاكَ فَلَمْ تَسْقِهِ، أَمَا عَلِمْتَ أَنَّكَ لَوْ كُنْتَ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي. يَا ابْنَ آدَمَ! مَرِضْتُ فَلَمْ تَعُدْنِي. قَالَ: يَا رَبِّ! كَيْفَ أَعُودُكَ، وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ، فَلَوْ كُنْتَ عُدْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي - أَوْ - وَجَدْتَنِي عِنْدَهُ؟)) صَحِيحٌ.

517. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'Allah will say on the Day of Judgement, "I asked you for food and you did not feed Me." He (the slave) will say, "Lord, how could You ask me for food and then I not feed You when You are the Lord of the worlds?" He said, "Don't you know that My slave, so-and-so, asked you for food and you did not feed him? Don't you know that if you had fed him, you would have found that action with Me? Son of Adam, I asked you for water and you did not give Me water." The slave says, "O Lord, how could I give You water when You are the Lord of the worlds?" He will say, "My slave, so-and-so, asked you for water and you did not give him water. Don't you know that if you had given him water, you would have found that action with Me? Son of Adam, I was ill and you did not visit Me," He says, "O Lord, how could I visit You for an illness when You are the Lord of the worlds?" He said, "Don't you know that My slave, so-and-so was ill. If you had visited him, you would have found that action with Me" – or "you would have found Me with him." ' " (*Authentic*)

Commentary**:** *Allah the Exalted has connected what the servant should have done of feeding, visiting the sick and so on, to Himself – Glorious is He – showing Allah's kindness towards the sick.*

٥١٨- عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((عُودُوا الْمَرِيضَ، وَاتَّبِعُوا الْجَنَائِزَ؛ تُذَكِّرُكُمُ الْآخِرَةَ)). صَحِيحٌ.

518. Abū Sa'īd said: "The Prophet ﷺ said, 'Visit the sick. Follow funeral processions. It will remind you of the Next World.'" (*Authentic*)

Commentary: *While some of the scholars rule visiting the sick as Suprerogatory, others among them view that it is Obligatory. Firstly because the basic ruling regarding the orders of Allah and His messenger ﷺ is obligation. Secondly for the fact that visiting the sick is from the rights of one Muslim over the others as pointed to in the next hadeeth under this chapter, and it is obligatory to maintain the rights of people. This is the correct position - Allah willing. Following funeral processions has the same ruling for the same reasons. The journey to the world hereafter is preceded by sickness, death and funeral performed on the dead. So visiting the sick and taking part in funeral rites reminds of and encourages one to prepare appriopratly for the ultimate end, death, and procession to the Hereafter. May Allah grant us good end; Amin.*

٥١٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((ثَلَاثٌ كُلُّهُنَّ حَقٌّ عَلَى كُلِّ مُسْلِمٍ: عِيَادَةُ الْمَرِيضِ، وَشُهُودُ الْجَنَازَةِ، وَتَشْمِيتُ الْعَاطِسِ إِذَا حَمِدَ اللهَ عَزَّ وَجَلَّ)). صَحِيحٌ

519. Abū Hurayra said: "The Prophet ﷺ said, 'There are three things which are an obligation upon every Muslim: to visit the sick, to attend funerals and to say, "May Allah have mercy on you!" when someone sneezes if he praises Allah, the Mighty and Exalted.'" (*Authentic*)

Commentary: *Tashmeet al-'Aatish in the Arabic text means, "to say, 'May Allah have mercy on you'". In other reports, the obligations include: replying his greeting of salam and attending invitation. (Al-Bukhaari and Muslim). In another report in Muslim, it adds: "And when he seeks your counsel be sincere to him".*

٢٣٥- بَابٌ دُعَاءُ الْعَائِدِ لِلْمَرِيضِ بِالشِّفَاءِ

Chapter 235: The Person Who Visits A Sick Person Making Supplication That He Gets Well

٥٢٠- عَنْ ثَلاَثَةٍ مِنْ بَنِي سعد- كلهم يُحَدِّثُ عن أَبِيهِ-: عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى سَعْدٍ يُعُودُهُ بِمَكَّةَ؛ فَبَكَى. فَقَالَ: ((مَا يُبْكِيكَ؟)). قَالَ: خَشِيتُ أَنْ أَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا كَمَا مَاتَ سَعْدٌ. قَالَ: ((اللَّهُمَّ! اشْفِ سَعْداً)) ثَلاَثاً. فَقُلْتُ: لِي مَالٌ كَثِيرٌ. يَرِثُنِي ابْنَتِي، أَفَأُوصِي بِمَالِي كُلِّهِ؟ قَالَ: ((لاَ)). قُلْتُ: فَبِالثُّلُثَيْنِ؟ قَالَ: ((لاَ)). قُلْتُ: فَالنِّصْفُ؟ قَالَ: ((لاَ)). قُلْتُ: فالثُّلُثُ؟ قَالَ: ((الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّ صَدَقَتَكَ مِنْ مَالِكَ صَدَقَةٌ، وَنَفَقَتُكَ عَلَى عِيَالِكَ صَدَقَةٌ، وَمَا تَأْكُلُ امْرَأَتُكَ مِنْ طَعَامِكَ لَكَ صَدَقَةٌ، وَإِنَّكَ أَنْ تَدَعَ أَهْلَكَ بِخَيْرٍ- أَوْ قَالَ: بِعَيْشٍ- خَيْرٌ مِنْ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ)). وَقَالَ بِيَدِهِ. صَحِيحٌ

520. Three of the children of Sa'd narrated from their father that: "The Messenger of Allah ﷺ visited Sa'd (b. Abī Waqqas) in Makka and Sa'd was weeping. He asked, 'Why are you weeping?' He said, 'I fear that I will die in the land from which I have emigrated just as Sa'd (b. Khawla) died.' He said three times, 'O Allah, heal Sa'd!' Sa'd said, 'I have a lot of property which my daughter will inherit. Shall I will away all of it?' He said 'No.' Sa'd said, 'Two-thirds?' He said, 'No.' Sa'd said, 'A half?' He said. 'No.' Sa'd said, 'A third?' He said, 'A third, but a third is a lot. What you give as sadaqa from your property is sadaqa. What you spend on your family is sadaqa. What your wife eats of your food is sadaqa for you. It is better for you to leave your family in a state of prosperity,' - or he said - 'in livelihood'

- ‘than leaving them in a state that leaves them begging from people with stretched hands.’ He made a sign with his hands (to this effect).” (*Authentic*)

***Commentary*: *The three children of Sa’d bin Abee Waqqas (ﷺ) are*: *‘Aamir, Mus’ab and A’aisha – may Allah shower blessings on them them. The hadeeth highlights the following*: 1. *The Companions’ sincere crave for Allah’s beautiful rewards and their fear for loosing them; So, Sa’d cried.* 2. *Their sincere love for the Prophet ﷺ.* 3. *They would seek his counsel even in pressing conditions, and he would ever guide them towards the best.* 4. *It encourages working hard to provide the needs of our household and discourages begging.* 5. *It exhorts towards supplicating for the sick. See comments on hadeeth no.* **499**.

٢٣٦- بَابُ فَضْلُ عِيَادَةِ الْمَرِيضِ

Chapter 236: The Excellence Of Visiting Someone Who Is Ill

٥٢١- عَاصِمٌ عَنْ أَبِي قِلاَبَةِ عَنْ أَبِى الأَشْعَث الصَنْعَانِيِّ عَنْ أَبِى أَسْمَاءَ قَالَ:((مَنْ عَادَ أَخَاهُ، كَانَ فِي خُرْفَةِ الْجَنَّةِ)).

قلت لأبى قِلاَبَةِ مَا خُرْفَةُ الْجَنَّة؟ قال ((جَنَاهَا)) قلت لأبى قِلاَبَةِ عَنْ مَنْ حَدَثَهُ أَبُو أَسْمَاءُ قال عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. صَحِيحٌ

521. ‘Āsim related from Abū Qilāba from Abū’l Ash‘ath Assan‘āni who related that Abū Asmā’ said: “Whoever visits his sick brother, he is in the khurfa of Paradise.”

‘Āsim said, “I asked Abū Qilāba: What does khurfa mean?” He said, “Its ripe fruits.” I asked Abū Qilāba, “From whom did Abū Asmā’ relate to him (this hadīth)?” He said, “From Thawbān from the Messenger of Allah ﷺ.” (*Authentic*)

***Commentary*:** *Visiting the sick draws near the Garden and distances from the Fire.*

٢٣٧- بَابُ الْحَدِيثُ لِلْمَرِيضِ وَالْعَائِدِ

Chapter 237: Regarding The Person Who Is ILL And The One Who Visits Him

٥٢٢- عَنْ جَعْفَرِ بْنِ عَبْدِ اللهِ: أَنَّ أَبَا بَكْرِ بْنِ حزم ومحمد بن المنكدر في ناس مِنْ أهل المَسْجِدِ عادوا عمر بن الحكم بن رافع الأنصاري قالوا يا أبا حفص حدثنا قال سَمِعْتُ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ عَادَ مَرِيضاً خَاضَ فِي الرَّحْمَةِ، حَتَّى إِذَا قَعَدَ اسْتَقَرَّ فِيهَا)). صَحِيحٌ

522. Ja'far b. 'Abdullāh b. al-Hakam said**:** "Abū Bakr b. Hazm and Muhammad b. al-Munkadir were with some people among those of the mosque who visited 'Umar b. al-Hakam b. Rāfi' al-Ansāri. They said, 'Abū Hafs! Relate to us!' He said, 'I heard Jābir b. 'Abdullāh say, "I heard the Prophet ﷺ say, 'When someone visits a sick person, he plunges so far into compassion that when he sits (with the sick person), he settles down in it.' " (*Authentic*)

***Commentary*:** *Apart from the tremendous virtues of visiting the sick, the hadeeth encourages whoever is giving an admonition to consider the appriopratenes of whatever he is going to talk about. The point of reference in it is the permissibility for the visitors to request the sick person to talk to them.*

٢٣٨- بَابٌ مَنْ صَلَّى عِنْدَ الْمَرِيضِ

Chapter 238: The One Who Prays In The Presence Of The Sick Person

٥٢٣- عَنْ عَطَاءٍ قَالَ: عَادَنِي ابْنُ عُمَرَ ابْنِ صَفْوَانَ، فَحَضَرَتِ الصَّلاَةُ، فَصَلَّى بِهِمْ ابْنُ عُمَرَ رَكْعَتَيْنِ، وَقَالَ: إِنَّا سَفْرٌ. صَحِيحٌ الْإِسْنَادِ.

523. ‘Ata’ said: “Ibn ‘Umar visited Ibn Safwān and the time came for the prayer. So Ibn ‘Umar led people in prayer. He prayed two rak‘ats with them and explained, ‘We are travelling.’” (*Authentic Chain*)

٩٣٢- بَابٌ عِيَادَةُ الْمُشْرِكِ

Chapter 239: Visiting A Non-Muslim

٥٢٤- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، أَنَّ غُلاَماً مِنَ الْيَهُودِ كَانَ يَخْدُمُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَمَرِضَ، فَأَتَاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ. فَقَالَ: ((أَسْلِمْ)). فَنَظَرَ إِلَى أَبِيهِ - وَهُوَ عِنْدَ رَأْسِهِ - فَقَالَ لَهُ: أَطِعْ أَبَا الْقَاسِمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ: ((الْحَمْدُ لِلهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ)). صَحِيحٌ.

524. Anas said: “A Jewish boy used to serve the Prophet ﷺ. The boy became ill and the Prophet ﷺ went to visit him. He sat by his head

and said, 'Become a Muslim.' The boy looked - at his father who was also at his head. His father said to him, 'Obey Abū'l-Qāsim ﷺ.' So the boy became a Muslim. The Prophet ﷺ left saying, 'Praise be to Allah who has saved him from the Fire!' " (*Authentic*)

Commentary*: *It shows the Prophet's kindness towards all. Even while the boy was dying, he ﷺ invited him to accept Islam and was very glad after the boy's acceptance. Allah the Exalted said: "We have sent you (O Muhammad) not, but as a mercy to all that exists." (Al-Anbiyaa: 107).

٢٤٠- بَابٌ مَا يَقُولُ لِلْمَرِيضِ

Chapter 240: What To Say To Someone Who Is Ill

٥٢٥- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّهَا قَالَتْ لَمَّا قَدِمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَعَكَ أَبُو بَكْرٍ وَبِلاَلٌ. قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا. قُلْتُ: يَا أَبَتَاهُ! كَيْفَ تَجِدُكَ؟ وَيَا بِلاَلُ! كَيْفَ تَجِدُكَ ؟ قَالَتْ: وَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَّى يَقُولُ:

كُلُّ امْرِىءٍ مُصَبَّحٌ فِي أَهْلِهِ

وَالْمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ

وَكَانَ بِلاَلٌ إِذَا أُقْلِعَ عَنْهُ، يَرْفَعُ عَقِيرَتَهُ فَيَقُولُ:

أَلاَ لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً

بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ

وَهَلْ أَرِدَنْ يَوْماً مِيَاهَ مَجَنَّةٍ

وَهَلْ يَبْدُوَنْ لِي شَامَةٌ وَطَفِيلُ قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: فَجِئْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ، فَقَالَ: ((اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ، كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ،

وَصَحِّحْهَا، وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا، وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ)). صَحِيحٌ

525. ‘Ā’isha said**:** “When the Messenger of Allah ﷺ came to Madīna, Abū Bakr and Bilāl came down with a fever.”

She went on, “I visited them and asked, ‘Father, how are you? Bilal, how are you?’ When Abū Bakr’s fever was worse, he would say, ‘Every man is struck down among his people in the morning when death is nearer than the strap of his sandal.’

When the fever left Bilāl, he raised his voice and said, ‘Would that I knew whether I would spend a night in the valley of Makka with the idhkir (herb) and jalīl (herb), And whether one day I will go to the waters of Majinna! Will the mountains of Shāma and Tāfīl appear to me?’ ”

‘Ā’isha, may Allah be pleased with her, continued, “I then went to the Messenger of Allah ﷺ and told him what they had said. He prayed, ‘O Allah! Make us love Madīna as we love Makka or even more! Make it healthy. Bless us in its sā’ and its mudd. Take its fever away and put it in al-Juhfa.’ ” (*Authentic*)

Commentary**:** *Hafidh Ibn Hajar al-Asqalaanee (رحمه الله) said, “It contains evidence that a woman may visit a sick man if she is appriopratly dressed, and no trial is feared thereof.” Majinna is a location some miles from Makkah; while Shama and Tafeel are two wells near Makkah. In their verses, Abu Bakr and Bilal (رضي الله عنهما) recalled Makkah and its serene atmosphere, its sweet water, fascinating mountains and cool breeze which implied their inclination towards the city. Thus, the Prophet’s supplication, so that they do not nurse the least desire to return to Makkah after they had migrated from it. Imam an-Nawawee (رحمه الله) explained that the hadeeth, “has evidence of praying for sicknesses, ailment and destruction against non-Muslims” for that will certainly distract them from the Muslims. Juhfah at the time was*

inhabited by some Jews who were full of hatred and enmity against the Muslims.

٥٢٦- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ. قَالَ: وَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ قَالَ: ((لاَ بَأْسَ طَهُورٌ إِنْ شَاءَ اللهُ)). قَالَ: ذَاكَ طَهُورٌ! كَلاَّ. بَلْ هِيَ حُمَّى تَفُورُ- أَوْ تَثُورُ- عَلَى شَيْخٍ كَبِيرٍ، تُزِيرُهُ الْقُبُورَ. قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((فَنَعَمْ إِذاً)).

صَحِيحٌ

526. Similar to No. **514**, with a different isnād.

٥٢٧- عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا دَخَلَ عَلَى مَرِيضٍ؛ يَسْأَلُهُ: كَيْفَ هُوَ؟ فَإِذَا قَامَ مِنْ عِنْدِهِ قَالَ: خَارَ اللهُ لَكَ. وَلَمْ يَزِدْهُ عَلَيْهِ. ضَعِيفُ الإِسْنَادِ.

527. Nāfi‘ said: “When Ibn ‘Umar visited someone who was ill, he would ask him how he was. When he left the invalid, he would say, ‘May Allah choose what is best for you,’ and did not say anything more than that.” (*Weak Chain*)

٢٤١- بَابٌ مَا يُجِيبُ الْمَرِيضُ

Chapter 241: What The Sick Person Answers

٥٢٨- عَنْ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِيهِ قَالَ: دَخَلَ الْحَجَّاجُ عَلَى ابْنِ عُمَرَ- وَأَنَا عِنْدَهُ- فَقَالَ: كَيْفَ هُوَ؟ قَالَ: صَالِحٌ. قَالَ: مَنْ أَصَابَكَ؟ قَالَ: أَصَابَنِي مَنْ أَمَرَ بِحَمْلِ السِّلاَحِ فِي يَوْمٍ لاَ يَحِلُّ فِيهِ حَمْلُهُ. يَعنِي: الْحَجَّاجَ. صَحِيحُ الإِسْنَادِ

528. Sa'īd b. 'Amr b. Sa'īd reported that his father said**:** "Al-Hajjāj* visited Ibn 'Umar while I was with him. He asked, 'How is he?' He said, 'Fine.' He asked, 'Who did you harm?' He said, 'I have been harmed by someone who ordered people to carry arms on a day when it is not lawful to carry them.' He meant al-Hajjāj." (*Authentic Chain*)

Commentary**:** *Hajjaj mentioned here, is Ibn Yūsuf ath-Thaqafī, the notorious ruler of Banū Umayya. Ibn 'Umar (رضي الله عنهما) was wounded in the sole of his feet with an arrowhead and his feet would stick to the stirrups of his ride. The narration indicates the courageousness of the Companions, and the fact that they upheld practicing caution in advance. Unnecessarily taking arms to public gatherings, unfortunately contradicts this noble practice. The point of reference in the narration vis-à-vis the* **chapter** *heading is the companion's response to his visitor.*

٢٤٢- بَابٌ عِيَادَةُ الْفَاسِقِ

Chapter 242: Visiting Someone Who Is Erring (Fāsiq)

٥٢٩- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: لاَ تَعُودُوا شُرَّابَ الْخَمْرِ إِذَا مَرِضُوا. ضَعِيفُ الْإِسْنَادِ.

529. 'Abdullāh b. 'Amr b. al-'Ās said**:** "Do not visit wine-drinkers when they are ill." (*Weak Chain*)

Commentary**:** *If it is allowed to visit a sick non-Muslim, and more so, when such may lead to the person's acceptance of Islam, visiting the erring Muslim is encouraged if doing so would encourage him to abandon his errors and turn to Allah in repentance. See hadeeth no.* **524**. *Nevertheless, the erring Muslim is still a Muslim and the basic ruling about visiting sick Muslims is obligation. See hadeeth no.* **518** *and* **519**.*This hadeeth which apparently points to the contrary is even weak.*

٣٤٢- بَابٌ عِيَادَةُ النِّسَاءِ الرَّجُلَ الْمَرِيضَ

Chapter 243: Women Visiting A Man Who Is Ill

٥٣٠- عَنِ الْحَارِثِ بْنِ عُبَيْدِ اللهِ الْأَنْصَارِيِّ قَالَ: ((رَأَيْتُ أُمَّ الدَّرْدَاءِ، عَلَى رِحَالِهَا أَعْوادٌ لَيْسَ عَلَيْهَا غِشَاءٌ عَائِدَةً لِرَجُلٍ مِنْ أَهْلِ الْمَسْجِدِ مِنَ الْأَنْصَارِ)). ضَعِيفُ الْإِسْنَادِ.

530. Al-Hārith b. ‘Ubaidullah al-Ansāri said**:** “I saw Umm ad-Dardā’ going to visit an Ansāri man from the mosque and she was on her mount in an uncovered howdah.” (*Weak Chain*)

Commentary**:** *See comments on hadeeth no.* **525**.

٣٤٤- بَابٌ مَنْ كَرِهَ لِلْعَائِدِ أَنْ يَنْظُرَ إِلَى الْفُضُولِ مِنَ الْبَيْتِ

Chapter 244: The Person Who Dislikes Visitors Looking At Other Things In The House

٥٣١- عَنْ عَبْدِ اللهِ بْنِ أَبِي الْهُذَيْلِ قَالَ: دَخَلَ عَبْدُ اللهِ بْنِ مَسْعُودٍ عَلَى مَرِيضٍ يَعُودُهُ - وَمَعَهُ قَوْمٌ، وَفِي الْبَيْتِ امْرَأَةٌ - فَجَعَلَ رَجُلٌ مِنَ الْقَوْمِ يَنْظُرُ إِلَى الْمَرْأَةِ، فَقَالَ لَهُ عَبْدُ اللهِ: ((لَوِ انْفَقَأَتْ عَيْنُكَ، كَانَ خَيْراً لَكَ)). صَحِيحُ الْإِسْنَادِ.

531. ‘Abdullāh b. Abī’l-Hudhayl said**:** “ ‘Abdullāh b. Mas‘ūd went to visit a sick person with some other people. There was a woman in the room and one of the men began to look at her. ‘Abdullāh said to him, ‘It would have been better for you if your eyes had been gouged out.’ ” (*Authentic Chain*)

***Commentary*:** *Dislike mentioned in the* **chapter** *heading is of prohibition based the statement of Ibn Mas'ud – ﷺ – the like of which is authentically reported from the Prophet ﷺ about a person unlawfully looking around the house. Since the eyes were contradicting the essence of their creation*: *obedience and not disobedience to Allah, it would have been better if they were gouged out than been employed for sin!*

٢٤٥- بَابُ الْعِيَادَةُ مِنَ الرَّمَدِ

Chapter 245: Visiting Someone With Eye Trouble

٥٣٢- عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللهُ عَنْهُ قَالَ: رَمِدَتْ عَيْنِي، فَعَادَنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. ثُمَّ قَالَ: ((يَا زَيْدُ! لَوْ أَنَّ عَيْنَكَ لَمَا بِهَا كَيْفَ كُنْتَ تَصْنَعُ ؟)). قَالَ: كُنْتُ أَصْبِرُ وَأَحْتَسِبُ. قَالَ: ((لَوْ أَنَّ عَيْنَكَ لَمَا بِهَا ثُمَّ صَبَرْتَ وَاحْتَسَبْتَ كَانَ ثَوَابُكَ الْجَنَّةَ)). ضَعِيفٌ بِهَذَا التمام

532. Zayd b. Arqam said**:** "I had a pain in my eyes and the Prophet ﷺ visited me. Later (when I recovered), he said, 'Zayd, if your eyes were to persist in their illness, what would you do?' I said, 'I would be patient and reckon my reward to be with Allah.' He said, 'If that happens to your eyes and you are patient and reckon your reward to be with Allah, then your reward will be the Garden.' " (*Weak* with this completing)

***Commentary*:** *However, the beginning of the hadeeth that the Prophet ﷺ visited him when he had conjunctivitis (translated as pains) is authentic. See*: *Saheeh al-Adab al-Mufrad by Imam Al-Albaanee (رحمه الله). The hadeeth "shows the encouragement of visiting the sick even if the illness is not threatening, and that such is also considered as visiting the sick and its reward is established too. However, some have reported that visiting the one with conjunctivitis and toothache is against the Sunnah but the hadeeth*

refutes that. I do not know how it became easy for them to assert that it is against the Sunnah while the Sunnah actually contradicts that! We seek refuge with Allah from the evils of our souls." See Sharh Saheeh al-Adab al-Mufrad by Shaykh al-'Awaayisha (hafizahullah).

٥٣٣- عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ: أَنَّ رَجُلاً مِنْ أَصْحَابِ مُحَمَّدٍ ذَهَبَ بَصَرُهُ، فَعَادُوهُ، فَقَالَ: كُنْتُ أُرِيدُهُمَا؛ لأَنْظُرَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَأَمَّا إِذْ قُبِضَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَوَاللهِ! مَا يَسُرُّنِي أَنَّ مَا بِهِمَا بِظَبْيٍ مِنْ ظِبَاءِ تِبَالَةِ. ضَعِيفُ الإِسْنَادِ.

533. Qāsim b. Muhammad said**:** "One of the Companions of Muhammad ﷺ lost his eyesight and people visited him. This man said, 'I wanted my eyes to look on the Prophet ﷺ. But now that the Prophet ﷺ has died, by Allah, it would not delight me if my eyes were like the eyes of the gazelles of Tibala.' " (*Weak Chain*)

٥٣٤- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((قَالَ اللهُ عَزَّ وَجَلَّ إِذَا ابْتَلَيْتُهُ بِحَبِيبَتَيْهِ - يُرِيدُ عَيْنَيْهِ - ثُمَّ صَبَرَ، عَوَّضْتُهُ الْجَنَّةَ)) صَحِيحٌ

534. Anas said**:** "I heard the Prophet ﷺ say, 'Allah, the Mighty and Exalted, said, "When **1** test him (the servant) in his two dearest ones (i.e. his eyes) and he is patient, **1** will repay him with the Garden."'" (*Authentic*)

***Commentary*:** *What a great recompense! While the delight of the eyesight ends with the world, the delight of the Garden is everlasting. It shows Allah's mercy over His creatures.*

٥٣٥- عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((يَقُولُ اللهُ: يَا ابْنَ آدَمَ! إِذَا أَخَذْتُ كَرِيمَتَيْكَ، فَصَبَرْتَ عِنْدَ الصَّدْمَةِ وَاحْتَسَبْتَ، لَمْ أَرْضَ لَكَ ثَوَاباً دُونَ الْجَنَّةِ)). حَسَنٌ صَحِيحٌ

535. Abū Umāma said**:** "The Prophet ﷺ said, 'Allah says, "O son of Adam, when I take the two precious ones (i.e. the eyes) from you and you are patient when the (first) shock happened and reckon your reward with Allah, the only reward which I am content for you to have is the Garden." ' " (*Sound and Authentic*)

Commentary**:** *The reward of the Garden could refer to being amongst those who will be liberated from the Fire, if such Muslim was very erring deserving the Fire or that he will be given a special status in the Garden. This narration and the one before it are like beneficial words with which the person suffering from an eye illness could be comforted when visited.*

٢٤٦- بَابٌ أَيْنَ يَقْعُدُ الْعَائِدُ

Chapter 246: Where Does The Person Visiting A Sick Person Sit?

٥٣٦- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا عَادَ الْمَرِيضَ جَلَسَ عِنْدَ رَأْسِهِ، ثُمَّ قَالَ سَبْعَ مِرَارٍ: ((أَسْأَلُ اللهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ)) فَإِنْ كَانَ فِي أَجَلِهِ تَأْخِيرٌ عُوفِيَ مِنْ وَجَعِهِ. صَحِيحٌ

536. Ibn 'Abbās said**:** "When the Prophet ﷺ visited a sick person,

he would sit by his head and then say – seven times – 'As-alu' llāha'**1**- 'azīma rabba'**1**-'arshi'l 'azīmi an yashfiyaka – I ask Allah the Immense, the Lord of the Immense Throne to cure you.' If his time had not yet come, he was cured of his pain." (*Authentic*)

٥٣٧- عَنِ الرَّبِيعِ بْنِ عَبْدِ اللهِ قَالَ: ذَهَبْتُ مَعَ الْحَسَنِ إِلَى قَتَادَةَ نَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَسَأَلَهُ ثُمَّ دَعَا لَهُ قَالَ: اللَّهُمَّ اشْفِ قَلْبَهُ، وَاشْفِ سَقْمَه. صَحِيحُ الْإِسْنَادِ.

537. Ar-Rabī' b. 'Abdullāh said: "I went with al-Hasan to visit Qatāda. Al-Hasan sat by his head and asked after him and then made supplication for him. He said, 'Allāhumma'shfi qalbahu wa'shfi suqmah - O Allah, heal his heart and heal his illness.' " (*Authentic Chain*)

٧٤٢- بَابٌ مَا يَعْمَلُ الرَّجُلُ فِي بَيْتِهِ

Chapter 247: What A Man Does In His House

٥٣٨- عَنِ الْأَسْوَدِ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: مَا كَانَ يَصْنَعُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي أَهْلِهِ؟ فَقَالَتْ: ((كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ)). صَحِيحٌ

538. al-Aswad said: "I asked 'Ā'isha, may Allah be pleased with her, 'What did the Prophet ﷺ do when he was with his family?' She said, 'He would do household tasks for his family and when it was time for the prayer, he would go out.' " (*Authentic*)

Commentary: *The Prophet ﷺ is the best of people to his household. So, he would humbly help in the house chores. The pious predecessors – may Allah*

shower blessings on them – craved to learn about and follow the Prophet ﷺ in all aspects of his life including how he related with his family which are from the aspects of his life they may not know unless they ask the people in the household.

٥٣٩- عَن عُرْوَةَ قَالَ: سَأَلْتَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: مَا كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ فِي بَيْتِهِ؟ قَالَتْ: ((يَخْصِفُ نَعْلَهُ، وَيَعْمَلُ مَا يَعْمَلُ الرَّجُلُ فِي بَيْتِهِ)).

صَحِيحٌ

539. ‘Urwa b. az-Zubayr said: “I asked ‘Ā’isha, may Allah be pleased with her, ‘What did the Prophet ﷺ do in his house?’ She said, ‘He mended his sandals and worked as any man works in his house.’ ” (*Authentic*)

٥٤٠- عَن عُرْوَةَ بن الزُبَيْر قَالَ: سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: ((مَا يَصْنعُ أَحَدُكُمْ فِي بَيْتِهِ؛ يَخْصِفُ النَّعَلَ، وَيَرْقَعُ الثَّوْبَ، وَيَخِيطُ)). صَحِيحٌ

540. ‘Urwa b. az-Zubayr said: “I asked ‘Ā’isha, ‘What did the Prophet ﷺ do in his house?’ She said, ‘He did what anyone of you would do in his house. He mended sandals and patched clothing and stitched.’” (*Authentic*)

Commentary: *“…what anyone of you would do in his house…” demonstrates that the generation of the companions and those after them was a generally humble one where the leaders of the households helped in the house chores. They were not arrogant nor prideful; more so, that it was known to them that their beloved leader and Allah’s messenger, Muhammad ﷺ, also helped in the chores.*

٥٤١- عَنْ عَمْرَةَ قَالَ: قِيلَ لِعَائِشَةَ رَضِيَ اللهُ عَنْهَا: مَاذَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ فِي بَيْتِهِ؟ قَالَتْ: ((كَانَ بَشَراً مِنَ البَشَرِ؛ يَفْلِي ثَوْبَهُ، وَيَحْلُبُ شَاتَهُ)). صَحِيحٌ.

541. ‘Amra said: “ ‘Ā’isha, may Allah be pleased with her, was asked, ‘What did the Messenger of Allah ﷺ do in his house?’ She said, ‘He was a man like other men - he removed the fleas from his garment and milked his sheep.’ ” (*Authentic*)

٢٤٨- بَابٌ إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ فَلْيُعْلِمْهُ

Chapter 248: When A Man Loves His Brother He Should Tell Him.

٥٤٢- عَنْ حَبِيب بن عُبَيْد عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ أَنَّهُ أَحَبَّهُ)). صَحِيحٌ

542. Habīb ibn ‘Ubayd related from AI-Miqdām b. Ma‘dī-karib whom he had met, that he said: “The-Prophet ﷺ said, ‘When one of you loves his brother he should tell him of it.’ ” (*Authentic*)

Commentary: *From the benefits of telling him of his love for him is that when he knows that he loves and is fond of him, he would readily take his counsels and will not reject his words regarding a fault of his that he tells him about which he may ordinarily reject and consider as from jealousy or unnecessary rivalry. As for the one who informs his brother of his love for him, his first gain is his obeying the order of the Prophet ﷺ that the one who loves his brother should tell him of it. Secondly, he benefits from the supplication of the other for him that Allah should love him as shown in the next hadeeth.*

٥٤٣- عَنْ مُجَاهِدٍ قَالَ: لَقِيَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ بِمَنْكِبِي مِنْ وَرَائِي. قَالَ: أَمَّا إِنِّي أُحِبُّكَ. قَالَ: أَحَبَّكَ اللهُ الَّذِي أَحْبَبْتَنِي لَهُ. فَقَالَ: لَوْلاَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا أَحَبَّ الرَّجُلُ الرَّجُلَ فَلْيُخْبِرْهُ أَنَّهُ أَحَبَّهُ)) مَا أَخْبَرْتُكَ. قَالَ: ثُمَّ أَخَذَ يَعْرِضُ عَلَيَّ الْخِطْبَةَ. قَالَ: أَمَّا إِنَّ عِنْدَنَا جَارِيَةً، أَمَّا إِنَّها عَوْرَاءُ. حَسَنٌ صَحِيحٌ

543. Mujāhid said**:** "One of the Companions of the Prophet ﷺ met me and took hold of my shoulder from behind. He said, 'I love you.' I said, 'May Allah for whose sake you love me, love you.' He said, 'If it had not been that the Messenger of Allah ﷺ said, "When a man loves another man, he should tell him of it," I would not have told you.' "

Then Mujāhid said, "Later he spoke of a marriage-offer to me and said, 'We have a slave-girl, but she is one-eyed.'" (*Sound and Authentic*)

Commentary**:** *It demonstrates the sincerity of the early Muslims; owing to his love for him he offered to marry a young girl to him. The word 'Awraa (translated as, 'one-eyed') could also mean, 'a female without a brother or sister from her own father and mother'. This may be the meaning reffered to in this narration. Allah knows Best.*

٥٤٤- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا تَحَابَّا الرَّجُلاَنِ إِلاَّ كَانَ أَفْضَلُهُمَا أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ)). صَحِيحٌ

544. Anas said**:** "The Prophet ﷺ said, 'When two men love each other, the better of them is the one who has the strongest love for his companion.'" (*Authentic*)

Commentary**:** *The narrations in this* **chapter** *encourage mutual love among*

Muslims.

٢٤٩- بَابٌ إِذَا أَحَبَّ رَجُلاً فَلاَ يُمَارِهِ وَلاَ يَسْأَلْ عَنْهُ

Chapter 249: When Someone Loves A Man, He Should Not Quarrel With Him Nor Ask About Him

٥٤٥- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ، أَنَّهُ قَالَ: ((إِذَا أَحْبَبْتَ أَخاً فَلاَ تُمَارِهِ، وَلاَ تُشَارِّهُ، وَلاَ تَسْأَلْ عَنْهُ، فَعَسَى أَنْ تُوَافِيَ لَهُ عَدُوًّا فَيُخْبِرَكَ بِمَا لَيْسَ فِيهِ، فَيُفَرِّقَ بَيْنَكَ وَبَيْنَهُ)). صَحِيحُ الْإِسْنَادِ مَوْقُوفاً

545. Mu'ādh b. Jabal said**:** "When you love your brother Muslim, neither quarrel with him nor treat him badly nor ask questions about him. It may be that you meet an enemy of his who will say something untrue about him and thereby cause a split between you." (*Authentic chain in the Mawqoof form*)

Commentary**:** *Asking around of someone we already love who has faults – and every human has his own faults – that are unknown to us may destroy the love between us. We should eschew whatever may sow discord between we and our loved ones and expend time and energy on matters that will strengthen our relationship upon goodness.*

٥٤٦- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ أَحَبَّ أَخاً للهِ، فِي اللهِ؛ قَالَ: إِنِّي أُحِبُّكَ للهِ، فَدَخَلاَ جَمِيعاً الْجَنَّةَ، كَانَ الَّذِي أَحَبَّ فِي اللهِ أَرْفَعَ دَرَجَةً لِحُبِّهِ، عَلَى الَّذِي أَحَبَّهُ لَهُ)). ضَعِيفُ الْإِسْنَادِ.

546. 'Abdullāh b. 'Amr said**:** "The Prophet ﷺ said, 'Whoever loves

his brother in Allah for the sake of Allah, and says, "I love you for Allah," they will both enter the Garden. The one who loves for Allah has a higher degree, because of his love, over the one whom he loved.' " (*Weak Chain*)

***Commentary*:** *This hadeeth is graded weak by Imam Al-Albaanee (رحمه الله) as mentioned above. He said, "It has (in its chain), Abdur-Rahman – and he is Ibn Ziyad bin An'um al-Ifreeqee – a weak reporter." (Da'eef al-Adab al-Mufrad). However, in the foreward of his checking and editing of Sharh Sunan Ibn Maajah by Imam 'Alaauddeen al-Muglataay (رحمه الله), Shaykh Ahmad Ibn Abee al-'Aynayn (hafizahullah) referred to the extensive discussion on the status of this reporter – Abdur-Rahman al-Ifreeqee – by Imam al-Muglataay. He cited the comments of eminent scholars such as Ahmad bin Salih al-Misree, al-Bukhaaree, Abu Bakr Ibn Abee Daawood, Abdullah bin Muhammad al-Maalikee and Imam as-Suhnoon (rahimahumullah) which extol the virtues of al-Ifreeqee, declaring his being a trustworthy reporter and defending some of the issues raised by those who grade him weak amongst the scholars. Most of these comments by these scholars, according Shaykh Ibn Abee al-'Aynayn, are only found in the works of al-Muglataay who concluded that the most correct opinion is that Abdur-Rahman al-Ifreeqee is a reliable reporter. In that case, the hadeeth on Anas bin Malik above will not be leseer that Hasan (Sound). Allah knows Best.*

٢٥٠- بَابُ الْعَقْلُ فِي الْقَلْبِ

Chapter 250: The Intelligence Is In The Heart

٥٤٧- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ، أَنَّهُ سمعه بِصِفِّين يَقُولُ: ((إِنَّ الْعَقْلَ فِي الْقَلْبِ، وَالرَّحْمَةَ فِي الْكَبِدِ، وَالرَّأْفَةَ فِي الطِّحَالِ، وَالنَّفَسَ فِي الرِّئَةِ)). حَسَنُ الْإِسْنَادِ.

547. 'Alī, may Allah be pleased with him, said at Siffīn**:** "The intelligence is located in the heart. Mercy is located in the liver. Compassion is located in the spleen. The endurance or breathing is

located in the lungs." (*Sound Chain*)

***Commentary*:** *The trials and tribulations that befell the Muslims at Siffeen, where over* **50,000** *Muslims lost their lives is well known. Perhaps Alee (ﷺ) in the address implied by his saying that intelligence is in the heart, that: since the heart is the morsel of flesh in the body which when sound, the rest of the body is upright and which when bad, the rest of the body goes bad likewise. So when the heart is sound, the intellect and its contemplations will be sound; likewise the character and thereupon, mercy and compassion will have their right places. If conversely, the heart is sick, the intellect and its contemplations will be sick and character will be bad leading to further shedding of blood among the people.*

٢٥١- بَابُ ٱلْكِبْرُ

Chapter 251: Arrogance

٥٤٨- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ عَلَيْهِ جُبَّةٌ سَيْجَانُ، حَتَّى قَامَ عَلَى رَأْسِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: إِنَّ صَاحِبَكُمْ قَدْ وَضَعَ كُلَّ فَارِسٍ - أَوْ قَالَ: يُرِيدُ أَنْ يَضَعَ كُلَّ فَارِسٍ - وَيَرْفَعَ كُلَّ رَاعٍ! فَأَخَذَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمَجَامِعِ جُبَّتِهِ. فَقَالَ: ((أَلاَ أَرَى عَلَيْكَ لِبَاسَ مَنْ لاَ يَعْقِلُ)). ثُمَّ قَالَ: ((إِنَّ نَبِيَّ اللهِ نُوحاً صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لابْنِهِ: إِنِّي قَاصٌّ عَلَيْكَ الْوَصِيَّةَ، آمُرُكَ بِاثْنَتَيْنِ، وَأَنْهَاكَ عَنِ اثْنَتَيْنِ: آمُرُكَ بِلاَ إِلَهَ إِلاَّ اللهُ؛ فَإِنَّ السَّمَاوَاتِ السَّبْعَ وَالأَرَضِينَ السَّبْعَ، لَوْ وُضِعْنَ فِي كِفَّةٍ وَوُضِعَتْ لاَ إِلَهَ إِلاَّ اللهُ فِي كِفَّةٍ لَرَجَحَتْ بِهِنَّ، وَلَوْ أَنَّ السَّمَاوَاتِ السَّبْعَ وَالأَرَضِينَ السَّبْعَ كُنَّ حَلَقَةً مُبْهَمَةً لَقَصَمَتْهُنَّ لاَ إِلَهَ إِلاَّ اللهُ، وَسُبْحَانَ اللهِ وَبِحَمْدِهِ؛ فَإِنَّهَا صَلاَةُ كُلِّ شَيءٍ، وَبِهَا يُرْزَقُ كُلُّ شَيءٍ. وَأَنْهَاكَ: عَنِ الشِّرْكِ، وَالْكِبْرِ)). فَقُلْتُ

- أَوْ قِيلَ -: يَا رَسُولَ اللهِ! هَذَا الشِّرْكُ قَدْ عَرَفْنَاهُ فَمَا الْكِبْرُ؟ هُوَ أَنْ يَكُونَ لأَحَدِنَا حُلَّةٌ يَلْبَسُهَا؟ قَالَ: ((لاَ)). قَالَ: فَهُوَ أَنْ يَكُونَ لأَحَدِنَا نَعْلاَنِ حَسَنَتَانِ، لَهُمَا شِرَاكَانِ حَسَنَانِ؟ قَالَ: ((لاَ)). قَالَ: فَهُوَ أَنْ يَكُونَ لأَحَدِنَا دَابَّةٌ يَرْكَبُهَا؟ قَالَ: ((لاَ)). قَالَ: فَهُوَ أَنْ يَكُونَ لأَحَدِنَا أَصْحَابٌ يَجْلِسُونَ إِلَيْهِ؟ قَالَ: ((لاَ)). قَالَ: يَا رَسُولَ اللهِ! فَمَا الْكِبْرُ؟ قَالَ: ((سَفَهُ الْحَقِّ، وَغَمْصُ النَّاسِ)). صَحِيحٌ

548. ‘Abdullāh b. ‘Amr said**:** “We were sitting with the Messenger of Allah ﷺ when a bedouin man wearing a green robe approached until he stood before the Messenger of Allah ﷺ. He said, ‘Your companion has debased every horseman’ - or he said, ‘he intends to debase every horseman’ - and ‘elevate every shepherd.’ The Prophet ﷺ took hold of the folds of his robe and said, ‘I see that you are wearing the clothes of someone who is without intelligence.’ Then he went on, ‘When the Prophet Nūh, peace be upon him, was close to death, he said to his son, “I will give you some instructions. I command you two things and I forbid you two things. I command you to say ‘There is no god but Allah.’ If the seven heavens and the seven earths were to be placed in one scale and (the Kalima) ‘Lā ilāha illa Allāh,’ i.e. ‘There is no god but Allah’ was placed in the other, it would outweigh them. If the seven heavens and the seven earths were a dark ring, they would be cut by ‘Lā ilāha illa Allāh,’ i.e. ‘There is no god but Allah,’ and ‘Subhāna Allah wa bihamdihī, i.e. ‘Glory be to Allah and by His praise.’ It is the prayer of everything and by it everything has its provision. I forbid you to associate things with Allah and (I forbid) pride.’ “I said - or it was asked – ‘Messenger of Allah, we know about shirk, i.e. to associate something with Allah, but what is pride? Is it that one of us has a robe (i.e. a nice cloth) which he wears?’ The Prophet replied, ‘No.’ It was asked, ‘Is it that one of us has a pair of good sandals with two good straps?’ He replied, ‘No.’ He was asked, ‘Is it that one of us has a particular animal that he rides?’ He replied, ‘No.’ He was asked, ‘Is it that one of us has companions who come and sit with him?’ He said, ‘No.’ He was asked, ‘Messenger of

Allah, what is pride then?' He replied, 'It is to ignore the truth and to hold people in contempt.'" (*Authentic*)

***Commentary*:** *The hadeeth contains the following points of benefit among others*: **1**. *It is appriopriate to criticize a person for dressing improperly and lowly if he is from those who have the ability to do better.* **2**. *The Prophets and pious people would give counsels to their household and peoples even when their death drew near. Examples abound in the books of biographies and Islamic history.* **3**. *It shows the excellence of Laa ilaaha illallah (There is no deity worthy of worship except Allah) and Subhaanallah wa bihamdihi (Glorious is Allah and by His praise).* **4**. *It proves that the heavens are seven and the earths are seven! It is not proper to leave this truth, affirmed by the Creator of the Heavens and the Earth for human conjectures that go contrary.* **5**. *Creatures apart from mankind and jinns give remembrance of Allah with the expressions*: *Laa ilaaha illallah (There is no deity worthy of worship except Allah) and Subhaanallah wa bihamdihi (Glorious is Allah and by His praise). It is only correct to accept this fact as told from revelation.* **6**. *It warns against joining partners in worship with Allah and being arrogant.* **7**. *Wearing good clothes and shoes, and having good rides and company of people do not mean arrogance.* **8**. *The companion's questions about whether the use of these things mean arrogance show that they were ready to leave them if they actually imply arrogance.* **9**. *From the methods of teaching is that teachers give the students the opportunity to explore answers for their questions while they supervise them.* **10**. *The one with the slightest disregard for truth involving actually joining partners with Allah will not enter the Garden!*

٥٤٩- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ تَعَظَّمَ فِي نَفْسِهِ، أَوِ اخْتَالَ فِي مِشْيَتِهِ، لَقِيَ اللهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانُ)). صَحِيحٌ

549. Ibn 'Umar said: "The Prophet ﷺ said, 'Whoever behaves insolently or walks with an arrogant gait will meet Allah, the Mighty and Exalted, Who will be angry with him.'" (*Authentic*)

***Commentary*:** *The insolent shows overbearing pride over others, considering the favors of Allah on him as only from his own knowledge, efforts and right! The people are ordinarily displeased with such persons and the arrogant will*

meet Allah the Exlated while He is angry with him. Thus, arrogance brings about loss in both worlds. We ask for Allah's protection from His anger. See narration no. **553**.

٥٥٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا اسْتَكْبَرَ مَنْ أَكَلَ مَعَهُ خَادِمُهُ، وَرَكِبَ الْحِمَارَ بِالْأَسْوَاقِ، وَاعْتَقَلَ الشَّاةَ فَحَلَبَهَا)). حَسَنٌ. سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللهُ عَنْهُ يَقُولُ عَلَى الْمِنْبَرِ قَالَ: إِنَّ لِلشَّيْطَانِ مَصَالِيَا وَفُخُوخاً، وَإِنَّ مَصَالِيَ الشَّيْطَانِ وَفُخُوخَهُ: الْبَطَرُ بِأَنْعُمِ اللهِ، وَالْفَخْرُ بِعَطَاءِ اللهِ، وَالْكِبْرِيَاءُ عَلَى عِبَادِ اللهِ، وَاتِّبَاعُ الْهَوَى فِي غَيْرِ ذَاتِ اللهِ)) حَسَنٌ مَوْقُوفٌ.

550. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'Someone whose servant eats with him, rides a donkey in the market-place and ties up his sheep and milks it is not proud.'" (*Sound*)

Commentary**:** *The hadeeth exhorts towards the actions that help to purify the soul and remove arrogance. See comments on the narrations in* **Chapter 100**.

٥٥١- عَنْ صَالِحٍ - بَيَّاعُ الْأَكْسِيَةِ - عَنْ جَدَّتِهِ قَالَتْ: رَأَيْتُ عَلِيًّا رَضِيَ اللهُ عَنْهُ اشْتَرَى تَمْراً بِدِرْهَمٍ، فَحَمَلَهُ فِي مِلْحَفَتِهِ، فَقُلْتُ لَهُ - أَوْ قَالَ لَهُ رَجُلٌ -: أَحْمِلُ عَنْكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: ((لَا. أَبُو الْعِيَالِ أَحَقُّ أَنْ يَحْمِلَ)). ضَعِيفُ الْإِسْنَادِ

551. Sālih, the garment-seller, related from his grandmother, that she said**:** "I saw 'Alī, may Allah be pleased with him, buy dates for a dirham and carry them in his cloak. I said to him (or a man said to him), 'I will carry it for you, Amīr al-Mu'minīn.' He said, 'No. The father of the family is the one who is most entitled to carry it.'" (*Weak Chain*)

٥٥٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((قَالَ اللهُ عَزَّ وَجَلَّ: الْعِزُّ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي بِشَيءٍ مِنْهُمَا عَذَّبْتُهُ)). صَحِيحٌ

552. Abū Sa'īd al-Khudrī and Abū Hurayra said: "The Prophet ﷺ said, 'Allah, the Mighty and Exalted, said, "Might is My wrapper and pride is My cloak. I will punish anyone who contends with Me over either of them." '" (*Authentic*)

٥٥٣- عَنِ الهيثم بن مالكٍ الطائيِّ قال:

553. An-Nu'mān b. Bashīr said on the minbar: "Satan has snares and traps. The snares and traps of Satan are to exult ungratefully in the blessings of Allah, to boast about the gifts of Allah, to be proud towards the slaves of Allah and to follow passion for other (reason) than for the sake of Allah." (*Sound*)

٥٥٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((احْتَجَّتِ الْجَنَّةُ وَالنَّارُ)) - وَقَالَ سُفْيَانُ أَيْضاً: اخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ- قَالَتِ النَّارُ: يَلِجُنِي الْجَبَّارُونَ، وَيَلِجُنِي الْمُتَكَبِّرُون. وَقَالَتِ الْجَنَّةُ: يَلِجُنِي الضُّعَفَاءُ، وَيَلِجُنِي الْفُقَرَاءُ. قَالَ اللهُ تَبَارَكَ وَتَعَالَى لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ. ثُمَّ قَالَ لِلنَّارِ: أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا)). صَحِيحٌ

554; Abū Hurayra said: "The Prophet ﷺ said, 'The Garden and the Fire quarrelled. (Sufyān also said, "The Garden and the Fire contended with each other.") The Fire said, "The tyrants will enter me and the proud will enter me." The Garden said, "The *weak* will enter me and the poor will enter me." Allah, the Blessed and Exalted, said to the Garden, "You are My mercy and I show mercy through you to whomever I will." Then He said to the Fire, "You are My punishment

through which I punish whomever I will. Each of you will have your fill." ' " (*Authentic*)

***Commentary*:** *The weak and the poor mentioned here, are the modest ones among them who humble themselves for the sake of Allah, keep His limits and regularly seek His forgiveness and pardon hoping for His mercy and favour. As for the tyrants and arrogant, they are the audacious who oppress His creatures and scorn His rulings! This narration further demonstrates that the creatures of Allah apart from mankind, the jins and angels, speak as Allah the Exalted Wills. We beg Allah's protection against the Fire.*

٥٥٥- عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: لَمْ يَكُنْ أَصْحَابُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُتَحَزِّقِينَ، وَلاَ مُتَمَاوِتِينَ، وَكَانُوا يَتَنَاشَدُونَ الشِّعْرَ فِي مَجَالِسِهِمْ، وَيَذْكُرُونَ أَمْرَ جَاهِلِيَّتِهِمْ، فَإِذَا أُرِيدَ أَحَدٌ مِنْهُمْ عَلَى شَيءٍ مِنْ أَمْرِ اللهِ، دَارَتْ حَمَالِيقُ عَيْنَيْهِ كَأَنَّهُ مَجْنُونٌ. حَسَنٌ.

555. Abū Salama b. 'Abdu'r-Rahmān said**:** "The Companions of the Messenger of Allah ﷺ were neither ascetic nor lethargic. They used to recite poems to each other in their gatherings and they mentioned affairs of the Jāhiliyya (their past history). When one of them was challenged about something concerning Allah, his eyes went round with rage." (*Sound*)

***Commentary*:** *The companions – ﷺ – lived simply and were neither harsh with themselves nor slack and sluggish! This proves that denying oneself of the comfort of life - unfortunately considered as from the epitomes of faith and character by some – actually has nothing to do with the religion! So the companions used to joke, recite poems and give narrations of their past even during the lifetime of the Prophet ﷺ who would remain silent sometimes and even smile with them at other times as contained in the authentic hadeeth of Jabir bin Samurah (ﷺ) collected by Ahmad, at-Tirmidhee and others. Nevertheless, their jokes did not, in the least, include taking the rulings of the religion with levity. In this* **chapter** *heading, the hadeeth evinces that it may translate to arrogance to consider those who joke, recite poems or tell narrations within the limits of the Share'ah as lowly.*

٥٥٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَجُلاً أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - وَكَانَ جَمِيلاً - فَقَالَ: حُبِّبَ إِلَيَّ الْجَمَالُ، وَأُعْطِيتُ مَا تَرَى! حَتَّى مَا أُحِبُّ أَنْ يَفُوقَنِي أَحَدٌ، إِمَّا قَالَ: بِشِرَاكِ نَعْلٍ. وَإِمَّا قَالَ: بِشِسْعِ أَحْمَرَ. آلْكِبْرُ ذَاكَ؟ قَالَ: ((لاَ؛ وَلَكِنَّ الْكِبْرَ مَنْ بَطَرَ الْحَقَّ، وَغَمِطَ النَّاسَ)). صَحِيحٌ

556. Abū Hurayra said**:** "A man who was handsome came to the Prophet ﷺ and said, 'I love beauty and I have been given what you see. Even, I do not want anyone to be superior to me by the strap of a sandal' - or 'by a red sandal-thong.' The man continued, 'Is that pride?' The Prophet ﷺ replied, 'No, pride is when someone disdains the truth and is contemptuous of people.' " (*Authentic*)

Commentary**:** *See comment on hadeeth* **548**.

٥٥٧- عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُورَةِ الرِّجَالِ، يَغْشَاهُمُ الذُّلُّ مِنْ كُلِّ مَكَانٍ، يُسَاقُونَ إِلَى سِجْنٍ مِنْ جَهَنَّمَ يُسَمَّى: بُولَس تَعْلُوهُم نَارُ الأَنْيَارِ، وَيُسْقَوْنَ مِنْ عُصَارَةِ أَهْلِ النَّارِ، طِينَةِ الْخَبَالِ)) حَسَنٌ.

557. 'Amr b. Shu'ayb reported from his father that his grandfather ('Abdullāh b. 'Amr b. al-'Ās) said**:** "The Prophet ﷺ said, 'On the Day of Rising, the proud will be gathered like small red ants in the form of men. Abasement will cover them on every side. They will be driven to a prison in Jahannam called Bulas. The hottest of fires will rise over them. They will have to drink the pus of the people of the Fire, the foul fluid issuing from their skins.' " (*Sound*)

Commentary**:** *This is severe warning against arrogance and pride! We beg Allah's protection from arrogance and its consequence. Amin.*

٢٥٢- بَابٌ مَنِ انْتَصَرَ مِنْ ظُلْمِهِ

Chapter 252: The Person Who Takes Revenge For Injustice

٥٥٨- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؛ قَالَ لَهَا: ((دُونَكِ فَانْتَصِرِي)). صَحِيحٌ

558. ‘Ā’isha. may Allah be pleased with her, said: “The Prophet ﷺ said, ‘Go ahead, take revenge.’” (*Authentic*)

٥٥٩- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَتْ وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا فِي مِرطِهَا، فَأَذِنَ لَهَا فَدَخَلَتْ. فَقَالَتْ: إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي، يَسْأَلْنَكَ الْعَدْلَ فِي بِنْتِ أَبِي قُحَافَةَ. قَالَ: ((أَيْ بُنَيَّةُ! أَتُحِبِّينَ مَا أُحِبُّ؟)). قَالَتْ: بَلَى. قَالَ: ((فَأَحِبِّي هَذِهِ)). فَقَامَتْ، فَخَرَجَتْ، فَحَدَّثَتْهُمْ، فَقُلْنَ: مَا أَغْنَيْتِ عَنَّا شَيْئاً فَارْجِعِي إِلَيْهِ. قَالَتْ: وَاللهِ لا أُكَلِّمُهُ فِيهَا أَبداً. فَأَرْسَلْنَ زَيْنَبَ - زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - فَاسْتَأْذَنَتْ، فَأَذِنَ لَهَا، فَقَالَتْ: لَهُ ذَلِكَ، وَوَقَعَتْ فِيَّ زَيْنَبُ تَسُبُّنِي، فَطَفِقْتُ أَنْظُرُ: هَلْ يَأْذَنُ لِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَلَمْ أَزَلْ حَتَّى عَرَفْتُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لاَ يَكْرَهُ أَنْ أَنْتَصِرَ، فَوَقَعْتُ بِزَيْنَبَ، فَلَمْ أَنْشَبْ أَنْ أَثْخَنْتُهَا غَلَبَةً، فَتَبَسَّمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ قَالَ: ((أَمَا إِنَّها ابْنَةُ أَبِي بَكْرٍ)) صَحِيحٌ

559. ‘A’isha said: “The wives of the Prophet ﷺ sent Fatima to the Prophet ﷺ and she asked for permission to enter while the Prophet

ﷺ was with ‘Ā’isha, may Allah be pleased with her, in her cloak. He gave her permission and she entered. She said. ‘Your wives have sent me to ask you for justice regarding the daughter of Abū Quhāfa (i.e. ‘Ā’isha).’* He said, ‘Daughter! Do you love what I love?’ She said, ‘Yes.’ He said, ‘Then love her (‘Ā’isha).’

“She got up and left and told the wives who said, ‘You have not helped us at all. Go back to him.’ She said, ‘By Allah, I will never speak to him about her again!’ ”

‘Ā’isha said, “So they sent Zaynab, the wife of the Prophet ﷺ and she asked for permission to enter and he gave her permission. She said the same thing to him, and then Zaynab began to disparage and revile me, so I looked to see whether the Prophet ﷺ would give me permission. I waited until I saw that the Prophet ﷺ was not averse to my taking revenge. I attacked Zaynab and I did not hesitate to inflict a severe defeat on her. The Messenger of Allah ﷺ smiled and said, ‘She is indeed the daughter of Abū Bakr.’ ” (*Authentic*)

***Commentary*:** *The Companions of the Prophet ﷺ knew that the Prophet ﷺ loved ‘Ā’isha very much, so people used to send gifts when he was in ‘Ā’isha’s house more than when he was in anyone else’s house. The wives of the Prophet ﷺ asked him to suggest to the Companions that they should send gifts to everyone and not particularly to ‘Ā’isha’s house. The request was rejected, because it was not for the Prophet ﷺ to suggest the people as to whom they should give presents, for the people themselves should decide this. The hadeeth shows the calmness and fairness with which the Prophet ﷺ handled domestic disagreements.*

٢٥٣- بَابُ الْمُوَاسَاةُ فِي السَّنَةِ وَالْمَجَاعَةِ

Chapter 253: Mutual Help In Scarcity And Famine

٥٦٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((يَكُونُ فِي آخِرِ الزَّمَانِ مَجَاعَةٌ، مَنْ أَدْرَكَتْهُ فَلا يَعْدِلَنَّ بِالأَكْبَادِ الْجَائِعَةِ)). ضَعِيفُ الْإِسْنَادِ.

560. Abū Hurayra said**:** "There will be a famine at the end of time and whoever encounters it should not ignore those who are hungry." (*Weak Chain*)

٥٦١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ الْأَنْصَارَ قَالَتْ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اقْسِمْ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّخِيلَ. قَالَ:((لاَ)). فَقَالُوا: تَكْفُونَا الْمَوُونَةَ، وَنُشْرِكُكُمْ فِي الثَّمَرَةِ؟ قَالُوا: سَمِعْنَا وَأَطَعْنَا. صَحِيحٌ

561. Abū Hurayra said**:** "The Ansār said to the Prophet ﷺ 'Divide the palm-trees between us and our brothers (the Muhājirīn).' He said. 'No.' Then they said to the Muhājirīn, 'Spare us the trouble of their upkeep and we will let you share in the fruit.' They said, 'We hear and obey.' " (*Authentic*)

Commentary**:** *It demonstrates the love for and openhandedness of the Ansar towards their brothers, the Muhaajiroon, as they all cooperate upon piety and goodness. So, the Muhaajiroon would water the palm-trees and clear the gardens and they all shared in the harvests.*

٥٦٢- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ عَامَ الرَّمَادَةِ - وَكَانَتْ سَنَةً شَدِيدَةً مُلِمَّةً، بَعْدَما اجْتَهَدَ عُمَرُ فِي إِمْدَادِ الْأَعْرَابِ بِالإِبِلِ وَالْقَمْحِ وَالزَّيْتِ مِنَ الْأَرْيَافِ كُلِّهَا، حَتَّى بَلَحَتِ الْأَرْيَافُ كُلُّهَا؛ مِمَّا جَهِدَهَا ذَلِكَ -

فَقَامَ عُمَرُ يَدْعُو - فَقَالَ: ((اللَّهُمَّ اجْعَلْ رِزْقَهُم عَلَى رُؤُوسِ الْجِبَالِ)). فاسْتَجَابَ اللهُ لَهُ وَلِلْمُسْلِمِينَ، فَقَالَ حِينَ نَزَلَ بِهِ الْغَيْثُ: ((الْحَمْدُ للهِ، فَوَاللهِ لَوْ أَنَّ اللهَ لَمْ يُفْرِجْهَا مَا تَرَكْتُ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ لَهُمْ سَعَةً إِلاَّ أَدْخَلْتُ مَعَهُمْ أَعْدَادَهُم مِنَ الْفُقَرَاءِ، فَلَمْ يَكُنِ اثْنَانِ يَهْلِكَانِ مِنَ الطَّعَامِ عَلَى مَا يُقِيمُ وَاحِداً)). صَحِيحُ الْإِسْنَادِ.

562. ‘Abdullāh b. ‘Umar said: “ ‘Umar b. al-Khattāb, may Allah be pleased with him, spoke in the Year of Drought (lit. ashes), which was a severe, disastrous year, after he had done his best to help the Bedouins with camels, wheat and oil from all the adjoining villages and fields until all the fields were exhausted as a result. He stood up to make supplication and said ‘O Allah! Provide them at the tops of the mountains!’ Allah answered that prayer for him and for the Muslims. When abundant rain fell, ‘Umar said, ‘Praise be to Allah! By Allah, if Allah had not given us relief, I would not have left the people of any Muslim’s house in a state of plenty without putting a like number of poor people with them. Two people would not die with the food which could support one person.’ ” (*Authentic Chain*)

٥٦٣- عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((ضَحَايَاكُمْ، لاَ يُصْبِحُ أَحَدُكُمْ بَعْدَ ثَالِثَةٍ، وَفِي بَيْتِهِ مِنْهُ شَيْءٌ)). فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ. قَالُوا يَا رَسُولَ اللهِ! نَفْعَلُ كَمَا فَعَلْنَا الْعَامَ الْمَاضِي؟ قَالَ: ((كُلُوا وَادَّخِرُوا؛ فَإِنَّ ذَلِكَ الْعَامَ كَانُوا فِي جَهْدٍ فَأَرَدْتُ أَنْ تُعِينُوا)). صَحِيحٌ

563. Salama b. al-Akwa’ said: “The Prophet ﷺ said, ‘As for your sacrifices, none of you should have any of it left in his house after a period of three days.’ When the following year came, they asked, ‘Messenger of Allah, should we do the same as we did last year?’ He said, ‘Eat and store up. That was a year in which people were in difficulty and I wanted you to help.’” (*Authentic*)

Commentary**:** *The hadeeth highlights the following amongst others***: 1**. *The concern leaders should have for the welfare of their subordinates. The Prophet (ﷺ) left the companions – may Allah be pleased with them all - upon this virtue as is demonstrated in the preceding narration.* **2**. *We should not store food when those around us suffer severe difficulties of hunger.* **3**. *Verdicts would change as the reasons for them change.*

٢٥٤- بَابُ التَّجَارُبِ

Chapter 254: Experience

٤٦٥- عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنْتُ جَالِساً عِنْدَ مُعَاوِيَةَ، فَحَدَّثَ نَفْسَهُ، ثُمَّ انْتَبَهَ، فَقَالَ: لاَ حِلْمَ إِلاَّ تَجْرُبَةٌ يُعِيدُهَا ثَلاَثاً. صَحِيحٌ مَوْقُوفاً

564. ‘Urwa b. az-Zubayr said**:** “I was sitting with Mu‘āwiya who was speaking to himself and then became alert. He said, ‘Forbearance is nothing but experience,’ and he repeated that three times.” (*Authentic in the Mawqoof form*)

Commentary**:** *The statement of Mu’awiyah (ﷺ) came after he pondered thoroughly about this great issue. The character of being patient, able to control one’s emotions and willing to forgive someone who has upset one will only be achieved when one benefits from his past rights and builds upon them, or considers his errors and avoids repeating them. The narration shows the virtue of experience, and that mere notions are not sufficient for life.*

٥٦٥- عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((لاَ حَلِيمَ إِلاَّ ذُو عَثْرَةٍ، وَلاَ حَكِيمَ إِلاَّ ذُو تَجْرِبَةٍ)). ضَعِيفُ الْإِسْنَادِ.

٥٦٥- عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. مِثْلَهُ ضَعِيفٌ

565. Abū Sa‘īd said**:** “No one is forbearing unless he has made an error. No one is wise unless he has had the experience.” (*Weak Chain*)

A similar report is narrated from Abū Sa‘īd from the Prophet ﷺ. (*Weak*)

Commentary**:** *“No one is forbearing unless he has made an error”; that is, he has done something wrong of which he is ashamed and wants to shield anyone who has done the same.*

٢٥٥- بَابٌ مَنْ أَطْعَمَ أَخاً لَهُ فِي اللهِ

Chapter 255: The Person Who Feeds One Of His Brothers In Allah (A Muslim)

٥٦٦- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: ((لأَنْ أَجْمَعَ نَفَراً مِنْ إِخْوَانِي عَلَى صَاعٍ أَوْ صَاعَيْنِ مِنْ طَعَامٍ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَخْرُجَ إِلَى سُوقِكُمْ فَأَعْتِقَ رَقَبَةً)). ضَعِيفُ الْإِسْنَادِ.

566. ‘Alī said**:** “I prefer having a group of my brothers who join together around a sā‘ or two of food than to going out to the market and setting a slave free.” (*Weak Chain*)

٢٥٦- بَابُ حِلْفُ الْجَاهِلِيَّةِ

Chapter 256: The Alliance In The Time Of Ignorance

٥٦٧- عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللهُ عَنْهُ، أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((شَهِدْتُ مَعَ عُمُومَتِي حِلْفَ الْمُطَيِّبِينَ، فَمَا أُحِبُّ أَنْ أَنْكُثَهُ، وَأَنَّ لِي حُمْرَ النَّعَمِ)). صَحِيحٌ

567. ‘Abdu’r-Rahmān b. ‘Awf said**:** “[The Prophet ﷺ said], ‘I was present with my uncles at the Alliance of the Mutayyibīn, I would not wish to break it, even for red camels (a symbol of worldly wealth).” (*Authentic*)

Commentary**:** *Imam Ibn al-Atheer (رحمه الله) explained, “Banū Hāshim, Banū Zuhra and Banū Taym, gathered in the house of Ibn Jud‘ān during the days of Ignorance. They brought perfume in a bowl into which they dipped their hands and made a vow to help one another and claim the rights of the oppressed from the aggressor. So it was called the alliance of ‘Mutayyibīn (perfumers).” Unfortunately, many of the people wrongly consider this report as from the narrations of the companion, Ibn ‘Awf, rather than a report from him from the Prophet ﷺ. See Saheeh al-Adab al-Mufrad (***441***). The hadeeth encourages supporting the oppressed against the aggressor, and making alliances that facilitate maintaining the ties of kinship – of course, within the limits of the Sharee’ah.*

٢٥٧- بَابٌ ٱلإِخَاءُ

Chapter 257: Brotherhood

٥٦٨- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((آخَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَ ابْنِ مَسْعُودٍ وَالزُّبَيْرِ)). صَحِيحٌ

568. Anas said: "The Prophet ﷺ formed a pact of brotherhood between Ibn Mas'ūd and az-Zubayr." (*Authentic*)

٥٦٩- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((حَالَفَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَ قُرَيْشٍ وَٱلأَنْصَارِ فِي دَارِي الَّتِي بِٱلْمَدِينَةِ)). صَحِيحٌ

569. Anas b. Mālik said: "The Messenger of Allah ﷺ formed a pact of brotherhood between the Quraysh and the Ansār in my house in Madīna." (*Authentic*)

٢٥٨- بَابٌ لاَ حِلْفَ فِي ٱلإِسْلاَمِ

Chapter 258: There Is No Alliance In Islam

٥٧٠- عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَلَسَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ عَلَى دَرَجِ الْكَعْبَةِ، فَحَمِدَ اللهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: ((مَنْ كَانَ لَهُ حِلْفٌ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ ٱلإِسْلاَمُ إِلاَّ شِدَّةً، وَلاَ هِجْرَةَ بَعْدَ ٱلْفَتْحِ)). صَحِيحٌ

570. ‘Amr b. Shu’ayb reported from his father that his grandfather (‘Abdullāh b. ‘Amr b. al-‘Ās) said**:** “The Prophet ﷺ sat down in the year of the Conquest of Makka on the steps of the Ka‘ba and praised and glorified Allah. Then he said, ‘Whoever is party to an alliance made in the Time of Ignorance, Islam only increases its strength. There is no hijra after the Conquest (of’ Makka).’ ” (*Authentic*)

Commentary**:** *Yes, Islam strengthens the “alliances that are in line with its rulings such as connecting the ties of kinship and supporting the oppressed and others. As for what contradicts it, Islam wipes it out and annuls it!” As such, the hadeeth, “There is no alliance in Islam”, collected by Imam Muslim in his Saheeh also from Anas bin Malik (ﷺ) only refers to the alliances that are not in line with the rulings of Islam. Likewise, the expression, “There is no Hijra after the Conquest (of Makkah)” only means that migrating from Makkah has stopped since it then became from the lands of Islam and will ever remain so. Nevertheless, whenever the Muslims in the lands of the non-Muslims face the trials and difficulties in practising and showing their religion as faced by the early Muslims while in Makkah, then they should migrate too. Thus, the Prophet ﷺ said in an authentic hadeeth collected by Imam Aboo Dawood in his Sunan, “Hijra will not stop until seeking repentance stops, and seeking repentance will not stop until the sun rises from its place of set.”*

٢٥٩- بَابٌ مَنِ اسْتَمْطَرَ فِي أَوَّلِ الْمَطَرِ

Chapter 259: The One Who Soaks’ Himself In The Rain When The First Rain Falls

٥٧١- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَصَابَنَا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَطَرٌ، فَحَسَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَوْبَهُ عَنْهُ حَتَّى أَصَابَهُ الْمَطَرُ. قُلْنَا: لِمَ فَعَلْتَ؟ قَالَ: ((لأَنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ)). صَحِيحٌ

571. Anas said**:** “Rain fell on us while we were with the Prophet ﷺ

and the Prophet ﷺ took off some of his garment so that the rain could fall on him. We asked, 'Why did you do that?' He said, 'Because it has newly come from its Lord.' " (*Authentic*)

Commentary: *Imam An-Nawawee (رحمه الله) explained, "It forms an evidence for the view of our scholars that it is recommended during the first rain to expose other than our Awrah (parts of the body prohibited to be seen by other people) so that the rain touches it. It also proves that when the subordinate sees something from the superior which he does not know, he should ask him so as to know it, act upon it and teach others too." The hadeeth also encourages craving for whatever is good and beneficial. It is evidence for the fact Allah the Mighty and Sublime is above His creatures.*

٠٦٢- بَابٌ إِنَّ الْغَنَمَ بَرَكَةٌ

Chapter 260: Sheep Are A Blessing

٥٧٢- عَنْ حُمَيْدِ بْنِ مَالِكِ بْنِ خُثَيْمٍ؛ أَنَّهُ قَالَ: كُنْتُ جَالِساً مَعَ أَبِي هُرَيْرَةَ - رَضِيَ اللهُ عَنْهُ - بِأَرْضِهِ بِالْعَقِيقِ، فَأَتَاهُ قَوْمٌ مِنْ أَهْلِ الْمَدِينَةِ عَلَى دَوَابٍّ، فَنَزَلُوا. قَالَ حُمَيْدٌ: فَقَالَ أَبُو هُرَيْرَةَ: اذْهَبْ إِلَى أُمِّي، وَقُل لَهَا: إِنَّ ابْنَكِ يُقْرِئُكِ السَّلامَ، وَيَقُولُ: أَطْعِمِينَا شَيْئًا قَالَ: فَوَضَعتْ ثَلاثَةَ أَقْرَاصٍ مِنْ شَعِيرٍ، وَشَيْئًا مِنْ زَيْتٍ وَمِلْحٍ فِي صَحْفَةٍ، فَوَضَعتُهَا عَلَى رَأْسِي، فَحَمِلْتُهَا إِلَيْهِمْ، فَلَمَّا وَضَعْتُهُ بَيْنَ أَيْدِيهِمْ، كَبَّرَ أَبُو هُرَيْرَةَ، وَقَالَ: الْحَمْدُ للهِ الَّذِي أَشْبَعَنَا مِنَ الْخُبْزِ بَعْدَ أَنْ لَمْ يَكُنْ طَعَامُنَا إِلاَّ الأَسْوَدَانِ؛ التَّمْرُ وَالْمَاءُ، فَلَمْ يُصِبِ الْقَوْمُ مِنَ الطَّعَامِ شَيْئاً! فَلَمَّا انْصَرَفُوا. قَالَ: يَا ابْنَ أَخِي! أَحْسِنْ إِلَى غَنَمِكَ، وَامْسَحِ الرَّغَامَ عَنْهَا، وَأَطِبْ مَرَاحَهَا، وَصَلِّ فِي نَاحِيَتِهَا؛ فَإِنَّهَا مِنْ دَوَابِّ الْجَنَّةِ، وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكُ أَنْ يَأْتِي عَلَى النَّاسِ زَمَانٌ، تَكُونُ الثَّلَّةُ مِنَ الْغَنَمِ أَحَبَّ إِلَى صَاحِبِهَا مِنْ دَارِ مَرْوَانَ. صَحِيحُ الإِسْنَادِ

572. Humayd b. Mālik b. Khuthaym said**:** "I was sitting with Abū Hurayra on some land he owned at al-'Aqīq when some people from Madīna came to him on animals and dismounted."

Humayd went on, saying that Abū Hurayra said, "Go to my mother and tell her, 'Your son sends you greetings of salam and asks you to give us something to eat.' "

Humayd said, "She put three barley loaves, some olive oil and salt on a platter and I put it on my head and carried it to them. When I placed it before them, Abū Hurayra said 'Allāhu Akbar wa Al-Hamdu Lillāh, Allah is Greater and praise be to Allah Who has given our fill of this bread to us whose only food used to be the two black ones - dates and water.' The other people before us, (i.e. Companions of the Prophet ﷺ) did not get this kind of food. When they left, he said, 'Nephew, be good to your sheep. Brush the dust and mucous off them. Make their evening pasture good and pray near them. They are among the animals of the Garden. By Him who holds my soul in His hand, the time has almost come on people when it will be better for someone to have a flock of sheep than to be in the house of Marwān (the governor of Madīna).'" (*Sound Chain*)

***Commentary*:** *The* **chapter** *heading itself is coined from the authentic hadeeth collected by Imam Ahmad in his Musnad that the Prophet ﷺ said, "Rear sheep for there is blessing in them." However, the narration of Abu Hurayrah and his mother – may Allah forgive them both and shower blessings on them – shows that keeping sheep includes providing them good feed, drink, cleaning them up, treating them when they fall ill and so on. It demonstrates also that the companions did not allow the paltry pleasures of this world to distract them from the matters of the hereafter, and were very thankful of Allah's favors on them. See narration no.* **575** *and* **577**.

٥٧٣- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:((الشَّاةُ فِي الْبَيْتِ بَرَكَةٌ، وَالشَّاتَانِ بَرَكَتَانِ، وَالثَّلَاثُ بَرَكَاتٌ)). ضَعِيفٌ جِدًّا.

573. 'Alī, may Allah be pleased with him, said**:** "The Prophet ﷺ

said, ‘One sheep in the house is a blessing and two sheep are two blessings and three sheep are all blessings’ ” (Very *Weak*)

٢٦١- بَابٌ الْإِبِلُ عِزٌّ لِأَهْلِهَا

Chapter 261: Camels Are A Cause Of Pride To Their Owners

٥٧٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ، وَالْفَخْرُ وَالْخُيَلَاءُ فِي أَهْلِ الْخَيْلِ وَالْإِبِلِ، الْفَدَّادِين أَهْلِ الْوَبَر وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ)). صَحِيحٌ

574. Abū Hurayra said**:** “The Messenger of Allah ﷺ said, ‘The height of disbelief lies towards the East, and pride and arrogance lie with those who possess (hundreds) of horses and camels - the bedouins. Serenity and humility lies with those who possess sheep.’ ” (*Authentic*)

Commentary**:** *Some of the scholars explain that, the expression, ‘disbelief lies towards the East’ referred to the arrogant and tyrannical rule of the Fireworshippers which was Eastern vis-a-vis the city of Madeenah at the time. Others say, it refers to the widespread of disbelief and tribulation at the appearance of Dajjal, and the Yajooj and Maajooj during the End times. Perhaps the humility that follows those who possess sheep results from the fact that they are usually of a lower category of plenitude of wealth than the owners of horses and camels. So while that may lead them to being humble, abundant wealth may lead its possessor to arrogance and pride.*

٥٧٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، قَالَ: عَجِبْتُ لِلْكِلَابِ وَالشَّاءِ؛ إِنَّ الشَّاءَ يُذْبَحُ مِنْهَا فِي السَّنَةِ كَذَا وَكَذَا، وَيُهْدَى كَذَا وَكَذَا، وَالْكَلْبَ، تَضَعُ الْكَلْبَةُ الوَاحِدَةُ

كَذَا وَكَذَا، والشَّاء أَكْثَرُ مِنْهَا!. صَحِيحُ الْإِسْنَادِ.

575. Ibn ‘Abbās said**:** “I never cease to wonder at dogs and sheep. Such-and-such a number of sheep are slaughtered in the year and such-and-such a number are sacrificed. One bitch has a litter of such-and-such a number of puppies, and still there are more sheep than dogs.” (*Authentic Chain*)

Commentary**:** *Allah is the Creator of the heavens and the earths and all that they contain. He is their Controller and Sustainer; He increases what He Wills, when He wills and how He wills – Glorious is He the Mighty and Sublime!*

٥٧٦- عَنْ أَبِي ظِبْيَانَ قَالَ: قَالَ لِي عُمَرُ بْنُ الْخَطَّابِ: يَا أَبَا ظِبْيَانَ! كَمْ عَطَاؤُكَ؟ قُلْتُ: أَلْفَانِ وَخَمْسُمِائَةٍ. قَالَ لَهُ: يَا أَبَا ظِبْيَانَ! اتَّخِذْ مِنَ الْحَرْثِ وَالسَّابِيَاءِ مِنْ قَبْلِ أَنْ تَلِيَكُمْ غِلْمَةُ قُرَيْشٍ؛ لاَ يُعَدُّ الْعَطَاءُ مَعَهُمْ مَالاً. حَسَنُ الْإِسْنَادِ.

576. Abū Dhibyān said**:** “ ‘Umar b. al-Khattāb said to me, ‘Abū Dhibyān, how large is your (soldier’s) stipend?’ I said, ‘**2500**.’ He said to him, ‘Abū Dhibyān, harvest from the fields and increase your livestock before the lads of Quraysh are appointed over you. Among them the stipend will not be considered to be income.’ ” (*Sound Chain*)

Commentary**:** *The narration generally encourages taking to the means of attaining nobility and honor since huge harvests and livestock were from the major things of honor amongst the Arabs at the time.*

٥٧٧- عَنْ عَبْدَةَ بْنِ حَزْنٍ قَالَ: تَفَاخَرَ أَهْلُ الْإِبِلِ وَأَصْحَابُ الشَّاءِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((بُعِثَ مُوسَى وَهُوَ رَاعِي غَنَمٍ، وَبُعِثَ دَاوُدُ وَهُوَ رَاعِي غَنَمٍ، وَبُعِثْتُ أَنَا وَأَنَا أَرْعَى غَنَماً لأَهْلِي بِالْأَجْيَادِ)). صَحِيحٌ

577. ‘Abda b. Hazn said**:** “The people of camels and the people of sheep vied with each other for glory. The Prophet ﷺ said, ‘Mūsā was sent and he was a shepherd. Dāwūd (Prophet) was sent and he was a shepherd. I was sent and I used to herd sheep for my people at Ajyād (in Makka).’ ” (*Authentic*)

Commentary**:** *See comment on hadeeth* **572**.

٢٦٢- بَابٌ الْأَعْرَابِيَّةُ

Chapter 262: A Man Going Back To Live As A Bedouin

٥٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: الْكَبَائِرُ سَبْعٌ، أَوَّلُهُنَّ: الْإِشْرَاكُ بِاللهِ، وَقَتْلُ النَّفْسِ، وَرَمْيُ الْمُحْصَنَاتِ، وَالْأَعْرَابِيَّةُ بَعْدَ الْهِجْرَةِ. صَحِيحٌ

578. Abū Hurayra said**:** “There are seven great wrong actions**:** the first of them is to associate things with Allah, then killing someone, slandering chaste women and going back to live as a bedouin after having made hijra.” (*Authentic*)

Commentary**:** *These seven greatly destructive sins have been mentioned in many verses of the Qur’an and authentic ahaadeeth of the Prophet ﷺ. The rest of them are***:** *running away from the battle field, taking the wealth of the orphan and consuming interest. See Silsilat al-Ahaadeethis as-Saheehah (***2244***). Imam Ibn Atheer (رحمه الله) noted, “The one who returned to his place after making the Hijrah without excuse used to be considered like a renegade from the religion!”*

٢٦٣- بَابٌ سَاكِنُ الْقُرَى

Chapter 263: The One Who Lives In (Remote) Villages

٥٧٩- عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ تَسْكُنِ الْكُفُورَ؛ فَإِنَّ سَاكِنَ الْكُفُورِ كَسَاكِنِ الْقُبُورِ. قَالَ أَحْمَدُ: الْكُفُورُ الْقُرَى. حَسَنٌ.

579. Thawbān said**:** "The Messenger of Allah ﷺ said to me, 'Do not live in remote villages. The person who lives in a remote village is like the person who lives in the grave.' "

Ahmad said that "kufur" means (remote) villages. (*Sound*)

Commentary**:** *People who live in remote places are deprived of Jumu'a prayers and other good gatherings where they obtain knowledge and religious training. Due to their being in remote places, they do not also come in contact with other aspects of human advancements except littly and lately! In a related authentic narration from Abu Hurayrah (رضي الله عنه), the Prophet ﷺ said, "The one who resides in the village will be coarse…" (Ahmad and others). However, mere visits to villages and hamlets are allowed as indicated in the next hadeeth. Ahmad here is Ibn 'Aasim, Abu Muhammad al-Balkhee, the Shaykh from whom the author, Imam Al-Bukhaaree, reported the hadeeth.*

٢٦٤- بَابُ الْبَدْوِ إِلَى التِّلاَعِ

Chapter 264: Going Out To The Water-Courses

٥٨٠- عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْبَدْوِ. قُلْتُ: وَهَلْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَبْدُو؟ قَالَتْ: نَعَمْ كَانَ يَبْدُو إِلَى هَؤُلاَءِ التِّلاَعِ. صَحِيحٌ.

580. Miqdam bin Shurayh reported that his father said: "I asked 'Ā'isha about outings. I said, 'Did the Prophet ﷺ go out (from Madīna) for outing?' She replied, 'Yes, he used to go out to these hillside streams.'" (*Authentic*)

٥٨١- عَنْ عَمْرِو بْنِ وَهْبٍ قَالَ: رَأَيْتُ مُحَمَّدَ بْنَ عَبْدِ اللهِ بْنَ أَسِيدٍ إِذَا رَكِبَ - وَهُوَ مُحْرِمٌ - وَضَعَ ثَوْبَهُ عَنْ مَنْكِبَيْهِ، وَوَضَعَهُ عَلَى فَخِذَيْهِ. فَقُلْتُ: مَا هَذَا!؟ قَالَ: رَأَيْتُ عَبْدَ اللهِ يَفْعَلُ مِثْلَ هَذَا. ضَعِيفُ الْإِسْنَادِ.

581. 'Amr b. Wahb said: "I saw Muhammad b. 'Abdullāh b. Usayd riding when he was in ihrām. He moved his garment from his shoulder to his thighs. I asked, 'What is this?' He replied, 'I saw 'Abdullāh do it in this way.'" (*Weak Chain*)

٥٦٢- بَابٌ مَنْ أَحَبَّ كِتْمَانَ السِّرِّ، وَأَنْ يُجَالِسَ كُلَّ قَوْمٍ فَيَعْرِفُ أَخْلاَقَهُمْ

Chapter 265: The Person Who Wants To Conceal The Secret And To Sit With Each Group Of People So That He Can Understand Their Behaviour

٢٨٥- عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِى، عَنْ أَبِيهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ وَرَجُلاً مِنَ الْأَنْصَارِ كَانَا جَالِسَيْنِ، فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْقَارِي، فَجَلَسَ إِلَيْهِمَا. فَقَالَ عُمَرُ: ((إِنَّا لاَ نُحِبُّ مَنْ يَرْفَعُ حَدِيثَنَا)). فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: لَسْتُ أُجَالِسُ أُولَئِكَ يَا أَمِيرَ الْمُؤْمِنِينَ!. قَالَ عُمَرُ: ((بَلَى، فَجَالِسْ هَذَا وَهَذَا، وَلاَ تَرفَعْ حَدِيثَنَا)) ثُمَّ قَالَ لِلأَنْصَارِيِّ: ((مَنْ تَرَى النَّاسَ يَقُولُونَ يَكُونُ الْخَلِيفَةُ بَعْدِي))؟ فَعَدَّدَ الْأَنْصَارِيُّ رِجَالاً مِن الْمُهَاجِرِينَ؛ لَمْ يُسَمِّ عَلِيًّا. فَقَالَ عُمَرُ: ((فَمَا لَهُمْ عَنْ أَبِي الْحَسَنِ؟ فَوَاللهِ! إِنَّهُ لأَحْرَاهُم - إِنْ كَانَ عَلَيْهِمْ - أَنْ يُقِيمَهُمْ عَلَى طَرِيقَةٍ مِنَ الْحَقِّ)). ضَعِيفُ الإِسْنَادِ.

582. Muhammad b. ‘Abdullāh b. ‘Abdu’r-Rahmān b. ‘Abd al-Qāri reported that his father said: “ ‘Umar b. al-Khattāb and an Ansāri man were sitting together when ‘Abdu’r-Rahmān b. ‘Abd al-Qāri came and sat with them. ‘Umar said, ‘We do not want someone to disclose our conversation.’ ‘Abdu’r-Rahmān said, ‘I do not sit with those (such kind of) people, Amir al-Mu’minīn.’ ‘Umar said, ‘Sit with this and that but do not disclose our conversation.’ Then he said to the Ansāri, ‘Who do you think people say should be the Khalīfa after me?’ The Ansāri counted off some men among the Muhājirīn, but he did not name ‘Alī. ‘Umar said, ‘What do they have against Abu’l-Hasan (‘Alī)? By Allah, if he were in charge of them, he would be the best

suited to set them on the path of the Truth.' " (*Weak Chain*)

٢٦٦- بَابُ التُّؤَدَةُ فِي الْأُمُورِ

Chapter 266: Diligence In Affairs

٣٨٥- عَنِ الْحَسَنِ، أَنَّ رَجُلاً تُوُفِّيَ، وَتَرَكَ ابْنًا لَهُ وَمَوْلًى لَهُ، فَأَوْصَى مَوْلاَهُ بِابْنِهِ، فَلَمْ يَأْلُوهُ حَتَّى أَدْرَكَ وَزَوَّجَهُ. فَقَالَ لَهُ: جَهِّزْنِي أَطْلُبُ الْعِلْمَ، فَجَهَّزَهُ، فَأَتَى عَالِماً فَسَأَلَهُ. فَقَالَ: إِذَا أَرَدْتَ أَنْ تَنْطَلِقَ فَقُلْ لِي: أُعَلِّمْكَ. فَقَالَ: حَضَرَ مِنِّي الْخُرُوجُ، فَعَلِّمْنِي. فَقَالَ: اتَّقِ اللهَ، وَاصْبِرْ، وَلاَ تَسْتَعْجِلْ. قَالَ الْحَسَنُ: فِي هَذَا الْخَيْرُ كُلُّهُ - فَجَاءَ وَلاَ يَكَادُ يَنْسَاهُنَّ؛ إِنَّمَا هُنَّ ثَلاَثٌ - فَلَمَّا جَاءَ أَهْلَهُ، نَزَلَ عَنْ رَاحِلَتِهِ، فَلَمَّا نَزَلَ الدَّارَ إِذَا هُوَ بِرَجُلٍ نَائِمٍ مُتَرَاخٍ عَنِ الْمَرْأَةِ، وَإِذَا امْرَأَتُهُ نَائِمَةٌ! قَالَ: وَاللهِ مَا أُرِيدُ مَا أَنْتَظِرُ بِهَذَا؟ فَرَجَعَ إِلَى رَاحِلَتِهِ، فَلَمَّا أَرَادَ أَنْ يَأْخُذَ السَّيْفَ. قَالَ: اتَّقِ اللهَ، وَاصْبِرْ، وَلاَ تَسْتَعْجِلْ، فَرَجَعَ، فَلَمَّا قَامَ عَلَى رَأْسِهِ قَالَ: مَا أَنْتَظِرُ بِهَذَا شَيْئاً، فَرَجَعَ إِلَى رَاحِلَتِهِ، فَلَمَّا أَرَادَ أَنْ يَأْخُذَ سَيْفَهُ ذَكَرَهُ، فَرَجَعَ إِلَيْهِ، فَلَمَّا قَامَ عَلَى رَأْسِهِ اسْتَيْقَظَ الرَّجُلُ، فَلَمَّا رَآهُ وَثَبَ إِلَيْهِ، فَعَانَقَهُ، وَقَبَّلَهُ، وَسَاءَلَهُ. قَالَ: مَا أَصبَتْ بَعْدِي؟ قَالَ: أَصَبْتُ وَاللهِ بَعْدَكَ خَيْراً كَثِيراً، أَصَبْتُ وَاللهِ بَعْدَكَ: أَنِّي مَشَيْتُ اللَّيْلَةَ بَيْنَ السَّيْفِ وَبَيْنَ رَأْسِكَ ثَلاَثَ مِرَارٍ، فَحَجَزَنِي مَا أَصَبْتُ مِنَ الْعِلْمِ عَنْ قَتْلِكَ. حَسَنُ الْإِسْنَادِ.

583. Al-Hasan said**:** "A man died and left a son and a mawlā. He made the mawlā his son's guardian. This man was not remiss and continued to look after the boy until he came of age and then he found him a wife. Then the boy said to him, 'Provide for me so that I can seek knowledge.' He fitted him out. The boy then went to a man of knowledge and asked him to teach him. After a time the man said, 'Tell

me when you are ready to leave and I will teach you.' The boy said, 'I feel I should leave, so instruct me.' The scholar said, 'Have Taqwā (fearful consciousness of Allah). Have patience. Do not be hasty.' "

Al-Hasan said, "This contains all good." (He went on) "The boy left and could hardly forget these things for there were only three of them. When he reached his family, he dismounted. When he entered the house, there was a man (his guardian) sleeping separately from the boy's wife who was asleep there. He said, 'By Allah, what am I waiting for with this man!' He went back to his mount and meant to take his sword, but he said (to himself), 'Have Taqwā of Allah. Have patience. Do not be hasty.' So he returned and, standing by the man's head, said (again), 'I will not wait at all to deal with this man!' He went back to his mount and meant to take the sword, but again remembered the words. He returned again and while he was standing by the man's head, the man woke up. When the man saw him, he hurried to embrace him and kissed him. He asked, 'What happened to you after (you left) me?' He said, 'By Allah, I received a lot of blessing. By Allah, after I left you, I reached the point where I spent the night going three times between my sword and your head, and the knowledge that I have acquired kept me from killing you.' " (*Sound Chain*)

Commentary*: *The point of reference in this narration vis-a-vis the* chapter *heading is the scholar's advice to the boy not to be hasty in his worldly affairs since one may not really know how they will end up. So due contemplation should be made. As regards the affairs of the religion and hereafter, the Prophet ﷺ said in an authentic hadeeth*: *"Holding back should be in all things except the actions of the hereafter." (Aboo Daawood and others). Slowing down on the matters of the hereafter is calamitous!

٢٦٧- بَابُ التُّؤَدَةُ فِي الْأُمُورِ

Chapter 267: Forbearance In Affairs

٥٨٤- عَنْ أَشَجِّ عَبْدِ الْقَيْسِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ فِيكَ لَخُلُقَيْنِ يُحِبُّهُمَا اللهُ)). قُلْتُ وَمَا هُمَا يَا رَسُولَ اللهِ!؟ قَالَ: ((الْحِلْمُ، وَالْحَيَاءُ))، قُلْتُ: قَدِيماً كَانَ أَوْ حَدِيثاً؟ قَالَ: ((قَدِيماً)). قُلْتُ: الْحَمْدُ للهِ الَّذِي جَبَلَنِي عَلَى خُلُقَيْنِ أَحَبَّهُمَا اللهُ . صَحِيحٌ

584. Ashajj ‘Abdu’l-Qays said: “The Prophet ﷺ said to me, ‘You have two qualities that Allah loves.’ I asked, ‘What are they, Messenger of Allah?’ He said, ‘Forbearance and modesty.’ I asked, ‘Have I had them for a long time or are they new?’ He said, ‘You have had them for a long time.’ I said, ‘Praise be to Allah who created me with two qualities that He loves!’ ” (*Authentic*)

Commentary: *The narration shows the virtues of forbearance and carefulness in affairs, the excellence of the companion, ‘Abdul-Qays (رضي الله عنه), and extols towards giving thanks to Allah for His favors on us.*

٥٨٥- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لأَشَجِّ عَبْدِ الْقَيْسِ: إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمُ وَالْأَنَاةُ)). صَحِيحٌ

585. Qatāda said, “One of those who met the delegation from the ‘Abdu’I-Qays which came to the Prophet ﷺ and Qatāda (also) mentioned the same from Abū Sa‘īd al-Khudrī - both said, ‘that the Prophet ﷺ said to Ashajj ‘Abdu’l-Qays, ‘You have two qualities that Allah loves - forbearance and deliberation.” ’ ”

٥٨٦- عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لِلأَشَجِّ؛ أَشَجِّ عَبْدِ الْقَيْسِ: إِنَّ فِيكَ لَخَصلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمُ وَالْأَنَاةُ)).

صَحِيحٌ

586. As No. **585**, from Ibn ‘Abbās, with a different isnād.

٥٨٧- عَنْ مَزِيدَةَ الْعَبْدِيِّ قَالَ: جَاءَ الأَشَجُّ يَمْشِي حَتَّى أَخَذَ بِيَدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلَهَا، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَمَّا إِنَّ فِيكَ خُلُقَيْنِ يُحِبُّهُمَا اللهُ وَرَسُولُهُ)). قَالَ: جَبْلاً جُبِلْتُ عَلَيْهِ، أَوْ خُلِقَا مَعِي؟ قَالَ: ((لاَ؛ بَلْ جَبْلاً جُبِلْتَ عَلَيْهِ)). قَالَ: الْحَمْدُ للهِ الَّذِي جَبلَنِي عَلَى مَا يُحِبُّ اللهُ وَرَسُولُهُ. ضَعِيفُ الْإِسْنَادِ.

587. Mazīda al-‘Abdī said**:** “Ashajj came and took the hand of the Prophet ﷺ and kissed it. The Prophet ﷺ said to him, ‘You have two qualities which Allah and His Messenger love.’ He asked. ‘Was I born with them or are they characteristics which I have acquired?’ He said, ‘No, they are part of the natural character with which you were formed.’ Ashajj said, ‘Praise be to Allah who has created me with what Allah and His Messenger love!’ ” (*Weak Chain*)

٢٦٨- بَابُ الْبَغْيِ

Chapter 268: Tyranny

٥٨٨- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((لَوْ أَنَّ جَبَلاً بَغَى عَلَى جَبَلٍ لَدُكَّ الْبَاغِي)). صَحِيحٌ.

588. Ibn ‘Abbās said**:** “If a mountain were to act tyrannically towards another mountain, the aggressor will be pulverized.” (*Authentic*)

Commentary**:** *It warns seriously against tyranny. See hadeeth no.* **183**.

٥٨٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((احْتَجَّتِ النَّارُ وَالْجَنَّةُ فَقَالَتِ النَّارُ: ((يَدْخُلُنِي الْمُتَكَبِّرُونَ وَالْمُتَجَبِّرُونَ)). وَقَالَتِ الْجَنَّةُ: ((لاَ يَدْخُلُنِي إِلاَّ الضُّعَفَاءُ وَالْمَسَاكِينُ)). فَقَالَ لِلنَّارِ: ((أَنْتِ عَذَابِي، أَنْتَقِمُ بِكِ مِمَّنْ شِئْتُ))، وَقَالَ لِلْجَنَّةِ: ((أَنْتِ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ شِئْتُ)). صَحِيحٌ .

589. Abū Hurayra said**:** “The Messenger of Allah ﷺ said, ‘The Garden and the Fire quarrelled. The Fire said, “The proud and tyrants will enter me.” The Garden said, “Only the weak and humble will enter me.” Allah said to the Fire, “You are My punishment through which I avenge Myself on whomever I will.” He said to the Garden, “You are My mercy through which I show mercy to whomever I will.” ’ ” (*Authentic*)

Commentary**:** *Same as hadeeth no.* **554**.

٥٩٠- عَنْ فُضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((ثَلاَثَةٌ لاَ يُسْأَلُ عَنْهُمْ: رَجُلٌ فَارَقَ الْجَماعَةَ، وَعَصَى إِمَامَهُ فَمَاتَ عَاصِياً؛ فَلاَ تَسْأَلْ عَنْهُ، وَأَمَةٌ أَوْ عَبْدٌ أَبِقَ مِنْ سَيِّدِهِ. وَامْرَأَةٌ غَابَ زَوْجُهَا، وَكَفَاهَا مُؤْنَةَ الدُّنْيَا فَتَبَرَّجَتْ وَتَمَرَّجَتْ بَعْدَهُ. وَثَلاَثَةٌ لاَ يُسْأَلُ عَنْهُمْ: رَجُلٌ نَازَعَ اللهَ رِدَاءَهُ؛ فَإِنَّ رِدَاءَهُ الْكِبْرِيَاءُ، وَإِزَارَهُ عِزُّهُ. وَرَجُلٌ شَكَّ فِي أَمْرِ اللهِ، وَالْقُنُوطُ مِنْ رَحْمَةِ اللهِ)). صَحِيحٌ

590. Fadāla b. ‘Ubayd said**:** “The Prophet ﷺ said, ‘Do not ask about three**:** a man who parts company with the community and rebels against his Imām and dies while he is still a rebel. Do not ask about

him. A slave or slave-girl who runs away from his master. A woman whose husband is absent and who has sufficient provision and then displays her adornments to strangers and mixes freely. Do not ask about three - a man who contends with Allah regarding His cloak. Pride is His cloak and might is His wrapper. Or a man who doubts the command of Allah or one who despairs of Allah's mercy.'" (*Authentic*)

Commentary: *These persons should not be asked about for they are ruined! Apart from rebellion, parting with the community of Muslims here, could mean renegading from Islam. The hadeeth strongly discourages men from undertaking journeys that make them stay away from their homes for too long and warns against women generally being diaobedient to Allah and particularly cheating on their spouses.*

٥٩١- عَنْ بَكَّارِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ [أَبِي بَكْرَةَ]، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((كُلُّ ذُنُوبٍ يُؤَخِّرُ اللهُ مِنْهَا مَا شَاءَ إِلَى يَوْمِ الْقِيَامَةِ إِلاَّ الْبَغْيَ، وَعُقُوقَ الْوَالِدَيْنِ، أَوْ قَطِيعَةَ الرَّحِمِ، يُعَجِّلُ لِصَاحِبِهَا فِي الدُّنْيَا قَبْلَ الْمَوْتِ)). صَحِيحٌ

591. Bakkaar b. 'Abdul-'Azeez reported from his father that his grandfather (Abī Bakra) said: "The Prophet ﷺ said, 'Allah will defer the punishment for whatever sins He wills until the Day of Rising except for tyranny, disobeying parents or cutting off relatives. He will punish the one who commits those actions in this world before he dies.' " (*Authentic*)

٥٩٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((يُبْصِرُ أَحَدُكُم الْقَذَاةَ فِي عَيْنِ أَخِيهِ، وَيَنْسَى الْجَذْلَ - أَوْ الْجَذْعَ - فِي عَيْنِ نَفْسِهِ)). قَالَ أَبُو عُبَيْدٍ: الْجَذْلُ: الْخَشَبَةُ الْعَالِيَةُ الْكَبِيرَةُ. صَحِيحٌ مَوْقُوفاً

592. Abū Hurayra said: "One of you will look at the splinter in his brother's eye while forgetting the beam (lit. stump) in his own."

Abū ‘Ubayd said that “al-Jadhal” is a large, tall piece of wood. (*Authentic in the Mawqoof form*)

***Commentary*:** *That is, looking at other’s minor mistakes and forgetting one’s own big ones. May Allah shower blessings on the one who protects his heart and tongue, leaving what concerns him not, busy with his own affairs and not maligning his brother’s honor. Perhaps the author, Imam Al-Bukhaaree (رحمه الله), has placed this narration under this section to show that getting busy with people’s minor mistakes is from aggression against them.*

٥٩٣- عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: كُنْتُ مَعَ مَعْقِلٍ الْمُزَنِي، فَأَمَاطَ أَذًى عَنِ الطَّرِيقِ، فَرَأَيْتُ شَيْئاً فَبَادَرْتُهُ، فَقَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ يَا ابْنَ أَخِي؟ قَالَ: رَأَيْتُكَ تَصْنَعُ شَيْئاً فَصَنَعْتُهُ، فَقَالَ: أَحْسَنْتَ يَا ابْنَ أَخِي سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ أَمَاطَ أَذًى عَنْ طَرِيقِ الْمُسْلِمِينَ، كُتِبَ لَهُ حَسَنَةٌ، وَمَنْ تُقُبِّلَتْ لَهُ حَسَنَةٌ دَخَلَ الْجَنَّةَ)). حَسَنٌ.

593. Mu‘āwiya b. Qurra said**:** “I was with Ma’qil al-Muzani when he removed something harmful from the road. Then I saw something and tried to surpass him. He said, ‘What made you do that, nephew?’ I said, ‘I saw you do something, so I did it.’ He said, ‘Nephew, you have done well. I heard the Prophet ﷺ say, “Whoever removes something harmful from the road of the Muslims has a good deed written for him. Whoever has one of his good deeds accepted will enter the Garden.” ’ ” (*Sound*)

***Commentary*:** *See hadeeth no.* **422**. *If the one who removes something harmful from the road of the Muslims is so rewarded, the one who places something harmful on their road and brings them grief and sorrow or maligns them has actually aggressed against them. And Allah the Mighty and Sublime seriously warns against aggression.*

٢٦٩- بَابُ قَبُولُ الْهَدِيَّةِ

Chapter 269: Accepting Gifts

٥٩٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((تَهَادُوا تَحَابُّوا)). حَسَنٌ

594. Abū Hurayra said: "The Prophet ﷺ said, 'Exchange gifts and you will love each other.' " (*Sound*)

٥٩٥- عَنْ ثَابِتٍ قَالَ: كَانَ أَنَسٌ رَضِيَ اللهُ عَنْهُ، يَقُولُ: يَا بَنِيَّ! تَبَاذَلُوا بَيْنَكُمْ؛ فَإِنَّهُ أَوَدُّ لِمَا بَيْنَكُمْ. صَحِيحُ الإِسْنَادِ.

595. Anas would often say: "My sons, exchange gifts, it will bring about love between you." (*Authentic Chain*)

٢٧٠- بَابٌ مَنْ لَمْ يَقْبَلِ الْهَدِيَّةَ لَمَّا دَخَلَ الْبُغْضُ فِي النَّاسِ

Chapter 270: One May Not Accept Gifts If It Leads To Hatred

٥٩٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَهْدَى رَجُلٌ مِنْ بَنِي فَزَارَةَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَاقَةً، فَعَوَّضَهُ، فَتَسَخَّطَهُ، فَسَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ يَقُولُ: ((يُهْدِي أَحَدُهُمْ، فَأُعَوِّضُهُ بِقَدَرِ مَا عِنْدِي، ثُمَّ يَسْخَطُهُ، وَأَيْمُ اللهِ! لاَ أَقْبَلُ بَعْدَ عَامِي هَذَا مِنَ الْعَرَبِ هَدِيَّةً إِلاَّ مِنْ قُرَشِيٍّ، أَوْ أَنْصَارِيٍّ، أَوْ ثَقَفِيٍّ، أَوْ دَوْسِيٍّ)).

صَحِيحٌ

596. Abū Hurayra said**:** "A man from the Fazāra tribe gave a she-camel to the Prophet ﷺ and he gave him something in exchange for it. That angered the man and I heard the Prophet ﷺ say on the minbar, 'One of you gives a gift and I give him something I have in exchange and then he becomes angry. By Allah, after this year, I will never accept a gift from any Arab except from the Quraysh, the Ansār, a Thaqafi or a Dawsi.' " (*Authentic*)

Commentary**:** *See hadeeth no.* **215**. *Perhaps the Bedouin scorned the gift of the Prophet ﷺ because he expected to get more in return for his than he was actually given. In Sunan at-Tarmidhee, it is authentically reported that the Prophet ﷺ gave the man* **6** *she-camels in return! The hadeeth shows dislike for giving gifts and expecting to get more in return, and accepting gifts from the one who shows such intents.*

٢٧١- بَابُ الْحَيَاءِ

Chapter 271: Modesty

٧٩٥- عَنْ أَبِي مَسْعُودٍ عُقْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ)). صَحِيحٌ

597. Abū Mas'ūd 'Uqba said: "The Prophet ﷺ said, 'Part of what people have learned from the words of prophecy is the statement: "If you do not have modesty, do whatever you like." ' " (*Authentic*)

Commentary: *Al-Hafidh Ibn Hajar al-Asqalaanee (رحمه الله) explained that Hayaa, "Juristically, is a trait which prompts staying away from vicious acts and prevents failing regarding the rights of people." Thus, those who have become the slaves of their desires – especially against Allah's dictates – are driven by lack of modesty! And as Imam Ibn Qayyim al-Jawziyyah (رحمه الله) puts it: "If the veils of desires were put off him, he would realize that he has failed where he could have succeeded and that he only earned grief where he thought he was glad, and harmed himself where he thought he was enjoying; like the bird which was deceived (into a trap) with a seed of wheat; it neither gets the seed nor out of what it got into!"*

٥٩٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْإِيمَانُ بِضْعٌ وَسِتُّونَ - أَوْ: بِضْعٌ وَسَبْعونَ - شُعْبَةً؛ أَفْضَلُهَا لاَ إِلَهَ إِلاَّ اللهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ)). صَحِيحٌ

598. Abū Hurayra said: "The Prophet ﷺ said, 'Belief consists of more than sixty (or seventy) branches. The highest of them is "Lā ilāha illa Allāh, i.e. There is no god but Allah." The lowest of them is to remove harmful things from the road. Modesty is (also) a branch of belief.' " (*Authentic*)

٥٩٩- عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، وَكَانَ إِذَا كَرِهَ شَيْئاً عَرَفْنَاهُ فِي وَجْهِهِ.

599. As No. **467**, with a different isnād.

٦٠٠- عَنْ عُثْمَانَ وَعَائِشَةَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ اسْتَأْذَنَ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِ عَائِشَةَ، لاَبِساً مِرْطَ عَائِشَةَ - فَأَذِنَ لأَبِي بَكْرٍ وَهُوَ كَذَلِكَ، فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ، ثُمَّ اسْتَأْذَنَ عُمَرُ رَضِيَ اللهُ عَنْهُ، فَأَذِنَ لَهُ وَهُوَ كَذَلِكَ، فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ. قَالَ عُثْمَانُ: ثُمَّ اسْتَأْذَنْتُ عَلَيْهِ، فَجَلَسَ. وَقَالَ لِعَائِشَةَ: ((اجْمَعِي إِلَيْكِ ثِيَابَكِ)). قَالَ: فَقَضَيْتُ إِلَيْهِ حَاجَتِي، ثُمَّ انْصَرَفْتُ. قَالَ: فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللهِ! لَمْ أَرَكَ فَزِعْتَ لأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا كَمَا فَزِعْتَ لِعُثْمَانَ؟ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ عُثْمَانَ رَجُلٌ حَيِيٌّ، وَإِنِّي خَشِيتُ إِنْ أَذِنْتُ لَهُ - وَأَنَا عَلَى تِلْكَ الْحَالِ - أَنْ لاَ يَبْلُغَ إِلَيَّ فِي حَاجَتِهِ)). صَحِيحٌ.

600. ‘Uthmān and ‘Ā’isha, may Allah be pleased with them, narrated this**:** Abū Bakr asked for permission to come to the Messenger of Allah ﷺ when he was lying on ‘Ā’isha’s bed, wearing ‘Ā’isha’s cloak. He gave Abū Bakr permission to come in while he was in that state. He fulfilled his needs and then Abū Bakr left. Then ‘Umar, may Allah be pleased with him, asked for permission to come in and he gave him permission while he was like that and he fulfilled his needs and then ‘Umar left.

‘Uthmān said, ‘Then I asked permission to come in to him and he sat up and said to ‘Ā’isha, ‘Arrange your dress properly.’ ‘Uthmān said, “My need from him was met. Then I left.’

“ ‘Ā’isha said, ‘Messenger of Allah, I did not see you show the same consideration for Abū Bakr and ‘Umar, may Allah be pleased with them, as you did for ‘Uthmān?’ The Messenger of- Allah ﷺ said, ‘ ‘Uthmān is a very shy man and I feared that if I gave him permission to come in while I was in that state he would not tell me what he needed.’ ” (*Authentic*)

***Commentary*:** *The hadeeth highlights the excellence of shyness, the status of the companion, Uthman bin ‘Affan – may Allah be pleased with him –, and the Prophet’s yearnings towards fulfilling the needs of his companions – may Allah be pleased with them all.*

٦٠١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا كَانَ الْحَيَاءُ فِي شَيءٍ إِلاَّ زَانَهُ، وَلاَ كَانَ الْفُحْشُ فِي شَيْءٍ إِلاَّ شَانَهُ)). صَحِيحٌ

601. Anas b. Mālik said**:** “The Prophet ﷺ said, ‘Whenever there is modesty in some matter, it adorns it. Whenever there is deviance in a thing, it debases it.’ ” (*Authentic*)

***Commentary*:** *This is because modesty prevents one from shameful and evil acts that make a mess of things. Conversely, deviance leads to absurdities and so destroys anything into which it comes. See hadeeth no.* **469**.

٦٠٢- عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِرَجُلٍ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ: ((دَعْهُ؛ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ)). صَحِيحٌ. - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَرَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ يُعَاتِبُ أَخَاهُ فِي الْحَيَاءِ، حَتَّى كَأَنَّهُ يَقُولُ أَضَرَّ بِكَ! فَقَالَ: ((دَعْهُ؛ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ)). صَحِيحٌ

602. ‘Abdullāh b. ‘Umar said**:** “The Messenger of Allah ﷺ passed by a man who was admonishing his brother about his modesty (shyness). He said, ‘Let him be. Modesty (shyness) is part of belief.’ ” (*Authentic*)

(In another version) Ibn ‘Umar said, “The Prophet ﷺ passed by a man who was chiding his brother about his modesty (shyness) even to the point where he said, ‘It has caused you harm.’ The Prophet said, ‘Let him be. Modesty (shyness) is part of belief.’ ” (*Authentic*)

***Commentary*:** *The expression, أضر بك (adarra bika) meaning, “it has caused you harm” in the second version has been mistakenly read as (adribuka) and translated as, “I will beat you”! Since modesty only adorns matters, the Prophet ﷺ corrected the person who was chiding the other about the later’s modesty.*

٦٠٣- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُضْطَجِعاً فِي بَيْتِي، كَاشِفاً عَنْ فَخِذِهِ أَوْ سَاقَيْهِ، فَاسْتَأْذَنَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ، فَأَذِنَ لَهُ كَذَلِكَ، فَتَحَدَّثَ. ثُمَّ اسْتَأْذَنَ عُمَرُ رَضِيَ اللهُ عَنْهُ، فَأَذِنَ لَهُ كَذَلِكَ، ثُمَّ تَحَدَّثَ. ثُمَّ اسْتَأْذَنَ عُثْمَانُ رَضِيَ اللهُ عَنْهُ، فَجَلَسَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَسَوَّى ثِيَابَهُ - قَالَ مُحَمَّدٌ: وَلاَ أَقُولُ فِي يَوْمٍ وَاحِدٍ - فَدَخَلَ، فَتَحَدَّثَ، فَلَمَّا خَرَجَ. قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! دَخَلَ أَبُو بَكْرٍ فَلَمْ تَهِشَّ وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُمَرُ فَلَمْ تَهِشَّ وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُثْمَانُ فَجَلَسْتَ وَسَوَّيْتَ ثِيَابَكَ؟ قَالَ: ((أَلاَ أَسْتَحِيِي مِنْ رَجُلٍ تَسْتَحِي مِنْهُ الْمَلاَئِكَةُ)). صَحِيحٌ

603. ‘Ā’isha said**:** “The Prophet ﷺ was lying down in my room with his thigh or his shin uncovered and Abū Bakr, may Allah be pleased with him, asked for permission to enter and he gave him permission as he was. He spoke. Then ‘Umar, may Allah be pleased with him, asked for permission to come to him and he gave him permission as he was. He spoke. Then ‘Uthmān, may Allah be pleased with him, asked for permission to enter. The Prophet ﷺ sat up and arranged his garment” - Muhammad (the narrator) said - “I do not say that it was on the same day” - and then he came in and spoke. When he left, I said, ‘Messenger of Allah, Abū Bakr came in and you did not exert nor concern yourself for him. Then ‘Umar came in and you did not

exert nor concern yourself for him. Then ‘Uthmān came in and you sat up and arranged your garment.’ He said, ‘Should I not be shy before a man before whom the angels are shy?’ ” (*Authentic*)

Commentary*:** *It was the thigh of the Prophet ﷺ that was actually uncovered as is reported without doubt from the versions collected with authentic chains in Mushkil al-Aathaar by Iman At-Tahhaawee (رحمه الله) and Saheeh Ibn Hibban. See Saheeh al-Adab al-Mufrad by Al-Albaanee (رحمه الله). However, this hadeeth is not clear-cut evidence that the thigh is not from the ‘Awrah for it is authentically reported from the Prophet ﷺ that, “That between the navel and the knee is ‘Awrah” (Aboo Dawood and others); and that, “The thigh is ‘Awrah” (Irwaa al-Galeel* **1/295). Therefore, the occasions of the Prophet’s ﷺ thigh remaining uncovered probably took place before his statements about the thighs being mentioned to be from the ‘Awrah indicating an abrogation, or that his statement that the thighs are from the ‘Awrah are given preference over his action. Allah knows Best. See Silsilat al-Ahaadeeth is-Saheehah (***1687***). The hadeeth is evidence that shyness is from the attributes of the angels.*

٢٧٢- بَابٌ مَا يَقُولُ إِذَا أَصْبَحَ

Chapter 272: What One Should Say In The Morning

٦٠٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصْبَحَ قَالَ: ((أَصْبَحْنَا، وَأَصْبَحَ الْمُلْكُ لله وَالْحَمْدُ كُلُّهُ لله. لاَ شَرِيكَ لَهُ، لاَ إِلَهَ إِلاَّ اللهُ، وَإِلَيْهِ النُّشُورُ)). وَإِذَا أَمْسَى قَالَ: ((أَمْسَيْنَا، وَأَمْسَى الْمُلْكُ لله، وَالْحَمْدُ

604. Abū Hurayra said**:** “In the morning, the Prophet ﷺ would say, ‘Asbahnā wa asbaha’I -mulku lillāhi, wa’l-hamdu kulluhū li’llāh, lā sharīka lahū, lā ilāha illa’ llāhu wa ilayhi’n-nu-shūr - We have reached the morning and the kingdom belongs to Allah and all praise belongs to Allah who has no partner. There is no god but Allah and to Him is

the gathering.' In the evening, he would say, 'Amsaynā wa amsa'l-mulku lillāhi, wa'l-hamdu kulluhū li'llāh, lā sharīka lahū, lā ilāha illa' llāhu wa ilayhi'l-masīr – (We have reached the evening and the kingdom belongs to Allah and all praise belongs to Allah who has no partner. There is no god but Allah and to Him is the return).' " (*Weak*)

كُلُّهُ للهِ، لاَ شَرِيكَ لَهُ، لاَ إِلَهَ إِلاَّ اللهُ، وَإِلَيْهِ الْمَصِيرُ)). ضَعِيفٌ.

٢٧٣- بَابٌ مَنْ دَعَا فِي غَيْرِهِ مِنَ الدُّعَاءِ

Chapter 273: The Person Who Prays For Someone Else

٦٠٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:((إِنَّ الْكَرِيمَ ابْنَ الكريم ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ ؛ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ؛ خَلِيلِ الرَّحْمَنِ تَبَارَكَ وَتَعَالَى)). قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لَوْ لَبِثْتُ فِي السِّجْنِ مَا لَبِثَ يُوسُفُ، ثُمَّ جَاءَنِي الدَّاعِي لأَجَبْتُ؛ إِذْ جَاءَهُ الرَّسُولُ فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللاَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ﴾ (سورة يوسف:٥٠). وَرَحْمَةُ اللهِ عَلَى لُوطٍ؛ إِنْ كَانَ لَيَأْوِي إِلَى رُكْنٍ شَدِيدٍ، إِذْ قَالَ لِقَوْمِهِ: ﴿قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ﴾ (سورة هود:٨٠). مَا إِنْ بَعَثَ اللهُ بَعْدَهُ مِن نَبِيٍّ إِلاَّ فِي ثَرْوَةٍ مِنْ قَوْمِهِ)). قَالَ مُحَمَّدُ: الثَّرْوَةُ الْكَثْرَةُ وَالْمَنْعَةُ. حَسَنٌ صَحِيحٌ

605. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'The noble (karim) son of the noble son of the noble son of the noble son of the noble was Yūsuf son of Ya'qūb son of Ishāq son of Ibrāhīm, the al-Khalīl (intimate friend) of the Merciful, the Blessed and Exalted.'

"The Messenger of Allah ﷺ said, 'If I had remained in prison as long as Yūsuf remained in prison and then the man with the invitation had come to me, I would have accepted it. When the messenger came to him, he said, "Go back to your lord and ask him about the affair of the women who Cut their hands." (**12: 50**) May Allah show mercy to Lūt as he struggled to find refuge in some powerful support when he said to his people, "Would that I had power over you or could seek refuge in some powerful support" (**11: 80**). Allah did not send any Prophet after him but in Tharwa (abundance) of his people.' "

Muhammad (b. 'Amr) said**:** "Tharwa means Abundance and strength." (*Sound and Authentic*)

Commentary**:** *Yoosuf combined the nobility of messengership, knowledge, handsomeness, modesty, good character, fairness and leadership – peace be upon him –. Lut (alayhis-Salam) wished that he could seek refuge in some strong family background by way of seeking a means. Otherwise, he had his refuge with Allah the Mighty and Sublime; he – peace and blessings be upon him – had said***:** *"My Lord, Give me victory of the people who are mischief-makers". (Q* **29: 30***). The point here is the supplication of the Prophet ﷺ for his brother, Lut – peace be upon him.*

٢٧٤- بَابُ النَّاخِلَةُ مِنَ الدُّعَاءِ

Chapter 274: The Best Of Supplications

٦٠٦- عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ**:** كَانَ الرَّبِيعُ يَأْتِي عَلْقَمَةَ يَوْمَ الْجُمُعَةِ، فَإِذَا لَمْ أَكُنْ ثَمَّةَ أَرْسَلُوا إِلَيَّ، فَجَاءَ مَرَّةً وَلَسْتُ ثَمَّةَ، فَلَقِيَنِي عَلْقَمَةُ وَقَالَ لِي**:** أَلَمْ تَرَ مَا جَاءَ بِهِ الرَّبِيعُ؟ قَالَ**:** أَلَمْ تَرَ أَكْثَرَ مَا يَدْعُو النَّاسُ، وَمَا أَقَلَّ إِجَابَتُهُمْ؟ وَذَلِكَ أَنَّ اللهَ عَزَّ وَجَلَّ لاَ يَقْبَلُ إِلاَّ النَّاخِلَةَ مِنَ الدُّعَاءِ. قُلْتُ**:** أَوَ لَيْسَ قَدْ قَالَ ذَلِكَ عَبْدُ اللهِ؟ قَالَ**:** وَمَا قَالَ؟

قَالَ: قَالَ عَبْدُ اللهِ: ((لاَ يَسْمَعُ اللهُ مِنْ مُسْمِعٍ، وَلاَ مِنْ مُرَاءٍ، وَلاَ لاَعِبٍ، إِلاَّ دَاعٍ دَعَا يَثْبُتُ مِنْ قَلْبِهِ)). قَالَ: فَذَكَرَ عَلْقَمَةَ؟ قَالَ: نَعَمْ. صَحِيحُ الْإِسْنَادِ.

606. ‘Abdu’r-Rahmān b. Yazid said**:** “Ar-Rabī‘ used to go to ‘Alqama every Friday. If I was not there, they would send for me. Once he came when I was not there. ‘Alqama met me (later on) and said, ‘Didn’t you know what ar-Rabī‘ said? He said, “Don’t you see how often people pray and how rarely they are answered? That is because Allah, the Mighty and Exalted, only accepts the purest of supplications.” ’

“I (‘Abdu’r-Rahmān) said, ‘Didn’t ‘Abdullāh (ibn Mas‘ūd) say that?’ He (‘Alqama) said, ‘What did he say?’ I (‘Abdu’r-Rahmān informed) that ‘Abdullāh (b. Mas‘ūd) said, ‘Allah does not listen to someone who wants other people to hear, nor someone who shows off nor who plays (whose mind is engaged in something else); He only listens to the one who makes a supplication earnestly from his heart.’ ‘Did ‘Alqama remember it?’ (‘Abdu’r-Rahmān b. Yazīd was asked). He replied, ‘Yes’ ” (*Authentic Chain*)

Commentary**:** *Allah the Mighty and Sublime only accepts righteous deeds done for His Sake including supplications. If the condition was as described in that generation in which many of the people were amongst the students of the companions, the situation is certainly worse today – and the one who is safe is he that is protected by Allah! Therefore, we must purify our righteous deeds from show-off and not seek popularity with the same actions with which we should seek only the Face of Allah the Mighty and Sublime.*

٢٧٥- بَابٌ لِيَعْزِمِ الدُّعَاءَ؛ فَإِنَّ اللهَ لاَ مُكْرِهَ لَهُ

Chapter 275: One Should Be Forthright In Supplication For Allah Cannot Be Forced

٦٠٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا دَعَا أَحَدُكُمْ، فَلاَ يَقُولُ: إِنْ شِئْتَ، وَلْيَعْزِمِ الْمَسْأَلَةَ، وَلْيُعَظِّمِ الرَّغْبَةَ، فَإِنَّ اللهَ لاَ يَعْظُمُ عَلَيْهِ شَيْءٌ أَعْطَاهُ)). صَحِيحٌ

607. Abū Hurayra said**:** "The Messenger of Allah ﷺ said. 'When one of you makes a supplication, he should not say, "If You wish." He should be forthright in the asking. He should have great expectation. For Allah nothing is too great if He wants to give it.' " (*Authentic*)

٦٠٨- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا دَعَا أَحَدُكُمْ، فَلْيَعْزِمْ فِي الدُّعَاءِ، وَلاَ يَقُلْ: اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللهَ لاَ مُسْتَكْرِهَ لَهُ)). صَحِيحٌ

608. Anas said**:** "The Messenger of Allah ﷺ said, 'When one of you makes supplication, he should be forthright in the supplication and not-say, "O Allah, if You like, give to me." For Allah cannot be forced against His will'" (*Authentic*)

Commentary**:** *We should be humble and hopeful of answer in our supplications, and not be arrogant and evasive, for Allah is Beneficent and Merciful Who loves to be asked and is Able to do what He Wills.*

٢٧٦- بَابُ رَفْعُ الْأَيْدِي فِي الدُّعَاءِ

Chapter 276: Raising The Hands In Supplication

٦٠٩- عَنْ أَبِي نُعَيْمٍ - وَهُوَ: وَهْبٌ - قَالَ: ((رَأَيْتُ ابْنَ عُمَرَ وَابْنَ الزُّبَيْرِ يَدْعُوَانِ، يُدِيرَانِ بِالرَّاحَتَيْنِ عَلَى الْوَجْهِ)). ضَعِيفُ الْإِسْنَادِ.

609. Abū Nu‘aym, (i.e. Wahb), said: “I saw Ibn ‘Umar and Ibn az-Zubayr making supplication and wiping their faces with their palms.” (*Weak Chain*)

٦١٠- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّهَا رَأَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُو - رَافِعًا يَدَيْهِ - يَقُولُ: ((إِنَّمَا أَنَا بَشَرٌ فَلا تُعَاقِبْنِي، أَيُّمَا رَجُلٌ مِنَ الْمُؤْمِنِينَ آذَيْتُهُ أَوْ شَتَمْتُهُ فَلاَ تُعَاقِبْنِي فِيهِ)). صَحِيحٌ لِغَيْرِهِ

610. ‘Ā’isha said: “I saw the Prophet ﷺ making supplication with his hands raised, saying, ‘I am only a man, so do not punish me. If I harm any man of the believers or revile him, do not punish me for that.’ ” (*Authentic due to supporting proof*)

***Commentary*:** *See comment on hadeeth no.* **234**.

٦١١- عن أبي هريرة رضي الله عنه قال: قَدِمَ الطُّفَيْلُ بنُ عَمْرو الدَّوسيّ عَلى رسول الله صلى الله عليه وسلم فقالَ: يَا رَسُولَ اللهِ! إِنَّ دَوْساً قَدْ عَصَتْ وَأَبَتْ، فَادْعُ اللهَ عَلَيْهَا! فاسْتَقْبَلَ رَسُولُ اللهِ صلى الله عليه وسلم القِبْلَةَ وَرَفَعَ يَدَيْهِ - فَظَنَّ النَّاسُ أَنَّهُ يَدْعُو عَلَيْهِمْ - فَقالَ: ((اللَّهُمَّ! اهْدِ دَوْساً، وَائْتِ بِهِمْ)). صحيح

611. Abū Hurayra said: “At-Tufayl b. ‘Amr ad-Dawsi came to the

Messenger of Allah ﷺ and said, 'Messenger of Allah, (the tribes of) Daws have rebelled and rejected, so pray to Allah against them.' The Messenger of Allah ﷺ faced the qibla and raised his hands. The people thought that he was going to pray against them. But he prayed, 'O Allah, guide Daws and bring them (into Islam).' " (*Authentic*)

٦١٢- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُحِطَ الْمَطَرُ عَاماً، فَقَامَ بَعْضُ الْمُسْلِمِينَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمْعَةِ. فَقَالَ: يَا رَسُولَ اللهِ! قُحِطَ الْمَطَرُ، وَأَجْدَبَتِ الْأَرْضُ، وَهَلَكَ الْمَالُ. فَرَفَعَ يَدَيْهِ، وَمَا يُرَى فِي السَّمَاءِ مِنْ سَحَابَةٍ. فَمَدَّ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ، يَسْتَسْقِي اللهَ، فَمَا صَلَّيْنَا الْجُمْعَةَ، حَتَّى أَهَمَّ الشَّابَّ الْقَرِيبَ الدَّارِ الرُّجُوعُ إِلَى أَهْلِهِ! فَدَامَتْ جُمْعَةً، فَلَمَّا كَانَتِ الْجُمْعَةُ الَّتِي تَلِيهَا. فَقَالَ: يَا رَسُولَ اللهِ! تَهَدَّمَتِ الْبُيُوتُ، وَاحْتَبَسَ الرُّكْبَانُ! فَتَبَسَّمَ لِسُرْعَةِ مَلَالِ ابْنِ آدَمَ، وَقَالَ بِيَدِهِ: ((اللَّهُمَّ حَوَالَيْنَا، وَلاَ عَلَيْنَا)). فَتَكَشَّطَتْ عَنِ الْمَدِينَةِ. صَحِيحٌ

612. Anas said**:** "No rain fell for a year and one of the Muslims went to the Prophet ﷺ on the day of Jumu'a (Friday). He said, 'Messenger of Allah, there has been no rain and the ground is dry and the people's wealth destroyed.' When he raised his hands, there was not a cloud to be seen in the sky. He stretched his arms until I could see the whiteness of his armpits. He prayed to Allah for rain. As soon as we had prayed (the rain was so heavy and continual that) even a youth whose house was near was afraid to return to his family and it continued until the next Jumu'a. On the Jumu'a after that, it was said, 'Messenger of Allah, the houses have fallen down and the paths are blocked.' Then he smiled at how quickly the son of Adam becomes impatient. He said with his hands raised up, 'O Allah, direct the rain around us and not on us.' And the rain cleared from Madīna." (*Authentic*)

Commentary**:** *The hadeth highlights the following amongst others*: **1**. *The excellence of supplications; and that by it Allah the Mighty and Sublime brings relief to the distressed.* **2**. *The Prophet ﷺ's concern for the welfare*

of the people. **3**. *The permissibility seeking supplications from the pious.* **4**. *It is recommended to raise our hands during supplications.* **5**. *It forms evidence for Allah's Existence and that He Hears and is above the heavens.*

٦١٣- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّهَا رَأَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُو رَافِعًا يَدَيْهِ، يَقُولُ: ((إِنَّمَا أَنَا بَشَرٌ فَلاَ تُعَاقِبْنِي، أَيُّمَا رَجُلٌ مِنَ الْمُؤْمِنِينَ آذَيْتُهُ أَوْ شَتَمْتُهُ فَلاَ تُعَاقِبْنِي فِيهِ)). صَحِيحٌ لِغَيْرِهِ

613. As No. **610**, with a different isnād.

٦١٤- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، أَنَّ الطُّفَيْلَ بْنَ عَمْرٍو - رَضِيَ اللهُ عَنْهُ - قَالَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: هَلْ لَكَ فِي حِصْنٍ وَمَنَعَةٍ؟ حِصْنِ دَوْسٍ؟ قَالَ: فَأَبَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؛ لِمَا ذَخِرَ اللهُ لِلأَنْصَارِ. فَهَاجَرَ الطُّفَيْلُ وَهَاجَرَ مَعَهُ رَجُلٌ مِنْ قَوْمِهِ، فَمَرِضَ الرَّجُلُ فَضَجِرَ - أَوْ كَلِمَةٌ شَبِيهَةٌ بِهَا- فَحَبَا إِلَى قَرْنٍ، فَأَخَذَ مِشْقَصاً، فَقَطَعَ وَدَجَيْهِ فَمَاتَ، فَرَآهُ الطُّفَيْلُ فِي الْمَنَامِ. قَالَ: مَا فُعِلَ بِكَ؟ قَالَ: غُفِرَ لِي بِهِجْرَتِي إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَ: مَا شَأْنُ يَدَيْكَ؟ قَالَ: فَقِيلَ: إِنَا لاَ نُصْلِحُ مِنْكَ مَا أَفْسَدْتَ مِنْ يَدَيْكَ. قَالَ: فَقَصَّهَا الطُّفَيْلُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: ((اللَّهُمَّ! وَلِيَدَيْهِ فَاغْفِرْ)) وَرَفَعَ يَدَيْهِ. ضَعِيفٌ.

614. Jabir b. Abdullah said**:** "At-Tufayl b. 'Amr said to the Prophet ﷺ**:** 'Would you like the fortress and full support; Daws is at your disposal.' He said**:** 'The Messenger of Allah ﷺ declined because of what Allah had stored up for the Ansār (at Madīna)'. At-Tufayl made hijra together with a man from his people. This man became ill and was in such great pain - or words to that effect were said - that he crawled to a quiver of arrows, took one out and cut his veins and died. At-Tufayl saw the man in a dream and asked, 'What

has been done to you?' The man said, 'I was forgiven because of my hijra to the Prophet(ﷺ).' At-Tufayl asked, 'What happened to your hands?' He said, 'I was told, 'We will not put right in you the part of your hands which you destroyed.'' At-Tufayl related this to the Prophet (ﷺ) and he prayed, 'O Allah, forgive his hands,' and (as he did so) he raised his hands. (*Weak*)

٦١٥- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ، يَقُولُ: ((اللَّهُمَّ إِنِي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ)). صَحِيحٌ

615. Anas b. Mālik said**:** "The Messenger of Allah (ﷺ) would seek refuge and say, 'Allāhumma innī a'ūdhu bika mina'l-kasali, wa a'ūdhu bika mina'l-jubni wa a''ūdhu bika mina'l-harami wa a'ūdhu bika mina'l-bukhli (O Allah, I seek refuge with You from laziness. I seek refuge with You from cowardice. I seek refuge with You from senility. I seek refuge with You from miserliness)' " (*Authentic*)

Commentary**:** *Laziness, to lack courage, mental and physical weakness due to old age and being stingy are traits, each of which affects the religious and mundane responsibilities of the servant. The victim is either only able to partially carryout the duties or completely abandons them! The hadeeth encourages towards fulfilling one's duties by seeking protection from whatever hinders that.*

٦١٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((قَالَ اللهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي، وَأَنَا مَعَهُ إِذَا دَعَانِي)). صَحِيحٌ

616. Abū Hurayra said**:** "The Messenger of Allah (ﷺ) said that Allah, the Mighty and Exalted, said, 'I am according to My slave's concept of Me, and I am with him when he calls on Me.' " (*Authentic*)

Commentary**:** *When the slave raises up his hand in supplication out of humility, seeking his needs from the Creator of the Heavens and the Earth,*

full of hope in Him to grant his requests, he finds that his supplications are granted, for Allah is Merciful, He Hears and Responds.

٢٧٧- بَابٌ سَيِّدُ الْإِسْتِغْفَارِ

Chapter 277: The Best Way Of Asking For Forgiveness

٦١٧- عَنْ شَدَادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((سَيِّدُ الاسْتِغْفارِ؛ اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ، وَأَبُوءُ لَكَ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ. إِذَا قَالَ حِينَ يُمْسِي فَمَاتَ دَخَلَ الجَنَّةَ - أَوْ كَانَ مِنْ أَهْلِ الْجَنَّةِ - وَإِذَا قَالَ حِينَ يُصْبِحُ فَمَاتَ مِنْ يَوْمِهِ ... مِثْلَهُ)). صَحِيحٌ.

617. Shaddād b. Aws said**:** “The Prophet ﷺ said, ‘Sayyid-ul Istighfar (the best manner of asking forgiveness) is “Allāhumma anta rabbī Lā ilāha illā anta, khalaqtanī wa anā ‘abduka, wa anā ‘alā ‘ahdika wa wa‘dika mastata’tu abū’ laka bi ni‘matika wa abū’u laka bi dhambī fa’ghfir-lī fa-innahū Lā yaghfiru’dh-dhunūba illā anta. A‘ūdhu bika min sharri mā sana‘tu - O Allah, You are my Lord. There is no god but You. You created me and I am Your slave. I follow Your covenant and promise as much as I can. I acknowledge our blessing and I confess to my sins, so forgive me. Only You can forgive sins. I Seek refuge with You from the evil of what I have done). If he says it in the evening and he dies, he will enter the Garden’ - or he said that ‘he will be one of the people of the Garden.’ - ‘If he says it in the morning and dies that day - it is the same.’ ” (*Authentic*)

Commentary: *The servant – in these wonderful expressions of the Prophet ﷺ is taught to humble himself before Allah, affirm His Lordship and the fact that He alone deserves to be worshipped; to acknowledge and thank Allah for His favors on him, and seek His protection from the consequences of his sins before asking to be forgiven and pardoned. It follows with an affirmation that He alone forgives sins, and it encourages towards sincerely seeking forgiveness for sins.*

٦١٨- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنْ كُنَّا لَنَعُدُّ فِي الْمَجْلِسِ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ؛ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ)) مِائَةَ مَرَّةٍ .

صَحِيحٌ

618. Ibn ‘Umar said**:** “We used to count in the assembly of the Prophet ﷺ that he would repeat this prayer a hundred times**:** ‘Rabbi’ ghfir lī wa tub ‘alayya innaka anta’ t-tawwābu’r-rahīm – (O Lord, forgive me and turn to me [accept my repentance]. You are the One Who accepts repentance, the Merciful).’ ” (*Authentic*)

Commentary: *He ﷺ had said, “Seek repentance from Allah for I seek repentance from Him a hundred times every day” and that, “By Allah, I seek forgiveness from Allah and repent unto Him more than seventy times in the day.” (Al-Bukhaaree). If the one who had been forgiven his past and future sins seek forgiveness and repent unto Allah this much, then it behoves us to sincerely hasten towards this righteous act. May Allah forgive us all; Amin.*

٦١٩- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الضُّحَى، ثُمَّ قَالَ: ((اللَّهُمَّ اغْفِرْ لِي، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ)) حَتَّى قَالَهَا مَائَةَ مَرَّةٍ. صَحِيحُ الْإِسْنَادِ.

619. ‘Ā’isha, may Allah be pleased with her, said**:** “The Messenger of Allah ﷺ prayed the Duha (fore-noon superogatory) prayer and then

said, ‘Allāhumma ghfir lī wa tub ‘alayya innaka anta’ t-tawwābu’r-rahīm (O Allah, forgive me and turn to me. You are the One Who accepts repentance, the Merciful),’ until he had said it a hundred times.” (*Authentic Chain*)

٦٢٠- عَنْ شَدَادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((سَيِّدُ الاسْتِغْفَارِ، أَنْ يَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي، لاَ إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعتُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا صَنعتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ، وَأَبُوءُ لَكَ بِذَنْبِي، فَاغْفِرْ لِي؛ فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ)). قالَ:((مَنْ قَالَهَا مِنَ النَّهَارِ مُوقِناً بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِي فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوْقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ)). صَحِيحٌ

620. Shaddād b. ‘Aws said**:** “The Prophet ﷺ said, ‘Sayyid-ul Istighfar (the best manner of asking forgiveness) is to say, ‘Allāhumma anta rabbī Lā ilāha illā anta, khalaqtanī wa anā ‘abduka, wa anā ‘alā ‘ahdika wa wa‘dika mastata’tu. A‘ūdhu bika min sharri mā sana‘tu abū’ laka bi ni‘matika wa abū’u bi dhambī fa’ghfir-lī fa-innahū Lā yaghfiru’dh-dhunūba illā anta. (O Allah, You are My Lord. There is no god but You. You created me and I am Your slave. I follow Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessings and I confess to my sins. Forgive me. Only You forgive sins).’ He said, ‘Whoever says it in the day and believing in it and then dies on that day before evening, will be one of the people of the Garden. Whoever says it at night while certain of it and then dies before morning will be one of the people of the Garden.” ’ ” (*Authentic*)

Commentary**:** *Same as hadeeth no.* **617** *with slight difference.*

٦٢١- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((تُوبُوا إِلَى اللهِ؛ فَإِنِّي أَتُوبُ إِلَيْهِ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ)). صَحِيحٌ

621. ‘Abdullāh b. ‘Umar said: “I heard the Prophet ﷺ say, ‘Turn in repentance to Allah. I turn to Him a hundred times every day.’ ” (*Authentic*)

٦٢٢- عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((عُقِّبَاتٌ لا يَخِيبُ قَائِلُهُنَ: سُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَلاَ إِلَهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ مِائَةَ مَرَّةٍ)). رَفَعَهُ بْنُ أَبِي أُنَيْسَةَ وَعَمْرُو بْنِ قَيْسٍ. صَحِيحٌ

622. Ka‘b b. ‘Ujra said: “Those who repeat what comes after will not be disappointed. These phrases are ‘Sub-hāna’llāhi, wa’l-hamdu li’llāhi, wa Lā ilāha illā llāhu, wa’llāhu Akbar (Glory be to Allah; Praise be to Allah; There is no god but Allah and Allah is Great)’ a hundred times.” Ibn Abee Unaysa and ‘Amr b. Qays reported it as a statement from the Prophet ﷺ. (*Authentic*)

Commentary: *In the version in Saheeh Muslim of the same hadeeth, it says, “Those who repeat what is after every obligatory prayer...” showing that the appropriate time to read the formula is after the daily obligatory prayers. The direct ascription of the statement to the Prophet ﷺ is also authentic. See Saheeh al-Adab al-Mufrad by Imam Al-Albaanee (رحمه الله), no.* **486**.

٢٧٨- بَابُ دُعَاءُ الْأَخِ بِظَهْرِ الْغَيْبِ

Chapter 278: The Supplication For A Brother While He Is Absent

٦٢٣- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:

((أَسْرَعُ الدُّعَاءِ إِجَابَةً دُعَاءُ غَائِبٍ لِغَائِبٍ)). ضَعِيفٌ

623. ‘Abdullāh b. ‘Amr said: “The Prophet ﷺ said, ‘The swiftest supplication to be answered is the supplication of someone for another in his absence.’ ” (*Weak*)

٦٢٤- عَنِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ - يَقُولُ-:((إِنَّ دَعْوَةَ الْأَخِ فِي اللهِ تُسْتَجَابُ)) صَحِيحُ الْإِسْنَادِ.

624. Abū Bakr as-Siddīq, may Allah be pleased with him, said: “The supplication of a brother in Allah (for another brother) is answered.” (*Authentic Chain*)

٦٢٥- عَنْ صَفْوَانَ بْنِ عَبْدِ اللهِ بْنِ صَفْوَانَ - وَكَانَتْ تَحْتَهُ الدَّرْدَاءُ بِنْتُ أَبِي الدَّرْدَاءِ- قَالَ: قَدِمْتُ عَلَيْهِمُ الشَّامَ، فَوَجَدْتُ أُمَّ الدَّرْدَاءِ فِي الْبَيْتِ، وَلَمْ أَجِدْ أَبَا الدَّرْدَاءِ. قَالَتْ: أَتُرِيدُ الْحَجَّ الْعَامَ؟ قُلْتُ: نَعَمْ. قَالَتْ : فَادْعُ اللهَ لَنَا بِخَيْرٍ، فَإِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: ((إِنَّ دَعْوَةَ الْمَرْءِ الْمُسْلِمِ مُسْتَجَابَةٌ لِأَخِيهِ بِظَهْرِ الْغَيْبِ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ، كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ، قَالَ: آمِينَ، وَلَكَ بِمِثْلٍ)). قَالَ: فَلَقِيتُ أَبَا الدَّرْدَاءِ فِي السُّوقِ، فَقَالَ مِثْلَ ذَلِكَ، يَأْثُرُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. صَحِيحٌ

625. Safwān b. ‘Abdullāh b. Safwān - who was married to ad-Dardā’, the daughter of Abu’d-Dardā’ - said: “I visited them in Syria and I found Umm ad-Dardā’ in the house, but not Abu’d-Dardā’. She asked, ‘Are you intending to go on hajj this year?’ I said, ‘Yes.’ She said, ‘Make supplication to Allah for good for us. For the Prophet ﷺ said, “The supplication of a Muslim for his brother in his absence is answered. At his head is a guardian angel and whenever he asks Allah to give his brother good, the angel says, ‘Amen! and may you have the same.” I met Abū’d-Dardā’ in the market and he said something similar, relating it from the Prophet ﷺ. ” (*Authentic*)

***Commentary*:** *It highlights the permissibility of requesting the person going on hajj or a journey to supplicate for one during the journey. The report of Abu Darda (ﷺ) is collected in Saheeh Muslim.*

٦٢٦- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ: ((اللَّهُمَّ اغْفِرْ لِي وَلِمُحَمَّدٍ وَحْدَنَا!)) فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لَقَدْ حَجَبْتَهَا عَنْ نَاسٍ كَثِيرٍ)). صَحِيحٌ

626. ‘Abdullāh b. ‘Amr said**:** “A man said, ‘O Allah, forgive me and Muhammad alone.’ The Prophet ﷺ said, ‘You have excluded it from many people!’ ” (*Authentic*)

***Commentary*:** *The people of knowledge are to teach the people and guide them towards that which is more beneficial in whatever they do. The narration discourages restricting supplications to include only a few – and to mention a few in a supplication does not mean restriction. In another report of the same hadeeth, it says: the man said, “O Allah, show mercy unto me and Muhammad, and do not show mercy to anyone along with us!” during the Prayer. When the Prophet ﷺ had finished the prayer he said, “You have restricted something broad.” (Al-Bukhaaree).*

٦٢٧- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتَغْفِرُ اللهَ فِي الْمَجْلِسِ مِائَةَ مَرَّةٍ: ((رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ، وَارْحَمْنِي، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ)). صَحِيحٌ

627. Ibn ‘Umar said**:** “I heard the Prophet ﷺ asking Allah to forgive him a hundred times in the assembly with the words, ‘Rabbi’ ghfir Iī wa tub ‘alayya wa’rhamnī innaka anta’t-tawwābu’r-rahīm – (O Lord, forgive me and turn to me and show mercy to me. You are the Ever-Turning (in forgiveness), the Merciful).’ ” (*Authentic*)

***Commentary*:** *Same as no.* **618** *with the addition, ‘show mercy to me’.*

٢٧٩- بَـابٌ

Chapter 279: Praying To Allah Even For Minor Things

٦٢٨- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((إِنِّي لأَدْعُو فِي كُلِّ شَيْءٍ مِنْ أَمْرِي حَتَّى أَنْ يَفْسَحَ اللهُ فِي مَشْيِ دَابَّتِي، حَتَّى أَرَى مِنْ ذَلِكَ مَا يَسُرُّنِي)). ضَعِيفُ الْإِسْنَادِ.

628. Ibn ‘Umar said: “I make supplication in everything I do - even that Allah make the stride of my animal comfortable so that I may enjoy that.” (*Weak Chain*)

٦٢٩- عَنْ عَمْرِو بن ميمون الأَوْدِيِّ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ؛ أَنَّهُ كَانَ فِيمَا يَدْعُو: ((اللَّهُمَّ تَوَفَّنِي مَعَ الْأَبْرَارِ، وَلاَ تُخْلِفْنِي فِي الْأَشْرَارِ، وَأَلْحِقْنِي بِالْأَخْيَارِ)). صَحِيحُ الْإِسْنَادِ.

629. ‘Amr b. Maymūn al-Awdi said: “In part of the supplications ‘Umar would make were the words, ‘Allaahumma tawaffanee ma’a al-Abraar wa laa tukhlifnee ma’a al-Ashraar, wa al-hiqnee bil-Akhyaar (O Allah, take me to You with the pious and do not leave me among the evil, and join me to the righteous).’ ” (*Authentic Chain*)

***Commentary**: The pious predecessors – may Allah be pleased with them all – paid serious attention to piety. So, they supplicated a great deal to be blessed with righteous deeds that will out of Allah’s mercy join them with the pious.*

٦٣٠- عَنْ شَقِيقٍ قَالَ: كَانَ عَبْدُ اللهِ بْنُ مَسْعُودٍ يُكْثِرُ أَنْ يَدْعُوَ بِهَؤُلاءِ الدَّعَوَاتِ: ((رَبَّنَا أَصْلِحْ بَيْنَنَا، وَاهْدِنَا سَبِيلَ الْإِسْلامِ، وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَاصْرِفْ عَنَّا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا

وَذُرِّيَّاتِنَا، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ، مُثْنِينَ بِهَا، قَائِلِينَ بِهَا، وَأَتْمِمْهَا عَلَيْنَا)). صَحِيحُ الْإِسْنَادِ.

630. Shaqīq said**:** " 'Abdullāh [Ibn Mas'ud] often used to make these supplications, 'Rabbanā aslih baynanā wa'hdinā sabīla'l-islāmi wa najjinā mina'zzulumāti ila'n-nūr. Wasrif'anna'l-fa-wāhisha mā zahara minhā wa mā batana, wa bārik lanā fi asmā'inā wa absārinā wa qulūbinā wa azwājinā wa dhuriyyāti-nā wa tub 'alaynā innaka anta't-tawwābu'r-rahīm. Waj'alnā shākirīna li ni'matika, muthnīna bihā, qā'ilīna bihā, wa atmimhā 'alaynā (Our Lord, make peace between us and guide us on the path of Islam. Save us from the darkness (and bring us) into the light. Remove acts of error from us, both the uncovered and the covered. Bless us in our ears, our eyes, our hearts, our wives and our children, accept our repentance. You are the Turning (in forgiveness), the Merciful. Make us thankful for Your blessing and among those who give praise for it, and proclaim it. Perfect it for us).' " (*Authentic Chain*)

٦٣١- عَنْ ثَابِتٍ قَالَ: كَانَ أَنَسٌ - رَضِيَ اللهُ عَنْهُ - إِذَا دَعَا لأَخِيهِ يَقُولُ: ((جَعَلَ اللهُ عَلَيْهِ صَلاَةَ قَوْمٍ أَبْرَارٍ، لَيْسُوا بِظَلَمَةٍ وَلاَ فُجَّارٍ، يَقُومُونَ اللَّيْلَ، وَيَصُومُونَ النَّهَارَ)). صَحِيحٌ مَوْقُوفاً.

631. Thābit said**:** "When Anas prayed for his brother, he would say, 'Ja'ala'llāhu 'alayhi salāta qawmin abrār, laysū bi zalamatin wa lā fujjār, yaqūmūna'l-layla wa yasūmuna'n-nahār (May Allah include him in the prayers of the pious people, who are neither unjust nor corrupt, who stand up in the night in prayer and fast during the day).' " (*Authentic Chain*)

٦٣٢- عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ: ذَهَبَتْ بِي أُمِّي إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَمَسَحَ عَلَى رَأْسِي، وَدَعَا لِي بِالرِّزْقِ. صَحِيحٌ

632. 'Amr b. Huraith said**:** "My mother took me to the Prophet ﷺ

and he stroked my head and prayed for provisions to be given to me in abundance." (*Authentic*)

Commentary*: *See hadeeth no.* 88 *and its comment.

٦٣٣- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قِيلَ لَهُ: إِنَّ إِخْوَانَكَ أَتَوْكَ مِنَ الْبَصْرَةِ - وَهُوَ يَوْمَئِذٍ بِالزَّاوِيَةِ - لِتَدْعُوَ اللهَ لَهُمْ، قَالَ: ((اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا، وَآتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ)). فَاسْتَزَادُوهُ، فَقَالَ مِثْلَهَا، فَقَالَ: ((إِنْ أُوتِيتُمْ هَذَا، فَقَدْ أُوتِيتُمْ خَيْرَ الدُّنْيَا وَالْآخِرَةِ)). صَحِيحُ الْإِسْنَادِ.

633. Anas b. Mālik was told: "Your brothers have come to you from Basra – and in those days he lived in az-Zāwiya – wanting you to make supplication to Allah for them." He said, "Allāhumma' ghfir lanā wa 'rhamnā wa 'ātinā fi'd-dunyā hasanatan wa fi'l-'ākirati hasanatan wa qinā 'adh-āba'n-nār (O Allah, forgive us and show mercy to us. Give us good in this world and good in the World Hereafter and protect us from the punishment of the Fire)." They asked him to say more and he said the same thing. He said, "If you are granted this, you have been granted the good of this world and the Hereafter." (*Authentic Chain*)

Commentary*: *It encourages seeking supplications from a person whose religion is trusted even if that would require journeying, and that one should employ brief and encompassing words in prayers. Explaining the report of Anas bin Malik (ﷺ) that: "Most of the supplications of the Prophet (ﷺ) was: Rabbanaa 'ātinā fi'd-dunyā hasanatan wa fi'l-'ākirati hasanatan wa qinā 'adh-āba'n-nār (Our Lord Give us good in this world and good in the World Hereafter and protect us from the punishment of the Fire)", Qaadee Abu Musa, 'Iyyaad bin Musa (رحمه الله) said, "He would mostly supplicate with this verse because it includes the imports of all supplications of the affairs of this world and the hereafter."

٦٣٤- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَخَذَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غُصْناً

فَنَفَضَهُ، فَلَمْ يَنْتَفِضْ، ثُمَّ نَفَضَهُ فَلَمْ يَنْتَفِضْ، ثُمَّ نَفَضَهُ فَانْتَفَضَ قَالَ: ((إِنَّ سُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَلاَ إِلَهَ إِلاَّ اللهُ يَنْفُضْنَ الْخَطَايَا، كَمَا تَنْفُضُ الشَّجَرَةُ وَرَقَهَا)). حَسَنٌ

634. Anas b. Mālik said**:** "The Prophet ﷺ took a (small) branch and shook it and not all the leaves fell off. Then he shook it again and not all the leaves fell off. Then he shook it a third time and all the leaves fell off. He said, 'Uttering the words, "Sub-hāna'llāh, Al-hamdu li'llāh, Lā ilāha illa' llāh-(Glory be to Allah and praise be to Allah and there is no god but Allah)" makes errors fall off as the leaves of the tree fall off.' " (*Sound*)

***Commentary*:** *From the methods of teaching is illustration; the Prophet ﷺ likened the dropping of the leaves to how sins fall-off when the formula is sincerely read. The hadeeth shows the virtue of the formula and encourages towards seeking means of shedding our sins. May Allah grant us His forgiveness; Amin.*

٦٣٥- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَتِ امْرَأَةٌ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَشْكُو إِلَيْهِ الْحَاجَةَ - أَوْ بَعْضَ الْحَاجَةِ - فَقَالَ: ((أَلاَ أَدُلُّكِ عَلَى خَيْرٍ مِنْ ذَلِكَ؟ تُهَلِّلِينَ اللهَ ثَلاَثاً وَثَلاَثِينَ عِنْدَ مَنَامِكِ، وَتُسَبِّحِينَ ثَلاَثاً وَثَلاَثِينَ، وَتَحْمَدِينَ أَرْبَعاً وَثَلاَثِينَ، فَتِلْكَ مِائَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا)). ضَعِيفُ الإِسْنَادِ

635. Anas said**:** "A woman came to the Prophet ﷺ to complain to him of a need. He said, 'Shall I tell you something better than that? You should say, "There is no god but Allah" thirty-three times when you go to sleep, and say "Glory be to Allah" thirty-three times and say "Praise be to Allah" thirty-four times – and that (makes) a hundred which is better than this world and all it contains.' " (*Weak Chain*)

***Commentary*:** *However, the narration is authentically reported through Alee (ﷺ) in Saheeh al-Bukhaaree, Muslim and Sunan at-Tirmidhee. See hadeeth no.* **1216**.

٦٣٦- وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ هَلَّلَ مِائَةَ، وَسَبَّحَ مِائَةَ، وَكَبَّرَ مِائَةً، خَيْرٌ لَهُ مِنْ عَشْرِ رِقَابٍ يُعْتِقُهَا، وَسَبْعِ بَدَنَاتٍ يَنْحَرُهَا)). ضَعِيفٌ

636. The Prophet ﷺ said: "Whoever says, 'There is no god but Allah' a hundred times. 'Glory be to Allah' a hundred times, 'Allah is Great' a hundred times – that is better than freeing ten slaves and sacrificing seven camels." (Weak)

٦٣٧- عن أَنَسٍ قال: أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: ((سَلِ اللهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ)). ثُمَّ أَتَاهُ الْغَدَ. فَقَالَ: يَا نَبِيَّ اللهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: ((سَلِ اللهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، فَإِذَا أُعْطِيتَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، فَقَدْ أَفْلَحْتَ)). صَحِيحٌ

637. Anas said: "A man came to the Prophet ﷺ and asked: 'Messenger of Allah, what is the best supplication?' He replied: 'Ask Allah for forgiveness and well-being in this world and the Hereafter.' Then the man came to him the following day and asked, 'Prophet of Allah, what is the best supplication?' He replied, 'Ask for forgiveness and well-being in this world and the Hereafter. When you are granted well-being in this world and the Hereafter, you have achieved success.' (*Authentic*)

Commentary: *The word, al-'Aafiyah (translated as 'well-being') means being protected from different forms of evil: trials and tribulations, sicknesses and other afflictions. It would also include protection from the difficulties of the grave and the Day of Recompense. As such, to seek forgives and 'Aafiyah is from brief supplications with all-encompassing meanings.*

٦٣٨- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَحَبُّ الكَلاَمِ إِلَى اللهِ: سُبْحَانَ اللهِ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ، سُبْحَانَ اللهِ وَبِحَمْدِهِ)). صَحِيحُ الْإِسْنَادِ

638. Abū Dharr said: "The Prophet ﷺ said, 'The words which Allah loves the most are, 'Sub-hāna' llāhi lā sharīka lahū, lahu'l-mulku wa lahu'l-hamdu wa huwa 'alā kulli shay'in qadīr, wa lā hawla wa lā quwwata illā bi'llāhi, sub-hāna'llāhi wa bi hamdihi (Glory be to Allah who has no partner. His is the Kingdom and His is the Praise and He has power over everything. There is no power or strength except by Allah. Glory be to Allah and with His praise)." ' " (*Authentic Chain*)

Commentary: *As joining partners with Allah the Exalted is the most hated sin to Allah, the most beloved words to Him – Glorious is He – are those that declare His Oneness, praise and glorify Him and rightly ascribe Power and Authority to Him.*

٦٣٩- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أُصَلِّي - وَلَهُ حَاجَةٌ، فَأَبْطَأْتُ عَلَيْهِ - قَالَ: ((يَا عَائِشَةُ! عَلَيْكِ بِجُمَلِ الدُّعَاءِ، وَجَوَامِعِهِ)). فَلَمَّا انْصَرَفْتُ، قُلْتُ: يَا رَسُولَ اللهِ! وَمَا جُمَلُ الدُّعَاءِ وَجَوَامِعُهُ؟ قَالَ: ((قُولِي: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَم أَعْلَمْ، وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَسْأَلُكَ مِمَّا سَأَلَكَ بِهِ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأَعُوذُ بِكَ مِمَّا تَعَوَّذَ مِنْهُ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَمَا قَضَيْتَ لِي مِنْ قَضَاءٍ فَاجْعَلْ عَاقِبَتَهُ رَشَداً)). صَحِيحٌ

639. 'Ā'isha, may Allah be pleased with her, said: "The Prophet ﷺ came to me while I was praying when he needed something. I took

a long time and he said, ‘‘Ā’isha, you should make the brief and comprehensive

supplication.’ When I finished, I said, ‘Messenger of Allah, what is the brief and comprehensive supplication?’ He said, ‘Say, “Allāhumma innī as-aluka mina’l-khayri kullihī ‘ājillihī wa’ājilihī, mā ‘alimtu minhu wa mā lam a‘lam, wa a’ūdhu bika mina’ sh-sharri kullihī ‘ājilihī wa ’ājilihī mā ‘alimtu minhu wa mā lam a‘lam. Wa as-aluka’l-jannata wa mā qarraba ilayhā min qawlin aw ‘amal, wa a‘ūdhu bika mina’n-nāri wa mā qarraba ilayhā min qawlin aw ‘amal. Wa as-aluka mimmā sa-alaka bihī Muhammadun ﷺ wa a’ūdhu bika mimmā ta‘awwadha minhu Muhammadun ﷺ wa ma qadayta li min qadā’in fa’j‘al ‘āqibatahū rashadā (O Allah, I ask You for all good, both what is near to come and far off, what I know of it and what I do not know. I seek refuge with You from all evil; both what is near to come and far off, what I know of it and what I do not know. I ask You for the Garden and whatever words or actions bring one near to the Garden. I seek refuge with You from the Fire and whatever words or actions bring one near to it. I ask You what Muhammad ﷺ asked You and I seek refuge with You what Muhammad ﷺ sought refuge and whatever fate You have decreed for me, make its outcome successful).’” (*Authentic*)

***Commentary*:** *The hadeeth exhorts towards being brief but encompassing in our supplications. In an authentic hadeeth collected by Imam Aboo Dawood in his Sunan, ‘A’aisha (رضي الله عنها) said, “The Prophet ﷺ would prefer encompassing supplications, and he left other than that.” Good deeds and actions that lead to the Garden include seeking the knowledge of the rulings of the religion and acting according to it. Asking for whatever the Prophet ﷺ asked for and seeking refuge from all what he sought refuge from further shows the comprehensiveness of this supplication.*

٢٨٠- بَابُ الصَّلاَةُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Chapter 280: Salutation To The Prophet ﷺ

٦٤٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَيُّمَا رَجُلٍ مُسْلِمٍ لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ، فَلْيَقُلْ فِي دُعَائِهِ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ؛ عَبْدِكَ وَرَسُولِكَ، وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ، وَالْمُسْلِمَاتِ، فَإِنَّهَا لَهُ زَكَاةٌ)). ضَعِيفُ الْإِسْنَادِ

640. Abū Sa‘īd al-Khudrī said: “The Prophet ﷺ said, ‘If any Muslim does not have anything to give as charity, he should say in his supplication, “Allāhumma salli ‘alā Muhammadin ‘abdika wa rasūlika, wa salli ‘ala’l-mu’minīna wa’l-mu’mināti, wa’l-muslimīna wa’l-muslimat (O Allah, bless Muhammad, Your slave and Your Messenger and bless the believers, both men and women and the Muslims, both men and women). That will be purity for him.’ ” (*Weak Chain*)

٦٤١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ قَالَ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، شَهِدْتُ لَهُ يَوْمَ الْقِيَامَةِ بِالشَّهَادَةِ، وَشَفَعْتُ لَهُ)). ضَعِيفُ الْإِسْنَادِ

641. Abū Hurayra said: “The Prophet ﷺ said, ‘Whoever says, “Allāhumma salli ‘alā Muhammadin wa ‘alā ’āli Muhammadin kamā sallayta ‘alā Ibrāhīma wa ’āli Ibrāhīma wa bārik ‘alā Muhammadin wa ‘alā ’āli Muhammadin kamā bārakta ‘ala Ibrāhīma wa ’āli Ibrāhīma,

wa tarah-ham ‘alā Muhammadin wa ‘alā ’āli Muhammadin kamā tarah-hamta ‘alā Ibrāhīma wa ’āli Ibrāhīm (O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrāhīm and the family of Ibrāhīm. Shower blessings on Muhammad and the family of Muhammad as You showered blessings on Ibrāhīm and the family of Ibrāhīm. Show mercy to Muhammad and the family of Muhammad as You showed mercy to Ibrāhīm and the family of Ibrāhīm) I will testify for him on the Day of Rising and I will intercede for him.’ ” (*Weak Chain*)

٦٤٢- عَنْ أَنَسٍ وَمَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَتَبَرَّزُ فَلَمْ يَجِدْ أَحداً يَتَّبِعُهُ، فَخَرَجَ عُمَرُ فَاتَّبَعَهُ بِفَخَّارَةٍ أَوْ مِطْهَرَةٍ، فَوَجَدَهُ سَاجِداً فِي مَسْرَبٍ، فَتَنَحَّى، فَجَلَسَ وَرَاءَهُ حَتَّى رَفَعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ، فَقَالَ: ((أَحْسَنْتَ يَا عُمَرُ حِينَ وَجَدْتَنِي سَاجِداً فَتَنَحَّيْتَ عَنِّي، إِنَّ جِبْرِيلَ جَاءَنِي، فَقَالَ: مَنْ صَلَّى عَلَيْكَ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْراً، وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ)). حَسَنٌ

642. Anas and Mālik b. Aws b. al-Hadathān said**:** “The Prophet ﷺ went out to relieve nature and did not find anyone to accompany him. ‘Umar went out and followed him with a clay pot or wudū’ vessel. He found him prostrating by a water channel. He sat behind him until the Prophet ﷺ lifted his head. He said, ‘You have done well, ‘Umar. When you found me prostrating, you kept back. Jibrīl came to me and said, “If someone sends salutation on you once, Allah will bless him ten times and raise him ten degrees.’ ” (*Sound*)

Commentary**:** *The hadeeth contains the following benefits among others***: 1**. *It is beneficial to be in the company the scholars. Umar* ﷺ *followed the Prophet* ﷺ *and benefitted.* **2**. *Teachers should acknowledge good things done by their students; more so, when such will lead them to doing more good things.* **3**. *It exhorts towards saying Salaat and Salaam on the Prophet* ﷺ*. Imam Al-Albaanee* (رحمه الله) *explained, “The best of what is said about the meaning of Salaat on the Prophet* ﷺ *is that of Abu l-‘Aaliyah, that***:** *Allah’s Salaat on His Prophet is His praising him and extolling him; and the Salaat of the angels and others on him is***:** *asking (for more of) that from Allah the Exalted.”* **4**. *Allah the Mighty and Sublime rewards the good deeds of His slaves in manifolds.*

٦٤٣- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْراً، وَحَطَّ عَنْهُ عَشْرَ خَطِيئَاتٍ)). صَحِيحٌ

643. Anas b. Mālik said: "The Prophet ﷺ said, 'Whoever sends salutation once for me, Allah blesses him ten times and removes ten errors from him.' " (*Authentic*)

٢٨١- بَابُ مَنْ ذُكِرَ عِنْدَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُصَلِّ عَلَيْهِ

Chapter 281: The Person Who Hears The Prophet ﷺ Mentioned In His Presence And Does Not Send Salutation To Him

٦٤٤- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَقِيَ الْمِنْبَرَ، فَلَمَّا رَقِيَ الدَّرَجَةَ الْأُولَى، قَالَ: ((آمِينَ)). ثُمَّ رَقِيَ الثَّانِيَةَ، فَقَالَ: ((آمِينَ))، ثُمَّ رَقِيَ الثَّالِثَةَ، فَقَالَ: ((آمِينَ))، فَقَالُوا: يَا رَسُولَ اللهِ! سَمِعْنَاكَ تَقُولُ: ((آمِينَ)) ثَلَاثَ مَرَّاتٍ؟ قَالَ: ((لَمَّا رَقِيتُ الدَّرَجَةَ الْأُولَى جَاءَنِي جِبْرِيلُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: شَقِيَ عَبْدٌ أَدْرَكَ رَمَضَانَ فَانْسَلَخَ مِنْهُ وَلَمْ يُغْفَرْ لَهُ. فَقُلْتُ: آمِينَ. ثُمَّ قَالَ: شَقِيَ عَبْدٌ أَدْرَكَ وَالِدَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ. فَقُلْتُ: آمِينَ. ثُمَّ قَالَ: شَقِيَ عَبْدٌ ذُكِرْتَ عِنْدَهُ وَلَمْ يُصَلِّ عَلَيْكَ. فَقُلْتُ: آمِينَ)). صَحِيحٌ لِغَيْرِهِ

644. Jābir b. ‘Abdullāh said**:** “The Prophet ﷺ climbed onto the minbar. When he climbed the first step, he said, ‘Amen.’ When he climbed the second step, he said, ‘Amen.’ Then he climbed the third step and said, ‘Amen.’ They asked, ‘Messenger of Allah, we heard you say, “Amen” three times.’ He said, ‘When I climbed the first step, Jibrīl, peace be upon him, came to me and said, “Wretched is the slave who goes through Ramadān and (obtaining no benefit from it,) is not forgiven.” I said, “Amen.” Then he said, “Wretched is the slave whose parents are alive, either one or both, and they are not a means for him to enter the Garden (i.e. through obedience and serving them).” I said, “Amen.” Then he said, “Wretched is the slave who when you are mentioned in his presence, does not send salutation to you.” I said, “Amen.” ’ ” (*Authentic due to supporting proofs*).

Commentary**:** *See hadeeth no.* **21**. *However, the point in this hadeeth vis-a-vis the* **chapter** *heading is that, it is obligatory that whenever the Prophet’s name is mentioned in our presence, we should send salutations to him - peace and blessings be upon him. From the benefits of saying salutation upon the Prophet ﷺ is success and prosperity which in the parlance of the Sharee’ah really refers to entrance into the Garden.*

٦٤٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ صَلَّى عَلَيَّ وَاحِدَةً، صَلَّى اللهُ عَلَيْهِ عَشْراً)). صَحِيحٌ.

645. Abū Hurayra said**:** “The Messenger of Allah ﷺ said, ‘Whoever prays (for blessings) for me once, Allah blesses him ten times.’ ” (*Authentic*)

٦٤٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَقِي الْمِنْبَرَ، فَقَالَ: ((آمِينَ، آمِينَ، آمِينَ)). قِيلَ لَهُ: يَا رَسُولَ اللهِ مَا كُنْتَ تَصْنَعُ هَذَا؟ فَقَالَ: ((قَالَ لِي جِبْرِيلُ: رَغِمَ أَنْفُ عَبْدٍ أَدْرَكَ أَبَوَيْهِ أَوْ أَحَدَهُمَا لَمْ يُدْخِلْهُ الْجَنَّةَ. قُلْتُ: آمِينَ. ثُمَّ قَالَ: رَغِمَ أَنْفُ عَبْدٍ دَخَلَ عَلَيْهِ رَمَضَانُ لَمْ يُغْفَرْ لَهُ. فَقُلْتُ: آمِينَ. ثُمَّ قَالَ: رَغِمَ أَنْفُ

امْرِئٍ ذُكِرْتَ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ. فَقُلْتُ: آمينَ)). حَسَنٌ صَحِيحٌ

646. Abū Hurayra said: "The Prophet ﷺ climbed the minbar and said, 'Amen, Amen, Amen.' He was asked, 'Messenger of Allah, you have not been doing this?' He said, 'Jibrīl said to me, "Shame (lit. nose of a slave be dusty) on a slave who is with his two parents or one of them while they are alive and does not enter the Garden." I said, "Amen." Then he said, "Shame on a slave who goes through Ramadān and is not forgiven." I said, "Amen." Then he said, "Shame on a man who when you are mentioned in his presence, does not pray for you." I said, "Amen." ' " (*Sound and Authentic*)

٦٤٧- عَنِ ابْنِ عَبَّاسٍ عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ بْنِ أَبِي ضِرَارٍ رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا - وَكَانَ اسْمُهَا بَرَّةُ، فَحَوَّلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اسْمَهَا، فَسَمَّاهَا: جُوَيْرِيَةَ. فَخَرَجَ، وَكَرِهَ أَنْ يَدْخُلَ وَاسْمُهَا بَرَّةُ - ثُمَّ رَجَعَ إِلَيْهَا بَعْدَ مَا تَعَالَى النَّهَارُ، وَهِيَ فِي مَجْلِسِهَا - فَقَالَ: ((مَا زِلْتِ فِي مَجْلِسِكِ؟ لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِكَلِمَاتِكِ وَزَنَتْهُنَّ: سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ - أَوْ مَدَدَ - كَلِمَاتِهِ)). صَحِيحٌ.

647. Ibn 'Abbās said: "The Prophet ﷺ left Juwayriyya, daughter of al-Hārith b. Abī Dirār - her name had been Barra and the Prophet ﷺ had changed it to Juwayriyya. He left and he did not want to go in while her name was Barra. Later, when he went back to her, after fore-noon, she was still sitting in the same place (supplicating). He said, 'Are you still sitting? After I left you, I supplicated four phrases three times. If they were weighed against all your words, they would outweigh them. They were "Sub-hāna'llāhi wa bi-hamdihī 'adada khalqihī wa ridā nafsihī wa zinata 'arshihī wa midāda – or madada - kalimātih (Glory be to Allah and with His praise, in number as great as His creation and in accordance with His own pleasure and the weight of His Throne and the extent of His words)." ' " (*Authentic*)

***Commentary*:** *The hadeeth shows*: **1**. *The virtues of these expressions*. **2**. *It is even more beneficial to employ comprehensive formulas during supplications*. **3**. *The excellence of Juwayriyyah (radiya Allahu anha). She would sit for such a long time giving remembrance of Allah* **4**. *That it is allowed to change one's name if it is from those names that are prohibited or discouraged in the Sharee'ah such as names that show disobedience to Allah, or that have roots with evil people or the like.* **5**. *The benevolence of the Prophet ﷺ; he would guide the people to the best and easiest form of attaining their lofty goals.*

٦٤٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
((اسْتَعِيذُوا بِاللهِ مِنْ جَهَنَّمَ، اسْتَعِيذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ، اسْتَعِيذُوا بِاللهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، اسْتَعِيذُوا بِاللهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ)). صَحِيحٌ.

648. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'Seek refuge with Allah from Jahannam. Seek refuge with Allah from the punishment of the grave. Seek refuge with Allah from the trials of the Dajjāl. Seek refuge with Allah from the trials of life and death.' " (*Authentic*)

***Commentary*:** *Seeking refuge from the tribulations that the Dajjal (Impostor) will bring about in the End times implies refuge from following him. As for the trials of life and death, Imam Ibn Daqeeq al-'Eid (رحمه الله) said it is, "what one faces of trials with worldly things, desires and things we do not know – and the greatest of them – is the issue of (one's) end at the point of death. As regards the trials of death, it could mean the trials while one is passing away and it (i.e. the trial) is joined with death because of its nearness to it. It could also mean the trial in the grave."*

٢٨٢- بَابٌ دُعَاءُ الرَّجُلِ عَلَى مَنْ ظَلَمَهُ

Chapter 282: The Supplication Of A Man Against One Who Has Wronged Him

٦٤٩- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((اللَّهُمَّ أَصْلِحْ لِي سَمْعِي وَبَصَرِي، واجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي، وَانْصُرْنِي عَلَى مَنْ ظَلَمَنِي، وَأَرِنِي مِنْهُ ثَأْرِي)). صَحِيحٌ

649. Jābir said**:** "The Messenger of Allah ﷺ said, 'Allāhumma aslih lī sam'ī wa basarī, wa'j'alhuma'l-wārithayni minnī, wa'nsurnī 'alā man zalamanī, wa arinī minhu tha'rī (O Allah, let my hearing and sight be *sound* and let them remain *sound* until I die. Help me against the one who wrongs me and show me my revenge (You take) on him).' " (*Authentic*)

Commentary**:** *Basically, this report is weak because it has in its chain, Layth bin Abee Sulaym, a weak reporter, and so, he reported, Allaahumma aslih lī (O Allah, let my…be sound) rather than, Allaahumma matti'nee (O Allah, let my …remain sound) as in the report of Imam al-Bazzaar (رحمه الله) also from Jabir which corresponds with other reports from the companions – may Allah be pleased with them all - from the Prophet ﷺ about the same supplication. See Silsilat al-Ahaadeeth is-Saheehah (***3170***). Our sight and hearing are great blessings from Allah the Mighty and Sublime; and so, they should not be employed in disobedience to Allah so that He does not consequently withdraw this great favor!*

٦٥٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصَرِي، واجْعَلْهُمَا الْوَارِثَ مِنِّي، وَانْصُرْنِي عَلَى عَدُوِّي، وَأَرِنِي مِنْهُ ثَأْرِي)). صَحِيحٌ

650. As No. **649**, from Abū Hurayra, with a different isnād.

٦٥١- عَنْ طَارِقِ بْنِ أُشَيْمٍ الْأَشْجَعِيِّ قَالَ: كُنَّا نَغْدُو إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيَجِيءُ الرَّجُلُ وَتَجِيءُ الْمَرْأَةُ، فَيَقُولُ: يَا رَسولَ اللهِ! كَيْفَ أَقُولُ إِذَا صَلَّيْتُ؟ فَيَقُولُ: ((قُلْ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي، فَقَدْ جَمَعَتْ لَكَ دُنْيَاكَ وَآخِرَتَكَ)). صَحِيحٌ.

651. Tāriq b. Ashyam al-Ashja'ī said: "People, both men and women, used to visit the Prophet ﷺ and ask, 'Messenger of Allah, what should we say when we pray?' He said, 'Say, "Allāhumma'ghfir lī wa'rhamnī wa'hdinī wa'rzuqnī (O Allah, forgive me, show mercy to me, guide me and provide for me)." These words combine the best of this world and the World Hereafter.' " (*Authentic*)

٢٨٣- بَابٌ مَنْ دَعَا بِطُولِ الْعُمْرِ

Chapter 283: The One Who Makes Supplication For A Long Life

٦٥٢- عن أبي الحَسَن مَوْلَى أُمِّ قَيْسٍ ابنة مِحْصَنٍ عَنْ أُمِّ قَيْسٍ رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا: ((مَا قَالَتْ طَالَ عُمْرُهَا؟)). وَلاَ نَعْلَمُ امْرَأَةً عُمِّرَتْ مَا عُمِّرَتْ. ضَعِيفُ الإِسْنَادِ

652. Abūl Hasan the mawlā of 'Umm Qays bint Mihsan narrated from 'Umm Qays that: "The Prophet ﷺ said to her (Umm Qays), 'What did she say? May she live long!' "

"We know of no woman granted the long life that she has been granted", (the narrator said). (*Weak*)

***Commentary*:** *It is part of a story transmitted by an-Nasaaee in which she said, "A son of mine died and I became very grieved. I said to the person who was bathing his body (before burial), 'Don't wash my son with cold water for it will kill him.' " 'Ukkāsha went to the Prophet ﷺ and informed him of what she had said. The Prophet ﷺ smiled and said, "What did she say? May she live long."*

٦٥٣- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلَيْنَا أَهْلَ الْبَيْتِ - فَدَخَلَ يَوْماً، فَدَعَا لَنَا. فَقَالَتْ أُمُّ سُلَيم: خُوَيْدِمُكَ أَلاَ تَدْعُو لَهُ؟ قال: ((اللَّهُمَّ! أَكْثِرْ مَالَهُ، وَوَلَدَهُ، وَأَطِلْ حَيَاتَهُ، وَاغْفِرْ لَهُ)). فَدَعَا لِي بِثَلاَثٍ، فَدَفَنْتُ مِائَةً وَثَلاَثَةً، وَإِنَّ ثَمَرَتِي لَتُطْعِمُ فِي السَّنةِ مَرَّتَيْنِ، وَطَالَتْ حَيَاتِي حَتَّى اسْتَحْيَيْتُ مِنَ النَّاسِ، وَأَرْجُو الْمَغْفِرَةَ. صَحِيحٌ.

653. Anas said**:** "The Prophet ﷺ used to visit our family. One day he came to us and made supplication for us. Umm Sulaym (my mother) said, 'Won't you make supplication for your little servant?' He said, 'Allāhumma ak-thir mālahū wa waladahū wa atil hayātahū wa'ghfir lahū (O Allah, give him much property and children. Let him live long and forgive him).'

"He made supplication for me for three things. I have so far buried **103** children (out of the many I have had). My fruits are harvested twice a year, I have lived for so long that I feel embarrassed in front of people and I hope for forgiveness.' " (*Authentic*)

***Commentary*:** *See hadeeth no.* **88**.

٢٨٤- بَابٌ مَنْ قَالَ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَعْجَلْ

Chapter 284: Your Supplication Is Answered So Long As You Do Not Become Impatient

٦٥٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْه، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ؛ يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي)). صَحِيحٌ.

654. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'The supplication of any of you is answered as long as he does not get impatient and say, "I made supplication and I have not been answered." ' " (*Authentic*)

٦٥٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ، أَوْ يَسْتَعْجِلْ. فَيَقُولُ: دَعَوْتُ فَلاَ أَرَى يَسْتَجِيبُ لِي، فَيَدَعُ الدُّعَاءَ)). صَحِيحٌ.

655. Abū Hurayra said: "The Prophet ﷺ said, 'The supplication of any of you is answered so long as he does not make supplication for something that is a sin or to cut off ties of kinship, and does not become impatient and say, "I have made supplication and I do not think that I will be answered," and so stops making his supplication.' " (*Authentic*)

***Commentary*:** *After explaining the virtues of supplicating and stating the best forms of supplication, the author, Imam Al-Bukhaaree, pointed out in this* **chapter**, *some of the things that may hinder the acceptance of one's supplications. We beg Allah to accept our supplications; Amin.*

٢٨٥- بَابُ مَنْ تَعَوَّذَ بِاللهِ مِنَ الْكَسَلِ

Chapter 285: The One Who Seeks Refuge In Allah From Laziness

٦٥٦- عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْمَغْرَمِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ)). حَسَنٌ صَحِيحٌ.

656. ‘Amr b. Shu’ayb reported from his father that his grand-father (‘Abdullāh b. ‘Amr b. al-‘Ās) said: “I heard the Prophet ﷺ say, ‘Allāhumma innī a‘ūdhu bika mina’l-kasali wa’l-maghrami, wa a‘ūdhu bika min fitnati’l-masīhi’d-dajjāli, wa a‘ūdhu bika min ‘adhābi’n-nār (O Allah, I seek refuge with You from laziness and debt. I seek refuge with You from the temptation of the Dajjāl. I seek refuge with You from the punishment of the Fire).’ ” (*Authentic*)

Commentary: *To seek refuge from debt means that death might not befall us while we owe people’s rights. See comment on hadeeth no.* **648**.

٦٥٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ بِاللهِ مِنْ شَرِّ الْمَحْيَا وَالْمَمَاتِ، وَعَذَابِ الْقَبْرِ، وَشَرِّ الْمَسِيحِ الدَّجَّالِ)). صَحِيحٌ

657. Abū Hurayra said: “The Prophet ﷺ used to seek refuge with Allah from the evils of life and death and from punishment of the grave and from the evil of the Dajjāl.” (Authentic)

٢٨٦- بَابُ مَنْ لَمْ يَسْأَلِ اللهَ يَغْضَبْ عَلَيْهِ

Chapter 286: Allah Is Angered By One Who Does Not Ask From Him

٦٥٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لَمْ يَسْأَلِ اللهَ غَضِبَ اللهُ عَلَيْهِ)). حَسَنٌ.

658. Abū Hurayra said: "The Prophet ﷺ said, 'Allah is angry with the person who does not ask from Him.' " (*Sound*)

Commentary: *This is because such a person is either despairing of Allah's mercy or an arrogant!*

٦٥٩- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا دَعَوْتُمُ اللهَ فَاعْزِمُوا فِي الدُّعَاءِ، وَلاَ يَقُولَنَّ أَحَدُكُمْ: إِنْ شِئْتَ فَأَعْطِنِي؛ فَإِنَّ اللهَ لاَ مُسْتَكْرِهَ لَهُ)). صَحِيحٌ.

659. As No. **608**, with a different isnād.

٦٦٠- عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ قَالَ صَبَاحَ كُلِّ يَوْمٍ وَمَسَاءَ كُلِّ لَيْلَةٍ ثَلاَثاً ثَلاَثاً: بِسْمِ اللهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ؛ لَمْ يَضُرَّهُ شَيْءٌ)). وَكَانَ أَصَابَهُ - أَبَانَ بْنَ عُثْمَانَ - طَرَفٌ مِنَ الْفَالِجِ، فَجَعَلَ يَنْظُرُ إِلَيْهِ، فَفَطِنَ لَهُ. فَقَالَ: إِنَّ الْحَدِيثَ كَمَا حَدَّثْتُكَ، وَلَكِنِّي لَمْ أَقُلْهُ ذَلِكَ الْيَوْمَ؛ لِيَمْضِيَ قَدَرُ اللهِ. حَسَنٌ صَحِيحٌ.

660. Abān b. 'Uthmān narrated, I heard 'Uthmān who said: "I heard

the Prophet ﷺ say, 'Whoever says every morning and every evening three times, "Bismillāhi'l-ladhī lā yadurru ma'a ismihī shay'un fi'l-ardi wa lā fi's-samā'i wa huwa's-samī'u'l-'alīm (In the name of Allah through whose Name nothing either in the earth or the heaven can harm. He is the Hearing, the Knowing)", that person will not be harmed by anything.' "

He (the narrator, Abān b. 'Uthmān) had been afflicted by partial paralysis, so the man (to whom he related the hadīth) began to look at him (in amazement). He read his thoughts and said, "The hadīth is as I have told you, but I did not say the prayer that day and so the decree of Allah was carried out." (*Sound and Authentic*)

***Commentary*:** *In another authentic report of the same hadeeth, it says, "No sudden trial will afflict him." (Aboo Daawood).*

٢٨٧- بَابُ الدُّعَاءُ عِنْدَ الصَّفِّ فِي سَبِيلِ اللهِ

Chapter 287: Supplication In The Ranks Of Battle In Allah's Way

٦٦١- عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: ((سَاعَتَانِ تُفْتَحُ لَهُمَا أَبْوَابُ السَّمَاءِ، وَقَلَّ دَاعٍ تُرَدُّ عَلَيْهِ دَعْوَتُهُ: حِينَ يَحْضُرُ النِّدَاءُ، وَالصَّفُّ فِي سَبِيلِ اللهِ)). صَحِيحٌ مَوْقُوفاً.

661. Sahl b. Sa'd said**:** "There are two occasions when the gates of heaven are opened. At those times very rarely is the supplication of someone who makes a supplication rejected**:** when the call to prayer has been given, and in the ranks of battle in Allah's way." (*Authentic in the Mawqoof form*)

***Commentary*:** *The hadeeth is also authentically reported from the Messenger*

of Allah ﷺ in Sunan Abee Daawood.

٨٨٢- بَابٌ دَعْوَاتُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Chapter 288: The Supplications Of The Prophet ﷺ

٦٦٢- عَنْ أَبِي صِرْمَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((اللَّهُمَّ إِنِّي أَسْأَلُكَ غِنَايَ، وَغِنَى مَوْلاَيَ)). ضَعِيفٌ

662. Abū Sirma said: "The Messenger of Allah ﷺ used to say, 'O Allah, I ask You to grant me prosperity and the prosperity of my dependant (mawlā).' " (*Weak*)

٦٦٣- عَنْ شَكْلِ بْنِ حُمَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! عَلِّمْنِي دُعَاءً أَنتَفِعُ بِهِ. قَالَ: ((قُلْ: اللَّهُمَّ عَافِنِي مِنْ شَرِّ سَمْعِي، وَبَصَرِي، وَلِسَانِي، وَقَلْبِي، وَشَرِّ مَنِيِّي))قَالَ وَكِيعٌ: ((مَنِيِّي)) يَعْنِي: الزِّنَا وَالْفُجُورَ. صَحِيحٌ.

663. Shakal b. Humayd said: "I said, 'Messenger of Allah, teach me a supplication that will benefit me.' He said, 'Say, "Allāhumma 'āfinī min sharri sam'ī wa basari wa lisānī wa qalbī wa sharri maniyyī (O Allah, protect me from the evil in my seeing and hearing and my tongue and my heart and the evil in my sperm)." ' "

Wakī' (one of the narrators) commented: " 'My sperm' means adultery and fornication." (*Authentic*)

Commentary: *The hadeeth highlights the following*: **1**. *The companions' love for supplications.* **2**. *We should ask the scholars of the matters of the religion when such are unknown to us, or in order seek further benefits or just to benefit others from the answer of the scholar.* **3**. *Apart from making sincere efforts to keep Allah's limits, one should seek refuge with Allah against*

falling into sins. **4**. *The favours of Allah on us may also be sources of trials!*

٦٦٤- عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((اللَّهُمَّ أَعِنِّي وَلاَ تُعِنْ عَلَيَّ، وَانصُرْنِي وَلاَ تَنْصُرْ عَلَيَّ، وَيَسِّرِ الْهُدَى لِي)).

صَحِيحٌ.

664. ‘Abdullāh b. ‘Abbās said**:** “The Prophet ﷺ used to say, ‘Allāhumma a‘innī wa lā tu-‘in ‘alayya wa’nsurnī wa lā tansur ‘alayya wa yassiri’l-hudā ilayya (O Allah, help me and do not help anyone against me. Support me and do not support anyone against me. Make the Guidance easy for me).’ ”

٦٦٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهَذَا: ((رَبِّ أَعِنِّي وَلاَ تُعِنْ عَلَيَّ، وَانْصُرْنِي وَلاَ تَنْصُرْ عَلَيَّ، وَامْكُرْ لِي وَلاَ تَمْكُرْ عَلَيَّ، وَيَسِّرْ لِيَ الْهُدَى، وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. رَبِّ اجْعَلْنِي شَكَّاراً لَكَ، ذَكَّاراً، رَهَّاباً لَكَ، مِطْوَاعاً لَكَ، مُخْبِتاً لَكَ، أَوَّاهاً مُنِيباً، تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْلُلْ سَخِيمَةَ قَلْبِي)).

صَحِيحٌ.

665. Ibn ‘Abbās said**:** “I heard the Prophet ﷺ make supplication in these words, ‘Rabbi a‘innī wa lā tu‘in ‘alayya wa’nsurnī wa lā tansur ‘alayya, wa’mkur lī wa lā tamkur ‘alayya wa yassir ilayya’l-hudā wa’nsurni ‘alā man baghā ‘alayya, rabbi’j‘alnī shakkāran laka dhakkāran rāhiban laka mitwā-‘an laka mukhbitan laka awwāhan munīban. Taqabbal tawbatī wa’ghsil hūbatī wa ajib da‘watī wa thabbit hujjatī wa’hdi qalbī, wa saddid lisānī wa’slul sakhīmata qalbī (O Lord, help me and do not help anyone against me. Support me and do not support anyone against me. Devise for me and do not devise against

me. Make the Guidance easy for me. Help me against the one who attacks me. O Lord, make me grateful to You, mindful of You, fearful of You, obedient to You and humble to You, supplicating, penitent. Accept my repentance. Wash away my sins and answer my prayer. Substantiate my plea and guide my heart. Make my tongue correct and let rancour flow out of my heart).' " (*Authentic*)

Commentary**:** *The expression, wa'mkur lī wa lā tamkur 'alayya, translated as, 'devise for me and do not devise against me' means, according to Imam Alee al-Qaaree (رحمه الله), "O Allah, guide me to the path of warding off my enemies from myself, and guide not my enemies to the path of warding me off himself." As for ascribing Makr (plot) to Allah the Exalted, Shaykh Muhammad bin Saalih al-'Uthaymeen (رحمه الله) explained that, "Makr (plot) may be, in some situation, praise and disparagement in another situation***:** *If it is to counter someone who is plotting, then it is praise because it implies that you are stronger than him. If not, then it is dispraise and is called deception. As such, Allah has not described Himself with it except by way of countering and with specification as He the Exalted said***:** *"So they plotted a plot, and We plotted a plot, while they perceived not." (Q* **27: 50***), and***:** *"... they were plotting and Allah too was plotting" (Q* **8: 30***). Allah – Glorious is He and Most High - should not be generally described with it. So one should not say (for example), 'Allah is a Maakir (Plotter)'! Not by way of informing or naming. Similarly, it should not be said, 'Allah is a Kaaid (Schemer)'! Not by way of informing or naming. That is because, the meaning could be praise in one situation and dispraise in another. We should not describe Allah with it in a general sense." Sharh al-'Aqeedat al-Waasitiyyah (***1/331-332***).*

٦٦٦- قل مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللهُ عَنْهُمَا عَلَى المِنبر : ((إِنَّهُ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعَ اللهُ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْهُ الْجَدُّ. وَمَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ)). سَمِعْتُ هَؤُلاَءِ الْكَلِمَاتِ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى هَذِهِ الْأَعْوَادِ. صَحِيحٌ.

666. Mu'āwiya b. Abī Sufyān stated on the minbar**:** "Indeed, none can withhold what You give nor give what Allah withholds. The wealth

and status of the person will not benefit him. When Allah desires good for a person, He gives him understanding in the religious life (dīn).' I heard these words from the Prophet ﷺ on this wood (i.e. minbar)." (*Authentic*)

***Commentary*:** *This is clear-cut evidence that basically, the understanding of the religion is gained out of Allah's favor on the servant. Therewith, He grants the servant steadfastness upon obedience to Him and abstinence from His prohibitions in this world leading the servant to the good of the hereafter. May Allah grant us the understanding of the religion; Amin.*

٦٦٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ أَوْثَقَ الدُّعَاءِ أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، رَبِّ اغْفِرْ لِي)). ضَعِيفٌ.

667. Abū Hurayra said**:** "The Prophet ﷺ said, 'The firmest supplication is to say, "Allāhumma anta rabbī wa anā 'abduka, zalamtu nafsī wa'taraftu bi dhambī, lā yaghfiru'dh-dhunūba, illā anta, rabbi'ghfirlī (O Allah, You are my Lord and I am Your slave. I have wronged myself and I admit my sin. Only You forgive sins, O Lord, forgive me)." ' (*Weak*)

٦٦٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُو: (اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَاجْعَلِ الْمَوْتَ رَحْمَةً لِي مِنْ كُلِّ سُوءٍ)). أَوْ كَمَا قَالَ. صَحِيحٌ.

668. Abū Hurayra said**:** "The Messenger of Allah ﷺ often made this supplication, 'Allāhumma aslih lī dīniya'l-ladhī huwa 'ismatu amrī wa aslih lī dunyāya'l-latī fīhā ma'āshī, wa'j'ali'lmawta rahmatan lī min kulli sū'in (O Allah, strengthen and guard my dīn (religious life) in correctness – that is the best refuge for me. Make me prosperous in

this world which is my livelihood. Make death a mercy and escape for me from every evil),' or words to that effect." (*Authentic*)

٦٦٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((كَانَ النَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلاءِ، وَدَرْكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ)). قَالَ سُفْيَانُ: فِي الْحَدِيثِ ثَلاَثٌ، زِدْتُ أَنَا وَاحِدَةٌ، لاَ أَدْرِي أَيَّتُهُنَّ. صَحِيحٌ.

669. Abū Hurayra said: "The Prophet ﷺ used to seek refuge 'from the trouble of (bodily) affliction, meeting with wretchedness, an evil decree and the gloating of enemies.' "Sufyān (the narrator) said, "There were three things in the hadīth, and I added one, but I do not know which one." (*Authentic*)

***Commentary*: 1**. *Sufyan mentioned here, is Ibn 'Uyaynah al-Hilaalee (رحمه الله) one of the great scholars of hadeeth.* **2**. *The one he added here of the four things he mentioned was, 'the gloating of enemies'. This became obvious, from the reports of the same narration authentically reported from Sufyan (رحمه الله) and collected by Ibn Abee 'Aasim in his book, As-Sunnah and Imam Ismaa'eelee in his Mustakhraj. Both reports did not include the fourth item.* **3**. *However, seeking refuge from 'the gloating of the enemies' is authentically reported from the Prophet ﷺ in another hadeeth reported by Abdullah bin 'Amr bin al-'Aas collected in Musnad Ahmad and others. As such, the addition that Sufyan bin 'Uyaynah (رحمه الله) mentioned here was not basically his own idea – may Allah shower blessings on him.* **4**. *It shows the intellectual opulence of the scholars of hadeeth and their strictness in reporting and accepting ahaadeeth.*

٦٧٠- عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنَ الْخَمْسِ: ((مِنَ الْكَسَلِ، وَالْبُخْلِ، وَسُوءِ الْكِبَرِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ)).

ضَعِيفٌ

670. 'Umar said: "The Prophet ﷺ used to seek refuge from five things: from laziness, miserliness, afflictions of old age, the trial of

(what is in) the breast and the punishment of the grave." (*Weak*)

٦٧١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، والْجُبْنِ، وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ)). صَحِيحٌ.

671. Anas b. Mālik said: "The Prophet ﷺ used to say,: Allāhumma innī a'ūdhu bika mina'l-'ajzi wa'l-kasali wa'l-jubni wa'l-harami, wa a'ūdhu bika min fitnati'l-mahyā wa'l-mamāti wa a'ūdhu bika min 'adhābi'l-qabr (O Allah, I seek refuge with You from incapacity, laziness, cowardice, and old age. I seek refuge with You from the trials of life and death. I seek refuge with You from the punishment of the grave).' " (*Authentic*)

٦٧٢- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ)). صَحِيحٌ.

672. Anas said: "I heard the Prophet ﷺ say, 'Allāhumma innī a'ūdhu bika mina'l-hammi wa'l-hazani wa'l-'ajzi wa'l-kasali wa'l-jubni wa'l-bukhli wa dala'i'd-dayni wa ghalabati'r-rijāl (O Allah, I seek refuge with You from worry, sorrow, incapacity, laziness, cowardice, miserliness, being deeply in debt and being overpowered by men).' " (*Authentic*)

٦٧٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ مِنْ دُعَاءِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، إِنَّكَ أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ، لاَ إِلَهَ إِلاَّ أَنْتَ)). صَحِيحٌ.

673. Abū Hurayra said**:** “One of the supplications of the Prophet ﷺ was, ‘Allāhumma’ ghfir lī mā qaddamtu wa mā akhkhartu wa mā asrartu wa mā a‘lantu wa mā anta a‘lamu bihī minnī innaka anta’l-muqaddimu wa anta’l-mu’ akhkhiru, lā ilāha illā anta (O Allah, forgive me for my past and future sins, what I conceal and what I divulge, and what You know of me that I do not know. You are the One who brings forward and sets back. There is no god but You).’ ” (*Authentic*)

Commentary**:** *Allah the Mighty and Exalted is the One Who brings forward and places them in their right places and whatever requires been brought forward He brings it forward; and He holds back, and puts things in their right places. This supplication is from the brief and comprehensive supplications of the Prophet ﷺ.*

٦٧٤- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ**:** كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُو**:** ((اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالْعَفَافَ، وَالْغِنَى)) وَقَالَ أَصْحَابُنَا عَنْ عَمْرٍو- عَمْرِو بْنِ مَرْزُوقٍ شَيْخِ الْمُؤَلِّفِ**:** ((والتُّقَى)). صَحِيحٌ.

674. ‘Abdullāh [b. Mas’ud] said**:** “The Prophet ﷺ used to make this supplication, ‘Allāhumma innī as-aluka’l-hudā wa’l-‘afāfa wa’l-ghinā (O Allah, I ask You for guidance, virtue and wealth).’ ” (Imam al-Bukhārī said**:**) ‘Our companions related this hadīth from ‘Amr, with addition of the words, ‘Wa’t-tuqā’ (and piety).’ (*Authentic*)

Commentary**:** *The expression is brief and encompassing. Those who reported the hadeeth along with Imam Al-Bukhaaree (رحمه الله) from ‘Amr – Ibn Marzooq – have reported the increment, ‘and piety’. The increment is also authentically reported in Saheehs of Imam Muslim and Ibn Hibban (rahimahumallah).*

٦٧٥- عَنْ ثُمَامَةَ بْنِ حَزْنٍ قَالَ**:** سَمِعْتُ شَيْخاً يُنَادِي بِأَعْلَى صَوْتِهِ**:** اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ لاَ يَخْلُطُهُ شَيْءٌ . قُلْتُ**:** مَنْ هَذَا الشَّيْخُ؟ قِيلَ**:** أَبُو الدَّرْدَاءِ. صَحِيحُ الْإِسْنَادِ.

675, Thumāma b. Hazn said**:** "I heard an old man call out in a loud voice, 'Allāhumma innī a'ūdhu bika mina'shsharri lā yakhlituhū shay'un (O Allah, I seek refuge with You from total (lit. nothing mixed with it) evil).' I asked, 'Who is this old man?' I was told, 'Abu'd-Dardā.' " (*Authentic Chain*)

٦٧٦- عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُ؛ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: ((اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ، كَمَا يُطَهَّرُ الثَّوْبُ الدَّنِسُ مِنَ الْوَسَخِ)). ثُمَّ يَقُولُ: ((اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ)). صَحِيحٌ.

676. 'Abdullāh b. Abī Awfā said**:** "The Prophet ﷺ used to say, 'Allāhumma tahhirnī bi'th-thalji wa'l baradi wa'l-mā'i'l-bāridi kamā yutahharu' th-thawbu'd-danisu mina'l-wasakh. Allāhumma rabbanā laka'l-hamdu mil'as-samāwāti wa mil'a'l-ardi, wa mil'a mā shi'ta min shay'in ba'du (O Allah, cleanse me with ice and snow and cold water as the dirty garment is cleansed of dirt. O Allah, our Lord, praise is Yours in measure as great as the sky and as great as the earth and as great as You wish from anything beyond that).' " (*Authentic*)

Commentary**:** *Shaykh al-Islam Ibn Taimiyyah (رحمه الله) was asked, "How should sins be cleansed with cold water when hot water better cleanses?" He said, "Sins bring about heat, dirt and weakness in the heart; it is like the fuel that keeps the fire burning and lit. The more the sins, the more the fire in the heart glows and it (the fire) weakens it. But water cleanses the dirt and quenches the fire. So if it is cold it suits the body and strengthens it. When it is accompanied with ice and snow it brings more coldness and strength to the body. Thus, it better takes away the effects of sins." See***: *Rashsh al-Barad Sharh al-Adab al-Mufrad (pg.* **357***) by Dr. Muhammad Luqman as-Salafee.*

٦٧٧- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُكْثِرُ أَنْ يَدْعُو بِهَذَا الدُّعَاءِ: ((اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ)).

قَالَ شُعْبَةُ: فَذَكَرْتُهُ لِقَتَادَةَ فَقَالَ: كَانَ أَنَسٌ يَدْعُو بِهِ، وَلَمْ يَرْفَعْهُ. صَحِيحٌ

677. Anas said**:** "The Prophet ﷺ often prayed with this supplication, 'Allāhumma 'ātinā fi'd-dunyā hasanatan wa ft'l-'ākhirati hasanatan wa qinā 'adhāba'n-nār- O Allah, give us good in this world and good in the World Hereafter and guard us from the punishment of the Fire.' " Shu'ba (one of the narrators) said**:** "I mentioned it to Qatada and he said, 'Anas used to supplicate with it; he did not ascribe it to the Prophet ﷺ' " (*Authentic*)

Commentary**:** *Other reports of the same hadeeth collected by Imam At-Tayaalisee and Ahmad show that Imam Qatadah only said, "Anas used to say this" without the above increment. This appears to be the right thing more so, that Qatadah in an authentic report had related the hadeeth from Anas from the Prophet ﷺ. See hadeeth no.* **682**.

٦٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ)). صَحِيحٌ

678. Abū Hurayra said**:** "The Prophet ﷺ used to say, 'Allāhumma innī a'ūdhu bika mina'l-faqri wa'l-qillati wa'dhdhillati wa a'ūdhu bika an azlima aw uzlama (O Allah. I seek refuge with You from poverty, deprivation and abasement. I seek refuge with You from being unjust and from being wronged).' " (*Authentic*)

Commentary**:** *Qillah translated as 'deprivation' refers to the wretchedness due to lack of good deeds. Dhillah (Abasement) here refers to the humiliation that result from sinfulness, and the lowliness that is written on the face of the poor in front of the rich. We seek Allah's refuge from all that His messenger ﷺ has sought refuge; Amin.*

٦٧٩- عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَدَعَا بِدُعَاءٍ كَثِيرٍ لاَ نَحْفَظُهُ. فَقُلْنَا: دَعَوْتَ بِدُعَاءٍ لاَ نَحْفَظُهُ؟ فَقَالَ: ((سَأُنَبِّئُكُمْ

بِشَيْءٍ يَجْمَعُ ذَلِكَ كُلَّهُ لَكُمْ: اللَّهُمَّ! إِنَّا نَسْأَلُكَ مِمَّا سَأَلَكَ نَبِيُّكَ مُحَمَّدٌ، وَنَسْتَعِيذُكَ مِمَّا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، اللَّهُمَّ! أَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلاَغُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ)). أَوْ كَمَا قَالَ. ضَعِيفٌ

679. Abū ‘Umāma said**:** “We were with the Prophet ﷺ and he made many supplications which we did not remember. We said, ‘You make supplications which we do not remember.’ He said, ‘I will tell you of something that will combine all of them for you, “Allāhumma innā nas-aluka mimmā sa-alaka nabiyyuka Muhammadun ﷺ. Allāhumma anta’l-musta‘ānu wa ‘alayka’l- balāghu, wa lā hawla wa lā quwwat illā billāh (O Allah, we ask You for what Your Prophet Muhammad ﷺ asked You and we seek refuge with You from what Your Prophet Muhammad ﷺ sought refuge. O Allah, You are the One to whom one turns for help and You are the One who brings it about. There is no power nor strength except through Allah)” or words to that effect. ’ ” (*Weak*)

٠٨٦- عَنْ عَمْرِو بْنِ شُعَيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ)). حَسَنٌ صَحِيحٌ.

680. ‘Amr b. Shu’ayb reported from his father that his grand-father (‘Abdullāh b. ‘Amr b. al-‘Ās) said**:** “I heard the Prophet ﷺ) say, ‘Allāhumma innī a‘ūdhu bika min fitnati’ l-masīhi’d-dajjāli wa a‘ūdhu bika minfitnati’n-nār (O Allah, I seek refuge with You from the trial of the Dajjāl and I seek refuge with You from the trial of the Fire).’ ” (*Sound and Authentic*)

٦٨١- عَنْ سَعِيدٍ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: ((اللَّهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي، وَبَارِكْ لِي فِيهِ، وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ بِخَيْرٍ)). ضَعِيفٌ مَوْقُوفاً.

681. Sa'īd said: "Ibn 'Abbās used to say, 'Allāhumma qanni'nī bimā razaqtanī wa bārik lī fīhi, wa'khluf 'alayya kulla ghā'ibatin bi-khayr (O Allah, make me content with the provision that You have granted me and bless me in it and appoint good for me for everything that I do not have).' " (*Weak in the Mawqoof form*).

٢٨٦- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وقِنَا عَذَابَ النَّارِ)). صَحِيحٌ

682. Anas said: "The most frequent supplication of the Prophet ﷺ was, 'O Allah, give us good in this world and good in the World Hereafter and guard us from the punishment of the Fire.' " (*Authentic*)

٣٨٦- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ: ((اللَّهُمَّ! يَا مُقَلِّبَ الْقُلُوبِ، ثَبِّتْ قَلْوبَنَا عَلَى دِينِكَ)). صَحِيحٌ.

683. Anas said: "The Prophet ﷺ most frequently said, 'Allāhumma yā muqalliba'l-qulūbi thabbit qalbī 'alā dīnika (O Allah, O controller (lit. turner) of hearts, make my heart firm in Your dīn).' " (*Authentic*)

Commentary: *The hadeeth contains the following lessons*: **1**. *The Prophet's humility towards His Lord the Mighty and Sublime.* **2**. *No one should feel completely secured from trials including that the heart is turned away from the religion. In an authentic narration in Sunan Abee Daawood, Umm Salamah (radiya Allahu anha) enquired why the Prophet ﷺ frequently said this supplication; and he said, "There is not any of the children of Adam except that his heart is between two of the Fingers of Allah. Whomever He likes, He makes steadfast and He strays whomever He likes."*

٦٨٤- عَبْدِ اللهِ بْنِ أَبِي أَوْفَى، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؛ أَنَّهُ كَانَ يَدْعُو: ((اللَّهُمَّ لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، اللَّهُمَّ طَهِّرنِي بِالْبَرَدِ وَالثَّلْجِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ، وَنَقِّنِي كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ)). صَحِيحٌ.

684. ‘Abdullāh b. Abī Awfā said**:** “The Prophet ﷺ used to utter these words in his supplication, ‘Allāhumma laka’l-hamdu mil’ a’ s-samāwāti wa mil’ a’ l-ardi, wa mil’ a mā shi’ta min shay’ in ba‘du. Allāhumma tahhirnī bi’l-baradi wa’th-thalji wa’l mā’i’l-bārid. Allāhumma tahhirnī mina’ dh-dhunūbi, wa naqqini kamā yunaqqa’th-thawbu’l-abyadu minad-danas (O Allah, Praise is Yours in measure as great as the heavens and in measure as great as the earth and in measure as great as You wish from anything else. O Allah, cleanse me with ice and snow and cold water. O Allah, purify me of sins and clean me as the white garment is cleansed of dirt).’ ” (*Authentic*)

٦٨٥- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وتَحَوُّلِ عَافِيَتِكَ، وَفُجَأَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ)). صَحِيحٌ

685. ‘Abdullāh b. ‘Umar said**:** “Among the supplications of the Messenger of Allah ﷺ was, ‘Allāhumma innī a‘ūdhu bika min zawāli ni‘matika wa tahawwuli ‘āfiyatika wa fujā’ati niqmatika, wa jamī‘i sakhatika (O Allah, I seek refuge with You from the disappearance of Your bounty and from the loss of well-being and Your sudden vengeance and all of Your wrath).’ ” (*Authentic*)

Commentary**:** *The supplications of the Prophet ﷺ were brief but full of meanings; they seek the good of this World and the Hereafter and seek refuge from the evils of both Worlds.*

٢٨٩- بَابُ الدُّعاءُ عِنْدَ الْغَيْثِ وَالْمَطَرِ

Chapter 289: Supplication In Heavy Rain And Ordinary Rain

٦٨٦- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى نَاشِئاً فِي أُفُقٍ مِنْ آفَاقِ السَّمَاءِ، تَرَكَ عَمَلَهُ - وَإِنْ كَانَ فِي صَلاَةٍ - ثُمَّ أَقْبَلَ عَلَيْهِ؛ فَإِنْ كَشَفَهُ اللهُ حَمِدَ اللهَ، وَإِنْ مَطَرَتْ قَالَ: ((اللَّهُمَّ صَيِّباً نَافِعاً)). صَحِيحٌ

686. ‘Ā’isha, may Allah be pleased with her, said: “When the Messenger of Allah ﷺ saw a cloud rising from the horizon, he would leave what he was doing, even if he was in prayer, and face towards it. If Allah dispersed it, he praised Allah and if it rained, he said, ‘Allāhumma sayyiban nāfi‘an (O Allah, make it a beneficial rainfall).’ ” (*Authentic*)

Commentary: *“If Allah dispersed it, he praised Allah” for it could be carrying Allah’s torment as was the case when ‘Ad was punished. Allah the Exalted said, “When they saw it as a dense cloud coming towards their valleys, they said, ‘This is a cloud bringing us rain!’ Nay, but it is that (torment) which you were asking to be hastened – a wind wherein is a painful torment…” (Q* **46: 24***). And when it rained, the Prophet ﷺ prayed that it was beneficial and not destructive for the people of Nooh – peace and blessings be upon him – were destroyed with rains when:* ***“We opened the gates of the heaven with water pouring forth.” (Q 54: 11****). See hadeeth no.* **717** *and* **718**.

٢٩٠- بَابُ الدُّعَاءُ بِالْمَوْتِ

Chapter 290: Supplication For Death

٦٨٧- عَنْ قَيْسٍ قَالَ: أَتَيْتُ خَبَّاباً - وَقَدْ اكْتَوَى سَبْعاً - وَقَالَ: ((لَوْلاَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ)). صَحِيحٌ.

687. Qays said**:** "I came to Khabbāb when he had been cauterized seven times. He said, 'If it had not been that the Messenger of Allah ﷺ had forbidden us to pray for death, I would have done so.' " (*Authentic*)

***Commentary*:** *See hadeeth no.* **454**.

٢٩١- بَابُ دَعْوَاتُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Chapter 291: The Supplications Of The Prophet ﷺ

٦٨٨- عَنِ أَبِي مُوسَى، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: ((رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي خَطَأِي كُلَّهُ، وَعَمْدِي وَجَهْلِي وَهَزْلِي، وَكُلُّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ)). صَحِيحٌ.

688. Abū Mūsā said**:** "The Prophet ﷺ used to make this supplication, 'Rabbi' ghfir lī khatī'atī wa jahlī wa isrāfī fī amrī kullihī wa mā anta

a‘lamu bihī minnī. Allāhumma’ghfir lī khata’ī kullahū, wa ‘amadī wa jahlī wa hazlī, wa kullu dhālika ‘indī. Allāhumma’ ghfir lī ma qaddamtu wa mā akhkhartu wa mā asrartu wa mā a‘lantu. Anta’l-muqaddimu wa anta’l-mu’ akhhkhiru, wa anta ‘alā kulli shay’in qadīr (O Lord, forgive my errors and my ignorance and my excess in all my affairs, and what You know better than me of these things. O Allah, forgive all my errors, what I do intentionally or out of my ignorance or in jest and all that I do. O Allah, forgive me my past and future sins, what I conceal of them and what I divulge. You are the One who brings matters forward and the One who sets them back. You have power over everything).’ ” (*Authentic*)

٦٨٩- عَنْ أَبِي مُوسَى ٱلأَشْعَرِي، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَدْعُو: ((اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي، وَخَطَأِي، وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي)). صَحِيحٌ.

689. It is a part of the above hadīth, with a different isnād.

٦٩٠- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَخَذَ بِيَدِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((يَا مُعَاذُ!)) قُلْتُ: لَبَّيْكَ، قَالَ: ((إِنِّي أُحِبُّكَ)). قُلْتُ: وَأَنَا وَاللهِ أُحِبُّكَ. قَالَ: ((أَلاَ أُعَلِّمُكَ كَلِمَاتٍ تَقُولُهَا فِي دُبُرِ كُلِّ صَلاتِكَ؟)) قُلْتُ: نَعَمْ. قَالَ: ((قُلْ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ)). صَحِيحٌ.

690. Mu‘adh b. Jabal said: “The Prophet ﷺ took my hand and then said, ‘Mu‘adh!’ I said, ‘At your service.’ He said, ‘I love you.’ I said, ‘And by Allah, I love you.’ He said, ‘Shall I teach you some words to say at the end of your prayer?’ I replied, ‘Yes.’ He said, ‘Say, “Allāhumma a‘innī ‘alā dhikrika wa shukrika wa husni ‘ibādatika (O Allah, help me to remember You and thank You and to worship You in

the best manner).” ’ (*Authentic*)

Commentary*: *The hadeeth highlights*: 1**. *The virtues of Mu’adh bin Jabal (ﷺ)*: *the Prophet ﷺ loves him and he loves him too.* **2**. *It encourages telling a Muslim brother that we love him if we really do.* **3**. *One could swear by Allah even when he is not asked to do so in order to stress a point he seeks to make.* **4**. *Teachers should guide their students to things that benefit them in this world and the hereafter.* **5**. *The excellence of this supplication. Shaykh al-Islam Ibn Taimiyyah (رحمه الله) said, “I have considered which supplication is best and found that it is to ask Allah regarding what pleases Him. Then I saw it in al-Fatha*: *You Alone shall we worship; and from You Alone shall we seek for help.” See Tasheeh ad-Du’aa (pg.* **35) by Shaykh Abu Zayd, Bakr bin Abdullah (رحمه الله).*

٦٩١- عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: الْحَمْدُ للهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ صَاحِبُ الْكَلِمَةِ؟)). فَسَكَتَ، وَرَأَى أَنَّهُ هَجَمَ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى شَيْءٍ كَرِهَهُ. فَقَالَ: ((مَنْ هُوَ؟ فَلَمْ يَقُلْ إِلاَّ صَوَاباً)). قَالَ رَجُلٌ: أَنَا؛ أَرْجُو بِهَا الْخَيْرَ. فَقَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ، رَأَيْتُ ثَلاَثَةَ عَشَرَ مَلَكاً يَبْتَدِرُونَ أَيُّهُمْ يَرْفَعُهَا إِلَى اللهِ عَزَّ وَجَلَّ)). صَحِيحٌ لِغَيْرِهِ

691. Abū Ayyūb al-Ansāri said: “A man said in the presence of the Prophet ﷺ ‘Praise be to Allah with pure, blessed and abundant praise.’ The Prophet ﷺ asked, ‘Who said that?’ The man was silent thinking that it was a reprimand from the Prophet ﷺ for something which he disliked. He said, ‘Who was it? He has said something correct.’ The man spoke up, ‘I did and I hope for good by it.’ He said, ‘By Him who holds my soul in His hand, I saw thirteen angels racing each other to see which of them would take it to Allah, the Mighty and Exalted.’ ” (*Authentic due to supporting proofs*)

***Commentary**: After the companion made the statement hoping for good therewith, the Prophet ﷺ approved it, showing that it is correct. Therefore, the hadeeth does not contain evidence that the one who intends good from a particular action could innovate such and count it as from the religion. The Prophet ﷺ had warned that, "Whoever does a deed to which we have not given approval, it shall be rejected." (Muslim).*

٦٩٢- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَدْخُلَ الْخَلاَءَ، قَالَ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ)). صَحِيحٌ.

692. Anas said: "When the Prophet ﷺ wanted to enter the lavatory, he said, 'Allāhumma innī a'ūdhu bika mina'l-khubuthi wa'l-khabā'ith – (O Allah, I seek refuge with You from shaytān both male and female).' " (*Authentic*)

٦٩٣- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنَ الْخَلاَءِ قَالَ: ((غُفْرَانَكَ)). صَحِيحٌ.

693. 'Ā'isha, may Allah be pleased with her, said: "When the Messenger of Allah ﷺ left the lavatory, he said, 'Ghufrānaka - Your forgiveness!' " (*Authentic*)

٦٩٤- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا هَذَا الدُّعَاءَ، كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: ((أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِن فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِن فِتْنَةِ الْقَبْرِ)). صَحِيحٌ

694. Ibn 'Abbās said: "The Prophet ﷺ used to teach us this

supplication as he taught us the sūras of the Qur'ān, 'A'ūdhu bika min 'adhābi jahannama wa a'ūdhu bika min 'adhābi'l-qabri wa a'ūdhu bika min fitnati'l-masīhi' d-dajjāli, wa a'ūdhu bika min fitnati'l-mahyā wa'l-mamāti, wa a'ūdhu bika min fitnati'lqabri (I seek refuge with You from the punishment of Jahannam, and I seek refuge with You from the punishment of the grave. I seek refuge with You from the trial of the Dajjāl and I seek refuge with You from the trials of life and death. I seek refuge with You from the trial of the grave).' " (*Authentic*)

٦٩٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَتَى حَاجَتَهُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نَامَ، ثُمَّ قَامَ فَأَتَى الْقِرْبَةَ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وُضُوءاً بَيْنَ وُضُوءَيْنِ؛ لَمْ يُكْثِرْ وَقَدْ أَبْلَغَ، فَصَلَّى، فَقُمْتُ فَتَمَطَّيْتُ؛ كَرَاهِيَّةَ أَنْ يَرَى أَنِّي كُنْتُ أَبْقِيهِ، فَتَوَضَّأْتُ. فَقَامَ يُصَلِّي، فَقُمْتُ عِنْدَ يَسَارِهِ، فَأَخَذَ بِيَدِي فَأَدَارَنِي عَنْ يَمِينِهِ، فَتَتَامَّتْ صَلاَتُهُ مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَآذَنَهُ بِلاَلٌ بِالصَّلاَةِ، فَصَلَى وَلَمْ يَتَوَضَّأْ. وَكَانَ فِي دُعَائِهِ: ((اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُوراً، وَفِي سَمْعِي نُوراً، وَعَنْ يَمِينِي نُوراً، وَعَنْ يَسَارِي نُوراً، وَفَوْقِي نُوراً، وَتَحْتِي نُوراً، وَأَمَامِي نُوراً، وَخَلْفِي نُوراً، وَأَعْظِمْ لِي نُوراً)). قَالَ كُرَيبٌ: وَسَبْعاً فِي التَّابُوتِ. فَلَقِيتُ رَجُلاً مِن وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ: عَصَبِي، وَلَحْمِي، وَدَمِي، وَشَعْرِي، وَبَشَرِي، وَذَكَرَ خَصْلَتَيْنِ. صَحِيحٌ.

695. Ibn 'Abbās said**:** "I spent the night at the house of my aunt, Maymūna. The Prophet ﷺ got up to answer a call of nature and then washed his hands and face and slept. Then he got up and took the water-skin and loosened its strap and then performed wudū' and did not use much water but he did wudū' properly. Then he prayed. I stood up and moved slowly, not wanting him to see that I was observing him. I did wudū' . Then he stood up to pray and I stood on his left. He took my hand and brought me around to his right. His complete night prayer consisted of thirteen (**13**) rak'ats. Then he lay down and

went to sleep until he snored. When he slept, he would snore. Bilāl announced the prayer to him and he prayed without doing wudū'. One of his supplications was, 'Allāhumma'j'al fi qalbī nūran wa fī sam'ī nūran, wa 'an yamīnī nūran wa 'an yasārī nūran, wa fawqī nūran wa tahtī nūran wa amāmī nūran wa khalfī nūran, wa a'zim lī nūra (O Allah, put light in my heart and light in my hearing and light on my right and light on my left and a light above me and a light-under me and a light in front of me and a light behind me and make my light great).' "

Kurayb (the narrator from Ibn 'Abbās) said**:** "And seven other things which I do not remember by heart but it is written down and kept in the box." I (one of the narrators) met a man who was one of al-'Abbās' children and (it was) he who reported them to me. He mentioned, 'My sinews, my flesh, my blood, my hair, and my skin' and he mentioned two other things." (*Authentic*)

Commentary**:** *The hadeeth highlights***: 1**. *Ibn Abbass' crave for knowledge despite his young age at the time.* **2**. *It is allowed to make some slight movements during the prayer without turning away from the Qiblah.* **3**. *A supererogatory prayer may be observed in congregation without specifically inviting the people to it as averred by Imam Ahmad and corroborated by Imam Al-Albaanee and others (rahimahumullah).* **4**. *One may lead another person in congregation. In such cases, the follower will stand to the right hand of the leader.* **5**. *It is allowed to correct a praying-person while one is also praying without making any speech.* **6**. *One may lie down after the late-night prayer before the Fajr prayer.* **7**. *Basically, deep sleep negates ablution based on the authentic report from the Prophet* ﷺ *that, "The eye is the drawstring of the anus. So whoever sleeps should perform ablution." (Aboo Daawood and others). Thus, Hafidh Ibn Hajar (رحمه الله) explained, "It proves that sleep is not an impurity although it may lead to impurity. But for him, his eyes sleep while his heart does not."* **8**. *He supplicated for light upon his limbs; so, the light of the heart brings about love of Allah and His Messenger* ﷺ*, good deeds, the righteous and dislike for evil and its people. The light of the hearing will aid only listening to things that are allowed, and so on.*

٦٩٦- عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ، فَصَلَّى، فَقَضَى صَلاَتَهُ، يُثْنِي عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ يَكُونُ فِي آخِرِ كَلاَمِهِ: ((اللَّهُمَّ اجْعَلْ لِي نُوراً فِي قَلْبِي، وَاجْعَلْ لِي نُوراً فِي سَمْعِي، وَاجْعَلْ لِي نُوراً فِي بَصَرِي، وَاجْعَلْ لِي نُوراً عَنْ يَمِينِي، ونُوراً عَنْ شِمَالِي، وَاجْعَلْ لِي نُوراً مِنْ بَيْنِ يَدَيَّ، وَنُوراً مِنْ خَلْفِي، وَزِدْنِي نُوراً، وَزِدْنِي نُوراً، وَزِدْنِي نُوراً)). صَحِيحُ الْإِسْنَادِ.

696. ‘Abdullāh b. ‘Abbās said**:** “When the Prophet ﷺ prayed the night prayer, and finished his prayer, glorifying Allah as He deserves, he said at the end of it, ‘Allāhumma’j‘al lī nūran fi qalbī, wa‘j’al lī nūran fi sam’ī wa’j‘al lī nūran fi basarī wa’j‘al lī nūran ‘an yamīnī, wa nūran ‘an shimālī wa’j‘al lī nūran min bayni yadayya, wa nūran min khalfi wa zidnī nūran, wa zidnī nūran wa zidnī nūran (O Allah, give me a light in my heart and give me a light in my hearing and give me a light in my sight. Give me a light on my right and a light on my left and give me a light in front of me and a light behind me and increase me in light. Increase me in light, and increase me in light).’ ” (*Authentic*)

٦٩٧- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلاَةِ مِن جَوْفِ اللَّيْلِ، قَالَ: ((اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُوْرُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ إِلَهِي، لاَ إِلَهَ إِلاَّ أَنْتَ)). صَحِيحٌ

697. ‘Abdullāh b. ‘Abbās said**:** “When the Messenger of Allah ﷺ got up to pray in the middle of the night, he would say, ‘Allāhumma laka’l-hamdu, anta nūru’s-samāwāti wa’l-ardi wa man fīhinna, wa laka’l-hamdu anta qayyāmū’s-samāwāti wa’l-ardi, wa laka’l-hamdu anta rabbu’s-samāwāti wa’l-ardi wa man fīhimā, anta’l-haqqu wa wa‘duka’ l-haqqu, wa liqā’uka’l- haqq. Wa’l-jannatu haqqu, wa’n-nāru haqqun wa’s-sā‘atu haqq. Allāhumma laka aslamtu, wa bika ’āmatu wa ‘alayka tawakkaltu, wa illayka anabtu wa bika khāsamtu wa ilayka -hākamtu fa’ gfirlī mā qaddamtu wa mā akhkhartu wa mā asrartu wa mā a’lantu. Anta ilāhī, la ‘ilāha illā anta (O Allah, Yours is the praise. You are the light of the heavens and the earth and whoever is in them. Yours is the praise. You are the Sustainer of the heavens and the earth. Yours is the praise. You are the Lord of the heavens and the earth and whoever is in them. You are the Truth and Your promise is true and the meeting with You is true and the Garden is true and the Fire is true and the Hour is true. O Allah, I have surrendered to You and I have believed in You. I have trusted in You and I repent to You. I reason by You and I have come to You for judgement. Forgive me my past and future wrong actions, what I conceal and what I show. You are my God. There is no god but You).’ ” (*Authentic*)

٦٩٨- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ**:** كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُو**:** ((اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي دِينِي وَأَهْلِي، وَاسْتُرْ عَوْرَتِي وَآمِنْ رَوْعَتِي. وَاحْفَظْنِي مِن بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ يَسَارِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي)). ضَعِيفٌ.

698. Ibn ‘Umar said**:** “The Prophet ﷺ used to make this supplication, ‘Allāhumma innī as-aluka’ l-’afwa wa’ l-‘āfiyata fi’d-dunyā wa’ l-’ākhirah. Allāhumma innī as-aluka’l ‘āfīyata fī dīnī wa ahlī, wa’stur ‘awratī wa ’āmin raw’atī, wa’hfaznī min bayni yadayya wa min khalfī wa ‘an yamīnī wa ‘an yasārī, wa min fawqī, wa a’ūdhu bika an ’ughtāla min tahtī (O Allah, I ask You for pardon and well-being in this world and the Hereafter. O Allah, I ask You for well-being in my dīn (religious life) and my family. Veil my faults and assuage

my terror. Guard me from before and behind me, on my right and my left and from above me. I seek refuge with You from unexpected destruction from beneath me).' " (*Weak Chain*)

Commentary*:** *This report with this numbering (i.e.* **698) was not found in Saheeh or Da'eef al-Adab al-Mufrad. However, in the checking and editing of Shaykh Sameer bin Ameen az-Zuhayree and Dr. Muhammad Luqman as-Salafee (hafizahumallah), it occurs as a report from Ibn 'Abbass (رضي الله عنهما). However, while Shaykh Sameer graded the chain weak, as cited above and referred to a similar but authentic report from Ibn Umar on no.* **1200** *– which is the correct thing -, Dr. Muhammad Luqman appended the reference and ruling given by Imam al-Albaanee for hadeeth* **1200** *to this hadeeth and repeated it on hadeeth* **1200** *despite the fact that the chains of narrations for both narrations (***698** *and* **1200***) are different! The wordings are also slightly different, and the references cited by Imam Al-Albaanee only have the chain for hadeeth no.* **1200***. See hadeeth no.* **1200***.*

٩٩٦- عَنْ رِفَاعَةَ الزُّرْقِي رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ، وَانْكَفَأَ الْمُشْرِكُونَ، قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((اسْتَوُوا حَتَّى أُثْنِيَ عَلَى رَبِّي عَزَّ وَجَلَّ)). فَصَارُوا خَلْفَهُ صُفُوفاً فَقَالَ: ((اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لا قَابِضَ لِمَا بَسَطْتَ، وَلاَ مُقَرِّبَ لِمَا بَاعَدْتَ، وَلاَ مُبَاعِدَ لِمَا قَرَّبْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ مَانِعَ لِمَا أَعْطَيْتَ. اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لاَ يَحُولُ وَلاَ يَزُولُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ، وَالأَمْنَ يَوْمَ الْخَوْفِ، اللَّهُمَّ عَائِذاً بِكَ مِنْ سُوءِ مَا أَعْطَيْتَنَا، وَشَرِّ مَا مَنَعْتَ مِنَّا. اللَّهُمَّ حَبِّبْ إِلَيْنَا الإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ، اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ، وَأَحْيِنَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ، غَيْرَ خَزَايَا، وَلاَ مَفْتُونِينَ. اللَّهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ وَيُكَذِّبُونَ رُسُلَكَ، وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ. اللَّهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ أُوتُوا الْكِتَابَ، إِلَهَ الْحَقِّ)). صَحِيحٌ.

699. Rifa'a az-Zuraqi said**:** "On the Day of Uhud when the idol-worshippers retreated, the Messenger of Allah ﷺ said, 'Form (ranks) so that I can praise my Lord, the Mighty and Exalted.' They formed ranks behind him. He said, 'Allāhumma laka'l-hamdu kulluhu. Allāhumma lā qābida limā basatta, wa lā muqarriba limā bā'adta, wa lā mubā'ida limā qarrabta, wa lā mu'tiya limā mana 'ta, wa lā māni'a limā a'tayta. Allāhumma' bsut 'alaynā min barakātika wa rahmatika wa fadlika wa rizqika. Allāhumma innī as-aluka'n-na'īma'l-muqīma'l-ladhī lā yahūlu wa lā yazūl. Allāhumma innī as-aluka'n-na'īma yawma'l- 'aylati, wa'l-amna yawma'l-khawf.

Allāhumma 'ā'idhan bika min sū'i mā a'taytanā wa sharri mā nana'ta minnā. Allāhumma habbib ilayna'l-' īmāna wa zayyinhu fī qulūbina, wa karrih ilayna'l-kufra wa'l-fusūqa wa' l-isyāna wa'j'alnā mina'r-rashidīn. Allāhumma tawaffanā muslimīna, wa alhiqnī bi' s-sālihina, ghayra khazāyā walā maftūnīn. Allāhumma qātili'l-kafarata'l-ladhīna yasuddūna 'an sabīlika wa yukadhdhibūna rusulaka, wa'j'al 'alayhim rijzaka wa 'adhābak. Allāhumma qātili'l-kafarata'l-ladhīna 'ūtu'l-kitāb. llāha'l- haqqi! (O Allah, all praise belongs to You. O Allah, none can contract what You expand nor bring near what You put far away. None can put far away what You bring near. None can give what You withhold nor withhold what You give. O Allah, extend to us some of Your blessings, Your mercy and favour and Your provision. O Allah, I ask You for the abiding blessing which is not changed nor removed. O Allah, I ask You for blessing on the Day of poverty, and security on the Day of fear. O Allah, I seek refuge with You from the evil in what You give us and from the evil in what You withhold from us. O Allah, make us love belief and adorn our hearts with it. Make us hate disbelief, erring and rebellion. Place us among the rightly-guided. O Allah, make us die Muslims and make us live as Muslims and join us to the rightly-acting, who are neither disgraced nor afflicted. O Allah, fight the unbelievers who bar Your path and who deny Your messengers. Set Your abasement and punishment over them. O Allah, fight the unbelievers who were given the Book, O Lord of Truth!)' " (*Authentic*)

٢٩٢- بَابُ الدُّعَاءُ عِنْدَ الْكَرْبِ

Chapter 292: Supplication In Affliction

٧٠٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُو عِنْدَ الْكَرْبِ: ((لاَ إِلَهَ إِلاَّ اللهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلَهَ إِلاَّ اللهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ، وَرَبُّ الْعَرْشِ الْعَظِيمِ)). صَحِيحٌ

700. Ibn ‘Abbās said**:** “The Prophet ﷺ made supplication in distress in this manner, ‘Lā ilāha illallāhu’ l-’azīmu’ l-halīmu. Lā ilāha illallāhu rabibu’s-Samāwāti wa’l-ardi wa rabbu’ l- ‘arshi’l-’azīm (There is no god but Allah, the Immense, the Forbearing. There is no god but Allah, the Lord of the heavens and the earth and the Lord of the Immense Throne).’ ” (*Authentic*)

Commentary**:** *Imam An-Nawawee (رحمه الله) said, “If it is said, ‘this is a formula of remembrance of Allah (rather than a supplication)’ its reply that***:** *this formula of remembrance is used to commence the supplication after which he asks whatever he desires.”*

٧٠١- عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، أَنَّهُ قَالَ لأَبِيهِ: يَا أَبَتِ! إِنِّي أَسْمَعُكَ تَدْعُو كُلَّ غَدَاةٍ: ((اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لاَ إِلَهَ إِلاَّ أَنْتَ)). تُعِيدُهَا ثَلاَثاً حِينَ تُمْسِي، وَحِينَ تُصْبِحُ ثَلاَثاً، وَتَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لاَ إِلَهَ إِلاَّ أَنْتَ)) تُعِيدُهَا ثَلاَثاً حِينَ تُمْسِي، وَحِينَ تُصْبِحُ ثَلاَثاً. فَقَالَ: نَعَمْ؛ يَا بُنَيَّ! سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِهِنَّ. وَأَنَا أُحِبُّ أَنْ أَسْتَنَّ بِسُنَّتِهِ. قَالَ: وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((دَعَوَاتُ الْمَكْرُوبِ: اللَّهُمَّ رَحْمَتَكَ أَرْجُو، وَلاَ تَكِلْنِي إِلَى

نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لاَ إِلَهَ إِلاَّ أَنْتَ)). حَسَنٌ.

701. ‘Abdu’r-Rahmān b. Abī Bakra reported that he said to his father**:** “I hear you making this supplication every morning, ‘Allāhumma ‘āfinī fī badanī. Allāhumma ‘āfinī fī sam’ī. Allāhumma ‘āfinī fī basari; lā ilāha illā anta (O Allah, make me healthy in my body. O Allah, make me healthy in my hearing. O Allah, make me healthy in my sight. There is no god but You),’ and you repeat it three times in the evening and three times in the morning. You also say, ‘Allāhumma innī a‘ūhdu bika mina’l-kufri wa’l-faqr. Allāhumma innī a‘ūdhu bika min ‘adhābi’l-qabri; lā ilāha illā anta - O Allah, I seek refuge with You from disbelief and poverty. (O Allah, I seek refuge with You from the punishment of the grave. There is no god but You),’ and repeat it three times in the evening and three times in the morning?” He replied, “Yes, my son. I heard the Messenger of Allah ﷺ say these words and I like to follow his way.”

He (also) said**:** “The Messenger of Allah ﷺ said, ‘The supplications for a person in distress are, “Allāhumma rahmataka arjū wa lā takilnī ilā nafsī tarfata ‘ayn, wa aslih lī sha’nī kullahū, lā ilāha illā anta (O Allah, I hope for Your mercy! Do not leave me to myself for the blink of an eye. Put all of my affairs in order. There is no god but You).” ’ ” (*Authentic*)

Commentary**:** *The hadeeth shows how the companions love and stick to the Sunnah.* **2**. *Parents and guardians should be pious in their actions and statements; for their children will follow them upon what they are – except as Allah wills!* **3**. *The formula is from the brief and comprehensive supplications of the Prophet ﷺ.*

٧٠٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ**:** كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عِنْدَ الْكَرْبِ**:** ((لاَ إِلَهَ إِلاَّ اللهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلَهَ إِلاَّ اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لاَ إِلَهَ إِلاَّ اللهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ، اللَّهُمَّ اصْرِفْ شَرَّهُ))

صَحِيحٌ.

702. Ibn ‘Abbās said**:** “The Prophet ﷺ used to say in affliction, ‘Lā ilāha illa’llāhu’l-‘azimu’l-halīmu, lā ilāha illā’llāhu rabbu’l-‘arshi’l-’azīm. Lā illāha illa’llāhu rabbu’s-samāwāti wa rabbu’l-ardi wa rabbu’l-‘arshi’l-karīm. Allāhumma’srif sharrah (There is no god but Allah, the Immense, the Forbearing. There is no god but Allah, the Lord of the Immense Throne. There is no god but Allah, the Lord of the heavens and the Lord of the earth and the Lord of the Immense Throne. O Allah, avert its evil).’ ” (*Authentic*)

Commentary**:** *See hadeeth no.* **700**.

٣٩٢- بَابُ الدُّعَاءُ عِنْدَ الاسْتِخَارَةِ

Chapter 293: The Istikhara Prayer

٣٠٧- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ**:** كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الاسْتِخَارَةَ فِي الأُمُورِ، كَالسُّورَةِ مِنَ الْقُرْآنِ**:**((إِذَا هَمَّ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ، ثُمَّ يَقُولُ**:** اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ؛ فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ خَيْرٌ لِي فِي دِينِي، وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ**:** فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ - أَمْرِي - أَوْ قَالَ**:** عَاجِلِ أَمْرِي وَآجِلِهِ- فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ، كَانَ ثُمَّ رَضِّنِي، وُيسَمِّي حَاجَتَهُ)). صَحِيحٌ.

703. Jābir said**:** "The Prophet ﷺ used to teach us the Istikhara (seeking guidance in a matter) on occasions just as he would teach us a sūra of the Qur'ān**:** 'When someone is concerned about something he intends to do, he should pray two rak'ats and then say, "Allāhumma innī astakhīruka bi 'ilmika wa 'astaqdiruka bi qudratika wa as-aluka min fadlika'l-'azīm. Fa innaka taqdiru wa lā aqdiru wa ta 'lamu wa lā a'lamu wa anta 'allāmu'l-ghuyūb. Allāhumma in kunta ta 'lamu anna hādha'l-amra khayrun lī fī dīnī wa ma'āshī wa 'āqibati amrī-fī 'ājili amrī wa'ājlihlī-fa' qdurhu lī, wa in kunta ta'lamu anna hādha'l-amra a sharrun lī fī dīnī wa ma'āshī wa 'āqibati amrī- 'ājili amrī wa'ājililī fa'srifhu 'annī wa'srifnī 'anhu wa'qdur liya'l-kayra haythu kāna thumma raddinī bihi (O Allah, I ask You for the good by Your knowledge and I ask You for strength by Your power and I ask You for some of Your limitless abundant favour. You have the power and I do not. You know and I do not know. You are the Knower of the Unseen. O Allah, if You know that this (affair) is good for me in my religious life (dīn), my livelihood and the outcome of my affair" - or he said "in my present affair and its conclusion - then decree it for me. If You know that this affair is bad for me in my religious life (dīn) , my livelihood and the outcome of my affair" - or he said "in my present state of affair or my future state - then avert it from me and avert me from it. Decree for me the good wherever it is and then make me content)' and he should state what he needs.' " (*Authentic*)

Commentary*: 1**. *The Istikhaarah prayer is not supplication to know the Unseen; it is rather a servant's humble of himself before Allah the Exalted, praising Him and asking Him for guidance and success in this world and the hereafter about the matter and protection from failure in both worlds. Thus, Imam Zamlakaanee (رحمه الله) explained, "After one has performed the prayer he should go ahead afterwards with what he likes whether his mind is settled upon it or not for the good is in it even though his mind is not settled upon it. The hadeeth does not contain a condition of the mind been settled upon it (if it is good)." Fadlullaahi as-Samad (2/482***). Similarly, it does not contain a condition that the correct thing will be seen in a vision or dream as is widely opined, albeit wrongly, by many.* **2**. *Hafidh Ibn Hajar cited Ibn Abee Jamrah to have said, "A person does not basically need to make Istikhaarah on whether to perform a Waajib (Obligatory) or Mustahabb (Supererogatory) act. Likewise, Istikhaarah is not performed about abstinence from a Haraam*

(Prohibited) or Makrooh (Disliked) matter. Therefore, the prayer is restricted to things that are Mubah (Permissible) and Mustahabb (Supererogatory) when there is conflict, in order to determine which to start with or limit oneself to."

٧٠٤- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، يَقُولُ: دَعَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْمَسْجِدِ؛ مَسْجِدِ الْفَتْحِ؛ يَوْمَ الإِثْنَيْنِ وَيَوْمَ الثُّلاَثَاءِ وَيَوْمَ الأَرْبِعَاءِ فَاسْتُجِيبَ لَهُ بَيْنَ الصَّلاَتَيْنِ مِنْ يَوْمِ الأَرْبِعَاءِ. قَالَ جَابِرٌ: وَلَمْ يَنْزِلْ بِي أَمْرٌ مُهِمٌّ غَائِظٌ إِلاَّ تَوَخَّيْتُ تِلْكَ السَّاعَةَ؛ فَدَعَوْتُ اللهَ فِيهِ بَيْنَ الصَّلاَتَيْنِ يَوْمَ الأَرْبِعَاءِ فِي تِلْكَ السَّاعَةِ، إِلاَّ عَرَفْتُ الإِجَابَةَ. حَسَنٌ

704. Jābir b. ʻAbdullāh said**:** "The Messenger of Allah ﷺ made supplication in this mosque, the Mosque of Victory (Masjid al-Fath in Madīna), on Monday, Tuesday and Wednesday and his supplication was answered for him between the two prayers (between Duhr and ʻAsr)on Wednesday.

Jābir said, "Whenever anything severe and serious befell me and I singled out that time and made supplication to Allah concerning it between the two prayers on Wednesday, I found the answer." (*Sound*)

***Commentary*:** *That was on the occasion of the Battle of the Trench. The hadeeth encourages continuance and persistence in our supplications. See narrations under* **Chapter 284**.

٧٠٥- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَدَعَا رَجُلٌ فَقَالَ: يَا بَدِيعَ السَّمَاوَاتِ يَا حَيُّ يَا قَيُّومُ! إِنِّي أَسْأَلُكَ. فَقَالَ: ((أَتَدْرُونَ بِمَا دَعَا؟ وَالَّذِي نَفْسِي بِيَدِهِ دَعَا اللهَ بِاسْمِهِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ)). صَحِيحٌ.

705. Anas said**:** "I was with the Prophet ﷺ and a man made supplication, saying, 'Yā badī'a's-samāwāti, ya hayyu, ya qayyūmu innī as-aluka (O Originator of the heavens, O Ever-Living, O Self-Subsistent. I ask You).' He said, 'Do you know by what he has made this supplication? By Him who holds my soul in His hand, he has asked Allah by His name that He answers when He is asked by it.' " (*Authentic*)

Commentary**:** *"The scholars have differed regarding what exactly is the Al-Ism Al-A'zam (Allah's Greatest Name). About forty views (have been mentioned). Imam as-Suyootee has authored a separate book on the subject. Al-Hafidh (Ibn Hajar) said, 'the most correct of them from the angle of its chain is***:** *Allahu Laailaaha illa Huwa al-Ahad as-Samad al-Ladhee lam yalid walam yoolad walam yakun lahu kufwan ahad (Allah, there is no deity worthy of worship except Him, the One the Self-Sufficient Master, Who begets not nor was He begotten, and there is none comparable to Him). Al-'Allaamah Ash-Shawkaanee said, 'In my opinion, the Greatest Name is Laa ilaaha illa Huwa al-Hayyu al-Qayyoom (There is no deity worthy of worship except Him, the Ever-Living, the Sustainer of all).' " Shaykh al-Albaanee (رحمه الله) averred that the Name mentioned in the above hadeeth is Allahu. See Sharh al-Adab al-Mufrad (***2/382***).*

٧٠٦- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ**:** قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي، قَالَ**:** قُلْ**:** اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، فَاغْفِرْ لِي مِنْ عِنْدَكَ مَغْفِرَةً، إِنَّكَ أَنْتَ الْغَفُورُ الرَحِيمُ. صَحِيحٌ.

706. 'Abdullāh b. 'Amr said**:** "Abū Bakr, may Allah be pleased with him, said to the Prophet ﷺ, 'Teach me a supplication which I can use in my prayer.' He said, 'Say, "Allāhumma innī zalamtu nafsī ulman kathīran, wa lā yaghfiru'dh- dhunūba illā anta, fa'ghfir li min 'indika maghfiratan, innaka anta'l-ghafūru'r-rahīm (O Allah, I have wronged myself greatly. Only You forgive sins. Forgive me with forgiveness directly from You. You are the Forgiving, the Merciful)." ' (*Authentic*)

٤٩٢- بَابٌ إِذَا خَافَ السُّلْطَانَ

Chapter 294: When A Ruler Is Feared

٧٠٧- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: إِذَا كَانَ عَلَى أَحَدِكُمْ إِمَامٌ يَخَافُ تَعَطْرُسَهُ أَوْ ظُلْمَهُ، فَلْيَقُلْ: ((اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، كُنْ لِي جَارًا مِنْ فُلاَنِ بْنِ فُلاَنٍ وَأَحْزَابِهِ مِنْ خَلاَئِقِكَ؛ أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ، أَوْ يَطْغَى، عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ، وَلاَ إِلَهَ إِلاَّ أَنْتَ)). صَحِيحٌ

707. ʻAbdullāh b. Masʻūd said**:** "When there is a ruler in charge of you whose arrogance or injustice is feared, you should say, (O Allah, Lord of the Seven Heavens and Lord of the Immense Throne, be my Protector against so-and-so the son of so-and-so and his followers among Your creatures so that none of them exceeds the bounds towards me or oppresses me. Your protection is mighty and Your praise is great. There is no god but You).' " (*Authentic*)

٧٠٨- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِذَا أَتَيْتَ سُلْطَانًا مَهِيبًا، تَخَافُ أَنْ يَسْطُوَ بِكَ. فَقُلْ: ((اللهُ أَكْبَرُ. اللهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا، اللهُ أَعَزُّ مِمَّا أَخَافُ وَأَحْذَرُ، وَأَعُوذُ بِاللهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، الْمُمْسِكُ السَّمَاوَاتِ السَّبْعَ أَنْ يَقَعْنَ عَلَى الأَرْضِ إِلاَّ بِإِذْنِهِ؛ مِنْ شَرِّ عَبْدِكَ فُلاَنٍ، وَجُنُودِهِ وَأَتْبَاعِهِ وَأَشْيَاعِهِ مِنَ الْجِنِّ وَالإِنْسِ. اللَّهُمَّ كُنْ لِي جَارًا مِنْ شَرِّهِمْ، جَلَّ ثَنَاؤُكَ، وَعَزَّ جَارُكَ، وَتَبَارَكَ اسْمُكَ، وَلاَ إِلَهَ غَيْرُكَ)) ثَلاَثَ مَرَّاتٍ.

صَحِيحٌ

708. Ibn ʻAbbās said**:** "When you go to a tyrannical or awesome ruler and fear that he will attack you, repeat the following words three times, ʻAllāhu akbaru, Allāhu aʻazzu min khalqihī jamīʻan,

Allāhu a’azzu mimmā akhāfu wa ahdharu, wa a‘ūdhu billāhi’l ladhī lā ilāha illā huwa, al-mumsiku’s-samāwāti’s-sab‘a an yaqa‘na ‘ala’l-ardi illā bi idhnihī min sharri ‘abdika (name) wa junūdihī wa atbā‘ihī wa ashyā’ihī mina’l-jinni wa’l-insi. Allāhumma kun lī jāran min sharrihim, jalla thanā’ uka wa ‘azza jāruka wa tabāraka’smuka, wa lā ilāha ghayruka (Allah is Greater. Allah is mightier than all His creation and Allah is greater than all that I fear and all that I am wary of. I seek refuge with Allah. There is no god but He, the One who keeps the seven heavens from falling onto the earth but by His leave, from the evil of your slave so-and-so and his armies and followers and supporters, both among jinn and men. O Allah, be my protector against their evil. Your praise is great and Your protection is immense. Blessed is Your name. There is no god but You).’ ” (*Authentic*)

٧٠٩- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَنْ نَزَلَ بِهِ هَمٌّ أَوْ غَمٌّ أَوْ كَرْبٌ أَوْ خَافَ مِنْ سُلْطَانٍ، فَدَعَا بِهَؤُلاَءِ اسْتُجِيبَ لَهُ: ((أَسْأَلُكَ بِلاَ إِلَهَ إِلاَّ أَنْتَ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ، وَأَسْأَلُكَ بِلاَ إِلَهَ إِلاَّ أَنْتَ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْكَرِيمِ، وَأَسْأَلُكَ بِلاَ إِلَهَ إِلاَّ أَنْتَ رَبُّ السَّمَاوَاتِ السَّبْعِ وَالْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)) ثُمَّ سَلِ اللهَ حَاجَتَكَ. ضَعِيفُ الْإِسْنَادِ

709. Ibn ‘Abbās said**:** “Whoever has a worry, sorrow or grief or fears a ruler, and prays to Allah with these words, will be answered. It is, ‘As-aluka bi lā ilāha illā anta rabbu’s-samāwāti’s-sab‘i wa rabbu’l-‘arshi’ l-‘azīm. wa as-aluka bi lā ilāha illā anta rabbu’s-samāwāti’s-sab‘i wa rabbu’l-‘arshi’ l-karīm, wa as-aluka bi lā ilāha illā anta rabbu’s-samāwāti’ s-sab‘i wa’ l-ardīna’s-sab‘i wa mā fīhinna, innaka ‘alā kulli shay’in qadīr (I ask You by ‘There is no god but You, the Lord of the seven heavens and the Lord of the Immense Throne’ and I ask You by ‘There is no god but You, the Lord of the seven heavens and the Lord of the Immense Throne’ and I ask You by ‘There is no god but You, the Lord of the seven heavens and the seven earths and what is in

them. You have power over everything).' Then you should ask Allah for what you need." (*Weak Chain*)

٢٩٥- بَابٌ مَا يُدَّخَرُ لِلدَّاعِي مِنَ الْأَجْرِ وَالثَّوَابِ

Chapter 295: What Is Stored Up As Reward And Wage For The Person Who Makes Supplication

٧١٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى الله عليه وسلم: ((مَا مِنْ مُسْلِمٍ يَدْعُو، لَيْسَ بِإِثْمٍ وَلاَ بِقَطِيْعَةِ رَحِمٍ إِلاَّ أَعْطَاهُ إِحْدَى ثَلاثٍ: إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ. وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الآخِرَةِ. وَإِمَّا أَنْ يَدْفَعَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا)). قَالَ: إِذًا نُكْثِرُ! قالَ: ((اللهُ أَكْثَرُ)). صَحِيحٌ.

710. Abū Sa'īd al-Khudrī said: "The Prophet ﷺ said, 'No Muslim makes supplication to Allah - unless it is for a sin or for cutting off relatives - but that he is given one of three things: either his supplication is answered quickly, or it is stored up for him in the World Hereafter, or an evil equal to it is averted from him.' It was said, 'Then many supplications will be made.' He replied, 'Allah has yet more to give.' " (*Authentic*)

٧١١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا مِنْ مُؤْمِنٍ يَنْصِبُ وَجْهَهُ إِلَى اللهِ يَسْأَلُهُ مَسْأَلَةً إِلاَّ أَعْطَاهُ إِيَّاهَا، إِمَّا عَجَّلَهَا لَهُ فِي الدُّنْيا، وَإِمَّا ذَخَّرَهَا لَهُ فِي الْآخِرَةِ مَا لَمْ يَعْجَلْ)). قَالُوا: يَا رَسُولَ اللهِ! وَمَا عَجَلَتُهُ؟ قَالَ: ((يَقُولُ: دَعَوْتُ وَدَعَوْتُ، وَلاَ أَرَاهُ يُسْتَجَابُ لِي)). صَحِيحٌ.

711. Abū Hurayra said**:** "The Prophet ﷺ said, 'No believer turns his face to Allah and asks Him for something but that He gives it to him, either by giving it to him sooner in this world or storing it up for him in the Hereafter, as long as he does not try to hasten it.' They asked, 'Messenger of Allah, what does "hasten it" mean?' He said, 'The person says, "I asked and asked and do not think that I will be answered." ' " (*Authentic*)

Commentary**:** *See* **Chapter 284**.

٢٩٦- بَابُ فَضْلُ الدُّعَاءِ

Chapter 296: The Virtues Of Supplication.

٧١٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللهِ مِنَ الدُّعَاءِ)). حَسَنٌ

712. Abū Hurayra said**:** "The Prophet ﷺ said, 'Nothing is dearer to Allah than supplication.' " (*Authentic*)

Commentary**:** *The significance of Dua and its status before Allah is pointed to in this hadeeth. It is itself worship and Allah the Exalted has created man and Jin for His worship. So, Dua is very dear to Him and He is angry with whomever does not supplicate to Him. See hadeeth no.* **658**.

٧١٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَشْرَفُ الْعِبَادَةِ الدُّعَاءُ)). ضَعِيفٌ.

713. Abū Hurayra said**:** "The Prophet ﷺ said, 'Supplication is the noblest act of worship.' " (*Weak*)

٧١٤- عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ))، ثُمَّ قَرَأَ: ﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ ((غافر:٦٠)). صَحِيحٌ.

714. An-Nu'mān b. Bashīr said: "The Prophet ﷺ said, 'Supplication is worship.' Then he recited, 'Call on Me and I will answer you.' " (**40: 60**) (*Authentic*)

٧١٥- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سُئِلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعِبَادَةِ أَفْضَلُ؟ قَالَ: ((دُعَاءُ الْمَرْءِ لِنَفْسِهِ)). ضَعِيفُ الْإِسْنَادِ.

715. 'Ā'isha, may Allah be pleased with her, said: "The Prophet ﷺ was asked, 'Which type of worship is best?' He replied, 'A man's supplication to Allah for himself.' " (*Weak Chain*)

٧١٦- عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: انْطَلَقْتُ مَعَ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((يَا أَبَا بَكْرٍ! لَلشِّرْكُ فِيكُمْ أَخْفَى مِنْ دَبِيبِ النَّمْلِ)). فَقَالَ أَبُو بَكْرٍ: وَهَلِ الشِّرْكُ إِلاَّ مَنْ جَعَلَ مَعَ اللهِ إِلَهًا آخَرَ؟ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((وَالَّذِي نَفْسِي بِيَدِهِ، لَلشِّرْكُ أَخْفَى مِنْ دَبِيبِ النَّمْلِ، أَلاَ أَدُلُّكَ عَلَى شَيْءٍ إِذَا قُلْتَهُ ذَهَبَ عَنْكَ قَلِيلُهُ وَكَثِيرُهُ؟ قَالَ: ((قُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لاَ أَعْلَمُ)). صَحِيحٌ.

716. Ma'qil b. Yasār said: "I went with Abū Bakr as-Siddīq, may Allah be pleased with him, to the Prophet ﷺ. He said, 'Abū Bakr, inward Shirk (associating other things with Allah) among you is more hidden than the ant-trail'. Abū Bakr said, 'Is there any other way of associating than putting another god with Allah?' The Prophet ﷺ said, 'By Him who holds my soul in His hand, there is Shirk (association) more hidden than the ant-trail. Shall I tell you something that will remove the lesser and greater Shirk if you say it?' He went

on, 'Say, "Allāhumma innī a'ūdhu bika an ushrika bika wa anā a'lamu wa astaghfiruka limā lā a'lamu – (O Allah, I seek refuge with You from associating (anything) with You knowingly, I ask forgiveness from You from associating (anything) with You unknowingly)." ' (*Authentic*)

***Commentary*:** *Shirk, referred to here is show-off, fame-seeking and pride. They are so named because they involve the servant's joining partners with Allah in worship which should be for Allah Alone. So he does them for the sake of Allah and to be seen by the people or just to gain popularity and acceptance! The hadeeth is evidence that despite a person's knowledge and piety, he may still be affected by these subtle and destructive traits. The hadeeth also teaches the manner of preventing one's deeds from the lethal ailment of Shirk.*

٢٩٧- بَابُ الدُّعَاءُ عِنْدَ الرِّيحِ

Chapter 297: Supplication When The Wind Gusts

٧١٧- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا هَاجَتْ رِيحٌ شَدِيدَةٌ، قَالَ: ((اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا أُرْسِلَتْ بِهِ)). صَحِيحٌ

717. Anas said**:** "Whenever a strong wind blew, the Prophet ﷺ said, 'Allāhumma innī as-aluka min khayri mā ursilat bihī wa a'ūdhu bika min sharri mā ursilat bihī (O Allah, I ask You for the good of what has been sent with it and I seek refuge with You from the evil of what has been sent with it).' " (*Authentic*)

***Commentary*:** *See hadeeth no.* **686**.

٧١٨- عَنْ سَلَمَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَدَّتِ الرِّيحُ يَقُولُ: ((اللَّهُمَّ لاَقِحًا، لاَ عَقِيمًا)). صَحِيحٌ

718. Salama [b. al-Akwa'] said: "When the wind blew strongly, the Prophet ﷺ would say, 'Allāhumma lāqian lā 'aqīman (O Allah, may it bring fertility and not barrenness).' " (*Authentic*)

٢٩٨- بَابٌ لاَ تَسُبُّوا الرِّيحَ

Chapter 298: Do Not Curse The Wind

٧١٩- عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيٍّ - بْنِ كَعْبٍ - قَالَ: ((لاَ تَسُبُّوا الرِّيحَ؛ فَإِذَا رَأَيْتُمْ مِنْهَا مَا تَكْرَهُونَ، فَقُولُوا: اللَّهُمَّ إِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الرِّيحِ، وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ)). صَحِيحٌ.

719. Ubayy said: "Do not curse the wind. When you see something you dislike in the wind, say 'Allāhumma innā nas-aluka khayra hādhihi'r-rīhi wa khayra mā fīhā wa khayra mā ursilat bihī, wa na'ūdhu bika min sharri hādhihi'r-rīhi wa sharri mā fīhā wa sharri mā ursilat bihī (O Allah, we ask You for the good of this wind and the good of what it contains and the good of what it has been sent with. We seek refuge with You from the evil of this wind and the evil of what it has been sent with).' " (*Authentic*)

Commentary: *The wind, when it blows, does so by the command of its Lord. So it does not deserve to be cursed. See hadeeth no.* **720**, *below. Imam at-Tirmidhee has, in his Sunan, collected this supplication with an authentic*

chain from the Prophet ﷺ.

٧٢٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الرِّيحُ مِنْ رَوْحِ اللهِ، تَأْتِي بِالرَّحْمَةِ وَالْعَذَابِ، فَلاَ تَسُبُّوهَا. وَلَكِنْ سَلُوا اللهَ مِنْ خَيْرِهَا، وَتَعَوَّذُوا بِاللهِ مِنْ شَرِّهَا)). صَحِيحٌ.

720. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'The wind is from the command of Allah. It brings mercy and punishment, so do not curse it. However, you should ask Allah for the good of it and seek refuge with Allah from its evil.' " (*Authentic*)

٢٩٩- بَابُ الدُّعَاءُ عِنْدَ الصَّوَاعِقِ

Chapter 299: Supplication During Lightning

٧٢١- عَنْ سَالِمِ بْنِ عَبْدِ اللهْ، عَنْ أَبِيهِ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعَ الرَّعْدَ وَالصَّوَاعِقَ، قال: ((اللَّهُمَّ لاَ تَقْتُلْنَا بِصَعْقِكَ، وَلاَ تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذَلِكَ)). ضَعِيفٌ.

721. 'Abdullāh b. 'Umar said**:** "Whenever there was thunder and lightning, the Prophet ﷺ would say, 'Allāhumma lā taqtulnā bi sa'qika, wa lā tuhliknā bi 'adhābika, wa 'āfinā qabla dhalika (O Allah, do not kill us with Your lightning nor destroy us with Your punishment and preserve us before any of that befalls us).' " (*Weak*)

٣٠٠- بَابٌ إِذَا سَمِعَ الرَّعْدَ

Chapter 300: When One Hears Thunder

٧٢٢- عَنِ عِكْرِمَةَ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، كَانَ إِذَا سَمِعَ صَوْتَ الرَّعْدِ قَالَ: سُبْحَانَ الَّذِي سَبَّحْتَ لَهُ. قَالَ: ((إِنَّ الرَّعْدَ مَلَكٌ يَنْعِقُ بِالْغَيْثِ، كَمَا يَنْعِقُ الرَّاعِي بِغَنَمِهِ)). حَسَنٌ .

722. 'Ikrima said**:** "When Ibn 'Abbās heard the *sound* of thunder, he would say, 'Sub hāna' l-ladhī sabbahat lahū (Glory be to the One whom it glorifies).' He said, 'Ra'd is an angel who calls for rain as the shepherd calls for his sheep.' " (*Sound*)

Commentary**:** *In a similar hadeeth, authentically collected by at-Tirmidhee in his Sunan and others the Prophet ﷺ said, "The thunder is one of the angels put in-charge of the cloud. He has swords of fire with which he drives the cloud. The sound that is heard from it is his hurling of the clouds when he drives it until it stops wherever he orders."*

٧٢٣- عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ كَانَ إِذَا سَمِعَ الرَّعْدَ تَرَكَ الْحَدِيثَ، وَقَالَ: ﴿وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ﴾(الرعد:٣١) ثُمَّ يَقُولُ: ((إِنَّ هَذَا لَوَعِيدٌ شَدِيدٌ لأَهْلِ الأَرْضِ)). صَحِيحٌ.

723. "When 'Abdullāh b. az-Zubayr heard thunder, he would stop speaking and cite**:** 'Sub-hāna'l-ladhī yusabbihu' r-ra 'du bi hamdihī wa'l-malā' ikatu min khīfatih Glory be to the One whose praise is glorified by the thunder and the angels in awe of Him.' " (**13: 13**) Then he said, This is a strong threat to the people of the earth." (*Authentic*)

٣٠١- بَابٌ مَنْ سَأَلَ اللهَ الْعَافِيَةَ.

Chapter 301: One Who Asks Allah For Good Health

٧٢٤- عن أَوْسَطِ بْنِ إِسْمَاعِيل قَالَ: سَمِعْتُ أَبَا بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ بَعْدَ وَفَاة النبي صلى الله عليه وسلم قَالَ: قَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَامَ أَوَّلِ مَقَامِي هَذَا - ثُمَّ بَكَى أَبُو بَكْرٍ - ثُمَّ قَالَ: ((عَلَيْكُمْ بِالصِّدْقِ؛ فَإِنَّهُ مَعَ الْبِرِّ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّهُ مَعَ الْفُجُورِ، وَهُمَا فِي النَّارِ. وَسَلُوا اللهَ الْمُعَافَاةَ؛ فَإِنَّهُ لَمْ يُؤْتَ بَعْدَ الْيَقِينِ خَيْرٌ مِن الْمُعَافَاةِ. وَلاَ تَقَاطَعُوا، وَلاَ تَدَابَرُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا)). صَحِيحٌ

724. ‘Awsat b. Ismā‘īl said**:** “Abū Bakr as-Siddīq, may Allah be pleased with him, said after the death of the Prophet ﷺ ‘The Prophet ﷺ was standing in the place where I am now standing. . .’ Then Abū Bakr wept; then he went on, ‘And the Prophet said, “You must have truthfulness. It goes hand in hand with piety and they are both in the Garden. Avoid lying. It goes with erring behaviour and they are both in the Fire. Ask Allah for well-being. After certainty (of belief), there is nothing better for you than well-being. Do not cut one another off. Do not work against one another. Do not envy one another. Do not become angry with one another. O slaves of Allah, be brothers.” ’ ” (*Authentic*)

Commentary**:** *The companions were seriously disturbed by the death of the messenger of Allah ﷺ. They would shed tears when they remember the best of companionship with the best man to step the earth’s surface – peace and blessings be upon him. Anas bin Malik (رضي الله عنه) said, “On the day the messenger of Allah ﷺ arrived Madeenah, everything in it beamed light. But on the day that he died everywhere was gloomy. As we dusted off our hands from the (burial of the) Messenger of Allah ﷺ we were sickened.” (At-Tirmidhee*

and others). From his counsels they never forgot was seeking well-being. See hadeeth no. **637**.

٧٢٥- عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النِّعْمَةِ. قَالَ: ((هَلْ تَدْرِي مَا تَمَامُ النِّعْمَةِ؟)) قَالَ: تَمَامُ النِّعْمَةِ دُخُولُ الْجَنَّةِ، وَالْفَوْزُ مِن النَّارِ)). ثُمَّ مَرَّ عَلَى رَجُلٍ يَقُولُ: ((اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ)). قَالَ: ((قَدْ سَأَلْتَ رَبَّكَ الْبَلاَءَ، فَسَلْهُ الْعَافِيَةَ)). وَمَرَّ عَلَى رَجُلٍ يَقُولُ: يَاذَا الْجَلاَلِ وَالإِكْرَامِ. قَالَ: ((سَلْ)). ضَعِيفٌ

725. Mu'ādh said: "The Prophet ﷺ passed by a man who was saying, 'O Allah, I ask You for complete blessing.' He asked, 'Do you know what the completion of blessing is?' He said, 'The completion of blessing is to enter the Garden and to be successful in escaping from the Fire.' Then he passed by a man who was saying, 'O Allah, I ask You for patience.' He said, 'You have asked your Lord for affliction, so ask Him for well-being.' Then he passed by a man who was saying, 'O Master of Majesty and Generosity!' He told him, 'Ask.' " (*Weak*)

٧٢٦- عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! عَلِّمْنِي شَيْئًا أَسْأَلُ اللهَ بِهِ. فَقَالَ: ((يَا عَبَّاسُ! سَلِ اللهَ الْعَافِيَةَ))، ثُمَّ مَكَثَ قَلِيلاً، ثُمَّ جِئْتُ، فَقُلْتُ: عَلِّمْنِي شَيْئًا أَسْأَلُ اللهَ بِهِ يَا رَسُولَ اللهِ. فَقَالَ: ((يَا عَبَّاسُ! يَا عَمَّ رَسُولِ اللهِ! سَلِ اللهَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ)). صَحِيحٌ.

726. Al-'Abbās b. 'Abdu'l-Muttalib said: "I said, 'Messenger of Allah, teach me something I can use as a supplication to Allah.' He replied, ''Abbās ask Allah for well-being.' Then I waited a short time and came and said, 'Teach me something I can use to ask Allah with, O Messenger of Allah.' He said, ''Abbās, uncle of the Messenger of Allah, ask Allah for well-being in this world and the Next World.' " (*Authentic*)

Commentary*: *Shaykh Abdul-Haadee bin Hasan Wahbee explained, "The messenger of Allah ﷺ would place his uncle, al-'Abbass, in the position of his father and render to him, the rights a child would give to the parent. Thus, his specifying this supplication and restricting him to just supplicating for well-being should agitate the zeal of devoted worshippers towards sticking to it, and that they should make it from the greatest of what they seek nearness to their Lord and protection from their anxieties with." Al-Waseelat al-Kaafiyah fee Tahseel Al-'Aafiyah (pg. 17-18). See hadeeth no. 737.

٣٠٢- بَابُ مَنْ كَرِهَ الدُّعَاءَ بِالْبَلاَءِ

Chapter 302: Supplication For Affliction Is Disliked

٧٢٧- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ إِنْ لَمْ تُعْطِنِي مَالاً فَأَتَصَدَّقُ بِهِ، فَابْتَلِنِي بِبَلاَءٍ يَكُونُ - أَوْ قَالَ- فِيهِ أَجرٌ. فقالَ: ((سُبْحَانَ اللهِ، لاَ تُطِيقُهُ! أَلاَ قُلْتَ: اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ)). صَحِيحٌ.

727. Anas said: "A man said in the presence of the Prophet ﷺ 'O Allah, if you do not given me money which I can give as Sadaqa, give me an affliction that will bring me some reward.' He said, 'Subhāna Allah, Glory be to Allah! You will not be able to endure it! Why didn't you say, 'O Allah, give us good in this world and good in the Next World and protect us from the punishment of the Fire'? ' " (*Authentic*)

***Commentary*: 1**. *It shows, as we have seen in many narrations previously, the companions' strong desire for righteous deeds and good rewards.* **2**. *In another version of the same hadeeth it said that the man had been so affected by illness that he had become like a chick. See the next hadeeth.*

٧٢٨- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ قَدْ جَهِدَ مِنَ الْمَرَضِ، فَكَأَنَّهُ فَرْخٌ مَنْتُوفٌ، قَالَ: ((ادْعُ اللهَ بِشَيْءٍ أَوْ سَلْهُ)). فَجَعَلَ يَقُولُ: اللَّهُمَّ مَا أَنْتَ مُعَذِّبِي بِهِ فِي الْآخِرَةِ، فَعَجِّلْهُ فِي الدُّنْيَا. قَالَ: ((سُبْحَانَ اللهِ! لاَ تَسْتَطِيعُهُ - أَوْ قَالَ: لاَ تَسْتَطِيعُوا- أَلاَّ قُلْتَ: اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ)) وَدَعَا لَهُ، فَشَفَاهُ اللهُ عَزَّ وَجَلَّ. صَحِيحٌ.

728. Anas said: "The Prophet ﷺ visited a man so ill that he was reduced to skin and bones. The Prophet said, 'Ask Allah for something, or pray to Him.' The man began to say, 'O Allah, do not punish me in the Next World. Give me all my punishment in advance in this world.' He said, 'Glory be to Allah! You cannot endure that! Why didn't you say, 'O Allah, give us good in this world and good in the World Hereafter and protect us from the punishment of the Fire?' Then the Prophet prayed for him and Allah, the Mighty and Exalted, cured him." (*Authentic*)

٣٠٣- بَابٌ مَنْ تَعَوَّذَ مِنْ جَهْدِ الْبَلاَءِ.

Chapter 303: One Who Seeks Refuge From The Trouble Of Affliction

٧٢٩- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: يَقُولُ الرَّجُلُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلاَءِ)). ثُمَّ يَسْكُتُ، فَإِذَا قَالَ ذَلِكَ فَلْيَقُلْ: ((إِلاَّ بَلاَءً فِيهِ عَلاَءٌ)). صَحِيحُ الْإِسْنَادِ.

729. 'Abdullāh b. 'Amr said: "A man says, 'O Allah, I seek refuge with You from the trouble of affliction,' and then keeps silent. Yet when saying that, he should add, 'Except an affliction that contains

elevation.’” (*Authentic*)

***Commentary*: *See narrations under* Chapter 228.**

٧٣٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلاَءِ، وَدَرْكِ الشَّقَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ، وَسُوءِ الْقَضَاءِ. صَحِيحٌ.

730. Abū Hurayra said: “The Prophet ﷺ used to seek refuge from the trouble of affliction, from meeting with wretchedness, the gloating of enemies and an evil destiny.” (*Authentic*)

***Commentary*: *See hadeeth no.* 669.**

٣٠٤- بَابٌ مَنْ حَكَى كَلاَمَ الرَّجُلِ عِنْدَ الْعِتَابِ.

Chapter 304: One Who Quotes A Man’s Words During Censure

٧٣١- عَنْ أَبِي نَوْفَلِ بْنِ أَبِي عَقْرَبٍ: أَنَّ أَبَاهُ سَأَلَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عن الصَّوْمِ؟ فَقَالَ: ((صُمْ يَوْمًا مِنْ كُلِّ شَهْرٍ)). قُلْتُ: بِأَبِي أَنْتَ وَأُمِّي، زِدْنِي. قَالَ: ((زِدْنِي، زِدْنِي! صُمْ يَوْمَيْنِ مِنْ كُلِّ شَهْرٍ)). قُلْتُ: بِأَبِي أَنْتَ وَأُمِّي، زِدْنِي؛ فَإِنِّي أَجِدُنِي قَوِيًّا. فَقَالَ: ((إِنِّي أَجِدُنِي قَوِيًّا، إِنِّي أَجِدُنِي قَوِيًّا!)). فَأَفْحَمَ حَتَّى ظَنَنْتُ أَنَّهُ لَنْ يَزِيدَنِي، ثُمَّ قَالَ: ((صُمْ ثَلاَثًا مِنْ كُلِّ شَهْرٍ)). صَحِيحُ الْإِسْنَادِ.

731. Abū Nawfal b. Abū ‘Aqrab said: “His father asked the Prophet ﷺ about fasting.

“The Prophet said, ‘Fast one day every month.’ He said, ‘May my father and mother be your ransom, give me more.’ The Prophet said, ‘Give me more? Give me more? Fast two days a month!’ He said,

‘May my father and mother be your ransom, give me more. I feel strong.’ The Prophet repeated his words, ‘I feel strong? I feel strong?’ and (then) kept silent. He (Abū ‘Aqrab) said, ‘I thought that he would not permit me any more.’ Then the Prophet said, ‘Fast three days every month.’ ” (*Authentic Chain*)

***Commentary*:** *The point of reference in this hadeeth in relation to the* **chapter** *heading is the Prophet’s repetition of the companion’s words as he gently reproved him.*

٣٠٥- بَابٌ

Chapter 305: Backbiting

٧٣٢- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، قَالَ: كُنَّا مَعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - وَارْتَفَعَتْ رِيحٌ خَبِيثَةٌ مُنْتِنَةٌ - فَقَالَ: ((أَتَدْرُونَ مَا هَذِهِ؟ هَذِهِ رِيحُ الَّذِينَ يَغْتَابُونَ الْمُؤْمِنِينَ)). حَسَنٌ.

732. Jābir b. ‘Abdullāh said**:** “We were with the Messenger of Allah ﷺ when a terrible and foul stench was sensed. The Prophet said, ‘Do you know what this is? - This is the smell of those who slander the believers.’ ” (*Sound*)

Commentary*:** *To say something unpleasant of one’s brother when he is not present is an unequivocally detestable thing in Islam. Here, it was made to be sensed so offensively, and perhaps, as unpleasant as the act itself! While strongly berating the action in the Qur’an Allah asked*: *“Would one of you like to eat the flesh of his dead brother? You will hate it!” (Q* **49: 13). Backbiting is extremely an unpleasant thing! See narration no.* **736**.

٧٣٣- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: هَاجَتْ رِيحٌ مُنتِنَةٌ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ نَاسًا مِنَ الْمُنَافِقِينَ اغْتَابُوا أُنَاسًا مِنَ الْمُسْلِمِينَ، فَبُعِثَتْ هَذِهِ الرِّيحُ لِذَلِكَ)). حَسَنٌ.

733. Jābir said**:** "There was a foul stench once - during the time of the Messenger of Allah ﷺ - and he said, 'Some of the hypocrites have slandered some of the Muslims. This stench has arisen for that reason.' " (*Sound*)

٧٣٤- عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الشَّامِي قَالَ: سَمِعْتُ بْنَ أُمِّ عَبْدٍ يَقُولُ: مَنِ اغْتِيبَ عِنْدَهُ مُؤْمِنٌ فَنَصَرَهُ، جَزَاهُ اللهُ بِهَا خَيْرًا فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنِ اغْتِيبَ عِنْدَهُ مُؤْمِنٌ فَلَمْ يَنْصُرْهُ، جَزَاهُ اللهُ بِهَا فِي الدُّنْيَا وَالآخِرَةِ شَرًّا، وَمَا الْتَقَمَ أَحَدٌ لُقْمَةً شَرًّا مِن اغْتِيَابِ مُؤْمِنٍ؛ إِنْ قَالَ فِيهِ مَا يَعْلَمُ، فَقَدِ اغْتَابَهُ، وَإِنْ قَالَ فِيهِ بِمَا لاَ يَعْلَمُ، فَقَدْ بَهَتَهُ. صَحِيحُ الْإِسْنَادِ.

734. Al-Qāsim b. 'Abdu'r-Rahmān ash-Shāmī said**:** "Ibn Umm 'Abd said, 'If someone hears a believer backbitten in his presence and then defends him, Allah will reward him well in this world and the Hereafter. If someone hears a believer backbitten in his presence and does not defend him, Allah will repay him with evil in this world and the Hereafter. No one eats a morsel more evil than the slander of a believer. If he says what he knows about him, he has backbitten him. If he says what he does not know about him, he has slandered him.' " (*Authentic Chain*)

***Commentary*:** *In a related authentic hadeeth collected by Imam Ahmad and others, the Prophet ﷺ said, "Whoever defends the honour of his brother in this world; Allah will remove his face from the Fire on the Day of Rising." See* **Chapter 150**.

٣٠٦- بَابُ الْغِيبَةُ وَقُولُ اللهِ عَزَّ وَجَلَّ ﴿وَلاَ يَغْتَب بَّعْضُكُمْ بَعْضًا﴾

Chapter 306: Backbiting: The Words Of Allah, "Do Not Backbite One Another"

٧٣٥- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ : كُنَّا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَأَتَى عَلَى قَبْرَيْنِ يُعَذَّبُ صَاحِبَاهُمَا، فَقَالَ: ((إِنَّهُمَا لاَ يُعَذَّبَانِ فِي كَبِيرٍ؛ وَبَلَى، أَمَّا أَحَدُهُمَا: فَكَانَ يَغْتَابُ النَّاسَ، وَأَمَّا الْآخَرُ: فَكَانَ لاَ يَتَأَذَّى مِنَ الْبَوْلِ)). فَدَعَا بِجَرِيدَةٍ رَطْبَةٍ، أَوْ بِجَرِيدَتَيْنِ، فَكَسَرَهُمَا، ثُمَّ أَمَرَ بِكُلِّ كَسْرَةٍ فَغُرِسَتْ عَلَى قَبْرٍ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَمَّا إِنَّهُ سَيُهَوَّنُ مِنْ عَذَابِهِمَا، مَا كَانَتَا رَطْبَتَيْنِ، أَوْ: لَمْ تَيْبَسَا)). صَحِيحٌ لِغَيْرِهِ.

735. Jābir b. ʻAbdullāh said**:** "We were with the Messenger of Allah ﷺ when he came upon two graves whose inhabitants were being punished. He said, 'They are not being punished for a big reason but rather it is because one of them used to backbite people and the other one was not careful about urine.' He called for a fresh palm-stalk, or two palm-stalks, and broke them. Then he commanded that each be planted on a grave. The Messenger of Allah ﷺ said, 'Their punishment will be lessened for as long as the palm-stalks are still moist' - or he said, 'As long as they do not dry up.' " (*Authentic* due to supporting proof)

Commentary*: 1**. *Apart from the Qur'an, the Prophet ﷺ received revelation from Allah, and was shown some of the matters of the Unseen. Allah the Exalted says*: *"(He Alone is) All-Knower of the unseen, and he reveals to none, his Unseen. Except to a messenger whom He has chosen..." (Q* **72: 26-27).* **2**. *Abstinence from backbiting and turning to Allah in repentance from backbiting are some of the ways of seeking protection from the punishment of the graves. We seek Allah's refuge from the punishment of the grave.* **3**. *The*

narration expresses the kind-heartedness of the Prophet ﷺ.

٧٣٦- عَنْ قَيْسٍ قَالَ: كَانَ عَمْرُو بْنِ الْعَاصِ يَسِيرُ مَعَ نَفَرٍ مِنْ أَصْحَابِهِ، فَمَرَّ عَلَى بَغْلٍ مَيِّتٍ قَد انْتَفَخَ، فَقَالَ: ((وَاللهِ! لأَنْ يَأْكُلَ أَحَدُكُمْ هَذَا حَتَّى يَمْلأَ بَطْنَهُ، خَيْرٌ مِنْ أَنْ يَأْكُلَ لَحْمَ مُسْلِمٍ)). صَحِيحُ الْإِسْنَادِ.

736. Qays said: "'Amr b. al-'Ās was traveling with some of his companions. He passed by a bloated dead mule. He said, 'By Allah, it would be better for one of you to eat this until it fills his belly than to eat the flesh of a Muslim (i.e. backbite him.)' " (*Authentic Chain*)

٣٠٧- بَابُ الْغِيبَةُ لِلْمَيِّتِ

Chapter 307: Slandering The Dead

٧٣٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ مَاعِزُ بْنُ مَالِكٍ الْأَسْلَمِي، فَرَجَمَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الرَّابِعَةِ، فَمَرَّ بِهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَقَالَ رَجُلانِ مِنْهُمْ: إِنَّ هَذَا الْخَائِنَ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِرَارًا، كُلُّ ذَلِكَ يَرُدُّهُ، حَتَّى قُتِلَ كَمَا يُقْتَلُ الْكَلْبُ! فَسَكَتَ عَنْهُمْ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى مَرَّ بِجِيفَةِ حِمَارٍ شَائِلَةٌ رِجْلُهُ، فَقَالَ: ((كُلاَ مِنْ هَذَا)). قَالاَ: مِنْ جِيفَةِ حِمَارٍ؟ يَا رَسُولَ اللهِ! قَالَ: ((فَالَّذِي نِلْتُمَا مِنْ عِرْضِ أَخِيكُمَا آنِفًا أَكْثَرُ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ فَإِنَّهُ فِي نَهْرٍ مِنْ أَنْهَارِ الْجَنَّةِ يَتَغَمَّسُ)). ضَعِيفٌ.

737. Abū Hurayra said: "Ma'iz b. Mālik, al-Aslamī came and the Prophet ﷺ ordered that he be stoned to death after he had admitted

four times (to adultery). The Messenger of Allah ﷺ passed by (his grave) with some of his Companions two of whom said, 'This stupid man came to the Prophet ﷺ several times and was turned away until he was killed like a dog.' The Prophet ﷺ was silent until he passed by the corpse of a donkey whose legs were sticking up in the air. He said, 'Eat some of this donkey.' They said, 'From the corpse of a donkey, Messenger of Allah ﷺ? He said, 'The dishonour which you have shown to your brother before is worse. By him who holds Muhammad's life in His hand, he is plunging into one of the rivers of the Garden.' " (*Weak*)

٣٠٧- بَابٌ مَنْ مَسَّ رَأْسَ صَبِيٍّ مَعَ أَبِيهِ وَبَرَّكَ عَلَيْهِ.

Chapter 308: One Who Strokes The Head Of A Child Accompanied By His Father And Blesses Him

٧٣٨- عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: ((خَرَجْتُ مَعَ أَبِي وَأَنَا غُلَامٌ شَابٌّ. فَلَقِينَا شَيْخًا [عَلَيْهِ بُرْدَةٌ وَمَعَافِرِيٌّ وَعَلَى غُلَامِهِ بُرْدَةٌ وَمَعَافِرِيٌّ] قلْتُ: أَيْ عَمِّ، مَا مَنَعَكَ أَنْ تُعْطِيَ غُلَامَكَ هَذِهِ النَّمِرَةَ، وَتَأْخُذَ الْبُرْدَةَ، فَتَكُونَ عَلَيْكَ بُرْدَتَانِ، وَعَلَيْهِ نَمِرَةٌ؟ فَأَقْبَلَ عَلَى أَبِي، فَقَالَ: آبْنُكَ هَذَا؟ قَالَ: نَعَمْ، قَالَ: فَمَسَحَ عَلَى رَأْسِي، وَقَالَ: بَارَكَ اللهُ فِيكَ، أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَاكْسُوهُمْ مِمَّا تَكْتَسُونَ)). يَا ابْنَ أَخِي، ذَهَابُ مَتَاعِ الدُّنْيَا أَحَبُّ إِلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ مَتَاعِ الْآخِرَةِ. قُلْتُ: أَيْ أَبَتَاهُ! مَنْ هَذَا الرَّجُلُ؟ قَالَ: أَبُو الْيَسَرِ كَعْبُ بْنُ عَمْرٍو. صَحِيحٌ.

738. ‘Ubāda b. al-Walīd b. ‘Ubāda as-Sāmit said**:** “I went out with my father when I was a young boy. We met an old man wearing a striped cloak and a mu’āfirī robe while his slave was also wearing both a striped cloak and a mu’āfirī robe. I said, ‘Uncle, why don’t you give your slave this robe and take the cloak yourself - that way you can have the two cloaks and he the robe?’ He turned to my father and asked, ‘Is this your son?’ He replied, ‘Yes.’ He stroked my head and said, ‘May Allah bless you. I testify that I heard the Messenger of Allah ﷺ say, “Feed them (slaves) from what you eat and clothe them from what you wear. Nephew, I prefer to lose the goods of this world than to lose some of the goods of the Hereafter.’ I said, ‘Father, who is this man?’ He answered, ‘Abu’l-Yasar (Ka‘b) b. ‘Amr.’ ” (*Authentic*)

Commentary**:** *See hadeeth no.* **187**.

٣٠٩- بَابٌ دَالَّةُ أَهْلِ الْإِسْلَامِ بَعْضِهِمْ عَلَى بَعْضٍ

Chapter 309: Mutual Love And Trust Between Muslims

٧٣٩- عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: أَدْرَكْتُ السَّلَفَ، وَإِنَّهُم لَيَكُونُونَ فِي الْمَنْزِلِ الْوَاحِدِ بِأَهَالِيهِمْ، فَرُبَّمَا نَزَلَ عَلَى بَعْضِهِمُ الضَّيْفُ، وَقِدْرُ أَحَدِهِمْ عَلَى النَّارِ، فَيَأْخُذَهَا صَاحِبُ الضَّيْفِ لِضَيْفِهِ، فَيفْقِدُ الْقِدْرَ صَاحِبُهَا. فَيَقُولُ: مَنْ أَخَذَ الْقِدْرَ؟ فَيَقُولُ صَاحِبُ الضَّيْفِ: نَحْنُ أَخَذْنَاهَا لِضَيْفِنَا. فَيَقُولُ صَاحِبُ الْقِدْرِ: بَارَكَ اللهُ لَكُمْ فِيهَا، ((أَوْ كَلِمَةً نَحْوَهَا)). قَالَ بَقِيَّةُ: وَقَالَ مُحَمَّدٌ: وَالْخُبْزُ إِذَا خَبَزُوا مِثْلَ ذَلِكَ، وَلَيْسَ بَيْنَهُمْ إِلاَّ جُدُرُ الْقَصَبِ. قَالَ بَقِيَّةُ: وَأَدْرَكْتُ أَنَا ذَلِكَ: مُحَمَّدَ بْنَ زِيَادٍ وَأَصْحَابَهُ. صَحِيحُ الْإِسْنَادِ.

739. Muhammad b. Ziyād said**:** "I have met the Salaf (early Muslims) and they used to be in a single house with their families. Sometimes a guest would arrive to visit one of them while another's pot was cooking. The person with the guest would take the pot for his guest and then the person would miss his pot. He would ask, 'Who took the pot?' The person with the guest would reply, 'We took it for our guest.' The owner of the pot would respond, 'May Allah bless you for it' - or words to that effect.' "

Baqiyya (one of the narrators of this hadīth) said that Muhammad said, "The same thing used to happen when bread was baked. There was only a reed between them."

Baqiyya also said, "I met Muhammad b. Ziyād and his companions in like circumstances." (*Authentic Chain*)

Commentary**:** *This level of mutual trust and love among the early Muslims, the like of which humanity had not seen, can only be attained when people, despite having only little, seek the greater and longer-lasting rewards of the hereafter with the things of worldly pleasure. After describing these early Muslims, Allah said***:** *"And whosoever is saved from his own covetousness, such are they who will be the successful." (Q* **59:9***).*

٣١٠- بَابُ إِكْرَامُ الضَّيفِ وَخِدْمَتُهُ إِيَّاهُ بِنَفْسِهِ

Chapter 310: Honouring A Guest And Serving Him Yourself

٧٤٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَجُلاً أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَبَعَثَ إِلَى نِسَائِهِ فَقُلْنَ: مَا مَعَنَا إِلاَّ الْمَاءُ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ يَضُمُّ - أَوْ يُضِيفُ - هَذَا؟)). فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا، فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقَالَ: أَكْرِمِي ضَيْفَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَتْ: مَا عِنْدَنَا إِلاَّ قُوتُ الصِّبْيَانِ،

فَقَالَ: هَيِّئِي طَعَامَكِ، وَأَصْلِحِي سِرَاجَكِ، وَنَوِّمِي صِبْيَانَكِ إِذَا أَرَادُوا عَشَاءً، فَهَيَّأَتْ طَعَامَهَا، وَأَصْلَحَتْ سِرَاجَهَا، وَنَوَّمَتْ صِبْيَانَهَا، ثُمَّ قَامَتْ كَأَنَّهَا تُصْلِحُ سِرَاجَهَا فَأَطْفَأَتْهُ، وَجَعَلاَ يُرِيَانِهِ أَنَّهُمَا يَأْكُلاَنِ، وَبَاتَا طَاوِيَيْنِ، فَلَمَّا أَصْبَحَ غَدَا إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لَقَدْ ضَحِكَ اللهُ - أَوْ عَجِبَ - مِنْ فِعَالِكُمَا)). وَأَنْزَلَ اللهُ: ﴿وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ ((الحشر:٩)). صَحِيحٌ.

740. Abū Hurayra said**:** "A man came to the Prophet ﷺ and he sent to his wives. They said, 'We have nothing but water.' The Messenger of Allah ﷺ said, 'Who will give hospitality to this man?' One of the Ansar said, 'I will.' He took the guest to his wife and said, 'Honour the guest of the Messenger of Allahﷺ.' She said, 'We only have food for the children.' He said, 'Prepare the food, trim your lamp, and put the children to sleep when they want their supper.' She prepared the food, trimmed her lamp and put her children to bed. Then she got up as if she was going to adjust the lamp and put it out. They went through the movements of eating, but spent the night hungry. In the morning, the Ansāri went to the Messenger of Allah ﷺ. He ﷺ said, 'Allah is pleased with what you did. Allah has revealed, 'They prefer others to themselves, even if they are in great need. Whoever is protected from the covetousness of himself, those are the successful." ' " **(59: 9)** (*Authentic*)

Commentary**:** *Imam an-Nawawee (رحمه الله) said, "It contains the excellence of preferring others and an exhortation towards it. The scholars are agreed concerning the virtuousness of giving preference to others with relation to food and things like that, from the worldly matters and things that the heart desires. As for matters of nearness to Allah; the best is not giving preference to others in them because the rights involved in them are of Allah the Exalted." See also, hadeeth no.* **102**.

٣١١- بَابُ جَائِزَةُ الضَّيْفِ

Chapter 311: The Entertainment Of A Guest

١٤٧- عَنْ شُرَيْحٍ الْعَدَوِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعَتْ أُذُنَايَ، وَأَبْصَرَتْ عَيْنَايَ، حِينَ تَكَلَّمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ، جَائِزَتَهُ)). قَالَ: وَمَا جَائِزَتُهُ يَا رَسُولَ اللهِ!؟ قَالَ: ((يَوْمٌ وَلَيْلَةٌ، وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ. وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ)).

صَحِيحٌ.

741. Abū Shurayh al-‘Adawi said**:** “My ears heard and my eyes saw the Prophet ﷺ when he said, ‘Whoever believes in Allah and the Last Day should be generous towards his neighbour. Whoever believes in Allah and the Last Day should be generous when he entertains his guest.’ He was asked, ‘What is his entertainment, Messenger of Allah?’ He replied, ‘A day and a night. Hospitality is for three days. Whatever is more than that is Sadaqa for him. Whoever believes in Allah and the Last Day should speak well or be silent.’” (*Authentic*)

Commentary**:** *The narration shows some difference between Jaaizah***:** *what we give the guest on his arrival, of warm reception including food, drink and other things he may need to settle down from the difficulties of journeying, and Diyaafah***:** *general hospitality shown a guest. While the first is for a day and night, the later lasts for only three days after which the rights of the guests ceases such that whatever the host offers is only supererogatory charity. The author, Imam al-Bukhaaree (رحمه الله), due to the difference between Jaaizah and Diyaafah has mentioned them in separate* **chapter***s.*

٣١٢- بَابُ الضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ

Chapter 312: Hospitality Is For three Days

٧٤٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ، فَمَا كَانَ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ)). صَحِيحٌ.

742. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'Hospitality is for three days. Whatever is more than that is Sadaqa.' " (*Authentic*)

٣١٣- بَابٌ لاَ يُقِيمُ عِنْدَهُ حَتَّى يُحْرِجَهُ

Chapter 313: (A Guest Should) Not Stay With Someone To The Point That He Causes Him Inconvenience By The Length Of His Stay

٧٤٣- عَنْ أَبِي شُرَيْحٍ الْكَعْبِي رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ؛ جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ. وَالضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ، فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ، وَلاَ يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ)). صَحِيحٌ.

743. Abū Shurayh al-Ka'bī said: "The Messenger of Allah ﷺ said, 'Whoever believes in Allah and the Last Day should speak well or be silent. Whoever believes in Allah and the Last Day should be generous in entertaining his guest - a day and a night. Hospitality is (for) three days. Whatever is more than that is Sadaqa (charity). It is not lawful

for the guest to stay with his host to the point that he causes him inconvenience.' " (*Authentic*)

***Commentary*:** *The stage that follows the periods of Jaaizah, Diyaafah and Sadaqah is when the guest becomes a burden to his host! This is prohibited. It is evidence for the weak faith in whoever does that. However, this does not include when the host himself requests the stay or when it is most preponderant to the guest that he is not of any sort of burden to the host. Yet, it is from strong faith to avoid whatever may lead to a sin.*

٣١٤- بَابٌ إِذَا أَصْبَحَ بِفِنَائِهِ

Chapter 314: Whoever Is In The Compound Of Someone's House

٧٤٤- عَنِ الْمِقْدَامِ؛ أَبِي كَرِيمَةَ الشَّامِي رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لَيْلَةُ الضَّيْفِ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ، فَمَنْ أَصْبَحَ بِفِنَائِهِ فَهُوَ دَيْنٌ عَلَيْهِ إِنْ شَاءَ، فَإِنْ شَاءَ اقْتَضَاهُ، وَإِنْ شَاءَ تَرَكَهُ)). صَحِيحٌ.

744; Al-Miqdām Abū Karima as-Sāmi said**:** "The Prophet ﷺ said, 'Having a guest for a night is a binding duty on every Muslim. Whenever someone enters his yard, that person has a debt owed to him. If he likes, he discharges it, and if he likes, he leaves it.' " (*Authentic*)

***Commentary*:** *That is; if the guest likes he should demand for his right of Diyaafah from the host, and if he likes too, he may leave it. The hadeeth is from the clearest evidences for the obligation of Diyaafah for the guest over the host. In another authentic version in Sunan Ibn Maajah, it says, "Entertaining the guest for the first night is an obligation..."*

٣١٥- بَابٌ إِذَا أَصْبَحَ الضَّيْفُ مَحْرُومًا

Chapter 315: When A Guest Is Deprived

٧٤٥- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ فَلاَ يَقْرُونَا، فَمَا تَرَى فِي ذَلِكَ؟ فَقَالَ لَنَا: ((إِنْ نَزَلْتُمْ بِقَوْمٍ فَأُمِرَ لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ)). صَحِيحٌ.

745. ‘Uqba b. ‘Āmir said**:** “I said, ‘Messenger of Allah, you send us out and we stay with certain people who do not give us hospitality. What is your advice in this case?’ He said to us, ‘If you visit people who give you what a guest should have, then accept it. If they do not, then take from them what is your right as their guest - what a guest is owed.’ ” (*Authentic*)

Commentary**:** *In the wording collected by Imam at-Tirmidhee (رحمه الله) in his Sunan with an authentic chain, it says, “...if they refuse, such that you have to take it forcibly, then do take it.” That the guest is allowed to take his need for the first night from his guest despite the fact that the property of the Muslim is inviolable emphasizes the fact that it is obligatory upon the host to entertain the guest for the first night.*

٣١٦- بَابٌ خِدْمَةُ الرَّجُلِ الضَّيْفَ بِنَفْسِهِ

Chapter 316: Serving Your Guest Yourself

٧٤٦- عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ أَبَا أُسَيْدٍ السَّاعِدِيِّ دَعَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي عُرْسِهِ، وَكَانَتِ امْرَأَتُهُ خَادِمَهُمْ يَوْمَئِذٍ، وَهِيَ الْعَرُوسُ. فَقَالَتْ: أَتَدْرُونَ مَا أَنْقَعْتُ

لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؟ أَنْقَعْتُ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ. صَحِيحٌ.

746. Sahl b. Sa'd said**:** "Abū Usayd as-Sa'idi invited the Prophet ﷺ to his wedding. His wife, who was the bride, served them that day. She said, 'Do you know what I served the Messenger of Allah ﷺ? I served him some dates which I had soaked in a pot of water overnight.' " (*Authentic*)

Commentary**:** *Considering the hadeeth in relation to the* **chapter** *heading, Imam Al-Albaanee (رحمه الله) said, "This is what is contained in the book basically but it does not conform with the hadeeth because the one who served in it was the (man's) wife as is clear. So, the correct thing is the title he gave it 'the Book of Marriage' in the Saheeh (i.e. Saheeh al-Bukhaaree)***: Chapter** *on The Wife's Serving the Men During the Wedding Feast Herself." This is more so since the author already gave a title about the man serving the guest in* **Chapter 310***, he may not have repeated the title again here. Allah knows best. That the wife serves the guest during the marriage ceremony is, however, based on the conditions that she is appropriately dressed according to the Sharee'ah and no temptation is feared therefrom.*

٣١٧- بَابٌ مَنْ قَدَّمَ إِلَى ضَيْفِهِ طَعَامًا فَقَامَ يُصَلِّي

Chapter 317: One Who Brings His Guest Food And Then Stands Up To Pray

٧٤٧- عَنْ نُعَيْمِ بْنِ قَعْنَبٍ قَالَ**:** أَتَيْتُ أَبَا ذَرٍّ، فَلَمْ أُوَافِقْهُ، فَقُلْتُ لامْرَأَتِهِ**:** أَيْنَ أَبُو ذَرٍّ؟ قَالَتْ**:** يَمْتَهِنُ؛ سَيَأْتِيكَ الآنَ، فَجَلَسْتُ لَهُ، فَجَاءَ وَمَعَهُ بَعِيرَانِ، قَدْ قَطَرَ أَحَدُهُمَا بِعَجُزِ الآخَرِ، فِي عُنُقِ كُلِّ وَاحِدٍ مِنْهُمَا قِرْبَةٌ، فَوَضَعَهُمَا، ثُمَّ جَاءَ. فَقُلْتُ**:** يَا أَبَا ذَرٍّ! مَا مِنْ رَجُلٍ كُنْتُ أَلْقَاهُ كَانَ أَحَبَّ إِلَيَّ لُقِيًّا مِنْكَ، وَلاَ أَبْغَضَ إِلَيَّ لُقِيًّا مِنْكَ، قَالَ**:** لله

أَبُوكَ؛ وَمَا جَمَعَ هَذَا؟ قَالَ: إِنِّي كُنْتُ وأَدْتُ مَوْؤُدَةً فِي الْجَاهِلِيَّةِ أَرْهَبُ إِنْ لَقِيتُكَ أَن تَقُولَ: لاَ تَوْبَةَ لَكَ، لاَ مَخْرَجَ لَكَ، وَكُنْتُ أَرْجُو أَنْ تَقُولَ: لَكَ تَوْبَةٌ وَمَخْرَجٌ. قَالَ: أَفِي الْجَاهِلِيَّةِ أَصَبْتَ؟ قُلْتُ: نَعَمْ. قَالَ: عَفَا اللهُ عَمَّا سَلَفَ. وَقَالَ لامْرَأَتِهِ: آتِينَا بِطَعَامٍ، فَأَبَتْ، ثُمَّ أَمَرَهَا فَأَبَتْ، حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا. قَالَ: إِيْهِ! فَإِنَّكُنَّ لاَ تَعْدُونَ مَا قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قُلْتُ: وَمَا قَالَ رَسُولُ اللهِ فِيهِنَّ؟ قَالَ: ((إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّكَ إِنْ تُرِيدُ أَنْ تُقِيمَهَا تَكْسِرُهَا، وَإِنْ تُدَارِيهَا فَإِنَّ فِيهَا أَوَدًا وَبُلْغَةً)). فَوَلَّتْ، فَجَاءَتْ بِشَرِيدَةٍ كَأَنَّهَا قَطَاةٌ، فَقَالَ: كُلْ وَلاَ أَهُولَنَّكَ، فَإِنِّي صَائِمٌ، ثُمَّ قَامَ يُصَلِّي، فَجَعَلَ يُهَذِّبُ الرُّكُوعَ، ثُمَّ انْفَتَلَ فَأَكَلَ. فَقُلْتُ: إِنَا للهِ، مَا كُنْتُ أَخَافُ أَنْ تَكْذِبَنِي! قَالَ: للهِ أَبُوكَ، ما كَذَبْتُ مُنْذُ لَقِيتَنِي، قُلْتُ: أَلَمْ تُخْبِرْنِي أَنَّكَ صَائِمٌ؟ قَالَ: بَلَى؛ إِنِّي صُمْتُ مِنْ هَذَا الشَّهْرِ ثَلاَثَةَ أَيَّامٍ فَكُتِبَ لِي أَجْرُهُ وَحَلَّ لِيَ الطَّعَامُ . حَسَنٌ.

747. Nu'aym b. Qa'nab said: "I went to Abū Dharr and did not find him (at home). I said to his wife, 'Where is Abū Dharr?' She said, 'Fetching some things for the house. He will be back soon.' I sat down to wait for him. He came with two camels. One of them was lined up behind the other and each of the camels had a waterskin on its neck. Abū Dharr took these off and then came. I said, 'Abū Dharr! There is no man who I desired to meet more than you and there was none that I hated to meet more than you.' He said, 'Lillāh Abūka! (To Allah belongs the excellence of your father.) How can these two be joined together?' I said, 'In the time of the Jāhiliyya, I buried a daughter alive and I feared that I would meet you and you would say, "There is no way for you to repent. There is no way out." On the other hand, I used to hope that you would say, "There is a way for you to repent. There is a way out.' " Abū Dharr asked, 'Was it in the time of the Jāhiliyya that you did so?' I said, 'Yes.' He said, 'Allah has pardoned what was done in the past.' Then he said to his wife, 'Bring

us some food.' She refused. Then he commanded her and still she refused. This continued until their voices were raised. Abū Dharr said, 'Oh! Stop this nuisance! You cannot go beyond what the Messenger of Allah ﷺ said.' I asked, 'What did the Messenger of Allah say about women?' He said, 'Woman is a crooked rib. If you try to straighten her out, you will break her. If you deal with her gently despite her crookedness, you should get what you want from her.' She went and brought some tharīd, (dish) like sand grouse.

"Abū Dharr said, 'Eat. Don't let me alarm you. I am fasting.' Then he got up to pray. He began to do the prostrations one after another being brief in them. Then he turned and ate. I said, 'Innā lillāh! (We belong to Allah!) I never thought that you would lie to me.' He said, 'To Allah belongs the excellence of your father! I have not lied since the moment you met me.' I said, 'Didn't you tell me that you were fasting?' He said, 'Yes, I have fasted three days of this month and so the reward for a whole month has been written for me and it is lawful for me to eat (with you).' " (*Sound*)

***Commentary*: *It highlights*: 1**. *The companion's concern for the upkeep of their household. See narration no.* **234** *and* **Chapter 247**. **2**. *Allah's mercy over His creatures. He has made turning to Him in repentance a means of cleansing a person's past sins, no matter how grievous or enormous they may be.* **3**. *Spouses should be patient with each other and show kindness when they correct themselves. The husband, however, requires more patience in dealing with his wives so that he does not 'break her'.* **4**. *Good deeds are rewarded in manifolds.* **5**. *The point of reference here is Abu Dharr's getting up to pray after serving the guest.*

٣١٨- بَابُ نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ

Chapter 318: A Man Spending For His Family

٧٤٨- عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ مِنْ أَفْضَلِ دِينَارٍ أَنْفَقَهُ الرَّجُلُ عَلَى عِيَالِهِ، وَدِينَارٌ أَنْفَقَهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللهِ، وَدِينَارٌ أَنْفَقَهُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللهِ)). قَالَ أَبُو قِلَابَةَ: وَبَدَأَ بِالْعِيَالِ، وَأَيُّ رَجُلٍ أَعْظَمُ أَجْرًا مِنْ رَجُلٍ يُنْفِقُ عَلَى عِيَالٍ صِغَارٍ حَتَّى يُغْنِيَهُمُ اللهُ عَزَّ وَجَلَّ. صَحِيحٌ.

748. Thawbān said**:** "The Prophet ﷺ said, 'The best dinār a man spends is the dinār which he spends on his family, the dinār which he spends on his companion in the way of Allah, and the dinār which he spends on his riding animal in the way of Allah.' "

Abū Qilāba (one of the narrators) said, "He started by mentioning the children," and also said, "None has a greater reward than the man who spends on small children until such time that Allah, the Mighty and Exalted, makes them independent." (*Authentic*)

Commentary**:** *Good deeds are of categories as mentioned earlier. As regards charity, from the best of expenses is what one spends on his household. Then, spending on the little children in one's household until they become autonomous is, certainly, very rewarding and full of blessings. The Prophet ﷺ had said, "It is sufficient sin for a man that he abandons his dependents." (Muslim and others)*

٧٤٩- عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ أَنْفَقَ نَفَقَةً عَلَى أَهْلِهِ؛ وَهُوَ يَحْتَسِبُهَا؛ كَانَتْ لَهُ صَدَقَةً)). صَحِيحٌ.

749. Abū Mas'ūd al-Badrī said**:** "The Prophet ﷺ said, 'When someone spends something on his family and reckons its reward to be with Allah, it is Sadaqa for him.' " (*Authentic*)

Commentary**:** *It evinces the excellence of spending on one's family and the need to do so for the sake of Allah, Alone, seeking to be rewarded by Him. Thus, if a man does such a virtuous deed but for the sake of other than Allah, seeking fame or show-off thereby, he loses the reward for the deed. See hadeeth no.* **716**.

٧٥٠ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! عِنْدِي دِينَارٌ؟ قَالَ: ((أَنْفِقْهُ عَلَى نَفْسِكَ)). قَالَ: عِنْدِي آخَرُ؟ فَقَالَ: ((أَنْفِقْهُ عَلَى خَادِمِكَ - أَوْ قَالَ: - عَلَى وَلَدِكَ)). قَالَ عِنْدِي آخَرُ؟ قَالَ: ((ضَعْهُ فِي سَبِيلِ اللهِ، وَهوَ أَخَسُّهَا)).

صَحِيحٌ لِغَيْرِهِ دون قوله: ((ضَعْهُ...)).

750. Jābir said**:** "A man said, 'Messenger of Allah, I have a dinār.' He said, 'Spend it on yourself.' The man said, 'I have another.' He said, 'Spend it on your servant' - or he said 'on your child.' The man said, 'I have another.' He said, 'Use it in the way of Allah, but that is the least form of it (Sadaqa).'" (*Authentic due to supporting proof without the expression*: *'Use it...'*)

٧٥١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَرْبَعَةُ دَنَانِيرَ: دِينَارًا أَعْطَيْتَهُ مِسْكِينًا، وَدِينَارًا أَعْطَيْتَهُ فِي رَقَبَةٍ، وَدِينَارًا أَنْفَقْتَهُ فِي سَبِيلِ اللهِ، وَدِينَارًا أَنْفَقْتَهُ عَلَى أَهْلِكَ، أَفْضَلُهَا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ)). صَحِيحٌ.

751. Abū Hurayra said**:** "The Prophet ﷺ said, 'There are four dinārs**:** a dinār you give to a poor person, a dinār you give to free a slave, a dinār you spend in the way of Allah, and a dinār you spend on your family. The best of them is the dinār you spend on your family.' " (*Authentic*)

٣١٩- بَابٌ يُؤْجَرُ فِي كُلِّ شَيْءٍ حَتَّى اللُّقْمَةُ يَرْفَعُهَا إِلَى فِي امْرَأَتِهِ

Chapter 319: There Is A Reward For Everything, Even A Morsel Offered To One's Wife To Eat

٧٥٢- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: ((إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ عَزَّ وَجَلَّ إِلاَّ أُجِرْتَ بِهَا، حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ)). صَحِيحٌ.

752. Sa'd b. Abī Waqqās said: "The Prophet ﷺ said to Sa'd, 'You spend nothing by which you desire the face of Allah the Mighty and Exalted, but that you are rewarded for it, even what you put in your wife's mouth.' " (*Authentic*)

٣٢٠- بَابُ الدُّعَاءُ إِذَا بَقِيَ ثُلُثُ اللَّيْلِ

Chapter 320: Supplication In The Last Third Of The Night

٧٥٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ)). صَحِيحٌ.

753. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'Our Lord, the Blessed and Exalted, descends to the lowest heaven every night when a third of the night remains. He says, "Who is calling on Me so that I can answer him? Who is asking Me for something so that I can give to him? Who is asking Me for forgiveness so that I can forgive him?" (*Authentic*)

Commentary**:** *Imam al-Albaanee (رحمه الله) explained that, "This wording of this hadeeth is an authentic Mutawaatir report (i.e. collected by large number of people in every generation) as is affirmed by the great scholars of hadeeth such as Ibn Abdil-Barr in at-Tamheed (***7/128***) who then said, 'It contains evidence that Allah the Mighty and Sublime is above the heavens on the 'Arsh above the seven heavens as the community (of the scholars of the Ummah) have said. It is from their proofs against the Mu'tazilites and the Jahmites in their opinion that***:** *Allah the Mighty and Sublime is everywhere!'" The Imam – may Allah shower blessings on him – continued that the like of the position of the Jahmites and Mu'tazilites is that of the one that says, "Allah is neither within the universe nor outside of it"! From the points of benefit in the hadeeth is the virtue of waking up for prayer and supplication during the last third part of the night although it is the time that many of the people 'enjoy' sleep heedlessly and more so, during the winter.*

٣٢١- بَابٌ قَوْلُ الرَّجُلِ: فُلاَنٌ جَعْدٌ، أَسْوَدُ، أَوْ طَوِيلٌ، قَصِيرٌ، يُرِيدُ الصِّفَةَ وَلاَ يُرِيدُ الْغِيبَةَ

Chapter 321:A Man's Words, "So-And-So, The Black With Curly Hair" Or "Tall, Short" When He Intends To Describe Him And Does Not Mean To Slander Him

٧٥٤- عَنْ أَبِي رُهْمٍ، كُلْثُم بْنِ الْحُصَيْنِ الغِفَارِيّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الَّذِينَ بَايَعُوهُ تَحْتَ الشَّجَرَةِ - يَقُولُ: غَزَوْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ تَبُوكِ، فَنِمْتُ لَيْلَةً بِالْأَخْضَرِ، فَصِرْتُ قَرِيبًا مِنْهُ، فَأُلْقِيَ عَلَيْنَا النُّعَاسُ، فَطَفِقْتُ أَسْتَيْقِظُ وَقَدْ دَنَتْ رَاحِلَتِي مِنْ رَاحِلَتِهِ، فَيُفْزِعُنِي دُنُوُّهَا، خَشِيَةَ أَنْ تُصِيبَ رِجْلَهُ فِي الْغَرْزِ، فَطَفِقْتُ أُؤَخِّرُ رَاحِلَتِي حَتَّى غَلَبَتْنِي عَيْنِي بَعْضَ اللَّيْلِ، فَزَاحَمَتْ رَاحِلَتِي رَاحِلَةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَرِجْلُهُ فِي الْغَرْزِ، فَأَصَبْتُ رِجْلَهُ، فَلَمْ أَسْتَيْقِظْ إِلاَّ بِقَوْلِهِ: ((حَسٍّ)) فَقُلْتُ: يَا رَسُولَ اللهِ! اسْتَغْفِرْ لِي. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((سِرْ)). فَطَفِقَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُنِي عَنْ مَنْ تَخَلَّفَ مِنْ بَنِي غِفَارٍ فَأُخْبِرُهُ، فَقَالَ - وَهُوَ يَسْأَلُنِي -: ((مَا فَعَلَ النَّفَرُ الْحُمْرُ الطِّوَالُ الثِّطَاطُ؟)). قَالَ: فَحَدَّثْتُهُ بِتَخَلُّفِهِمْ. قَالَ: ((فَمَا فَعَلَ السُّودُ الْجِعَادُ الْقِصَارُ الَّذِينَ لَهُمْ نَعَمٌ بِشَبَكَةِ شَرَخَ؟)). فَتَذَكَّرْتُهُمْ فِي بَنِي غِفَارٍ، فَلَمْ أَذْكُرْهُم حَتَّى ذَكَرْتُ أَنَّهُمْ رَهْطٌ مِنْ أَسْلَمَ. فَقُلْتُ: يَا رَسُولَ اللهِ! أُولَئِكَ مِنْ أَسْلَمَ. قَالَ: ((فَمَا يَمْنَعُ أَحَدَ أُولَئِكَ، حِينَ تَخَلَّفَ، أَنْ يَحْمِلَ عَلَى بَعِيرٍ مِنْ إِبِلِهِ امْرَءاً نَشِيطًا فِي سَبِيلِ اللهِ؟، فَإِنَّ أَعَزَّ أَهْلِي عَلَيَّ أَنْ يَتَخَلَّفَ عَنِّي الْمُهَاجِرُونَ مِنْ قُرَيْشٍ وَالْأَنْصَارِ، وَغِفَارٍ وَأَسْلَمَ)). ضَعِيفُ الْإِسْنَادِ.

754. Abū Ruhm, Kulthūm b. al-Husain al-Ghifārī, who was one of the Companions of the Messenger of Allah ﷺ who offered homage to the Prophet under the tree, said**:** "I took part in the expedition to Tabūk with the Messenger of Allahﷺ. When we were spending a night at al-Akhdar, I was near to the Prophet. A heavy sleepiness overcame us, but when I awoke, (I saw that) my camel had drifted near the Prophet's camel I was afraid that when it came close, it might hit his foot in the stirrup. I began to hold my camel back, but at a certain point in the night I fell asleep. Then my camel jostled against the camel of the Messenger of Allah ﷺ while his foot was in the stirrup and hit his foot. I didn't wake up until he said, 'Ow!' I said, 'Messenger of Allah, ask for forgiveness for me!' The Messenger of Allah ﷺ said, 'Don't worry.'

"Then the Messenger of Allah ﷺ began to ask me about those of the Banū Ghifār who had stayed behind. He said, 'What happened to the tall, red people with thin beards?' I told him that they had stayed behind. He said, 'What did the short, black people with curly hair who own camels in Shabakat Shadakh do?' I thought that they were among the Banū Ghifār, but then I recalled that they were a party from Aslam (with whom we had an alliance). So I said, 'Messenger of Allah, they are from Aslam.' He said, 'What kept one of those men - when he fell back – from putting an eager man in the way of Allah on one of his camels? The most painful thing for me is that Muhājirūn from Quraysh. the Ansār Ghifār and Aslam should fall behind.' " (*Weak Chain*)

***Commentary*:** *Shabakah sharakh is the name of a place in Hijāz.*

٧٥٥- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((بِئْسَ أَخُو الْعَشِيرَةِ)) فَلَمَّا دَخَلَ انْبَسَطَ إِلَيْهِ. فَقُلْتُ لَهُ: فَقَالَ: ((إِنَّ اللهَ لاَ يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ)). صَحِيحٌ.

755 ‘Ā’isha, may Allah be pleased with her, said**:** “A man asked for permission to come in to see the Prophet ﷺ and the Prophet said, ‘He is a bad brother to his tribe.’ Then when the man entered, the Prophet was cheerful towards him. I asked the Prophet about that. He said, ‘Allah does not love anyone who is foul and coarse.’ ” (*Authentic*)

Commentary**:** *Imam an-Nawawee – may Allah be pleased with him – explained, “The man’s name was ‘Uyaynah bin Husayn. He had not actually embraced Islam at the time even when he pretended to have accepted Islam. Thus, the Prophet ﷺ wanted to expose his true condition so that those who know not his condition are not deceived by what he showed...” See***:** *Tuhfat al-Ahwadhee. However, the Prophet ﷺ was cheerful with him to encourage him to truly accept Islam. The statement was intended to describe him and not slander.*

٧٥٦- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ**:** اسْتَأْذَنَتْ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَوْدَةُ لَيْلَةَ جَمْعٍ - وَكَانَتِ امْرَأَةً ثَقِيلَةً ثَبِطَةً- فَأَذِنَ لَهَا. صَحِيحٌ.

756. ‘Ā’isha, may Allah be pleased with her, said**:** “Sawda, who was a heavy, sluggish woman, asked the Prophet for permission on the night of gathering (at Muzdalifa), (to go to Mina before Fajr Prayer to perform the ritual of stoning) so he gave her permission.” (*Authentic*)

٣٢٢- بَابُ مَنْ لَمْ يَرَ بِحِكَايَةِ الْخَبَرِ بَأْسًا

Chapter 322: One Who Does Not See Any Harm In A Historical Story

٧٥٧- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ**:** لَمَّا قَسَّمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَنَائِمَ حُنَيْنٍ بِالْجِعِرَّانَةِ، ازْدَحَمُوا عَلَيْهِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((إِنَّ

عَبْدًا مِنْ عِبَادِ اللهِ بَعَثَهُ اللهُ إِلَى قَوْمٍ، فَكَذَّبُوهُ وَشَجُّوهُ، فَكَانَ يَمْسَحُ الدَّمَ عَنْ جَبْهَتِهِ، وَيَقُولُ: اللَّهُمَّ اغْفِرْ لِقَوْمِي؛ فَإِنَّهُمْ لاَ يَعْلَمُونَ)). قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَحْكِي الرَّجُلَ يَمْسَحُ عَنْ جَبْهَتِهِ. حَسَنٌ.

757. Ibn Mas'ūd said**:** "When the Messenger of Allah ﷺ divided the booty of Hunayn at Ji'irrāna. the people crowded up against him. Then the Messenger of Allah ﷺ said, 'Allah sent one of His slaves to a people and they rejected him and wounded him in the head. He wiped the blood from his forehead, saying, "O Allah, forgive my people for they do not know." ' "

'Abdullāh b. Mas'ūd said, "It is as if I were looking at the Messenger of Allah ﷺ telling of the man wiping his forehead." (*Sound*)

Commentary**:** *The point in the hadeeth in relation to the* **chapter** *heading is the Prophet's narration to the companions –may Allah be pleased with them all. However, when we tell narrations we should be sure that they are true and beneficial to our listeners.*

٣٢٣- بَابٌ مَنْ سَتَرَ مُسْلِمًا

Chapter 323: One Who Shields A Muslim

٧٥٨- عَنْ أَبِي الْهَيْثَمِ قَالَ: جَاءَ قَوْمٌ إِلَى عُقْبَةَ بْنِ عَامِرٍ، فَقَالُوا: إِنَّ لَنَا جِيرَانًا يَشْرَبُونَ وَيَفْعَلُونَ، أَفَنَرْفَعُهُم إِلَى الْإِمَامِ؟ قَالَ: لاَ. سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ رَأَى مِنْ مُسْلِمٍ عَوْرَةً فَسَتَرَهَا، كَانَ كَمَنْ أَحْيَا مَوْؤُدَةً مِنْ قَبْرِهَا)). ضَعِيفٌ.

758. Abu'l-Haytham said**:** "Some people came to 'Uqba b. 'Amir and said, 'We have some neighbours who drink (wine) and act (incorrectly). Shall we take them before the ruler?' He said, 'No. I heard the Messenger of Allah ﷺ say, "Whoever sees the fault of a Muslim and then veils it, it is as if he brought a girl buried alive back to life from her grave." ' " (*Weak*)

٣٢٤- بَابٌ قَوْلُ الرَّجُلِ: هَلَكَ النَّاسُ

Chapter 324: A Man Saying, "People Are Destroyed"

٧٥٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا سَمِعْتَ الرَّجُلَ يَقُولُ: هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ)). صَحِيحٌ.

759. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'When you hear a man saying, "People are destroyed," then he is most wicked.' " (*Authentic*)

Commentary**:** *The narration has been reported in two versions***:** *Ahlakuhum as mentioned above, meaning, 'he is the most wicked of them', and Ahlakahum; that is, 'he presents them as if they are ruined when they are not really ruined'. The dispraise for the statement is regarding the one who utters such statements by way of scorning and pluming over the people. As for the one who says that by way of describing the actual condition of the people out of grief over their general weakness in their religion, then it is permissible.*

٣٢٥- بَابٌ لاَ يَقُلْ لِلْمُنَافِقِ: سَيِّدٌ

Chapter 325: Do Not Call A Hypocrite "Sayyid (Master)"

٧٦٠- عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ تَقُولُوا لِلْمُنَافِقِ: سَيِّدٌ؛ فَإِنَّهُ إِنْ يَكُ سَيِّدَكُمْ، فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ عَزَّ وَجَلَّ)). صَحِيحٌ.

760. Burayda said**:** "The Messenger of Allah ﷺ said, 'Do not call a hypocrite, "Master". If he is your master, then you have angered your Lord, the Mighty and Exalted.' " (*Authentic*)

Commentary**:** *See hadeeth no.* **210**. *Allah is angered when evil and its people are accorded the respect and honour due to the pious! To do that is itself falsehood and hypocrisy.*

٣٢٦- بَابٌ مَا يَقُولُ الرَّجُلُ إِذَا زُكِّيَ

Chapter 326: What A Man Should Say When He Is Praised

١٦٧- عَنْ عَدِيِّ بْنِ أَرْطَأَةَ قَالَ: كَانَ الرَّجُلُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا زُكِّيَ قَالَ: ((اللَّهُمَّ لاَ تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاغْفِرْ لِي مَا لاَ يَعْلَمُونَ)). صَحِيحُ الْإِسْنَادِ.

761. 'Adī b. Artā't said**:** "When one of the Companions of the Prophet ﷺ was praised, he prayed to Allah, 'Allahumma laa tuaa-ikhdhnee bimaa yaqooloon wa-igfirlee maa laa ya'lamoon (Allah, do not take

me to task for what they say and forgive me for what they do not know).' " (*Authentic Chain*)

***Commentary*:** *It is authentically collected that one of the pious predecessors, when he is praised would say the above with the increment, "wa-j'alnee khayran minmaa yazunnoon (And make me better than they think)." (Shu'ab al-Eemaan by Al-Bayhaqee). Shaykh Husayn al-'Awaayisha (hafizahullah) explained, "It shows their humility, not being vain-glorious, recalling their sins and fearing been taken to task about what is said of them. They would hasten to supplication, seeking nearness to Allah in their prayers through asking for forgiveness and not been taken to task. They also have hope in Allah to make them better than they are considered." See hadeeth no.* **333**.

٧٦٢- عَنْ أَبِي قِلاَبَةَ، أَنَّ أَبَا عَبْدِ اللهِ قَالَ لأَبِي مَسْعُودٍ - أَوْ أَبُو مَسْعُودٍ قَالَ لأَبِي عَبْدِ اللهِ: مَا سَمِعْتَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي: ((زَعَمَ))؟ قَالَ: ((بِئْسَ مَطِيَّةُ الرَّجُلِ)). صَحِيحٌ

762. Abū Qilaba said**:** "Abū 'Abdullāh asked Abū Mas'ūd or Abū Mas'ūd asked Abū 'Abdullāh – 'What did you hear the Prophet ﷺ say about Za'ama, (he alleged, asserted or it is said)?' He said. 'It is a bad mount for a man.'" (*Authentic*)

***Commentary*:** *It means that the Prophet ﷺ condemned a man for giving information about something that he was not sure about, relating it to others on the basis of allegations and hearsay. One should first check information before relating it to others. In an authentic hadeeth, the Prophet ﷺ said, "It is sufficient lie for a man that he tells just whatever he hears." (Muslim)*

٧٦٣- عَنْ أَبِي الْمُهَلَّبِ أَنّ عَبْدَ اللهِ بْنِ عَامِرٍ قَالَ يَا أَبَا مَسْعُودٍ مَا سَمِعْتَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي زَعَمُوا قَالَ سَمِعْتُهُ يَقُولُ يَقُولُ: ((بِئْسَ مَطِيَّةُ الرَّجُلِ)). وَسَمِعْتُهُ يَقُولُ: ((لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ)). صَحِيحٌ لِغَيْرِهِ

763, Abū Muhallab said**:** "'Abdullāh b. 'Āmir said, 'Abū Mas'ūd,

what did you hear the Messenger of Allah ﷺ say about the term "Za'amū" (they alleged, asserted or it is said)?' He said, 'I heard him say, "A bad mount for a man" and I heard him say, "Cursing a believer is like killing him." ' " (*Authentic due to supporting Proof*)

***Commentary*:** *So, the one who hears another telling things based on mere hearsays should not use that as basis to curse a believer. He would have, thereby, depended on something baseless to commit a sin worse than the sin of the one who was telling him lies*: *the sin of killing a Muslim!*

٣٢٧- بَابٌ لاَ يَقُولُ لِشَيْءٍ لاَ يَعْلَمُهُ: اللهُ يَعْلَمُهُ

Chapter 327: One Should Not Say About Something He Does Not Know, "Allah Knows It"

٧٦٤- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لاَ يَقُولَنَّ أَحَدُكُمْ لِشَيْءٍ لاَ يَعْلَمُهُ: ((اللهُ يَعْلَمُهُ))؛ وَاللهُ يَعْلَمُ غَيْرَ ذَلِكَ، فَيُعَلِّمُ اللهَ مَا لاَ يَعْلَمُ، فَذَاكَ عِنْدَ اللهِ عَظِيمٌ. صَحِيحُ الْإِسْنَادِ.

764. Ibn 'Abbās said**:** "None of you should say about a thing that he does not know, (pretending being sure about that) 'Allah knows it' when Allah knows other than what he said and thus he (tries as if to) teach Allah what He does not know. That is a terrible thing in Allah's sight.' " (*Authentic Chain*)

***Commentary*:** *As for the companions' response to the questions of the Prophet ﷺ in many circumstances, 'Allah and His Messenger know best', they would say this to affirm belief in Allah's Knowledge and declare their not knowing at the same time. In the later times, some of the people disliked answering that they don't know when asked what they really don't know and resorted to different forms of vague or even deceptive means of giving responses. Such a person may even say a thing doubtfully and ascribe his*

*doubt, which may be the wrong thing, to Allah's knowledge! This is odious! The pious predecessors, on the other hand, would say and teach their students to say, 'I don't know' when they don't know, and doubt is also part of absence of knowledge. However, "if he intends by his saying, 'Allah knows it', that Allah's knowledge encompasses that thing in its actual form in that circumstance, then he has said the truth." See Fadlullaah is-Samad (***2/583***).*

٣٢٨- بَابٌ قَوْسُ قُزَحٍ

Chapter 328: The Rainbow

٧٦٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((الْمَجَرَّةُ: بَابٌ مِنْ أَبْوَابِ السَّمَاءِ. وَأَمَّا قَوْسُ قُزَحٍ، فَأَمَانٌ مِنْ الْغَرَقِ بَعْدَ قَوْمِ نُوحٍ عَلَيْهِ السَّلاَمُ)). ضَعِيفُ الْإِسْنَادِ.

765. Ibn 'Abbās said**:** The Milky Way is one of the gates of the heavens. The rainbow is security from drowning after the people of Nūh, peace be upon him." (*Weak Chain*)

٣٢٩- بَابٌ الْمَجَرَّةَ

Chapter 329: The Milky Way

٧٦٦- عَنْ أَبِي الطُّفَيْلِ: سَأَلَ ابْنُ الكوّا عَلِيًّا رَضِيَ اللهُ عَنْهُ عَنِ الْمَجَرَّةِ قَالَ: هُوَ شَرَجُ السَّمَاءِ، وَمِنْهَا فُتِحَتِ السَّمَاءُ بِمَاءٍ مُنْهَمِرٍ. صَحِيحُ الْإِسْنَادِ.

766. Abū at-Tufayl said**:** “Ibn al-Kawwā’ asked ‘Alī about the Milky Way. He said, ‘It is the water-trough (loop of the skin) from which the heaven opened up flowing water.’ ” (*Authentic Chain*)

٧٦٧- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا**:** الْقَوْسُ**:** أَمَانٌ لأَهْلِ الأَرْضِ مِنَ الْغَرَقِ. وَالْمَجَرَّةُ**:** بَابُ السَّمَاءِ الذي تَنْشَقُّ مِنْهُ. صَحِيحُ الإِسْنَادِ.

767. Ibn ‘Abbās said**:** “The rainbow is security for the people of the earth from drowning. The Milky Way is the door of the heavens and forms a furrow through it.” (*Authentic Chain*)

٣٣٠- بَابُ مَنْ كَرِهَ أَنْ يُقَالَ**:** اللَّهُمَّ اجْعَلْنِي فِي مُسْتَقَرِّ رَحْمَتِكَ

Chapter 330: One Who Dislikes For It To Be Said, “O Allah, Place Me In The Abiding Abode Of Your Mercy”

٧٦٨- عَنْ أَبِي الْحَارِثِ الْكَرْمَانِي قَالَ**:** سَمِعْتُ رَجُلاً قَالَ لأَبِي رَجَاءٍ**:** أَقْرَأُ عَلَيْكَ السَّلاَمَ، وَأَسْأَلُ اللهَ أَنْ يَجْمَعَ بَيْنِي وَبَيْنَكَ فِي مُسْتَقَرِّ رَحْمَتِهِ! قَالَ**:** وَهَلْ يَسْتَطِيعُ أَحَدٌ ذَلِكَ؟ قَالَ**:** فَمَا مُسْتَقَرُّ رَحْمَتِهِ؟ قَالَ**:** الْجَنَّةُ. قَالَ**:** لَمْ تُصِبْ. قَالَ**:** فَمَا مُسْتَقَرُّ رَحْمَتِهِ؟ قَالَ**:** رَبُّ الْعَالَمِينَ. صَحِيحُ الإِسْنَادِ.

768. Abul Hārith al-Kirmani said**:** “A man said to Abū Rajā’, ‘I greet you and I ask Allah to join both of us together in the abiding Abode of His mercy.’ Abū Rajā’ said, ‘Is anyone capable of that? What is the abiding abode of His mercy?’ The man said, ‘The Garden.’ He said, ‘That is not correct.’ The man said, ‘Then what is the abiding abode of His mercy?’ He said, ‘The Lord of the Worlds.’ ” (*Authentic Chain*)

***Commentary*:** *Abu Raja, Milhan bin 'Imran al-'Utareedee accepted Islam during the lifetime of the Prophet ﷺ even though he did not meet him. He was a noble scholar, well-grounded in the science of reading the Qur'an and blessed with long life. Concerning his response to the man, Imam al-Albaanee (رحمه الله) explained, "This narration from him points to his nobility and knowledge and his sagacity. For it is not possible that the Garden is 'the abiding abode of His Mercy' since it (i.e. His Mercy) is one of His Attributes while the Garden is one of Allah's creatures although the believers' dwelling in it (i.e. the Garden) is out of His Mercy..."*

١٣٣- بَابٌ لاَ تَسُبُّوا الدَّهْرَ

Chapter 331: Do Not Curse Time

٧٦٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَقُولَنَّ أَحَدُكُمْ: يَا خَيْبَةَ الدَّهْرِ! فَإِنَّ اللهَ هُوَ الدَّهْرُ)). صَحِيحٌ.

769. Abū Hurayra said**:** "The Prophet ﷺ said, 'None of you should say, "May time (ad-Dahr) be disappointed. For Allah causes time (ad-Dahr)." ' (*Authentic*)

Commentary*:** *Allah causes day and night, he sends them and could withdraw them when and how He Wills:** *He has power over all things. So when a person is afflicted with anything, he should not curse the time, thinking that it brought him the affliction. Imam Ibn Qayyim al-Jawziyyah (رحمه الله) warned, "The person who curses time is basically between one of two things***:** *he is either cursing Allah or joining partners with Him. If he believes that the time does a thing along with Allah he is a polytheist, and if he believes that Allah alone did that and he is cursing whoever did it, then he has cursed Allah." See Mawsoo'at al-Manaahee ash-Shar'iyyah (***1/76***). The one who is afflicted should rather patiently turn to Allah in supplication and properly consider his own actions and act rightly.*

٧٧٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَقُلْ أَحَدُكُمْ: يَا خَيْبَةَ الدَّهْرِ. قَالَ اللهُ عَزَّ وَجَلَّ: أَنَا الدَّهْرُ، أُرْسِلُ اللَّيْلَ وَالنَّهَارَ، فَإِذَا شِئْتُ قَبَضْتُهُمَا. وَلاَ يَقُولَنَّ لِلْعِنَبِ: الْكَرْمَ؛ فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ)). صَحِيحٌ.

770. Abū Hurayra said**:** "The Prophet ﷺ said, 'None of you should say, "How disappointing time is!" Allah, the Mighty and Exalted, said, "I am Dahr. I send the night and day. If I so wished, I could take them away." None of you should call the grape-vine "karm (nobility)". Karm is the Muslim man.'" (*Authentic*)

Commentary**:** *Arabs used the word "Karm" (generosity) for grape-vines because they thought that a man is more generous when he is drunk. Islam prohibited the use of that term, lest Shaytān tempts someone to the vice itself. The Muslim's heart is the fountain of piety, light, guidance and as such, he is ennobled to be given the ascription, Karm.*

٣٣٢- بَابٌ لاَ يُحِدُّ الرَّجُلُ إِلَى أَخِيهِ النَّظَرَ إِذَا وَلَّى

Chapter 332: A Man Should Not Look Sharply At His Brother When He Turns Away

٧٧١- عَنْ مُجَاهِدٍ قَالَ: يُكْرَهُ أَنْ يُحِدَّ الرَّجُلُ إِلَى أَخِيهِ النَّظَرَ، أَوْ يُتْبِعَهُ بَصَرَهُ إِذَا وَلَّى، أَوْ يَسْأَلَهُ: مِنْ أَينَ جِئْتَ، وَأَيْنَ تَذْهَبُ؟. ضَعِيفٌ.

771. Mujāhid said**:** "It is disliked for a man to stare at his brother or to let his eye follow him when he turns his back, or to inquire, 'Where have you come from? Where are you going?' " (*Weak*)

٣٣٣- بَابُ قَوْلُ الرَّجُلِ لِلرَّجُلِ: وَيْلَكَ

Chapter 333: Saying To Another Man, "Waylaka, Pity On You"

٧٧٢- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلاً يَسُوقُ بَدَنَةً. قَالَ: ((ارْكَبْهَا)). فَقَالَ: إِنَّهَا بَدَنَةٌ! قَالَ: ((ارْكَبْهَا)). قَالَ: إِنَّهَا بَدَنَةٌ! قَالَ: ((ارْكَبْهَا)). قَالَ: فَإِنَّهَا بَدَنَةٌ! قَالَ: ((ارْكَبْهَا، وَيْلَكَ)). صَحِيحٌ.

772. Anas said: "The Prophet ﷺ saw a man driving a sacrificial camel. He said, 'Ride it.' The man said, 'It is a sacrificial camel.' He said, 'Ride it.' The man said, 'It is a sacrificial camel.' He said, 'Ride it.' The man said, 'It is a sacrificial camel.' The Prophet said, 'Ride it, and pity on you!' " (*Authentic*)

Commentary: *The Prophet ﷺ out of concern for the man told him to ride the animal. But the man retorted that it was for sacrifice, thinking that the Prophet ﷺ did not know that it was for sacrifice, and which in his thought should not be ridden. But the Prophet ﷺ knew that it was for sacrifice because it was marked for sacrifice and so, he repeatedly encouraged him to ride it, and so, he chided him by way of discipline.*

٧٧٣- عَنِ الْمِسْوَرِ بْنِ رِفَاعَةَ الْقُرَظِيِّ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ وَرَجُلٌ يَسْأَلُهُ، فَقَالَ: إِنِّي أَكَلْتُ خُبْزًا وَلَحْمًا فَهَلْ أَتَوَضَّأُ؟ فَقَالَ: ((وَيْحَكَ، أَتَتَوَضَّأُ مِنَ الطَّيِّبَاتِ)). صَحِيحُ الْإِسْنَادِ.

773. Al-Miswar b. Rifā'a al-Qurazī said: "I heard a man ask Ibn 'Abbās, 'Should I do wudū' after I have eaten bread and meat?' He said, 'Woe to you, would you do wudū' on account of good things?' " (*Authentic Chain*)

***Commentary*:** *Perhaps the companion (radiya Allahu anhuma) intended that it is not obligatory to make ablution after eating meat, intending by that, the kinds of meat which when taken do not require ablution. Otherwise, it is obligatory to perform ablution when one eats camel meat – as in the hadeeth of Baraa bin 'Aazib in Sunan Ibn Maajah -, and recommended if one eats whatever is cooked over fire (and meat is cooked before been taken) – as in the hadeeth of Abu Hurayrah collected by Muslim and others. 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 an error.*

٧٧٤- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ بِالْجِعِرَّانَةِ، وَالتِّبْرُ فِي حِجْرِ بِلاَلٍ، وهُوَ يَقْسِمُ، فَجَاءَهُ رَجُلٌ فَقَالَ: اعْدِلْ! فَإِنَّكَ لاَ تَعْدِلُ! فقَالَ: ((وَيْلَكَ، فَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟)) قَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللهِ أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. فَقَالَ: ((إِنَّ هَذَا مَعَ أَصْحَابٍ لَهُ أَوْ: فِي أَصْحَابٍ لَهُ - يَقْرَؤُونَ الْقُرْآنَ، لاَ يُجَاوِزُ تَرَاقِيهِم، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ)).

صَحِيحٌ.

774. Jābir said**:** "The Messenger of Allah ﷺ was at al-Ji'irrāna on the day of the Battle of Hunayn with the (gold and silver spoils) in Bilāl's lap. The Prophet was dividing them. A man came up to him and said, 'Be just! You are not being just!' The Prophet said. 'Woe to you! Who will be just if I am not just?' 'Umar said, 'Messenger of Allah, let me strike off the head of this hypocrite!' The Prophet said, 'This man with his followers are those who recite the Qur'ān and it does not go beyond their throats. They would leave the dīn as the arrow thrusts through the target.' " (*Authentic*)

***Commentary*: 1**. *In another report collected by Imam al-Bukhaaree in his Saheeh, it says, the man said to the Prophet ﷺ, "This division was not done for the sake of Allah!" And the Prophet ﷺ replied that, "Woe to you! Am I not the most deserving of the people of the earth to be fearfully conscious of Allah?!" (Muslim). "Who then will obey Allah if I disobey Him? Should I be entrusted with the people of the earth and you will not trust me?!" (Muslim).*

It is also reported that in the Prophet's response to Umar's request to chop off the man's head, he ﷺ said, "I seek refuge with Allah! Let not the people say that I kill my companions." (Muslim). Similarly, Khaalid bin Waleed (رضي الله عنه) asked for permission to decapitate the man but the Prophet ﷺ said to him, "No, perhaps he prays" to which Khaalid replied, "Many pray but say what is not in their hearts!" The Prophet ﷺ then remarked, "I have not been ordered to quest for the hearts of people nor lay bare their stomach!" (Muslim). **2**. *Their reading of the Qur'an will not go beyond their throats because apart from the reading, they would neither ponder about its message nor follow its injunctions. So their reading does not leave any effect on their religion; their entering into Islam is just like their leaving it***:** *It never got to their hearts!* **3**. *It is also reported that the man's name is Dhu Khuwaysirah at-Tameemee who later became one of the heads of the misguided Khawaarij sect that declared the companions of Allah's Messenger including Alee, Ibn Abbass and others as disbelievers! He was reported to have been killed during the battle of Nahrawaan when he fought against Alee and the rest of the companions and their students (radiya Allahu anhum).* **4**. *The point of reference in this hadeeth in relation to the* **chapter** *heading is the Prophet's statement, 'Waylak'.*

٧٧٥- عَنْ بَشِيرِ بْنِ مَعْبَدٍ السَّدُوسِي رَضِيَ اللهُ عَنْهُ - وَكَانَ اسْمُهُ زَحْمٌ بْنُ مَعْبَدٍ - فَهَاجَرَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((ما اسْمُكَ؟)) قَالَ: زَحْمٌ، قَالَ: ((بَلْ أَنْتَ بَشِيرٌ)). قَالَ بَيْنَمَا أَنَا أَمْشِي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذْ مَرَّ بِقُبُورِ الْمُشْرِكِينَ. فَقَالَ: ((لَقَدْ سَبَقَ هَؤُلاَءِ خَيْرًا كَثِيرًا)) ثَلاَثًا. فَمَرَّ بِقُبُورِ الْمُسْلِمِينَ. فَقَالَ: ((لَقَدْ أَدْرَكَ هَؤُلاَءِ خَيْرًا كَثِيرًا)) ثَلاَثًا. فَحَانَتْ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَظْرَةٌ، فَرَأَى رَجُلاً يَمْشِي فِي الْقُبُورِ، وَعَلَيْهِ نَعْلاَنِ، فَقَالَ: ((يَا صَاحِبَ السِّبْتِيَّتَيْنِ! أَلْقِ سِبْتِيَّتَيْكَ)). فَنَظَرَ الرَّجُلُ، فَلَمَّا رَأَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَلَعَ نَعْلَيْهِ، فَرَمَى بِهِمَا. صَحِيحٌ.

775. "Bashīr b. Ma'bad as-Sadūsi - whose name was Zahm b. Ma'bad - had made hijra to the Prophet ﷺ. The Prophet asked him, 'What is

your name?' He replied, 'Zahm (crowd).' The Prophet said, 'No, you are Bashīr (bearer of good news).'

"Bashīr said, 'While I was walking with the Messenger of Allah ﷺ he passed the graves of some idol-worshippers. He said three times, 'These people have missed much good.' Then he passed by the graves of the Muslims and said, 'These people have obtained much good.' The Prophet ﷺ suddenly looked up and saw a man walking among the graves wearing sandals. He said, 'You with the ox-hide sandals, take off your sandals!' When he saw the Prophet ﷺ the man removed his sandals and threw them away." (*Authentic*)

***Commentary*:** *The hadeeth contains evidence for, amongst others, that*: **1**. *The Muslim should not be buried with the non-Muslims in the grave. The graveyards of the Muslims and the non-Muslims should be different!* **2**. *It is obligatory to remove one's shoes in a graveyard.*

٣٣٤- بَابُ الْبِنَاءِ

Chapter 333: Building

٧٧٦- عَنْ مُحَمَّدِ بْنِ هِلاَلٍ: أَنَّهُ رَأَى حُجَرَ أَزْوَاجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ جَرِيدٍ مَسْتُورَةً بِمُسُوحِ الشَّعْرِ فَسَأَلْتُهُ عَنْ بَيْتِ عَائِشَةَ؟ فَقَالَ: كَانَ بَابُهُ مِنْ وِجْهَةِ الشَّامِ. فَقُلْتُ: مِصْرَاعًا كَانَ أَوْ مِصْرَاعَيْنِ؟ قَالَ: كَانَ بَابًا وَاحِدًا. قُلْتُ: مِنْ أَيِّ شَيْءٍ كَانَ؟ قَالَ: مِنْ عَرْعَرٍ أَوْ سَاجٍ. صَحِيحُ الْإِسْنَادِ.

776. Muhammad b. Abū Fudayk said: "Muhammad b. Hilal said, 'He saw the rooms of the wives of the Prophet ﷺ. The rooms were made of palm trunks covered with rags made of hair.'

Muhammad b. Abū Fudayk said, “I asked him about the room of ‘Ā’isha and he said, ‘Its door faced Syria (meaning north).’ I said, ‘Was it one or two spans?’ He said, ‘Its door was one span.’ I said, ‘What was it made of?’ He said, ‘From cypress or teak wood.’ ” (*Authentic Chain*)

٧٧٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ تَقُومُ السَّاعَةُ حَتَّى يَبْنِيَ النَّاسُ بُيُوتًا يُوشُونَهَا وَشْيَ الْمَرَاحِيلِ)). قَالَ إِبْرَاهِيمُ: يَعْنِي الثِّيَابَ الْمُخَطَّطَةَ. صَحِيحٌ.

777. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The Hour will not come until houses are adorned like painted garments.’ ”

Ibrāhīm (b. al-Mundhir) said, “He meant striped garments.” (*Authentic*)

Commentary: *Same as narration no.* **449**.

٣٣٥- بَابٌ قَوْلُ الرَّجُلِ: لاَ وَأَبِيكَ

Chapter 335: A Man Saying, “Lā: Wa Abīka, No: By Your Father”

٧٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الصَّدَقَةِ أَفْضَلُ أَجْرًا؟ قَالَ: ((أَمَا وَأَبِيكَ لَتُنَبَّأَنَّهُ: أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ، وَتَأْمُلُ الْغِنَى، وَلاَ تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ، قُلْتَ: لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كَانَ لِفُلاَنٍ)). صَحِيحٌ.

778. Abū Hurayra said**:** "A man came to the Messenger of Allah ﷺ and said, 'Messenger-of Allah, which Sadaqa has the best reward?' He answered, 'Wa Abīka. By your father, you will learn of it. It is that you give Sadaqa while you are healthy and avaricious, fearful of poverty and desirous of wealth. You should not delay it until you are at the point of death and then say, "This much is for so-and-so. This much is for so-and-so when it already belongs to so-and-so." ' " (*Authentic*)

Commentary**:** *The phrase, 'Wa Abeek!' (by your father) is the point of reference in the hadeeth. However, the same phrase is the part of the hadeeth that is inauthentic. See Silsilat al-Ahaadeeth id-Da'eefah (***4992***). Yet, it is reported in Saheeh Muslim that the Prophet ﷺ said to a man who had asked him about the pillars of Islam and promised to stick to them that, "he will be successful, by his father, and he will enter the garden, by his father, if he is true to his words." Thus, it is used as evidence that it is permissible to swear by one's father. However, this deduction is contradicted by the authentic and widely reported sayings of the Prophet ﷺ that prohibit swearing by other than Allah the Exalted. This apparent conflict is resolved on the fact that swearing by a person's father as was the custom of the people before Islam, was initially allowed and later, it became prohibited. The evidence for the abrogation of the allowance is contained in the authentic hadeeth of Ibn Umar (radiya Allahu anhuma) who reported that, "The Messenger of Allah ﷺ said, 'Whoever wants to swear should only swear by Allah'. But the people of Quraysh used to swear by their fathers. So he ﷺ said, 'Do not swear by your fathers!'" (Ahmad). This is also the conclusion of Hafidh Ibn Hajar al-Asqalaanee (رحمه الله) in Fath al-Baaree (***1/444*** *[Darussallam]) and Shaykh Saleem bin 'Eid al-Hilaalee (hafizahullah) in Mawsoo'at al-Manaahee ash-Shar'iyyah (***1/64***).*

٣٣٦- بَابٌ إِذَا طلَبَ فَلْيَطْلُبْ طَلَبًا يَسِيرًا وَلاَ يَمْدَحْهُ

Chapter 336: When A Person Seeks Something, He Should Ask For It Simply And Not Flatter

٧٧٩- عَنْ عَبْدِ اللهِ ابن مَسْعُودٍ قَالَ: ((إِذَا طَلَبَ أَحَدُكُمُ الْحَاجَةَ فَلْيَطْلُبْهَا طَلَبًا يَسِيرًا، فَإِنَّمَا لَهُ مَا قُدِّرَ لَهُ، وَلاَ يَأْتِي أَحَدُكُمْ صَاحِبَهُ فَيَمْدَحَهُ، فَيَقْطَعَ ظَهْرَهُ)). صَحِيحُ الْإِسْنَادِ.

779. ‘Abdullāh [b. Mas’ud] said: “When one of you seeks something, he should ask for it simply. He will have what is decreed for him. None of you should go to your companion and then flatter him and thus break his back.” (*Authentic Chain*)

Commentary: *It emphasizes the basic fact that whether a person is decent and simple while asking or resorts to unnecessary flattery of his brother, he cannot get more than what is decreed for him. See narrations on* **Chapter 153**.

٧٨٠- عَنْ أَبِي عَزَّةَ؛ يَسَارِ بْنِ عَبْدِ اللهِ الْهُذَلِيِّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ اللهَ إِذَا أَرَادَ قَبْضَ عَبْدٍ بِأَرْضٍ، جَعَلَ لَهُ بِهَا - أَوْ: فِيهَا - حَاجَةً)). صَحِيحٌ.

780. Abū ‘Azza Yasār b. ‘Abdullāh al-Hudhalī said: “The Prophet ﷺ said, ‘When Allah wants a slave to die in a particular land, He makes a need for him to be there.’ ” (*Authentic*)

Commentary: *Perhaps, the narration in relation to the chapter heading seeks to also emphasize preordainment: that enduring the pains of journey to meet a need does not really mean that the need will be fulfilled.*

٣٣٧- بَابٌ قَوْلُ الرَّجُلِ: لاَ بُلَّ شَانِئُكَ

Chapter 337: A Man's Words, "May Him Who Hates You Not Prosper!'

٧٨١- عَنْ أَبِي عَبْدِ الْعَزِيزِ قَالَ: أَمْسَى عِنْدَنَا أَبُو هُرَيْرَةَ، فَنَظَرَ إِلَى نَجْمٍ عَلَى حِيَالِهِ، فَقَالَ: وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ! لَيَوَدَّنَّ أَقْوَامٌ وَلَوْا إِمَارَاتٍ فِي الدُّنْيَا وَأَعْمَالاً أَنَّهُمْ كَانُوا مُتَعَلِّقِينَ عِنْدَ ذَلِكَ النَّجْمِ، وَلَمْ يَلُوا تِلْكَ الإِمَارَاتِ، وَلاَ تِلْكَ الأَعْمَالِ. ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ: لاَ بُلَّ شَانِئُكَ، أَكُلُّ هَذَا سَاغَ لأَهْلِ الْمَشْرِقِ فِي مَشْرِقِهِمْ؟ قُلْتُ: نَعَمْ وَاللهِ. قَالَ: لَقَدْ قَبَّحَ اللهُ وَمَكَرَ، فَوَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ، لَيَسُوقُنَّهُمْ حُمُرًا غِضَابًا، كَأَنَّمَا وُجُوهُهُمَ الْمَجَانُّ الْمُطْرَقَةُ، حَتَّى يُلْحِقُوا ذَا الزَّرْعِ بِزَرْعِهِ، وَذَا الضَّرْعِ بِضَرْعِهِ)). ضَعِيفٌ.

781. Abū ʻAbdu'I-ʻAzīz said**:** "Abū Hurayra spent the night with us and, seeing a star in front of him, he said, 'By Him who holds the soul of Abū Hurayra in His hand, some people who had been rulers in this world and governors, they wish they were far from their position, and were at the distance of the star had not accepted these emirates and jobs.' Then he turned to me and said, 'May him who hates you not prosper, is all of this tolerated by the people of the east in the East?' I said, 'Yes, by Allah.' He said, 'By Him who holds the soul of Abū Hurayra in His hand, people, with rough and broad red faces (lit**:** as though their faces were shields clad with sinews one above another) drive them angrily until they join the farmers to their fields and shepherds to their herds.' " (*Weak*)

٣٣٨- بَابٌ لاَ يَقُولُ الرَّجُلُ: اللهُ وَفُلاَنٌ

Chapter 338: A Man Should Not Say, "Allah And So-And-So"

٧٨٢- عَنْ مُغِيثٍ- يَزْعُمُ - أَنَّ ابْنَ عُمَرَ سَأَلَهُ: مِنْ مَوْلاَهُ؟ فَقَالَ: اللهُ وَفُلاَنٌ. قَالَ: ابْنُ عُمَرَ: لاَ تَقُلْ كَذَلِكَ، لاَ تَجْعَلْ مَعَ اللهِ أَحَدًا، وَلَكِنْ قُلْ: فُلاَنٌ بَعْدَ اللهِ. ضَعِيفٌ.

782. Mughīth claimed that Ibn ʻUmar once asked him about his mawlā and Mughīth replied**:** "Allah, and so-and-so." Ibn ʻUmar said, "Do not speak in that way. Do not put anyone with Allah. Say 'so-and-so' after 'Allah.' " (*Weak*)

٣٣٩- بَابٌ قَوْلُ الرَّجُلِ: مَا شَاءَ اللهُ وَشِئْتَ

Chapter 339: A Man Saying "What Allah Wills And You Will"

٧٨٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَا شَاءَ اللهُ وَشِئْتَ! قَالَ: ((جَعَلْتَ للهِ نِدًّا؟! مَا شَاءَ اللهُ وَحْدَهُ)). صَحِيحٌ.

783. Ibn ʻAbbās said**:** "A man said to the Prophet ﷺ 'Whatever Allah wills and you will.' He said, 'You have set up an equal with Allah. It is what Allah alone wills.' " (*Authentic*)

Commentary**:** *After citing narrations with similar meanings, Imam Al-Albaanee (رحمه الله) explained, "These hadeeths contain that a man's statement to another, 'whatever Allah wills and you will', is counted as from Shirk*

*(joining associates with Allah) in the Sharee'ah. It is from the Shirk in expressions because it gives an impression that the will of the slave is of the same level with the Will of the Lord – Glorious is He, the Exalted – due to the connection that is made between the two." See Sharh Saheeh al-Adab al-Mufrad (***2/477***).*

٣٤٠- بَابُ الْغِنَاءِ وَاللَّهْوِ

Chapter 340: Singing And Play

٧٨٤- عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ إِلَى السُّوقِ، فَمَرَّ عَلَى جَارِيَةٍ صَغِيرَةٍ تُغَنِّي فَقَالَ: ((إِنَّ الشَّيْطَانَ لَوْ تَرَكَ أَحَدًا لَتَرَكَ هَذِهِ)). حَسَنُ الْإِسْنَادِ.

784. 'Abdullāh b. Dīnar said**:** "I went out with 'Abdullāh b. 'Umar to the market. He passed by a little girl who was singing and said, 'If Satan had left anyone, he would have left this girl.' " (*Sound Chain*)

Commentary**:** *Shaytan does not leave anyone; he declared enmity against Adam (alayhis-salam) and his progeny and so, he keeps trying to mislead them in every form possible. We seek Allah's protection from the evils of the accursed Shaytan. The narration evinces that getting busy with singing, and worst still, music, is from the deceptions of the Shaytan.*

٧٨٥- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لَسْتُ مِنْ دَدٍ، وَلاَ الدَّدُ مِنِّي بِشَيْءٍ)). يَعْنِي: لَيْسَ الْبَاطِلُ مِنِّي بِشَيْءٍ. ضَعِيفٌ.

785. Anas b. Mālik said: "The Messenger of Allah ﷺ said, 'I have nothing to do with falsehood and falsehood has nothing to do with me.' "

He meant that he does not do anything worthless. (*Weak*)

٧٨٦- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: ﴿وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ﴾ ((لقمان:٦)). قَالَ: الْغِنَاءُ وَأَشْبَاهُهُ. صَحِيحُ الإِسْنَادِ.

786. Ibn 'Abbās said: "The verse 'There are people who buy idle talk' (**31: 6**) means singing and things like that." (*Authentic Chain*)

Commentary: *The verse prohibits engaging oneself with any worthless thing including music and singing. When Abdullah bin Mas'ud (ﷺ) was asked the meaning of the verse, he said, "It is singing, by the One beside Whom none is worthy of worship!" He reapeated it thrice. (Tafseer at-Tabaree).*

٧٨٧- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَفْشُوا السَّلاَمَ تَسْلَمُوا، وَالأَشَرَةُ شَرٌّ)). قَالَ أَبُو مُعَاوِيَةَ: وَالأَشَرُ: الْعَبَثُ. حَسَنٌ

787. Al-Barā' b. 'Azib said: "The Messenger of Allah ﷺ said, 'Extend the greeting and you will be safe. Idle talk is evil.' "

Abū Mu'āwiya (the narrator) commented, "Al-ashr: means vain." (*Sound*)

Commentary: *The mention of idle talk as evil is the point of reference in the hadeeth here. The pious predecessors consider singing and music as mojor examples of idle talk.*

٧٨٨- عَنْ فُضَالَةَ بْنِ عُبَيْدٍ، وَكَانَ بِجَمْعٍ مِنَ الْمَجَامِعِ، فَبَلَغَهُ أَنَّ أَقْوَامًا يَلْعَبُونَ بِالْكُوبَةِ، فَقَامَ غَضْبَانًا يَنْهَى عَنْهَا أَشَدَّ النَّهْيِ، ثُمَّ قَالَ: أَلاَ إِنَّ اللاَّعِبَ بِهَا لَيَأْكُلُ ثَمَرَهَا، كَآكِلِ لَحْمِ الْخِنْزِيرِ، وَمُتَوَضِّيءٍ بِالدَّمِ. يَعْنِي بِالْكُوبَةِ: النَّرْدَ. ضَعِيفُ الإِسْنَادِ.

788. Fadāla b. ‘Ubayd was at a meeting when he heard that some people were playing backgammon. He got up in anger to forbid it in the strongest possible terms. Then he said: “The one who plays it in order to eat off his winnings (gambling) is like the person who eats pork and does wudū’ in blood.” (Weak Chain)

٣٤١- بَابُ الْهَدْيُ وَالسَّمْتُ الْحَسَنُ

Chapter 341: True Faith And Good Behaviour

٧٨٩- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((إِنَّكُمْ فِي زَمَانٍ: كَثِيرٌ فُقَهَاؤُهُ، قَلِيلٌ خُطَبَاؤُهُ، قَلِيلٌ سُؤَّالُهُ، كَثِيرٌ مُعْطُوهُ، الْعَمَلُ فِيهِ قَائِدٌ لِلْهَوَى. وَسَيَأْتِي مِنْ بَعْدِكُمْ زَمَانٌ: قَلِيلٌ فُقَهَاؤُهُ، كَثِيرٌ خُطَبَاؤُهُ، كَثِيرٌ سُؤَّالُهُ، قَلِيلٌ مُعْطُوهُ، الْهَوَى فِيهِ قَائِدٌ لِلْعَمَلِ، اعْلَمُوا أَنَّ حُسْنَ الْهَدْيِ - فِي آخِرِ الزَّمَانِ - خَيْرٌ مِنْ بَعْضِ الْعَمَلِ)). حَسَنٌ.

789. Ibn Mas‘ūd said, “You are living at a time when there are many men of understanding and few orators. There are few who ask and many who give. In this time virtues are stronger than passion. After you there will be a time when there are few men of understanding and many orators. There will be many who ask and few who give. Passion will direct action. Know that good behaviour is better than some actions in the last period.” (*Authentic*)

***Commentary*:** *Oratory does not essentially mean knowledge. The narration dispraises speaking without knowledge, begging, stingyness and following the desires, and exhorts towards being of good thoughts and character.*

٧٩٠- عَنْ الْجُرَيْرِي قَالَ: قُلْتُ لأَبِي الطُّفَيْلِ: رَأَيْتَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ: ((نَعَمْ، وَلاَ أَعْلَمُ عَلَى ظَهْرِ الأَرْضِ رَجُلاً حَيًّا رَأَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَيْرِي. قَالَ: وَكَانَ أَبْيَضَ، مَلِيحَ الْوَجْهِ)). وَعَنْ يَزِيدَ بْنِ هَارُونَ، عَنِ الْجُرَيْرِيّ قَالَ: كُنْتُ أَنَا وَأَبُو الطُّفَيْلِ عَامِرُ بْنِ وَاثِلَةَ الْكِنَانِي نَطُوفُ بِالْبَيْتِ، قَالَ أَبُو الطُّفَيْلِ: مَا بَقِيَ أَحَدٌ رَأَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَيْرِي. قُلْتُ: وَرَأَيْتَهُ؟ قَالَ: نَعَمْ. قُلْتُ: كَيْفَ كَانَ؟ قَالَ: كَانَ أَبْيَضَ مَلِيحًا مُقَصَّدًا. صَحِيحٌ.

790. Al-Jurayrī said**:** "I asked Abū't-Tufayl, 'Did you see the Prophet ﷺ ?' He said, 'Yes, and I do not know of any man left alive on the face of the earth except myself who saw the Prophet ﷺ.' He went on, 'The Prophet had white skin and a handsome face.' " From Yazīd b. Hārūn from al-Jurayrī who said**:** "I and Abū't-Tufayl ('Āmir b. Wāthila al-Kināni) were doing tawāf round the House when Abū't-Tufayl said, 'There is no one remaining who saw the Prophet ﷺ except me.' I asked, 'Did you see him?' He replied, 'Yes.' I asked, 'What did he look like?' He said, 'He was white skinned, handsome and of medium stature.'" (*Authentic*)

٧٩١- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْهَدْيُ الصَّالِحُ، وَالسَّمْتُ الصَّالِحُ، وَالاقْتِصَادُ؛ جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّةِ)). حَسَنٌ.

791. Ibn 'Abbās said**:** "The Prophet ﷺ said, 'True faith, right behaviour and being moderate make up a twenty-fifth portion of prophethood.'" (*Sound*)

***Commentary*:** *The hadeeth does not mean that prophethood can be acquired or that the person with good thoughts and character has aspects of prophethood. It rather demonstrates the importance of being of good thoughts and refined in behaviour. Allah the Exalted selected the prophets and ended prophethood with His Messenger, Muhammad ﷺ. In another version, it says*: *"...make up a seventieth portion of prophethood."*

٣٤٢- بَابٌ وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تُزَوِّدِ

Chapter 342: Wa Ya'tīka Bil Akhbāri Man Lam Tuzawwidī, News Will Come To You From Someone You Did Not Expect

٧٩٢- عَنْ عِكْرِمَةَ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: هَلْ سَمِعَتِ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَمَثَّلُ شِعْرًا قَطُّ؟ فَقَالَتْ: أَحْيَانًا إِذَا دَخَلَ بَيْتَهُ يَقُولُ: ((وَيَأْتِيكَ بِالأَخْبَارِ مَنْ لَمْ تُزَوِّدِ)). صَحِيحٌ.

792. 'Ikrima said: "I asked 'Ā'isha, may Allah be pleased with her, 'Did you ever hear the Messenger of Allah ﷺ quoting poetry?' She said, 'Sometimes when he entered his house, he would say, "Wa Ya'tīka Bil Akhbāri Man Lam Tuzawwidī, News will come to you from someone you did not expect." ' " (*Authentic*)

***Commentary*:** *Sometimes he – peace and blessings be upon him – would imitate poetry of one line or even lesser which did not include sinful words nor agitate towards or praise sins or sinful people. As eloquent as the Prophet ﷺ was, he did not use to compose poems even though some of the people took aspects of his expressions, albeit wrongly, for lines of poetry.*

٧٩٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّهَا كَلِمَةُ نَبِيٍّ: وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تُزَوِّدِ. صَحِيحٌ لِغَيْرِهِ

793. Ibn ‘Abbās said about the phrase**:** “Wa Ya’tīka Bil Akhbāri Man Lam Tuzawwidī, News will come to you from someone you did not expect.” He said, “It is a phrase recited by a Prophet.” (*Authentic* due to supporting proof)

Commentary**:** *That is, it used to be cited by a prophet, meaning, the Messenger of Allah* ﷺ

٣٤٣- بَابُ مَا يُكْرَهُ مِنَ التَّمَنِّي

Chapter 343: Wishing For What Is Disliked

٧٩٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا تَمَنَّى أَحَدُكُمْ، فَلْيَنْظُرْ مَا يَتَمَنَّى؛ فَإِنَّهُ لاَ يَدْرِي مَا يُعْطَى)) ضَعِيفٌ

794. Abū Hurayra said**:** “The Messenger of Allah ﷺ said, ‘When one of you wishes for something, he should look to what he desires. He does not know what he will be given.’ ” (*Weak*)

٣٤٤- بَابُ لاَ تُسَمُّوا الْعِنَبَ الْكَرْمَ

Chapter 344: Do Not Call The Grape “Karm”

٧٩٥- عَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَقُولَنَّ أَحَدُكُمْ: الْكَرْمُ، وَقُولُوا: الْحَبَلَةُ)) يَعْنِي الْعِنَبَ. صَحِيحٌ.

795. Wā'il b. Hujr said**:** "The Prophet ﷺ said, 'None of you should say, "karm", say, "habala" meaning grape.' " (*Authentic*)

***Commentary*:** *See comment on hadeeth no.* **769**.

٣٤٥- بَابٌ قَوْلُ الرَّجُلِ: وَيْحَكَ

Chapter 345: A Man Saying, "Wayhaka, Pity On You"

٧٩٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْه قَالَ: مَرَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِرَجُلٍ يَسُوقُ بَدَنَةً، فَقَالَ: ((ارْكَبْهَا))، فَقَالَ: يَا رَسُولَ اللهِ! إِنَّها بَدَنَةٌ، فقَالَ: ((ارْكَبْهَا)). قَالَ: إِنَّهَا بَدَنَةٌ، قَالَ فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ: ((وَيْحَكَ ارْكَبْهَا)). صَحِيحٌ.

796. Similar to No. **772**, from Abū Hurayra, with a different isnād.

٣٤٦- بَابٌ قَوْلِ الرَّجُلِ: يَا هَنْتَاهُ

Chapter 346: A Man Saying, "Ya Hantāh, O Person"

٧٩٧- عَنْ حَمْنَةَ بِنْتِ جَحْشٍ قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا هِيَ؟ يَا هَنْتَاهُ)). ضَعِيفُ الْإِسْنَادِ.

797. The mother of 'Imrān b. Talha, Hamna bint Jahsh, said**:** "The Prophet ﷺ said, 'What is it? Ya Hantāh, a person!' " (*Weak Chain*)

٧٩٨- عَنْ حَبِيبِ بْنِ صُهْبَانَ الْأَسَدِيِّ: ((رَأَيْتُ عَمَّارًا صَلَّى الْمَكْتُوبَةَ، ثُمَّ قَالَ لِرَجُلٍ إِلَى جَنْبِهِ: يَا هَنَاهُ، ثُمَّ قَامَ)). صَحِيحُ الإِسْنَادِ.

798. Habīb b. Sahbān a**1**-Asadi said**:** "I saw 'Ammar praying the obligatory prayer. Then he said to a man at his side, 'Ya Hannāh, O person.' After that he got up." (*Authentic Chain*)

٧٩٩- عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ: أَرْدَفَنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((هَلْ مَعَكَ مِنْ شِعْرِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ؟)). قُلْتُ: نَعَمْ. فَأَنْشَدْتُهُ بَيْتًا. فَقَالَ: ((هِيْهِ)) حَتَّى أَنْشَدْتُهُ مِائَةَ بَيْتٍ. صَحِيحٌ.

799. Ash-Sharīd said**:** "The Prophet ﷺ seated me behind him on his mount and said, 'Do you know any of the poetry of Umayya b. Abi's-Salt?' I said, 'Yes,' and recited a couplet. He said, 'Go on,' until I had recited a hundred couplets."(*Authentic*)

Commentary**:** *One could benefit from other peoples in the matters that conform to Islam – not contradicting it – including poetry, history, science and technology. In another version, no.* **869***, the Prophet ﷺ said, "He (that poet) almost became a Muslim."*

٣٤٧- بَابُ قَوْلِ الرَّجُلِ: إِنِّي كَسْلاَنُ

Chapter 347: A Man Saying, "I Do Not Feel Active"

٨٠٠- عَنْ عَبْدِ اللهِ بْنِ أَبِي مُوسَى قَالَ: قَالَتْ: عَائِشَةُ لاَ تَدَعْ قِيَامَ اللَّيْلِ؛ فَإِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ((كَانَ لاَ يَدَعُهُ، وَكَانَ إِذَا مَرِضَ أَوْ كَسِلَ، صَلَّى قَاعِدًا)). صَحِيحٌ.

800. ‘Abdullāh b. Abū Mūsā’ said**:** "‘Ā’isha said, ‘Do not forget to stand up at night to pray. The Prophet ﷺ did not neglect to do it. If he was either ill or did not feel active, he prayed sitting down.’ " (*Authentic*)

Commentary**:** *The hadeeth is evidence for the permissibility of observing supererogatory prayers while sitting when one is inactive even though one is able to stand up. Imam an-Nawawee (رحمه الله) had cited a consensus of the scholars on that. As regards the chapter heading, the hadeeth evinces that if one could speak of another person as being inactive, that he could say that about himself is with a greater reason.*

٣٤٨- بَابُ مَنْ تَعَوَّذَ مِنَ الْكَسَلِ

Chapter 348: The Person Who Seeks Refuge From Laziness

٨٠١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ)). صَحِيحٌ.

801. Anas b. Mālik said: "The Prophet ﷺ used to say frequently, 'O Allah, I Seek refuge with You from worry, sorrow, incapacity, laziness, cowardice, avarice, being overburdened by debt and being overcome by other men.' " (*Authentic*)

***Commentary*:** *See hadeeth no.* **616** *and* **671**.

٣٤٩- بَابٌ قَوْلُ الرَّجُلِ: نَفْسِي لَكَ الْفِدَاءُ

Chapter 349: A Man's Words, "Nafsī Laka Al-Fidā'u, May My Self Be Your Ransom!"

٨٠٢- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ أَبُو طَلْحَةَ يَجْثُو بَيْنَ يَدَيْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَيَنْثُرُ كِنَانَتَهُ، وَيَقُولُ: ((وَجْهِي لِوَجْهِكَ الْوِقَاءُ، وَنَفْسِي لِنَفْسِكَ الْفِدَاءُ)). ضَعِيفُ الْإِسْنَادِ.

802. Anas b. Malik said: "Abū Talha was kneeling before the Messenger of Allah ﷺ and scattering his quiver, saying: 'Wajhī li wajhika'l wiqā'u Nafsī li nafsika'l fidā'u, May my face be a protection for your face And my life be a ransom for your life.' " (*Weak Chain*)

٨٠٣- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: انْطَلَقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَحْوَ الْبَقِيعِ، وَانْطَلَقْتُ أَتْلُوهُ، فَالْتَفَتَ فَرَآنِي. فَقَالَ: ((يَا أَبَا ذَرٍّ!)). فَقُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ وَسَعْدَيْكَ، وَأَنَا فِدَاؤُكَ، فَقَالَ: ((إِنَّ الْمُكْثِرِينَ هُمُ الْمُقِلُّونَ يَوْمَ الْقِيَامَةِ، إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا فِي حَقٍّ)). قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ: ((هَكَذَا)) ثَلَاثًا، ثُمَّ عَرَضَ لَنَا أُحُدٌ فَقَالَ: ((يَا أَبَا ذَرٍّ!)). فَقُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ، وَأَنَا فِدَاؤُكَ، قَالَ: ((مَا يَسُرُّنِي أَنَّ أُحُدًا لِآلِ مُحَمَّدٍ ذَهَبًا فَيُمْسِي عِنْدَهُمْ دِينَارٌ - أَوْ قَالَ - مِثْقَالٌ)). ثُمَّ

عَرَضَ لَنَا وَادٍ، فَاسْتَنْتَلَ فَظَنَنْتُ أَنَّ لَهُ حَاجَةً، فَجَلَسْتُ عَلَى شَفِيرٍ، وَأَبْطَأَ عَلَيَّ، قَالَ: فَخَشِيتُ عَلَيْهِ، ثُمَّ سَمِعْتُهُ كَأَنَّهُ يُنَاجِي رَجُلاً، ثُمَّ خَرَجَ إِلَيَّ وَحْدَهُ. فَقُلْتُ: يَا رَسُولَ اللهِ! مَنِ الرَّجُلُ الَّذِي كُنْتَ تُنَاجِي؟ فَقَالَ: ((أَوَ سَمِعْتَهُ؟)). قُلْتُ: نَعَمْ. قَالَ: ((فَإِنَّهُ جِبْرِيلُ أَتَانِي، فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لاَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ)). قُلْتُ: وَإِنْ زَنَى، وَإِنْ سَرَقَ؟ قَالَ: ((نَعَمْ)). صَحِيحٌ.

803. Abū Dharr said: "The Prophet went towards al-Baqī'and I began to follow him. He turned and saw me and called out, 'Abū Dharr!' I said, 'At your service, Messenger of Allah. May I be your ransom.' He said, 'Those who are rich will be poor on the Day of Rising except those who say, "Such-and such and such-and-such rightfully." ' He repeated this three times. I said, 'Allah and His Messenger know best.' Then we came to Uhud. He called out, 'Abū Dharr!' I said, 'At your service, Messenger of Allah and may I be your ransom.' He said, 'It would not delight me if Uhud were to become gold for the family of Muhammad and then have them spend a night with a dīnār' – or he said 'a mithqal.' Then we were at a valley and he went on ahead, so I thought that he felt a call of nature, and so I sat down at the edge of the valley. He was gone a long time and I feared for him. Then I heard him and it seemed as if he were talking to a man. Then he came out to me by himself. I said, 'Messenger of Allah, who was the man you were talking to?' He said, 'Did you hear him?' I said. 'Yes.' He said, 'That was Jibrīl. He came to me and gave me the good news that whoever of my Umma dies without associating anything with Allah will enter the Garden.' I said, 'Even if he commits adultery or steals?' He said, 'Yes.' " (*Authentic*)

***Commentary**: The hadeeth emphasizes the importance of Tawheed and Eemaan and warns against Shirk, joining partners with Allah. The Prophet's question to Jibreel, "Even if he commits adultery and steals?" points to the gravity of stealing and adultery. The keynote from the hadeeth vis-a-vis the* **chapter** *heading is the companion's response to the Prophet ﷺ, "Ana Fidauka, May I be your ransom." In another version of the same hadeeth, it*

says, "Ja'alaniya Allahu fidaa-aka, May Allah make me your ransom." Based on this hadeeth and others in its meaning, Imam at-Tabaraanee (رحمه الله) said, "These narrations point to the permissibility of making that statement."

٣٥٠- بَابُ قَوْلُ الرَّجُلِ: فِدَاكَ أَبِي وَأُمِّي

Chapter 350: A Man Saying, "May My Father And Mother Be Your Ransom"

٨٠٤- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: مَا رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُفَدِّي رَجُلاً بَعْد سَعْدٍ، سَمِعْتُهُ يَقُولُ: ((ارْمِ، فِدَاكَ أَبِي وَأُمِّي)). صَحِيحٌ.

804. 'Alī, may Allah be pleased with him, said: "I did not hear the Prophet ﷺ say: 'May my parents be your ransom' to any man after Sa'd b. Abī Waqqās. I heard him say, 'Shoot, Fidāka abī wa ummī (may my father and mother be your ransom).' " (*Authentic*)

***Commentary**: The hadeeth highlights the virtues of Sa'd bin Abee Waqqas (رضي الله عنه), and the permissibility of saying: "May my father and mother be ransomed for you" even if they have both passed away. As regards the Prophet ﷺ having made this statement to Sa'd bin Abee Waqqas alone, another report is authentically collected by Imam al-Bukhaaree in his Saheeh from Alee bin Abee Talib (رضي الله عنه) with the same meaning. However, Abdullah bin az-Zubayr (radiya Allahu anhuma) reported that the Prophet ﷺ made the same statement to Zubayr bin al-'Awwaam (رضي الله عنه) during the battle of the Trench as collected also by Imam al-Bukhaaree in his Saheeh. Hafidh Ibn Hajar (رحمه الله) explained that, "Perhaps Alee (رضي الله عنه) did not know that, or he only intended a restriction (for Sa'd) to the day of Uhud – Allah knows best."*

٨٠٥- عَنْ بُرَيْدَةَ، رَضِيَ اللهُ عَنْهُ: خَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَسْجِدِ - وَأَبُو مُوسَى يَقْرَأُ - فَقَالَ: ((مَنْ هَذَا؟)). فَقُلْتُ: أَنَا بُرَيْدَةُ جُعِلْتُ فِدَاكَ، قَالَ: ((قَدْ أُعْطِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ)). صَحِيحٌ.

805. Burayda said: "The Prophet ﷺ went out to the mosque while Abū Mūsā was reciting and said, 'Who is this?' I said, 'I am Burayda, may I be your ransom?' He said, 'This man has been given one of the flutes of the family of Dāwūd.' " (*Authentic*)

Commentary: *Here, the Prophet ﷺ likened the beauty and splendour of the companion to the sound from instruments. The expression cited here seeks the person as the ransom and not his father and mother as in others in this* **chapter**. *Perhaps that shows that if it is allowed to say that regarding oneslf, then it is allowed regarding one's parents. Allah knows Best.*

٣٥١- بَابُ قَوْلُ الرَّجُلِ: يَا بُنَيَّ! لِمَنْ أَبُوهُ لَمْ يُدْرِكِ الْإِسْلَامَ

Chapter 351: A Man Saying, "My Son" To Someone Whose Father Did Not Become Muslim

٨٠٦- عَنِ الصَّعبِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ، فَجَعَلَ يَقُولُ: يَا ابْنَ أَخِي!، ثُمَّ سَأَلَنِي؟ فَانْتَسَبْتُ لَهُ، فَعَرَفَ أَنَّ أَبِي لَمْ يُدْرِكِ الْإِسْلَامَ، فَجَعَلَ يَقُولُ: ((يَا بُنَيَّ! يَا بُنَيَّ!)). ضَعِيفُ الْإِسْنَادِ.

806. Sa'b bin Hakeem reported from his father that his grandfather (Sharīk b. Nawla) said: "I came to 'Umar b. al-Khattāb, may Allah be pleased with him. He began to say, 'Nephew.' Then he questioned me and I told him my lineage and so he knew that my father had not

become Muslim. He began to say, ‘My son, my son.’ ” (*Weak Chain*)

٨٠٧- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ خَادِمًا لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَكُنْتُ أَدْخُلُ بِغَيْرِ اسْتِئْذَانٍ، فَجِئْتُ يَوْمًا، فَقَالَ: ((كَمَا أَنْتَ يَا بُنَيَّ؛ فَإِنَّهُ قَدْ حَدَثَ بَعْدَكَ أَمْرٌ: لاَ تَدْخُلَنَّ إِلاَّ بِإِذْنٍ)). صَحِيحٌ لِغَيْرِهِ.

807. Anas said: “I used to serve the Prophet ﷺ.” He went on, “I used to enter without asking for permission to enter. One day I came and he said, ‘My son, you are the same but the situation is new. You should not come in unless you have permission.’ ” (*Authentic* due to supporting proof)

Commentary: *This was on the occasion of the revelation of the order for veiling. The expression, my son, demonstrates the Prophet’s kindheartedness towards the young while he implemented the order of his Lord the Most High.*

٨٠٨- عَنِ أَبِي صَعْصَعَةَ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيِّ قَالَ لَهُ: يَا بُنَيَّ!. صَحِيحٌ.

808. Abū Sa‘sa‘a said: “Abū Sa’īd al-Khudrī said to me, ‘My son.’ ” (*Authentic*)

٣٥٢- بَابٌ لاَ يَقُلْ: خَبُثَتْ نَفْسِي

Chapter 352: A Man Should not Say, “Khabuthat Nafsi (I Am Overcome By Nausea)”

٨٠٩- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَقُولَنَّ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي)). صَحِيحٌ.

809. ‘Ā’isha, may Allah be pleased with her, said**:** “The Prophet ﷺ said, ‘None of you should say, “Khabuthat Nafsi.” He should say, “Laqisat nafsī.” ’ ” (*Authentic*)

Commentary**:** *Both expressions have the same meaning but the first one has other meanings as well, e.g. ‘I have become wicked’. As for Laqisat nafsī it only means ‘I have been overcome by nausea because of a full stomach’. This is why the Prophet ﷺ recommended the second expression which has no unpleasant connotations.*

٨١٠- عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حَنِيفٍ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَقُولَنَّ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلِيَقُلْ: لَقِسَتْ نَفْسِي)). صَحِيحٌ.

810. As No. **809**, from Sahl b. Hunayf with a different isnād.

٣٥٣- بَابُ كُنْيَةُ أَبِي الْحَكَمِ

Chapter 353: The Kunya Of Abu’l-Hakam

٨١١- عَنْ هَانِئِ بْنِ يَزِيدَ رَضِيَ اللهُ عَنْهُ، أَنَّهُ لَمَّا وَفَدَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ قَوْمِهِ، فَسَمِعَهُمُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُمْ يُكَنُّونَهُ بِأَبِي الْحَكَمِ، فَدَعَاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((إِنَّ اللهَ هُوَ الْحَكَمُ، وَإِلَيْهِ الْحُكْمُ، فَلِمَ تَكَنَّيْتَ بِأَبِي الْحَكَمِ؟)). قَالَ: لاَ، وَلَكِنَّ قَوْمِي إِذَا اخْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ. فَرَضِيَ كِلاَ الْفَرِيقَيْنِ. قَالَ: ((مَا أَحْسَنَ هَذَا!)). ثُمَّ قَالَ: ((مَا لَكَ مِنَ الْوَلَدِ؟)). قُلْتُ: لِي شُرَيْحٌ، وَعَبْدُ اللهِ، وَمُسْلِمٌ؛ بَنُو هَانِئٍ. قَالَ: ((فَمَن أَكْبَرُهُمْ؟)). قُلْتُ: شُرَيْحٌ. قَالَ: ((فَأَنْتَ أَبُو شُرَيْحٌ))، وَدَعَا لَهُ وَوَلَدِهِ. وَسِمِعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ قَوْمًا يُسَمُّونَ رَجُلاً مِنْهُمْ: عَبْدَ الْحَجَرِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا اسْمُكَ؟)). قَالَ: عَبْدُ الْحَجَرِ. قَالَ: ((لاَ. أَنْتَ عَبْدُ اللهِ)). قَالَ شُرَيحٌ: وَإِنَّ هَانِئًا لَمَّا حَضَرَ رُجُوعُهُ إِلَى بِلاَدِهِ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَخْبِرْنِي بِأَيِّ شَيْءٍ يُوجِبُ لِيَ الْجَنَّةَ؟ قَالَ: ((عَلَيْكَ بِحُسْنِ الْكَلاَمِ، وَبَذْلِ الطَّعَامِ)). صَحِيحٌ.

811. Hāni' b. Yazīd said**:** "When I came to the Prophet ﷺ with my people, the Prophet ﷺ heard them call me using the kunya Abu'l-Hakam. The Prophet ﷺ called me and said, 'Allah is al-Hakam (the Judge), and He has judgement. Why do you use the kunya of Abu'l-Hakam?' I said, 'No (it is not really my kunya, rather) when my people disagree about something, they bring it to me and I judge between them so that both parties are content.' The Prophet said, 'How excellent this is!' Then he said, 'Do you have any children?' I said, 'I have Shurayh, 'Abdullāh, and Muslim.' He said, 'Which of them is the oldest?' I said, 'Shurayh.' He said, 'You are Abū Shurayh.' and he prayed for me and my children.

"And the Prophet ﷺ heard people call a man among them 'Abdu'l-Hajar (slave of the stone). The Prophet ﷺ asked, 'What is your name?' He said, ''Abdu'l-Hajar' (slave of the stone).' He said, 'No, your name is 'Abdullāh.' Shurayh said, "When Hāni' was ready to return to his own country, he came to the Prophet ﷺ and said, 'Tell me something that will make the Garden certain for me.' He said, 'You must speak well and give food.'" (*Authentic*)

Commentary**:** *The following could be deduced from the hadeeth***: 1**. *In Arabia a person is usually called by his kunya as a sign of respect. The practice was affirmed in Islam afterwards such that the Prophet ﷺ even gave kunyas to children.* **2**. *It is encouraged, or even obligatory to change names and kunyas that back sin and sinful people.* **3**. *It is allowed to take one's kunya from the name of one's oldest child.* **4**. *The narration is a masterpiece for lessons on speech, dialogue, persuasion, leadership and influence.*

٣٥٤- بَابٌ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ الاسْمُ الْحَسَنُ

Chapter 354: The Prophet ﷺ Liked A Good Name

٨١٢- عَنْ أَبِي حَدْرَدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ يَسُوقُ إِبِلَنَا هَذِهِ؟ - أَوْ قَالَ: - مَنْ يُبَلِّغُ إِبِلَنَا هَذِهِ؟)). قَالَ رَجُلٌ: أَنَا. فَقَالَ: ((مَا اسْمُكَ؟)) قَالَ: فُلَانٌ. قَالَ: ((اجْلِسْ)). ثُمَّ قَامَ آخَرُ، فَقَالَ: ((مَا اسْمُكَ؟)) فَقَالَ: فُلَانٌ. فَقَالَ: ((اجْلِسْ)). ثُمَّ قَامَ آخَرُ، فَقَالَ: ((مَا اسْمُكَ؟)) قَالَ: نَاجِيَةٌ. قَالَ: ((أَنْتَ لَهَا، فَسُقْهَا)). ضَعِيفٌ.

812. ‘Abū Hadrad said: “The Prophet ﷺ said, ‘Who will drive these camels of ours?’ (or ‘who will deliver these camels of ours?’) A man said, ‘I will.’ He said, ‘What is your name?’ The man said, ‘So-and-so.’ He said, ‘Sit down.’ Then another man stood up and the Prophet said, ‘What is your name?’ The man said, ‘So-and-so.’ He said, ‘Sit down.’ Then another man stood up and the Prophet said, ‘What is your name?’ The man said, ‘Nājiya (Rescuer).’ The Prophet said, ‘You will do it. Drive them.’ ” (*Weak*)

٣٥٥- بَابُ السُّرْعَةُ فِي الْمَشْيِ

Chapter 355: Swiftness In Walking

٨١٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَقْبَلَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُسْرِعًا وَنَحْنُ قُعُودٌ؛ حَتَّى أَفْزَعَنَا سُرْعَتُهُ إِلَيْنَا، فَلَمَّا انْتَهَى إِلَيْنَا سَلَّمَ، ثُمَّ قَالَ: ((قَدْ أَقْبَلْتُ

إِلَيْكُمْ مُسْرِعًا؛ لأُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ، فَنَسِيتُهَا فِيمَا بَيْنِي وَبَيْنَكُم، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ)). ضَعِيفٌ.

813. Ibn ‘Abbās said**:** “The Prophet of Allah ﷺ came forward swiftly while we were sitting and we were alarmed by how rapidly he advanced towards us. When he reached us, he greeted us and said, ‘I came swiftly to you to tell you about the Night of Power. I forgot which night it was in the time it took me to get to you, so look for it in the last ten nights (of Ramadān).’ ” (*Weak*).

Commentary**:** *However, that he “...forgot which night...” to the end of the hadeeth is authentic from other narrations regarding the Laylat al-Qadr (Night of Power).*

٦٥٣- بَابُ أَحَبُّ الْأَسْمَاءِ إِلَى اللهِ عَزَّ وَجَلَّ

Chapter 356: The Names That Allah, The Mighty And Exalted, Loves The Most

٨١٤- عَنْ أَبِي وَهْبٍ رَضِيَ اللهُ عَنْهُ - وَكَانَتْ لَهُ صُحْبَةٌ - عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ**:** ((تَسَمَّوا بِأَسْمَاءِ الْأَنْبِيَاءِ. وَأَحَبُّ الْأَسْمَاءِ إِلَى اللهِ عَزَّ وَجَلَّ**:** عَبْدُ اللهِ، وَعَبْدُ الرَّحْمَنِ، وَأَصْدَقُهَا**:** حَارِثٌ، وَهَمَّامٌ، وَأَقْبَحُهَا**:** حَرْبٌ، وَمُرَّةُ)). صَحِيحٌ.

814. Abū Wahb, who was a Companion, said**:** “The Prophet ﷺ said, ‘Name yourselves with the names of the Prophets. The names that Allah, the Mighty and Exalted, loves the most are ‘Abdullāh and ‘Abdu’r-Rahmān. The most truthful names are Hārith and Hammām. The ugliest names are Harb and Murra.’ ” (*Authentic*)

Commentary*: 1**. *Allah the Mighty and Exalted created man and jinn for His worship; so He loves everything that shows the servant's praise and worship of Him.* **2**. *At all times, people sow what they will reap either in this world or in the hereafter, as the word al-Haarith depicts. Likewise, they all have the zeal for various achievements as the name, Hammaam shows. So they are both truthful names.* **3**. *Harb (war) and Murrah (bitter) are names intrinsically displeasing!* **4**. *Although it is permissible from other authentic narrations to name our children by the names of the Prophets (see narrations in* **Chapter 371); the first phrase here, "Name yourselves with the names of the Prophets", is weak and should therefore not be ascribed to the Prophet ﷺ like an authentic statement from him.*

٨١٥- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ: الْقَاسِمَ، فَقُلْنَا: لاَ نُكَنِّيكَ أَبَا الْقَاسِمِ وَلاَ كَرَامَةَ، فَأَخْبَرَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((سَمِّ ابْنَكَ عَبْدَ الرَّحْمَنِ)). صَحِيحٌ.

815. Jābir said: "A child was born to a man among us (the Anār) and he named him al-Qasim. We said, 'We will not give you the kunya of Abū'l-Qāsim nor will we so honour you; The Prophet ﷺ was told and said, 'Call your son 'Abdu'r-Rahmān.' " (*Authentic*)

Commentary*:** *The scholars have viewed differently about the permissibility of taking a Kunya after that of the Prophet ﷺ. One of the views is that taking the Kunya, Abu al-Qasim, is only prohibited for the one whose name is Muhammad based on the weak hadeeth that the Prophet ﷺ said, "Whoever takes after my name should not take my Kunya…" However, this position is clearly weak due to the weakness of the hadeeth upon which it is based. Others hold that it was only prohibited during the lifetime of the Prophet ﷺ in order to avoid mix-up based on the hadeeth of Anas bin Malik (hadeeth no.* **837); and that it became allowed after his death. The third opinion – and which is the correct position, Allah willing – is that it is generally prohibited to take the Kunya, Abu al-Qasim, whether during the lifetime of the Prophet ﷺ or after him or whether the person is also named Muhammad or not. This is because the Prophet ﷺ stated the reason for the prohibition: "I am Abu'l-Qāsim. Allah gives and I distribute" (hadeeth no.* **844***), and this is a status that is not conferred on anyone during his lifetime*

nor after him. Thus, no one should also bear the kunya. Also, if it were allowed in his time and after him (ﷺ), it would not have been necessary for Alee (ﷺ) to ask for permission to give his son the kunya, Abu al-Qasim. And Alee's statement, "...and it became allowed for me..." as collected authentically by Imam At-Tirmidhee in his Sunan will be meaningless. As such, Imam Ibn Qayyim al-Jawziyyah (رحمه الله) concluded that, "The correct thing is that to name after his name is allowed but to take his kunya is prohibited and the prohibition is worse during his lifetime, and to combine them (i.e. his name and kunya) is also prohibited."

٣٥٧- بَابُ تَحْوِيلُ الْاسْمِ اِلَى الْاِسْمِ

Chapter 357: Changing A Name To Another Name

٨١٦- عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ قَالَ: أُتِيَ بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ وُلِدَ، فَوَضَعَهُ عَلَى فَخِذِهِ - وَأَبُو أُسَيْدٍ جَالِسٌ - فَلَهَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ بَيْنَ يَدَيْهِ، وَأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ فَاحْتُمِلَ مِنْ فَخِذِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَاسْتَفَاقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((أَيْنَ الصَّبِيُّ؟)). فَقَالَ أَبُو أُسَيْدٍ: قَلَبْنَاهُ يَا رَسُولَ اللهِ!. قَالَ: ((مَا اسْمُهُ؟)). قَالَ: فُلَانٌ. قَالَ: ((لاَ، لَكِنِ اسْمُهُ الْمُنْذِرُ))، فَسَمَّاهُ يَوْمَئِذٍ الْمُنْذِرُ. صَحِيحٌ.

816. Sahl said**:** "Al-Mundhir b. Abī Usayd was brought to the Prophet ﷺ when he was born and the Prophet placed him on his thigh while Abū Usayd was seated near him. The Prophet ﷺ became busy with something in front of him, so Abū Usayd told someone to take his son from the leg of the Prophet ﷺ. When the Prophet ﷺ became aware of it, he asked, 'Where is the child?' Abū Usayd said, 'We sent him home.' The Prophet asked, 'What is his name?' He said, 'Such-and-such.' The Prophet said, 'No, rather his name is al-Mundhir (the warner).' So we called him al-Mundhir from that day." (*Authentic*)

***Commentary*:** *This is one of the ahaadeeth that proves that a person should change his name if the name is one that is prohibited or disliked in the Sharee'ah. It also proves that the name could be changed by the one in authority such as the judge or the like over his subordinate. See hadeeth no.* **820** *to* **826**.

٣٥٨- بَابٌ أَبْغَضُ الْأَسْمَاءِ إِلَى اللهِ عَزَّ وَجَلَّ

Chapter 358: The Name That Allah, The Mighty And Exalted, Hates The Most

٨١٧- عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَخْنَى الْأَسْمَاءِ عِنْدَ اللهِ رَجُلٌ تَسَمَّى مَلِكَ الْأَمْلَاكِ)). صَحِيحٌ.

817. Abū Hurayra said; "The Messenger of Allah ﷺ said, 'The name that Allah hates the most is that a man be called the King of Kings.' " (*Authentic*)

***Commentary*:** *The Prohibition indicated here includes all names that have the same meaning; such as Shaahaan Shah (Shah is the title of Persian kings in the past) and the like.*

٣٥٩- بَابٌ مَنْ دَعَا آخَرَ بِتَصْغِيرِ اسْمِهِ

Chapter 359: One Who Calls Another Person Using The asghīr (Diminutive Form) Of His Name

٨١٨- عَنْ طَلْقِ بْنِ حَبِيبٍ قَالَ: كُنْتُ أَشَدَّ النَّاسِ تَكْذِيبًا بِالشَّفَاعَةِ، فَسَأَلْتُ جَابِرًا فَقَالَ: يَا طُلَيْقُ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((يَخْرُجُونَ مِنَ النَّارِ بَعْدَ دُخُولٍ)) وَنَحْنُ نَقْرَأُ الَّذِي تَقْرَأُ. صَحِيحٌ لِغَيْرِهِ.

818. Talq b. Habīb said: "I was the most vehement of people in denying intercession. I questioned Jābir and he said, 'Tulayq, I heard the Prophet ﷺ say, "They will come out of the Fire after entering it," and we recite (the same Book) you recite.' " (*Authentic*)

Commentary: *Some of the deviant sects such as the Kharijites reject Intercession. In a similar report in Saheeh Muslim, Jabir bin Abdullah al-Ansaaree (رضي الله عنه) explained the questions they raised from the verses they cited and pointed to evidences that affirm Intercession. The point of reference in this report here is the companion's reffering to Talq as Tulayq.*

٣٦٠- بَابٌ يُدْعَى الرَّجُلُ بِأَحَبِّ الْأَسْمَاءِ إِلَيْهِ

Chapter 360: Calling A Man By The Name He Loves The Most

٨١٩- عَنْ حَنْظَلَةَ بْنِ حِذْيَمَ رَضِيَ اللهُ عَنْهُ قَالَ: ((كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ أَنْ يُدْعَى الرَّجُلُ بِأَحَبِّ أَسْمَائِهِ إِلَيْهِ، وَأَحَبِّ كُنَاه)). ضَعِيفٌ

819. Hanzala b. Hidhyam said: "The Prophet ﷺ used to like to call a man by the name that he liked the best and by his favourite kunya." (*Weak*)

٣٦١- بَابٌ تَحْوِيلُ اسْمِ عَاصِيَةَ

Chapter 361: Changing The Name "'Asiya (Rebellious)"

٨٢٠- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَيَّرَ اسْمَ عَاصِيَةَ، وَقَالَ: ((أَنْتِ جَمِيلَةُ)). صَحِيحٌ.

820. Ibn 'Umar said: "The Prophet ﷺ changed the name of 'Asiya (which means "rebellious")', saying, 'You are Jamīla (beautiful).' " (*Authentic*)

٨٢١- عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ: أَنَّهُ دَخَلَ عَلَى زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، فَسَأَلَتْهُ عَنِ اسْمِ أُخْتٍ لَهُ عِنْدَهُ؟ قَالَ: فَقُلْتُ: اسْمُهَا بَـرَّةُ، قَالَتْ: غَيِّرِ اسْمَهَا؛ فَإِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَكَحَ زَيْنَبَ بِنْتَ جَحْشٍ وَاسْمُهَا بَرَّةُ، فَغَيَّرَ اسْمَهَا إِلَى زَيْنَبَ، وَدَخَلَ عَلَى أُمِّ سَلَمَةَ حِينَ تَزَوَّجَهَا، وَاسْمِي بَرَّة، فَسَمِعَهَا تَدْعُونِي: بَـرَّةُ، فَقَالَ: ((لاَ تُزَكُّوا أَنْفُسَكُمْ؛ فَإِنَّ اللهَ هُوَ أَعْلَمُ بِالْبَرَّةِ مِنْكُنَّ وَالْفَاجِرَةِ، سَمِّيهَا: زَيْنَبَ))، فَقَالَتْ: فَهِيَ زَيْنَبُ. فَقُلْتُ لَهَا: سَمِّي؟ فَقَالَتْ: غَيِّرْهُ إِلَى مَا غَيَّرَ إِلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؛ فَسَمِّهَا زَيْنَبَ. صَحِيحٌ

821. Muhammad b. ‘Amr b. ‘Atā’ said**:** “I visited Zaynab bint Abū Salama and she asked me about the name of one of my sisters. I said, ‘Her name is Barra.’ She said, ‘Change her name. The Prophet ﷺ married Zaynab bint Jahsh whose name was Barra and changed her name to Zaynab. He visited Umm Salama when married and my name was Barra and he heard her call me Barra. He said, ‘Do not flatter yourselves, Allah is the One who knows those who are pious (barra) among you and who are erring. Call her Zaynab.’ Umm Salama said, ‘She is Zaynab.’ I said to Zaynab, ‘Give her a name.’ Zaynab said, ‘Change it to what the Messenger of Allah ﷺ changed it.’ So Muhammad called her Zaynab.” (*Authentic*)

٣٦٢- بَابُ الصَّرْمُ

Chapter 362: Sarm (Separation)

٨٢٢- عَنْ عُمَرَ بْنِ عُثْمَانَ عَبْدُ الرَّحْمَنِ بْنِ سَعِيدٍ الْمَخْزُومِي حَدَّثَنِي جَدِّي عَنْ أَبِيهِ - وَكَانَ اسْمُهُ الصَّرْمَ، فَسَمَّاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَعِيدًا - قَالَ: رَأَيْتُ عُثْمَانَ رَضِيَ اللهُ عَنْهُ مُتَّكِئًا فِي الْمَسْجِدِ. ضَعِيفُ الْإِسْنَادِ

822. ‘Umar b. ‘Uthman b. ‘Abdu’r-Rahmān b. Sa‘īd al-Makhzūmi reported that his grandfather narrated from his father - whose name had been as-Sarm before the Prophet ﷺ changed it to Sa‘īd. He said, ‘I saw ‘Uthmān, may Allah be pleased with him, reclining in the mosque.’ ” (*Weak Chain*)

٨٢٣- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا وُلِدَ الْحَسَنُ رَضِيَ اللهُ عَنْهُ سَمَّيْتُهُ: حَرْبًا، فَجَاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((أَرُونِي ابْنِي مَا سَمَّيْتُمُوهُ؟)). قُلْنَا: حَرْبًا. قَالَ: ((بَلْ هُوَ حَسَنٌ)). فَلَمَّا وُلِدَ الْحُسَيْنَ رَضِيَ اللهُ عَنْهُ سَمَّيْتُهُ حَرْبًا، فَجَاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((أَرُونِي ابْنِي مَا سَمَّيْتُمُوهُ؟)). قُلْنَا: حَرْبًا، قَالَ: ((بَلْ هُوَ حُسَيْنٌ)). فَلَمَّا وُلِدَ الثَّالِثُ سَمَّيْتُهُ حَرْبًا، فَجَاءَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((أَرُونِي ابْنِي مَا سَمَّيْتُمُوهُ؟))، قُلْنَا: حَرْبًا، قَالَ: ((بَلْ هُوَ مُحَسِّنٌ))، ثُمَّ قَالَ: ((إِنِّي سَمَّيْتُهُمْ بِأَسْمَاءِ وَلَدِ هَارُونَ: شَبَّرٌ، وَشُبَيِّرٌ، وَمُشَبِّرٌ)). ضَعِيفٌ

823. ‘Alī, may Allah be pleased with him, said: “When al-Hasan, may Allah be pleased with him, was born, I named him Harb. The Prophet came and said, ‘Show me my son. What have you named him?’ We said, ‘Harb.’ He said, ‘He is Hasan.’ When al-Husayn, may Allah be pleased with him, was born, I named him Harb. The Prophet ﷺ came and said, ‘Show me my son. What have you called him?’ We said, ‘Harb.’ He said, ‘He is Husayn.’ When we had a third son, I named him Harb. The Prophet ﷺ came and said, ‘Show me my son. What have you named him?’ We said, ‘Harb,’ He said, ‘He is Muhassin,’ Then he said, ‘I have named them according to the names of the sons of Hārūn (Prophet), Shabbar, Shabbīr and Mushabbir.’” (*Weak*)

٣٦٣- بَابُ غُـرَابٌ

Chapter 363: Ghurāb (Crow)

٨٢٤- عَنْ رَائِطَةَ بِنْتِ مُسْلِمٍ، عَنْ أَبِيهَا قَالَ: شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حُنَيْنًا. فَقَالَ لِي: ((مَا اسْمُكَ؟))، قُلْتُ: غُرَابٌ! قَالَ: ((لَا، بَلِ اسْمُكَ: مُسْلِمٌ)). ضَعِيفُ الْإِسْنَادِ

824. Muslim said**:** ‘I was present at Hunayn with the Prophet and he said to me, ‘What is your name?’ I said, ‘Ghurāb (Crow).’ He said, ‘No, your name is Muslim.’ ” (*Weak Chain*)

٤٦٣- بَابٌ شِهَابٌ

Chapter 364: Shihāb (Flame)

٨٢٥- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ**:** ذُكِرَ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ يُقَالُ لَهُ**:** شِهَابٌ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((بَلْ أَنْتَ هِشَامٌ)).

حَسَن

825. ‘Ā’isha, may Allah be pleased with her, said**:** “A man called Shihāb (Flame) was mentioned in the presence of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said, ‘Rather, you are Hishām.’ ” (*Sound*)

٥٦٣- بَابُ الْعَاصِ

Chapter 365: Al-‘As (Rebel)

٨٢٦- عَنْ عَبْدِ اللهِ بْنِ مُطِيعٍ قَالَ**:** سَمِعْتُ مُطِيعًا يَقُولُ**:** سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَوْمَ فَتْحِ مَكَّةَ**:** ((لاَ يُقْتَلُ قُرَشِيٌّ صَبْرًا بَعْدَ الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ)). فَلَمْ يُدْرِكِ الْإِسْلاَمَ أَحَدٌ مِنْ عُصَاةِ قُرَيْشٍ غَيْرُ مُطِيعٍ؛ كَانَ اسْمُهُ الْعَاصِ، فَسَمَّاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** مُطِيعًا. صَحِيحٌ.

826. Mutī‘ said**:** “I heard the Prophet ﷺ say on the day of the Conquest of Makka, ‘No Qurayshi will be killed for apostasy from today until the Day of Rising.’

“None of Quraysh named Al-‘As except Mutī‘ became Muslim. His name was Al-‘As (rebel) and the Prophet ﷺ named him Mutī‘ (obedient).” (*Authentic*)

Commentary**:** *Imam an-Nawawee (رحمه الله) explained. “The scholars say that it (i.e. this hadeeth) is information that the people of Quraysh will all accept Islam and no one will apostasize among them as others did after him ﷺ from those who were fought, captured and slain. It does not mean that they will never be captured and slain unlawfully for what happened to the people of Quraysh (of unlawful capture and slay), thereafter is well-known. Allah knows Best.”*

٣٦٦- بَابٌ مَنْ دَعَا صَاحِبَهُ فَيَخْتَصِرُ وَيَنْقُصُ مِنِ اسْمِهِ شَيْئًا.

Chapter 366: One Who Calls His Companion And Shortens Or Leaves Out Part Of His Name

٨٢٧- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((يَا عَائِشُ! هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ)). قَالَتْ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللهِ وبَرَكَاتُهُ، قَالَتْ: وَهُوَ يَرَى مَا لاَ أَرَى. صَحِيحٌ.

827. ‘Ā’isha, may Allah be pleased with her, said**:** “The Messenger of Allah ﷺ said, ‘Ā’ish! Jibrīl sends the greeting to you.’ She replied, ‘And peace be upon him and the mercy of Allah.’ She said, ‘He sees what I do not see.’ ” (*Authentic*)

Commentary**:** *The hadeeth contains points of benefit including***: 1**. *The virtue of ‘A’aisha (radiya Allahu anha); greetings of Salam were extended to her by angel Jibreel (عليه السلام).* **2**. *The correct word to employ to convey a persons greeting of Salam to the other is***:** *‘Fulan, yaqrau ‘alayka as-salam’ (So-and-*

so extends the greetings of Salam to you). **3**. *The person to whom the greeting of Salam is conveyed returns the greeting using the secong person singular*: *wa alayhi as-Salam.* **4**. *The permissibility of calling a person in a shortened form of his name.*

٨٢٨- عَنْ أُمِّ كُلْثُومٍ بِنْتِ ثُمَامَةَ: أَنَّهَا قَدِمَتْ حَاجَّةً، فَإِنَّ أَخَاهَا الْمُخَارِقَ بْنُ ثُمَامَةَ قَالَ: ادْخُلِي عَلَى عَائِشَةَ، وَسَلِيهَا عَن عُثْمَانَ بْنِ عَفَّانَ؛ فَإِنَّ النَّاسَ قَدْ أَكْثَرُوا فِيهِ عِنْدَنَا؟ قَالَتْ: فَدَخَلْتُ عَلَيْهَا، فَقُلْتُ: بَعْضُ بَنِيكِ يُقْرِئُكِ السَّلاَمَ، وَيَسْأَلُكِ: عَنْ عُثْمَانَ بْنِ عَفَّانَ؟ قَالَتْ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللهِ. قَالَتْ: أَمَّا أَنَا فَأَشْهَدُ عَلَى أَنِّي رَأَيْتُ عُثْمَانَ فِي هَذَا الْبَيْتِ فِي لَيْلَةٍ قَائِظَةٍ، وَنَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَجِبْرِيلُ يُوحِي إِلَيْهِ، وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَضْرِبُ كَفَّ - أَوْ كَتِفَ - ابْنِ عَفَّانَ بِيَدِهِ: ((اكْتُبْ، عُثْمُ!)) فَمَا كَانَ اللهُ يُنْزِلُ تِلْكَ الْمَنْزِلَةَ مِنْ نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلاَّ رَجُلاً عَلَيْهِ كَرِيمًا، فَمَنْ سَبَّ ابْنَ عَفَانَ فَعَلَيْهِ لَعْنَةُ اللهِ. ضَعِيفُ الإِسْنَادِ

828. Umm Kulthūm bint Thumāma, said**:** "I went on hajj. My brother, al-Mukhāriq b. Thumāma said, 'Go to 'Ā'isha and ask her about 'Uthmān b. 'Affān because people have said a lot about him.' I went to her ('Ā'isha) and said, 'One of your sons sends you greetings and inquires about 'Uthmān b. 'Affān.' 'Ā'isha said, 'And peace be upon him and the mercy of Allah.' 'Ā'isha then went on, 'I testify that I saw 'Uthmān in this house one hot night when the Prophet of Allah ﷺ had received revelation through Jibrīl, peace be upon him. The Prophet ﷺ struck the palm - or the shoulder - of Ibn 'Affān with his hand, saying, 'Write, 'Uthman! Allah would only elevate to this position with His Prophet ﷺ a man who is honoured by Him. Whoever abuses Ibn 'Affān, has the curse of Allah on him." ' " (*Weak Chain*)

٣٦٧- بَابٌ زَحْمٌ.

Chapter 367: Zahm (Crowd)

٨٢٩- عَنْ بَشِيرِ بْنِ نُهَيْكٍ قال حَدَّثَنَا بَشِير بنُ مَعْبَدٍ السَّدُوسِي، قَالَ: أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((مَا اسْمُكَ؟)) قَالَ: زَحْمٌ. قَالَ: ((بَلْ أَنْتَ بَشِيرٌ))، فَبَيْنَمَا أَنَا أُمَاشِي النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((يَا ابْنَ الْخَصَاصِيَةِ مَا أَصْبَحْتَ تَنْقِمُ عَلَى اللهِ؟ أَصْبَحْتَ تُمَاشِي رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)). قُلْتُ: بِأَبِي أَنْتَ وَأُمِّي مَا أَنْقِمُ عَلَى اللهِ شَيْئًا، كُلَّ خَيْرٍ قَدْ أَصبْتُ. فَأَتَى عَلَى قُبُورِ الْمُشْرِكِينَ. فَقَالَ: ((لَقَدْ سَبَقَ هَؤُلَاءِ خَيْرًا كَثِيرًا))، ثُمَّ أَتَى عَلَى قُبُورِ الْمُسْلِمِينَ. فَقَالَ: ((لَقَدْ أَدْرَكَ هَؤُلَاءِ خَيْرًا كَثِيرًا))، فَإِذَا رَجُلٌ عَلَيْهِ سِبْتِيَّتَانِ، يَمْشِي بَيْنَ الْقُبُورِ. فَقَالَ: ((يَا صَاحِبَ السِّبْتِيَّتَيْنِ! أَلْقِ سِبْتِيَّتَيْكَ)) فَخَلَعَ نَعْلَيْهِ. صَحِيحٌ.

829. Bashīr b. Nahīk [narrated from Bashīr b. Ma'bad as-Sadūsī, that he] said**:** "The Prophet ﷺ came and said, 'What is your name?' **1** said, 'Zahm.' He said, 'Rather you are Bashīr (bringer of good news).' While I was walking and keeping pace with the Prophet ﷺ he said, 'Ibn al-Khasāsiyya!* Do you still have a grievance against Allah when you are walking closely with the Messenger of Allah ﷺ and you have obtained every blessing?' I said, 'May my mother and father be your ransom, I do not hold any complaint against Allah.' The Prophet ﷺ came to the graves of the idol-worshippers and said, 'These people have missed a lot of good.' Then he came to the graves of the Muslims and said, 'These people have obtained much good.' There was a man wearing ox-hide sandals walking between the graves. The Prophet ﷺ said, 'You with the ox-hide sandals! Remove your sandals!' So he removed his sandals." (*Authentic*)

***Commentary*:** *Al-Khasāsiyya was the grandmother of Bashīr. The point in this hadeeth vis-à-vis the* **chapter** *heading is that the Prophet ﷺ changed his name from Zahm to Basheer. See hadeeth no.* **775**.

٨٣٠- عَنْ بَشِيرِ بْنِ الْخَصَاصِيَةِ رَضِيَ اللهُ عَنْهُ، وَكَانَ اسْمُهُ: زَحْمٌ. فَسَمَّاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بَشِيرًا. صَحِيحٌ.

830. Iyād b. Laqit said**:** I heard Lailā the wife of Bashīr narrate from Bashīr b. al-Khasāsiyya, whose name was Zahm, that he had his name changed to Bashīr by the Prophet ﷺ. (*Authentic*)

٣٦٨- بَابٌ بَرَّةٌ

Chapter 368: Barra (Pious)

٨٣١- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، أَنَّ اسْمَ جُوَيْرِيَةَ كَانَ بَرَّةَ، فَسَمَّاهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جُوَيْرِيَةَ. صَحِيحٌ.

831. ‘Ibn ‘Abbās said**:** “Juwayriyya’s name had been Barra (Pious) and then the Prophet ﷺ named her Juwayriyya.” (*Authentic*)

٢٣٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((كَانَ اسْمُ مَيْمُونَةَ بَـرَّةَ، فَسَمَّاهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَيْمُونَةَ)). شَاذٌّ

832. Abū Hurayra said**:** “Maymūna’s name was Barra and then the Prophet ﷺ renamed her Maymūna.” (Strange)

٣٦٩- بَابٌ أَفْلَحَ.

Chapter 369: Aflah (Most Fortunate)

٨٣٣- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنْ عِشْتُ نَهَيْتُ أُمَّتِي - إِنْ شَاءَ اللهُ - أَنْ يُسَمِّيَ أَحَدُكُمْ بَرَكَةَ، وَنَافِعًا، وَأَفْلَحَ)) - وَلاَ أَدْرِي قَالَ: ((رَافِعٍ)) أَمْ لاَ - يُقَالُ: هَا هُنَا بَرَكَةٌ؟ فَيُقَالُ: لَيْسَ هَا هُنَا. فَقُبِضَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَنْهَ عَنْ ذَلِكَ. صَحِيحٌ

833. Jābir said: "The Prophet ﷺ said, 'If I live long enough, I will prohibit my Umma - if Allah so wills - from any of them taking the name Baraka (blessing), Nafi'(beneficial) or Aflah (most fortunate) (and I do not know whether he said-Rafi'(he who elevates) or not).'

"For someone who asks, 'Is Baraka (blessing) here?' and is told, 'He (blessing) is not here.' The Prophet ﷺ died before he could forbid it (using those names)." (*Authentic*)

٨٣٤- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَرَادَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْهَى أَنْ يُسَمَّى بِيَعْلَى، وَبِبَرَكَةَ، وَنَافِعٍ؛ وَيَسَارٍ، وَأَفْلَحَ، وَنَحْوِ ذَلِكَ، ثُمَّ سَكَتَ بَعْدُ عَنْهَا، فَلَمْ يَقُلْ شَيْئًا. صَحِيحٌ

834. Jābir b. 'Abdullāh said: "The Prophet ﷺ wished to forbid people calling themselves Ya'la (to rise), Baraka (blessing), Nafi'(beneficial), Yasār (wealth), Aflah (most fortunate) and names like that. Then he was silent about that matter and did not say anything." (*Authentic*)

***Commentary*: 1**. *Samurah bin Jundub (رضي الله عنه) reported in the hadeeth collected by Imam Muslim in his Saheeh that the Prophet ﷺ said, "Do not name your servant Yasar (wealth), nor Rabah (profit), nor Najeeh (saved), nor Aflah*

(most fortunate)…" Thus, while Jabir knew and reported the Prophet's wish to forbid the names, Samurah was aware of the Prophet's prohibition of the names, and so, he reported it. **2**. *Some of the scholars including Imam at-Tabaree, an-Nawawee and Al-Albaanee (rahimahumullah) have, based on other narrations, such as the hadeeth of Rabaah below, mentioned that the names are actually only discouraged and not absolutely prohibited.* **3**. *Imam Ibn Qayyim al-Jawziyyah (رحمه الله) went on that, "It (i.e. the dislike) includes names in the meaning of these, such as Mubaarak (blessed), Muflih (successful), Khayr (good), Suroor (joy), Ni'mah (favour) and others like that. (This is) because the reasons for the Prophet's discouragement of those four are also contained in them. It could be said, 'Is Khayr (good) with you?' 'Is Suroor (joy) with you?' 'Is Ni'mah (favour) with you?' and he says, 'No' and the heart becomes disturbed as a result…"* **4**. *Some of the pious predecessors – may Allah shower blessings on them - might have borne any of these names being unaware of the narrations that show discouragement for it. Allah knows Best.*

٣٧٠- بَابُ رَبَاحٌ

Chapter 370: Rabāh (Profit)

٨٣٥- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا اعْتَزَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نِسَاءَهُ، فَإِذَا أَنَا بِرَبَاحٍ؛ غُلَامِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَنَادَيْتُ: يَا رَبَاحُ! اسْتَأْذِنْ لِي عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. حَسَنٌ

835. 'Abdullāh b. 'Abbās said: "'Umar b. al-Khattab said, 'When the Prophet ﷺ withdrew from his wives, I met unexpectedly with Rabāh, the servant of the Messenger of Allah ﷺ and I called, "Rabāh, ask permission for me to come to the Messenger of Allah ﷺ." ' " (*Sound*)

***Commentary*:** *These are from the narrations that show that the prohibition mentioned in the hadeeth of Samurah bin Jundab (رضي الله عنه) only imply discouragement. Allah Knows Best.*

٣٧١- بَابُ أَسْمَاءُ الْأَنْبِيَاءِ

Chapter 371: The Names Of Prophets

٨٣٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((تَسَمَّوا بِاسْمِي، وَلاَ تَكَنَّوا بِكُنْيَتِي؛ فَإِنِّي أَنَا أَبُو الْقَاسِمِ)). صَحِيحٌ.

836. Abū Hurayra said: "The Prophet ﷺ said, 'Call yourself by my name but do not use my kunya. I am Abū'l-Qāsim.' " (*Authentic*)

٨٣٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي السُّوقِ، فَقَالَ رَجُلٌ: يَا أَبَا الْقَاسِمِ! فَالْتَفَتَ إِلَيْهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: يَا رَسُولَ اللهِ! إِنَّمَا دَعَوْتُ هَذَا. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((تَسَمُّوا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي)). صَحِيحٌ

837. Anas b. Mālik said: "The Prophet ﷺ was in the market. A man called out, Abū'l-Qāsim!' The Prophet ﷺ turned towards the man. He said, 'Messenger of Allah, I was calling this man.' The Prophet ﷺ said, 'Name yourselves with my name but do not use my kunya.' " (*Authentic*)

***Commentary*: 1**. *Basically, the orders of the Messenger ﷺ have a ruling of obligation. However, the command to name ourselves with his name, Muhammad here, implies that it is allowed to call ourselves by that name; otherwise, it will be obligatory for every Muslim to be called Muhammad which is known to be incorrect by consensus. The fact that he – peace and blessings be upon him – named children with other than Muhammad is also evidence here that the other implies allowance and encouragement.* **2**. *The Prophet, Muhammad ﷺ, is the leader of Allah's prophets and messengers. Therefore, if it is allowed to call ourselves with his name, then*

the permissibility of naming ourselves after the name of other prophets – peace and blessings be upon them all – is with a greater reason. **3**. *As for the prohibition of taking his kunya, it is generally prohibited. See comment on hadeeth no.* **815**.

٨٣٨- عَنْ يُوسُفَ بْنِ عَبْدِ اللهِ بْنِ سَلاَمٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((سَمَّانِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوْسُفَ، وَأَقْعَدَنِي عَلَى حِجْرِهِ، وَمَسَحَ عَلَى رَأْسِي)). صَحِيحٌ

838. Yūsuf b. ʻAbdullāh b. Salām said: "The Prophet ﷺ named me Yūsuf and let me sit in his lap and stroked my head." (*Authentic*)

٨٣٩- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: وُلِدَ لِرَجُلٍ مِنَّا مِنَ الْأَنْصَارِ غُلاَمٌ، وَأَرَادَ أَنْ يُسَمِّيَهُ: مُحَمَّدًا، قَالَ شُعْبَةُ فِي حَدِيثِ مَنْصُورٍ أَنَّ الْأَنْصَارِيَّ قَالَ: حَمَلْتُهُ عَلَى عُنُقِي، فَأَتَيْتُ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَفِي حَدِيثِ سُلَيْمَانَ: وُلِدَ لَهُ غُلاَمٌ، فَأَرَادُوا أَنْ يُسَمِّيَهُ مُحَمَّدًا، قَالَ: ((تَسَمَّوا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي؛ فَإِنِّي إِنَّمَا جُعِلْتُ قَاسِمًا، أَقْسِمُ بَيْنَكُمْ)). وَقَالَ: حُصَيْنٌ: بُعِثْتُ قَاسِمًا، أَقْسِمُ بَيْنَكُمْ. صَحِيحٌ.

839. Jābir b. ʻAbdullāh said: "One of our men among the Ansār had a son and wanted to call him Muhammad."

In the hadīth of Mansur, Shuʻba said: "The Ansāri said, 'I put him on my shoulder and took him to the Prophet ﷺ.' "

In the hadīth of Sulaymān, "He had a son and they wanted to name him Muhammad. The Prophet said, 'Name yourselves with my name but do not use my kunya. I have been made the distributor (Qāsim) to divide things between you.' " Husayn said that he added, "I was sent as a distributor to divide between you." (*Authentic*)

٨٤٠- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: ((وُلِدَ لِي غُلَامٌ، فَأَتَيْتُ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَمَّاهُ إِبْرَاهِيمَ! فَحَنَّكَهُ بِتَمْرَةٍ، وَدَعَا لَهُ بِالْبَرَكَةِ، وَدَفَعَهُ إِلَيَّ)). وَكَانَ أَكْبَرَ وَلَدِ أَبِي مُوسَى. صَحِيحٌ.

840. Abū Mūsā said**:** "I had a son and I brought him to the Prophet ﷺ and he named him Ibrāhīm. He chewed up a date and gave it to him and prayed for him to be blessed and then gave him back to me."

Ibrāhīm was the oldest son of Abū Mūsā. (*Authentic*)

٣٧٢- بَابُ حَزْنٌ

Chapter 372: Hazn (Rough)

٨٤١- عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ،]حَزْنٍ[رَضِيَ اللهُ عَنْهُ، أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((مَا اسْمُكَ؟)). قَالَ: حَزْنٌ. قَالَ: ((أَنْتَ سَهْلٌ)). قَالَ: لاَ أُغَيِّرُ اسْمًا سَمَّانِيهِ أَبِي! قَالَ: ابْنُ الْمُسَيِّبِ: فَمَا زَالَتِ الْحُزُونَةُ فِينَا بَعْدُ. صَحِيحٌ

841. Sa'īd b. al-Musayyib related from his father, from his grandfather, (Hazn b. Abū Wahab), that he came to the Prophet ﷺ. He asked, "What is your name?" He said, "Hazn (rough)." The Prophet said, "You are Sahl (Easy)." He said, "I will not change a name which my father gave me."

(Ibn al-Musayyib commented, "Roughness (hazūna) remained among us thereafter.") (*Authentic*)

***Commentary*:** *The scholars of genealogy have mentioned that the descendants of Hazn were known for coarseness in their character. The narration evinces*

the fact that people are influenced by the name they call themselves. We seek Allah's protection from crude character.

٣٧٣- بَابُ اسْمُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَكُنْيَتُهُ

Chapter 373: The Prophet's Name ﷺ And His Kunya

٨٤٢- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ، فَسَمَّاهُ الْقَاسِمَ، فَقَالَتِ الْأَنْصَارُ: لاَ نُكَنِّيكَ أَبَا الْقَاسِمِ، وَلاَ نُنْعِمُكَ عَيْنًا، فَأَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ مَا قَالَتِ الْأَنْصَارُ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَحْسَنَتِ الْأَنْصَارُ؛ تَسَمَّوا بِاسْمِي، وَلاَ تَكْتَنُوا بِكُنْيَتِي؛ إِنَّمَا أَنَا قَاسِمٌ)). صَحِيحٌ.

842. Jābir said**:** "One of our men had a son and named him al-Qāsim. The Ansār said, 'We will not give you the kunya of Abu'l-Qāsim to make you happy.' He went to the Prophet ﷺ and told him what the Ansār had said. The Prophet ﷺ said, 'The Ansār did well. Name yourselves with my name but do not use my kunya. I am Qāsim (the distributor).' " (*Authentic*)

Commentary**:** *This hadeeth contains the major reason for the prohibition of the use of the kunya, Abu al-Qasim. Since no one can be given that status, then no one is allowed to take the kunya whether during the lifetime of the Prophet ﷺ or after him. See comment on hadeeth no.* **815**.

٨٤٣- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: يَا رَسُولَ اللهِ!: إِنْ وُلِدَ لِي بَعْدَكَ أُسَمِّيهِ بِاسْمِكَ، وَأُكَنِّيهِ بِكُنْيَتِكَ؟ قَالَ: ((نَعَمْ)). صَحِيحٌ.

843. Ibn al-Hanafiyya said**:** "There was an allowance made for 'Alī. He said, 'Messenger of Allah, if I have a son after you, can I call him with your name and use your kunya?' He said, 'Yes.' " (*Authentic*)

٨٤٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ نَجْمَعَ بَيْنَ اسْمِهِ وَكُنْيَتِهِ، وَقَالَ: ((أَنَا أَبُو الْقَاسِمِ، وَاللهُ يُعْطِي، وَأَنَا أَقْسِمُ)). صَحِيحٌ

844. Abū Hurayra said**:** "The Messenger of Allah ﷺ forbade anyone to have both his name and his kunya. He said, 'I am Abu'l-Qāsim. Allah gives and I distribute.' " (*Authentic*)

***Commentary*:** *See comment on hadeeth no.* **815**.

٨٤٥- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي السُّوقِ، فَقَالَ رَجُلٌ: يَا أَبَا الْقَاسِمِ!، فَالْتَفَتَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: دَعَوْتُ هَذَا. فَقَالَ: ((سَمُّوا بِاسْمِي، وَلاَ تُكَنُّوا بِكُنْيَتِي)). صَحِيحٌ.

845. As No. **837**, with a different isnād.

٣٧٤- بَابُ هَلْ يُكَنَّى الْمُشْرِكُ

Chapter 374: May An Idol-Worshipper Be Called By A Kunya?

٨٤٦- عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَلَغَ مَجْلِسًا فِيهِ عَبْدُ اللهِ بْنُ أُبَيٍّ بْنِ سَلُولٍ، وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللهِ بْنُ أُبَيٍّ، فَقَالَ: لاَ تُؤْذِينَا فِي مَجْلِسِنَا! فَدَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ:

((أَيْ سَعْدُ! أَلاَ تَسْمَعُ مَا يَقُولُ أَبُو حُبَابٍ؟!))، يُرِيدُ عَبْدَ اللهِ بْنَ أُبَيِّ بْنِ سَلُولٍ.

صَحِيحٌ.

846. Usāma b. Zayd said**:** "The Messenger of Allah ﷺ arrived at a gathering that included ʻAbdullāh b. Ubayy b. Salūl. This was before ʻAbdullah b. Ubayy announced being a Muslim. He said, 'Do not disturb us in our gathering.' The Prophet ﷺ went to Sa'd b. 'Ubāda and said, 'Sa'd, did you not hear what Abū Hubāb said?' (By Abū Hubāb) he meant ʻAbdullāh b. Ubayy b. Salūl using his kunya." (*Authentic*)

Commentary**:** *The point of reference in relation to the* **chapter** *heading is the reference to Ibn Ubayy bin Salul as Abu Hubab at the time he was a declared polytheist. However, the man added deception of the Muslims to polytheism when he announced Islam while actually harbouring bitter hatred for it! He became known as the leader of the hypocrites!*

٣٧٥- بَابُ الْكُنِيَةُ لِلصَّبِيِّ

Chapter 375: A Kunya For A Child

٨٤٧- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ**:** كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْخلُ عَلَيْنَا - وَلِي أَخٌ صَغِيرٌ يُكَنَّى**:** أَبَا عُمَيْرٍ، وَكَانَ لَهُ نُغَرٌ يَلْعَبُ بِهِ، فَمَاتَ - فَدَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَآهُ حَزِينًا. فَقَالَ**:** ((مَا شَأْنُهُ؟)). قِيلَ لَهُ**:** مَاتَ نُغَرُهُ. فَقَالَ**:** ((يَا أَبَا عُمَيْرٍ! مَا فَعَلَ النُّغَيْرُ)). صَحِيحٌ

847. Anas said**:** "The Prophet ﷺ used to visit us, and I had a young brother who used the kunya of ʻAbū ʻUmayr. He had a sparrow which he played with and then it died. The Prophet ﷺ came in and saw

that he was sad. When he asked, ‘What is wrong with him?’ he was told, ‘His sparrow has died.’ The Prophet said, ‘Abū ‘Umayr, what has happened to the little sparrow?’ ” (*Authentic*)

***Commentary*:** *See comments on hadeeth no.* **269**.

٣٧٣- بَابُ الْكُنْيَةُ قَبْلَ أَنْ يُولَدَ لَهُ

Chapter 376: Having A Kunya Before Having A Child

٨٤٨- عَنْ إِبْرَاهِيمَ [النَّخَعي]: ((أَنَّ عَبْدَ اللهِ كَنَّى عَلْقَمَةَ: أَبَا شِبْلٍ، وَلَمْ يُولَدْ لَهُ)).

صَحِيحُ الْإِسْنَادِ.

848. Ibrāhīm [An-Nakha’ee] said: “‘Abdullāh gave Alqama the kunya of Abū Shibl before he (‘Alqama) had had a child.” (*Authentic Chain*)

***Commentary*:** *Since it is permissible from the hadeeth of Anas bin Malik and his brother Abu ‘Umayr (radiya Allahu anhuma) for a child to take a kunya, then its allowance for someone more elderly is with a greater reason even if such has not had a child. This point is further proven in these narrations from the pious predecessors.*

٨٤٩- عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: ((كَنَّانِي عَبْدُ اللهِ قَبْلَ أَنْ يُولَدَ لِي)). صَحِيحُ الْإِسْنَادِ.

849. Ibrāhīm said: “‘Alqama said, ‘‘Abdullāh gave me a kunya before I had a child.’ ” (*Authentic Chain*)

٣٧٧- بَابٌ كُنْيَةُ النِّسَاءِ

Chapter 377: The Kunya For Women

٨٥٠- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللهِ! كَنَّيْتَ نِسَاءَكَ، فَاكْنِنِي. فَقَالَ: ((تَكَنِّي بِابْنِ أُخْتِكِ؛ عَبْدِ اللهِ)). صَحِيحٌ.

850. ‘Ā’isha, may Allah be pleased with her, said: “I went to the Prophet ﷺ and said, ‘Messenger of Allah, you give your wives kunyas, so also give me a kunya.’ He said, ‘Adopt the kunya of your nephew, ‘Abdullāh.’ ” (Authentic without the expression: ‘you give…’)

Commentary: *The hadeeth is authentic without the expression, “...you give your wives kunyas.” Imam Al-Albaanee (رحمه الله) said, “It is a strange increment.”*

٨٥١- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: يَا نَبِيَّ اللهِ! أَلاَ تُكَنِّينِي؟ فَقَالَ: ((اكْتَنِي بِابْنِكِ))، يَعْنِي: عَبْدَ اللهِ بْنَ الزُّبَيْرِ، فَكَانَتْ تُكَنَّى: أُمَّ عَبْدِ اللهِ. صَحِيحٌ.

85I. ‘Ā’isha, may Allah be pleased with her, said: “Prophet of Allah, won’t you give me a kunya?” He said, “Use the kunya of your son,” i.e. ‘Abdullāh b. az-Zubayr (the son of ‘Ā’isha’s elder sister Asmā’). She was given the kunya of Umm ‘Abdullāh. (*Authentic*)

Commentary: *The allowance of taking kunya for women - as could be deduced already from the narrations regarding children and men – is emphasized in these narrations. The practice is a well-known one among the Muslims – generation after generation.*

٣٧٨- بَابُ مَنْ كَنَّى رَجُلاً بِشَيْءٍ هُوَ فِيهِ أَوْ بِأَحَدِهِمْ

Chapter 378: One Who Gives A Man A Kunya By Something Or Someone Related To Him

٨٥٢- عَنْ سَهْلِ بْنِ سَعْدٍ: إِنْ كَانَتْ أَحَبَّ أَسْمَاءِ عَلِيٍّ رَضِيَ اللهُ عَنْهُ إِلَيْهِ لأَبُو تُرَابٍ، وَإِنْ كَانَ لَيَفْرَحُ أَنْ يُدْعَى بِهَا، وَمَا سَمَّاهُ أَبُو تُرَابٍ إِلاَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؛ غَاضَبَ يَوْمًا فَاطِمَةَ، فَخَرَجَ فَاضْطَجَعَ إِلَى الْجِدَارِ فِي الْمَسْجِدِ، وَجَاءَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتْبَعُهُ، فَقِيلَ: هُوَ ذَا مُضْطَجِعٌ فِي الْجِدَارِ، فَجَاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَدِ امْتَلأَ ظَهْرُهُ تُرَابًا، فَجَعَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ، وَيَقُولُ: ((اجْلِسْ أَبَا تُرَابٍ!)). صَحِيحٌ.

852. Sahl b. Sa'd said**:** "The name that 'Alī, may Allah be pleased with him, liked the best was Abū Turāb (father of dust) and he was happy when called that. Only the Prophet ﷺ gave him that name. One day he was cross with Fatima and went out and lay against the wall of the mosque. The Prophet ﷺ came to look for him and was told that he was leaning against the wall. The Prophet ﷺ went up to him and his back was covered with dust so the Prophet ﷺ began to wipe the dust off his back and said, 'Sit down, Abū Turāb (father of dust)!' " (*Authentic*)

***Commentary*: 1**. *Hafidh Ibn Hajar (رحمه الله) said, "It contains evidence of a person taking more than one kunya and giving a laqab (nickname) in the form of a kunya and from the condition of a person."* **2**. *It also shows the high moral standards of the Prophet ﷺ. He looked for Alee (رضي الله عنه) in order to please him despite the status of messengership and his love for his daughter. Rather than blame him for being angry with his daughter, the Prophet ﷺ even dusted off his back and gave him a nickname which became so beloved to him.*

٩٧٣- بَابٌ كَيْفَ الْمَشْيُ مَعَ الْكُبَرَاءِ وَأَهْلِ الْفَضْلِ

Chapter 379: How One Should Walk With Great Men

٨٥٣- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي نَخْلٍ لَنَا - نَخْلٍ لأَبِي طَلْحَةَ - تَبَرَّزَ لِحَاجَتِهِ، وَبِلاَلٌ يَمْشِي وَرَاءَهُ، يُكْرِمُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَمْشِيَ إِلَى جَنْبِهِ، فَمَرَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِقَبْرٍ فَقَامَ، حَتَّى تَمَّ إِلَيْهِ بِلاَلٌ، فَقَالَ: ((وَيْحَكَ يَا بِلاَلُ! هَلْ تَسْمَعُ مَا أَسْمَعُ؟)) قَالَ: مَا أَسْمَعُ شَيْئًا. فَقَالَ: ((صَاحِبُ هَذَا الْقَبْرِ يُعَذَّبُ)). فَوُجِدَ يَهُودِيًّا. صَحِيحُ الْإِسْنَادِ.

853. Anas said**:** "While the Prophet ﷺ was in a palm grove of ours, the palm-trees belonging to Abū Talha, he went out for something. Bilāl was walking behind the Prophet ﷺ (instead of walking by his side). Bilāl did this as a mark of respect. The Prophet ﷺ passed by a grave and stood until Bilāl reached him. He said, 'Woe to you, Bilāl. Did you hear what I heard?' He said, 'I did not hear anything.' He said, 'The man in the grave is being punished.' It was found out that the dead man in the grave was a Jew." (*Authentic Chain*)

***Commentary*:** *Placing this hadeeth under this* **chapter** *heading demonstrates that Imam Al-Bukhaaree (رحمه الله) deduced from it that one should walk behind noble people rather than by their sides by way of showing respect to them. The narration of Abu Hurayrah (رضي الله عنه) in narration no.* **44** *lends credence to this point.*

٣٨٠- بَابٌ

Chapter 380: Abundance Of Friends Entails Abundance Of Enemies

٨٥٤- عَنْ قَيْسٍ]ابن أبي حَازِمٍ[قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ لأَخٍ لَهُ صَغِيرٍ: ارْدِفِ الْغُلاَمَ، فَأَبَى، فَقَالَ لَهُ مُعَاوِيَةُ: بِئْسَ مَا أُدِّبْتَ، قَالَ قَيْسٌ: فَسَمِعْتُ أَبَا سُفْيَانَ يَقُولُ: دَعْ عَنْكَ أَخَاكَ. صَحِيحُ الْإِسْنَادِ.

854. Qays [Ibn Abī Hāzim] said: "I heard Mu'āwiya say to a young brother of his, 'Mount your servant behind you.' He refused. Mu'āwiya said to him, 'How badly you have been taught!' " Qays said, "I heard Abū Sufyān, (Mu'āwiya's father), say, 'Leave your brother alone.' " (*Authentic Chain*)

Commentary: *Perhaps this narration should be under the previous* **chapter** *because it talks about the manner of walking with superiors. Allah knows Best.*

٨٥٥- عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُ قَالَ: ((إِذَا كَثُرَ الْأَخِلَّاءُ كَثُرَ الْغُرَمَاءُ)).
قُلْتُ لِمُوسَى: وَمَا الْغُرَمَاءُ؟ قَالَ: الْحُقُوقُ. صَحِيحُ الْإِسْنَادِ.

855. 'Amr b. al-'As said: "When you have a lot of close friends, you have a lot of creditors."

Mūsā was asked, "What are creditors?" He replied, "Rights owed." (*Authentic Chain*)

١٨٣- بَابٌ مِنَ الشِّعْرِ حِكْمَةٌ

Chapter 381: There Is Wisdom In Some Poetry

٨٥٦- عَنْ خَالِدٍ هُوَ بْنُ كِيسَانٍ قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَوَقَفَ عَلَيْهِ إِيَاسُ بْنُ خَيْثَمَةَ، قَالَ: أَلاَ أُنْشِدُكَ مِن شِعْرِي يَا ابْنَ الْفَارُوقِ؟ قَالَ: بَلَى. وَلَكِنْ لاَ تُنْشِدُنِي إِلاَّ حَسَنًا. فَأَنْشَدَهُ حَتَّى إِذَا بَلَغَ شَيْئًا كَرِهَهُ ابْنُ عُمَرَ قَالَ لَهُ: أَمْسِكْ. ضَعِيفُ الْإِسْنَادِ.

856. Khālid b. Kaysan said: "I was with Ibn 'Umar when Iyās b. Khaythama got up and said to him, 'Shall I recite some of my poetry, Ibn al-Fārūq?' He said, 'Yes, but only recite good poetry to me.' He recited until he came to something which Ibn 'Umar disliked. Then he told him, 'Stop.' " (*Weak Chain*)

٨٥٧- عَنْ مُطَرِّفٍ قَالَ: صَحِبْتُ عِمْرَانَ بْنَ حُصَيْنٍ مِنَ الْكُوفَةِ إِلَى الْبَصْرَةِ، فَقَلَّ مَنْزِلٌ يَنْزِلُهُ إِلاَّ وَهُوَ يُنْشِدُنِي شِعْرًا: وَقَالَ: ((إِنَّ فِي الْمَعَارِيضِ لَمَنْدُوحَةً عَنِ الْكَذِبِ)). صَحِيحٌ

857. Mutarrif said: "I accompanied 'Imrān b. Husayn from Kūfa to Basra. Very rarely did he arrive at a place without reciting some poetry to me. He said, 'Allusions give great scope for avoiding lies.' " (*Authenctic*)

Commentary: *Shaykh Husayn al-'Awaayisha (hafizahullah) explained that, "this is when one is constrained to do that to put off lies. But if their is no need or dire necessity, then no (it is not permissible)... Its connection with the* **chapter** *heading is that poetry involves allusions which prevent lying."*

٨٥٨- عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ مِنَ الشِّعْرِ حِكْمَةً)). صَحِيحٌ.

858. Ubayy b. Ka'b said: "The Messenger of Allah ﷺ said, 'Some poetry contains wisdom.' " (*Authentic*)

Commentary: *That is, not all forms of poetry is vain and evil; some poems involve things that affirm the truth and exhort towards good deeds. Likewise speech, it is lawful when it contains good and unlawful when it contains vain and evil things. See hadeeth no.* **792** *and* **865**.

٨٥٩- عَنِ الْأَسْوَدِ بْنِ سَرِيعٍ رَضِيَ اللهُ عَنْهُ قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي مَدَحْتُ رَبِّي عَزَّ وَجَلَّ بِمَحَامِدَ. قَالَ: ((أَمَا إِنَّ رَبَّكَ يُحِبُّ الْحَمْدَ))، وَلَمْ يَزِدْهُ عَلَى ذَلِكَ. حَسَنٌ.

859. Al-Aswad b. Suray' said: "Messenger of Allah, I have praised my Lord, the Mighty and Exalted, in some words of praise." He said, "Your Lord loves praise." He did not say anything more. (*Sound*)

Commentary: *The Prophet ﷺ approved of poetry that praises Allah the Mighty and Sublime since such is from wisdom.*

٨٦٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لأَنْ يَمْتَلِىءَ جَوْفُ رَجُلٍ قَيْحًا حَتَّى يَرِيَهُ، خَيْرٌ مِنْ أَنْ يَمْتَلِىءَ شِعْرًا)). صَحِيحٌ.

860. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'It is better for a man to fill his belly with oozing pus than to fill it with poetry.' " (*Authentic*)

Commentary: *Shaykh Husayn al-'Awaayisha (hafizahullah) explains, "The meaning is that, when poetry becomes dominating on him, engrossing him so much that he gets busy away from the Qur'an and other sciences of the*

Sharee'ah and the remembrance of Allah the Exalted. Then, this is prohibited, no matter the kind of poetry it is. But if the Qur'an and hadeeth and other sciences of the Sharee'ah are the predominant, then there is no harm in memorizing some poetry alongside since his bowels would not have been filled with poetry." Imam Muhammad al-Ameen ash-Shinqeetee (رحمه الله) gave a similar explanation of the hadeeth.

٨٦١- عَنِ الْأَسْوَدِ بْنِ سَرِيعٍ قَالَ: كُنْتُ شَاعِرًا، فَأَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: أَلاَ أُنْشِدُكَ مَحَامِدَ حَمِدْتُ بِهَا رَبِّي. قَالَ: ((إِنَّ رَبَّكَ يُحِبُّ الْمَحَامِدَ))، وَلَمْ يَزِدْنِي عَلَيْهِ. حَسَنٌ

861. Al-Aswad b. Suray' said: "I was a poet and went to the Prophet ﷺ and said, 'Shall I recite to you hymns of praise, which I have composed to glorify my Lord, the Mighty and Exalted.' He said, 'Your Lord loves praise.' He did not say to me anything more." (*Authentic*)

٨٦٢- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي هِجَاءِ الْمُشْرِكِينَ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((فَكَيْفَ بِنَسَبِي؟)). فَقَالَ: لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ الْعَجِينِ. صَحِيحٌ.

862. 'Ā'isha, may Allah be pleased with her, said: "H□assān b. Thābit asked the Messenger of Allah ﷺ for permission to satirize the idol-worshippers (of Makka). The Messenger of Allah ﷺ said, 'And what of my relation to them?' He said, 'I will distinguish you from them as a hair is taken from dough.' " (*Authentic*)

Commentary: *To criticize disbelief and its people is certainly wise and praiseworthy when it is done within the limits of the Sharee'ah. Similarly, the hadeeth is evidence that it is not allowed to compose satires that bring the noble and pious to disrepute. This is certainly not wise!*

٨٦٣- وَعَنْ عُرْوَةَ قَالَ: ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عَائِشَةَ، فَقَالَتْ: لاَ تَسُبَّهُ؛ فَإِنَّهُ: كَانَ يُنَافِحُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. صَحِيحٌ.

863. ‘Urwah said: “I began to abuse Hassān in the presence of ‘Ā’isha and she said, ‘Do not Abuse him. He used to defend the Messenger of Allah ﷺ’ ” (*Authentic*)

Commentary: *The hadeeth shows the virtue of Hassan bin Thabit (رضي الله عنه), and exhorts towards defending one's brother behind him when someone speaks of him inapprioprately and mentioning his praises in such circumstance especially his zeal to spread the truth and refute falsehood.*

٣٨٢- بَابُ الشِّعْرُ حَسَنُهُ كَحَسَنِ الْكَلاَمِ وَمِنْهُ قَبِيحٌ

Chapter 382: The Good In Poetry Is Like The Good In Speech And Some Of It Is Bad

٨٦٤- عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مِنَ الشِّعْرِ حِكْمَةٌ)). صَحِيحٌ.

864. Ubayy b. Ka‘b said: “The Prophet ﷺ said, ‘Some poetry contains wisdom.’ ” (*Authentic*)

٨٦٥- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الشِّعْرُ بِمَنْزِلَةِ الْكَلاَمِ؛ حَسَنُهُ كَحَسَنِ الْكَلاَمِ، وَقَبِيحُهُ كَقَبِيحِ الْكَلاَمِ)). صَحِيحٌ لِغَيْرِهِ

865. ‘Abdullāh b. ‘Amr said**:** “The Messenger of Allah ﷺ said, ‘Poetry is in the same category as speech. The good of it is like good speech and its bad part is like bad speech.’ ” (*Authentic due to supporting proof*)

٨٦٦- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّهَا كَانَتْ تَقُولُ: ((الشِّعْرُ مِنْهُ حَسَنٌ وَمِنْهُ قَبِيحٌ، خُذْ بِالْحَسَنِ وَدَعِ الْقَبِيحَ، وَلَقَدْ رَوَيْتُ مِنْ شِعْرِ كَعْبِ بْنِ مَالِكٍ أَشْعَارًا، مِنْهَا الْقَصِيدَةُ فِيهَا أَرْبَعُونَ بَيْتًا، وَدُونَ ذَلِكَ)). صَحِيحٌ.

866. ‘Ā’isha, may Allah be pleased with her, used to say**:** “Poetry is both good and bad. Take the good and leave the bad. Some of the poetry of Ka‘b b. Mālik was related to me. It included an ode of forty verses and some with less than that.” (*Authentic*)

Commentary**:** *It shows the great zeal with which Aa’isha (radiya Allahu anhaa) acquired knowledge. Apart from being amongst those who reported majority of the Sunnah including the Qur’an and the explanation of its verses and the legal deductions from both, she also learnt poetry diffrenciating the good of it from its evil. ‘Urwah bin Zubayr (رحمه الله) was one the greatest scholars among the students of the companions; he said, “I had been in Aa’isha’s company; I did not find anyone more knowledgeable about a verse revealed or an obligation or a recommendation or poem, or who recited it more or that was more knowledgeable about the history of the period of Ignorance or genealogy or in this or that or about the rulings or medicine than she was.” Imam Adh-Dhahabee (رحمه الله) summed it up**: *“I do not know (of any woman) in the Ummah of Muhammad ﷺ, infact, of all women generally, who is more knowledgeable than her.”*

٨٦٧- عَنِ شُرَيْحٍ قَالَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَمَثَّلُ بِشَيْءٍ مِنَ الشِّعْرِ؟ فَقَالَتْ: كَانَ يَتَمَثَّلُ بِشَيْءٍ مِنْ شِعْرِ عَبْدِ اللهِ بْنِ رَوَاحَةَ: وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تُزَوِّدِ. صَحِيحٌ.

867. Shurayh said**:** “I asked ‘Ā’isha, may Allah be pleased with her, ‘Did the Messenger of Allah ﷺ recite any poetry?’ She said, ‘He used to recite some of the poetry of ‘Abdullāh b. Rawāha**:**

Wa Ya’tīka bil-Akhbāri man lam Tuzawwidī.

And someone to whom you have not given provisions brings you news.’ ”

Commentary**:** *See comment on hadeeth no.* **792**.

٨٦٨- عَنِ الْأَسْوَدِ بْنِ سَرِيعٍ رَضِيَ اللهُ عَنْهُ قَالَ**:** كُنْتُ شَاعِرًا، فَقُلْتُ**:** يَا رَسُولَ اللهِ! امْتَدَحْتُ رَبِّي. فَقَالَ**:** ((أَمَا إِنَّ رَبَّكَ يُحِبُّ الْحَمْدَ)) وَمَا اسْتَزَادَنِي عَلَى ذَلِكَ. حَسَنٌ.

868. Similar to No. **861**, with a different isnād.

٣٨٣- بَابُ مَنِ اسْتَنْشَدَ الشِّعْرَ

Chapter 383: One Who Is Asked To Recite Poetry

٨٦٩- عَنِ الشَّرِيدِ رَضِيَ اللهُ عَنْهُ قَالَ**:** اسْتَنْشَدَنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شِعْرَ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ، وَأَنْشَدْتُهُ، فَأَخَذَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ**:** ((هِيْهِ هِيْهِ)) حَتَّى أَنْشَدْتُهُ مِائَةَ قَافِيَةٍ، فَقَالَ**:** ((إِنْ كَادَ لَيُسْلِمُ)). صَحِيحٌ.

869. Ash-Sharīd said**:** “The Prophet ﷺ asked me to recite the poetry of Umayya b. Abi’s-Salt and I recited it. The Prophet ﷺ began to say, ‘Hey, Heh, Go on, go on,’ until I had recited a hundred

lines. The Prophet said, 'He (that poet) had been about to become a Muslim.' " (*Authentic*)

***Commentary*:** *See comment on hadeeth no.* **799**.

٣٨٤- بَابٌ مَنْ كَرِهَ الْغَالِبَ عَلَيْهِ الشِّعْرُ

Chapter 384: One Who Disliked Someone Being Obsessed By Poetry

٨٧٠- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لأَنْ يَمْتَلِىءَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْرًا)). صَحِيحٌ

870. As No. **860**, from Ibn 'Umar, with a different isnād.

٨٧١- عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فِي قَوْلِهِ تَعَالَى: ﴿وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ * أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ وَأَنَّهُمْ يَقُولُونَ مَا لاَ يَفْعَلُونَ﴾ ((الشعراء:٢٢٤ - ٢٢٦)). فَنُسِخَ مِنْ ذَلِكَ وَاسْتَثْنَى، فَقَالَ: ﴿إِلاَّ الَّذِينَ آمَنُوا﴾ إِلَى قَوْلِهِ: ﴿يَنْقَلِبُونَ﴾. صَحِيحٌ

871. Ibn 'Abbās said about the verse**:** "The poets – those in error follow them. Haven't you seen them wandering in every valley. And how they say what they do not do", that it was abrogated and an exemption was made. He said, "Except those who believe and do good work and remember Allah much and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a great reverse they will be overturned." (al-Shu'arā' **26: 224-7**)

***Commentary*:** *See comments on the narrations in* **Chapter 381**.

٣٨٥- بَابٌ مَنْ قَالَ: ((إِنَّ مِنَ الْبَيَانِ سِحْرًا))

Chapter 385: One Who Says, "There Is some Magic In Eloquence"

٨٧٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَجُلاً أَوْ أَعْرَابِيًّا أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَتَكَلَّمَ بِكَلاَمٍ بَيِّنٍ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ الشِّعْرِ حِكْمَةً)). صَحِيحٌ.

872. Ibn ʻAbbās said**:** A man – or a Bedouin – came to the Prophet ﷺ and spoke some eloquent words. The Prophet ﷺ said, 'Some eloquent speech has the influence of magic, and some poetry contains wisdom.' " (*Authentic*)

Commentary**:** *Magical spells make the victim perceive evil as good and vice-versa. Likewise, listeners to powerful and articulate speech may get busy contemplating the articulation and eloquence and get swayed to accept falsehood as truth and vice-versa. Therefore, such use of eloquence is prohibited as magic is completely prohibited.*

٨٧٣- عَنْ عُمَرَ بْنِ سَلاَمٍ: أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ دَفَعَ وَلَدَهُ إِلَى الشَّعْبِي يُؤَدِّبُهُمْ، فَقَالَ: عَلِّمْهُمُ الشِّعْرَ يَمْجُدُوا، وَيُنْجِدُوا، وَأَطْعِمْهُمُ اللَّحْمَ تَشْتَدَّ قُلُوبُهُمْ، وَجُزَّ شُعُورَهُم تَشْتَدَّ رِقَابُهُمْ، وَجَالِسْ بِهِمْ عِلْيَةَ الرِّجَالِ يُنَاقِضُوهُمُ الْكَلاَمَ)). ضَعِيفٌ.

873. ʻUmar b. Sallām narrated that ʻAbdu'l-Malik b. Marwān entrusted his children to ash-Shaʻbi for teaching. He said, "Teach them poetry so that they will possess dignity and vigour. Feed them meat so that their hearts will be strong. Cut off their hair so that their necks will be strong. Make them sit with men of distinction who will contradict

them in words." (*Weak*)

٣٨٦- بَابٌ مَا يُكْرَهُ مِنَ الشِّعْرِ

Chapter 386: Poetry Which Is Disliked

٨٧٤- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ أَعْظَمَ النَّاسِ جُرْمًا إِنْسَانٌ شَاعِرٌ يَهْجُو الْقَبِيلَةَ مِنْ أَسْرِهَا، وَرَجُلٌ انْتَفَى مِنْ أَبِيهِ)). صَحِيحٌ.

874. 'Ā'isha, may Allah be pleased with her, said: "The Prophet ﷺ said, 'The greatest of criminals is the poet who satirizes the whole tribe and a man who disclaims his father.' " (*Authentic*)

٣٨٧- بَابٌ كَثْرَةُ الْكَلَامِ

Chapter 387: Talkativeness

٨٧٥- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ خَطِيبَانِ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَامَا فَتَكَلَّمَا ثُمَّ قَعَدَا. وَقَامَ ثَابِتُ بْنُ قَيْسٍ؛ خَطِيبُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَتَكَلَّمَ، فَعَجِبَ النَّاسُ مِنْ كَلَامِهِمَا. فَقَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ، فَقَالَ: ((يَا أَيُّهَا النَّاسُ! قُولُوا قَوْلَكُمْ، فَإِنَّمَا تَشْقِيقُ الْكَلَامِ مِنَ الشَّيْطَانِ)). ثُمَّ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ مِنَ الْبَيَانِ سِحْرًا)). صَحِيحٌ.

875. Ibn ‘Umar said, “In the time of the Messenger of Allah ﷺ two orators came from the East to visit. They stood up, spoke and then sat down. Thābit b. Qays, the orator of the Messenger of Allah ﷺ stood up and spoke and the people admired their speech. The Messenger of Allah ﷺ stood up and said, ‘O people, say what you have to say. Chattering about words is from Satan.’ Then the Messenger of Allah ﷺ said, ‘There is Magic in some eloquence.’ ” (*Authentic*)

***Commentary*:** *Here the Prophet ﷺ exhorted being calm and factual in our speeches avoiding unnecessary artificiality and sweet-talking. Shaytan would deceive such speakers to tell lies, speak irrelevances and even speak the truth for pride and popularity. The Prophet ﷺ had said in an authentic hadeeth that, “The best speech is that which is brief and direct.” Read the next narration.*

٨٧٦- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَطَبَ رَجُلٌ عِنْدَ عُمَرَ، فَأَكْثَرَ الْكَلَامَ، فَقَالَ عُمَرُ: ((إِنَّ كَثْرَةَ الْكَلَامِ فِي الْخُطَبِ مِنْ شَقَاشِقِ الشَّيْطَانِ)). صَحِيحُ الْإِسْنَادِ.

876. Anas said**:** “A man made a speech in the presence of ‘Umar and did so at length. ‘Umar said, ‘Too many words in orations come out of the prattling of Satan.’ ” (*Authentic Chain*)

٨٧٧- عَنْ أَبِي يَزِيدَ - أَوْ مَعْنِ بْنِ يَزِيدَ - رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((اجْتَمِعُوا فِي مَسَاجِدِكُمْ، وَكُلَّمَا اجْتَمَعَ قَوْمٌ فَلْيُؤْذِنُونِي)). فَأَتَانَا أَوَّلُ مَنْ أَتَى، فَجَلَسَ، فَتَكَلَّمَ مُتَكَلِّمٌ مِنَّا، ثُمَّ قَالَ: إِنَّ الْحَمْدَ للهِ الَّذِي لَيْسَ لِلْحَمْدِ دُونَهُ مَقْصَدٌ وَلاَ وَرَاءَهُ مَنْفَذٌ، فَغَضِبَ، فَقَامَ فَتَلاَوَمْنَا بَيْنَنَا. فَقُلْنَا: أَتَانَا أَوَّلَ مَنْ أَتَى، فَذَهَبَ إِلَى مَسْجِدٍ آخَرَ فَجَلَسَ فِيهِ، فَأَتَيْنَاهُ فَكَلَّمْنَاهُ، فَجَاءَ مَعَنَا، فَقَعَدَ فِي مَجْلِسِهِ أَوْ قَرِيبًا مِنْ مَجْلِسِهِ. ثُمَّ قَالَ: ((الْحَمْدُ للهِ الَّذِي مَا شَاءَ جَعَلَ بَيْنَ يَدَيْهِ، وَمَا شَاءَ جَعَلَ خَلْفَهُ، وَإِنَّ مِنَ الْبَيَانِ سِحْرًا)). ثُمَّ أَمَرَنَا وَعَلَّمَنَا. حَسَنُ الْإِسْنَادِ

877. Abū Yazīd – or Ma‘n b. Yazīd – said**:** “The Prophet ﷺ said, ‘Gather in your mosques. When the people are gathered, come and tell me.’ The first of those to whom he came was our group and he sat down. One of the speakers from among us made a speech and said, ‘Praise be to Allah. No praise can be directed to anyone except Him nor is there any escape without Him.’ The Prophet ﷺ became angry and stood up and we blamed each other. We said, ‘We were the first to whom he came.’ Then he went to another mosque and sat in it and we went to him and spoke to him. He came with us and sat where he had been sitting or near to it. Then he said, ‘Praise be to Allah who puts whatever He wishes before Him and whatever He wishes behind Him. Some eloquent speech has the influence of magic.’ Then he commanded us and taught us.” (*Sound Chain*)

Commentary**:** *This unnecessary aritificiality and tattling which the Prophet ﷺ prohibited in this hadeeth forms the order of the day in many Friday and ‘Eid sermons people deliver today!*

٣٨٨- بَابُ التَّمنِّي

Chapter 388: Wishing

٨٧٨- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَرِقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ، فَقَالَ: ((لَيْتَ رَجُلاً صَالِحًا مِنْ أَصْحَابِي يَجِيئُنِي؛ فَيَحْرُسُنِي اللَّيْلَةَ))، إِذْ سَمِعْنَا صَوْتَ السِّلاَحِ، فَقَالَ: ((مَنْ هَذَا؟))، قَالَ: سَعْدٌ يَا رَسُولَ اللهِ! جِئْتُ أَحْرُسُكَ، فَنَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَمِعْنَا غَطِيطَهُ. صَحِيحٌ

878. ‘Ā’isha said, “The Prophet ﷺ was sleepless one night and said, ‘I wish that a righteous man from among my Companions would come and guard me tonight!’ and then we heard the *sound* of weapons. He (the Prophet) called, “Who is it?” Sa’d answered, “Sa‘d.” Sa‘d went

on, “Messenger of Allah, I have come to guard you.” The Prophet ﷺ slept until we heard him snore.’ ” (*Authentic*)

***Commentary*:** *The point of reference in the hadeeth in relation to the* **chapter** *topic is the Prophet’s saying, “...I wish...”. In another version of the same hadeeth collected by Imam Muslim in his Saheeh, “the Messenger of Allah ﷺ then prayed for him...”. From the lessons in this narration is that the people should protect their leader and that such does not contradict reliance on Allah the Exalted.*

٣٨٩- بَابٌ يُقَالُ لِلرَّجُلِ وَالشَّيْءِ وَالْفَرَسِ: هُوَ بَحْرٌ

Chapter 389: When One Says Of A Man, A Thing, Or A Horse, “It Is A Sea”

٩٧٨- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ فَزَعٌ بِالْمَدِينَةِ، فَاسْتَعَارَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَسًا لأَبِي طَلْحَةَ - يُقَالُ لَهُ: الْمَنْدُوبُ فَرَكِبَهُ، فَلَمَّا رَجَعَ قَالَ: ((مَا رَأَيْنَا مِنْ شَيْءٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا)). صَحِيحٌ.

879. Anas b. Mālik said**:** “There was some alarm in Madīna and the Prophet ﷺ borrowed a horse belonging to Abū Talha called al-Mandūb. He rode it and when he returned, he said, ‘We did not see anything and we found the horse to be like a sea (smooth and flowing).’ ” (*Authentic*)

***Commentary*:** *It is deduced from this narration that one could name a riding animal and borrow a ride from a friend or associate. The horse was likened to a sea in its race. It was also reported that al-Mandub, was hitherto sluggish in its movement but became unequalled in its speed and smooth movement afterwards.*

٣٩٠- بَابُ الضَّرْبُ عَلى اللَّحْنِ

Chapter 390: Beating For Mistakes In Pronunciation

٨٨٠- عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يَضْرِبُ وَلَدَهُ عَلَى اللَّحْنِ. صَحِيحُ الْإِسْنَادِ.

880. Nāfi‘ said: “Ibn ‘Umar used to strike his son for mistakes in pronunciation.” (*Authentic Chain*)

Commentary: *The companions ﷺ were very keen on imparting knowledge to their children and others. They would correct them when they err in the way the Arabic language is customarily spoken, and discipline them as appriopate.*

٨٨١- عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَجْلَانَ قَالَ: مَرَّ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ بِرَجُلَيْنِ يَرْمِيَانِ، فَقَالَ: أَحَدُهُمَا لِلآخَرِ: أَسَبْتَ، فَقَالَ عُمَرُ: ((سُوْءُ اللَّحْنِ أَشَدُّ مِنْ سوءِ الرَّمْيِ)). ضَعِيفُ الْإِسْنَادِ.

881. ‘Abdu’r-Rahmān b. ‘Ajlān said: “‘Umar b. al-Khattāb, may Allah be pleased with him, passed by two men who were shooting. One of them said to the other, ‘Asabta instead of Asabta, You hit the mark (using the letter sīn instead of sad)’ ‘Umar said, ‘A mistake in pronunciation is worse than a bad shot.’ ” (*Weak Chain*)

٣٩١- بَابُ الرَّجُلُ يَقُولُ لَيْسَ بِشَيْءٍ وَهُوَ يُرِيدُ أَنَّهُ لَيْسَ بِحَقٍّ

Chapter 391: A Man Describing Something By Saying, "laysa bi shay-in", "It Is Nothing" Meaning That "It Is Not True"

٨٨٢- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: سَأَلَ نَاسٌ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: عَنِ الْكُهَّانِ؟ فَقَالَ لَهُمْ: ((لَيْسُوا بِشَيْءٍ)). فَقَالُوا: يَا رَسُولَ اللهِ! فَإِنَّهُمْ يُحَدِّثُونَ بِالشَّيْءِ يَكُونُ حَقًّا، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((تِلْكَ الْكَلِمَةُ]مِنَ الْحَقِّ[يَخْطَفُهَا الشَّيْطَانُ، فَيُقَرْقِرُهُ بِأُذُنَيْ وَلِيِّهِ كَقَرْقَرَةِ الدَّجَاجَةِ، فَيَخْلُطُونَ فِيهَا بِأَكْثَرَ مِنْ مائَةِ كَذْبَةٍ)). صَحِيحٌ

882. 'Urwa b. az-Zubayr said: "'Ā'isha, the wife of the Prophet ﷺ said, 'People asked the Prophet ﷺ about kahins (soothsayers). He told them, "They (the soothsayers) are nothing." They said, "Messenger of Allah, they speak of things that sometimes turn out true." The Prophet ﷺ responded, "That (morsel of truth) is a word that Satan steals and then mumbles into the ear of his protégé with a *sound* like the clucking of a chicken. They mix more than a hundred lies with it." ' " (*Authentic*)

***Commentary*:** *The point in this hadeeth here is the Prophet's saying*: *"laysoo bi shay-in" i.e. what they say is not true or that they are not upon the truth. From the lessons in this hadeeth is that students should not hesitate to seek clarification from the teacher about difficult areas in their studies. In an authentic hadeeth collected by Imam Ahmad and others, the Prophet ﷺ warned, "Whosoever approaches a fortune-teller and believes what he says has disbelieved in what was revealed to Muhammad."*

٣٩٢- بَابُ الْمَعَارِيضُ

Chapter 392: Indirect Allusion

٨٨٣- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ لَهُ، فَحَدَا الْحَادِي، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((ارْفُقْ يَا أَنْجَشَةُ - وَيْحَكَ - بِالْقَوَارِيرِ)). صَحِيحٌ

883. Anas b. Mālik said: "The Messenger of Allah ﷺ was on one of his journeys and the camel-driver was chanting. The Prophet ﷺ said, 'Gently, Anjasha! Be careful with the fragile creature, (lit: glass vessels)' (referring to the women)." (*Authentic*)

Commentary: *See comment on hadeeth no.* **264** *and* **884**.

٨٨٤- عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ ((فِيمَا أَرَى، شَكَّ أَبِي)) أَنَّهُ قَالَ: حَسْبَ امْرِئٍ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ .

قَالَ: وَفِيمَا أَرَى قَالَ: قَالَ: عُمَرُ: ((أَمَا فِي الْمَعَارِيضِ مَا يَكْفِي الْمُسْلِمَ مِنَ الْكَذِبِ؟)) صَحِيحٌ مَوْقُوفاً

884. 'Umar said: "A man is reckoned to be lying when he transmits all that he hears."

Abū 'Uthmān said that he thought that 'Umar said: "Are not indirect allusions enough to keep a Muslim from lying?" (*Authentic in the Mawqoof form*)

Commentary: *Generally a person would hear things some of which will be true and some, of course, will be lies. So when a person tells just whatever*

he hears, he would transmit something that is not true becoming one of the liars knowingly or unknowingly. In indirect allusions however, the speaker would disguise his expressions such that the listener may understand other than what the speaker intended. For example, the Prophet's statement to 'Anjasha: "Be gentle when you are driving glass vessels!" (no. **264** *and* **883***) could be understood by the women to mean that they should be driven gently while it was an allusion to 'Anjasha that the women could easily be put to trial through his sonorous voice.*

٨٨٥- عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ قَالَ: صَحِبْتُ عِمْرَانَ بْنَ حُصَيْنٍ إِلَى الْبَصْرَةِ، فَمَا أَتَى عَلَيْنَا يَوْمٌ إِلاَّ أَنْشَدَنَا فِيهِ الشِّعْرَ. وَقَالَ: ((إِنَّ فِي مَعَارِيضِ الْكَلاَمِ لَمَنْدُوحَةً عَنِ الْكَذِبِ)). صَحِيحٌ مَوْقُوفاً

885. Mutarrif b. 'Abdullāh b. ash-Shakhkhīr said: "I accompanied 'Imrān b. Husayn to Basra. Every day he used to recite poetry to us and he said, 'Indirect allusions give ample scope for avoiding lying.' " (*Authentic in the Mawqoof form*)

Commentary: *See comment on hadeeth no.* **857**.

٣٩٣- بَابُ إِفْشَاءُ السِّرِّ

Chapter 393: Divulging A Secret

٨٨٦- عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُ قَالَ: ((عَجِبْتُ مِنَ الرَّجُلِ يَفِرُّ مِنَ الْقَدَرِ، وَهُوَ مُوَاقِعُهُ! وَيَرَى الْقَذَاةَ فِي عَينِ أَخِيهِ، وَيَدَعُ الْجِذْعَ فِي عَيْنِهِ! وَيُخْرِجُ الضِّغْنَ مِنْ نَفْسِ أَخِيهِ، وَيَدَعُ الضِّغْنَ فِي نَفْسِهِ! وَمَا وَضَعْتُ سِرِّي عِنْدَ أَحَدٍ فَلُمْتُهُ عَلَى إِفْشَائِهِ، وَكَيْفَ أَلُومُهُ وَقَدْ ضِقْتُ بِهِ ذَرْعًا؟)) صَحِيحُ الْإِسْنَادِ

886. ‘Amr b. al-‘Ās said**:** “I am astonished at a man who flees from fate when he has to face it and who sees the mote in his brother’s eye and not the tree trunk in his own. He uncovers the rancour in his brother’s heart and not the rancour in himself. I have never entrusted anyone with a secret of mine and then blamed him for divulging it. How could I blame him when I myself could not keep it a secret?” (*Authentic Chain*)

٣٩٤- بَابُ السُّخْرِيَةُ، وَقَوْلُ اللهِ عَزَّ وَجَلَّ ﴿لا يَسْخَرْ قَومٌ مِنْ قَومٍ﴾الآية ((سورة الحجرات الآية ١١))

Chapter 394: Mockery And The Words Of Allah, The Mighty And Exalted, “People should not mock other people.” (al-Hujurāt 49: 11)

٨٨٧- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: ((مَرَّ رَجُلٌ مُصَابٌ عَلَى نِسْوَةٍ، فَتَضَاحَكْنَ بِهِ؛ يَسْخَرْنَ، فَأُصِيبَ بَعْضُهُنَّ)). ضَعِيفُ الْإِسْنَادِ

887. ‘Ā’isha, may Allah be pleased with her, said**:** “A man suffering from an affliction passed by some women and they laughed together mocking him and so one of them got that affliction.” (*Weak Chain*)

٣٩٥- بَابُ التُّؤَدَةُ فِي ٱلأُمُورِ

Chapter 395: Deliberation In Things

٨٨٨- عَنِ الزُّهْرِيِّ، عَنْ رَجُلٍ مِنْ بَلِيٍّ قَالَ: أَتَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ أَبِي، فَنَاجَى أَبِي دُونِي، قَالَ: فَقُلْتُ لأَبِي: مَا قَالَ لَكَ؟ قَالَ: ((إِذَا أَرَدْتَ أَمْرًا فَعَلَيْكَ بِالتُّؤَدَةِ، حَتَّى يُرِيَكَ اللهُ مِنْهُ الْمَخْرَجَ، أَوْ حَتَّى يَجْعَلَ اللهُ لَكَ مَخْرَجًا. ضَعِيفٌ

888. A man from Baliy said: "I came to visit the Messenger of Allah ﷺ with my father. He whispered something to my father which I could not hear. I said to my father, 'What did he say to you?' He said, 'When you desire something, then you must proceed with a measured pace until Allah shows you a way out of it or until Allah makes a way out for you.' " (*Weak*)

٨٨٩- عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ قَالَ: لَيْسَ بِحَكِيمٍ مَنْ لاَ يُعَاشِرُ بِالْمَعْرُوفِ مَنْ لاَ يَجِدُ مِنْ مُعَاشَرَتِهِ بُدًّا؛ حَتَّى يَجْعَلَ اللهُ لَهُ فَرَجًا أَوْ مَخْرَجًا)). صَحِيحُ الإِسْنَادِ

889. Muhammad b. al-Hanafiyya said: "Unwise is he who does not deal correctly with a person whose company he cannot avoid until Allah appoints for him a release or a way out." (*Authentic Chain*)

Commentary: *This would include one's wives, parents, servants, neighbours, superiors in offices, workers, in-laws and so on. Since one may not disconnect ties with these people easily, due contemplation would suggest strongly that one deals with them in a good manner until Allah the Exalted brings relief.*

٣٩٦- بَابٌ مَنْ هَدَى زُقَاقًا أَوْ طَرِيقًا

Chapter 396: One Who Guides In An Alley Or On A Path

٨٩٠- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ مَنَحَ مَنِيحَةً أَوْ هَدَى زُقَاقًا - أَوْ قَالَ: طَرِيقًا - كَانَ لَهُ عِدْلُ عِتَاقِ نَسَمَةٍ)).

صَحِيحٌ

890: Al-Barā' b. 'Azib said**:** "The Prophet ﷺ said, 'Whoever lends something to someone to use or guides down a lane' - or he said 'a path' - 'that is the equivalent for him of freeing a slave.' " (*Authentic*)

Commentary**:** *Allah's favors on His servants are limitless; just guiding somebody to a place is rewarded with the equivalent of the reward of the one who frees a slave! The hadeeth encourages giving gifts and helping people to locate their destinations. Conversely, it prohibits misleading people. See narration no.* **892**

٨٩١- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: ((إِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَتَبَسُّمُكَ فِي وَجْهِ أَخِيكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَ وَالْعَظْمَ عَنْ طَرِيقِ النَّاسِ لَكَ صَدَقَةٌ، وَهِدَايَتُكَ الرَّجُلَ فِي أَرْضِ الضَّالَّةِ صَدَقَةٌ)). صَحِيحٌ

891. Abū Dharr said**:** "Your putting some of (the water from) your bucket into your brother's bucket is sadaqa. Your commanding good and prohibiting wrong is sadaqa. Your smiling when you meet your brother is sadaqa. Your removing the stones, thorns and bones from people's path is sadaqa**:** Your guiding a man in a place where there is fear of getting lost is sadaqa." (*Authentic*)

Commentary**:** *See narrations under* **Chapter 116** *and hadeeth no.* **224**.

٣٩٧- بَابُ مَنْ كَمَّهَ أَعْمَى

Chapter 397: One Who Misleads A Blind Person

٨٩٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَعَنَ اللهُ مَنْ كَمَّهَ أَعْمَى عَنِ السَّبِيلِ)). حَسَنٌ صَحِيحٌ

892. Ibn ʻAbbās said**:** "The Messenger of Allah ﷺ said, 'Allah curses anyone who misleads a blind person from the path.' " (*Sound and Authentic*)

Commentary**:** *It shows how odious and wicked this action is such that it brings its perpetrator no less than the wrath of the Most Merciful! We seek Allah's refuge from His curse.*

٣٩٨- بَابُ الْبَغْيِ

Chapter 398: Outrage

٨٩٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بَيْنَمَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِفِنَاءِ بَيْتِهِ بِمَكَّةَ جَالِسٌ، إِذْ مَرَّ بِهِ عُثْمَانُ بْنُ مَظْعُونٍ، فَكَشَرَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَلاَ تَجْلِسُ))، قَالَ: بَلَى، فَجَلَسَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُسْتَقْبِلَهُ، فَبَيْنَمَا هُوَ يُحَدِّثُهُ إِذْ شَخَصَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِبَصَرِهِ إِلَى السَّمَاءِ، فَقَالَ: ((أَتَانِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ آنِفًا، وَأَنْتَ جَالِسٌ)). قَالَ: فَمَا قَالَ لَكَ؟ قَالَ:﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى

عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾((النحل:٩٠)). قَالَ عُثْمَانُ: فَذَلِكَ حِينَ اسْتَقَرَّ الْإِيمَانُ فِي قَلْبِي، وَأَحْبَبْتُ مُحَمَّدًا. ضَعِيفٌ

893. Ibn ‘Abbās said**:** “While the Prophet ﷺ was sitting in the courtyard of his house in Makka, ‘Uthmān b. Maz‘ūn passed by and smiled at him ﷺ. The Prophet ﷺ said to him, ‘Why don’t you sit down?’ He said, ‘Yes.’ So the Prophet ﷺ sat facing him. While they conversed, the Prophet ﷺ stared at the sky and said, ‘A messenger from Allah came to me just now while you were sitting.’ ‘Uthmān asked, ‘What did he say to you?’ He said, ‘Allah commands justice and doing good and giving to relatives and He forbids indecency, objectionable acts and outrage. He warns you so that you might remember.’ (al-Nahl **16: 90**)

“‘Uthmān said, ‘That was the moment belief established itself in my heart and I loved Muhammad.’ ” (*Weak*)

٣٩٩- بَابٌ عُقُوبَةُ الْبَغْيِ

Chapter 399: The Punishment For Outrage

٨٩٤- عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تُدْرِكَا، دَخَلْتُ أَنَا وَهُوَ فِي الْجَنَّةِ كَهَاتَيْنِ))، وَأَشَارَ مُحَمَّدٌ بْنُ عَبْدِ الْعَزِيزِ بِالسَّبَّابَةِ وَالْوُسْطَى. صَحِيحٌ

894. Anas said**:** “The Prophet ﷺ said, ‘I will be in the Garden with one who brings up two daughters until they come of age, like these two.’ ”

Muhammad (b. ‘Abdu‘l-‘Azīz) indicated the closeness of his index-finger and middle finger. (*Authentic*)

٨٩٥- وَ((بَابَانِ يُعَجَّلاَنِ فِي الدُّنْيَا: الْبَغْيُ، وَقَطِيعَةُ الرَّحِمِ)). صَحِيحٌ

895. And “Two categories of punishment are quickly reached in this world**:** outrage and cutting off relatives.” (*Authentic*)

***Commentary*:** *This report is the concluding part of the hadeeth that precedes it and contains the point of reference vis-à-vis the* **chapter** *heading. It strongly condemns aggression and severing the ties of kinship. See comment on hadeeth no.* **29**.

٤٠٠- بَابُ الْحَسَبُ

Chapter 400: Noble Descent

٨٩٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ)). صَحِيحٌ

896. Abū Hurayra said**:** “The Prophet ﷺ said, ‘The noble son of the noble son of the noble son of the noble one was Yūsuf ibn Ya‘qūb ibn Ishāq ibn Ibrāhīm (peace be upon them).’ ” (*Authentic*)

***Commentary*:** *See comment on hadeeth no.* **605**.

٨٩٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ أَوْلِيَائِي يَوْمَ الْقِيَامَةِ الْمُتَّقُونَ، وَإِنْ كَانَ نَسَبٌ أَقْرَبَ مِنْ نَسَبٍ فَلاَ، يَأْتِينِي النَّاسُ

بِالْأَعْمَالِ، وَتَأْتُونَ بِالدُّنْيَا تَحْمِلُونَهَا عَلَى رِقَابِكُمْ، فَتَقُولُونَ: يَا مُحَمَّدُ! فَأَقُولُ: هَكَذَا، وَهَكَذَا: لاَ)) وَأَعْرِضَ فِي كِلاَ عِطْفَيْهِ. حَسَنٌ

897. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'Those near me on the Day of Rising will be those who are fearfully conscious of Allah, even if one lineage is closer than another. It should not be that some people come to me with their good actions, while you (meaning the Quraysh, his own people by lineage) come with only worldliness and call me, "Muhammad!" I will say, "No," (making the gesture of turning his face away).' " (*Sound*)

Commentary**:** *See hadeeth no.* **48**.

٨٩٨- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((لاَ أَرَى أَحَدًا يَعْمَلُ بِهَذِهِ الْآيَةِ: ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوباً وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ﴾ ((الحجرات:٣١)). فَيَقُولُ الرَّجُلُ لِلرَّجُلِ: أَنَا أَكْرَمُ مِنْكَ! فَلَيْسَ أَحَدٌ أَكْرَمَ مِنْ أَحَدٍ إِلاَّ بِتَقْوَى اللهِ)). صَحِيحُ الْإِسْنَادِ.

898. Ibn 'Abbās said**:** "I do not know anyone who acts by this verse**:** 'O people! We created you male and female and We made you tribes and peoples so that you might distinguish one another. The noblest among you is the one with the most taqwā (fearful consciousness).' (al-Hujurāt **49: 13**) A man says to another man, 'I am more noble than you.' No one is nobler than another person except by Taqwā of Allah." (*Authentic Chain*)

Commentary**:** *That is, acting upon the meaning of this verse, no one will say to another person, 'I am nobler than you' since the verse will hold him back from that. Unfortunately, many of the people are soaked in arrogance over their lineage. And Ibn Abbass – may Allah be pleased with them both - was from the people with the best lineage.*

٩٩٨- عَنْ ابْنِ عَبَّاسٍ: ((مَا تَعُدُّونَ الْكَرَمَ؟ وَقَدْ بَيَّنَ اللهُ الْكَرَمَ، فَأَكْرَمُكُمْ عِنْدَ اللهِ أَتْقَاكُمْ، مَا تَعُدُّونَ الْحَسَبَ؟ أَفْضَلُكُمْ حَسَبًا أَحسَنُكُمْ خُلُقًا)). صَحِيحُ الْإِسْنَادِ

899. Ibn ‘Abbās said**:** “What do you think nobility is? Allah has made nobility clear. The noblest of you in the sight of Allah is the one with the greatest taqwā. What do you think lineage is? The best of you in lineage is the best of you in character.” (*Authentic Chain*)

٤٠١- بَابُ الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ

Chapter 401: The Arwāh (Spirits) Are A Unified Army

٩٠٠- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ؛ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ)). صَحِيحٌ

900. ‘Ā’isha, may Allah be pleased with her, said**:** “I heard the Prophet ﷺ say, ‘The souls are like recruited troops, those who are of like qualities are inclined to each other but those of dissimilar qualities differ.’ ” (*Authentic*)

Commentary**:** *The inclination of the souls towards each other is a function of their dispositions towards good or evil as the case may be. So, when their intrinsic dispositions are alike they incline towards each other. Imam Ibn al-Jawzee (رحمه الله) explains, “It could be deduced from this hadeeth that if a person finds enstrangement in himself towards the noble and pious, it is necessary that he finds out the reason for that, so that he hastens to remove it and gets purified from the negative attribute.*

٩٠١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ؛ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ)). صَحِيحٌ

901. As No. **900**, from Abū Hurayra, with a different isnād.

٤٠٢- بَابُ قَوْلُ الرَّجُلِ عِنْدَ التَّعَجُّبِ: سُبْحَانَ اللهِ

Chapter 402: A Man Saying, "Subhāna Allah, Glory Be To Allah!" When He Is Amazed

٩٠٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((بَيْنَمَا رَاعٍ فِي غَنَمِهِ، عَدَا عَلَيْهِ الذِّئْبُ فَأَخَذَ مِنْهُ شَاةً، فَطَلَبَهُ الرَّاعِي، فَالْتَفَتَ إِلَيْهِ الذِّئْبُ، فَقَالَ: مَنْ لَهَا يَوْمَ السَّبُعِ؟ لَيْسَ لَهَا رَاعٍ غَيْرِي)). فَقَالَ النَّاسُ: سُبْحَانَ اللهِ! فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((فَإِنِّي أُؤْمِنُ بِذَلِكَ؛ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ)).

صَحِيحٌ

902. Abū Hurayra said: "I heard the Prophet ﷺ say, 'While a shepherd was herding his sheep, a wolf came and took one of the sheep. The shepherd went after the wolf which turned to him and said, "Who will look after them on the 'Day of Wild Beasts?' They will have no shepherd but me." People said, "Subhāna Allah, Glory be to Allah!" ' The Messenger of Allah ﷺ said, 'I believe it - I and Abū Bakr and 'Umar.' " (*Authentic*)

***Commentary*: 1**. *'The Day of Wild Beast' refers to the time of trials and tribulations when people will be forced to abandon their herds without any shepherd to the wild beasts.* **2**. *The hadeeth highlights the virtue of the two*

great Shaykhs, Abu Bakr and 'Umar (radiya Allahu anhuma). In another version in Saheeh al-Bukhaaree, it said, "And they were both not present there (at the time)." **3**. *The point in this hadeeth in relation to the* **chapter** *heading is the companions' statement, Subhaanallah; Glorious is Allah, because they were surprised at the narration.*

٩٠٣- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ؛ فَأَخَذَ شَيْئًا، فَجَعَلَ يَنْكُتُ بِهِ فِي الْأَرْضِ، فَقَالَ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ، وَمَقْعَدُهُ مِنَ الْجَنَّةِ)). قَالُوا: يَا رَسُولَ اللهِ! أَفَلاَ نَتَّكِلُ عَلَى كِتَابِنَا، وَنَدَعُ العَمَلَ؟ قَالَ: ((اعْمَلُوا؛ فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ)). قَالَ: ((أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيُيَسَّرُ لِعَمَلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيُيَسَّرُ لِعَمَلِ الشَّقَاوَةِ)) ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى﴾الليل ٥-٦ -الآية

صَحِيحٌ

903. 'Alī, may Allah be pleased with him, said**:** "The Prophet ﷺ was in a funeral and he took something and began to scratch the ground with it. He said, 'There is not one but has his place written for him - either in the Fire or in the Garden.' They said, 'Messenger of Allah, then should we not rely on our book and leave action?' He said, 'Act. It is easy for someone to do something for which he was created.' He (further) said, 'As for someone who is among the people of happiness, it is easy for him to do the actions of happiness. As for someone who is one of the people of wretchedness, it is easy for him to do the actions of wretchedness.' Then he recited, 'As for the one who gives and is fearful and conscious (of Allah) and confirms the good.' " (al-Layl **92: 5-10**)

***Commentary*: 1**. *Allah the Mighty and Sublime has absolute knowledge of all things – generally and specifically – ever before (which negates been preceded by Ignorance) and everlastingly (which negates forgetfulness) whether it has to do with His actions or those of His creatures. All these are written down in the Laoh al-Mahfooz (the Preserved Tablet). This definitely*

includes where every person will endup – whether in the Fire or the Garden. This clearly refutes the wrong position of the Qadarites that Allah has no knowledge or record of events before they occur! **2**. *The Prophet ﷺ ordered the people to "Act"; that is, carry out Allah's commands and abstain from His prohibitions by way of giving servitude to Him showing that they have will and ability to actually obey or disobey. Thus, it refutes the position of the Jabarites who hold – albeit wrongly – that the servant does not have will or ability and that they carry out acts of obedience and disobedience under coercion! Every mentally balanced person knows the difference between the actions they perform out of their own volitions and those they perform out of coercion.*

٤٠٣- بَابٌ مَسْحُ الْأَرْضِ بِالْيَدِ

Chapter 403: Wiping The Ground With The Hand

٩٠٤- عَنْ أُسَيْدِ بْنِ أَبِي أُسَيْدٍ، عَنْ أُمِّهِ قَالَتْ: قُلْتُ لأَبِي قَتَادَةَ: مَا لَكَ لاَ تُحَدِّثُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَمَا يُحَدِّثُ عَنْهُ النَّاسُ؟ فَقَالَ أَبُو قَتَادَةَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ كَذَبَ عَلَيَّ فَلْيُسَهِّلْ لِجَنْبِهِ مَضْجَعًا مِنَ النَّارِ)). وَجَعَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَلِكَ، وَيَمْسَحُ الْأَرْضَ بِيَدِهِ.

ضَعِيفٌ

904. 'Usayd b. Abū 'Usayd narrated from his mother (who) said**:** "I said to Abū Qatāda, 'Why don't you narrate from the Messenger of Allah ﷺ as other people narrate from him?' Abū Qatāda said, 'I heard the Messenger of Allah ﷺ say, "Whoever attributes anything false to me, paves the way for himself to a bed in the Fire." When the Messenger of Allah ﷺ said that, he began to wipe his hand on the ground.' " (*Weak*)

***Commentary*:** *Imam Al-Albaanee (رحمه الله) explains, "The mother of Usayd is an unknown reporter; but the hadeeth is authentically reported in Mutawaatir form with the word*: *'Whoever deliberately ascribes any falsehood to me should find his place in the Fire.'"*

٤٠٤- بَابُ الْخَذْفُ

Chapter 404: Slings

٩٠٥- عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ الْمُزَنِي رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَذْفِ، وَقَالَ: ((إِنَّهُ لاَ يَقْتُلُ الصَّيْدَ، وَلاَ يُنْكِي الْعَدُوَّ، وَإِنَّهُ يَفْقَأُ الْعَيْنَ، وَيَكْسِرُ السِّنَّ)). صَحِيحٌ

905. 'Abdullāh b. Mughaffal al-Muzani said**:** "The Messenger of Allah ﷺ forbade slings. He said, 'They do not kill game nor injure the enemy. They only gouge the eye and break the teeth.' " (*Authentic*)

***Commentary*:** *The Prophet ﷺ prohibited Khazf, hurling stones by placing them between the first finger and the thumb which was common during the time. He – peace and blessings be upon him – gave the reason for the prohibition in the hadeeth*: *it is of no benefit and very harmful. Therefore, as Imam Ibn Maalik (رحمه الله) puts it, "Everything with the same implications is joined to it (in ruling)."*

٤٠٥- بَابٌ لاَ تَسُبُّوا الرِّيحَ

Chapter 405: Do Not Curse The Wind

٩٠٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَخَذَتِ النَّاسَ الرِّيحُ فِي طَرِيقِ مَكَّةَ - وَعُمَرُ حَاجٌّ - فَاشْتَدَّتْ، فَقَالَ عُمَرُ لِمَنْ حَوْلَهُ: ((مَا الرِّيحُ؟)) فَلَمْ يَرْجِعُوا بِشَيْءٍ! فَاسْتَحْثَثْتُ رَاحِلَتِي؛ فَأَدْرَكْتُهُ . فَقُلْتُ: بَلَغَنِي أَنَّكَ سَأَلْتَ عَنِ الرِّيحِ؟ وَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((الرِّيحُ مِنْ رَوْحِ اللهِ، تَأْتِي بِالرَّحْمَةِ، وَتَأْتِي بِالْعَذَابِ، فَلاَ تَسُبُّوهَا، وَسَلُوا اللهَ خَيْرَهَا، وَعُوذُوا مِنْ شَرِّهَا)). حَسَنٌ صَحِيحٌ.

906. Thābit b. Qays said**:** "Abū Hurayra said, 'A fierce wind blew on the people on the road to Makka while 'Umar was making the hajj. 'Umar said to those around him, 'What is the wind?' They did not give any answer. I urged my camel forward, I caught up with him and said, 'I have heard that you asked about the wind. I heard the Messenger of Allah ﷺ, say, "The wind (rīh) is from the mercy of Allah. It brings mercy and it brings punishment. Do not curse it. Ask Allah for the good in it and seek refuge from its evil." ' " (*Sound and Authentic*)

Commentary**:** *Imam Alee Qaaree (رحمه الله) explained the expression, Min Raoh al-Allah, as 'from the Mercy of Allah' and Imam Al-Albaanee (رحمه الله) affirmed it. However, it may be asked, 'How could the wind be from Allah's mercy and yet, it could still bring punishment?' Dr. Muhammad Luqman as-Salafee (hafizahullah) explained that, "If it is punishment for the wrongdoers; then it is mercy for the righteous." See* **Chapter 298**.

٤٠٦- بَابُ قَوْلُ الرَّجُلِ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا

Chapter 406: A Man's Words, "We Have Been Given Rain By The Rising Of Such-And-Such And Such-And-Such (A Star)"

٩٠٧- عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ؛ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلاَةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ؛ عَلَى أَثَرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: ((هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟)). قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ((أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ؛ فَأَمَا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ)). صَحِيحٌ

907. Zayd b. Khālid al-Juhani said**:** "The Messenger of Allah ﷺ prayed the morning prayer with us at al-Hudaybiyya and there were traces of the rain that had fallen during the night. When the Prophet ﷺ had finished, he turned to the people and said, 'Do you know what your Lord says?' They said, 'Allah and His Messenger know best.' He said, 'Allah says, "In the morning there are those of My slaves who believe in Me and those who disbelieve. As for someone who says, 'We have been given rain by the favour and mercy of Allah,' that person is the one who believes in Me and disbelieves in the stars. As for someone who says, 'It is by the rising of such-and-such a star,' that person disbelieves in Me and believes in the stars." ' " (*Authentic*)

Commentary**:** *To believe that rainfall is actually caused and controlled basically by a particular star is disbelief that takes a person out of the fold of Islam. However, if a person makes such a statement believing that rainfall is by the favour and mercy of Allah and that the rising of a particular star is usually a sign of rainfall, then such is not disbelief. The hadeeth exhorts towards watching our statements so that we do not unknowingly make statements of disbelief. We seek Allah's refuge from disbelief.*

٤٠٧- بَابٌ مَا يَقُولُ الرَّجُلُ إِذَا رَأَى غَيْمًا

Chapter 407: What A Man Says When He Sees Clouds

٩٠٨- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى مَخِيلَةً دَخَلَ وَخَرَجَ، وَأَقْبَلَ وَأَدْبَرَ، وَتَغَيَّرَ وَجْهُهُ، فَإِذَا مَطَرَتِ السَّمَاءُ سُرِّيَ، فَعَرَّفَتْهُ عَائِشَةُ ذَلِكَ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((وَمَا أَدْرِي لَعَلَّهُ كَمَا قَالَ اللهُ عَزَّ وَجَلَّ: ﴿فَلَمَّا رَأَوْهُ عَارِضاً مُسْتَقْبِلَ أَوْدِيَتِهِمْ ((الأحقاف:٤٢)) الآية صَحِيحٌ

908. ‘Ā’isha, may Allah be pleased with her, said**:** “When the Prophet saw rain clouds, he would get up and sit down, and walk to and fro, and his face would change. When rain came from the sky, he would be relieved.”
When ‘Ā’isha commented on this, the Prophet said, “(It is that) I do not know. Perhaps it is to be as Allah, the Mighty and Exalted, said, ‘When they saw it coming towards their valleys.’ ” (al-Ahqāf, **46: 24**) (*Authentic*)

***Commentary*: *See hadeeth no.* 251 *and comment on no.* 686.**

٩٠٩- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الطِّيَرَةُ شِرْكٌ، وَمَا مِنَّا، وَلَكِنَّ اللهَ يُذْهِبُهُ بِالتَّوَكُّلِ)). صَحِيحٌ

909. ‘Abdullāh b. Mas‘ūd said**:** “The Prophet ﷺ said, ‘Tiyara - Superstition is shirk, one who follows it is not one of us, Allah removes it through reliance (on Him).’ ” (*Authentic*)

***Commentary*: 1**. *At-Tiyara is so called because during the days of Ignorance, when a person intends to travel or do something and comes out of his house, he may find some birds (sing. Tayr) flying towards the right – which in their*

thoughts was good omen, or to the left – which they held to mean evil omen! So, the Sharee'ah prohibited this superstition. **2**. *The expression, wamaa minnaa (lit. 'and there is not any of us', but translated here as, 'one who follows it is not one of us') according to Imam Ibn al-Atheer, "has been reported like that, disconnected, without mentioning the exemption***:** *'except that superstition comes over him and disapproval (for superstition) quickly comes to his mind'. However, it is omitted for summary hoping that the listener already understands the intent."* **3**. *Tiyara is from the aspects of Shirk, joining partners with Allah, because it involves belief that if they followed the implications of the direction of the flight of the birds, it will basically bring them fortune or prevent evil.* **4**. *However, by Allah's guiding the servant to rely on Him the Exalted, he takes away such superstitious notions.*

٤٠٨- بَابُ الطِّيَرَةُ

Chapter 408: Omens

٩١٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لاَ الطِّيَرَةُ، وَخَيْرُهَا الْفَأْلُ)). قَالُوا: وَمَا الْفَأْلُ؟ قَالَ: ((كَلِمَةٌ صَالِحَةٌ يَسْمَعُهَا أَحَدُكُمْ)). صَحِيحٌ

910. Abū Hurayra said**:** "I heard the Prophet ﷺ say, 'Tiyara; and the good omen is called (al-fa'l).' They asked, 'What is the good omen?' He said, 'A right, pleasant word that one of you has heard.' " (*Authentic*)

Commentary**:** *At-Tafaa'ul is for example, that a sick person hears been referred to as, 'Salim (One who is well)'. So he regards it as a good sign of what will happen to him soon. It is connected to Tiyara because they are both notions but is different because it involves having good opinion about Allah, hopeful of His favours.*

٤٠٩- بَابٌ فَضْلُ مَنْ لَم يَتَطَيَّرْ

Chapter 409: The Excellence Of Someone Who Takes No Notice Of Omens

٩١١- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((عُرِضَتْ عَلَيَّ الأُمَمُ بِالْمَوْسِمِ أَيَّامَ الْحَجِّ، فَأَعْجَبَنِي كَثْرَةُ أُمَّتِي؛ قَدْ مَلأُوا السَّهْلَ وَالْجَبَلَ. قَالُوا: يَا مُحَمَّدُ! أَرَضِيتَ؟ قَالَ: نَعَمْ، أَيْ رَبِّ!. قَالَ: فَإِنَّ مَعَ هَؤُلاَءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ، وَهُمُ الَّذِينَ لاَ يَسْتَرْقُونَ وَلاَ يَكْتَوُونَ، وَلاَ يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)). قَالَ عُكَّاشَةُ: فَادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: ((اللَّهُمَّ اجْعَلْهُ مِنْهُمْ)). فَقَالَ رَجُلٌ آخَرَ: ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: ((سَبَقَكَ بِهَا عُكَّاشَةُ)). حَسَنٌ صَحِيحٌ

911. ‘Abdullāh b. Mas‘ūd said**:** “The Prophet ﷺ said, ‘The nations were presented to me on the Festival during the days of Hajj, and I was astonished at the great number of my ‘Umma. They filled the plains and mountains. I was asked, “Muhammad, are you content?” I said, “Yes, O Lord.” ’ ”

He ﷺ also said**:** “Among those people there are seventy thousand who will enter the Garden without any reckoning. They are those who do not use charms nor cauterize themselves nor seek omens and who depend on their Lord.” ‘Ukkāsha said, “Ask Allah to place me among them.” The Prophet ﷺ said, “O Allah, place him among them!” Then another man said, “Ask Allah to place me among them.” The Prophet said, “‘Ukkāsha has beaten you to it.” (*Sound and Authentic*)

***Commentary*:** *The hadeeth discourages the use of charms, making cauterization and having evil omens. It also shows the favour of Allah upon this Ummah, and the virtue of the companion, 'Ukasha (ﷺ). However, the point of reference in this hadeeth vis-a-vis the* **chapter** *heading is the virtue of not having ill omens.*

٤١٠- بَابُ الطِّيَرَةُ مِنَ الْجِنِّ

Chapter 410: Concerning Superstition, Against The Jinn

٩١٢- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّهَا كَانَتْ تُؤْتَى بِالصِّبْيَانِ إِذَا وُلِدُوا، فَتَدْعُوَ لَهُم بِالْبَرَكَةِ، فَأُتِيَتْ بِصَبِيٍّ، فَذَهَبَتْ تَضَعُ وِسَادَتَهُ، فَإِذَا تَحْتَ رَأْسِهِ مُوسَى، فَسَأَلَتْهُمْ عَنِ الْمُوسَى؟ فَقَالُوا: نَجْعَلُهَا مِنَ الْجِنِّ. فَأَخَذَتِ الْمُوسَى، فَرَمَتْ بِهَا، وَنَهَتْهُمْ عَنْهَا. وَقَالَتْ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْرَهُ الطِّيَرَةَ، وَيُبْغِضُهَا. وَكَانَتْ عَائِشَةُ تَنْهَى عَنْهَا. ضَعِيفٌ الْإِسْنَادِ

912. 'Ā'isha said**:** "Children used to be brought to her when they were born and she would pray for blessing for them. A child was brought to her and she removed its pillow and found a straight razor under his head. She asked about the razor and they said, 'We put it there against the jinn.' She took the razor and threw it away and forbade them to use it. She said that the Messenger of Allah ﷺ disliked and hated such charms."

'Ā'isha used to forbid this. (*Weak Chain*)

٤١١- بَابُ الْفَأْلِ

Chapter 411: Good Omens

٩١٣- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ عَدْوَى وَلاَ طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ الصَّالِحُ؛ الْكَلِمَةُ الْحَسَنَةُ)). صَحِيحٌ

913. Anas said**:** "The Prophet ﷺ said, 'There is no contagion and no seeing bad omens in things. I like the good omen - the good word.' " (*Authentic*)

Commentary**:** *'Adwaa (translated as 'contagion') is the belief during the times of Ignorance that, for example, a camel infected by scabbies would be kept away from other camels so that the scabbies does not get transmitted to them thinking that the disease can by itself infect. Islam rejected this belief and affirms that sickness and cure are by Allah's Will and what He ordinarily allows. See hadeeth no.* **909** *and* **910**.

٩١٤- عَنْ حَيَّةَ التَّمِيمِي؛ أَنَّ أَبَاهُ - حَابِسَ بْنَ رَبِيعَةَ رَضِيَ اللهُ عَنْهُ - أَخْبَرَهُ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لاَ شَيْءَ فِي الْهَامِ، وَأَصْدَقُ الطِّيَرَةِ الْفَأْلُ، وَالْعَيْنُ حَقٌّ)). صَحِيحٌ لِغَيْرِهِ

914. Hābis b. Rabī'a said**:** "I heard the Prophet ﷺ say, 'There is nothing in him as (night bird), and the most truthful of omens is the good omen. The Evil Eye is a reality.' " (*Authentic due to supporting proof)*

Commentary**:** *Hāma is a night bird, usually an owl, said to embody the spirit of the dead calling for vengeance. People in Jāhiliyya used to believe in this but Islam rejected it.*

٤١٢- بَابُ التَّبَرُّكُ بِالاسْمِ الْحَسَنِ

Chapter 412: Seeing Blessing In A Good Name

٩١٥- عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةِ، حِينَ ذَكَرَ عُثْمَانَ بْنِ عَفَّانَ أَنَّ سُهَيْلاً قَدْ أَرْسلَهُ إِلَيْهِ قَوْمُهُ، فَصَالَحُوهُ عَلَى أَنْ يَرْجِعَ عَنْهُمْ هَذَا العَامَ، وَيَخلُّوهَا لَهُمْ قَابِلَ ثَلاَثَةً، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ أَتَى. فَقِيلَ: أَتَى سُهَيْلٌ. ((سَهَّلَ اللهُ أَمْرَكُمْ)). وَكَانَ عَبْدُ اللهِ بْنُ السَّائِبِ أَدْرَكَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ . حَسَنٌ لِغَيْرِهِ

915. ‘Abdullāh b. as-Sā’ib said**:** “In the year of al-Hudaybiyya, ‘Uthmān b. ‘Affān told the Prophet ﷺ that Suhayl had been sent to him by his people to make a truce with them that provided that he left them that year, they would leave Makka empty for him for three days. When Suhayl came and the people said, ‘Suhayl has come,’ the Prophet ﷺ said, ‘Allah has made your business easy (sahhala and Suhayl meaning easy).’ ” ‘Abdullāh b. as- Sā’ib met the Prophet ﷺ. (*Sound due to supporting proofs*)

٤١٣- بَابُ الشُّؤْمُ فِي الْفَرَسِ

Chapter 413: Bad Luck In A Horse

٩١٦- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الشُّؤْمُ فِي الدَّارِ، وَالْمَرْأَةِ، وَالْفَرَسِ)). شَاذٌّ

916. ‘Abdullāh b. ‘Umar said**:** “The Messenger of Allah ﷺ said, ‘Bad luck can exist in a house, a woman and in a horse.’ ” (Strange)

٩١٧- عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ**:** ((إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ، فَفِي الْمَرْأَةِ، وَالْفَرَسِ، وَالْمَسْكَنِ)). صَحِيحٌ

917. Sahl b. Sa‘īd said**:** “The Messenger of Allah ﷺ said, ‘If there is bad luck in anything, it is to be found in a woman, a horse and a house.’ ” (*Authentic*)

Commentary**:** *The Prophet ﷺ rejected ill omen in authentic narrations as cited earlier. Here, he also rejected it and mentioned the things about which the people easily and widely opine evil omen. However, as mentioned ealier, he ﷺ said, “...Allah removes it through reliance (on Him).” See hadeeth no.* **918**.

٩١٨- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا قَالَ**:** قَالَ رَجُلٌ يَا رَسُولَ اللهِ! إِنَّا كُنَّا فِي دَارٍ كَثُرَ فِيهَا عَدَدُنَا، وَكَثُرَتْ فِيهَا أَمْوَالُنَا، فَتَحَوَّلْنَا إِلَى دَارٍ أُخْرَى، فَقَلَّ فِيهَا عَدَدُنَا، وَقَلَّتْ فِيهَا أَمْوَالُنَا؟ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((رُدُّوهَا، أَوْ دَعُوهَا، وَهِيَ ذَمِيمَةٌ)). حَسَنٌ

918. Anas b. Mālik said**:** “A man said, ‘Messenger of Allah, we lived in a house and there were a large number of us and we had a lot of property in it. Then we moved to another house and our numbers decreased and our property became less in it (the new house).’ The Messenger of Allah ﷺ said, ‘Leave it (the new house) - it is bad.’ ” (*Sound*)

Commentary**:** *That is, it is bad since it was leading them to a wrong belief that they began to suffer deprivation because of the new house. Otherwise, Allah alone increases and reduces wealth when He Wills.*

٤١٤- بَابُ العُطَاسُ

Chapter 414: The Sneeze

٩١٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ اللهَ يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ فَحَمِدَ اللهَ فَحَقٌّ عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يُشَمِّتَهُ، وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِذَا قَالَ: هَاهَ، ضَحِكَ مِنْهُ الشَّيْطَانُ)). صَحِيحٌ

919. Abū Hurayra said: "The Prophet ﷺ said, 'Allah loves the sneeze and dislikes the yawn. When someone sneezes and then praises Allah, it is a duty for every Muslim who hears him to say, "May Allah have mercy on you." As for the yawn, it is from Satan, so one should repress it as much as possible. When a man says, "Haw!" Satan laughs at him.' " (*Authentic*)

***Commentary*: 1**. *Shaykh Husayn al-'Awaayisha (hafizahullah) explained that Allah loves the sneeze, "because it makes the sneezer vigorous in worship", and that He dislikes the yawn, "because it weakens the yawner in worship and brings about inadvertence. Thus Satan gladdens at it..."* **2**. *This hadeeth evinces the point that it is an individual obligation upon anyone who hears the sneezer giving thanks to Allah after sneezing to say the supplication, yahdeeka Allahu wa yuslih baalak (may Allah guide you and set your affairs right). This is because, duties we owe our brothers are basically obligatory and while expressing the order to supplicate for him, he – peace and blessings be upon him – emphasized that the duty is "for every Muslim."* **4**. *It is obligatory for the person that sneezes to also say, Alhamdulillah (Praise be to Allah) and to supplicate for him as mentioned above, depends on his saying Alhamdulillah. See hadeeth no.* **921**, **923** *and* **930**.

٤١٥- بَابٌ مَا يَقُولُ إِذَا عَطَسَ

Chapter 415: What To Say When You Sneeze

٩٢٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِذَا عَطَسَ أَحَدُكُمْ فَقَالَ: الْحَمْدُ للهِ. قَالَ الْمَلَكُ: رَبِّ الْعَالَمِينَ، فَإِذَا قَالَ: رَبِّ الْعَالَمِينَ. قَالَ الْمَلَكُ: يَرْحَمُكَ اللهُ. ضَعِيفٌ

920. Ibn ‘Abbās said: “When one of you sneezes and says, ‘Al-hamdu li’llāh, (Praise be to Allah),’ the angel adds, ‘Rabbi’l- ‘ālamīn, (The Lord of the Worlds).’ When you say, ‘Rabbi’l-‘ālamīn, (The Lord of the Worlds),’ the angel says, ‘Yarhamuka’ llāh, (May Allah have mercy on you).’”

٩٢١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا عَطَسَ فَلْيَقُلْ: الْحَمْدُ للهِ، فَإِذَا قَالَ، فَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللهُ، فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللهُ، فَلْيَقُلْ: يَهْدِيكَ اللهُ، وَيُصْلِحُ بَالَكَ)). قَالَ أَبُو عَبْدِ اللهِ: أَثْبَتُ مَا يُرْوَى فِي هَذَا الْبَابِ هَذَا الْحَدِيثُ الَّذِي يُرْوَى عَنْ أَبِي صَالِحٍ السَّمَّانِ. صَحِيحٌ

921. Abū Hurayra said: “The Prophet ﷺ said, ‘When someone sneezes, he should say, “Al-hamdu li’llāh (Praise be to Allah).” When he says that, his brother or companion should say to him, “Yarhamuka’llāh (May Allah have mercy on you).” When it is said to him, the person who sneezed should say, “Yahdīka’ llāhu wa yuslihu bālaka (May Allah guide you and put your affairs in order).” ’ ”

Abū ‘Abdullāh (Bukhārī) commented, “The most confirmed of what is related on this subject is this hadīth which is related from Abū Sālih as-Sammān.” (*Authentic*)

٤١٦- بَابُ تَشْمِيتُ الْعَاطِسِ

Chapter 416: Wishing Mercy On The One Who Sneezes

٩٢٢- عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعُمَ الْإِفْرِيقِيِّ قَالَ: حَدَّثَنِي أَبِي أَنَّهُمْ كَانُوا غُزَاةً فِي الْبَحْرِ زَمَنَ مُعَاوِيَةَ، فَانْضَمَّ مَرْكَبُنَا إِلَى مَرْكَبِ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، فَلَمَّا حَضَرَ غَدَاؤُنَا أَرْسَلْنَا إِلَيْهِ، فَأَتَانَا، فَقَالَ: دَعَوْتُمُونِي وَأَنَا صَائِمٌ، فَلَمْ يَكُنْ لِي بُدٌّ مِنْ أَنْ أُجِيبَكُمْ؛ لِأَنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((إِنَّ لِلْمُسْلِمِ عَلَى أَخِيهِ سِتَّ خِصَالٍ وَاجِبَةٍ، إِنْ تَرَكَ مِنْهَا شَيْئًا فَقَدْ تَرَكَ حَقًّا وَاجِبًا لِأَخِيهِ عَلَيْهِ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُشَمِّتُهُ إِذَا عَطَسَ، وَيَعُودُهُ إِذَا مَرِضَ، وَيَحْضُرُهُ إِذَا مَاتَ، وَيَنْصَحُهُ إِذَا اسْتَنْصَحَهُ)). قَالَ: وَكَانَ مَعَنَا رَجُلٌ مَزَّاحٌ يَقُولُ لِرَجُلٍ أَصَابَ طَعَامَنَا: جَزَاكَ اللهُ خَيْرًا وَبَرًّا، فَغَضِبَ عَلَيْهِ حِينَ أَكْثَرَ عَلَيْهِ، فَقَالَ لِأَبِي أَيُّوبَ: مَا تَرَى فِي رَجُلٍ إِذَا قُلْتُ لَهُ: جَزَاكَ اللهُ خَيْرًا وَبَرًّا غَضِبَ وَشَتَمَنِي؟ فَقَالَ أَبُو أَيُّوبَ: إِنَّا كُنَّا نَقُولُ: إِنَّ مَنْ لَمْ يُصْلِحْهُ الْخَيْرُ أَصْلَحَهُ الشَّرُّ، فَاقْلِبْ عَلَيْهِ!. فَقَالَ لَهُ حِينَ أَتَاهُ: جَزَاكَ اللهُ شَرًّا وَعرًّا! فَضَحِكَ وَرَضِيَ، وَقَالَ: مَا تَدَعُ مَزَاحَكَ! فَقَالَ الرَّجُلُ: جَزَى اللهُ أَبَا أَيُّوبَ الْأَنْصَارِيَّ خَيْرًا. ضَعِيفُ الْإِسْنَادِ

922. ‘Abdu’r-Rahmān b. Ziyād b. An‘am al-Afrīqi said: “My father narrated to me that they were taking part in a sea raid in the time of Mu‘āwiya. (He said), ‘Our ship was right up against the ship of Abū Ayyūb al-Ansāri. When it was time for our midday meal, we invited him and he came. He said, “You invited me, but even though I am fasting, I may not avoid accepting your invitation because I heard the Messenger of Allah ﷺ say, ‘A Muslim owes six things to his brother. If he neglects any of them, he has neglected an obligatory

duty owed to his brother. He should greet him when he meets him. He should accept when he gives him an invitation. He should pray for mercy on him when he sneezes. He should visit him when he is ill. He should attend his funeral when he dies. He should give him good counsel when he asks him for advice.' " '

"He said, 'There was a humorous man with us who said to the man who was serving our food, "May Allah repay you with good and piety." The man became angry with him when he said this to him several times. Then the first man who had joked said to Abū Ayyūb, "What do you think of a man who becomes angry and reviles me when I say to him, 'May Allah repay you with good and piety.'?" Abū Ayyūb said, "We used to say, 'If someone is not put right by good, he will be put right by evil' " So change the words against him. He said to the man when he came, "May Allah reward you with evil and disgrace!" The man laughed and was pleased and said, "Will you not stop joking?" The man said, "May Allah repay Abū Ayyūb al-Ansāri with good." ' " (*Weak Chain*)

٩٢٣- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَرْبَعٌ لِلْمُسْلِمِ عَلَى الْمُسْلِمِ: يَعُودُهُ إِذَا مَرِضَ، وَيَشْهَدُهُ إِذَا مَاتَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُشَمِّتُهُ إِذَا عَطَسَ)). صَحِيحٌ

923. Ibn Mas'ūd said**:** "The Prophet ﷺ said, 'There are four things that one Muslim owes to another Muslim**:** to visit him when he is ill, to attend his funeral when he dies, to accept when he gives him an invitation, and to pray for mercy on him when he sneezes.' " (*Authentic*)

٩٢٤- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ، قَالَ: ((أَمَرَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِفْشَاءِ السَّلَامِ، وَإِجَابَةِ الدَّاعِي. وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنْ آنِيَةِ الْفِضَّةِ، وَعَنِ الْمَيَاثِرِ، وَالْقَسِّيَّةِ وَالْإِسْتَبْرَقِ، وَالدِّيبَاجِ، وَالْحَرِيرِ)). صَحِيحٌ

924. Al-Barā' b. 'Azib said: "The Messenger of Allah ﷺ commanded us seven things and he forbade us to do seven things. He commanded us to visit the sick, to follow the bier, to pray for mercy on one who sneezes, to help someone in fulfilling an oath, to help the wronged, to extend the greeting, and to answer an invitation. He forbade us gold signet-rings, silver vessels, red (silk) saddle cloths, Qasī (silk and flax) garments, thick brocade, embroidered silk, and pure silk." (*Authentic*)

٩٢٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ)). قِيلَ: مَا هِيَ يَا رَسُولَ اللهِ؟ قَالَ: ((إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ تَعُودُهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ)). صَحِيحٌ

925. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'A Muslim owes another Muslim six duties.' He was asked, 'What are they, Messenger of Allah?' He said, 'To greet him when he meets him, to accept when he gives him an invitation, to give him good counsel when he asks him for advice, to pray for mercy on him when he sneezes and says, "Praise be to Allah," to visit him when he is ill, and follow him (attend his funeral) when he dies.' " (*Authentic*)

Commentary: *The point of reference in these narrations is that to supplicate for the one who sneezes and says, Alhamdulillah is from the obligations he is owed by everyone who hears him say, Alhamdulillah.*

٤١٧- بَابٌ مَنْ سَمِعَ الْعَطَسَةَ يَقُولُ: الْحَمْدُ للهِ

Chapter 417:-When Someone Hears A Sneeze, And Says, "Al-Hamdu Lillāh, Praise Be To Allah"

٩٢٦- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: مَنْ قَالَ عِنْدَ عَطَسَةٍ سَمِعَهَا: الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ مَا كَانَ، لَمْ يَجِدْ وَجَعَ الضِّرْسِ وَلاَ أُذُنٍ أَبَدًا)). ضَعِيفٌ

926. 'Alī, may Allah be pleased with him, said: "When Someone hears a sneeze and says, 'Al-Hamdu lillāhi, Rabbil 'Alamīna 'ālā kullihāll, Praise be to Allah, Lord of the Worlds in every situation,' he will never get toothache or ear-ache." (*Weak*)

٤١٨- بَابٌ كَيْفَ تَشْمِيتُ مَنْ سَمِعَ الْعَطَسَةَ

Chapter 418: How To Wish Mercy On A Person When You Hear A Sneeze

٩٢٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ للهِ، فَإِذَا قَالَ: الْحَمْدُ للهِ، فَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللهُ. وَلْيَقُلْ هُوَ: يَهْدِيكُمُ اللهُ، وَيُصْلِحُ بَالَكُمْ)). صَحِيحٌ

927. As No. **921**, with a different isnād.

٩٢٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ اللهَ يُحِبُّ الْعَطَاسَ، وَيَكْرَهُ التَّثَاؤُبَ، وَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ: يَرْحَمُكَ اللهُ. فَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدُكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ)). صَحِيحٌ

928. Similar to No. **919**, with a different isnād.

٩٢٩- عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: إِذَا شُمِّتَ: ((عَافَانَا اللهُ وَإِيَّاكُمْ مِنَ النَّارِ. يَرْحَمُكُمُ اللهُ)). صَحِيحٌ

929. Abū Jamra said: "I heard Ibn 'Abbās when he sneezed and someone prayed for mercy for him, he would say, ''Aafaana Allahu wa iyyakum mina an-Naar. Yarhamukumullah (May Allah protect us and you from the Fire. May Allah have mercy on you).' " (*Authentic*)

٩٣٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَعَطَسَ رَجُلٌ، فَحَمِدَ اللهَ، فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((يَرْحَمُكَ اللهُ)). ثُمَّ عَطَسَ آخَرُ، فَلَمْ يَقُلْ لَهُ شَيْئًا، فَقَالَ يَا رَسُولَ اللهِ! رَدَدْتَ عَلَى الآخَرِ، وَلَمْ تَقُلْ لِي شَيْئًا. قَالَ: ((إِنَّهُ حَمِدَ اللهَ، وَسَكَتَّ)). صَحِيحٌ

930. Abū Hurayra said: "We were sitting with the Messenger of Allah ﷺ when a man sneezed and praised Allah. The Messenger of Allah ﷺ said to him, 'May Allah have mercy on you.' Then another man sneezed, but the Prophet did not say anything to him. The man said, 'Messenger of Allah, you responded to the other man, but did not say anything to me!' The Prophet said, 'He praised Allah whereas you were silent.' " (*Authentic*)

***Commentary*: *See comment on hadeeth no.* 919.**

٤١٩- بَابٌ إِذَا لَمْ يَحْمَدِ اللهَ لاَ يُشَمَّتُ

Chapter 419: When Someone Does Not Praise Allah, You Should Not Pray For Mercy For Him

٩٣١- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: عَطَسَ رَجُلاَنِ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَشَمَّتَ أَحَدَهُمَا، وَلَمْ يُشَمِّتِ الْآخَرَ، فَقَالَ: شَمَّتَّ هَذَا وَلَمْ تُشَمِّتْنِي؟ قَالَ: ((إِنَّ هَذَا حَمِدَ اللهَ، وَلَمْ تَحْمَدْهُ)). صَحِيحٌ

931. Anas said: "Two men sneezed in the presence of the Prophet ﷺ and he wished mercy on one of them but not on the other man. The second man asked, 'Why did you pray for mercy for this man and not for me?' He said, 'This one praised Allah but you did not praise Him.' " (Authentic)

٩٣٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَلَسَ رَجُلاَنِ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَحَدُهُمَا أَشْرَفُ مِنَ الْآخَرِ، فَعَطَسَ الشَّرِيْفُ مِنْهُمَا، فَلَمْ يَحْمَدِ اللهَ، وَلَمْ يُشَمِّتْهُ، وَعَطَسَ الْآخَرُ فَحَمِدَ اللهَ، فَشَمَّتَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ الشَّرِيفُ: عَطَسْتُ عِنْدَكَ فَلَمْ تُشَمِّتْنِي، وَعَطَسَ هَذَا الْآخرُ فَشَمَّتَّهُ! فَقَالَ: ((إِنَّ هَذَا ذَكَرَ اللهَ فَذَكَرْتُهُ، وَأَنْتَ نَسِيتَ اللهَ فَنَسِيْتُكَ)). حَسَنٌ

932. Abū Hurayra said: "Two men sat in the presence of the Prophet ﷺ and one was from a nobler family than the other. The nobler one sneezed and did not praise Allah, so the Prophet did not ask for mercy on him. The other sneezed and did praise Allah, so the Prophet ﷺ asked for mercy on him. The nobler one said, 'I sneezed in

your presence and you did not ask for mercy on me. This other man sneezed and you asked for mercy on him.' The Prophet said, 'This man mentioned Allah, so I mentioned him. You forgot Allah, so I forgot you.' " (*Sound*)

***Commentary*:** *The narrations stress the points raised earlier that the supplication, Yarhamukallaahu (may Allah be merciful to you) should not be said for the one who sneezes and does not say, Alhamdulillah (Praise be to Allah).*

٤٢٠- بَابٌ كَيْفَ يَبْدَأُ الْعَاطِسُ

Chapter 420: What Should Someone Who Sneezes Say First?

٩٣٣- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّهُ كَانَ إِذَا عَطَسَ فَقِيلَ لَهُ: يَرْحَمُكَ اللهُ. فَقَالَ: ((يَرْحَمُنَا وَإِيَّاكُمْ، وَيَغْفِرُ لَنَا وَلَكُمْ)). صَحِيحُ الْإِسْنَادِ

933. Nāfi' said**:** "When 'Abdullāh b. 'Umar sneezed and it was said to him, Yarhamukallaahu (May Allah have mercy on you)," he would respond, "Yarhamuna wa iyyaakum, wa yagfirlana wa ilakum (May He have mercy on us and you. May He forgive us and you)." (*Authentic Chain*)

***Commentary*:** *In a related authentic narration from Nafi' (رحمه الله), it says, "A man sneezed near Ibn 'Umar and said, 'Alhamdulillah, was-salaat was-salaam 'ala Rasoolillah (Praise be to Allah, and peace and blessings be upon the messenger of Allah)'. Ibn 'Umar retorted, 'I also praise Allah and send His peace and blessings upon the Prophet; but that was not how the messenger of Allah ﷺ taught us. He taught us to say, Alhamdulillah 'alaa kulli haal (Praise be to Allah no matter the circumstance).'" (At-Tirmidhee and others). Thus, Ibn 'Umar insisted on what the Prophet ﷺ had taught rejecting an addition. Imam Ibn 'Aabideen and Suyootee have also rejected additions to the formula taught by the Prophet ﷺ. Therefore, while*

commenting on the addition in the narration of Ibn Abbass (no. **929***), Imam Al-Albaanee said, "Perhaps Ibn Abbass – may Allah be pleased with them both – did not stick to it. The same thing will be said regarding the addition of Ibn 'Umar on no.* **933:** *'and on you'. You should keep this in mind because what is reported from the Prophet is***:** *'Yarhamukallah' as in the next narration and others. And sticking to the Sunnah is preferred." Saheeh Adab al-Mufrad (pg.* **248***).*

٩٣٤- عَنْ عَبْدِ اللهِ [ابْنِ مَسْعُودٍ] رَضِيَ اللهُ عَنْهُ قَالَ: إِذَا عَطَسَ أَحَدُكُمْ، فَلْيَقُلْ: الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ. وَلْيَقُلْ مَنْ يَرُدُّ: يَرْحَمُكَ اللهُ. وَلْيَقُلْ هُوَ: يَغْفِرُ اللهُ لِي وَلَكُمْ.

صَحِيحٌ

934. 'Abdullāh [b. Mas'ood] said**:** "When one of you sneezes, he should say, 'Praise be to Allah, the Lord of the Worlds.' Let anyone responding to him say, 'May Allah have mercy on you.' Then the person who sneezed should say, 'May Allah forgive me and you.' " (*Authentic Chain in the Mawqoof form*)

٩٣٥- عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ: عَطَسَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((يَرْحَمُكَ اللهُ))، ثُمَّ عَطَسَ أُخْرَى، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((هَذَا مَزْكُومٌ)). صَحِيحٌ

935. 'Iyās b. Salama narrated from his father who said**:** "A man sneezed in the presence of the Prophet ﷺ and the Prophet said, 'May Allah have mercy on you.' Then the man sneezed again and the Prophet ﷺ said, 'This man has a cold.' " (*Authentic*)

Commentary**:** **1**. *In another authentically reported hadeeth from Abu Hurayrah (رضي الله عنه), the Prophet ﷺ said, "If any one amongst you sneezes, those seated around him should supplicate for him. If he exceeds the third, then he has cold, and the supplication should not be made after the third."*

(Ibn Sunnee and others). Imam at-Tirmidhee also collected an authentic report with the same meaning in his Sunan. So, the supplication could still be said after the second and third sneezing. **2**. *"If it is asked, 'since he was ill, he is in greater need to be supplicated for?' The response is that, 'It is recommended to supplicate for recovery for him and not do the supplication for the sneezer.'" Sharh Saheeh Adab al-Mufrad (***3/64***).*

٤٢١- بَابٌ مَنْ قَالَ: يَرْحَمُكَ إِنْ كُنْتَ حَمِدْتَ اللهُ

Chapter 421: Of One Who Says, "May Allah Have Mercy On You If You Praised Allah"

٩٣٦- عَنْ مَكْحُولٍ الْأَزْدِيِّ قَالَ: كُنْتُ إِلَى جَنْبِ ابْنِ عُمَرَ، فَعَطَسَ رَجُلٌ مِنْ نَاحِيَةِ الْمَسْجِدِ، فَقَالَ ابْنُ عُمَرَ: ((يَرْحَمُكَ اللهُ، إِنْ كُنْتَ حَمِدْتَ اللهَ)). ضَعِيفٌ

936. Makhūl al-Azdī said**:** "I was beside Ibn 'Umar when a man sneezed on one side of the mosque. Ibn 'Umar said, 'May Allah have mercy on you if you praised Allah.' " (*Weak*)

٤٢٢- بَابٌ لاَ يَقُلْ: آب

Chapter 422: Do Not Say, "Āb"

٩٣٧- عَنْ مُجَاهِدٍ أَنَّهُ قَالَ: عَطَسَ ابْنٌ لِعَبْدِ اللهِ بْنِ عُمَرَ - إِمَّا أَبُو بَكْرٍ وَإِمَّا عُمَرُ - فَقَالَ: آبّ. فَقَالَ ابْنُ عُمَرَ: ((وَمَا آبّ؟ إِنَّ آبّ اسْمُ شَيْطَانٍ مِنَ الشَّيَاطِينِ جَعَلَهَا بَيْنَ الْعَطسَةِ وَالْحَمْدِ)). صَحِيحٌ

937. Mujāhid said**:** "A son of 'Abdullāh b. 'Umar - either Abū Bakr or 'Umar - sneezed and he said, 'Āb!' Ibn 'Umar said, 'What is this Āb"? Āb is a name of one of the Satans whom he put between the sneeze and the praise.' " (*Authentic*)

٤٢٣- بَابٌ إِذَا عَطَسَ مِرَارًا

Chapter 423: When Someone Sneezes Several Times

٩٣٨- عَنْ إِيَاسِ بْنِ سَلَمَةَ قَالَ: حَدَّثَنِي أَبِي قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَعَطَسَ رَجُلٌ، فَقَالَ: ((يَرْحَمُكَ اللهُ)) ثُمَّ عَطَسَ أُخْرَى. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((هَذَا مَزْكُومٌ)). صَحِيحٌ

938. As No. **935**, with a different isnād.

٩٣٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((شَمِّتْهُ وَاحِدَةً وَثِنْتَيْنِ وَثلاَثًا، فَمَا كَانَ بَعْدَ هَذَا فَهُوَ زُكَامٌ)). صَحِيحٌ

939. Abū Hurayra said**:** "Pray for mercy for a person once, twice, and three times. Anything more than that is a cold." (*Authentic*)

Commentary**:** *See comment on hadeeth no.* **935**.

٤٢٤- بَابٌ إِذَا عَطَسَ الْيَهُودِيّ

Chapter 424: When A Jew Sneezes

٩٤٠- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ الْيَهُودُ يَتَعَاطَسُونَ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجَاءَ أَنْ يَقُولَ لَهُمْ: ((يَرْحَمُكُمُ اللهُ))، فَكَانَ يَقُولُ: ((يَهْدِيكُمُ اللهُ، وَيُصْلِحُ بَالَكُمْ)). صَحِيحٌ

940. Abū Mūsā said**:** "The Jews would pretend sneeze in the presence of the Prophet ﷺ hoping that he would say to them, 'May Allah have mercy on you.' He would say to them, 'May Allah guide you and put your affairs right.' " (*Authentic*)

Commentary**:** *The Jews know that the Prophet, Muhammad ﷺ is truly the Messenger of Allah even though they reject his message! So during his time they would wish that he prayed Allah's Mercy for them and so, would pretend to sneeze in his presence. Since he – peace and blessings be upon him – was a mercy to the entire mankind, he supplicated to Allah for them for guidance to Islam and recitification of affairs which are prerequisites for the mercy they wanted him to pray for. It evinces the fact that it is not permissible to say the word, Yarhamukallahu meant for the people of Eemaan to the people of Kufr.*

٤٢٥- بَابُ تَشْمِيتُ الرَّجُلِ الْمَرْأَةَ

Chapter 425: How A Man Prays For Mercy For A Woman When She Sneezes

٩٤١- عَنْ أَبِي بُرْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى أَبِي مُوسَى - وَهُوَ فِي بَيْتِ أُمِّ الْفَضْلِ بْنِ الْعَبَّاسِ - فَعَطَسْتُ فَلَمْ يُشَمِّتْنِي، وَعَطَسَتْ فَشَمَّتَهَا، فَأَخْبَرْتُ أُمِّي، فَلَمَّا أَتَاهَا وَقعَتْ بِهِ، وَقَالَتْ: عَطَسَ ابْنِي فَلَمْ تُشَمِّتْهُ، وَعَطَسَتْ فَشَمَّتَّهَا، فَقَالَ لَهَا: إِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللهَ فَشَمِّتُوهُ، وَإِنْ لَمْ يَحْمَدِ اللهَ فَلاَ تُشَمِّتُوهُ)). وَإِنَّ ابْنَكِ عَطَسَ فَلَمْ يَحْمَدِ اللهَ فَلَمْ أُشَمِّتْهُ، وَعَطَسَتْ فَحَمِدَتِ اللهَ فَشَمَّتُّهَا. فَقَالَتْ: أَحْسَنْتَ. صَحِيحٌ

941. Abū Burda (son of Abū Mūsā) said: "I came to Abū Mūsā while he was in the house of the Umm al-Fadl b. al-'Abbās, and I sneezed and Abū Mūsā did not pray for mercy on me. Umm al-Fadl sneezed and he prayed for mercy on her. I told my mother about that, so when Abū Mūsā came to her, she confronted him and said, 'My son sneezed and you did not pray for mercy on him. She (Umm al- Fadl) sneezed and you prayed for mercy on her.' Abū Mūsā replied, 'I heard the Prophet ﷺ say, "When one of you sneezes and praises Allah, you should pray for mercy on him. If he does not praise Allah, do not pray for mercy for him." My son sneezed and did not praise Allah, so I did not pray for mercy for him. She sneezed and praised Allah, so I wished mercy on her.' She said, 'You did well.' " (Authentic)

***Commentary*: 1**. *As regards the expression, "while he was in the house of Umm al-Fadl bint Abbass", our Shaykh, Shaykh Sameer bin Ameen az-Zuhayree (hafizahullah) said, "that is how it is in the two manuscripts: 'while he was in the house of Umm al-Fadl bint al-Abbass'. But in Saheeh Muslim (it says): 'while he was in the house of the daughter of Fadl bin Abbass'.*

Imam an-Nawawee said: *'This was Umm Kulthum, the daughter of Fadl bin Abbass, the wife of Aboo Moosa al-Ash'aree. He married her after Hasan bin Alee's separation with her and she gave birth for Aboo Moosa who died while still married to her.'"* **2**. *It demonstrates the companion's adherence to the Sunnah.* **3**. *It evinces the permissibility of saying, Ahsanta, 'you did well', to some one who acts rightly.* **4**. *Males are permitted to pray for Allah's mercy on the female if she sneezes and praises Allah.*

٤٢٦- بَابُ التَّثَاؤُبِ

Chapter 426: Yawning

٩٤٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا تَثَاءَبَ أَحَدُكُمْ، فَلْيَكْظِمْ مَا اسْتَطَاعَ)). صَحِيح

942. Abū Hurayra said**:** "The Prophet ﷺ said, 'When one of you yawns, he should repress it as much as possible.' " (*Authentic*)

Commentary: *See comment on hadeeth no.* **919**.

٤٢٧- بَابُ مَنْ يَقُولُ: لَبَّيْكَ، عِنْدَ الْجَوَابِ

Chapter 427: One Who Says, "Labbayk (At Your Service)" When He Answers

٩٤٣- عَنْ أَنَسٍ، عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((يَا مُعَاذُ))، قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ، ثُمَّ قَالَ مِثْلَهُ ثَلَاثًا: ((هَلْ تَدْرِي

مَا حَقُّ اللهِ عَلَى الْعِبَادِ))؟ قُلْتُ: لاَ، قَالَ: ((حَقُّ اللهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئًا)). ثُمَّ سَارَ سَاعَةً، فَقَالَ: ((يَا مُعَاذُ!))، قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ، قَالَ: ((هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللهِ عَزَّ وَجَلَّ إِذَا فَعَلُوا ذَلِكَ؟ أَنْ لاَ يُعَذِّبَهُمْ)).

صَحِيحٌ

943. Mu'ādh said: "I was riding behind the Prophet ﷺ and he called, 'Mu'ādh!' I said, 'Labbayka, wa sa'dayka, At your service.' Then the Prophet ﷺ said the same thing three times and went on, 'Do you know what Allah has made obligatory for His slaves? That they must worship Him and not associate anything with Him.' Then he rode on for an hour and called, 'Mu'ādh!' I said, 'Labbayka, wa sa'dayka, At your service!' He said, 'Do you know what right the slaves have over Allah, the Mighty and Exalted, when they do that? That He will not punish them.' " (*Authentic*)

***Commentary*:** *The point of reference in relation to the* **chapter** *heading is Muadh's saying, Labbayka, wa sa'dayka, 'At your service', when the Prophet ﷺ called him.*

٤٢٨- بَابٌ قِيَامُ الرَّجُلِ لأَخِيهِ

Chapter 428: A Man Standing Up For His Brother

٤٤٩- عَنْ عَبْدِ اللهِ بن كَعْبٍ- وكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عمي - قال: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ غَزْوَةِ تَبُوكٍ، فَتَابَ اللهُ عَلَيْهِ: وَآذَنَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِتَوْبَةِ اللهِ عَلَيْنَا حِينَ صَلَّى صَلاَةَ الْفَجْرِ، فَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا؛ يُهَنِّئُونِي بِالتَّوْبَةِ، يَقُولُونَ:

لِتَهْنِكَ تَوْبَةُ اللهِ عَلَيْكَ، حَتَّى دَخَلْتُ الْمَسْجِدَ، فَإِذَا بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَوْلَهُ النَّاسُ. فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ اللهِ يُهَرْوِلُ، حَتَّى صَافَحَنِي وَهَنَّأَنِي، وَاللهِ مَا قَامَ إِلَيَّ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ، لاَ أَنْسَاهَا لِطَلْحَةَ. صَحِيحٌ

944. ‘Abdullāh b. Ka‘b b. Mālik who was the guide of Ka’b from amongst his children when he became blind - said**:** “I heard Ka‘b b. Mālik narrating his experience during the raid on Tabūk when he had stayed behind the Messenger of Allah ﷺ (i.e. he did not join the army). Allah accepted his repentance. The Messenger of Allah ﷺ announced after he had prayed the Fajr prayer that Allah had forgiven him. People came to Ka‘b in great numbers to congratulate him on the good news that Allah had forgiven him.

(Ka‘b said,) “They said, ‘Allah has turned to you’ until I entered the mosque. There was the Messenger of Allah ﷺ surrounded by some people. Talha b. ‘Ubaydullāh got up for me and came forward hastily until he shook my hand and congratulated me. By Allah, he was the only man among the Muhājirīn to get up for me. I will not forget that Talha did that.” (*Authentic*)

Commentary**:** *The hadeeth contains the following points of benefit amongst others***: 1**. *It shows the seriousness of sins.* **2**. *The love of the Prophet ﷺ and the companions (رضي الله عنهم) for one another. They were all glad that Ka’b and the two others were forgiven.* **3**. *We should be satisfied with the apparent disposition of people and not poke around about their intentions.* **4**. *From the ways of congratulating people is to stand up and shake them.* **5**. *Shaykh Saleem bin ‘Eid al-Hilaalee (hafizahullah) gave a* ***commentary*** *of the hadeeth in a separate work titled, Ithaaf as-Saalik bi Fawaaid Hadeeth al-Mukhallifeen min Riwaayati Ka’b bin Maalik in over* **300** *pages and explained* **110** *points of benefits from this hadeeth.*

٩٤٥- عَنْ أَبِي سَعِيدٍ الْخُدْرِي رَضِيَ اللهُ عَنْهُ، أَنَّ نَاسًا نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأُرْسِلَ إِلَيْهِ، فَجَاءَ عَلَى حِمَارٍ، فَلَمَّا بَلَغَ قَرِيبًا مِنَ الْمَسْجِدِ قَالَ النَّبِيُّ صَلَّى اللهُ

عَلَيْهِ وَسَلَّمَ: ((ائْتُوا خَيْرَكُمْ، أَوْ سَيِّدَكُمْ)) فَقَالَ:((يَا سَعْدُ! إِنَّ هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ)). فَقَالَ سَعْدٌ: أَحْكُمُ فِيهِمْ: أَنْ تُقْتَلَ مُقَاتِلَتُهُمْ، وَتُسْبَى ذُرِّيَّتُهُمْ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((حَكَمْتَ بِحُكْمِ اللهِ)) أَوْ قَالَ: ((حَكَمْتَ بِحُكْمِ الْمَلِكِ)). صَحِيحٌ

945. Abū Sa'īd al-Khudrī reported this**:** "Some people (from the Jews of Qurayza) choose to abide by the judgement of Sa'd b. Mu'ādh who was sent for (by the Prophet ﷺ) and came on a donkey. When he drew near to the mosque, the Prophet ﷺ said, 'Come forward to the best of you or your leader.' Then the Prophet ﷺ said, 'Sa'd, these people have chosen to abide by your judgement.' Sa'd pronounced, 'My judgement regarding them is that their fighting men be executed and their children taken as booty.' The Prophet ﷺ said, 'You have given the judgement of Allah' or he said, 'You have given the judgement of the King.' " (*Authentic*)

***Commentary*: 1**. *Sa'd bin Mu'adh (رضي الله عنه) who was in the Prophet's mosque recovering from the serious injury he sustained during the Battle of Trench came to meet the Prophet ﷺ and the rest of the people in a mosque temporarily set up for the daily obligatory prayers during the sieged on the Jews of Qurayza after their treachery.* **2**. *In another authentic narration of the same hadīth, it says, "Qoomoo ilaa sayyidikum (Stand up to your leader (i.e. Sa'd bin Mu'adh))"; and in another, with the addition, "fa anziloohu (... and help him alight)". Based on these expressions, Imam al-Albaanee (رحمه الله) averred, "So it appears to me - and Allah knows Best – that the author (may Allah shower blessings on him) actually only intended to relate the meaning of the hadeeth (and not the exact wording) in order to draw attention that it is not connected with a man's standing up for his brother out of respect as is common place but (he could do that) only to help him come down, for he (Sa'd bin Mua'dh) was ill (at the time). If he ﷺ had intended the first meaning, (i.e. standing for a person to show respect), he would have said, 'Qoomoo li sayyidikum (stand up for the sake of your leader)' which is not contained in any of the chains of report of the hadeeth." Therefore, the narration establishes standing up to meet our brother, in order to offer help to him or the like. It could even imply standing up to a person to slap or beat*

him. However, to stand up out of respect for him does not have any basis in this hadeeth. Allah knows Best. See hadeeth no. **977** *and Silsilat al-Ahaadeeth as-Saheehah (***67***).*

٩٤٦- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَا كَانَ شَخْصٌ أَحَبَّ إِلَيْهِمْ رُؤْيَةً مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا إِلَيْهِ، لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَتِهِ لِذَلِكَ. صَحِيحٌ

946. Anas said**:** "There was no one the people loved to see more than the Prophet ﷺ. But when they saw him, they did not stand up to him, since they knew that he disliked that." (*Authentic*)

Commentary**:** *In other versions of this hadeeth collected by Imam At-Tahaawee in Mushkil al-Aathaar and Abu Ya'alaa in his Musnad, the above expression, 'lam yaqoomoo ilayhi (translated as, 'they did not stand up to him'), occurs as lam yaqoomoo lahu (they would not stand up because of him). According to Imam Al-Albaanee (رحمه الله), "Apparently, this is the correct thing (i.e. that they would not stand up because of him) due to the earlier cited difference between, 'standing up because of him' and 'standing up to him'. While the first is that which is disapproved, the second standing is clearly permissible (since it has to do with helping him fulfill a particular need), regarding even the general people how much more their leaders as is in the hadeeth of Sa'd bin Mu'adh…" In the report of Imam al-Bayhaqee, it says, "lam yataharrakoo (they would not even move)" indicating that what was known to be detested is to stand up because of him because, 'to stand up to him' would mean to help him which may even be obligatory and not detested. While stating this report, Imam al-Bayhaqee said, "Abu Abdillah, al-Haafidh (i.e. Imam Hakim) said, 'I attended the lesson of Abu Muhammad, Abdur-Rahman bin Mirzabaanee al-Khazzaaz – the great scholar of hadeeth of his time - at Hamdan. He came out to us while we were sitting down looking at him. When he drew near us, we all stood up. He forbade and prevented us from that and then said…(he then related the chain of narration up to Anas bin Malik and read this hadeeth).'" Thereafter, Imam al-Albaanee (رحمه الله) said, "There are many of such reports from the pious predecessors such that if compiled, could make a treatise." These shed light on the fact that what the Prophet ﷺ disapproved was standing up because of a person. See hadeeth no.* **977**.

٩٤٧- عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: مَا رَأَيْتُ أَحَدًا مِنَ النَّاسِ كَانَ أَشْبَهَ بِالنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَلاَمًا وَلاَ حَدِيثًا وَلاَ جَلْسَةً مِنْ فَاطِمَةَ. قَالَتْ: وَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا رَآهَا قَدْ أَقْبَلَتْ رَحَّبَ بِهَا، ثُمَّ قَامَ إِلَيْهَا فَقَبَّلَهَا، ثُمَّ أَخَذَ بِيَدِهَا، فَجَاءَ بِهَا حَتَّى يُجْلِسَهَا فِي مَكَانِهِ. وَكَانَتْ إِذَا أَتَاهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَحَّبَتْ بِهِ، ثُمَّ قَامَتْ إِلَيْهِ، فَقَبَّلَتْهُ. وَإِنَّهَا دَخَلَتْ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ، فَرَحَّبَ وَقَبَّلَهَا، وَأَسَرَّ إِلَيْهَا، فَبَكَتْ! ثُمَّ أَسَرَّ إِلَيْهَا، فَضَحِكَتْ! فَقُلْتُ لِلنِّسَاءِ: إِنْ كُنْتُ لأَرَى أَنَّ لِهَذِهِ الْمَرْأَةِ فَضْلاً عَلَى النِّسَاءِ، فَإِذَا هِيَ مِنَ النِّسَاءِ! بَيْنَمَا هِيَ تَبْكِي إِذَا هِيَ تَضْحَكُ! فَسَأَلْتُهَا: مَا قَالَ لَكِ؟ قَالَتْ: إِنِّي إِذًا لَبَذِرَةٌ! فَلَمَّا قُبِضَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَتْ: أَسَرَّ إِلَيَّ. فَقَالَ: ((إِنِّي مَيِّتٌ))، فَبَكَيْتُ، ثُمَّ أَسَرَّ إِلَيَّ. فَقَالَ: ((إِنَّكِ أَوَّلُ أَهْلِي بِي لُحُوقًا)) فَسُرِرْتُ بِذَلِكَ وَأَعْجَبَنِي. صَحِيحٌ

947. ʻĀʼisha. the Umm al-Muʼminīn, may Allah be pleased with her, said**:** "I have not seen anyone who more resembled the Prophet ﷺ in words or speech or manner of sitting than Fatima."

ʻĀʼisha continued, "When the Prophet ﷺ saw that she had come, he would welcome her and then he would stand up to her, kiss her, take her hand and bring her forward until he made her sit in his place. When the Prophet ﷺ visited her, she greeted him and stood up for him and kissed him. She came to the Prophet ﷺ in his final illness and he greeted and kissed her and told her a secret. She wept. Then he said something secretly to her again and she laughed. I said to the women, 'I see that this woman is superior to other women, yet she is one of them. First she wept and then she laughed.' I asked her, 'What did he say to you?' She said, 'If I told you, I would be divulging a secret.' When the Prophet ﷺ died, Fatima said, 'He said secretly to me, "I am dying." so I wept. Then he said secretly to me, "You will be

the first of my family to join me," so I was happy and pleased at that.' " (*Authentic*)

***Commentary*:** *The point of reference in this hadeeth in relation to the* **chapter** *heading is the expression, "qaama ilayha (he would stand up to her)", and it has been mentioned that it differs from 'standing up because of her' which is disapproved. The import of his standing up here is similar to that of hadeeth no.* **944**.

٤٢٩- بَابٌ قِيَامُ الرَّجُلِ لِلرَّجُلِ الْقَاعِدِ

Chapter 429: A Man Standing Up For A Man Sitting Down

٩٤٨- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ، قَالَ اشْتَكَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَصَلَّيْنَا وَرَاءَهُ - وَهُوَ قَاعِدٌ- وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ تَكْبِيرَهُ، فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَامًا، فَأَشَارَ إِلَيْنَا فَقَعَدْنَا، فَصَلَّيْنَا بِصَلاَتِهِ قُعُودًا، فَلَمَّا سَلَّمَ، قَالَ:((إِنْ كِدْتُمْ لَتَفْعَلُوا فِعْلَ فَارِسٍ وَالرُّوْمِ. يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ، فَلاَ تَفْعَلُوا، ائْتَمُّوا بِأَئِمَّتِكُمْ؛ إِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِنْ صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا)). صَحِيحٌ

948. Jābir said**:** "The Prophet ﷺ was ill and we prayed behind him while he was sitting down. Abū Bakr relayed his takbīr to the people. The Prophet turned toward us and saw that we were standing. He indicated to us that we should sit down. So we prayed with him sitting down. After giving the taslīm, he said, 'You were about to do what the Persians and Romans do. They stand in front of their kings while they are seated. Do not do that. Follow your imāms. If the imām prays standing, then pray standing. If he prays sitting down, then pray sitting down.' " (*Authentic*)

Commentary: *This hadeeth prohibits standing before a person while he is seated by way of showing reverence to him which was from the ways of the non-Muslims. As such, it also prohibits imitating the non-Muslims regarding things that are basically exclusive to them.*

٤٣٠- بَابٌ إِذَا تَثَاءَبَ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ

Chapter 430: When Someone Yawns, He Should Put His Hand Over His Mouth

٩٤٩- عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا تَثَاءَبَ أَحَدُكُمْ، فَلْيَضَعْ يَدَهُ بِفِيهِ؛ فَإِنَّ الشَّيْطَانَ يَدْخُلُ فِيهِ)). صَحِيحٌ.

949. Abū Sa'īd said: "The Prophet ﷺ said, 'When one of you yawns, he should put his hand over his mouth. Because Satan will enter it.' " (*Authentic*)

Commentary: *When the mouth opens due to something which is detested in the Sharee'ah, it becomes a path for Satan who is given the ability to enter the belly of man and move within it as blood moves within the veins. Therefore, it is only noble for one to repress the yawn as much as possible as mentioned earlier, or put his hand over his mouth to prevent the great enemy access into his body.*

٩٥٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِذَا تَثَاءَبَ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ؛ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ. صَحِيحٌ

950. Ibn 'Abbās said: "When someone yawns, he should place his hand over his mouth. Yawning is from Satan." (*Authentic*)

٩٥١- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ عَلَى فِيهِ؛ فَإِنَّ الشَّيْطَانَ يَدْخُلُهُ)). صَحِيحٌ

951. As No. **949**, with a different isnād.

٤٣١- بَابٌ هَلْ يَفْلِي أَحَدٌ رَأْسَ غَيْرِهِ

Chapter 431: Should Anyone Delouse Someone Else's Head?

٩٥٢- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلَى أُمِّ حَرَامٍ؛ ابْنَةِ مِلْحَانَ، فَتُطْعِمُهُ، وَكَانَتْ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ، فَأَطْعَمَتْهُ، وَجَعَلَتْ تَفْلِي رَأْسَهُ، فَنَامَ، ثُمَّ اسْتَيْقَظَ يَضْحَكُ. صَحِيحٌ

952. Anas b. Mālik said**:** "The Prophet ﷺ used to visit Umm Harām, the daughter of Milhān who was married to 'Ubada b. as-Sāmit. He visited her and she served him food and started delousing his head so he slept and then awoke cheerful." (*Authentic*)

***Commentary*: 1**. *Imam an-Nawawee (رحمه الله) said, "the scholars are agreed that she is from those relations permanently prohibited in marriage to him – peace and blessings be upon, but differ on how. Ibn Abdil-Barr and others hold that she was one of his foster aunts. Others say she was an aunt to his father or grandfather since Abdul-Muttalib's mother was from the Najjaar tribe."* **2**. *Hafidh Ibn Hajar (رحمه الله) explained that, "It does not imply that he had anything on his head. She was only teasing apart the hair of the Messenger of Allah ﷺ to soothe him since teasing apart the hair makes one feel relaxed."* **3**. *He became cheerful when he woke up owing to the dream he had that, a group of people in his Ummah will sail on the sea as kings on*

their thrones. This is authentically related in another version in the two Saheehs.

٣٥٩- عَنْ قَيْسِ بْنِ عَاصِمٍ السَّعْدِي قَالَ: أَتَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((هَذَا سَيِّدُ أَهْلِ الْوَبَرِ)). فَقُلْتُ: يَا رَسُولَ اللهِ! مَا الْمَالُ الَّذِي لَيْسَ عَلَيَّ فِيهِ تَبِعَةٌ مِنْ طَالِبٍ، وَلاَ مِنْ ضَيْفٍ؟ فَقَالَ رَسُولُ اللهِ: ((نَعَمْ الْمَالُ أَرْبَعُونَ، وَالأَكْثَرُ سِتُّونَ، وَوَيلٌ لأَصْحَابِ الْمِئَيْنِ، إِلاَّ مَنْ أَعْطَى الْكَرِيمَةَ، وَمَنَحَ الْغَزِيرَةَ، وَنَحَرَ السَّمِينَةَ، فَأَكَلَ، وَأَطْعَمَ الْقَانِعَ وَالْمُعْتَرَّ)). قُلْتُ: يَا رَسُولَ اللهِ! مَا أَكْرَمَ هَذِهِ الأَخْلاَقَ، لاَ يُحَلُّ بِوَادٍ أَنَا فِيهِ مِنْ كَثْرَةِ نَعَمِي. فَقَالَ: ((كَيْفَ تَصْنَعُ بِالْعَطِيَّةِ؟)) قُلْتُ: أُعْطِي الْبِكْرَ، وَأُعْطِي النَّابَ قَالَ: ((كَيْفَ تَصْنَعُ فِي الْمَنِيحَةِ؟)). قَالَ: إِنِّي لأَمْنَحُ النَّاقَةَ. قَالَ: ((كَيْفَ تَصْنَعُ فِي الطَّرُوقَةِ؟)) قَالَ: يَغْدُو النَّاسُ بِحِبَالِهِمْ وَلاَ يُوزَعُ رَجُلٌ مِنْ جَمَلٍ يَخْتَطِمُهُ، فَيُمْسِكُهُ مَا بَدَا لَهُ، حَتَّى يَكُونَ هُوَ يَرُدُّهُ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((فَمَالُكَ أَحَبُّ إِلَيْكَ، أَمْ مَالُ مَوَاليكَ؟)). قَالَ: مَالِي. قَالَ: ((فَإِنَّمَا لَكَ مِنْ مَالِكَ مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ أَعْطَيْتَ فَأَمْضَيْتَ، وَسَائِرُهُ لِمَوَاليكَ)). فَقُلْتُ: لاَ جَرَمَ، لَئِنْ رَجَعْتُ لأُقِلَّنَّ عَدَدَهَا. فَلَمَّا حَضَرَهُ الْمَوْتُ جَمَعَ بَنِيهِ، فَقَالَ: يَا بُنَيَّ! خُذُوا عَنِّي؛ فَإِنَّكُمْ لَنْ تَأْخُذُوا عَنْ أَحَدٍ هُوَ أَنْصَحُ لَكُمْ مِنِّي: لاَ تَنُوحُوا عَلَيَّ؛ فَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يُنَحْ عَلَيْهِ، وَقَدْ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ النِّيَاحَةِ، وَكَفِّنُونِي فِي ثِيَابِي الَّتِي كُنْتُ أُصَلِّي فِيهَا، وَسَوِّدُوا أَكَابِرَكُمْ فَإِنَّكُمْ إِذَا سَوَّدْتُمْ أَكَابِرَكُمْ لَمْ يَزَلْ لأَبِيكُمْ فِيكُمْ خَلِيفَةٌ، وَإِذَا سَوَّدْتُمْ أَصَاغِرَكُمْ هَانَ أَكَابِرُكُمْ عَلَى النَّاسِ، وَزَهِدُوا فِيكُمْ، وَأَصْلِحُوا عَيْشَكُمْ؛ فَإِنَّ فِيهِ غِنًى عَنْ طَلَبِ النَّاسِ، وَإِيَّاكُمْ وَالْمَسْأَلَةَ؛ فَإِنَّهَا آخِرُ كَسْبِ الْمَرْءِ. وَإِذَا دَفَنْتُمُونِي فَسَوُّوا عَلَيَّ قَبْرِي؛ فَإِنَّهُ كَانَ

يَكُونُ شَيْءٌ بَيْنِي وَبَيْنَ هَذَا الْحَيِّ مِنْ بَكْرِ بْنِ وَائِلٍ. خُمَاشَاتٌ، فَلاَ آمَنُ سَفِيهًا أَنْ يَأْتِيَ أَمْرًا يُدْخِلُ عَلَيْكُمْ عَيْبًا فِي دِينِكُمْ. حَسَنٌ لِغَيْرِهِ

953. Qays b. ‘Asim as-Sa‘di said**:** “I came to the Messenger of Allah ﷺ and he said, ‘This is the master of the people of the desert.’ I asked, ‘Messenger of Allah, how much property may I own without owing any claim to someone who comes with a request or as a guest?’ The Messenger of Allah said, ‘The best property is forty. A lot of property is sixty. Woe to whoever has hundreds unless he gives away something precious, lends an animal with abundant milk or sacrifices a fat animal to eat and feed the beggar and the poor.’ I said, ‘Messenger of Allah, how noble these qualities are! The valley where I live is full of my cattle.’ The Prophet asked, ‘What do you give as a gift?’ I said, ‘I give the virgin camel and I give the she-camel.’ The Prophet asked, ‘How much do you lend for a loan?’ I said, ‘I lend a hundred.’ He asked, ‘What do you do with she-camels that are ready to be mated?’ I said, ‘People bring their ropes (to use as halters for the male camels) and no man is prevented from taking a camel on which he puts a halter. He takes the male camel he thinks suitable (for mating and keeps it) until he himself returns it.’ The Prophet ﷺ said, ‘Which do you love more - your property or your heirs’ (mawāli)?’ I said, ‘My property.’ The Prophet said, ‘Your share is what you eat of your property and consume or what you give and spend. The rest of it belongs to your heirs.’ I said, ‘When I go back, I must reduce it by giving it away. When Qays b. ‘Āsim as-Sa‘di was near death, he gathered his sons around him and said, “My sons, take from me. You will not listen to anyone who will give you better advice than me. Do not wail over me. The Messenger of Allah ﷺ was not wailed for. I heard the Prophet ﷺ forbid wailing. Shroud me in the garment in which I used to pray. Make the oldest of you your leader. If you make the oldest of you your leader, you will continue to have a successor from your father among you. If you make the youngest of you your leader, then the eldest of you will be lowered in people’s eyes and they would desert you. Be abstinent among yourselves. Have a good livelihood and you

will be free of the need to ask from other people. Beware of begging. It is the lowest of a man's earnings. When you bury me, flatten my grave. There have been some bad feelings between me and the tribe of Bakr b. Wa'il in this area because of wounds I inflicted. I do not trust a fool to bring something about that might occasion disgrace to your religious life (dīn) (i.e. by his revealing the site of the grave).' " (*Sound due to supporting proof*).

***Commentary*: *See comments on hadeeth no.* 361.**

٤٣٢- بَابُ تَحْرِيكِ الرَّأْسِ وَعَضِّ الشَّفَتَيْنِ عِنْدَ التَّعَجُّبِ.

Chapter 432: Shaking The Head And Biting The Lips In Amazement

٩٥٤- عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ قَالَ: سَأَلْتُ خَلِيلِي أَبَا ذَرٍّ، فَقَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِوَضُوءٍ، فَحرَّكَ رَأْسَهُ، وَعَضَّ عَلَى شَفَتَيْهِ. قُلْتُ: بِأَبِي أَنْتَ وَأُمِّي آذَيْتُكَ؟ قَالَ: ((لاَ. وَلَكِنَّكَ تُدْرِكُ أُمَرَاءَ أَوْ أَئِمَّةً يُؤَخِّرُونَ الصَّلاَةَ لِوَقْتِهَا)). قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ: ((صَلِّ الصَّلاَةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَ مَعَهُمْ فصلِّه، وَلاَ تَقُولَنَّ: صَلَّيْتُ، فَلاَ أُصَلِّي)). صَحِيحٌ

954. 'Abdullāh b. as-Samit said: "My close friend Abū Dharr said, 'I brought to the Prophet ﷺ some water for wudū'. He shook his head and bit his lips. I said, "My father and mother be your ransom, have I offended you?" He said, "No, but you will meet amirs - or imāms- who delay the prayer beyond its time." I said, "What do you command me to do?" He said, "Pray the prayer at the proper time. If you come

across them, then pray with them and do not say, – 'I have already prayed, so I will not pray again.' " ' (*Authentic*)

***Commentary*:** *See hadeeth no.* **957**.

٤٣٣- بَابٌ ضَرْبُ الرَّجُلِ يَدَهُ عَلَى فَخِذِهِ عِنْدَ التَّعَجُّبِ أَوْ الشَّيْءِ

Chapter 433: A Man Striking His Hand On His Thigh When He Is Amazed Or For Some Other Reason

٩٥٥- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طَرَقَهُ وَفَاطِمَةَ بِنْتَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: ((أَلاَ تُصَلُّونَ؟)). فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّمَا أَنْفُسُنَا عِنْدَ اللهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا! فَانْصَرَفَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - وَلَمْ يُرْجِعْ إِلَيَّ شَيْئًا - ثُمَّ سَمِعْتُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ، يَقُولُ: ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلاً﴾(الكهف:٤٥). صَحِيحٌ.

955. 'Alī, may Allah be pleased with him, said**:** "The Messenger of Allah ﷺ came at night to me and Fatima, the daughter of the Prophet ﷺ and said, 'Do you not pray?' ('Alī said) I said, 'Messenger of Allah, our spirits are with Allah. When He wishes to wake us up, we will wake up.' The Prophet ﷺ left without saying anything to me. Then after he had turned his back I heard him strike his thigh and say, 'Man is the most contentious of beings.' " (al-Kahf, **18: 54**) (*Authentic*)

***Commentary*:** *Apart from being evidence for the permissibility of a man's striking his own thighs when he is astonished, the prophet's use of this verse as proof against Alee's response – even though the late-night prayer is not*

obligatory, and he only sought to give an excuse for not having stood up up till the time - disproves the view of those who give preordainment as excuse for their laxity in their religious obligations.

٩٥٦- عَنْ أَبِي رَزِين عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُهُ يَضْرِبُ جَبْهَتَهُ بِيَدِهِ، وَيَقُولُ: يَا أَهْلَ الْعِرَاقِ! أَتَزْعُمُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! أَيكُونُ لَكُمْ الْمَهْنَأُ وَعَلَيَّ الْمَأْثَمُ؟ أَشْهَدُ لسَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((إِذَا انْقَطَعَ شِسْعُ نَعْلِ أَحَدِكُمْ، فَلاَ يَمْشِي فِي نَعْلِهِ الْأُخْرَى حَتَّى يُصْلِحَهُ)). صَحِيحٌ

956. Abū Razīn said of Abū Hurayra**:** "I saw him striking his forehead with his hand and saying, 'People of Iraq, do you claim that I lie against the Messenger of Allah ﷺ? Should you have contentment while I have the sin? I testify that I heard the Messenger of Allah ﷺ say, "When one of you breaks his sandal-strap, he should not walk in his other sandal until it is mended." ' " (*Authentic*)

Commentary**:** *The point of reference is Abu Hurayrah's striking his forehead with his hand. The hadeeth also highlights***: 1**. *Disaproval for walking in a single sandal or leather socks or socks since it contradicts sedateness.* **2**. *Islam exhorts towards paying serious attention to good manners in every aspect of life.* **3**. *The companions of the Prophet – may Allah be pleased with them all – love and really believe in the Prophet ﷺ. So, they report his words with great precision and conviction.*

٤٣٤- بَابٌ إِذَا ضَرَبَ الرَّجُلُ فَخْذَ أَخِيهِ وَلَمْ يُرِدْ بِهِ سُوءًا

Chapter 434: When A Man Strikes His Brother's Thigh And Does Not Intend Any thing Bad By It

٩٥٧- عَنْ أَبِي الْعَالِيَةِ؛ الْبَرَاءِ، قَالَ: مَرَّ بِي عَبْدُ اللهِ بْنُ الصَّامِتِ، فَأَلْقَيْتُ لَهُ كُرْسِيًّا، فَجَلَسَ، فَقُلْتُ لَهُ: إِنَّ ابْنَ أَبِي زِيَادٍ قَدْ أَخَّرَ الصَّلاَةَ، فَمَا تَأْمُرُ؟ فَضَرَبَ فَخْذِي ضَرْبَةً - أَحْسِبُهُ قَالَ: حَتَّى أَثَّرَ فِيهَا - ثُمَّ قَالَ: سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ، فَقَالَ: ((صَلِّ الصَّلاَةَ لِوَقْتِهَا؛ فَإِنْ أَدْرَكْتَ مَعَهُمْ فَصَلِّ، وَلاَ تَقُلْ: قَدْ صَلَّيْتُ، فَلا أُصَلِّي)). صَحِيحٌ

957. Abu'l-'Aliyya al-Barā' said**:** " 'Abdullāh b. as-Sāmit was passing by me and I gave him a chair. He sat down. I said to him, 'Ibn Ziyād has delayed the prayer. What do you command?' He struck my thigh (and the narrator thinks Abu'l-'Aliyya said, 'So that it left a mark on it') and then said, 'I asked Abū Dharr as you asked me. He struck my thigh as I have struck yours and said, "Pray the prayer at the proper time, but if you come across some of them, pray with them and do not say, 'I have already prayed,' so I will not pray (again)." ' " (*Authentic*)

Commentary**:** *The point in this hadeeth in relation to the* **chapter** *heading is the permissibility of striking a person's thigh without any negative intention. As regards the Prophet's statement in another version of the same hadeeth,* ***(954):*** *"...you will meet amirs who delay the prayer beyong its time", Imam an-Nawawee (رحمه الله) explains, "That is, its preffered time; not completely beyond its prescribed time. This is because, what is reported from the amirs – both the earlier and later ones – is that they used to delay it beyond its preffered time. No one of them delayed it completely beyond its prescribed time. Therefore, it is pertinent to understand these narrations in the light of what really happened." The hadeeth also exhorts towards observing the prayers at their preffered times, and avoiding difference and confrontation with the rulers.*

٩٥٨- عَنْ سَالِم عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي رَهْطٍ مِنْ أَصْحَابِهِ قِبَلَ ابْنِ صَيَّادٍ، حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الْغِلْمَانِ فِي أُطُمِ بَنِي مَغَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ يَوْمَئِذٍ الْحُلُمَ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ظَهْرَهُ بِيَدِهِ، ثُمَّ قَالَ: ((أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟)). فَنَظَرَ إِلَيْهِ، فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ! قَالَ ابْنُ صَيَّادٍ: فَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟. فَرَصَّهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: ((آمَنْتُ بِاللهِ وَبِرَسُولِهِ))، ثُمَّ قَالَ لابْنِ صَيَّادٍ: ((مَاذَا تَرَى؟)). فَقَالَ ابْنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((خُلِّطَ عَلَيْكَ الأَمْرُ)). قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنِّي خَبَأْتُ لَكَ خَبِيئًا)). قَالَ: هُوَ الدُّخُّ. قَالَ: ((اخْسَأْ فَلَمْ تَعْدُ قَدْرَكَ)). قَالَ عُمَر: يَا رَسُولَ اللهِ! أَتَأْذَنُ لِي فِيهِ أَنْ أَضْرِبَ عُنُقَهُ.؟ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنْ يَكُ هُوَ لاَ تُسَلَّطُ عَلَيْهِ، وَإِنْ لَمْ يَكُ هُوَ فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ)). قَالَ سَالِمٌ: فَسَمِعْتُ عَبْدَ اللهِ بْنَ عُمَر يَقُولُ: انْطَلَقَ بَعْدَ ذَلِكَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هُوَ وَأُبَيُّ بْنُ كَعْبٍ الأَنْصَارِيّ يَوْمًا إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ، حَتَّى إِذَا دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طَفِقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَّقِي بِجُذُوعِ النَّخْلِ، وَهُوَ يَسْمَعُ مِن ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ، وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةٍ لَهُ فِيهَا زَمْزَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ. فَقَالَتْ لابْنِ صَيَّادٍ: أَيْ صَافُ! - وهو اسْمُهُ - هَذا مُحَمَّدٌ، فَتَنَاهَى ابْنُ صَيَّادٍ. قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لَوْ تَرَكَتْهُ لَبَيَّنَ)). قَالَ سَالِمٌ: قَالَ عَبْدُ اللهِ: قَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ، فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ: ((إِنِّي أُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَ قَوْمَهُ، لَقَدْ أَنْذَرَ نُوحٌ قَوْمَهُ، وَلَكِنْ سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أَنَّهُ أَعْوَرُ، وَأَنَّ اللهَ لَيْسَ بِأَعْوَرَ)). صَحِيحٌ

958. Sālim b. ‘Abdullāh said**:** “ ‘Abdullāh b. ‘Umar said that ‘Umar b. al-Khattāb went with the Messenger of Allah ﷺ and a group of Companions, to Ibn Sayyād and found him playing with some boys in the fortress of the Banū Maghāla. Ibn Sayyād at that time was near puberty. He was not aware of the Prophet ﷺ until he struck him on the back with his hand. Then he said, ‘Do you testify that I am the Messenger of Allah?’ He looked at him and said, ‘I testify that you are the Messenger of the unlettered people.’ Ibn Sayyād said, ‘Do you testify that I am the Messenger of Allah?’ The Prophet ﷺ squeezed him and then said, ‘I believe in Allah and His Messenger.’ Then he said to Ibn Sayyād, ‘What dreams do you have?’ Ibn Sayyād said. ‘(I dream of) a truthful man and a liar coming to me.’ The Prophet ﷺ said, ‘You are confused.’ The Prophet ﷺ said, ‘I have concealed something from you (in my mind).’ Ibn Sayyād said; ‘It is “Dukh” (smoke).’ The Prophet ﷺ said, ‘Get away! You will not go beyond your rank.’ ‘Umar said, ‘Messenger of Allah, will you give me permission to strike off his head?’ The Prophet ﷺ said, ‘If it is him (i.e. the Dajjāl), then you are not the one to overcome him. If it is not him, you gain nothing good by killing him.’

Sālim said, “I heard ‘Abdullāh b. ‘Umar say, ‘After that, the Prophet ﷺ went one day with Ubayy b. Ka‘b al-Ansāri to the palm-trees where Ibn Sayyād was. The Prophet ﷺ entered and hid behind the palm-trunks, trying to hear something from Ibn Sayyād before he saw him. Ibn Sayyād was lying on his bed in a wrapper and a murmuring could be heard coming from him. Ibn Sayyād’s mother saw the Prophet ﷺ hiding behind the palm-trunk and called to Ibn Sayyād, “Sāf (that was his name)! Here is Muhammad.” Ibn Sayyād stopped and the Prophet ﷺ said, “If she had left him alone, the business would have been clear”.’

Sālim said that ‘Abdullāh said, “The Prophet ﷺ stood up among the people, praised Allah as is His due and then spoke of the Dajjāl and said, ‘I warn you of him. There is no prophet who has not warned his people about him. Nūh warned his people, but I will tell you something that no prophet before has told his people**:** you should know that he is one-eyed and that Allah is not one-eyed.’ ” (*Authentic*)

Commentary*:** *The point of reference in the hadeeth vis-à-vis the* **chapter** *heading is the expression, "...until he struck him on the back with his hand..." However, it contains other lessons including that: 1**. *The Dajjal cannot be overpowered by any single person – no matter how pious or powerful – except Nabiyy 'Eesa – peace be upon him –, as contained in other authentic narrations, after his descent which is from the Major Signs of the Hour.* **2**. *It is prohibited to kill a person without a just cause. Allah the Exalted says***:** *"Do not kill anyone whose killing Allah has forbidden, except for a just cause..." (Q* **17 : 33***).* **3**. *We should only act based on clear knowledge and not illusions and suppositions. This informed the Prophet's painstaking effort to verify the person of Ibn Sayyad.* **4**. *The Authority has the responsibility of unraveling mysterious or complicated matters of interest to the general populace. It was widely feared then that Ibn Sayyad was the Dajjal about whose trial and tribulation the Prophets (alayhim as-Salam) have warned their people.* **5**. *The Authority also has the duty of warning the people appriopratelly about any impending danger as the Prophet ﷺ warned about the coming of Dajjal and even gave additional information because his coming was no doubt in his Ummah.* **6**. *It supports the fact that Allah the Mighty and Sublime has two Eyes.*

٩٥٩- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ، قَالَ **:** ((كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ جُنُبًا، يَصُبُّ عَلَى رَأْسِهِ ثَلاَثَ حَفَنَاتٍ مِنْ مَاءٍ)). قَالَ الْحَسَنُ بْنُ مُحَمَّدٍ**:** أَبَا عَبْد اللهِ إِنْ شَعْرِي أَكْثَرُ مِنْ ذَاكَ! قَالَ**:** وَضَرَبَ جَابِرٌ بِيَدِهِ عَلَى فَخِذِ الْحَسَنِ. فَقَالَ يَا ابْنَ أَخِي! كَانَ شَعْرُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مِنْ شَعْرِكَ وَأَطْيَبَ. صَحِيحٌ الإِسْنَاد

959. Jābir said**:** "When the Prophet ﷺ was in janāba, (e.g. he ought to have a bath) he poured three handfuls of water over his head."

When al-Hasan b. Muhammad (b. al-Hanafiyya) said, "Abū 'Abdullāh. I have more hair than that," Jābir struck his hand on al-Hasan's thigh, and said, "Nephew, the Prophet ﷺ had more hair than you have and better hair as well!" (*Authentic Chain*)

***Commentary*:** *Al-Hasan bin Muhammad bin al-Hanafiyyah (رحمه الله) only sought to point out that, the Prophet ﷺ perhaps, only used three handfuls*

*because his hairs were not much and that for those with much hair, they would require more handfuls. However, the companion's response is evidence that even though the Prophet's hair was much more and better, which should, based on al-Hasan's thought, require him to use many handfuls, he – peace and blessings be upon him – sufficed with three handfuls. "It demonstrates what the pious predecessors were upon, of giving evidence with the action of the Prophet ﷺ and submitting to it." Sharh Saheeh al-Adab al-Mufrad (**3**/**101**). In this narration also, the allowance of striking one's hand on the thigh of another person when no evil is intended is established.*

٤٣٥- بَابٌ مَنْ كَرِهَ أَنْ يَقْعُدَ وَيَقُومُ لَهُ النَّاسُ

Chapter 435: One Who Dislikes Being Seated While Others Are Standing Up

٩٦٠- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: صُرِعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ فَرَسٍ بِالْمَدِينَةِ عَلَى جِذْعِ نَخْلَةٍ، فَانْفَكَّتْ قَدَمُهُ، فَكُنَّا نَعُودُهُ فِي مَشْرَبَةٍ لِعَائِشَةَ رَضِيَ اللهُ عَنْهَا، فَأَتَيْنَاهُ، وَهُوَ يُصَلِّي قَاعِدًا، فَصَلَّيْنَا قِيَامًا، ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى وَهُوَ يُصَلِّي الْمَكْتُوبَةَ قَاعِدًا، فَصَلَّيْنَا خَلْفَهُ قِيَامًا، فَأَوْمَأَ إِلَيْنَا أَنِ اقْعُدُوا، فَلَمَّا قَضَى الصَّلاَةَ، قَالَ: ((إِذَا صَلَّى الْإِمَامُ قَاعِدًا فَصَلُّوا قُعُودًا، وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَلاَ تَقُومُوا وَالإِمَامُ قَاعِدٌ، كَمَا تَفْعَلُ فَارِسُ بِعُظَمَائِهِمْ)). صَحِيحٌ

960. Jābir said**:** "The Messenger of Allah ﷺ was thrown from a horse in Madīna onto a palm-trunk and dislocated his foot. We used to visit him in the room of 'Ā'isha, may Allah be pleased with her. We came upon him while he was praying sitting down and we prayed standing. Then we visited him another time while he was praying the obligatory prayer sitting and we prayed standing behind him. He indicated to us that we should sit down. When he finished the prayer, he said, 'When

the imām prays sitting, then pray sitting. When he prays standing, then pray standing. Do not stand while the imām is sitting as the Persians' custom is with their great men.' " (*Authentic*)

٩٦١- قَالَ[جابر]: وَوُلِدَ لِفلاَنٍ مِنَ الْأَنْصَارِ غُلاَمٌ، فَسَمَّاهُ مُحَمَّدًا، فَقَالَتِ الْأَنْصَارُ: لاَ نُكَنِّيكَ بِرَسُولِ اللهِ. حَتَّى قَعَدْنَا فِي الطَّرِيقِ نَسْأَلُهُ عَنِ السَّاعَةِ؟ فَقَالَ: ((جِئْتُمُونِي تَسْأَلُونِي عَنِ السَّاعَةِ؟)). قُلْنَا: نَعَمْ. قَالَ: ((مَا مِنْ نَفْسٍ مَنْفُوسَةٍ، يَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ)). قُلْنَا: وُلِدَ لفُلان مِنَ الأَنْصَارِ غُلاَمٌ فَسَمَّاهُ مُحَمَّدًا، فَقَالَتِ الْأَنْصَارُ: لاَ نُكَنِّيكَ بِرَسُولِ اللهِ. قالَ: ((أَحْسَنَتِ الْأَنْصَارُ. سَمُّوا باسْمِي، وَلاَ تَكْتَنُوا بِكُنْيَتِي)).

صَحِيحٌ

961. He (Jābir) said**:** "One of the young men of the Ansār had a son and he called him Muhammad. The Ansār said, 'We will not give you the kunya of the Messenger of Allah (i.e. Abūl Qāsim).' Then they sat at the road-side and asked the Prophet about the Hour. The Prophet said, 'You have come-to me to ask me about the Hour?' We said, 'Yes.' He said, 'There is no one present now who will live to see a hundred years.'

"We said, 'A young man of the Ansār has had a son and called him Muhammad.' The Ansār said, 'We will not call you by the kunya of the Messenger of Allah.' The Prophet said, 'You have done well Call yourselves with my name but do not use my kunya.' " (*Authentic*)

Commentary**:** *The prophecy mentioned in this hadeeth was one of the miracles of the Prophet ﷺ that no one who was alive at that time lived more than a hundred years after that. As to their question it is also an indirect answer, as in another hadīth, 'whoever dies, his Hour has come', means he cannot do anything after that except to stand in front of his Lord so it is no use knowing the actual time of the Hour. See narrations in* **Chapter 373**.

٤٣٦- بَابٌ

Chapter 436: [This World Is More Worthless In The Sight Of Allah Than A Dead Goat]

٩٦٢- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ فِي السُّوقِ دَاخِلاً مِنْ بَعْضِ الْعَالِيَةِ - وَالنَّاسُ كَنَفَيْهِ، فَمَرَّ بِجَدْيٍ أَسَكَّ، فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ، ثُمَّ قَالَ: ((أَيُّكُمْ يُحِبُّ أَنَّ هَذَا لَهُ بِدِرْهَمٍ؟)). فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ، وَمَا نَصْنَعُ بِهِ؟ قَالَ: ((أَتُحِبُّونَ أَنَّهُ لَكُمْ؟)). قَالُوا: لاَ. ((قَالَ: ذَلِكَ لَهُمْ ثَلاَثًا)). فَقَالُوا: لاَ وَاللهِ! لَوْ كَانَ حَيًّا لَكَانَ عَيْبًا فِيهِ أَنَّهُ أَسَكُّ ((وَالأَسَكُّ الَّذِي لَيْسَ لَهُ أُذُنَانِ)) فَكَيْفَ وَهُوَ مَيِّتٌ؟ قَالَ: ((فَوَاللهِ، لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ هَذَا عَلَيْكُمْ)). صَحِيحٌ

962. Jābir b. ʻAbdullāh said**:** "The Messenger of Allah ﷺ passed the market on his way in from a high part of the city and the people were on both sides of him. He passed a dead goat with both ears cut off and reached out and took its ear. Then he said, 'Who would like to buy this for a dirham?' The people said, 'Why would we want to when it is worthless? What would we do with it?' He said, 'Would you like to have it?' They said, 'No.' He said that to them three times and they said, 'No, by Allah! If it were alive, it would have a defect as it has no ear. Why would we want it when it is dead?' The Prophet said, 'By Allah. this world is less in the sight of Allah than this dead goat is to you.' " (*Authentic*)

٩٦٣- عَنْ عُتَيٍّ بْنِ ضَمْرَةَ قَالَ: رَأَيْتُ عِنْدَ أُبَيٍّ رَجُلاً تَعَزَّى بِعَزَاءِ الْجَاهِلِيَّةِ، فَأَعَضَّهُ أُبَيٌّ - وَلَمْ يُكَنِّه - فَنَظَرَ إِلَيْهِ أَصْحَابُهُ قَالَ: كَأَنَّكُمْ أَنْكَرْتُمُوهُ!؟ فَقَالَ: إِنِّي لاَ أَهَابُ فِي هَذَا أَحَدًا أَبَدًا؛ إِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ تَعَزَّى بِعَزَاءِ الْجَاهِلِيَّةِ، فَأَعِضُّوهُ وَلاَ تُكَنُّوهُ)). صَحِيحٌ

963. ‘Utayy b. Damura said: “I saw a man with Ubayy who was calling to another man in the way people used to call each other in the days of Jāhiliyya. Ubayy then rebuked him and refused to use his kunya. His companions looked at Ubayy, so he said, ‘You seem to disapprove!’ He said, ‘I will never respect anyone who does this. I heard the Prophet ﷺ say, “If someone calls people in the way people did in the days of Jāhiliyya, ‘then rebuke him, and do not use his kunya.” ’ ” (*Authentic*)

٤٣٧- بَابُ مَا يَقُولُ الرَّجُلُ إِذا خَدِرَتْ رِجْلُهُ

Chapter 437: What A Man Says When His Foot Goes Numb

٩٦٤- عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ قَالَ: خَدِرَتْ رِجْلُ ابْنِ عُمَرَ، فَقَالَ لَهُ رَجُلٌ: اذْكُرْ أَحَبَّ النَّاسِ إِلَيْكَ، فَقَالَ: ((يا مُحَمَّدُ!)). ضَعِيفٌ

964. ‘Abdu’r-Rahmān b. Sa‘d said: “Ibn ‘Umar’s foot went numb/deadened and a man said to him, ‘Mention the person you love the most.’ He said, ‘Muhammad.’ ” (*Weak*)

٤٣٨- بَابٌ

Chapter 438: [Tidings To Certain Companions]

٩٦٥- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ، أَنَّهُ كَانَ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ، وَفِي يَدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عُودٌ يَضْرِبُ بِهِ بَيْنَ الْمَاءِ وَالطِّينِ - فَجَاءَ رَجُلٌ يَسْتَفْتِحُ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((افْتَحْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ)). فَذَهَبَ، فَإِذَا أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ، فَفَتَحْتُ لَهُ، وَبَشَّرْتُهُ بِالْجَنَّةِ. ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ، فَقَالَ: ((افْتَحْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ)). فَإِذَا عُمَرُ رَضِيَ اللهُ عَنْهُ، فَفَتَحْتُ لَهُ، وَبَشَّرْتُهُ بِالْجَنَّةِ. ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ - وَكَانَ مُتَّكِئًا فَجَلَسَ - وَقَالَ: ((افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ، أَوْ تَكُونُ)). فَذَهَبْتُ فَإِذَا عُثْمَانُ، فَفَتَحْتُ لَهُ، فَأَخْبَرْتُهُ بِالَّذِي قَالَ. قَالَ: اللهُ الْمُسْتَعَانُ. صَحِيحٌ

965. Abū Mūsā said: "He was with the Prophet ﷺ in one of the gardens of Madīna. The Prophet ﷺ had a twig in his hand with which he was striking the water and the mud. A man came asking for the garden to be opened to him and the Prophet ﷺ said, 'Open it for him and give him the good news of the Garden.' I went and it was Abū Bakr, may Allah be pleased with him. I opened the door for him and gave him the good news of the Garden. Then another man asked to be let in and the Prophet said, 'Open the door and give him the good news of the Garden.' It was 'Umar, may Allah be pleased with him, and I let him in and gave him the good news of the Garden. Then another man asked to be let in and the Prophet was reclining and then sat up. He said, 'Open it for him and give him the good news of the Garden along with an affliction that will befall him (in this world) - or that will happen.' I went and it was 'Uthmān, may Allah be pleased with him. I opened the door for him and told him what the Prophet ﷺ had

said. He said, 'Allah is the One who is asked for help.' " (*Authentic*)

٤٣٩- بَابٌ مُصَافَحَةُ الصِّبْيَانِ

Chapter 439: Shaking Hands With Children

٩٦٦- عَنْ سَلَمَةَ بْنِ وَرْدَانَ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ يُصَافِحُ النَّاسَ، فَسَأَلَنِي: مَنْ أَنْتَ؟ فَقُلْتُ: مَوْلَى لِبَنِي لَيْثٍ، فَمَسَحَ عَلَى رَأْسِي ثَلاَثًا، وَقَالَ: ((بَارَكَ اللهُ فِيكَ)).

حَسَنٌ

966. Salama b. Wardān said: "I saw Anas b. Mālik shake hands with some people and he asked me, 'Who are you?' I said, 'The mawlā of the Banū Layth.' He stroked my head three times and said, 'May Allah bless you.' " (*Authentic*)

Commentary: *The narration shows the kindheartedness of the companion (ﷺ), and encourages shaking and stroking the head of the young and supplicating for them.*

٤٤٠- بَابُ الْمُصَافَحَةِ

Chapter 440: Shaking Hands

٩٦٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا، قَالَ: لَمَّا جَاءَ أَهْلُ الْيَمَنِ، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((قَدْ أَقْبَلَ أَهْلُ الْيَمَنِ، وَهُمْ أَرَقُّ قُلُوبًا مِنْكُمْ)). فَهُمْ أَوَّلُ مَنْ جَاءَ بِالْمُصَافَحَةِ. صَحِيحٌ

967. Anas b. Mālik said**:** "When the people of Yemen came, the Prophet ﷺ said, 'The people of Yemen have come and they have more courteous hearts than you'. They are the first who introduced the handshake." (*Authentic*)

Commentary**:** *This hadeeth cites the connection between tenderheartedness and handshake, and encourages handshake. In another authentic narration collected by Imam Aboo Daawood, at-Tirmidhee and others, the Prophet ﷺ said, "No two Muslims meet and shake hands except that they are both forgiven before they depart."*

٩٦٨- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((مِنْ تَمَامِ التَّحِيَّةِ أَنْ تُصَافِحَ أَخَاكَ)). صَحِيحٌ

968. 'Abdullāh b. Yazīd said**:** "Al-Barā' b. 'Āzib said, 'Part of the full greeting is to shake your brother's hand.' " (*Authentic*)

٤٤١- بَابٌ مَسْحُ الْمَرْأَةِ رَأْسَ الصَّبِيِّ

Chapter 441: A Woman Stroking A Child's Head

٩٦٩- عَنْ مَرْزُوقٍ الثَّقَفِي قَالَ: ((كَانَ عَبْدُ اللهِ بْنُ الزُّبَيْرِ بَعَثَنِي إِلَى أُمِّهِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، فَأُخْبِرُهَا بِمَا يُعَامِلُهُمْ حَجَّاجٌ، وَتَدْعُو لِي، وَتَمْسَحُ رَأْسِي، وَأَنَا يَوْمِئِذٍ وَصِيفٌ)). ضَعِيفٌ

969. Marzūq ath-Thaqafī said: "'Abdullāh b. az-Zubayr sent me to his mother, Asmā' bint Abū Bakr, and he told her how Hajjaj was treating them. She prayed for me and stroked my head. I was a young boy at that time." (*Weak*)

٤٤٢- بَابُ الْمُعَانَقَةِ

Chapter 442: Embracing

٩٧٠- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، أَنَّهُ بَلَغَهُ حَدِيثٌ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَابْتَعْتُ بَعِيرًا، فَشَدَدْتُ إِلَيْهِ رَحْلِي شَهْرًا، حَتَّى قَدِمْتُ الشَّامَ، فَإِذَا عَبْدُ اللهِ بْنُ أُنَيْسٍ، فَبَعَثْتُ إِلَيْهِ أَنَّ جَابِرًا بِالْبَابِ، فَرَجَعَ الرَّسُولُ، فَقَالَ: جَابِرُ بْنُ عَبْدِ اللهِ؟ فَقُلْتُ: نَعَمْ، فَخَرَجَ فَاعْتَنَقَنِي. قُلْتُ: حَدِيثٌ بَلَغَنِي لَمْ أَسْمَعْهُ؛ خَشِيتُ أَنْ أَمُوتَ، أَوْ تَمُوتَ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((يَحْشُرُ اللهُ الْعِبَادَ - أَوِ النَّاسَ- عُرَاةً غُرْلاً بُهْمًا))، قُلْنَا: مَا بُهْمًا؟ قَالَ: ((لَيْسَ مَعَهُمْ شَيْءٌ، فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ - أَحْسِبُهُ قَالَ: كَمَا يَسْمَعُهُ مَنْ قَرُبَ: أَنَا الْمَلِكُ،

لاَ يَنْبَغِي لأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ يَدْخلُ الْجَنَّةَ، وَأَحَدٌ مِنْ أَهْلِ النَّارِ يَطْلُبُهُ بِمَظْلَمَةٍ، وَلاَ يَنْبَغِي لأَحَدٍ مِنْ أَهْلِ النَّارِ يَدْخُلُ النَّارَ، وَأَحَدٌ مِنْ أَهْلِ الْجَنَّةِ يَطْلُبُهُ بِمَظْلَمَةٍ)). قُلْتُ: وَكَيْفَ؟ وَإِنَّمَا نَأْتِي اللهَ عُرَاةً بُهْمًا؟ قَالَ: ((بِالْحَسَنَاتِ وَالسَّيِّئَاتِ)). صَحِيحٌ

970. Jābir b. ‘Abdullāh said**:** “A hadīth reached me on the authority of a Companion of the Prophet ﷺ so I purchased a camel and rode it for a month until I reached Syria. ‘Abdullāh b. ‘Unays was there, and I sent word to him, saying, ‘Jābir is at the door’. The messenger returned and said, ‘Jābir b. ‘Abdullah?’ I said, ‘Yes.’ So ‘Abdullāh came out and embraced me. I said, ‘A hadīth reached me which I myself did not hear (from the Prophet) and I feared that one of us would die.’ He (‘Abdullāh b. ‘Unays) said, ‘I heard the Prophet ﷺ say, “Allah will gather His slaves’ - or ‘people’ - ‘naked, uncircumcised, without anything.’ We asked, ‘What is meant by “without anything”?’ The Prophet said, ‘They will have nothing with them of worldly goods.’ (The Prophet went on), ‘He will call them with a voice that is heard from afar’ - (and I think that he said**:** - ‘as if it was heard somewhere nearby’) - ‘saying “I am the King. No one of the people of the Garden will enter the Garden while any (one) of the people of the Fire is seeking him for some injustice he did to him. No one of the people of the Fire will enter the Fire while any (one) of the people of the Garden is seeking him for an injustice he did to him.’ ” I asked, ‘How can this be? We come to Allah naked and without any worldly goods?’ He (‘Abdullāh b. ‘Unays) said, ‘Either with good actions or with evil actions.’ ” (*Authentic*)

Commentary**:** *The point of reference in this hadeeth vis-a-vis the* **chapter** *heading is that Abdullah came out and then embraced Jabir bin Abdullah (radiya Allahu anhum). Anas bin Malik (ﷺ) reported that, “When the companions of the Prophet ﷺ meet, they would shake each other. And when they return from journeys, they embraced each other.” See Silsilat al-Ahaadeeth is-Saheehah (***1/301***).*

٤٤٣- بَابُ الرَّجُلُ يُقَبِّلُ ابْنَتَهُ

Chapter 443: A Man Kissing His Daughter

٩٧١- عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا قَالَتْ: ((مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ حَدِيثًا وَكَلاَمًا بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ فَاطِمَةَ، وَكَانَتْ إِذَا دَخَلَتْ عَلَيْهِ قَامَ إِلَيْهَا، فَرَحَّبَ بِهَا، وَقَبَّلَهَا، وَأَجْلَسَهَا فِي مَجْلِسِهِ، وَكَانَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ فَأَخَذَتْ بِيَدِهِ، فَرَحَّبَتْ بِهِ وَقَبَّلَتْهُ، وَأَجْلَسَتْهُ فِي مَجْلِسِهَا، فَدَخَلَتْ عَلَيْهِ فِي مَرَضِهِ الَّذِي تُوُفِّيَ، فَرَحَّبَ بِهَا، وَقَبَّلَهَا)). صَحِيحٌ

971. ʻĀ'isha, the Umm al-Mu'minīn, said**:** "I did not see anyone who more resembled in speech the Messenger of Allah ﷺ than Fatima. When she came to him, he stood up to her and welcomed her and kissed her and made her sit down in his place. When the Prophet came to her, she stood up for him and took his hand and made him welcome and kissed him and made him sit in her place. She came to him during his final illness and he greeted her and kissed her." (*Authentic*)

٤٤٤- بَابُ تَقْبِيلِ الْيَدِ

Chapter 444: Kissing The Hand

٩٧٢- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا فِي غَزْوَةٍ، فَحَاصَ النَّاسُ حَيْصَةً، قُلْنَا: كَيْفَ نَلْقَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَدْ فَرَرْنَا؟ فَنَزَلَتْ: ﴿إِلا مُتَحَرِّفاً لِقِتَالٍ﴾

- الأنفال ٦١- فَقُلْنَا: لاَ نَقْدِمُ الْمَدِينَةَ، فَلاَ يَرَانَا أَحَدٌ، فَقُلْنَا: لَوْ قَدِمْنَا، فَخَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ صَلاَةِ الْفَجْرِ، قُلْنَا: نَحْنُ الْفَرَّارُونَ. قَالَ: ((أَنْتُمُ الْعَكَّارُونَ)) فَقَبَّلْنَا يَدَهُ، قَالَ: ((أَنَا فِئَتُكُمْ)). ضَعِيفٌ

972. Ibn ‘Umar said**:** “We were in a battlefield and some people retreated (from the front). We said, ‘How can we face the Prophet ﷺ when we have run away?’ Then it was revealed, ‘Unless withdrawing to fight again or removing to join another host.’***** (al-Anfāl **8: 16**) We said, ‘We will not advance to Madīna and then no one will see us.’ Then we said, ‘Perhaps we should go.’ The Prophet ﷺ came from the Fajr prayer and we said, ‘We are those who fled.’ He said, ‘But you are those who return to the fighting.’ We kissed his hand. He said, ‘I am your host whom you joined.’ ” (*Weak*)

٩٧٣- عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَزِينَ قَالَ: ((مَرَرْنَا بِالرَّبَذَةِ، فَقِيلَ لَنَا: هَا هُنَا سَلَمَةُ بْنُ الْأَكْوَعِ، فَأَتَيْنَاهُ فَسَلَّمْنَا عَلَيْهِ، فَأَخْرَجَ يَدَيْهِ، فَقَالَ: بَايَعْتُ بِهَاتَيْنِ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَأَخْرَجَ كَفًّا لَهُ ضَخْمَةً

973. ‘Abdu’r-Rahmān b. Razīn said**:** “We passed by ar-Rabdha and were told, ‘There is Salama b. al-Akwa‘’. We went to him and greeted him. Then he held out his hands and said, ‘With these two hands I offered allegiance to the Prophet of Allah ﷺ.’ He held out his palm - as massive as the palm of a camel - and we rose and kissed it.” (*Sound Chain*)

Commentary**:** *Explaining similar narrations, Imam Al-Albaanee (رحمه الله) explained, “As for kissing the hand, there are many narrations which all point to its establishment from the Prophet ﷺ and the pious predecessors. Thus, it is our opinion that it is permissible to kiss the hand of a scholar if the following conditions are fulfilled***: 1.** *It should not be made a custom such that the scholar becomes used to stretching out his hands to his students and the students also get used to seeking blessings through that. This is because*

although the Prophet's hand was kissed, it was rare, and whatever is like that should not be taken as continous practice as is known from the Fundamentals of Islamic Jurisprudence. **2**. *That it should not lead to the scholar being arrogant towards others, feeling self-important, as is the case with some Shaykhs today.* **3**. *That it should not lead to suspending a well-known Sunnah such as the Sunnah of handshake which is approved from his actions and statements, and which brings about the falling-off of the sins of the two persons shaking hands as is reported in many hadeeths. So, it is not allowed to cancel it because of an act which is, to say the most, only permissible." See Sharh Saheeh Adab al-Mufrad (***3/117***).*

٩٧٤- عَنْ ثَابِتٍ أَنَّهُ قَالَ لأَنَسٍ: أَمَسَسْتَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِكَ؟ قَالَ: نَعَمْ. فَقَبَّلَهَا. ضَعِيفٌ كَأَنَّهَا كَفُّ بَعِيرٍ، فَقُمْنَا إِلَيْهَا، فَقَبَّلْنَاهَا)). حَسَنُ الْإِسْنَادِ

974. Thābit said to Anas**:** "Did you touch the Prophet ﷺ with your hand?" He said, "Yes." So he (Thābit) kissed it. (*Weak*)

٤٤٥- بَابُ تَقْبِيلِ الرِّجْلِ

Chapter 445: Kissing The Foot

٩٧٥- عَنِ الْوَازِعِ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((قَدِمْنَا، فَقِيلَ: ذَاكَ رَسُولُ اللهِ، فَأَخَذْنَا بِيَدَيْهِ وَرِجْلَيْهِ؛ نُقَبِّلُهَا)). ضَعِيفٌ

975. Al-Wāzi' b. 'Amir said**:** "We came and it was said, 'That is the Messenger of Allah.' We took his hands and feet and kissed them." (*Weak*)

٩٧٦- عَنْ صُهَيْبٍ قَالَ: ((رَأَيْتُ عَلِيًّا يُقَبِّلُ يَدَ الْعَبَّاسِ وَرِجْلَيْهِ)). ضَعِيفٌ

976. Suhayb said: "I saw ʻAlī kiss the hands and feet of al-ʻAbbās (his uncle)." (*Weak*)

٤٤٦- بَابٌ قِيَامُ الرَّجُلِ لِلرَّجُلِ تَعْظِيمًا

Chapter 446: A Man Rising Out Of Respect For Another Man

٩٧٧- عَنْ أَبِي مِجْلَزٍ قَالَ: إِنَّ مُعَاوِيَةَ خَرَجَ، وَعَبْدُ اللهِ بْنِ عَامِرٍ وَعَبْدُ اللهِ بْنِ الزُّبَيْرِ قعود، فقَامَ ابْنُ عَامِرٍ، وَقعد ابن الزُّبَيْرِ- وَكَانَ أرزنهما- قال مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ سَرَّهُ أَنْ يَمْثُلَ لَهُ عِبَادُ اللهِ قِيَامًا، فَلْيَتَبَوَّأْ بَيْتًا مِنَ النَّارِ)). صَحِيحٌ

977. Abū Mijlaz said: "Muʻāwiya came out while ʻAbdullah b. ʻAmir and ʻAbdullāh b. az-Zubayr were seated. Ibn ʻAmir got up and Ibn az-Zubayr remained seated - and he was the wiser of the two. Muʻāwiya said, 'The Prophet ﷺ said, "Whoever likes to have the slaves of Allah stand up out of respect for him will take his place in the Fire." ' " (*Authentic*)

***Commentary*:** *This hadeeth shows, as Imam Al-Albaanee (رحمه الله) said, that "one*: *prohibition of the one coming to meet the people desiring their standing up for him. This is clear-cut, not requiring explanation. The other*: *Disaproval for those sitting to stand up for the one coming even if the person dislikes the standing; and that is from the aspects of cooperating upon goodness and closing the door of evil. This point is very precise and is pointed to us by the reporter of the hadeeth – Mu'awiyyah (رضي الله عنه) by his disapproving of Abdullah bin 'Aamir's standing up for him. He then advanced the hadeeth as evidence…"*

٤٤٧- بَابُ بَدْءِ السَّلاَمِ

Chapter 447: Giving The Greeting First

٩٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((خَلَقَ اللهُ آدَمَ عَلَيْهِ السَّلاَمُ عَلَى صُورَتِهِ، وَطُولُهُ سِتُّونَ ذِرَاعًا، ثُمَّ قَالَ: اذْهَبْ، فَسَلِّمْ عَلَى أُولَئِكَ - نَفَرٍ مِنَ الْمَلاَئِكَةِ جُلُوسٌ - فَاسْتَمِعْ مَا يُحَيُّونَكَ بِهِ فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَتِكَ، فَقَالَ: السَّلاَمُ عَلَيْكُمْ. فَقَالُوا: السَّلاَمُ عَلَيْكَ وَرَحْمَةُ اللهِ، فَزَادُوهُ: وَرَحْمَةُ اللهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَتِهِ، فَلَمْ يَزَلْ يَنْقُصُ الْخَلْقُ حَتَّى الآنَ)). صَحِيحٌ

978. Abū Hurayra said**:** “The Prophet ﷺ said, ‘Allah created Ādam, peace be upon him, in his form and his height was sixty spans. He said, “Go and greet those (a group of the angels who were seated) and listen to how they answer you. It is your greeting and the greeting of your descendants.” He said, “Assalamu ‘alaykum (Peace be upon you).” They said, “Assalamu ‘alayka warahmatullah (Peace be upon you and the mercy of Allah).” They added, “Warahmatullah (and the mercy of Allah).” All who enter the Garden will have his form, but ‘creation has continued to decline until now (in height).’ ” (*Authentic*)

٤٤٨- بَابٌ إِفْشَاءُ السَّلاَمِ

Chapter 448: To Disseminate The Greeting

٩٧٩- عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَفْشُوا السَّلاَمَ تَسْلَمُوا)). حَسَنٌ

979. Al-Barā' said: "The Prophet ﷺ said, 'Spread the greeting (of salam) and you will be safe.' " (*Sound*)

٩٨٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا، أَلاَ أَدُلُّكُمْ عَلَى مَا تَحَابُّونَ بِهِ؟))، قَالُوا: بَلَى يَا رَسُولَ اللهِ! قَالَ: ((أَفْشُوا السَّلاَمَ بَيْنَكُمْ)). صَحِيحٌ

980. Abū Hurayra said: "The Prophet ﷺ said, 'You will not enter the Garden until you believe and you will not believe until you love one another. Shall I show you something that will make you love one another?' They said, 'Yes, Messenger of Allah.' The Prophet said, 'Spread the greeting among yourselves.' " (*Authentic*)

٩٨١- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((اعْبُدُوا الرَّحْمَنَ، وَأَطْعِمُوا الطَّعَامَ، وَأَفْشُوا السَّلاَمَ، تَدْخُلُوا الْجِنَانَ)). صَحِيحٌ

981. 'Abdullāh b. 'Amr said: "The Messenger of Allah ﷺ said, 'Worship the Merciful and feed the people. Spread the greeting among yourselves and you will enter the Garden.' " (*Authentic*)

Commentary: *The narrations under this* **chapter** *highlight the virtues of extending the greetings of Salam*: *safety, loving one another, increases*

Eemaan and leads to the Garden. May Allah enter us into His Garden. See hadeeth no. **987**.

٤٤٩- بَابٌ مَنْ بَدَأَ بِالسَّلاَمِ

Chapter 449: One Who Gives The Greeting First

٩٨٢- عَنْ بُشَيْرِ بْنِ يَسَارٍ قَالَ: مَا كَانَ أَحَدٌ يَبْدَأُ - أَوْ يَبْدُرُ - ابْنَ عُمَرَ بِالسَّلاَمِ.

صَحِيحٌ

982. Bushayr b. Yasār said**:** "No one preceded- or got ahead of - Ibn 'Umar when giving the greeting." (*Authentic*)

Commentary**:** *In an authentic hadeeth collected by Imam at-Tirmidhee in his Sunan, the Prophet ﷺ said, "The best of the people with Allah are those who go ahead of them to give the greeting of Salam." The practice of Ibn Umar (radiya Allahu anhuma) shows the keenness of the companions – may Allah be pleased with them – to earn rewards from good deeds by adhering to the Sunnah. See narration no.* **984** *and* **1006**.

٩٨٣- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْمَاشِيَانِ أَيُّهُمَا يَبْدَأُ بِالسَّلاَمِ فَهُوَ أَفْضَلُ)). صَحِيحٌ

983. Jābir said**:** "The rider greets the person on foot and the person on foot greets the person sitting down. When there are two people walking, the better of them is the one who gives the greeting first." (*Authentic*)

٩٨٤- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّ الْأَغَرَّ رَضِيَ اللهُ عَنْهُ - وَهُوَ رَجُلٌ مِنْ مُزَيْنَةَ، وَكَانَتْ لَهُ صُحْبَةٌ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - كَانَتْ لَهُ أَوْسُقٌ مِنْ تَمْرٍ عَلَى

رَجُلٍ مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ، اخْتَلَفَ إِلَيْهِ مِرَارًا. قَالَ: فَجِئْتُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَرْسَلَ مَعِي أَبَا بَكْرٍ الصِّدِّيقَ، قَالَ: فَكُلُّ مَنْ لَقِينَا سَلَّمُوا عَلَيْنَا، فَقَالَ أَبُو بَكْرٍ: أَلاَ تَرَى النَّاسَ يَبْدَأُونَكَ بِالسَّلاَمِ، فَيَكُونُ لَهُمُ الأَجْرُ؟ ابْدَأْهُمْ بِالسَّلاَمِ يَكُنْ لَكَ الأَجْرُ. يُحَدِّثُ هَذَا ابْنُ عُمَرَ عَنْ نَفْسِهِ. حَسَنٌ

984. Ibn ‘Umar said “Al-Agharr (a man from Muzayna, who was a Companion of the Prophet ﷺ was owed some wasaq (measurement) of dates by a man from the Banū ‘Amr b. ‘Awf and came to him many times. He (Al-Agharr) said, ‘I went to the Prophet ﷺ (asking help to have the dates returned) and he sent Abū Bakr as-Siddīq with me.’ He went on, ‘Everyone we met, greeted us with Salam.’ Abū Bakr said, ‘Don’t you see that when people initiate the greeting, they have the reward? Initiate the greeting and you will have the reward.’ ”
Ibn ‘Umar narrated this to express his own manner. (*Sound*)

***Commentary*:** *See narration no.* **987**.

٩٨٥- عَنْ أَبِي أَيُّوبَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَحِلُّ لِامْرِئٍ مُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ، فَيَلْتَقِيَانِ، فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا؛ وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ)). صَحِيحٌ

985. ‘Abū Ayyūb said**:** “The Messenger of Allah ﷺ said, ‘It is Not lawful for a Muslim to separate himself from his brother for more than three days (in such a way that) when they meet, each one turns away from the other. The better of them is the one who gives the greeting first.’ ” (*Authentic*)

***Commentary*:** *See hadeeth no.* **398** *and* **399**.

٥٤- بَابٌ فَضْلُ السَّلاَمِ

Chapter 450: The Virtue Of The Greeting

٩٨٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَجُلاً مَرَّ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي مَجْلِسٍ، فَقَالَ: السَّلاَمُ عَلَيْكُمْ. فَقَالَ: ((عَشْرُ حَسَنَاتٍ)). فَمَرَّ رَجُلٌ آخَرُ، فَقَالَ: السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ. فَقَالَ: ((عِشْرُونَ حَسَنَةً)). فَمَرَّ رَجُلٌ آخَرُ، فَقَالَ: السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. فَقَالَ: ((ثَلاَثُونَ حَسَنَةً)). فَقَامَ رَجُلٌ مِنَ الْمَجْلِسِ، وَلَمْ يُسَلِّمْ! فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا أَوْشَكَ مَا نَسِيَ صَاحِبُكُمْ! إِذَا جَاءَ أَحَدُكُمْ الْمَجْلِسَ فَلْيُسَلِّمْ، فَإِنْ بَدَا لَهُ أَنْ يَجْلِسْ فَلْيَجْلِسْ، وَإِذَا قَامَ فَلْيُسَلِّمْ، مَا الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ)). صَحِيحٌ

986. Abū Hurayra said**:** "A man passed by the Messenger of Allah ﷺ while he was in an assembly and said, 'Peace be upon you.' The Prophet said, 'Ten good deeds.' Another man passed by and said, 'Peace be upon you and the mercy of Allah.' The Prophet said, 'Twenty good deeds.' Then another man passed by and said, 'Peace be upon you and the mercy of Allah and His blessing.' The Prophet said, 'Thirty good deeds.' Then a man in the assembly got up (to leave) and did not give the greeting. The Messenger of Allah ﷺ said, 'How quickly your companion forgets! When one of you comes to an assembly, he should give the greeting. If he desires to sit down, he sits down. When he stands up to leave, he gives the greeting. Neither is a more meritorious duty than the other.' " (*Authentic*)

Commentary**:** *Imam Al-Albaanee (رحمه الله) observes, "Saying the greeting of Salam when one gets up to leave a gathering is an etiquette that is being abandoned in some of the lands. And the most appriopate of those to revive it are the people of knowledge and its students. Thus it is pertinent that they say the Salam when they join the students in the class, for example, and likewise when they leave for the first is not more meritorious than the other.*

٩٨٧- عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، قَالَ: كُنْتُ رَدِيفَ أَبِي بَكْرٍ، فَيَمُرُّ عَلَى الْقَوْمِ فَيَقُولُ: السَّلاَمُ عَلَيْكُمْ، فَيَقُولُونَ: السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، وَيَقُولُ: السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، فَيَقُولُونَ: السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. فَقَالَ أَبُو بَكْرٍ: فَضَلَنَا النَّاسُ الْيَوْمَ بِزِيَادَةٍ كَثِيرَةٍ. صَحِيحُ الإِسْنَادِ - عَنْ زَيْدٍ قَالَ: حَدَّثَنَا عُمَرُ. مِثْلَهُ

987. 'Umar said: "I was riding behind Abū Bakr and he passed some people. He said, 'Peace be upon you.' They responded, 'And peace be upon you and the mercy of Allah.' He said, 'And peace be upon you and the mercy of Allah.' They responded, 'Peace be upon you and the mercy of Allah and His blessings.' Abū Bakr said, 'Today the people have excelled us in additional rewards.' " (Authentic Chain)
Zayd (one of the narrators) said: 'Umar narrated the same thing to us."

٩٨٨- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، عَنِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا حَسَدَكُمْ الْيَهُودُ عَلَى شَيْءٍ مَا حَسَدُوكُمْ عَلَى السَّلاَمِ وَالتَّأْمِينِ)). صَحِيحٌ

988. 'Ā'isha said: "The Messenger of Allah ﷺ said, 'The Jews are not jealous of you for anything the way they envy you for the Salām and the Āmīn.' " (*Authentic*)

Commentary: *The Jews are jealous of the Muslims for many of the Muslims' beliefs and practices, which quite badly, has led to their serious hatred for the Muslims. Allah the Exalted says: "Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are polytheists..." (Q* **5: 82***)* **2***. The hadeeth highlights the virtues of the greeting of Salam and the saying of Amin (O Allah, accept the supplication) during congregational Salat.*

٤٥١- بَابٌ السَّلاَمُ اسْمٌ مِنْ أَسْمَاءِ اللهِ عَزَّ وَجَلَّ

Chapter 451: As-Salām (Salām) Is One Of The Names Of Allah, The Mighty And Majestic

٩٨٩- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ السَّلاَمَ اسْمٌ مِنْ أَسْمَاءِ اللهِ تَعَالَى، وَضَعَهُ اللهُ فِي الْأَرْضِ، فَأَفْشُوا السَّلاَمَ بَيْنَكُمْ)).

حَسَنٌ

989. Anas said: "The Messenger of Allah ﷺ said, 'As-Salām (peace) is one of the names of Allah the All-Mighty which He has placed in the earth. Therefore spread the Salām (greeting) amongst yourselves.' " (*Authentic*)

٩٩٠- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانُوا يُصَلُّونَ خَلْفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، قَالَ الْقَائِلُ: السَّلاَمُ عَلَى اللهِ، فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلاَتَهُ قَالَ: ((مَنِ الْقَائِلُ: السَّلاَمُ عَلَى اللهِ؟ إِنَّ اللهَ هُوَ السَّلاَمُ، وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ)).

قَالَ: وَقَدْ كَانُوا يَتَعَلَّمُونَهَا كَمَا يَتَعَلَّمُ أَحَدُكُمُ السُّورَةَ مِنَ الْقُرْآنِ. صَحِيحٌ

990. Ibn Mas'ūd said: "They were praying behind the Prophet ﷺ and someone said, 'as-Salām (peace) be upon Allah.' When the Prophet ﷺ finished his prayer, he said, 'Who said, "as-Salām be upon Allah"? Allah is as-Salām. Say, "Greetings belong to Allah, and prayer and the good. Peace be upon you, O Prophet and the mercy of Allah and His blessings. Peace be upon us and upon the right-acting slaves of Allah. I testify that there is no god but Allah and I testify that Muhammad is His slave and Messenger." ' "

Ibn Mas‘ūd said, “They used to learn that as one of you learns a sūra from the Qur’ān.” (*Authentic*)

***Commentary*:** *This hadeeth and the one that precedes it are evidences that establish that As-Salaam is from the Names of Allah the Mighty and Sublime. They show the significance of the expression, As-Salam alaykum... and encourage extending greetings to one another with the formula. In other versions of the hadeeth of Ibn Mas’ood, it added that after the death of the Prophet ﷺ, they would say, “assalamu ‘ala an-Nabiyy - Peace be upon the Prophet” and not, “assalamu ‘alayka ayyuha an-Nabiyy - Peace be upon you, O Prophet”.*

٤٥٢- بَابٌ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ

Chapter 452: It Is A Duty For One Muslim To Greet Another Muslim When He Meets Him

٩٩١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ)). قِيلَ وَمَا هِيَ؟ قَالَ: ((إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاصْحَبْهُ)). صَحِيحٌ

991. Abū Hurayra said**:** “The Prophet ﷺ said, ‘The Muslim owes another Muslim five things.’ He was asked, ‘What are they?’ He said, ‘When you meet him, you should greet him. When he gives you an invitation, you should accept. When he asks you for advice, you should give him good counsel. When he sneezes and praises Allah, you should pray for mercy on him. When he is ill, you should visit him. When he dies, you should accompany him.’ ” (*Authentic*)

***Commentary*:** *The point of reference in this hadeeth here is that, it is from the rights of the Muslim that one extends the greeting of Salam to him. See hadeeth no.* **925**.

٤٥٣- بَابٌ يُسَلِّمُ الْمَاشِي عَلَى الْقَاعِدِ

Chapter 453: The Person Walking Greets The Person Sitting Down

٩٩٢- عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِبْلٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لِيُسَلِّمِ الرَّاكِبُ عَلَى الرَّاجِلِ، وَلِيُسَلِّمِ الرَّاجِلُ عَلَى الْقَاعِدِ، وَلِيُسَلِّمِ الْأَقَلُّ عَلَى الْأَكْثَرِ، فَمَنْ أَجَابَ السَّلَامَ فَهُوَ لَهُ، وَمَنْ لَمْ يُجِبْ فَلَا شَيْءَ لَهُ)). صَحِيحٌ

992. ‘Abdu’r-Rahmān b. Shibl said: “I heard the Prophet ﷺ say, ‘The person riding should greet the person on foot. The person on foot should greet the person who is seated. The smaller group should greet the larger. Whoever answers the greeting, it is for him. Whoever does not answer it, has nothing.’ ” (*Authentic*)

Commentary: *Since it is from the right of every Muslim that he is given the greeting of Salam when approached, this hadeeth clarifies the one with the greater obligation of starting the greeting. As regards the phrase, “...whoever does not answer it has nothing”, Imam Al-Albaanee (رحمه الله) noted, “That is, he has nothing of rewards; that (i.e. the reward) is only for the individuals that responded amongst the group. It (also) contains strong evidence that the single person’s reply is sufficient on behalf of the group...”*

٩٩٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ)). صَحِيحٌ

993. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘The person riding greets the person walking. The person walking greets the person sitting. The small group greets the large group.’ ” (*Authentic*)

٩٩٤- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: الْمَاشِيَانِ إِذَا اجْتَمَعَا فَأَيُّهُمَا بَدَأَ بِالسَّلَامِ فَهُوَ أَفْضَلُ. صَحِيحٌ

994. Jābir said**:** "When two people walking meet, then the one who gives the greeting first is the better of the two." (*Authentic*)

Commentary**:** *It could be deduced from this narration and those in* **Chapter 449** *in relation to the* **chapter** *heading here, that although certain grups of people have greater obligation to commence the greeting, the other group too could initiate the greeting as was the practice of the companions – may Allah be pleased with them all -* **:** *"The better of them is the one who gives the greeting first." See narration no.* **997**.

٤٥٤- بَابُ تَسْلِيمُ الرَّاكِبِ عَلَى الْقَاعِدِ

Chapter 454: The Person Riding Greets The Person Sitting

٩٩٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ)). صَحِيحٌ

995. As No. **993**, with a different isnād.

٩٩٦- عَنْ فَضَالَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يُسَلِّمُ الْفَارِسُ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ)). صَحِيحٌ

996. As Nos. **993-995**. from Fadāla, with a different isnād.

٤٥٥- بَابٌ هَلْ يُسَلِّمُ الْمَاشِي عَلَى الرَّاكِبِ

Chapter 455: May The Person Walking Greet The Person Riding?

٩٩٧- عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ: أَنَّهُ لَقِيَ فَارِسًا، فَبَدَأَهُ بِالسَّلَامِ، فَقُلْتُ: تَبْدَأُهُ بِالسَّلَامِ؟ قَالَ: رَأَيْتُ شُرَيْحًا مَاشِيًا يَبْدَأُ بِالسَّلَامِ. صَحِيحُ الْإِسْنَادِ

997. Husayn said: "Ash-Sha'bī met a man riding a horse and gave the greeting first. I asked, 'Do you give the man riding the greeting first?' Ash-Sha'bī replied, 'I saw Shurayh walking and he gave the greeting first.' " (*Authentic*)

Commentary: *See comment on narration no.* **994**.

٤٥٦- بَابٌ يُسَلِّمُ الْقَلِيلُ عَلَى الْكَثِيرِ

Chapter 456: The Small Group Greets The Large Group

٩٩٨- عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ)). صَحِيحٌ

998. Fadāla b. 'Ubayd said: "The Prophet ﷺ said, 'The person riding greets the person walking. The person walking greets the person sitting. The small group greets the large group.' " (*Authentic*)

٩٩٩- عَنْ فَضَالَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يُسَلِّمُ الْفَارِسُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَائِمِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ)). صَحِيحٌ

999. As above, with a different isnād.

٤٥٧- بَابٌ يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ

Chapter 457: The Young Person Greets The Old

١٠٠٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ)). صَحِيحٌ

1000. Similar to No.**999**, from Abū Hurayra, with a different isnād.

١٠٠١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ)). صَحِيحٌ.

1001. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'The young person greets the old person, and the person walking greets the person sitting and the small group greets the large group.'" (*Authentic*)

***Commentary*:** *The point of reference in the narration vis-a-vis the* **chapter** *heading is that, the older have a right to be greeted first by the young, and exhorts towards showing respect for elders.*

٨٥٤- بَابُ مُنْتَهَى السَّلاَمِ

Chapter 458: The End Of The Greeting

١٠٠١- عَنْ أَبِي الزِّنَادِ قَالَ: كَانَ خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ يَكْتُبُ عَلَى كِتَابِ زَيْدٍ إِذَا سَلَّمَ، قَالَ: ((السَّلاَمُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ، وَطِيبُ صَلَوَاتِه)). صَحِيحٌ.

1001. Abu'z-Zinād said**:** "Khārija (b. Zayd b. Thābit), used to write on the letter of Zayd when he wrote the salām, 'Peace be upon you, Amīr al-Mu'minīn and the mercy of Allah and His blessings and His forgiveness and the best of His blessings.' " (*Authentic*)

Commentary*: 1**. *Perhaps this narration from the companion – Zayd bin Thaabit (ﷺ) - was mentioned with this* **chapter** *heading to show that one may add things like, "wa magfiratuh, wa teeb salawaatuhu (His forgiveness and the best of His blessings)" to the word, "wabarakatuhu (and His blessings)" when one initiates the greeting. However, it is authentically reported that Abdullah bin Abbass and Ibn Umar (radiya Allahu anhum) would disapprove of that. In the narration collected by Imam Malik in the Muwattau upon which Ibn Hajar was silent in al-Fath, Ibn Abbass said to the one who initiated the greeting with an addition that, "The greeting ends at al-Barakah (and His blessings)." This is the correct view more so, that an addition was neither taught by nor authentically linked to the Prophet ﷺ. This was also the position of Imam Ibn Katheer and others (rahimahumullah).* **2**. *As regards adding "wamagfiratuhu" to the expression, "wabarakatuh" while replying the greeting of Salam, Zayd bin Arqam (ﷺ) reported that the Prophet ﷺ said, "When the Prophet ﷺ greets us with the Salam we would say, 'Wa 'alayka as-Salam warahmatullah wabarakatuh wamagfiratuh (And peace be upon you, and the mercy of Allah and His blessings and His forgiveness).'" Silsilat al-Ahaadeeth is-Saheehah (1449***).*

٩٥٤- بَابٌ مَنْ سَلَّمَ إِشَارَةً

Chapter 459: The Person Who Greets By A Gesture

١٠٠٢- عَنِ ابْنِ بَسَّامٍ؛ أَبُو قُرَّةَ الْخُرَاسَانِي- رَأَيْتُهُ بِالْبَصْرَةِ- قَالَ: رَأَيْتُ أَنَسًا يَمُرُّ عَلَيْنَا، فَيُومِئُ بِيَدِهِ إِلَيْنَا فَيُسَلِّمُ، وَكَانَ بِهِ وَضَحٌ. وَرَأَيْتُ الْحَسَنَ يَخْضُبُ بِالصُّفْرَةِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ. ضَعِيفٌ.

...وَقَالَتْ أَسْمَاءُ: ((أَلْوَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى النِّسَاءِ بِالسَّلَامِ)). صَحِيحٌ.

1002. Abū Qurra al-Khurāsani said: "I saw Anas pass by us and he indicated to us with his hand that he was giving the greeting. He had white spots, and I saw al-Hasan using yellow dye and wearing a black turban." (*Weak*)

(...) And Asmā' said, 'The Prophet ﷺ waved his hand to indicate the greeting to the women.' " (*Authentic*)

***Commentary*:** *See hadeeth no.* **1047**.

١٠٠٣- عَنْ سَعْدٍ: أَنَّهُ خَرَجَ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ وَمَعَ الْقَاسِمِ بْنِ مُحَمَّدٍ، حَتَّى إِذَا نَزَلاَ سَرِفاً مَرَّ عَبْدُ اللهِ بْنُ الزُّبَيْرِ فَأَشَارَ إِلَيْهِمْ بِالسَّلاَمِ، فَرَدَّا عَلَيْهِ. ضَعِيفٌ

1003. Sa'd said: "I went out with 'Abdullāh b. 'Umar and al-Qāsim b. Muhammad until they stopped at Sarif and 'Abdullāh b. az-Zubayr passed by and made a gesture of greeting to them and they answered his greeting." (*Weak*)

١٠٠٤- عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: ((كَانُوا يَكْرَهُونَ التَّسْلِيمَ بِالْيَدِ))، أَوْ قَالَ: ((كَانَ يُكْرَهُ التَّسْلِيمُ بِالْيَدِ)). صَحِيحُ الْإِسْنَادِ

1004. ‘Atā’ b. Abī Rabāh said**:** “They used to dislike the greeting made with the hand.”

Or he said, “The greeting with the hand was disliked.” (*Sound Chain*)

Commentary**:** *Perhaps the basis for the disapproval of giving the greeting with the hand is the authentic narration collected by Imam at-Tirmidhee (رحمه الله) in his Sunan in which the Prophet (ﷺ) prohibited it and mentined that it was from the ways of the Jews and the Christians.*

٤٦٠- بَابٌ يُسْمِعُ إِذَا سَلَّمَ

Chapter 460: Make It Heard When You Greet

١٠٠٥- عَنْ ثَابِتِ بْنِ عُبَيْدٍ قَالَ: أَتَيْتُ مَجْلِسًا فِيهِ عَبْدُ اللهِ بْنُ عُمَرَ، فَقَالَ: ((إِذَا سَلَّمْتَ فَأَسْمِعْ؛ فَإِنَّهَا تَحِيَّةٌ مِنْ عِنْدِ اللهِ مُبَارَكَةٌ طَيِّبَةٌ)). صَحِيحٌ

1005. Thābit b. ‘Ubayd said**:** “I came to a group which included ‘Abdullāh b. ‘Umar who said, ‘When you greet, make it clearly audible for it is a greeting from Allah containing goodness and blessing.’ ” (*Authentic*)

Commentary**:** *From the Sunnah regarding the greeting is to make it audible to the person been greeted. See hadeeth no.* **1028**.

٤٦١- بَابُ مَنْ خَرَجَ يُسَلِّمُ وَيُسَلَّمُ عَلَيْهِ

Chapter 461: One Who Goes Out To Greet And Is Himself Greeted

١٠٠٦- عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ أَخْبَرَهُ: ((أَنَّهُ كَانَ يَأْتِي عَبْدَ اللهِ بْنَ عُمَرَ، فَيَغْدُو مَعَهُ إِلَى السُّوقِ))، قَالَ: ((فَإِذَا غَدَوْنَا إِلَى السُّوقِ لَمْ يَمُرَّ عَبْدُ اللهِ بْنُ عُمَرَ عَلَى سَقَّاطٍ، وَلاَ صَاحِبِ بَيْعَةٍ، وَلاَ مِسْكِينٍ، وَلاَ أَحَدٍ إِلاَّ يُسَلِّمُ عَلَيْهِ)). قَالَ الطُّفَيْلُ: فَجِئْتُ عَبْدَ اللهِ بْنَ عُمَرَ يَوْمًا. فَاسْتَتْبَعَنِي إِلَى السُّوقِ. فَقُلْتُ: مَا تَصْنَعُ بِالسُّوقِ؟ وَأَنْتَ لاَ تَقِفُ عَلَى الْبَيْعِ، وَلاَ تَسْأَلُ عَنِ السِّلَعِ، وَلاَ تَسُومُ بِهَا، وَلاَ تَجْلِسُ فِي مَجَالِسِ السُّوقِ، فَاجْلِسْ بِنَا هَاهُنَا نَتَحَدَّثُ. فَقَالَ لِي عَبْدُ اللهِ: يَا أَبَا بَطْنٍ! - وَكَانَ الطُّفَيْلُ ذَا بَطْنٍ - إِنَّمَا نَغْدُو مِنْ أَجْلِ السَّلاَمِ عَلَى مَنْ لَقِينَا. صَحِيحٌ

1006. At-Tufayl b. Ubayy b. Ka'b said: "He used to visit 'Abdullāh b. 'Umar and would go with him to the market.

He (At-Tufayl) said, "When we went to the market, 'Abdullāh b. 'Umar did not pass by any junk site nor merchant nor poor person nor anyone else without greeting them."

At-Tufayl said, "I visited 'Abdullāh b. 'Umar one day and he asked me to follow him to the market. I said, 'What is the point of your going to the market? You do not engage in selling nor ask about goods nor bargain for them nor sit in any of the groups in the market. Let us sit here and talk.' 'Abdullāh said to me, 'You with the belly! – At-Tufayl had a large belly - We go out only for the sake of the greeting we give to those we meet.' " (*Authentic*)

٤٦٢- بَابُ التَّسْلِيمُ إِذَا جَاءَ الْمَجْلِسَ

Chapter 462: The Greeting When Someone Comes To An Assembly

١٠٠٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا جَاءَ أَحَدُكُمْ الْمَجْلِسَ فَلْيُسَلِّمْ، فَإِنْ رَجَعَ فَلْيُسَلِّمْ؛ فَإِنَّ الْأُخْرَى لَيْسَتْ بِأَحَقَّ مِنَ الْأُوْلَى)). صَحِيحٌ

1007. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'When one of you comes to an assembly, he should give the greeting. If he leaves he should give the greeting. Neither greeting is more deserving than the other.' " (*Authentic*)

***Commentary*:** *See comment on hadeeth no.* **986**.

٤٦٣- بَابُ التَّسْلِيمُ إِذَا قَامَ مِنَ الْمَجْلِسِ

Chapter 463: The Greeting When Someone Gets Up From An Assembly

١٠٠٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا جَاءَ الرَّجُلُ الْمَجْلِسَ فَلْيُسَلِّمْ، فَإِنْ جَلَسَ ثُمَّ بَدَا لَهُ أَنْ يَقُومَ قَبْلَ أَنْ يَتَفَرَّقَ الْمَجْلِسَ فَلْيُسَلِّمْ؛ فَإِنَّ الْأُوْلَى لَيْسَتْ بِأَحَقَّ مِنَ الْأُخْرَى)). صَحِيحٌ

1008. Abū Hurayra said**:** "The Prophet ﷺ said, 'When a man comes to an assembly, he should give the greeting. When he sits down and then thinks that he should leave before the assembly has broken up, he should give the greeting. Neither greeting is more deserving than the other.' " (*Authentic*)

Commentary**:** *See comment on hadeeth no.* **986***.*

٤٦٤- بَابٌ حَقُّ مَنْ سَلَّمَ إِذَا قَامَ

Chapter 464: The Duty Of Someone Who Gives The Greeting When He Stands Up

١٠٠٩- عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: قَالَ لِي أَبِي: ((يَا بُنَيَّ! إِنْ كُنْتَ فِي مَجْلِسٍ تَرْجُو خَيْرَهُ، فَعَجِلَتْ بِكَ حَاجَةٌ، فَقُلْ: سَلَامٌ عَلَيْكُمْ؛ فَإِنَّكَ تُشْرِكُهُمْ فِيمَا أَصَابُوا فِي ذَلِكَ الْمَجْلِسِ. وَمَا مِنْ قَوْمٍ يَجْلِسُونَ مَجْلِسًا، فَيَتَفَرَّقُونَ عَنْهُ لَمْ يُذْكَرِ اللهُ، إِلاَّ كَأَنَّمَا تَفَرَّقُوا عَنْ جِيفَةِ حِمَارٍ)). صَحِيحٌ

1009. Mu'āwiya b. Qurra said**:** "My father said to me, 'If you sit in a gathering expecting good to come from it, but something occurs which makes you leave, say, "Peace be upon you," and you will share in any reward they obtain in that assembly. There are no people who sit in an assembly and then disperse without Allah having been mentioned but that it is as if they were leaving the corpse of a donkey.' " (*Authentic*)

١٠١٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّهُ سَمِعَهُ يَقُولُ: ((مَنْ لَقِيَ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ؛ فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ أَوْ حَائِطٌ، ثُمَّ لَقِيَهُ فَلْيُسَلِّمْ عَلَيْهِ)). صَحِيحٌ

1010. Abū Hurayra said**:** "Whoever meets his brother should greet him. If a tree or a wall comes between them and then he meets him, he should greet him (again)." (*Authentic*)

Commentary**:** *The narration is also authentically reported from the companion, Abu Hurayrah (ﷺ) from the Prophet (ﷺ). See narration no.* **1011**.

١٠١١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا: ((أَنَّ أَصْحَابَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَكُونُونَ مُجْتَمِعِينَ فَتَسْتَقْبِلُهُمْ الشَّجَرَةُ، فَتَنْطَلِقُ طَائِفَةٌ مِنْهُمْ عَنْ يَمِينِهَا وَطَائِفَةٌ عَنْ شِمَالِهَا، فَإِذَا الْتَقُوا سَلَّمَ بَعْضُهُمْ عَلَى بَعْضٍ)). صَحِيحٌ

011. Anas b. Mālik said**:** "The Companions of the Prophet (ﷺ) used to walk together and [while walking] they would come across a tree ahead and so a group of them would go to the right and a group to its left. When they met again, they would greet each other." (*Authentic*)

Commentary**:** *See narrations on* **Chapter 448**.

٤٦٥- بَابٌ مَنْ دَهَنَ يَدَهُ لِلْمُصَافَحَةِ

Chapter 465: The Person Who Perfumes His Hand For The Handshake.

١٠١٢- عَنْ ثَابِتٍ الْبُنَانِي: ((أَنَّ أَنَسًا كَانَ إِذَا أَصْبَحَ ادّهَنَ يَدَهُ بِدُهْنٍ طَيِّبٍ، لِمُصَافَحَةِ إِخْوَانِهِ)). صَحِيحُ الْإِسْنَادِ

1012. Thābit al-Banānī said**:** "In the morning, Anas used to oil his hand with- scented oil in preparation for shaking the hands of his

brothers (fellow Muslims).” (*Authentic Chain*)

***Commentary*:** *It shows the great importance the companions attached to the greeting of Salam. They would give the greeting in the most perfect form being the first to extend the greeting, give handshakes and even oil and perfume their hands before the shake. It also showed the importance they attached to clean and healthy life as opposed to the coarse, austere, self-imposed life some of the people live, claiming to seek Allah's pleasure thereby*: *“Allah is clean and He only accepts that which is clean”!*

بَابٌ التَّسْلِيمُ بِالْمَعْرِفَةِ وَغَيْرِهَا .

Chapter 466: Greeting Those You Know And Those You Do Not Know

١٠١٣- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللهِ! أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: ((تُطْعِمُ الطَّعَامَ، وَتُقْرِئُ السَّلَامَ عَلَى مَنْ عَرَفْتَ، وَمَنْ لَمْ تَعْرِفْ)). صَحِيحٌ

1013. ‘Abdullāh b. ‘Amr said**:** “A man asked, ‘Messenger of Allah, what Islam is the best of Islam?’ He said, ‘Feeding people and giving the greeting to those you know and those you do not know.’ ” (*Authentic*)

***Commentary*:** *In other authentic reports, the Prophet (ﷺ) outrightly mentioned giving the greeting of Salam only to those we know as from the signs of the Last Hour. Abdullah bin Mas'ood (رضي الله عنه) reproached the one who did that. See narration no.* **1049**.

٤٦٧- بَابٌ

Chapter 467: To Sit In Front Of The House Or On The Road And The Necessary Conduct

١٠١٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ،((أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْأَفْنِيَةِ وَالصُّعَدَاتِ أَنْ يُجْلَسَ فِيهَا)) فَقَالَ الْمُسْلِمُونَ: لاَ نَسْتَطِيعُهُ، لاَ نُطِيقُهُ، قَالَ: ((إِمَّا لاَ، فَأَعْطُوا حَقَّهَا)). قَالُوا: وَمَا حَقُّهَا؟ قَالَ: ((غَضُّ الْبَصَرِ، وَإِرْشَادُ بْنِ السَّبِيلِ، وَتَشْمِيتُ الْعَاطِسِ إِذَا حَمِدَ اللهَ، وَرَدُّ التَّحِيَّةِ)). صَحِيحٌ

1014. Abū Hurayra said**:** "The Messenger of Allah ﷺ forbade people to sit in front of the house and on the road. The Muslims said, 'We will not be able to avoid it. We cannot undertake that.' He said, 'If not, then give it its due.' They said, 'What is its due?' He said, 'Lower the eyes, and guide the traveler, and wish for mercy on someone who sneezes and praises Allah, and return the greeting.' " (*Authentic*)

Commentary**:** *It indicates that students and subordinates may ask their teachers and superiors how to resolve a difficult matter into which they may fall due to particular instructions already given by them regarding the matters.*

١٠١٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((أَبْخَلُ النَّاسِ مَنْ بَخِلَ بِالسَّلاَمِ، وَالْمَغْبُونُ مَنْ لَمْ يَرُدَّهُ، وَإِنْ حَالَتْ بَيْنَكَ وَبَيْنَ أَخِيكَ شَجَرَةٌ، فَإِنِ اسْتَطَعْتَ أَنْ تَبْدَأَهُ بِالسَّلاَمِ لاَ يَبْدَأُكَ فَافْعَلْ)). ضَعِيفٌ

1015. Abū Hurayra said**:** "The most miserly of people is the person who is miserly with the greeting. The loser is the one who does not

return it. If a tree comes between you and your brother, and you are able to be the first to initiate the greeting before the other does, then do so." (*Weak*)

١٠١٦- عَنْ سَالِمٍ مَوْلَى عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: وَكَانَ ابْنُ عَمْرٍو إِذَا سُلِّمَ عَلَيْهِ فَرَدَّ زَادَ، فَأَتَيْتُهُ وَهُوَ جَالِسٌ، فَقُلْتُ: السَّلامُ عَلَيْكُمْ. فَقَالَ: السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، ثُمَّ أَتَيْتُهُ مَرَّةً أُخْرَى، فَقُلْتُ: السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ. قَالَ: السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. ثُمَّ أَتَيْتُهُ مَرَّةً أُخْرَى، فَقُلْتُ: السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. فَقَالَ: ((السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، وَطَيِّبُ صَلَوَاتِهِ)). ضَعِيفٌ

1016. Sālim, the mawlā of ʻAbdullāh b. ʻAmr, said: "When Ibn ʻAmr was greeted, he returned the greeting and added to it. I came upon him while he was seated and I said, 'Peace be upon you,' and he responded, 'Peace be upon you and the mercy of Allah.' Then I came upon him another time and said, 'Peace be upon you and the mercy of Allah,' and he replied, 'Peace be upon you and the mercy of Allah and His blessings.' Then I came upon him another time and said, 'Peace be upon you and the mercy of Allah and His blessings,' and he responded, 'Peace be upon you and the mercy of Allah and His blessings and the best of His prayers.' " (*Weak*)

٤٦٨- بَابٌ لاَ يُسَلِّمُ عَلَى فَاسِقٍ

Chapter 468: One Should Not Greet A Person Who Leads A Sinful Life

١٠١٧- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((لاَ تُسَلِّمُوا عَلَى شُرَّابِ الْخَمْرِ)). ضَعِيفٌ

1017. ‘Abdullāh b. ‘Amr b. al-‘Ās said: “Do not greet anyone who drinks wine.” (*Weak Chain*)

٨١٠١- عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، قَالَ: لَيْسَ بَيْنَكَ وَبَيْنَ الْفَاسِقِ حُرْمَةٌ. صَحِيحُ الإِسْنَادِ

1018. Al-Hasan said: “There should be no sense of respect between you and a person who has left the correct path.” (*Authentic*)

***Commentary*:** *See comments on hadeeth* **402** *and* **403**.

١٠١٩- عَنْ أَبِي رُزَيْقٍ: أَنَّهُ سَمِعَ عَلِيَّ بْنَ عَبْدِ اللهِ يَكْرَهُ الأَسْبَرْنَجَ، وَيَقُولُ: لاَ تُسَلِّمُوا عَلَى مَنْ لَعِبَ بِهَا وَهِيَ مِنَ الْمَيْسِرِ. ضَعِيفٌ

1019. Abū Ruzayq said: “I heard ‘Alī b. ‘Abdullāh (b. al-‘Abbās) expressing his dislike for chess and saying, ‘Do not greet the one who plays it. It is a kind of gambling.’ ” (*Weak*)

٤٦٩- بَابُ مَنْ تَرَكَ السَّلاَمَ عَلَى الْمُتَخَلِّقِ وَأَصْحَابِ الْمَعَاصِي

Chapter 469: Not Greeting The Person Wearing Khalūq Perfume And Those Who (Openly) Commit Offences

١٠٢٠- عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ، قَالَ: مَرَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى قَوْمٍ فِيهِمْ رَجُلٌ مُتَخَلِّقٌ بِخَلُوقٍ فَنَظَرَ إِلَيْهِمْ، وَسَلَّمَ عَلَيْهِمْ، وَأَعْرَضَ عَنِ الرَّجُلِ، فَقَالَ الرَّجُلُ، أَعَرَضْتَ عَنِّي!؟ قَالَ: ((بَيْنَ عَيْنَيْهِ جَمْرَةٌ)). حَسَنٌ

1020. ʻAlī b. Abī Tālib, may Allah be pleased with him, said**:** "The Prophet ﷺ walked past some people amongst whom was a man who used khalūq perfume. He looked at them and greeted them but turned away from that man. The man said, 'Have you turned away from me?' He said, 'There is (the colour of) flame between your eyes.' " (*Sound*)

Commentary**:** *The Khaluq is coloured perfume used exclusively by women. So he – peace and blessings be upon him – turned away from the man because he imitated women in its use. Shaykh Husayn al-ʻAwayisha (hafizahullah) advices, "It is good to look at the result of cutting off the sinner and not greeting him and things like that. If we note that doing that will further keep him away from Allah and make him persist in sin, then we should leave the cut-off and say the greeting to him." Sharh Saheeh al-Adab al-Mufrad* (**3**/**155**).

١٠٢١- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ بْنِ وَائِلٍ السَّهْمِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَجُلاً أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَفِي يَدِهِ خَاتَمٌ مِنْ ذَهَبٍ، فَأَعْرَضَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْهُ، فَلَمَّا رَأَى الرَّجُلُ كَرَاهِيَتَهُ ذَهَبَ فَأَلْقَى الْخَاتَمَ، وَأَخَذَ خَاتَمًا مِنْ حَدِيدٍ فَلَبِسَهُ، وَأَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((هَذَا شَرٌّ؛ هَذَا حِلْيَةُ أَهْلِ

النَّارِ)). فَرَجَعَ فَطَرَحَهُ، وَلَبِسَ خَاتَمًا مِنْ وَرِقٍ، فَسَكَتَ عَنْهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. حَسَنٌ

1021. ‘Abdullāh b. ‘Amr b. al-‘Ās said: “A man came to the Prophet ﷺ with a gold signet-ring on his hand. The Prophet ﷺ turned away from him. When the man saw the Prophet’s dislike of the gold, he threw the ring away. He made a ring out of iron and wore that. He came to the Prophet ﷺ who said, ‘This is worse. This is the ornament of the people of the Fire.’ The man, went away, threw it away and put on a silver ring and the Prophet ﷺ did not say anything about it.” (*Sound*)

١٠٢٢- عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَقْبَلَ رَجُلٌ مِن الْبَحْرَيْنِ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ - وَفِي يَدِهِ خَاتَمٌ مِنْ ذَهَبٍ، وَعَلَيْهِ جُبَّةُ حَرِيرٍ - فَانْطَلَقَ الرَّجُلُ مَحْزُونًا فَشَكَا إِلَى امْرَأَتِهِ. فَقَالَتْ: لَعَلَّ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَجُبَّتَكَ وَخَاتَمَكَ، فَأَلْقِهِمَا ثُمَّ عُدْ، فَفَعَلَ، فَرَدَّ السَّلامَ، فَقَالَ: جِئْتُكَ آنِفًا، فَأَعْرَضْتَ عَنِّي؟ قَالَ: ((كَانَ فِي يَدِكَ جَمْرٌ مِنْ نَارٍ)). فَقَالَ: لَقَدْ جِئْتُ إِذًا بِجَمْرٍ كَثِيرٍ. قَالَ: ((إِنَّ مَا جِئْتَ بِهِ لَيْسَ بِأَجْزَأَ عَنَّا مِنْ حِجَارَةِ الْحَرَّةِ، وَلَكِنَّهُ مَتَاعُ الْحَيَاةِ الدُّنْيَا)) قَالَ: فَبِمَاذَا أَتَخَتَّمُ بِهِ؟ قَالَ: ((بِحَلْقَةٍ مِنْ وَرِقٍ، أَوْ صُفْرٍ، أَوْ حَدِيدٍ)). ضَعِيفٌ

1022. Abū Sa‘īd said: “A man came from al-Bahrayn to the Prophet ﷺ and greeted him, but the Prophet did not answer him. The man was wearing a gold ring and a silk robe. The man went away in sorrow. He complained to his wife and she said, ‘Perhaps the Messenger of Allah objects to your robe and your ring. Throw them away and then go back.’ He did that and then the Prophet returned his greeting. He said, ‘I came to you earlier and you turned away from me.’ The Prophet said, ‘You had a coal of the Fire on your hand.’ He said, ‘I came then with many coals (he meant that he came from Bahrayn wearing many

ornaments).' The Prophet said, 'Gold that you come with is not more valuable than the stones of Harra (at Madīna). But it is the enjoyment of the life of this world.' He said, 'What should I make a ring from?' He said, 'From silver or brass or iron (interpreted as meaning iron plated with silver).' " (*Weak*)

٤٧٠- بَابُ التَّسْلِيمُ عَلَى الْأَمِيرِ

Chapter 470: Greeting The Amīr

١٠٢٣- عَنِ ابْنِ شِهَابٍ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ سَأَلَ أَبَا بَكْرِ بْنَ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ: لِمَ كَانَ أَبُو بَكْرٍ يَكْتُبُ: مِنْ أَبِي بَكْرٍ؛ خَلِيفَةِ رَسُولِ اللهِ. ثُمَّ كَانَ عُمَرُ يَكْتُبُ بَعْدَهُ: مِنْ عُمَرَ بْنِ الْخَطَّابِ؛ خَلِيفَةِ أَبِي بَكْرٍ. مَنْ أَوَّلُ مَنْ كَتَبَ: أَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ: حَدَّثَتْنِي جَدَّتِي؛ الشِّفَاءُ - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُوَلِ، وَكَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ إِذَا هُوَ دَخَلَ السُّوقَ دَخَلَ عَلَيْهَا - قَالَتْ: ((كَتَبَ عُمَرُ بْنُ الْخَطَّابِ إِلَى عَامِلِ الْعِرَاقَيْنِ: أَنِ ابْعَثْ إِلَيَّ بِرَجُلَيْنِ جَلْدَيْنِ نَبِيلَيْنِ؛ أَسْأَلُهُمَا عَنِ الْعِرَاقِ وَأَهْلِهِ، فَبَعَثَ إِلَيْهِ صَاحِبُ الْعِرَاقَيْنِ بِلَبِيدِ بْنِ رَبِيعَةَ وَعَدِيِّ بْنِ حَاتِمٍ؛ فَقَدِمَا الْمَدِينَةَ، فَأَنَاخَا رَاحِلَتَيْهِمَا بِفِنَاءِ الْمَسْجِدِ، ثُمَّ دَخَلاَ الْمَسْجِدَ، فَوَجَدَا عَمْرَو بْنَ الْعَاصِ. فَقَالاَ لَهُ: يَا عَمْرُو! اسْتَأْذِنْ لَنَا عَلَى أَمِيرِ الْمُؤْمِنِينَ؛ عُمَرَ، فَوَثَبَ عَمْرٌو فَدَخَلَ عَلَى عُمَرَ. فَقَالَ: السَّلاَمُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ! فَقَالَ لَهُ عُمَرُ: مَا بَدَا لَكَ فِي هَذَا الاسْمِ يَا ابْنَ الْعَاصِ؟ لَتَخْرُجَنَّ مِمَّا قُلْتَ. قَالَ: نَعَمْ، قَدِمَ لبيدُ بْنُ رَبِيعَةَ وَعَدِيُّ بْنُ حَاتِمٍ، فَقَالاَ لِي اسْتَأْذِنْ لَنَا عَلَى أَمِيرِ الْمُؤْمِنِينَ، فَقُلْتُ: أَنْتُمَا وَاللهِ أَصَبْتُمَا اسْمَهُ، وَإِنَّهُ: الْأَمِيرُ، وَنَحْنُ، الْمُؤْمِنُونَ. فَجَرَى الْكِتَابُ مِنْ ذَلِكَ الْيَوْمِ)). صَحِيحُ الْإِسْنَادِ

1023. Ibn Shihāb said**:** " 'Umar b. 'Abdu'l-'Azīz asked Abū Bakr b. Sulaymān b. Abī Hathama, 'Why did Abū Bakr used to write, "From Abū Bakr, the Khalīfa of the Messenger of Allah," and then 'Umar wrote after him, "From 'Umar b. al-Khattāb, the Khalīfa of Abū Bakr?" Who was the first to write (using the title) "Amīr al-Mu'minīn (leader of the Faithful)?" ' He said, 'My grandmother, ash-Shifā' related this to me, and she was one of the first muhājir women, - and when 'Umar b. al-Khattāb, may Allah be pleased with him, entered the market, he visited her - she said, "'Umar b. al- Khattāb wrote to the Governor of Kūfa and Basra requesting him to send him two trustworthy noble men so that he could question them about Iraq and its people. The Governor of Kūfa and Basra sent Labīd b. Rabī'a and also 'Adī b. Hatim, and they came to Madīna. They set their animals to kneel in the courtyard of the mosque and then they entered and found 'Amr b. al-'Ās. They said to him, "'Amr, ask for permission for us to come in to the Amīr al-Mu'minīn 'Umar.' 'Amr got up quickly and went to 'Umar. He said, 'Peace be upon you, Amīr al-Mu'minīn." 'Umar said to him, 'Ibn al-'Ās, what made you say this name? You must give me an explanation why you said it.' He said, 'Yes, Labīd b. Rabī'a and 'Adī b. Hatim came and said to me, "Ask permission for us to come in to the Amir al-Mu'minīn." I said, "You two, by Allah, have found the correct name. He is the Amir and we are the believers. The title ('Amīr al-Mu'minīn') came into practice from that day.'" (*Authentic Chain*)

Commentary**:** *The point in this hadeeth with respect to the* **chapter** *title is 'Amr's greeting 'Umar (radiya Allahu anhuma) with the greeting of Salam.*

١٠٢٤- عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ قَالَ: قَدِمَ مُعَاوِيَةُ حَاجًّا حَجَّتَهُ الْأُولَى وَهُوَ خَلِيفَةٌ، فَدَخَلَ عَلَيْهِ عُثْمَانُ بْنُ حُنَيْفٍ الْأَنْصَارِي، فَقَالَ: السَّلَامُ عَلَيْكَ أَيُّهَا الْأَمِيرُ وَرَحْمَةُ اللهِ، فَأَنْكَرَهَا أَهْلُ الشَّامِ، وَقَالُوا: مَنْ هَذَا الْمُنَافِقُ الَّذِي يُقَصِّرُ بِتَحِيَّةِ أَمِيرِ الْمُؤْمِنِينَ؟ فَبَرَكَ عُثْمَانُ عَلَى رُكْبَتِهِ، ثُمَّ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ هَؤُلَاءِ أَنْكَرُوا عَلَيَّ أَمْرًا أَنْتَ أَعْلَمُ بِهِ مِنْهُمْ، فَوَاللهِ لَقَدْ حَيَّيْتُ بِهَا أَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ فَمَا أَنْكَرَهُ مِنْهُمْ أَحَدٌ.

فَقَالَ: مُعَاوِيَةُ لِمَنْ تَكَلَّمَ مِنْ أَهْلِ الشَّامِ: ((عَلَى رِسْلِكُمْ؛ فَإِنَّهُ قَدْ كَانَ بَعْضُ مَا يَقُولُ، وَلَكِنَّ أَهْلَ الشَّامِ لَمَّا حَدَثَتْ هَذِهِ الْفِتَنُ، قَالُوا: لا تُقَصَّرُ عِنْدَنَا تَحِيَّةُ خَلِيفَتِنَا فَإِنِّي إِخَالُكُمْ يَا أَهْلَ الْمَدِينَةِ تَقُولُونَ لِعَامِلِ الصَّدَقَةِ: أَيُّهَا الْأَمِيرُ)). صَحِيحُ الْإِسْنَادِ.

1024. ‘Ubaydullāh b. ‘Abdullāh said: “Mu‘āwiya came (from Syria) on his first hajj after he became Khalīfa. ‘Uthmān b. Hunayf al-Ansāri came to him and said, ‘Peace be upon you, Amir, and the mercy of Allah.’ The people of Syria objected to that and said, ‘Who is this hypocrite who shortens the greeting of the Amīr al-Mu’minīn?’ ‘Uthmān knelt down and said, ‘Amir al-Mu’minīn, these men have taken objection to me for something that you know better than them. By Allah, I used this greeting for Abū Bakr, ‘Umar and ‘Uthman, and none of them objected to it.’ Mu‘āwiya said to those who had spoken among the people of Syria, ‘Be calm. It was partly as he said. But when these trials occurred (he meant the confusion between Muslims which led to the civil war between them) the people of Syria said, “Do not shorten the greeting of our Khalīfa in our presence.” People of Madīna, I think you call the collector of zakāh “Amir.” ’ ” (*Authentic Chain*)

***Commentary*: 1**. *‘Uthman bin Hunayf who had knelt down to show the significance of the matter rather than by way of greeting the Amir cited the fact that he had greeted Abu Bakr, Umar and ‘Uthman similarly since the Prophet ﷺ had ordered the Ummah to follow the ways of these righteous caliphs.* **2**. *The caliph – Mu’awiyah bin Abee Sufyan (رضي الله عنه) – reconciled the varying notions on the subject showing that dialogue is an important instrument to bring about peace and harmony.* **3**. *The point in this hadeeth here is the greeting of Salam given to the Amir.*

١٠٢٥- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((دَخَلْتُ عَلَى الْحَجَّاجِ، فَمَا سَلَّمْتُ عَلَيْهِ)). صَحِيحُ الْإِسْنَادِ

1025. Jābir said: “I visited al-Hajjāj and did not greet him.” (*Authentic Chain*)

Commentary*: *See narrations in the preceding* chapter*. Hajjaaj bin Yoosuf was was a tyrannical ruler who shed the blood of the people with impunity!

٦٢٠١- عَنْ تَمِيمِ بْنِ حَذْلَمٍ قَالَ: إِنِّي لأَذْكُرُ أَوَّلَ مَنْ سُلِّمَ عَلَيْهِ بِالإِمْرَةِ بِالْكُوفَةِ، خَرَجَ الْمُغِيرَةُ بْنُ شُعْبَةَ مِنْ بَابِ الرَّحْبَةِ، فَجَاءَهُ رَجُلٌ مِن كِنْدَةَ - زَعَمُوا أَنَّهُ: أَبُو قُرَّةَ الْكِنْدِيُّ - فَسَلَّمَ عَلَيْهِ، فَقَالَ: السَّلاَمُ عَلَيْكَ أَيُّهَا الأَمِيرُ وَرَحْمَةُ اللهِ، السَّلامُ عَلَيْكُمْ. فَكَرِهَهُ. فَقَالَ: السَّلامُ عَلَيْكُمْ أَيُّهَا الأَمِيرُ وَرَحْمَةُ اللهِ، السَّلاَمُ عَلَيْكُم، هَلْ أَنَا إِلاَّ مِنْهُمْ، أَمْ لاَ؟ قَالَ سِمَاكٌ: : ((ثُمَّ أَقَرَّ بِهَا بَعْدُ)). صَحِيحُ الإِسْنَادِ.

1026. Tamīm b. Hadhlam said: "I remember the first person to be greeted as 'Amīr' in Kūfa. Al-Mughīra b. Shu'ba left by the ar-Rahba Gate and a man from Kinda came up to him - they say that this was Abū Qurra al-Kindī - who greeted al-Mughīra, saying, 'Peace be upon you, O Amir, and the mercy of Allah; Peace be upon you (all). He disliked it and the man said (repeating the man's words), 'Peace be upon you, O Amir and the mercy of Allah; Peace be upon you (all). Am I one of them or not?'

"Simāk said, 'Afterwards he accepted it.' " (*Authentic*)

١٠٢٧- عَنْ زِيَادِ بْنِ عُبَيْدٍ - الرُّعَيْنِي بَطْنٌ مِنْ حِمْيَرٍ - قَالَ: دَخَلْنَا عَلَى رُوَيْفِعٍ - وَكَانَ أَمِيرًا عَلَى أَنْطَابُلُسَ - فَجَاءَ رَجُلٌ، فَسَلَّمَ عَلَيهِ، وَنَحْنُ عِنْدَهُ فَقَالَ: السَّلاَمُ عَلَيْكَ أَيُّهَا الأَمِيرُ! فَقَالَ لَهُ رُوَيْفِعٌ: لَوْ سَلَّمْتَ عَلَيْنَا لَرَدَدْنَا عَلَيْكَ السَّلامَ، وَلَكِنْ إِنَّمَا سَلَمْتَ عَلَى مَسْلَمَةَ بْنِ مُخَلَّدٍ - وَكَانَ مَسْلَمَةُ عَلَى مِصْرَ -، اذْهَبْ إِلَيْهِ فَلْيَرُدَّ عَلَيْكَ السَّلاَمَ. قَالَ زِيَادٌ: وَكُنَّا إِذَا جِئْنَا فَسَلَّمْنَا وَهُوَ فِي الْمَجْلِسِ، قُلْنَا: السَّلاَمُ عَلَيْكُمْ. ضَعِيفٌ

1027. Ziyād b. 'Ubayd (ar-Ru'ayni) said: "We went to Ruwayfi' who was the Amīr of Antābulis (a town between Alexandria and Barqa). A man came and greeted him, saying, 'Peace be upon the Amīr', while we were with him. He said, 'Peace be upon you, Amīr'! Ruwayfi' said

to him, ‘If you had greeted us, we would have returned the greeting. But you greeted Maslama b. Mukhallad (Maslama was Amīr of (the whole of) Egypt). Go to him and he will return your greeting.’ ”

Ziyād said, “(Afterwards) whenever we came in and found Ruwayfi’ in the assembly we would say, ‘Peace be upon you.’ ” (*Weak*)

٤٧١- بَابُ التَّسْلِيمُ عَلَى النَّائِمِ

Chapter 471: Greeting The Sleeper

١٠٢٨- عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ رَضِيَ اللهُ عَنْهُ قَالَ: ((كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَجِيءُ مِنَ اللَّيْلِ، فَيُسَلِّمُ تَسْلِيمًا لاَ يُوقِظُ نَائِمًا، وَيُسْمِعُ الْيَقْظَانَ)). صَحِيحٌ

1028. Al-Miqdād b. al-Aswad said**:** “The Prophet ﷺ used to come at night and would give the greeting in such a way that it would not awaken anyone asleep, but the person who was awake would hear it.” (*Authentic*)

٤٧٢- بَابٌ حَيَّاكَ اللهُ

Chapter 472: Hayyaka Allah Min Ma'rifah (May Allah Give You Long Life)

١٠٢٩- عَنِ الشَّعْبِي؛ أَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ لِعَدِيِّ بْنِ حَاتِمٍ: ((حَيَّاكَ اللهُ مِنْ مَعْرِفَةٍ)). ضَعِيفٌ

1029. 'Umar said to 'Adī b. Hātim: "Hayyaka Allah min marifah. May Allah give you long life." (*Weak*)

٤٧٣- بَابٌ مَرْحَبًا

Chapter 473: Marhaban (Welcome)

١٠٣٠- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَقْبَلَتْ فَاطِمَةُ تَمْشِي كَأَنَّ مِشْيَتَهَا مَشْيَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((مَرْحَبًا بَابْنَتِي)). ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ، أَوْ عَنْ شِمَالِهِ. صَحِيحٌ

1030. 'Ā'isha, may Allah be pleased with her, said: "Fatima came walking in the same way that the Prophet ﷺ walked. He said to her, 'Marhaban bi ibnatī (Welcome my daughter)!' Then he had her sit down on his right or his left." (*Authentic*)

١٠٣١- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: اسْتَأْذَنَ عَمَّارٌ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - فَعَرَفَ صَوْتَهُ - فَقَالَ: ((مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ)). صَحِيحٌ

1031. ‘Alī, may Allah be pleased with him, said: “‘Ammār asked for permission to come in to the Prophet ﷺ. The Prophet recognised his voice and said, ‘Welcome to a man who is good and pure.’ ” (*Authentic*)

٤٧٤- بَابُ كَيْفَ رَدُّ السَّلَامِ

Chapter 474: How To Return The Greeting

١٠٣٢- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي ظِلِّ شَجَرَةٍ بَيْنَ مَكَّةَ وَالْمَدِينَةِ - إِذْ جَاءَ الْأَعْرَابِي مِنْ أَجْلَفِ النَّاسِ وَأَشَدِّهِمْ، فَقَالَ: السَّلَامُ عَلَيْكُم. فَقَالُوا: ((وَعَلَيْكُمْ السَّلامُ)). صَحِيحٌ

1032. ‘Abdullāh b. ‘Amr said: “During a journey between Makka and Madīna, while we were sitting with the Prophet ﷺ in the shade of a tree, a bedouin, who was an example of the coarsest and fiercest kind of people, came up and said, ‘Peace be upon you,’ and they said, ‘And upon you.’ ” (*Authentic*)

١٠٣٣- عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ بْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا إِذَا سُلِّمَ عَلَيْهِ، يَقُولُ: ((وَعَلَيْكَ، وَرَحْمَةُ اللهِ)). صَحِيحُ الْإِسْنَادِ.

1033. Abū Jamra said: “I heard Ibn ‘Abbās say when he was greeted, ‘And upon you and the mercy of Allah.’ ” (*Authentic Chain*)

***Commentary*:** *This is not a well-known way of responding to the greeting of Salam. However, it is authentically established from the Prophet ﷺ and is therefore, acceptable. See hadeeth no.* **1035**.

١٠٣٤- قَالَ أَبُو عَبْدِ اللهِ: وَقَالَتْ قَيْلَةُ: قَالَ رَجُلٌ: السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللهِ! قَالَ: ((وَعَلَيْكَ السَّلاَمُ، وَرَحْمَةُ اللهِ)). حَسَنٌ صَحِيحٌ

1034. Abū ‘Abdullāh said**:** “And Qayla said, ‘A man said, “Peace be upon you, Messenger of Allah.” He said, “And peace be upon you and the mercy of Allah.” ’ ” (*Sound and Authentic*)

١٠٣٥- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ فَرَغَ مِنْ صَلاَتِهِ، فَكُنْتُ أَوَّلَ مَنْ حَيَّاهُ بِتَحِيَّةِ الْإِسْلاَمِ، فَقَالَ: ((وَعَلَيْكَ، وَرَحْمَةُ اللهِ، مِمَّنْ أَنْتَ؟)). قُلْتُ: مِنْ غِفَارٍ. صَحِيحٌ

1035. Abū Dharr said**:** “I came to the Prophet ﷺ when he had finished his prayer. I was the first person who greeted him with the greeting of Islam. He said, ‘And on you and the mercy of Allah. From where have you come?’ I said, ‘From Ghifār.’ ” (*Authentic*)

١٠٣٦- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((يَا عَائِشُ! هَذَا جِبْرِيلُ، وَهُوَ يَقْرَأُ عَلَيْكِ السَّلاَمَ)). قَالَتْ: فَقُلْتُ: ((وَعَلَيهِ السَّلاَمُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. تَرَى مَا لاَ أَرَى)). تُرِيدُ بِذَلِكَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. صَحِيحٌ

1036. ‘Ā’isha, may Allah be pleased with her, said**:** “The Messenger of Allah ﷺ said, ‘‘A’ish! This is Jibrīl who sends you greetings.’ ” She said, “I said, ‘And peace be upon him and the mercy of Allah

and His blessings. You see what I do not see.'" She referred to the Messenger of Allah ﷺ. (*Authentic*)

See hadeeth no. **827**.

١٠٣٧- عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: قَالَ لِي أَبِي: ((يَا بُنَيَّ! إِذَا مَرَّ بِكَ الرَّجُلُ، فَقَالَ: السَّلاَمُ عَلَيْكُمْ، فَلاَ تَقُلْ: وَعَلَيْكَ. كَأَنَّكَ تَخُصُّهُ بِذَلِكَ وَحدَهُ؛ فإِنَّه ليسَ وحدَهُ، وَلكن قُلْ: السَّلاَمُ عَلَيْكُمْ)). صَحِيحٌ

1037. Mu'āwiya b. Qurra said: "My father said to me, 'My son, when a man passes by you and says, "As Salāmu 'alaikum, Peace be upon you (plural)," do not say, "Wa alaika as-Salam, And on you (singular)" as if you were singling that greeting out for him alone. Rather, say. "As-Salāmu 'alaikum, Peace be upon you (plural)." ' " (*Authentic*)

٤٧٥- بَابُ مَنْ لَمْ يَرُدَّ السَّلاَمَ

Chapter 475: One Who Does Not Return The Greeting

١٠٣٨- عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ قَالَ: قُلْتُ لأَبِي ذَرٍّ: مَرَرْتُ بِعَبْدِ الرَّحْمَنِ بْنِ أُمِّ الْحَكَمِ، فَسَلَّمْتُ، فَمَا رَدَّ عَلَيَّ شَيْئًا. فَقَالَ: ((يَا ابْنَ أَخِي! مَا يَكُونُ عَلَيْكَ مِنْ ذَلِكَ؟ رَدَّ عَلَيْكَ مَنْ هُوَ خَيْرٌ مِنْهُ؛ مَلَكٌ عَنْ يَمِينِهِ)). صَحِيحٌ

1038. 'Abdullāh b. as-Sāmit said: "I said to Abū Dharr, 'I passed by 'Abdu'r-Rahmān b. Umm al-Hakam and I greeted him and he did not answer me at all.' He said, 'Nephew, what harm have you suffered from that? Someone better than him answered you - the angel on his right.'" (*Authentic*)

Commentary*:** *The hadeeth encourages disseminating the greeting of Salam and appeases the one who does not get response from the one to whom he extends the greeting. Although the ascription of the report here stops at the companion, similar narrations have been authentically reported from the Prophet (ﷺ). See Silsilat al-Ahaadeth is-Sahehah (184***).*

١٠٣٩- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: ((إِنَّ السَّلاَمَ اسْمٌ مِنْ أَسْمَاءِ اللهِ، وَضَعَهُ اللهُ فِي الأَرْضِ، فَأَفْشُوهُ بَيْنَكُمْ، إِنَّ الرَّجُلَ إِذَا سَلَّمَ عَلى الْقَوْمِ فَرَدُّوا عَلَيْهِ كَانَتْ عَلَيْهِمْ فَضْلُ دَرَجَةٍ؛ لأَنَّهُ ذَكَّرَهُمُ السَّلاَمَ، وَإِنْ لَمْ يُرَدَّ عَلَيْهِ رَدَّ عَلَيْهِ مَنْ هُوَ خَيْرٌ مِنْهُ وَأَطْيَبُ)). صَحِيحٌ

1039. ‘Abdullāh said**:** “Salām (peace) is one of the names of Allah which Allah has placed on the earth. Extend it among you. When a man greets people and they answer him, then he has a higher degree than them because he reminds them of peace. If no one answers him, he will be answered by one who is better and more excellent.” (*Authentic*)

١٠٤٠- عَنِ الْحَسَنِ قَالَ: ((التَّسْلِيمُ تَطَوُّعٌ، وَالرَّدُّ فَرِيضَةٌ)). صَحِيحُ الإِسْنَادِ

040. Al-Hasan said**:** “Greeting is (Tatawwu‘) a voluntary act while the answer is (Farīdah) a duty.” (*Authentic Chain*)

***Commentary*:** *Some of the scholars have generally mentioned the like of the statement above; that initiating the greeting is only Mandoob (recommended) while responding is Wajib (obligatory). As regards the validity of the position, al-Imam al-Albaanee (رحمه الله) asserted*: *“The correctness of this generalization is disputable in my opinion because it implies that if two Muslims meet and no one amongst them both first greets his brother with the Salam - they just started talking – that they have not sinned! This clearly contradicts the various ahaadeeth that command giving the greeting of Salam and disseminating it and that it is from the duties of the Muslim to his brother to first initiate the greeting of Salam to him when he meets him and that the most miserly of the people is the one who is miserly with the greeting of Salam amongst other texts that emphasize that it is Wajib (obligatory)*

many of which had been cited earlier in this blessed book – Allah willing. Infact, that (i.e. the obligation) is further emphasized by the fact that he gave an array of who will be the first to initiate the greeting in some circumstances…" Saheeh Adab al-Mufrad (pg. **305***).*

٦٧- بَابٌ مَنْ بَخِلَ بِالسَّلاَمِ

Chapter 476: One Who Is Miserly With The Greeting

١٠٤١- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((الْكَذُوبُ مَنْ كَذَبَ عَلَى يَمِينِهِ، وَالْبَخِيلُ مَن بَخِلَ بِالسَّلاَمِ، وَالسَّرُوقُ مَنْ سَرِقَ الصَّلاَةَ)). ضَعِيفٌ

1041. ʻAbdullāh b. ʻĀmr b. al-ʻAs said**:** "A (great) liar is someone who lies in his oath. A miser is someone who is miserly with the greeting. A great thief is someone who steals the prayer (does not pray properly)." (*Weak*)

١٠٤٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((أَبْخَلُ النَّاسِ الَّذِي يَبْخَلُ بِالسَّلاَمِ، وَإِنَّ أَعْجَزَ النَّاسِ مَنْ عَجِزَ بِالدُّعَاءِ)). صَحِيحٌ

I**042**. Abū Hurayra said**:** "The most miserly of people is the one who is miserly with the greeting. The most incapable of people is the one who is incapable of supplication." (*Authentic*)

***Commentary*:** *This forms one of the evidences upon which the ruling on the obligation of initiating the greeting of Salam is based.*

٧٧٤- بَابُ السَّلاَمُ عَلَى الصِّبْيَانِ

Chapter 477: The Greeting To Children

١٠٤٣- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ مَرَّ عَلَى صِبْيَانٍ، فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: ((كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ بِهِمْ)). صَحِيحٌ

1043. Thābit al-Bunāni said**:** "Anas b. Mālik walked past some children and greeted them. Then he said, 'The Prophet ﷺ used to do that with them (i.e. greet children).' " (*Authentic*)

***Commentary*:** *It shows the tenderheartedness of the Prophet ﷺ and demonstrates that children should be nutured along the lines of righteousness right from their very early ages.*

١٠٤٤- عَنْ عَنْبَسَةَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُسَلِّمُ عَلَى الصِّبْيَانِ فِي الْكُتَّابِ. صَحِيحُ الْإِسْنَادِ

1044. 'Anbasa said**:** "I saw Ibn 'Umar greet children in the schools." (*Authentic Chain*)

٨٧٤- بَابٌ تَسْلِيمُ النِّسَاءِ عَلَى الرِّجَالِ

Chapter 478: Women Greeting Men

١٠٤٥- عَنْ أُمِّ هَانِئٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: ذَهَبْتُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَغْتَسِلُ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: ((مَنْ هَذِهِ؟)). فَقُلْتُ: أُمُّ هَانِئٍ. قَالَ: ((مَرْحَبًا أُمَّ هَانِئٍ)). صَحِيحٌ

1045. 'Umm Hāni' bint Abī Tālib said**:** "I went to the Prophet ﷺ while he was taking a bath. 1 greeted him and he asked, 'Who is this?' I said, 'Umm Hāni'.' He said, 'Marhaban, welcome, Umm Hāni.' " (*Authentic*)

١٠٤٦- عَنِ الْحَسَنِ قَالَ: كُنَّ النِّسَاءُ يُسَلِّمْنَ عَلَى الرِّجَالِ. صَحِيحُ الْإِسْنَادِ

1046. Al-Hasan said**:** "Women used to greet the men."

Commentary**:** *This hadeeth and report from one of the pious predecessors and others in its meaning evince the fact that it is basically allowed for a woman to greet a man even though he is none of her Mahaarim. The Prophet ﷺ was not a Mahram to Umm Hani (radiya Allahu anha) and the instance was on the day of the Triumph over Makkah not in the early days of Islam as some may wish to counter. However, based on the legal maxim of giving precedence to warding off evil over seeking benefits, "whosoever can vouch for himself about being steadfast should greet, but the one who cannot guarantee himself should not." Saheeh al-Adab al-Mufrad (pg.* **288***).*

٤٧٩- بَابُ التَّسْلِيمُ عَلَى النِّسَاءِ

Chapter 479: Greeting Women

١٠٤٧- عَنْ أَسْمَاءَ رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ فِي الْمَسْجِدِ، وَعُصْبَةٌ مِنَ النِّسَاءِ قُعُودٌ، قَالَ بِيَدِهِ إِلَيْهِنَّ بِالسَّلَامِ، فَقَالَ: ((إِيَّاكُنَّ وَكُفْرَانَ الْمُنْعِمِينَ، إِيَّاكُنَّ وَكُفْرَانَ الْمُنْعِمِينَ)). قَالَتْ: إِحْدَاهُنَّ: نَعُوذُ بِاللهِ - يَا نَبِيَّ اللهِ - مِنْ كُفْرَانِ نِعَمِ اللهِ، قَالَ: ((بَلَى إِنَّ إِحْدَاكُنَّ تَطُولُ أَيْمَتُهَا، ثُمَّ تَغْضَبُ الْغَضْبَةَ، فَتَقُولُ: وَاللهِ مَا رَأَيْتُ مِنْهُ سَاعَةَ خَيْرًا قَطُّ، فَذَلِكَ كُفْرَانُ نِعَمِ اللهِ، وَذَلِكَ كُفْرَانُ نِعَمِ الْمُنْعِمِينَ)). صَحِيحٌ

1047. Asmā' said: "The Prophet ﷺ passed by a group of women sitting down in the mosque. He greeted them by (a gesture of) his hand. He said, 'Beware of the ingratitude of those who have known blessings. Beware of the ingratitude of those who have known blessings.' One of them said, 'We seek refuge with Allah, O Prophet of Allah, from ingratitude for the blessings of Allah.' He said, 'Yes. One of you women might have been without a husband for a long time (and then Allah provides her with one) and then when she becomes angry at him, she says (to him), "By Allah, I have never known an hour of good from you." That is ingratitude for the blessings of Allah. That is the ingratitude of those who have known blessings.' " (*Authentic*)

***Commentary*: 1**. *Asma here is bint Yazeed al-Ansaariyyah as mentioned in the next report.* **2**. *The Prophet ﷺ repeated the warning to show the seriousness of the matter.* **3**. *It encourages seeking clarifications regarding an evil, seeking Allah's refuge from it and avoid it.* **4**. *The hadeeth points to the fact that being granted spouse is from the favours of Allah. As it should be with the women, the men should recognize this favour and treat their spouses kindly.* **5**. *It is prohibited to be ungrateful of the favours of Allah.* **6**. *The point of reference in the hadeeth is the permissibility of giving the greeting of Salam to women. This refutes the view of those who give a blanket ruling that it is prohibited.*

١٠٤٨- عَنْ أَسْمَاءَ ابْنَةِ يَزِيدٍ الْأَنْصَارِيَّةِ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَرَّ بِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَنَا فِي جَوَارٍ أَتْرَابٍ لِي، فَسَلَّمَ عَلَيْنَا، وَقَالَ: ((إِيَّاكُنَّ وَكُفْرَ الْمُنْعِمِينَ)). وَكُنْتُ مِنْ أَجْرَئِهِنَّ عَلَى مَسْأَلَتِهِ، فَقُلْتُ: يَا رَسُولَ اللهِ! وَمَا كُفْرُ الْمُنْعِمِينَ؟ قَالَ: ((لَعَلَّ إِحْدَاكُنَّ تَطُولُ أَيْمَتُهَا مِنْ أَبَوَيْهَا، ثُمَّ يَرْزُقُهَا اللهُ زَوْجًا، وَيَرْزُقُهَا مِنْهُ وَلَدًا، فَتَغْضَبُ الْغَضْبَةَ فَتَكْفُرُ، فَتَقُولُ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ)). صَحِيحٌ

1048. Asmā' daughter of Yazīd al-Ansāriyya said: "The Prophet ﷺ passed by me while I was with some young girls of my age. He greeted us and said, 'Beware of the ingratitude of those who have known blessings.' I was the boldest of them in coming forward to question him and I said, 'Messenger of Allah, what is the ingratitude of those who have known blessings?' He said, 'Perhaps one of you will remain with her parents unmarried for a long time and then Allah provides her with a husband and provides her with children from him and then when she gets angry, she becomes ungrateful and says, "I have never known any good at all from you." ' " (*Authentic*)

***Commentary*:** *See comment on hadeeth no.* **1047** *above.*

٤٨٠- بَابُ مَنْ كَرِهَ تَسْلِيمَ الْخَاصَّةِ

Chapter 480: One Who Dislikes To Greet A Particular Person In A Group

١٠٤٩- عَنْ طَارِقٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللهِ جُلُوسًا، فَجَاءَ آذِنُهُ فَقَالَ: قَدْ قَامَتِ الصَّلاَةُ، فَقَامَ وَقُمْنَا مَعَهُ، فَدَخَلْنَا الْمَسْجِدَ، فَرَأَى النَّاسَ رُكُوعًا فِي مُقَدَّمِ الْمَسْجِدِ، فَكَبَّرَ وَرَكَعَ، وَمَشَيْنَا وَفَعَلْنَا مِثْلَ مَا فَعَلَ، فَمَرَّ رَجُلٌ مُسْرِعٌ فَقَالَ: عَلَيْكُمْ السَّلاَمُ يَا أَبَا عَبْدِ الرَّحْمَنِ! فَقَالَ: صَدَقَ اللهُ، وَبَلَّغَ رَسُولُهُ، فَلَمَّا صَلَّيْنَا رَجَعَ، فَوَلَجَ عَلَى أَهْلِهِ، وَجَلَسْنَا فِي مَكَانِنَا نَنْتَظِرُهُ حَتَّى يَخْرُجَ، فَقَالَ: بَعْضُنَا لِبَعْضٍ: أَيُّكُمْ يَسْأَلُهُ؟ قَالَ: طَارِقٌ: أَنَا أَسْأَلُهُ، فَسَأَلَهُ؟ فَقَالَ: عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((بَيْنَ يَدَيِ السَّاعَةِ: تَسْلِيمُ الْخَاصَّةِ، وَفُشُوُّ التِّجَارَةِ حَتَّى تُعِينَ الْمَرْأَةُ زَوْجَهَا عَلَى التِّجَارَةِ، وَقَطْعُ الْأَرْحَامِ، وَفُشُوُّ الْقَلَمِ، وَظُهُورُ الشَّهَادَةِ بِالزُّورِ، وَكِتْمَانُ شَهَادَةِ الْحَقِّ)). صَحِيحٌ

1049. Tāriq said**:** "We were sitting with 'Abdullāh when his servant came and said, 'The Iqāma for the prayer has been given.' He got up and we got up with him and went to the mosque. He saw people praying and were in rukū' at the front of the mosque. 'He (joined them) saying the takbīr and bowed and we did as he did. Then a man rushed past and said, 'Peace be upon you, Abū 'Abdu'r-Rahmān.' He ('Abdullāh) said, 'Allah has spoken the truth and His Messenger has conveyed the message.' When we had prayed, he returned and went into his house. We remained sitting in our places, waiting for him until he came out. We said to each other, 'Which of us will ask him?' Tāriq said, 'I will ask him,' and he did so. 'Abdullāh replied, (reporting) from the Prophet ﷺ that he said, 'Before the Hour people will single out one individual for the greeting, commerce will grow until

a woman helps her husband in business, people will cut off links with their relatives, knowledge will spread, false testimony will appear and true testimony will be concealed.' " (*Authentic*)

***Commentary*:** *The Sunnah is to give the greeting of Salam to those we know and those we do not know amongst the Muslims, fulfilling our duties to them and not being miserly as contained in the ahaadeeth mentioned earlier. However, when the Hour draws near the people will abandon this Sunnah, being undutiful and miserly giving the greeting only to those whom they know! See hadeeth no.* **1013**.

١٠٥٠- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا؛ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: ((تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ، وَمَنْ لَمْ تَعْرِفْ)). صَحِيحٌ

1050. 'Abdullāh b. 'Amr said**:** "A man asked the Messenger of Allah ﷺ 'Which is best of Islam?' He said, 'Feeding people and giving the greeting to those you know and those you do not know.' " (*Authentic*)

***Commentary*:** *Same as hadeeth no.* **1013**.

٤٨١- بَابُ كَيْفَ نَزَلَتْ آيَةُ الْحِجَابِ

Chapter 481: How Was The Verse Of Veiling Revealed?

١٠٥١- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: ((أَنَّهُ كَانَ ابْنَ عَشْرِ سِنِينَ مَقْدَمَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، فَكُنَّ أُمَّهَاتِي يُوَطِّوَنَّنِي عَلَى خِدْمَتِهِ، فَخَدَمْتُهُ عَشْرَ سِنِينَ، وَتُوُفِّيَ وَأَنَا ابْنُ عِشْرِينَ، فَكُنْتُ أَعْلَمَ النَّاسِ بِشَأْنِ الْحِجَابِ، فَكَانَ أَوَّلُ مَا نَزَلَ مَا ابْتَنَى

رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِزَيْنَبَ بِنْتِ جَحْشٍ، أَصْبَحَ بِهَا عَرُوسًا، فَدَعَى الْقَوْمَ فَأَصَابُوا مِنَ الطَّعَامِ، ثُمَّ خَرَجُوا، وَبَقِيَ رَهْطٌ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَطَالُوا الْمُكْثَ، فَقَامَ فَخَرَجَ وَخَرَجْتُ؛ لِكَيْ يَخْرُجُوا، فَمَشَى فَمَشَيْتُ مَعَهُ، حَتَّى جَاءَ عَتَبَةَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُم خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ حَتَّى دَخَلَ عَلَى زَيْنَبَ، فَإِذَا هُمْ جُلُوسٌ، فَرَجَعَ وَرَجَعْتُ حَتَّى بَلَغَ عَتَبَةَ حُجْرَةِ عَائِشَةَ. وَظَنَّ أَنَّهُمْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ قَدْ خَرَجُوا، فَضَرَبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنِي وَبَيْنَهُ السِّتْرَ، وَأُنْزِلَ الْحِجَابُ)). صَحِيحٌ

1051. Anas said**:** "I was ten years old when the Messenger of Allah ﷺ came to Madīna. My Mothers used to send me regularly to serve him and I served him for ten years. He passed away when I was twenty. I am the person who knows best about the matter of the veil. The first instance that was revealed occurred when the Messenger of Allah ﷺ married Zaynab bint Jahsh. He celebrated his wedding and invited the people and they ate and then left. A group remained with the Prophet ﷺ. They stayed a long time and then the Prophet went out and I went out hoping that they would leave. He walked and I walked with him until he came to the threshold of 'Ā'isha's room. Then, thinking that they would have left, he returned and I returned with him. He went to Zaynab but they were still sitting there. He left again and I left with him until he once more reached the threshold of 'Ā'isha's room. When he thought that they would have gone, he went back again and I went back with him. This time they had indeed left. The Prophet ﷺ then put up a curtain between me and him and (the verse about) the veil was revealed." (*Authentic*)

Commentary**:** *By his statement, "my mothers", Anas bin Malik meant his mother and his aunts. In the verse – Q* **33: 53** *- Allah the Exalted prohibited***: 1**. *Entering the Prophet's house unless permission is given for a meal, and even then, not so early as to wait for its preparation.* **2**. *Waiting after the meal, holding conversations.* **3**. *Women been asked for anything directly by those who are their non-Mahrams without the screen.* **4**. *The wives of the Prophet ﷺ been married by anyone after his death.*

٤٨٢- بَابُ الْعَوْرَاتِ الثَّلاَثِ

Chapter 482: Three Times Of Undress

١٠٥٢- عَنْ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ الْقُرَظِي: أَنَّهُ رَكِبَ إِلَى عَبْدِ اللهِ بْنِ سُوَيْدٍ - أَخِي بَنِي حَارِثَةَ بْنِ الْحَارِثِ - يَسْأَلُهُ عَنِ الْعَوْرَاتِ الثَّلاَثِ، وَكَانَ يَعْمَلُ بِهِنَّ، فَقَالَ: مَا تُرِيدُ؟ فَقُلْتُ: أُرِيدُ أَنْ أَعْمَلَ بِهِنَّ، فَقَالَ: ((إِذَا وَضَعْتُ ثِيَابِي مِنَ الظَّهِيرَةِ، لَمْ يَدْخُلْ عَلَيَّ أَحَدٌ مِنْ أَهْلِي بَلَغَ الْحُلُمَ إِلاَّ بِإِذْنِي، إِلاَّ أَنْ أَدْعُوَهُ، فَذَلِكَ إِذْنُهُ. وَلاَ إِذَا طَلَعَ الْفَجْرُ وَتَحَرَّكَ النَّاسُ، حَتَّى تُصَلَّى الصَّلاَةُ. وَلاَ إِذَا صَلَّيْتُ الْعِشَاءَ وَوَضَعْتُ ثِيَابِي حَتَّى أَنَامَ)). صَحِيحُ الْإِسْنَادِ

1052. Tha'laba b. Abū Mālik al-Qurazī said**:** "He rode to 'Abdullāh b. Suwayd, the brother of the Banū-Haritha b. al-Harith to ask him about the three times of undress. 'Abdullāh used to observe these times (and I asked him about these times).

Tha'laba said, "He asked, 'What do you want?' I said, 'I want to observe them.' He said, 'When I take off my garment at midday, none of my family who has reached puberty comes to me without my permission unless I call them. Nor do they come until dawn when people know that I have prayed (the morning prayer), nor do they come when I have prayed 'Isha' and undressed in order to sleep.' " (*Authentic*)

Commentary**:** *The three times are***: 1**. *During the midday heat.* **2**. *Before the dawn until after the Subhi prayer.* **3**. *After the 'Isha prayer. These times are also mentioned in Q* **24: 58**. *These rulings show how seriously the Muslim should hold adherence to noble manners in his dealings.*

٤٨٣- بَابُ أَكْلُ الرَّجُلِ مَعَ امْرَأَتِهِ

Chapter 483: A Man Eating With His Wife

١٠٥٣- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: ((كُنْتُ آكُلُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَيْسًا، فَمَرَّ عُمَرُ، فَدَعَاهُ فَأَكَلَ، فَأَصَابَتْ يَدُهُ إِصْبَعِي، فَقَالَ: حَسَّ! لَوْ أُطَاعُ فِيكُنَّ مَا رَأَتْكُنَّ عَيْنٌ، فَنَزَلَ الْحِجَابُ)). صَحِيحٌ

1053. ‘Ā’isha, may Allah be pleased with her, said: “I was eating ‘hays” (a mixture of dates and butter) with the Prophet ﷺ. ‘Umar visited and the Prophet invited him and he ate. ‘Umar’s hand touched my fingers and he said, ‘Oh! If I were obeyed about you (women), no eye would ever see you!’ Then the verse about the veil was revealed.” (*Authentic*)

***Commentary*:** *While the ruling of the permissibility of a man eating with his wife in a single bowl still remains with the revelation of the verse on the veil, it became prohibited for a man to eat or even see a woman who is not his Mahram without her being veiled. See hadeeth no.* **1051**.

١٠٥٤- عَنْ أُمِّ صَبِيَّةَ بِنْتُ قيس- وَهِيَ: خَوْلَةُ جَدَّةُ خَارِجَةَ بْنِ الحَارِث قَالَتْ: اخْتَلَفَتْ يَدِي وَيَدُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي إِنَاءٍ وَاحِدٍ. صَحِيحٌ

1054. Umm Sabiyya bint Qays – she is Khawla, grandmother of Kharija b. al-Harith - said: “My hand and the hand of the Messenger of Allah ﷺ scopped out (water) in turns from one vessel.” (*Authentic*)

***Commentary*: 1**. *The scholars have given various explanations for this instance since the Prophet ﷺ was not a Mahram to Umm Sabiyyah (radiya allahu anha). Thus, Imam ash-Shawkaanee (رحمه الله) said, “The best thing is*

to say is that it was not prohibited to perform it (i.e. the ablution) together before the verse of Hijab came down, but afterwards, it became restricted to the Mahaarim and the husbands." Nayl al-Awtar. **2**. *Perhaps the author, Imam Al-Bukhaaree (رحمه الله), sought evidence from this narration for the* **chapter** *from the angle that since it is allowed for men to scoop up water from the same container with their wives and Mahaarim while performing ablution, to take out food together from the same bowl is also allowed. Allah knows Best.*

٤٨٤- بَابٌ إِذَا دَخَلَ بَيْتًا غَيْرَ مَسْكُونٍ

Chapter 484: When Someone Enters A House Which Is Uninhabited

١٠٥٥- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((إِذَا دَخَلَ الْبَيْتَ غَيْرَ الْمَسْكُونِ، فَلْيَقُلْ: السَّلاَمُ عَلَيْنَا، وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ)). حَسَنٌ

1955, 'Abdullāh b. 'Umar said**:** "When someone enters a house which is not lived in, he should say, 'Peace be upon us and on the righteous slaves of Allah.' " (*Sound Chain*)

١٠٥٦- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ﴿لا تَدْخُلُوا بُيُوتاً غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا﴾((النور:٧٢)) وَاسْتَثْنَى مِنْ ذَلِكَ فَقَالَ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتاً غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ﴾ ((النور:٩٢)) صَحِيحُ الْإِسْنَادِ

1056. Ibn 'Abbās said**:** "To the verse, 'Do not enter any house other than your own until you first ask permission and greet its people' (al-Nūr **24: 27**) there is an exception made when Allah says 'It is no harm

for you to enter houses which are not lived in where there is benefit for you. Allah knows what you conceal and what you disclose.' " (al-Nūr **24: 29**) (*Authentic Chain*)

Commentary**:** *The narrations explain what the companions ﷺ would do when entering a house in which nobody lives***:** *it does not require asking for permission which includes giving the greeting of Salam and knocking the door asking to be allowed in. Since some of those buildings might have been taken as an abode by the Jins, amongst whom are Muslims and non-Muslims, the greeting of Salam is said in a manner that makes it exclusive for the Muslims among them.*

٤٨٥- بَابٌ ﴿لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ﴾

Chapter 485: "Let Those Your Right Hands Own Ask You For Permission To Enter."(Al-Nūr 24: 58)

١٠٥٧- ، عَنِ ابْنِ عُمَرَ: ((لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ)) ((النور:٨٥)) قَالَ: هِيَ لِلرِّجَالِ دُونَ النِّسَاءِ. ضَعِيفٌ

1057. Ibn 'Umar said**:** "Let those your right hands own (slaves) ask you for permission to enter." (al-Nūr **24: 58**) He said, "That applies to men rather than women." (*Weak*)

٤٨٦- بَابُ قَوْلُ اللهِ ﴿وَإِذَا بَلَغَ الأَطْفَالُ مِنْكُمُ الْحُلُمَ﴾((النور:٩٥))

Chapter 486: The Words Of Allah: "When Your Children Reach Puberty" (al-Nūr 24: 59)

١٠٥٨- عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: ((أَنَّهُ كَانَ إِذَا بَلَغَ بَعْضُ وَلَدِهِ الْحُلُمَ عَزَلَهُ؛ فَلَمْ يَدْخُلْ عَلَيْهِ إِلاَّ بِإِذْنٍ)). صَحِيحُ الإِسْنَادِ

1058. Nāfi‘ said**:** "When some of Ibn ‘Umar's children reached puberty, he would separate them. None of them entered where he was except with his permission." (*Authentic Chain*)

***Commentary*:** *See narration no.* **1052**.

٤٨٧- بَابُ يَسْتَأْذِنُ عَلَى أُمِّهِ

Chapter 487: Asking Permission To Come In To Visit One's Mother

١٠٥٩- عَنْ عَلْقَمَةَ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللهِ، قَالَ: أَسْتَأْذِنُ عَلَى أُمِّي؟ فَقَالَ: ((مَا عَلَى كُلِّ أَحْيَانِهَا تُحِبُّ أَنْ تَرَاهَا)). صَحِيحُ الإِسْنَادِ

1059. ‘Alqama said**:** "A man came to ‘Abdullāh and said, ‘Shall I ask permission to go in where my mother is?' He said, ‘Yes. For you would not wish to see her in every condition.' " (*Authentic Chain*)

١٠٦٠- عَنْ مُسْلِمِ بْنِ نُذَيْرٍ يَقُولُ: سَأَلَ رَجُلٌ حُذَيْفَةَ، فَقَالَ: أَسْتَأْذِنُ عَلَى أُمِّي؟ فَقَالَ: ((إِنْ لَمْ تَسْتَأْذِنْ عَلَيْهَا رَأَيْتَ مَا تَكْرَهُ)). صَحِيحُ الْإِسْنَادِ

1060. Muslim b. Nadhīr said: "A man asked Hudhayfa, 'Should I ask permission to enter where my mother is?' He said, 'If you were not to ask her permission, you might see what you would not wish (to see).' " (*Authentic Chain*)

Commentary: *These narrations show the adherence of the companions – ﷺ – to the rulings of the Sharee'ah, and give a clue on one of the major reasons for the prohibition of entering people's homes without asking for permission*: *seeing things we will detest or seeing people in conditions they detest been seen in. The prohibition of entering upon our fathers, sisters and other matured members of our household without asking for permission could be deduced from the narration. See narration no.* **1063**.

٤٨٨- بَابٌ يَسْتَأْذِنُ عَلَى أَبِيهِ

Chapter 488: Asking Permission To Enter Where One's Father Is

١٠٦١- عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى أُمِّي، فَدَخَلَ فَاتَّبَعْتُهُ، فَالْتَفَتَ فَدَفَعَ فِي صَدْرِي حَتَّى أَقْعَدَنِي عَلَى اسْتِي، ثُمَّ قَالَ: ((أَتَدْخُلُ بِغَيْرِ إِذْنٍ؟!)) ضَعِيفٌ

1061. Mūsā b. Talha said: "I entered with my father to where my mother was. He went in and I followed him. He turned and pushed me on the chest until I fell back on my bottom. Then he said, 'What? Will you enter without my permission!' " (*Weak*)

٤٨٩- بَابٌ يَسْتَأْذِنُ عَلَى أَبِيهِ وَوَلَدِهِ

Chapter 489: Asking Permission To Enter To One's Father And One's Child

١٠٦٢- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((يَسْتَأْذِنُ الرَّجُلُ عَلَى وَلَدِهِ، وَأُمِّهِ - وَإِنْ كَانَتْ عَجُوزًا - وَأَخِيهِ، وَأُخْتِهِ، وَأَبِيهِ)). ضَعِيفٌ

1062. Jābir said: "A man should ask permission from his son and his mother - even if she is old - his brother, his sister and his father." (*Weak*)

٤٩٠- بَابٌ يَسْتَأْذِنُ عَلَى أُخْتِهِ

Chapter 490: Asking Permission From A Sister

١٠٦٣- عَنْ عَطَاءٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ، فَقُلْتُ: أَسْتَأْذِنُ عَلَى أُخْتِي؟ فَقَالَ: نَعَمْ. فَأَعَدْتُ، فَقُلْتُ: أُخْتَانِ فِي حِجْرِي، وَأَنَا أَمُوِّنُهُمَا، وَأُنْفِقُ عَلَيْهِمَا، أَسْتَأْذِنُ عَلَيْهِمَا؟ قَالَ: ((نَعَمْ، أَتُحِبُّ أَنْ تَرَاهُمَا عُرْيَانَتَيْنِ؟!)) ثُمَّ قَرَأَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ﴾((النور:٨٥)) قَالَ: فَلَمْ يُؤْمَرْ هَؤُلَاءِ بِالْإِذْنِ إِلَّا فِي هَذِهِ الْعَوْرَاتِ الثَّلَاثِ. قَالَ: ﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ

قَبْلِهِمْ ((النور:٩٥)) قَالَ ابْنُ عَبَّاسٍ: ((فَالْإِذْنُ وَاجِبٌ)). زَادَ بْنُ جُرَيْجٍ: ((عَلَى النَّاسِ كُلِّهِمْ)). صَحِيحُ الْإِسْنَادِ

1063. ‘Atā’ said**:** “I asked Ibn ‘Abbās, ‘Do I ask permission of my sister?’ He said, ‘Yes.’ I repeated the question, saying, ‘My two sisters live under my care; I provide for them and spend on them, so do I ask them for permission?’ He said, ‘Yes. Would you want to see them naked?’ Then he recited**:** ‘O you who believe, let those whom your right hands own and those of you who have not reached puberty ask for permission from you at three times - before the prayer of Fajr, when you take off your clothes at midday and after the ‘Isha’ prayers - three times of undress for you.’ (al-Nūr **24: 58**)

“Ibn ‘Abbās said, ‘They were not ordered to ask permission except at the three times of undress.’ He went on to cite (the verse), ‘When your children reach puberty, then they should ask permission as those before them asked permission.’ (al-Nūr **24: 58**)

“Ibn ‘Abbās said, ‘Asking permission is obligatory.’ Ibn Jurayj added, ‘For all people.’ ” (*Authentic Chain*)

Commentary**:** *See comment on narration no.* **1060**.

٤٩١- بَابٌ يَسْتَأْذِنُ عَلَى أَخِيهِ

Chapter 491: Asking Your Brother For Permission To Enter

١٠٦٤- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: ((يَسْتَأْذِنُ الرَّجُلُ عَلَى أَبِيهِ، وَأُمِّهِ، وَأَخِيهِ، وَأُخْتِهِ)). ضَعِيفٌ

1064. ‘Abdullāh [b. Mas’ood] said**:** “A man asks permission of his father, his mother, his brother and his sister.” (*Weak*)

٤٩٢- بَابُ الاسْتِئْذَانُ ثَلاَثًا

Chapter 492: Asking Permission Three Times

١٠٦٥- عَنْ عُبَيْدِ بْنِ عُمَيْرٍ: أَنَّ أَبَا مُوسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ اسْتَأْذَنَ عَلَى عُمَرَ بْنِ الْخَطَّابِ، فَلَمْ يُؤْذَنْ لَهُ - وَكَأَنَّهُ كَانَ مَشْغُولاً - فَرَجَعَ أَبُو مُوسَى، فَفَرَغَ عُمَرُ، فَقَالَ: أَلَمْ أَسْمَعْ صَوْتَ عَبْدِ اللهِ بْنِ قَيْسٍ؟ إِئْذَنُوا لَهُ، قِيلَ: قَدْ رَجَعَ، فَدَعَاهُ، فَقَالَ: كُنَّا نُؤْمَرُ بِذَلِكَ. فَقَالَ: تَأْتِينِي عَلَى ذَلِكَ بِالبَيِّنَةِ. فَانْطَلَقَ إِلَى مَجْلِسِ الْأَنْصَارِ، فَسَأَلَهُم؟ فَقَالُوا: لاَ يَشْهَدُ لَكَ عَلَى هَذَا إِلاَّ أَصْغَرُنَا: أَبُو سَعِيدٍ الْخُدْرِي، فَذَهَبَ بِأَبِي سَعِيدٍ. فَقَالَ عُمَرُ: أَخَفِيَ عَلَيَّ مِنْ أَمرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؟ أَلْهَانِي الصَّفْقُ بِالْأَسْوَاقِ. يَعْنِي: الْخُرُوجُ إِلَى التِّجَارَةِ. صَحِيحٌ

1065. ‘Ubayd b. ‘Umayr said**:** “Abū Mūsā al-Ash‘ari asked permission of ‘Umar b. al-Khattāb and he was not given permission. It seemed as if he (‘Umar) was busy. Abū Mūsā returned and ‘Umar had finished. He said, ‘Didn’t I hear the voice of ‘Abdullāh b. Qays (Abū Mūsā)? Give him permission.’ He said, ‘He has gone back,’ so he sent after him. Abū Mūsā explained his going back, ‘We were commanded to behave like that (i.e. go back after having asked permission to enter three times).’ ‘Umar said, ‘Bring me a clear proof of it.’ Abū Mūsā then went to the assembly of the Ansār. He questioned them and they said, ‘Only the youngest of us will testify to that - Abū Sa‘īd al-Khudrī.’ Abū Mūsā went back with Abū Sa‘īd. ‘Umar asked, ‘Is something of what the Messenger of Allah ﷺ commanded hidden from me? Transactions in the market-place distracted me’ (i.e. having

to go out to trade)." (*Authentic*)

***Commentary*: 1**. *Apparently, 'Umar (ﷺ) took the matter very serious and insisted on getting clarification because Aboo Moosa (ﷺ) ascribed his turning back after asking for permission three times to the Prophet (ﷺ). In another version of the report collected by Imam al-Bukhaaree in his Saheeh, Aboo Moosa said, "...and the Messenger of Allah (ﷺ) had said, 'If any of you seeks permission thrice and he is not permitted, he should go back.'"* **2**. *The youngest of them could have been brought to testify to show that it was something well-known at the time.* **3**. *Hafidh Ibn Hajar (رحمه الله) said, "It proves that an eminent companion who was always in the company of the Messenger of Allah (ﷺ) may not know of his affairs while those relatively lower in status would know it."* **4**. *The point in the hadeeth here is the fact that asking for permission is thrice after which the one asking for permission should go back. See hadeeth no.* **1073**.

٤٩٣- بَابُ الاسْتِئْذَانُ غَيْرُ السَّلاَمِ

Chapter 493: Asking Permission To Enter Without Greeting

١٠٦٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ - فِيمَنْ يَسْتَأْذِنُ قَبْلَ أَنْ يُسَلِّمَ - قَالَ: ((لاَ يُؤْذَنُ لَهُ حَتَّى يَبْدَأَ بِالسَّلاَمِ)). صَحِيحُ الْإِسْنَادِ

1066. Abū Hurayra said about the person who asks for permission to enter before he gives the greeting**:** (Abū Hurayra said) "He is not given permission until he has first given the greeting." (*Authentic*)

١٠٦٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِذَا دَخَلَ، وَلَمْ يَقُلْ: السَّلاَمُ عَلَيْكُمْ. فَقُلْ: لاَ. حَتَّى يَأْتِيَ بِالْمِفْتَاحِ؛ السَّلاَمِ. صَحِيحُ الْإِسْنَادِ

1067. Abū Hurayra said: "When someone comes in and does not say, 'Assalamu 'alaykum, Peace be upon you,' then say, 'No' until he brings the key, that is, the greeting (Salām)." (*Authentic*)

Commentary: *That is, saying the greeting of Salam and asking for permission to come in are two different things. The narration indicates that the correct thing is to start with saying the greeting which the companion likened to the key to the house. See hadeeth no.* **1081**.

٤٩٤- بَابٌ إِذَا نَظَرَ بِغَيْرِ إِذْنٍ تُفْقَأُ عَيْنُهُ

Chapter 494: When Someone Looks Without Permission, His Eye Is Gouged Out

١٠٦٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَوِ اطَّلَعَ رَجُلٌ فِي بَيْتِكَ، فَخَذَفْتَهُ بِحَصَاةٍ، فَفَقَأْتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ جُنَاحٌ)). صَحِيحٌ

1068. Abū Hurayra said: "The Prophet ﷺ said, 'If a man looks into your house and you take some pebbles and gouge out his eye, there is no fault on your part.' " (Authentic)

Commentary: *It shows the greviousness of peeping, or looking into people's houses without permission. Similarly, it proves the significance of the privacy of the people such that when violated, it is allowed to gouge out the peeping eye. See hadeeth* **1069**.

١٠٦٩- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((كَانَ النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَائِمًا يُصَلِّي، فَاطَّلَعَ رَجُلٌ فِي بَيْتِهِ، فَأَخَذَ سَهْمًا مِنْ كِنَانَتِهِ، فَسَدَّدَ نَحْوَ عَيْنَيْهِ)). صَحِيحٌ

1069. Anas said: "The Prophet ﷺ was standing in prayer and a man looked into his room. He (the Prophet ﷺ) took an arrow from his quiver and aimed it at his eyes." (*Authentic*)

٤٩٥- بَابُ الاسْتِئْذَانُ مِنْ أَجْلِ النَّظَرِ

Chapter 495: Seeking Permission Is To Avoid Unlawful Looking

١٠٧٠- عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَجُلاً اطَّلَعَ مِنْ جُحْرٍ فِي بَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَمَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِدْرَى يَحُكُّ بِهِ رَأْسَهُ، فَلَمَّا رَآهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَوْ أَعْلَمُ أَنَّكَ تَنْتَظِرُنِي لَطَعَنْتُ بِهِ فِي عَيْنِكَ)).

1070. Sahl b. Sa'd said: "A man looked through a gap in the door of the Prophet ﷺ while the Prophet ﷺ had a comb with which he was scratching his hair. When the Prophet ﷺ saw the man, he said, 'If I had known that you were peeping at me, I would have stabbed you in the eye with this.' " (*Authentic*)

١٠٧١- وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّمَا جُعِلَ الْإِذْنُ مِنْ أَجْلِ الْبَصَرِ)). صَحِيحٌ

1071. The Prophet ﷺ said**:** "Permission is sought for the sake of the eye that one should not look at a thing prohibited to see." (*Authentic*)

Commentary**:** *See narrations and comments on* **Chapter 487**.

١٠٧٢- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((اطَّلَعَ رَجُلٌ مِنْ خَلَلٍ فِي حُجْرَةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَسَدَّدَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِشْقَصٍ، فَأَخْرَجَ الرَّجُلُ رَأْسَهُ)). صَحِيحٌ

1072. Anas said**:** "A man looked through the gaps into the room of the Prophet ﷺand the Messenger of Allah ﷺ aimed an arrow-head at him and the man withdrew his head." (*Authentic*)

Commentary**:** *These narrations categorically prohibit looking into a person's house without his permission; and the prohibition covers all people. See narration no.* **1063**.

٤٩٦- بَابُ إِذَا سَلَّمَ الرَّجُلُ عَلَى الرَّجُلِ فِي بَيْتِهِ

Chapter 496: When A Man Greets Another Man In His Room

١٠٧٣- عَنْ أَبِي مُوسَى قَالَ: اسْتَأْذَنْتُ عَلَى عُمَرَ، فَلَمْ يُؤْذَنْ لِي - ثَلاثًا - فَأَدْبَرْتُ، فَأَرْسَلَ إِلَيَّ، فَقَالَ: يَا عَبْدَ اللهِ! اشْتَدَّ عَلَيْكَ أَنْ تَحْتَبِسَ عَلَى بَابِي؟ اعْلَمْ أَنَّ النَّاسَ كَذَلِكَ يَشْتَدُّ عَلَيْهِم أَنْ يُحْتَبَسُوا عَلى بَابِكَ. فَقُلْتُ: بَلِ اسْتَأْذَنْتُ عَلَيْكَ ثَلاثًا، فَلَمْ

يُؤْذَنْ لِي، فَرَجَعْتُ. وكُنَّا نُؤْمَرُ بِذَلِكَ. فَقَالَ: مِمَّنْ سَمِعْتَ هَذَا؟ فَقُلْتُ: سَمِعْتُهُ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: أَسَمِعْتَ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ نَسْمَعْ؟ لَئِنْ لَمْ تَأْتِنِي عَلَى هَذَا بِبَيِّنَةٍ لأَجْعَلَنَّكَ نَكَالاً!. فَخَرَجْتُ حَتَّى أَتَيْتُ نَفَرًا مِنَ الأَنْصَارِ جُلُوسًا فِي الْمَسْجِدِ، فَسَأَلْتُهُمْ؟ فَقَالُوا: أَوَ يَشُكُّ فِي هَذا أَحَدٌ؟ فَأَخْبَرْتُهُمْ مَا قَالَ عُمَرُ. فَقَالُوا: لاَ يَقُومُ مَعَكَ إِلاَّ أَصْغَرُنَا، فَقَامَ مَعِي أَبُو سَعِيدٍ الْخُدْرِي - أَوْ أَبُو مَسْعُودٍ - إِلَى عُمَرَ، فَقَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُرِيدُ سَعْدَ بْنَ عُبَادَةَ حَتَّى أَتَاهُ، فَسَلَّمَ، فَلَمْ يُؤْذَنْ لَهُ، ثُمَّ سَلَّمَ الثَّانِيَةَ، ثُمَّ الثَّالِثَةَ، فَلَمْ يُؤْذَنْ لَهُ، فَقَالَ: ((قَضَيْنَا مَا عَلَيْنَا))، ثُمَّ رَجَعَ. فَأَدْرَكَهُ سَعْدٌ، فَقَالَ: يَا رَسُولَ اللهِ! وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا سَلَّمْتَ مِنْ مَرَّةٍ إِلاَّ وَأَنَا أَسْمَعُ؛ وَأَرُدُّ عَلَيْكَ، وَلَكِنْ أَحْبَبْتُ أَنْ تُكْثِرَ مِنَ السَّلاَمِ عَلَيَّ وَعَلَى أَهْلِ بَيْتِي. فَقَالَ: أَبُو مُوسَى: وَاللهِ إِنْ كُنْتُ لأَمِينًا عَلَى حَدِيثِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: أَجَلْ، وَلَكِنْ أَحْبَبْتُ أَنْ أَسْتَثْبِتَ. صَحِيحٌ لِغَيْرِهِ

1073. Abū Mūsā said: "I asked permission three times to come in to 'Umar and permission was not given to me. I went away. He (called me back and) said, ''Abdullāh, is it hard on you to be kept waiting at my door? Know that people similarly find it hard to be kept waiting at your door.' I said, 'I asked permission from you three times and it was not given to me, so I went away as we were commanded to do.' 'Umar said, 'From whom did you hear this?' I said, 'I heard it from the Prophet ﷺ.' 'Umar said, 'Did you hear from the Prophet ﷺ something that we did not hear? If you do not bring me a clear proof, I will punish you.' I, therefore went until I came to a group of the Ansār sitting in the mosque. I asked them and they said, 'Does anyone doubt this?' I told them what 'Umar had said. They said, 'Only the youngest of us will go with you.' So Abū Sa'īd al-Khudrī – or Abū Mas'ūd – accompanied me to 'Umar and said to him, 'We went out with the Prophet ﷺ when he was going to Sa'd b. 'Ubāda. He gave the greeting and permission was not given to him. Then he greeted a

second time and then a third time, but still it was not given to him. So the Prophet said, 'We have done what we must.' Then he went back and Sa'd caught up to him and said, 'Messenger of Allah! By the One who sent you with the Truth, every time you greeted me, I heard and answered you, but I wanted to have much greeting (salām) from you for myself and the people of my house.'

"Abū Mūsā said, 'By Allah, I am trustworthy as regards the hadīth of the Messenger of Allah ﷺ.' 'Umar said, 'Yes, but I wanted to make sure.' " (*Authentic*)

***Commentary*:** *See comment on hadeeth no.* **1065**.

٤٩٧- بَابٌ دُعَاءُ الرَّجُلِ إِذْنُهُ

Chapter 497: A Man's Invitation Is His Permission

١٠٧٤- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: إِذَا دُعِيَ الرَّجُلُ فَقَدْ أُذِنَ لَهُ. صَحِيحٌ

1074. 'Abdullāh said**:** "When a man is given an invitation, that is his permission (to enter)." (*Authentic*)

١٠٧٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا دُعِيَ أَحَدُكُمْ، فَجَاءَ مَعَ الرَّسُولِ، فَهُوَ إِذْنُهُ)). صَحِيحٌ

1075. Abū Hurayra said**:** "The Prophet ﷺ said, 'When one of you gives someone an invitation and the person you invited comes with your messenger, that is his permission to enter.' " (*Authentic*)

***Commentary*:** *Imam Abdur-Rauf al-Munaawee (رحمه الله) said, "That is, it takes the place of his permission, being satisfied with the fact of been sought. Therefore, there is no need to ask for permission again. (However), that is if*

*the interval between the coming and invitation was not long or when the situation does not basically require asking for permission; otherwise, it is still obligatory to give the greeting of Salam and ask for permission." Imam al-Bayhaqee further clarified, "this is when no wife or any other woman is in the house; otherwise, it is generally obligatory to ask for permission." Sharh Saheeh al-Adab al-Mufrad (***3/202***).*

١٠٧٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((رَسُولُ الرَّجُلِ إِلَى الرَّجُلِ إِذْنُهُ)). صَحِيحٌ

1076. Abū Hurayra said**:** "The Prophet ﷺ said, 'A man's messenger to another man is his permission to enter.' " (*Authentic*)

١٠٧٧- عَنْ أَبِي الْعَلاَنِيَةِ قَالَ: ((أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيّ، فَسَلَّمْتُ، فَلَمْ يُؤْذَنْ لِي، ثُمَّ سَلَّمْتُ، فَلَمْ يُؤْذَنْ لِي، ثُمَّ سَلَّمْتُ الثَّالِثَةَ فَرَفَعْتُ صَوْتِي، وَقُلْتُ: السَّلاَمُ عَلَيْكُم يَا أَهْلَ الدَّارِ! فَلَمْ يُؤْذَنْ لِي، فَتَنَحَّيْتُ نَاحِيَةً فَقَعَدْتُ، فَخَرَجَ إِلَيَّ غُلاَمٌ، فَقَالَ: ادْخُلْ، فَدَخَلْتُ، فَقَالَ لِي أَبُو سَعِيدٍ: أَمَا إِنَّكَ لَوْ زِدْتَ لَمْ يُؤْذَنْ لَكَ. فَسَأَلْتُهُ عَنِ الْأَوْعِيَةِ؟ فَلَمْ أَسْأَلْهُ عَن شَيْءٍ، إِلاَّ قَالَ: حَرَامٌ، حَتَّى سَأَلْتُهُ عَن الْجَفِّ؟ فَقَالَ: حَرَامٌ. فَقَالَ: مُحَمَّدٌ- ابْنُ سِيرِينَ -: يُتَّخَذُ عَلَى رَأْسِهِ إِدَمٌ، فَيُوْكَأُ)). صَحِيحٌ

1077. Abu'l-'Alāniyya said**:** "I came to Abū Sa'īd al-Khudrī and greeted him, but permission was not given to me. Then I greeted him again and it was not given to me. Then I greeted him a third time raising my voice and said, 'Peace be upon you, people of the House,' and still it was not given to me. Then I went off to one side and sat down. A boy came out to me and said, 'Enter.' I entered and Abū Sa'īd said to me, 'If you had asked more (than three), you would not have been given permission (because it is sunna to ask only three times). I asked him about the vessels (that had been used for wine). Whatever I

asked him about, he said, 'Harām (forbidden).' I asked him about al-Jaff, an old milk-skin made into a bucket (for fermentation purposes). He said, 'Harām (forbidden).' "

Muhammad (b. Sīrīn) said, "(al-Jaff) is a pot with a skin on its top to tighten it." (*Authentic*)

***Commentary*:** *The point of reference in this hadeeth in relation to the* **chapter** *heading is the invitation of the young boy to Abu al-'Aaliyah (رحمه الله) to come in. It served as the permission to enter. It is one of the narrations that demonstrate the companions' strict adherence to the teachings of Islam.*

٤٩٨- بَابٌ كَيْفَ يَقُومُ عِنْدَ الْبَابِ

Chapter 498: How Does A Person Stand At The Door?

١٠٧٨- عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ صَاحِبِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَتَى بَابًا يُرِيدُ أَنْ يَسْتَأْذِنَ لَمْ يَسْتَقْبِلْهُ؛ جَاءَ يَمِينًا وَشِمَالاً؛ فَإِنْ أُذِنَ لَهُ وَإِلاَّ انْصَرَفَ)). حَسَنٌ صَحِيح.

1078. 'Abdullāh b. Busr, the Companion of the Prophet ﷺ said**:** "When the Prophet ﷺ came to a door where he wanted to ask permission to enter, he did not face it directly. He stood either to the right or the left of the door. If he was given permission, he went in. If not, he left." (*Sound and Authentic*)

Commentary*:** *Here, the Prophet ﷺ demonstrated another prescript of asking for permission to enter a house:** *one must not stand in front of the door to avoid looking in to the house for whatever reason. "Indeed in the Messenger of Allah you have a good example to follow..." (Q* **33: 21***).*

٤٩٩- بَابٌ إِذَا اسْتَأْذَنَ فَقَالَ حَتَّى أَخْرُجَ أَيْنَ يَقْعُدُ

Chapter 499: When Someone Asks Permission To Enter And Is Told, "Wait Until I Come Out", Where Should He Sit?

١٠٧٩- عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ، قَالَ: قَدِمْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ، فَاسْتَأْذَنْتُ عَلَيْهِ، فَقَالُوا لِي: مَكَانَكَ حَتَّى يَخْرُجَ إِلَيْكَ، فَقَعَدْتُ قَرِيبًا مِنْ بَابِهِ، قَالَ: فَخَرَجَ إِلَيَّ فَدَعَا بِمَاءٍ فَتَوَضَّأَ، ثُمَّ مَسَحَ عَلَى خُفَّيْهِ. فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمِنَ الْبَوْلِ هَذَا؟ قَالَ: ((مِنَ الْبَوْلِ، أَوْ مِنْ غَيْرِهِ)). حَسَنُ الْإِسْنَادِ

1079. Mu'āwiya b. Hudayj said**:** "I came to 'Umar b. al-Khattāb, may Allah be pleased with him, and asked permission to enter. I was told, 'Stay there until he comes out to you.' I sat down near his door."

He continued, " 'Umar came out to me, called for water and did wudū'. Then he wiped over his leather socks. I asked, 'O Amīr al-Mu'minīn, is this (mash, wiping of the sock) on account of urine?' He said, 'On account of urine or other things.' " (*Sound Chain*)

Commentary**:** *To rub over the Khuff (leather socks), the socks and shoes during ablution – whether on account of urine or having evacuated the bowels - they would have been put on while one was in a state of ablution. Subsequently the traveller could wipe over them for three days and nights while the non-traveller can do so for a whole day. The point in the hadeeth here, however, is Mu'awiyah's sitting down near the Amir's door, waiting for the Amir after asking for permission to enter.*

٥٠٠- بَابُ قَرْعُ الْبَابِ

Chapter 500: Knocking On A Door

١٠٨٠- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا: ((إِنَّ أَبْوَابَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَتْ تُقْرَعُ بِالْأَظَافِيرِ)). صَحِيحٌ

1080. Anas b. Mālik said: "People knocked on the door of the Prophet ﷺ with their fingernails (quietly)." (*Authentic*)

Commentary: *Hafidh Ibn Hajar al-Asqalaanee (رحمه الله) explained, "The companions – may Allah be pleased with them all – used to do that with reverence and regards (for the Prophet ﷺ). So it becomes known that it is not proper to knock at the door of the scholars except softly, using the fingernails, and then the fingers and then the knuckles. Rightly, if the place is far from the door such that the sound of the knock with the fingers will not be heard then the knocking should be done with something more than that within the limits of need."*

٥٠١- بَابُ إِذَا دَخَلَ وَلَمْ يَسْتَأْذِنْ

Chapter 501: When One Enters Without Asking Permission

١٠٨١- عَنْ كَلَدَةَ بْنِ حَنْبَلٍ: أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ بَعَثَهُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْفَتْحِ بِلَبَنٍ وَجِدَايَةٍ وَضَغَابِيسَ - قَالَ: أَبُو عَاصِمٍ: يَعْنِي الْبَقْلَ - وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِأَعْلَى الْوَادِي، وَلَمْ أُسَلِّمْ وَلَمْ أَسْتَأْذِنْ، فَقَالَ: ((ارْجِعْ، فَقُلْ: السَّلَامُ

عَلَيْكُمْ. أَأَدْخُلُ؟)). وَذَلِكَ بَعْدَمَا أَسْلَمَ صَفْوَانُ. قَالَ: عَمْرٌو: وَأَخْبَرَنِي أُمَيَّةُ بْنُ صَفْوَانَ بِهَذَا عَنْ كَلَدَةَ، وَلَمْ يَقُلْ: سَمِعْتُهُ مِنْ كَلَدَةَ. صَحِيحٌ

1081. Kalada b. Hanbal said: "Safwān b. 'Umayya sent me to the Prophet ﷺ during the Conquest of Makka with some milk, gazelle, and Daghābīs. (Abū 'Asim said that he meant vegetables.) The Prophet ﷺ was at the top of the valley and Kalada neither gave the greeting nor asked for permission. The Prophet said, 'Go back and say, "Peace be upon you. May I enter?" ' That was after Safwān had become Muslim."

'Amr said, " 'Umaya b. Safwān related this to me from Kalada and he did not say, 'I heard it from Kalada.' " (*Authentic*)

***Commentary*: 1**. *The difference between saying the greeting and asking for permission to enter is highlighted here; it proves that the earlier should precede the later. See hadeeth no.* **1067**. **2**. *When a person enters without following these prescripts, he should be taught the right thing and asked to go back and follow the etiquette. See hadeeth no.* **1084**.

١٠٨٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا أَدْخَلَ الْبَصَرَ فَلاَ إِذْنَ لَهُ)). ضَعِيفٌ

1082. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'If someone looks inside, he should not be given permission to enter.' " (*Weak*)

٥٠٢- بَابٌ إِذَا قَالَ: أَدْخُلُ؟ وَلَمْ يُسَلِّمْ

Chapter 502: When Someone Says, "Can I Come In?" And Does Not Give A Greeting

١٠٨٣- عَنْ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: إِذَا قَالَ: أَأَدْخُلُ وَلَمْ يُسَلِّمْ. فَقُلْ: لاَ، حَتَّى تَأْتِيَ بِالْمِفْتَاحِ. قُلْتُ: السَّلاَمُ؟ قَالَ: نَعَمْ. صَحِيحٌ

1083. Abū Hurayra said: "When someone says, 'Can I come in?' and does not give a greeting, then say, 'No, not until you bring the key.' When asked, 'You mean the salām?' Abū Hurayra said, 'Yes.' " (*Authentic*)

Commentary: *See narration no.* **1067**.

١٠٨٤- عَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي عَامِرٍ جَاءَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَأَلِجُ؟ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِلْجَارِيَةِ: ((اخْرُجِي فَقُولِي لَهُ: قُلْ: السَّلاَمُ عَلَيْكُمْ، أَأَدْخُلُ؟، فَإِنَّهُ لَمْ يُحْسِنِ الاسْتِئْذَانَ))، قَالَ: فَسَمِعْتُهَا قَبْلَ أَنْ تَخْرُجَ إِلَيَّ الْجَارِيَةُ، فَقُلْتُ: السَّلاَمُ عَلَيْكُمْ أَأَدْخُلُ؟ فَقَالَ: ((وَعَلَيْكَ ادْخُلْ))، قَالَ: فَدَخَلْتُ، فَقُلْتُ: بِأَيِّ شَيْءٍ جِئْتَ؟ فَقَالَ: ((لَمْ آتِكُمْ إِلاَّ بِخَيْرٍ؛ أَتَيْتُكُمْ لِتَعْبُدُوا اللهَ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَتَدَعُوا عِبَادَةَ اللاَّتِ وَالْعُزَّى، وَتُصَلُّوا فِي اللَّيْلِ وَالنَّهَارِ خَمْسَ صَلَوَاتٍ، وَتَصُومُوا فِي السَّنَةِ شَهْرًا، وَتَحُجُّوا هَذَا الْبَيْتَ، وَتَأْخُذُوا مِنْ مَالِ أَغْنِيَائِكُمْ فَتَرُدُّوهَا عَلَى فُقَرَائِكُمْ)). قَالَ: فَقُلْتُ لَهُ: هَلْ مِنَ الْعِلْمِ شَيْءٌ لاَ تَعْلَمُهُ؟ قَالَ: ((لَقَدْ عَلَّمَ اللهُ خَيْرًا وَإِنَّ مِنَ الْعِلْمِ مَا لاَ يَعْلَمُهُ إِلاَّ اللهُ؛ الْخَمْسُ لاَ يَعْلَمُهُنَّ إِلاَّ اللهُ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَداً وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾((لقمان:٤٣)). صَحِيحٌ

1084. Rib'ī b. Hirāsh said**:** "A man from the Banū 'Āmir narrated to me that he came to the Prophet ﷺ and asked, 'Can I come in?' The Prophet ﷺ said to his maid, 'Go out and say to him, "Say, 'Peace be upon you! Can I come in?' " He did not ask for permission in a proper way.' The man said, 'I overheard that before the girl came out to me and I said, "Peace be upon you! Can I come in?" Then the Prophet said, "And upon you. Enter!" The man continued, 'I went in and said, "With what have you been sent?" The Prophet said, "I have only brought good. I have come to you (to teach that) you worship Allah alone with no partner and stop worshipping al-Lāt and al- 'Uzza, and that you pray five prayers in the night and day, fast a month in the year and go on hajj to this House. You are to take from the property of your rich men and give it to your poor." I said to him, "Is there anything you do not know?" The Prophet said, "Allah knows the good. There is knowledge that no one knows except Allah. There are five things that only Allah knows**:** Allah has the knowledge of the Hour. He sends down Abundant rain. He knows what is in the wombs. No soul knows what it will earn the next day. A soul does not know in which land it will die." ' " (Luqmān **31: 34**) (*Authentic*)

Commentary**:** *The hadeeth contains the following points of benefit among others***: 1**. *One could say, "a-alij" or "a-adkhul" to ask for permission to enter. They are both approved and they have the same meaning.* **2**. *The one who wrongly seeks to enter should be taught the correct prescripts of entering.* **3**. *The companions – may Allah be pleased with them - keenly obeyed the Prophet ﷺ.* **4**. *While anwering questions, one could start by giving a synopsized response before following with its explanation.* **5**. *The hadeeth mentions the five pillars of Islam as cited in other authentic ahaadeeth such as the hadeeth of Ibn Umar (radiya Allahu anhuma) collected by al-Bukhaaree and Muslim in their Saheehs.* **6**. *Students should not unnecessarily jerky and be ambiguous when they ask questions, they should present their questions confidently, clearly and mannerly.* **7**. *Allah the Exalted says***:** *"And of Knowledge, you (mankind) have been given only a little." (Q* **17: 85***).*

٥٠٣- بَابٌ كَيْفَ ٱلاسْتِئْذَانُ؟

Chapter 503: How To Ask Permission To Enter

١٠٨٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: السَّلاَمُ عَلَى رَسُولِ اللهِ، السَّلاَمُ عَلَيْكُمْ، أَيَدْخُلُ عُمَرُ؟ صَحِيحٌ

1085, Ibn Abbās said: "'Umar asked permission to visit the Prophet ﷺ and said, 'Peace be upon the Messenger of Allah! Peace be upon you! Can 'Umar come in?' " (*Authentic*)

٥٠٤- بَابٌ مَنْ قَالَ: مَنْ ذَا؟ فَقَالَ: أَنَا

Chapter 504: One Who Is Inquired: "Who Is It?" And Answered, "Me"

١٠٨٦- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي دَيْنٍ كَانَ عَلَى أَبِي، فَدَقَقْتُ الْبَابَ. فَقَالَ: ((مَنْ ذا؟))، فَقُلْتُ: أَنا. قَالَ: ((أَنَا، أَنَا؟!)) كَأَنَّهُ كَرِهَهُ. صَحِيحٌ

1086. Jābir said: "I came to the Prophet ﷺ about a debt my father owed. I knocked at the door and he said, 'Who is it?' I said, 'Me.' He said, 'Me? Me?' as if he disliked that." (*Authentic*)

Commentary: *Imam an-Nawawee (رحمه الله) explained, "The scholars say: when a person asks for permission and he is asked, 'who is it' it is disapproved for him to say, 'I', based on this hadeeth, and because his saying, 'I' has not brought any benefit or addition. The ambiguity still remains. He should*

rather say, 'So-and-so' mentioning his name. If he says, 'I, so-and-so', there is no blame in that as Umm Hani (radiya Allahu anha) said when she sought for permission and the Prophet ﷺ asked, 'Who is it?' and she said, 'I, Umm Hani.'" See hadeeth no. **1087** *below.*

١٠٨٧- عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَسْجِدِ - وَأَبُو مُوسَى يَقْرَأُ - فَقَالَ: ((مَنْ هَذَا؟)) فَقُلْتُ: أَنَا بُرَيْدَةُ جُعِلْتُ فِدَاكَ. فَقَالَ: ((قَدْ أُعْطِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ)). صَحِيحٌ

1087. Burayda said: "The Prophet ﷺ went out to the mosque while Abū Mūsā was reciting. He said, 'Who is it?' I said, 'I am Burayda, may I be your ransom!' The Prophet said, 'This man has been given one of the flutes of the family of (Prophet) Dāwūd.'" (*Authentic*)

٥٠٥- بَابٌ إِذَا اسْتَأْذَنَ فَقَالَ: ادْخُلْ بِسَلَامٍ

Chapter 505: When One Asks Permission And Is Told, "Enter With Peace"

١٠٨٨- عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُدْعَانَ قَالَ: كُنْتُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ، فَاسْتَأْذَنَ عَلَى أَهْلِ بَيْتٍ، فَقِيلَ: ((ادْخُلْ بِسَلَامٍ))، فَأَبَى أَنْ يَدْخُلَ عَلَيْهِمْ. صَحِيحٌ

1088. 'Abdu'r-Rahmān b. Jud'ān said: "I was with 'Abdullāh b. 'Umar and he asked permission from the people of a house to enter. He was told, 'Enter with peace' but he refused to enter." (*Authentic*)

Commentary: *It seems that he did not like the expression 'enter with peace' because Allah, Exalted is He, says on the Day of Judgement to the believers: "Enter it with peace without fear" (Q* **15: 46***), so it is not befitting for a human to use the expression used by Allah, Exalted is He.*

٥٠٦- بَابُ النَّظَرُ فِي الدُّورِ

Chapter 506: Looking Into Houses

١٠٨٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا دَخَلَ الْبَصَرُ فَلاَ إِذْنَ)). ضَعِيفٌ

1089. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'When the eye enters, permission to enter should not be given:" (*Weak*)

١٠٩٠- عَنْ مُسْلِمِ بْنِ نُذَيْرٍ قَالَ: اسْتَأْذَنَ رَجُلٌ عَلى حُذَيْفَةَ، فَاطَّلَعَ، وَقَالَ: أَدْخُلُ؟ قَالَ حُذَيْفَةُ: ((أَمَّا عَيْنُكَ فَقَدْ دَخَلَتْ، وَأَمَّا إِسْتُكَ فَلَمْ تَدْخُلْ)). صَحِيحٌ

1090. Muslim b. Nadhīr said: "A man asked permission from Hudhayfa to come in. He looked in and said, 'May I come in?' Hudhayfa said, 'As for your eye, it has already entered. As for your bottom, it has not entered.' " (*Authentic*)

Commentary: *The companion – ﷺ – berated the man for peeping into the house before been allowed to come in. As mentioned ealier, looking into the house while seeking permission before been allowed in is prohibited for it violates people's privacy and defeats the whole essence of asking for permission before entrance.*

١٠٩٠- وَقَالَ رَجُلٌ: أَسْتَأْذِنُ عَلَى أُمِّي؟ قَالَ: إِنْ لَمْ تَسْتَأْذِنْ رَأَيْتَ مَا يَسُؤُكَ. حَسَنٌ

1090. A man said (to Hudhayfa): "Shall I ask permission from my mother?" He said, "If you do not ask her permission, you may see something you would not wish (to see)." (*Authentic*)

Commentary: *See narration no.* **1060**.

١٠٩١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ؛ أَنَّ أَعْرَابِيًا أَتَى بَيْتَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَلْقَمَ عَيْنَهُ خُصَاصَةَ الْبَابِ، فَأَخَذَ سَهْمًا أَوْ عُودًا مُحَدَّدًا، فَتَوَخَّى الْأَعْرَابِيَّ؛ لِيَفْقَأَ عَيْنَ الْأَعْرَابِي، فَذَهَبَ. فَقَالَ: ((أَمَا إِنَّكَ لَوْ ثَبَتَّ لَفَقَأْتُ عَيْنَكَ)). صَحِيحٌ

1091. Anas b. Mālik said: "A bedouin came to the house of the Messenger of Allah ﷺ and put his eye to the crack of the door. Therefore the Prophet took an arrow or a sharp stick and aimed it at the bedouin as if to gouge out his eye. The man moved off and the Prophet said, 'If you had stayed, I would have gouged out your eye.' " (*Authentic*)

See hadeeth no. **1069**.

١٠٩٢- عَنْ عَمَّارِ بْنِ سَعْدٍ التُّجَيْبِي قال : قال عُمَرُ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: ((مَنْ مَلأَ عَيْنَيْهِ مِنْ قَاعَةِ بَيْتٍ؛ قَبْلَ أَنْ يُؤْذَنَ لَهُ، فَقَدْ فَسَقَ)). ضَعِيفٌ

1092. 'Ammār b. Sa'd al-Tujībi said: " 'Umar b. al- Khattāb, may Allah be pleased with him, said, 'Whoever fills his eye with the contents of a house before he has been given permission has transgressed.' " (*Weak*)

١٠٩٣- عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ - مَوْلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَحِلُّ لِامْرِئٍ مُسْلِمٍ أَنْ يَنْظُرَ إِلَى جَوْفِ بَيْتٍ حَتَّى يَسْتَأْذِنَ؛ فَإِنْ فَعَلَ فَقَدْ دَخَلَ. وَلاَ يَؤُمُّ قَوْمًا فَيَخُصُّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ حَتَّى يَنْصَرِفَ. وَلاَ يُصَلِّي وَهُوَ حَاقِنٌ حَتَّى يَتَخَفَّفَ)). قَالَ أَبُو عَبْدِ اللهِ: أَصَحُّ مَا يُرْوَى فِي هذَا الْبَابِ هَذَا الْحَدِيثُ. صَحِيحٌ

1093. Thawbān, the mawlā of the Messenger of Allah ﷺ said**:** "The Prophet ﷺ said, 'It is not lawful for a Muslim to look inside a house until he has been given permission. If he does that, he has entered. 'And no one should act as the Imām of a people and single himself out for supplication to the exclusion of others until he leaves.

'And no one should pray while he is under pressure to urinate until he has relieved himself.' "

Abū 'Abdullāh (al-Bukhārī) said, "This is the *sound*est hadīth on this matter." (*Authentic*)

***Commentary*: 1**. *The one who looks into a house before being allowed to enter gets the sin of one who has entered without permission.* **2**. *The expression: "And no one should act as the Imām of a people and single himself out for supplication to the exclusion of others until he leaves" is graded weak by some of the scholars including Ibn Taimiyyah and Ibn Qayim (رحمه الله). The Prophet ﷺ has been authentically and widely reported to have made supplications using singular personal pronouns.*

٥٠٧- بَابُ فَضْلُ مَنْ دَخَلَ بَيْتَهُ بِسَلاَمٍ

Chapter 507: The Virtue Of Someone Who Enters His House With "Salam"

١٠٩٤- عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((ثَلاَثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللهِ، إِنْ عَاشَ كُفِيَ، وَإِنْ مَاتَ دَخَلَ الْجَنَّةَ: مَنْ دَخَلَ بَيْتَهُ بِسَلاَمٍ، فَهُوَ ضَامِنٌ عَلَى اللهِ عَزَّ وَجَلَّ. وَمَنْ خَرَجَ إِلَى الْمَسْجِدِ، فَهُوَ ضَامِنٌ عَلَى اللهِ، وَمَنْ خَرَجَ فِي سَبِيلِ اللهِ، فَهُوَ ضَامِنٌ عَلَى اللهِ)). صَحِيحٌ

1094. Abū Umāma said**:** “The Prophet ﷺ said, ‘Three – Allah is responsible for all of them – if they live, they will have enough, and if they die, they will enter the Garden**:** Allah, the Mighty and Exalted, is responsible for whoever enters his house saying “Salām.” Allah is responsible for whoever goes out to the mosque. Allah is responsible for whoever goes out in the way of Allah.’ ” (*Authentic*)

١٠٩٥- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ**:** إِذَا دَخَلْتَ عَلى أَهْلِكَ، فَسَلِّمْ عَلَيْهِمْ؛ تَحِيَّةً مِنْ عِنْدِ اللهِ مُبَارَكَةً طَيِّبَةً. قَالَ**:** مَا رَأَيْتُهُ إِلاَّ تُوجِبُهُ قَوْلُهُ**:**﴿وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾. ((النساء**:**٦٨)). صَحِيحُ الْإِسْنَادِ

1095. Jābir said**:** “When you come to your family, greet them with a greeting from Allah which is blessed and good.”

He said, “I only think that this is a part of what is meant by God’s injunction, ‘When you are offered a greeting, respond with a better greeting or return the like of it.’ ” (al-Nisā’ **4: 86**) (*Authentic*)

Commentary**:** *It seems that the companion – Jabir bin Abdullah (ﷺ) – ordered that the greeting should be said when one enters his house because of the various orders from the Prophet ﷺ to give the greeting and in order to ward off the evil of the Shaytan. See hadeeth no.* **1096**.

٥٠٨- بَابٌ إِذَا لَمْ يَذْكُرِ اللهَ عِنْدَ دُخُولِهِ الْبَيْتَ ، يَبِيتُ فِيهِ الشَّيْطَانُ

Chapter 508: When Someone Does Not Mention Allah When He Enters The House, Satan Spends The Night In It

١٠٩٦- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ**:** ((إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللهَ عَزَّ وَجَلَّ عِنْدَ دُخُولِهِ، وَعِنْدَ طَعَامِهِ. قَالَ**:** الشَّيْطَانُ**:** لاَ

مَبِيتَ لَكُمْ وَلاَ عَشَاءَ، وَإِذَا دَخَلَ، فَلَمْ يَذْكُرِ اللهَ عِنْدَ دُخُولِهِ. قَالَ: الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ، وَإِنْ لَمْ يَذْكُرِ اللهَ عِنْدَ طَعَامِهِ. قَالَ: الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ)).

صَحِيحٌ

1096. Jābir said: "The Prophet ﷺ said, 'When a man enters his house, he should mention Allah, the Mighty and Exalted; when he enters and when he eats. If he does this, Satan says (to his satans), "You cannot spend the night or eat here."

'But when the man enters, and does not mention Allah when he does so, Satan says to his satans, "You have your house for the night." If the man does not mention Allah when he eats, Satan says to his satans, "You have your house for the night and your supper." ' " (*Authentic*)

٥٠٩- بَابٌ مَا لاَ يُسْتَأْذَنُ فِيهِ

Chapter 509: Where One Is Not Obliged To Ask Permission

١٠٩٧- عَنْ أَعْيُنَ الْخَوَارْزِمِي قَالَ: أَتَيْنَا أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ - وَهُوَ قَاعِدٌ فِي دِهْلِيزِهِ، وَلَيْسَ مَعَهُ أَحَدٌ - فَسَلَّمَ عَلَيْهِ صَاحِبِي، وَقَالَ: أَدْخُلُ؟ فَقَالَ أَنَسٌ: ادْخُلْ، هَذَا مَكَانٌ لاَ يَسْتَأْذِنُ فِيهِ أَحَدٌ. فَقُرِّبَ إِلَيْنَا طَعَامًا، فَأَكَلْنَا، فَجَاءَ بِعُسٍّ نَبِيذٍ حُلْوٍ فَشَرِبَ، وَسَقَانَا. ضَعِيفٌ

1097. A'yan al-Khwarzimī said: "We came to Anas b. Mālik while he was sitting in his foyer without anyone else with him. My companion greeted him and said, 'May I come in?' Anas said, 'Come in. This is a place where no one asks for permission.' He had food brought to us and we ate. Then a goblet of sweet nabīdh (water) was brought and he drank and gave it to us to drink." (*Weak*)

٥١٠- بَابٌ الاسْتِئْذَانُ فِي حَوَانِيتِ السُّوقِ

Chapter 510: Asking Permission In Shops In The Market

١٠٩٨- عَنْ مُجَاهِدٍ قَالَ: ((كَانَ ابْنُ عُمَرَ لاَ يَسْتَأْذِنُ عَلى بُيُوتِ السُّوقِ)). صَحِيحُ الْإِسْنَادِ

1098. Mujāhid said**:** "Ibn 'Umar did not ask permission to enter shops in the market." (*Authentic*)

٩٩٠١- عَنْ عَطَاءٍ قَالَ: ((كَانَ ابْنُ عُمَرَ يَسْتَأْذِنُ فِي ظُلَّةِ الْبَزَّازِ)). صَحِيحُ الْإِسْنَادِ

1099. 'Atā' said**:** "Ibn 'Umar used to ask permission to enter market-stalls." (*Authentic*)

Commentary**:** *"Dhullat al-Bazzaaz" translated as 'market-stalls' actually refers to a shop where clothings are sold. Thus, Ibn Umar (radiya Allahu anhuma) would not ask for permission in the market shops except while entering the boutiques since a buyer may be removing or wearing a cloth such that not asking for permission before entrance may lead to violating the person's privacy. Allah knows Best.*

٥١١- بَابٌ كَيْفَ يَسْتَأْذِنَ عَلَى الْفُرُسِ

Chapter 511: How To Ask Permission From Persians (Meaning In Other Than Arabic Language)

١١٠٠- عَنْ أَبِي عَبْدِ الْمَلِكِ - مَوْلَى أُمِّ مِسْكِينٍ بِنْتِ عُمَرَ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ - قَالَ: أَرْسَلَتْنِي مَوْلاَتِي إِلَى أَبِي هُرَيْرَةَ، فَجَاءَ مَعِي، فَلَمَّا قَامَ بِالْبَابِ فَقَالَ: أَنْدَرَاييم)؟ قَالَتْ: أَنْدَرُونَ. فَقَالَتْ: يَا أَبَا هُرَيْرَةَ! إِنَّهُ يَأْتِينِي الزَّوْرُ بَعْدَ الْعَتَمَةِ فَأَتَحَدَّثُ؟ قَالَ: ((تَحَدَّثِي مَا لَم تُوتِرِي، فَإِذَا أَوْتَرْتِ فَلاَ حَدِيثَ بَعْدَ الْوِتْرِ)).

ضَعِيفٌ.

1100. Abū ‘Abdu’l-Mālik, the mawlā of Umm Miskīn, daughter of (‘Umar b.) ‘Āsim b. ‘Umar b. al-Khattāb, said: “My mistress sent me to Abū Hurayra and he came with me. When he was at the door, he said in Persian, ‘Ander āēm, Can we come in?’ She said in Persian, ‘Andarūn, Come in.’ Then she said, ‘Abū Hurayra, if visitors come to me after ‘Isha’ (prayer), should I enter into conversation?’ He said, ‘Converse as long as you have not prayed the witr prayer. If you have prayed the witr, there is no conversation after that.’ ” (*Weak*)

٥١٢- بَابٌ إِذَا كَتَبَ الذِّمِّيُّ فَسَلَّمَ، يُرَدُّ عَلَيْهِ

Chapter 512: When The Dhimmi Writes And Gives The Greeting, He Is To Be Answered

١١٠١- عَنْ أَبِي عُثْمَانَ النَّهْدِي قَالَ: كَتَبَ أَبُو مُوسَى إِلَى دِهْقَانٍ يُسَلِّمُ عَلَيْهِ فِي كِتَابِهِ، فَقِيلَ لَهُ: أَتُسَلِّمُ عَلَيْهِ وَهُوَ كَافِرٌ؟ قَالَ: ((إِنَّهُ كَتَبَ إِلَيَّ فَسَلَّمَ عَلَيَّ، فَرَدَدْتُ عَلَيْهِ)). صَحِيحٌ

1101. Abū ‘Uthmān an-Nahdi said**:** “Abū Mūsā wrote to a Persian grandee and greeted him in his letter. He was asked, ‘Do you greet him while he is an unbeliever?’ He said, ‘He wrote to me and greeted me, so I have answered him.’ ” (*Authentic*)

Commentary**:** *It could be deduced from the narration that the companion – ﷺ – agreed with the rest of the people that it was not allowed to give the greeting of Salam to the non-Muslims, but he clarified that the prohibition is restricted to initiating the greeting of Salam such that if a non-Muslim clearly says the greeting of Salam to us, we should respond with the greeting of Salam too. See narrations in* **Chapter 515**.

٥١٣- بَابٌ لاَ يُبْدَأُ أَهْلُ الذِّمَةِ بِالسَّلاَمِ

Chapter 513: Do Not Give The People Of The Dhimma The Greeting First

١١٠٢- عَنْ أَبِي بَصْرَةَ الْغِفَارِي رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنِّي رَاكِبٌ غَدًا إِلَى يَهُودَ، فَلاَ تَبْدَأُوهُمْ بِالسَّلاَمِ؛ فَإِذَا سَلَّمُوا عَلَيْكُمْ. فَقُولُوا: وَعَلَيْكُمْ)). صَحِيحٌ

1102. Abū Basra al-Ghifāri said**:** "The Prophet ﷺ said, 'I will ride to the Jews tomorrow. Do not give them the greeting first. If they greet you, then respond, saying, "wa 'alaykum, and upon you." ' " (*Authentic*)

Commentary**:** *The hadeeth prohibits giving the Salam first to the non-Muslims, and teaches that when the non-Muslims greet us first with the Salam, we should say, "Wa 'alaykum, and upon you." However, it appears this manner of replying their greeting of Salam, was because the non-Muslims used to say, "As-Saam 'alaykum, death (instead of peace) be upon you" as in hadeeth no.* **311**, **1105** *and* **1106**. *They should be answered with the like of what they say.*

١١٠٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَهْلُ الْكِتَابِ لاَ تَبْدَأُوهُمْ بِالسَّلاَمِ، وَاضْطَرُّوهُمْ إِلَى أَضْيَقِ الطَّرِيقِ)). صَحِيحٌ

1103. Abū Hurayra said**:** "The Prophet ﷺ said, 'The People of the Book, do not give them the greeting first. Constrain them to the narrowest part of the road.' " (*Authentic*)

Commentary**:** *The one who ascribes to Allah what He is not and gives worship to other than the One Who created and provides for all is, to say the*

least, an ingrate, not deserving of the reverence of first been greeted with the Salam. And from the ignominy that follows him for his disbelief is his been constrained to the sides of the road!

٥١٤- بَابٌ مَنْ سَلَّمَ عَلَى الذِمِّيِّ إِشَارَةً

Chapter 514: A Person Greeting The Dhimmi With A Gesture

١١٠٤- عَنْ عَلْقَمَةَ قَالَ: ((إِنَّمَا سَلَّمَ عَبْدُ اللهِ عَلَى الدَّهَاقِينَ إِشَارَةً)). صَحِيحٌ

1104. ‘Alqama said: “‘Abdullāh used to greet the Persian grandees with a gesture.” (*Authentic*)

***Commentary*:** *Imam Al-Albaanee (رحمه الله) deduced from this narration that one could initiate greeting a non-Muslim first with other known forms of greeting such as “good morning”, “how are you” and similar others. See Silsilat al-Ahaadeeth is-Saheehah (**2/320**).*

٥٠١١- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ يَهُودِيٌّ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: السَّامُ عَلَيْكُمْ، فَرَدَّ أَصْحَابُهُ السَّلاَمَ! فَقَالَ: ((قَالَ: السَّامُ عَلَيْكُمْ))، فَأُخِذَ الْيَهُودِيُّ فَاعْتَرَفَ، قَالَ: ((رُدُّوا عَلَيْهِ مَا قَالَ)). صَحِيحٌ

1105. Anas said: “A Jew passed by the Prophet ﷺ saying, ‘Sām (death) be upon you.’ His Companions returned the salām (peace). The Prophet said, ‘The Jew said, “Sām (death) be upon you.” They took hold of the Jew who admitted it. The Prophet said, ‘Answer him with what he said.’ ” (*Authentic*)

***Commentary*:** *Apparently, the Prophet (ﷺ) disapproved of the companions’ response to the Jew because he said, “death be upon you” instead of “peace be upon you”. Therefore, to ‘answer them with what they say’ would imply also, that if they clearly express the greeting of Salam they should be replied with the Salam too.*

٥١٥- بَابٌ كَيْفَ الرَّدُّ عَلَى أَهْلِ الذِّمَّةِ؟

Chapter 515: How To Answer The People Of The Dhimma

١١٠٦- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ الْيَهُودَ إِذَا سَلَّمَ عَلَيْكُمْ أَحَدُهُمْ، فَإِنَّمَا يَقُولُ: السَّامُ عَلَيْكَ، فَقُولُوا: وَعَلَيْكَ)). صَحِيحٌ

1106. ‘Abdullāh b. ‘Umar said**:** “The Messenger of Allah ﷺ said, ‘When one of the Jews greets you, he only says, “As-Sam ‘alaykum (Death be upon you),” respond, “And upon you.” ’ ” (*Authentic*)

١١٠٧- عَنِ ابْنِ عَبَّاسٍ قَالَ: ((رُدُّوا السَّلاَمَ عَلى مَنْ كَانَ يَهُودِيًا، أَوْ نَصْرَانِيًا، أَوْ مَجُوسِيًا؛ ذَلِكَ بِأَنَّ اللهَ يَقُولُ: ﴿وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ (النساء:٦٨)). حَسَنٌ.

1107. Ibn ‘Abbās said**:** “Return the greeting to whoever it is, Jew, Christian or Magian. That is because Allah says, ‘When you are greeted, then respond with a greeting better than it or return the like of it.’ ” (al-Nisā’ **4: 86**) (*Sound*)

***Commentary*:** *Perhaps the author, Imam al-Bukhaaree (رحمه الله) cited this narration here, and in fact the one before it, to demonstrate that if a non-Muslim greets us first with a clear greeting of Salam, we should respond also with the greeting of Salam. Imam Ibn Battal (رحمه الله) and others among the pious predecessors averred similarly. See narration no.* **1101** *and* **1113**.

٥١٦- بَابُ التَّسْلِيمُ عَلَى مَجْلِسٍ فِيهِ الْمُسْلِمُ وَالْمُشْرِكُ

Chapter 516: The Greeting To The Assembly Which Includes Both Muslims And Idol-Worshippers

١١٠٨- عَنْ أُسَامَةَ بْنِ زَيْدٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَكِبَ عَلَى حِمَارٍ عَلَيْهِ إِكَافٌ عَلَى قَطِيفَةٍ فَدَكِيَّةٍ، وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَرَاءَهُ؛ يَعُودُ سَعْدَ بْنَ عُبَادَةَ، حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ بْنُ أُبَيٍّ بْنِ سَلُولٍ - وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللهِ - فَإِذَا فِي الْمَجْلِسِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ وَعَبَدَةِ الْأَوْثَانِ، فَسَلَّمَ عَلَيْهِمْ)). صَحِيحٌ

1108. Usāma b. Zayd said**:** "One day the Prophet (ﷺ) was riding on a donkey on a straw saddle covered by a rug from Fadak. Usāma b. Zayd was riding behind him. He was on his way to visit Sa'd b. 'Ubāda. He passed by a meeting which included 'Abdullāh b. Ubayy b. Salūl – and that was before the 'Abdullāh announced being a Muslim. The meeting contained a mixture of Muslims and Mushriks and idol-worshippers. He greeted them with the salam." (*Authentic*)

***Commentary*:** *Imam an-Nawawee (رحمه الله) explained that, "The Sunnah is that if a person passes by a gathering in which there are Muslims and non-Muslims, he should say the greeting of Salam in a manner that encompasses all while intending the Muslims." Sharh Saheeh al-Adab al-Mufrad (**3/229**).*

٥١٧- بَابٌ كَيْفَ يَكْتُبُ إِلَى أَهْلِ الْكِتَابِ؟

Chapter 517: How Does One Write To The People Of The Book?

١١٠٩- عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَرْسَلَ إِلَيْهِ هِرَقْلُ مَلِكُ الرُّومِ، ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الَّذِي أُرْسِلَ بِهِ مَعَ دِحْيَةَ الْكَلْبِيِّ إِلَى عَظِيمِ بُصْرَى، فَدَفَعَهُ إِلَى هِرَقْلَ، فَقَرَأَهُ، فَإِذَا فِيهِ: ((بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ بْنِ عَبْدِ اللهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى. أَمَّا بَعْدُ؛ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلاَمِ، أَسْلِمْ تَسْلَمْ؛ يُؤْتِكَ اللهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ: و﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ﴾ إِلَى قَوْلِهِ: ﴿اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾((آل عمران:٦٤)). صَحِيحٌ

1109. ‘Abdullāh b. ‘Abbās said**:** “Heraclius, the Byzantine Emperor sent for Abū Sufyan b. Harb and asked him for the letter of the Messenger of Allah ﷺ which Dihya al-Kalbi had brought to the Governor of Busra. The Governor had forwarded it to Heraclius who read it. It said, ‘In the name of Allah, the Merciful, the Compassionate. From Muhammad, the slave and Messenger of Allah to Heraclius, the Chief of the Greeks. Peace be upon those who follow the guidance. I invite you to come to Islam. If you become Muslim, you will be safe and Allah will give you your reward twice over. If you turn away, then you will be guilty of the sin of your followers. “O People of the Book, come to a word which is common between you and us**:** That we worship none but Allah; That we associate no partners with Him; That we erect not from among ourselves, Lords and patrons other than Allah.” If then they turn back, say**:** “Bear witness that we (at least) are Muslims (bowing to Allah’s will)” ’ ” (Āl ‘Imrān **3: 64**) (*Authentic*)

***Commentary*: *From the points of benefit in this hadeeth are*: 1**. *It establishes correspondence as one of the means of inviting to the religion.* **2**. *It is recommended to commence letters with the expression, "Bismillah ir-Rahmaan ar-Raheem". See* **Chapter** *no.* **527**. **3**. *If it were permissible to start greeting a non-Muslim first with the Salam, the Prophet* ﷺ *would have done so in this letter.* **4**. *The expression, "Amma ba'd, To proceed", is also used in letters as in speeches. See* **Chapter 526**. **5**. *A person who leads others towards goodness is also rewarded with goodness practiced by those he has guided towards it. Similarly, he bears the burdens of the sins of those he led to sin along with his own sin.*

٥١٨- بَابٌ إِذَا قَالَ أَهْلُ الْكِتَابِ: السَّامُ عَلَيْكُمْ.

Chapter 518: When The People Of -The Book Say, "As-Sām 'Alaykum (Death Be Upon You)"

١١١٠- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَلَّمَ نَاسٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: السَّامُ عَلَيْكُمْ، قَالَ: ((وَعَلَيْكُمْ))، فَقَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا - وَغَضِبَتْ -: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: ((بَلَى، قَدْ [سَمِعْتُ فـ- رَدَدْتُ عَلَيْهِمْ، يُجَابُ عَلَيْهِمْ، وَلاَ يَجَابُونَ عَلَيْنَا)). صَحِيحٌ

1110. Jābir said: "Some of the Jews greeted the Prophet ﷺ saying, 'As-Sām 'alaykum (Death be upon you)' and the Prophet responded, 'And upon you.' 'Ā'isha, 'may Allah be pleased with her, said angrily, 'Didn't you hear what they said?' The Prophet replied, 'Yes, and I answered them. We will be answered for what we said of them and they will not be answered for what they said of us.' " (*Authentic*)

***Commentary*: *See hadeeth no* 1105**.

٥١٩- بَابٌ يُضْطَرُّ أَهْلُ الْكِتَابِ فِي الطَّرِيقِ إِلَى أَضْيَقِهَا

Chapter 519: The People Of The Book Are Forced To The Narrowest Part Of The Road

١١١١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا لَقِيتُمُ الْمُشْرِكِينَ فِي الطَّرِيقِ، فَلاَ تَبْدَأُوهُمْ بِالسَّلاَمِ، وَاضْطَرُّوهُمْ إِلَى أَضْيَقِهَا)). شَاذٌّ

1111. Abū Hurayra said: "The Prophet ﷺ said, 'When you meet the Mushriks in the road, you should not give the greeting to them first and you should force them to the narrowest part of the road.' " (Strange)

٥٢٠- بَابٌ كَيْفَ يَدْعُو لِلذِّمِّيِّ؟

Chapter 520: How To Make Supplication For A Dhimmi

١١١٢- عَنْ أَبِي عَمْرٍو الشيبانى عن عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِي رَضِيَ اللهُ عَنْهُ: أَنَّهُ مَرَّ بِرَجُلٍ هَيْئَتُهُ هَيْئَةُ مُسْلِمٍ، فَسَلَّمَ فَرَدَّ عَلَيْهِ: وَعَلَيْكَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. فَقَالَ لَهُ الْغُلاَمُ: إِنَّهُ نَصْرَانِيٌّ! فَقَامَ عُقْبَةُ فَتَبِعَهُ حَتَّى أَدْرَكَهُ. فَقَالَ: ((إِنَّ رَحْمَةَ اللهِ وَبَرَكَاتَهُ عَلَى الْمُؤْمِنِينَ، لَكِنْ أَطَالَ اللهُ حَيَاتَكَ، وَأَكْثَرَ مَالَكَ، وَوَلَدَكَ)). حَسَنٌ

1112. 'Abū 'Amr ash-Shaybāni said: " 'Uqba b. 'Amir al-Juhani passed by a man who looked like a Muslim who greeted him and 'Uqba answered him, saying, 'And upon you and the mercy of Allah and His blessings.' The servant said to him. 'He is a Christian.' 'Uqba

rose and followed the man until he caught up to him. He said, 'The mercy of Allah and His blessings are for the believers, but may Allah make your life long and give you much wealth and many children.' " (*Sound*)

***Commentary*:** *It could be deduced that the companion – ﷺ – viewed that it is not allowed to return the greeting of Salam to the non-Muslim that greets us with it. However, the earlier position is more preponderant because it is corroborated by, amongst other narrations, the verse cited by Abdullah bin Abbass (radiya Allahu anhuma). The point of reference in this narration is the permissibility of supplicating for the non-Muslim.*

١١١٣- عَنِ ابْنِ عَبَّاسٍ قَالَ: ((لَوْ قَالَ لِي فِرْعَوْنُ: بَارَكَ اللهُ فِيكَ، قُلْتُ: وَفِيكَ، وَفِرْعَونُ قَدْ مَاتَ)). صَحِيحٌ

1113. Ibn 'Abbās said**:** "If Pharaoh had said to me, 'May Allah bless you,' I would have said, 'And you." But Pharaoh is dead." (Authentic)

See comment on narration no. **1105**.

١١١٤- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ الْيَهُودُ يَتَعَاطَسُونَ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجَاءَ أَنْ يَقُولَ لَهُمْ: ((يَرْحَمُكُمُ اللهُ)). فَكَانَ يَقُولُ: ((يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ)). صَحِيحٌ

1114. Abū Musa said**:** "The Jews used to sneeze in the presence of the Prophet ﷺ hoping that he would say to them. 'May Allah have mercy on you,' but he would say, 'May Allah guide you and put your affairs in order.' " (*Authentic*)

***Commentary*:** *The point of reference in this hadeeth here is the permissibility of supplicating for the non-Muslim for guidance, the greatest of which is been guided unto Islam. See hadeeth no.* **940**.

٥٢١- بَابٌ إِذَا سَلَّمَ عَلَى النَّصْرَانِي وَلَمْ يَعْرِفْهُ

Chapter 521: When Someone Greets A Christian Unknowingly

١١١٥- عَنْ عَبْدِ الرَّحْمَنِ قَالَ : مَرَّ ابْنُ عُمَرَ بِنَصْرَانِيٍّ، فَسَلَّمَ عَلَيْهِ، فَرَدَّ عَلَيْهِ، فَأُخْبِرَ أَنَّهُ نَصْرَانِيٌّ، فَلَمَّا عَلِمَ رَجَعَ إِلَيْهِ، فَقَالَ: ((رُدَّ عَلَيَّ سَلاَمِي)). حَسَنٌ

1115. ʻAbdu'r-Rahmān said**:** "Ibn ʻUmar passed by a Christian who greeted him and Ibn ʻUmar returned the greeting. He was told that the man was a Christian. When' he learned that, he went back to the man and said, 'Give me back my salām.' " (*Sound*)

Commentary**:** *It contains further proof for the prohibition of initiate the greeting with a non-Muslim, and shows the companion's keenness to extend the greetings of Salam.*

٥٢٢- بَابٌ إِذَا قَالَ: فُلاَنٌ يُقْرِئُكَ السَّلاَمَ

Chapter 522: When One Says, "So-And-So Sends You His Greetings"

١١١٦- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا: ((جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ)). فَقَالَتْ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللهِ. صَحِيحٌ

1116. ʻĀ'isha, may Allah be pleased with her, said**:** "The Prophet ﷺ told her, 'Jibrīl sends you the greeting.' She replied, 'And peace be upon him and the mercy of Allah.' " (*Authentic*)

***Commentary*:** *See comment on hadeeth no.* **827**.

٥٢٣- بَابٌ جَوَابُ الْكِتَابِ

Chapter 523: Answering A Letter

١١١٧- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((إِنِّي لأَرَى لِجَوَابِ الْكِتَابِ حَقًّا كَرَدِّ السَّلاَمِ)). حَسَنٌ

1117. Ibn ‘Abbās said**:** “I think that answering a letter is a duty just like returning the greeting.” (*Sound*)

***Commentary*:** *That is, it is obligatory to respond to the greeting of Salam in a correspondence as it is obligatory in speech. See narration no.* **1108**.

٥٢٤- بَابٌ الْكِتَابَةُ إِلَى النِّسَاءِ وَجَوَابُهُنَّ

Chapter 524: Letters To Women And Replying To Them

١١١٨- عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ قَالَتْ: قُلْتُ لِعَائِشَةَ - وَأَنَا فِي حِجْرِهَا - وَكَانَ النَّاسُ يَأْتُونَهَا مِنْ كُلِّ مِصْرٍ، فَكَانَ الشُّيُوخُ يَنْتَابُونِي لِمَكَانِي مِنْهَا، وَكَانَ الشَّبَابُ يَتَأَخَّوَنِي فَيُهْدُونَ إِلَيَّ، وَيَكْتُبُونَ إِلَيَّ مِنَ الْأَمْصَارِ، فَأَقُولُ لِعَائِشَةَ: يَا خَالَةُ! هَذَا كِتَابُ فُلاَنٍ وَهَدِيَّتُهُ فَتَقُولُ لِي عَائِشَةُ: أَيْ بُنَيَّةُ! فَأَجِيبِيهِ وَأَثِيبِيهِ، فَإِنْ لَمْ يَكُنْ عِنْدَكِ ثَوَابٌ، أَعْطَيْتُكِ. فَقَالَتْ: فَتُعْطِينِي. حَسَنٌ

1118. ‘Ā’isha bint Talha said**:** “I spoke to ‘Ā’isha when I was in her care. People used to visit her from everywhere. Old people used to visit me because of my position with her. Young men used to treat me as a sister and give me presents and write to me from their cities. I said to ‘Ā’isha, ‘Aunt, this is a letter from so-and-so and his gift.’ ‘Ā’isha said to me, ‘My daughter, answer him and reward him. If you do not have anything to give, I will give something to you.’ ”

She (‘Ā’isha bint Talha) said, “She did used to give to me.” (*Sound Chain*)

Commentary**:** *Aa’isha bint Talha (rahimahallah) was the daughter of Umm Kulthum, sister of ‘Aa’isha both daughters of Abu Bakr as-Siddeeq (radiya Allahu anhum). She was a very beautiful, brilliant and pious woman. The point of reference, however, in this narration is that it is allowed to write letters to the scholars about the matters of the religion and send gifts to them too even if they are females. It encourages exchanging gifts and helping one another upon goodness.*

٥٢٥- بَابٌ كَيْفَ يُكْتَبُ صَدْرُ الْكِتَابِ؟

Chapter 525: How To Write The Beginning Of A Letter

١١١٩- عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ؛ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَتَبَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُبَايِعُهُ، فَكَتَبَ إِلَيْهِ: ((بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ لِعَبْدِ الْمَلِكِ؛ أَمِيرِ الْمُؤْمِنِينَ مِنْ عَبْدِ اللهِ بْنِ عُمَرَ: سَلَامٌ عَلَيْكَ؛ فَإِنِّي أَحْمَدُ إِلَيْكَ اللهَ الَّذِي لا إِلَهَ إِلاَّ هُوَ، وَأُقِرُّ لَكَ بِالسَّمْعِ وَالطَّاعَةِ عَلَى سُنَّةِ اللهِ وَسُنَّةِ رَسُولِهِ، فِيمَا اسْتَطَعْتُ)). صَحِيحٌ

1119. ‘Abdullāh b. Dīnār said**:** “‘Abdullah b. ‘Umar wrote to ‘Abdu’l-Mālik b. Marwān in order to pledge him his allegiance.

“He wrote to him, ‘In the Name of Allah, the Merciful, the Compassionate. To ‘Abdu’l-Mālik, the Amīr al-Mu’minīn from ‘Abdullāh b. ‘Umar, Peace be upon you. I praise Allah to you. There is no god but Him. I offer you obedience according to the sunna of Allah and the sunna of His Messenger as far as I can.’ ” (*Authentic*)

٦٢٥- بَابٌ أَمَّا بَعْدُ

Chapter 526: “Ammā Ba‘d, To Proceed”

١١٢٠- عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: أَرْسَلَنِي أَبِي إِلَى ابْنِ عُمَرَ، فَرَأَيْتُهُ يَكْتُبُ: ((بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، أَمَّا بَعْدُ)). صَحِيحٌ

1120. Zayd b. Aslam said: “My father sent me to Ibn ‘Umar and I saw him write, ‘In the name of Allah, the Merciful, the Compassionate. Amma ba’d, As for what follows …’ ” (*Authentic*)

١١٢١- عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: رَأَيْتُ رَسَائِلَ مِنْ رَسَائِلِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كُلَّمَا انْقَضَتْ قِصَّةٌ، قَالَ: ((أَمَّا بَعْدُ)). صَحِيحٌ لِغَيْرِهِ

1121. Hishām b. ‘Urwa said: “I saw some of the letters from the Prophet(ﷺ). At the end of every topic, he said, ‘Amma ba’d, As for what follows.’ ” (*Authentic*)

٥٢٧- بَابٌ صَدْرُ الرَّسَائِلِ: بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 527: Beginning Letters With "In The Name Of Allah, The Merciful, The Compassionate"

١١٢٢- عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ كُبَرَاءِ آلِ زَيْدِ بْنِ ثَابِتٍ؛ [أَنَّ زَيْدَ بْنَ ثَابِتٍ- كَتَبَ بِهَذِهِ الرِّسَالَةِ: ((بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ لِعَبْدِ اللهِ؛ مُعَاوِيَةَ أَمِيرِ الْمُؤْمِنِينَ، مِنْ زَيْدِ بْنِ ثَابِتٍ؛ سَلاَمٌ عَلَيْكَ أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللهِ؛ فَإِنِّي أَحْمَدُ إِلَيْكَ اللهَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، أَمَّا بَعْدُ)). حَسَنٌ

1122. Khārija b. Zayd narrated from the older people of the family of Zayd b. Thābit, that**:** "Zayd b. Thābit wrote this letter, 'In the name of Allah, the Merciful, the Compassionate, to the slave of Allah, Mu'āwiya, the Amīr al-Mu'minīn, from Zayd b. Thābit. Peace be upon you, Amīr al-Mu'minīn, and the mercy of Allah. I praise Allah to you. There is no god but Him. As for what follows. . .' " (*Authentic*)

***Commentary*:** *See comment on narrations in* **Chapter 517**.

١١٢٣- عَنْ أَبِي مَسْعُودٍ الْجُرَيْرِيِّ قَالَ: سَأَلَ رَجُلٌ الْحَسَنَ: عَنْ قِرَاءَةِ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ؟ قَالَ: ((تِلْكَ صُدُورُ الرَّسَائِلِ)). صَحِيحٌ

1123. Abū Mas'ūd al-Jurayri said**:** "A man asked al-Hasan about reading, 'In the name of Allah, the Merciful, the Compassionate.' He said, 'That should be placed at the beginning of letters.' " (*Authentic*)

٥٢٨- بَابٌ بِمَنْ يَبْدَأُ فِي الْكِتَابِ؟

Chapter 528: The One Who Is Mentioned First In A Letter

١١٢٤- عَنْ نَافِعٍ قَالَ: كَانَتْ لابْنِ عُمَرَ حَاجَةٌ إِلَى مُعَاوِيَةَ، فَأَرَادَ أَنْ يَكْتُبَ إِلَيْهِ، فَقَالُوا: ابْدَأْ بِهِ! فَلَمْ يَزَالُوا بِهِ حَتَّى كَتَبَ: ((بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ إِلَى مُعَاوِيَةَ)). صَحِيحٌ

1124. Nāfi' said: "Ibn 'Umar needed something from Mu'āwiya and he wanted to write to him. People said, 'Begin with his name.' They persisted with him on this until he wrote, 'In the name of Allah, the Merciful, the Compassionate, to Mu'āwiya.'" (*Authentic*)

١١٢٥- عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: كَتَبْتُ لابْنِ عُمَرَ، فَقَالَ: ((اكْتُبْ: بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، أَمَّا بَعْدُ: إِلَى فُلَانٍ)). صَحِيحٌ

1125. Anas b. Sīrīn said: "I wrote for Ibn 'Umar and he said, 'Write, "In the name of Allah, the Merciful, the Compassionate. As for what follows: To so-and-so." ' " (*Authentic*)

١١٢٦- عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: كَتَبَ رَجُلٌ بَيْنَ يَدَيْ ابْنِ عُمَرَ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ لِفُلَانٍ، فَنَهَاهُ ابْنُ عُمَرَ، وَقَالَ: ((قُلْ: بِسْمِ اللهِ، هُوَ لَهُ)). صَحِيحٌ

1126. Anas b. Sīrīn said: "A man wrote in the presence of Ibn 'Umar, 'In the name of Allah, the Merciful, the Compassionate for so-and-so.' Ibn 'Umar forbade him and said, 'Say, "In the name of Allah. It is to him (so-and-so)." ' (*Authentic*)

Commentary: *These narrations show that we should begin with the name of the addressee in correspondences before writing the sender's name. However, it seems that it is also permissible to start with the sender's name since the Prophet (ﷺ) started with his own name in his letter to the Byzantine Emperor. See hadeeth no.* **1109**.

١١٢٧- عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ كُبَرَاءِ آلِ زَيْدِ بْنِ ثَابِتٍ؛ [أَنَّ زَيْدَ بْنَ ثَابِتٍ- كَتَبَ بِهَذِهِ الرِّسَالَةِ: ((بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ لِعَبْدِ اللهِ؛ مُعَاوِيَةَ أَمِيرِ الْمُؤْمِنِينَ، مِنْ زَيْدِ بْنِ ثَابِتٍ؛ سَلاَمٌ عَلَيْكَ أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللهِ؛ فَإِنِّي أَحْمَدُ إِلَيْكَ اللهَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، أَمَّا بَعْدُ)). حَسَنٌ

1127. Khārija b. Zayd narrated from the seniors of the family of Zayd b. Thābit that: "Zayd wrote this letter: 'To the slave of Allah, Mu'āwiya, Amir al-Mu'minīn; from Zayd b. Thābit. Peace be upon you, Amīr al-Mu'minīn, and the mercy of Allah. I praise Allah to you. There is no god but Him. As for what follows. . .'" (*Authentic*)

١١٢٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ)) وَذَكَرَ الْحَدِيثَ وَكَتَبَ إِلَيْهِ صَاحِبُهُ: ((مِنْ فُلاَنٍ إِلَى فُلاَنٍ)). ضَعِيفٌ

1128. Abū Hurayra said: "The Prophet ﷺ said, 'A man from the Banū Isra'īl - and the narrator mentioned the whole hadīth - (whose irrelevant part has been dropped here) had his friend write to him, "From so-and-so to so-and-so" ' " (*Weak*)

٥٢٩- بَابُ كَيْفَ أَصْبَحْتَ؟

Chapter 529: Kayfa Asbahta (How Are You This Morning?)

١١٢٩- عَنْ مَحْمُودِ بْنِ لَبِيدٍ قَالَ: لَمَّا أُصِيبَ أَكْحُلُ سَعْدٍ يَوْمَ الْخَنْدَقِ فَثَقُلَ، حَوَّلُوهُ عِنْدَ امْرَأَةٍ، يُقَالُ لَهَا: رُفَيْدَةُ، وَكَانَتْ تُدَاوِي الْجَرْحَى. فَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ إِذَا مَرَّ بِهِ، يَقُولُ: ((كَيْفَ أَمْسَيْتَ؟))، وَإِذَا أَصْبَحَ: ((كَيْفَ أَصْبَحْتَ؟))، فَيُخْبِرُهُ. صَحِيحٌ

1129. Mahmūd b. Labīd said: "When Sa'd's arm was gravely wounded on the Day of the Ditch, they moved him to the house of a woman called Rufayda who used to treat the wounded. When the Prophet ﷺ passed by him, he would say, 'How are you this evening?' and in the morning, he said, 'How are you this morning' and he (Sa'd) would tell him." (*Authentic*)

١١٣٠- عَنْ ابْنِ عَبَّاسٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي وَجَعِهِ الَّذِي تُوفِّيَ فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا الْحَسَنِ! كَيْفَ أَصْبَحَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ: أَصْبَحَ بِحَمْدِ اللهِ بَارِئًا. قَالَ: فَأَخَذَ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ بِيَدِهِ، فَقَالَ: أَرَأَيْتُكَ؟ فَأَنْتَ وَاللهِ بَعْدَ ثَلاَثٍ عَبْدُ الْعَصَا، وَإِنِّي وَاللهِ لأَرَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَوْفَ يُتَوَفَّى فِي مَرَضِهِ هَذَا إِنِّي أَعْرِفُ وُجُوهَ بَنِي عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ، فَاذْهَبْ بِنَا إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلْنَسْأَلْهُ فِيمَنْ هَذَا الأَمْرُ؟ فَإِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا كَلَّمْنَاهُ فَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ: إِنَّا وَاللهِ، إِنْ سَأَلْنَاهُ فَمَنَعَنَاهَا، لاَ يُعْطِينَاهَا النَّاسُ بَعْدَهُ أَبَدًا، وَإِنِّي وَاللهِ لاَ أَسْأَلُهَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبَدًا. صَحِيحٌ

1130. Ibn' Abbās said: " 'Alī b. Abī Tālib, may Allah be pleased with him, left the Messenger of Allah ﷺ during the illness from which he died. People said, 'Abū'l-Hasan"), how was the Messenger of Allah ﷺ this morning?' He said, 'He is better this morning, by the praise of Allah.' 'Abbās b. 'Abdu'l-Muttalib took his hand and said, 'By Allah, don't you see that in three days time, you will be one of the subjects (lit: slave of the staff). By Allah, I think that the Messenger

of Allah ﷺ is going to die of this illness. I recognise death in the faces of the Banū ‘Abdu’l-Muttalib. Let us go to the-Messenger of Allah ﷺ and ask him who will have authority (after him). If it is for us, we will know that. If it is for someone else, we can speak to him and he will give it to us.’ ‘Alī said, ‘By Allah, if we ask him and we are denied it, then people will never give it to us after him. By Allah, I will never ask the Messenger of Allah ﷺ for it.’ ” (*Authentic*)

***Commentary*:** *The point in this narration is the question of the people that*: *“How is the Messenger of Allah ﷺ this morning?” It should be noted however, that the question is only rightly asked after the exchange of the greetings of Salam. See narration no.* **1132**.

٥٣٠- بَابُ مَنْ كَتَبَ آخِرَ الْكِتَابِ: السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَكَتَبَ فُلاَنٌ بْنُ فُلاَنٍ لِعَشْرٍ بَقِينَ مِنْ الشَّهْرِ.

Chapter 530: The One Who Writes At The End Of A Letter, “Peace Be Upon You And The Mercy Of Allah, So-And-So Son Of So-And-So, On The 18th Of The Month”

١١٣١- عَنِ ابْنِ أَبِي الزِّنَادِ قَالَ: حَدَّثَنِي أَبِي؛ أَنَّهُ أَخَذَ هَذِهِ الرِّسَالَةَ مِنْ خارِجَةَ بْنِ زَيْدٍ، وَمِنْ كُبَرَاءِ آلِ زَيْدٍ: ((بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ لِعَبْدِ اللهِ؛ مُعَاوِيَةَ أَمِيرِ الْمُؤْمِنِينَ، مِنْ زَيْدِ بْنِ ثَابِتٍ؛ سَلاَمٌ عَلَيْكَ أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللهِ؛ فَإِنِّي أَحْمَدُ إِلَيْكَ اللهَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ. أَمَّا بَعْدُ: فَإِنَّكَ تَسْأَلُنِي عَنْ مِيرَاثِ الْجَدِّ وَالْإِخْوَةِ.... فَذَكَرَ الرِّسَالَةَ. وَنَسْأَلُ اللهَ الْهُدَى وَالْحِفْظَ وَالتَّثَبُّتَ فِي أَمْرِنَا كُلِّهِ، وَنَعُوذُ بِاللهِ أَنْ نَضِلَّ، أَوْ نَجْهَلَ، أَوْ نُتَكَلَّفَ مَا لَيْسَ لَنَا بِهِ عِلْمٌ، وَالسَّلاَمُ عَلَيْكَ أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ. وَكَتَبَ وُهَيْبٌ: يَوْمَ الْخَمِيسِ لِثِنْتَيْ عَشْرَةَ بَقِيَتْ مِنْ رَمَضَانَ سَنَةَ اثْنَيْنِ وَأَرْبَعِينَ)). حَسَنٌ

1131. Abū'z-Zināد said that he took this letter from Khārija b. Zayd and from the seniors of the family of Zayd**:** "In the name of Allah, the Merciful, the Compassionate. To the slave of Allah, Mu'āwiya, the Amīr al-Mu'minīn, from Zayd b. Thābit. Peace be upon you, Amīr al-Mu'minīn, and the mercy of Allah. I praise Allah to you. There is no god but Him. As for what follows, you asked me about the inheritance of the grandfather and the brother (and he mentioned the letter). We ask Allah for guidance, preservation and firmness in all our affairs. We seek refuge with Allah from being misguided or ignorant or taking on what we have no knowledge of. Peace be upon you, Amīr al-Mu'minīn, and the mercy of Allah and His blessings and His forgiveness. Wuhayb has written it on Thursday, the **18**th of Ramadān, (the year) **42** (AH)." (*Sound*)

Commentary**:** *Here, the author seeks to describe the elements of the end of correspondences as he cited narrations on how to begin letters.*

٥٣١- بَابٌ كَيْفَ أَنْتَ؟

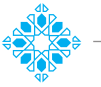
Chapter 531: How Are You?

١١٣٢- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ، وَسَلَّمَ عَلَيْهِ رَجُلٌ فَرَدَّ السَّلَامَ، ثُمَّ سَأَلَ عُمَرُ الرَّجُلَ: كَيْفَ أَنْتَ؟ فَقَالَ: أَحْمَدُ اللهَ إِلَيْكَ، فَقَالَ عُمَرُ: ((هَذَا الَّذِي أَرَدْتُ مِنْكَ)). صَحِيحٌ

1132. Anas b. Mālik said**:** "He (Anas) heard 'Umar b. al-Khattāb, may Allah be pleased with him, being greeted by a man and he returned the greeting. Then 'Umar asked the man, 'How are you?' The man replied, 'I praise Allah to you.' 'Umar said, 'This is what I wanted to hear from you.' " (*Authentic*)

٥٣٢- بَابٌ كَيْفَ يُجِيبُ إِذَا قِيلَ لَهُ كَيْفَ أَصْبَحتَ؟

Chapter 532: How To Answer When Someone Asks You, "How Are You This Morning?"



١١٣٣- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، قِيلَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: كَيْفَ أَصْبَحْتَ؟ قَالَ: ((بِخَيْرٍ؛ مِنْ قَوْمٍ لَمْ يَشْهَدُوا جَنَازَةً، وَلَمْ يَعُودُوا مَرِيضًا)).

حَسَنٌ لِغَيْرِهِ

1133. Jābir b. 'Abdullāh said: "The Prophet ﷺ was asked, 'How are you this morning?' He said, 'Well. Nobody among the community died or fell ill.' " (*Sound due to supporting proofs*)

١١٣٤- عَنْ مُهَاجِرٍ- هُوَ: الصَّائِغُ - قَالَ: كُنْتُ أَجْلِسُ إِلَى رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ضَخْمٍ مِنَ الْحَضْرَمِيِّينَ، فَكَانَ إِذَا قِيلَ لَهُ: كَيْفَ أَصْبَحْتَ؟ قَالَ: ((لاَ نُشْرِكُ بِاللهِ)). حَسَنٌ

1134. Muhājir as-Sā'igh said: "I used to sit with one of the Companions of the Messenger of Allah ﷺ who was a hefty man from Hadramaut. When someone said to him, 'How are you this morning?' he would reply, 'We do not associate anything with Allah.' " (*Sound*)

Commentary: *Meaning as long as we are Muslims we are well.*

١١٣٥- عَنْ سَيْفِ بْنِ وَهْبٍ قَالَ: قَالَ لِي أَبُو الطُّفَيْلِ: كَمْ أَتَى عَلَيْكَ؟ قُلْتُ: أَنَا ابْنُ ثَلاَثٍ وَثَلاَثِينَ. قَالَ: أَفَلاَ أُحَدِّثُكَ بِحَدِيثٍ سَمِعْتُهُ مِنْ حُذَيْفَةَ بْنِ الْيَمَانِ؛ أَنَّ رَجُلاً مِنْ

مُحَارِبِ خَصَفَةَ، يُقَالُ لَهُ: عَمْرُو بْنُ صُلَيْعٍ، وَكَانَتْ لَهُ صُحْبَةٌ، وَكَانَ بِسِنِّي يَوْمَئِذٍ وَأَنَا بِسِنِّكَ الْيَوْمَ، أَتَيْنَا حُذَيْفَةَ فِي مَسْجِدٍ، فَقَعَدْتُ فِي آخِرِ الْقَوْمِ، فَانْطَلَقَ عَمْرٌو حَتَّى قَامَ بَيْنَ يَدَيْهِ. قَالَ: كَيْفَ أَصْبَحْتَ أَوْ كَيْفَ أَمْسَيْتَ يَا عَبْدَ اللهِ؟ قَالَ: أَحْمَدُ اللهَ. قَالَ: مَا هَذِهِ الْأَحَادِيثُ الَّتِي تَأْتِينَا عَنْكَ؟ قَالَ: وَمَا بَلَغَكَ عَنِّي يَا عَمْرٌو؟ قَالَ: أَحَادِيثُ لم أَسْمَعْهَا! قَالَ: إِنِّي وَاللهِ لَوْ أُحَدِّثُكُمْ بِكُلِّ مَا سَمِعْتُ مَا انْتَظَرْتُمْ بِي جَنْحَ هَذَا اللَّيْلِ، وَلَكِنْ يَا عَمْرُو بْنَ صُلَيْعٍ! إِذَا رَأَيْتَ قَيْسًا تَوَالَتْ بِالشَّامِ فَالْحَذَرَ الْحَذَرَ، فَوَاللهِ لَا تَدَعُ قَيْسٌ عَبْدًا للهِ مُؤْمِنًا إِلاَّ أَخَافَتْهُ أَوْ قَتَلَتْهُ، وَاللهِ لَيَأْتِيَنَّ عَلَيْهِمْ زَمَانٌ لَا يَمْنَعُونَ فِيهِ ذَنَبَ تَلْعَةٍ. قَالَ: مَا يَنْصِبُكَ عَلَى قَوْمِكَ يَرْحَمُكَ اللهُ؟ قَالَ: ذَاكَ إِلَيَّ، ثُمَّ قَعَدَ.

ضَعِيفٌ الإسناد

1135. Sayf b. Wahb said**:** "Abū't-Tufayl asked me, 'How old are you?' I said, 'I am thirty-three years old.' He said, 'Shall I tell you a hadīth which I heard from Hudhayfa b. al-Yamān? A man from Muhārib b. Khasafa (clan) called 'Amr b. Sulay', a Companion, was my age on that day and I was your age. We went to Hudhayfa in the mosque. I sat at the edge of the people.' 'Amr went over until he was standing in front of him and said, 'How are you this morning – or evening – slave of Allah?' Hudhayfa said, 'I praise Allah.' 'Amr said, 'What are these ahādīth that have come to us from you?' Hudhayfa responded, 'What have you heard from me. 'Amr'?' He said. A hadīth that I have not heard anywhere else." Hudhayfa said, 'By Allah, if I were to relate to you all I have heard, you would not leave me till the middle of this night. However, 'Amr b. Sulay', if you see Qays taking control of Syria, then beware and again beware. By Allah, Qays will not leave a believing slave of Allah without putting him in a state of fear or killing him. By Allah, a time will come to them when they will be left helpless.' 'Amr said, 'Then what will help you against your people, may Allah have mercy on you?' Hudhayfa said, 'That is my business.' Then 'Amr sat down." (*Weak Chain*)

Commentary*: *The point of reference in this hadeeth vis-à-vis the* chapter *heading is from its weak aspects. However, the warning of Hudhayfah (ﷺ) about Qays' taking over Syria, up to his saying, "...a time will come to them when they will be left helpless" is authentically related from the Prophet (ﷺ).

٥٣٣- بَابُ خَيْرُ الْمَجَالِسِ أَوْسَعُهَا

Chapter 533: The Best Assembly Is The Most Spacious One

١١٣٦- عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ الْأَنْصَارِيِّ قَالَ: أُوذِنَ أَبُو سَعِيدِ الْخُدْرِي رَضِيَ اللهُ عَنْهُ بِجَنَازَةٍ، فَكَأَنَّهُ تَخَلَّفَ حَتَّى أَخَذَ الْقَوْمُ مَجَالِسَهُم، ثُمَّ جَاءَ بَعْدُ، فَلَمَّا رَآهُ الْقَوْمُ تَسَرَّعُوا عَنْهُ، وَقَامَ بَعْضُهُمْ عَنْهُ لِيَجْلِسَ فِي مَجْلِسِهِ، فَقَالَ: لاَ. إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((خَيْرُ الْمَجَالِسِ أَوْسَعُهَا)). ثُمَّ تَنَحَّى، فَجَلَسَ فِي مَجْلِسٍ وَاسِعٍ. صَحِيحٌ

1136. 'Abdu'r-Rahmān b. Abī 'Amra al-Ansāri said: "Abū Sa'īd al-Khudrī was told of a funeral. It seemed that he was hanging back until people had taken their seats. Then he came forward. When the people saw him, they quickly made room for him. One of them stood up for him to let him sit in his place. He said, 'Don't. I heard the Messenger of Allah (ﷺ) say, "The best assembly is the most spacious one." Then he went to the side and sat where there was ample space." (*Authentic*)

***Commentary*: 1**. *The excellence of spacious gatherings may be understood from the fact that they allow the people to be relaxed and prevent grudge bearing and repugnance brought about by constricted sittings.* **2**. *It seems the companion refused to sit in the place of the one who stood up for him since that may lead to making people leave their sits for others to sit which is prohibited by the Prophet (ﷺ). See hadeeth no.* **1140** *and* **1153**.

٥٣٤- بَابٌ اسْتِقْبَالُ الْقِبْلَةِ

Chapter 534: Facing The Qibla

١١٣٧- عَنْ مُنقِذٍ ابْنِ قَيْسٍ قَالَ: ((كَانَ أَكْثَرُ جُلُوسِ عَبْدِ اللهِ بْنِ عُمَرَ وَهُوَ مُسْتَقْبِلُ الْقِبْلَةِ، فَقَرَأَ يَزِيدُ بْنُ عَبْدِ اللهِ بْنِ قُسَيْطٍ سَجْدَةً بَعْدَ طُلُوعِ الشَّمْسِ، فَسَجَدَ وَسَجَدُوا إِلاَّ عَبْدَ اللهِ بْنَ عُمَرَ، فَلَمَّا طَلَعَتِ الشَّمْسُ حَلَّ عَبْدُ اللهِ حَبْوَتَهُ ثُمَّ سَجَدَ، وَقَالَ: ((أَلَمْ تَرَ سَجْدَةَ أَصْحَابِكَ؟ إِنَّهُمْ سَجَدُوا فِي غَيْرِ حِينِ صَلاَةٍ)). ضَعِيفٌ الإسناد

1137. Munqidh b. Qays said: "In most of the assemblies of 'Abdullāh b. 'Umar, he would face the qibla. Once Yazīd b. 'Abdullāh b. Qusayt recited 'Sajda' while the sun was coming out. He prostrated and the people there prostrated except for 'Abdullah b. 'Umar. When the sun rose, 'Abdullāh uncurled his legs and then prostrated. He said, 'Did you see the prostration of your companions? They prostrated at a time when the prayer should not be prayed.' " (*Weak Chain*)

٥٣٥- بَابٌ إِذَا قَامَ ثُمَ رَجَعَ إِلَى مَجْلِسِهِ

Chapter 535: When Someone Stands Up And Then Returns To His Place

١١٣٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسِهِ، ثُمَّ رَجَعَ إِلَيْهِ؛ فَهُوَ أَحَقُّ بِهِ)). صَحِيحٌ

1138. Abū Hurayra said**:** "The Prophet ﷺ said, 'When one of you leaves his place and then returns to it, he is more entitled to it.' " (*Authentic*)

Commentary**:** *Therefore, if he returns he could request the one who took the place to rise and then he sits there. It shows an exception for the prohibition of making a person leave a sit for another.*

٥٣٦- بَابُ الْجُلُوسِ عَلَى الطَّرِيقِ

Chapter 536: Sitting On The Road

١١٣٩- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، أَتَانَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ صِبْيَانٌ، فَسَلَّمَ عَلَيْنَا، وَأَرْسَلَنِي فِي حَاجَةٍ، وَجَلَسَ فِي الطَّرِيقِ يَنْتَظِرُنِي حَتَّى رَجَعْتُ إِلَيْهِ، قَالَ: فَأَبْطَأْتُ عَلَى أُمِّ سُلَيْمٍ. فَقَالَتْ: مَا حَبَسَكَ؟ فَقُلْتُ: بَعَثَنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ. قَالَتْ: مَا هِيَ؟ قُلْتُ: إِنَّهَا سِرٌّ. قَالَتْ: فَاحْفَظْ سِرَّ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. صَحِيحٌ

1139. Anas said**:** "The Messenger of Allah ﷺ came to us when we were children. He greeted us and sent me to get something he needed. He sat on the road waiting for me until I came back to him."

Anas said, "I kept Umm Sulaym (my mother) waiting. She said, 'What kept you?' I said, 'The Prophet ﷺ sent me for something he needed.' She asked, 'What was it?' I said, 'It is a secret.' She said, 'Keep the secret of the Messenger of Allah ﷺ.' " (*Authentic*)

Commentary**:** *The point of reference from the hadeeth in relation to the* **chapter** *title was the Prophet's sitting on the road as he waited for Anas (ﷺ). However, the permissibility of sitting on the road has some conditions cited in other narrations. See* **Chapter 544**.

٥٣٧- بَابُ التَّوَسُّعِ فِي الْمَجْلِسِ

Chapter 537: Making Room In A Gathering

١١٤٠- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ يُقِيمَنَّ أَحَدُكُمْ الرَّجُلَ مِنْ مَجْلِسِهِ، ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَفَسَّحُوا، وَتَوَسَّعُوا)). صَحِيحٌ

1140. Ibn ‘Umar said**:** “The Prophet ﷺ said, ‘None of you should make a man rise from his place and then sit in it. But make room and spread out.’ ” (*Authentic*)

Commentary**:** *The religion prohibits embarrassing the people, making them stand up from their sits for others to sit, and encourages spreading out, creating space and honouring one another.*

٥٣٨- بَابُ يَجْلِسُ الرَّجُلُ حَيْثُ انْتَهَى

Chapter 538: A Man Sitting At The Edge Of A Gathering

١١٤١- عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((كُنَّا إِذَا أَتَيْنَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، جَلَسَ أَحَدُنَا حَيْثُ انْتَهَى)). صَحِيحٌ لِغَيْرِهِ

1141. Jābir b. Samura said**:** “When we came to the Prophet ﷺ one of us sat at the edge of the group.” (*Authentic* due to supporting proof).

Commentary**:** *On the other hand, the person(s) who are to address the gathering may move forward to their places as was the case when Jibreel*

– alayhis-salam – came to teach the people their religion while the Prophet (ﷺ) was in a sitting with the companions (radiya Allahu anhum). In the report of Aboo Hurayrah and Aboo Dharr (radiya Allahu anhuma) in Sunan an-Nasaaee and others, it says: "The stranger asked, 'Should I come close, O Muhammad?' The Prophet (ﷺ) answered, 'Come close.' The stranger kept on asking to come close many times and he was told, 'come close.' So he stepped over the shoulders of the people until he sat down before the Prophet (ﷺ) in the manner each of us sits in his Salat." See hadeeth no. **1144**.

٥٣٩- بَابٌ لاَ يُفَرَّقُ بَيْنَ اثْنَيْنِ

Chapter 539: Do Not Separate Two People

١١٤٢- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو؛ أَنَّ النَّبِيَّ قَالَ: ((لاَ يَحِلُّ لِرَجُلٍ أَن يُفَرِّقَ بَيْنَ اثْنَيْنِ، إِلاَّ بِإِذْنِهِمَا)). حَسَنٌ

1142. 'Abdullāh b. 'Amr said: "The Prophet ﷺ said, 'It is not lawful for a man to separate two people except with the permission of both.' " (*Sound*)

٥٤٠- بَابٌ يَتَخَطَّى إِلَى صَاحِبِ الْمَجْلِسِ

Chapter 540: Stepping Over People To Approach The Leader Of A Gathering

١١٤٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((لَمَّا طُعِنَ عُمَرُ رَضِيَ اللهُ عَنْهُ كُنْتُ فِيمَنْ حَمَلَهُ حَتَّى أَدْخَلْنَاهُ الدَّارَ، فَقَالَ لِي: يَا ابْنَ أَخِي! اذْهَبْ فَانظُرْ مَنْ أَصَابَنِي، وَمَنْ أَصَابَ مَعِي، فَذَهَبْتُ فَجِئْتُ لأُخْبِرَهُ، فَإِذَا الْبَيْتُ مَلآنٌ، فَكَرِهْتُ أَنْ أَتَخَطَّى رِقَابَهُمْ - وَكُنْتُ حَدِيثَ السِّنِّ - فَجَلَسْتُ، وَكَانَ يَأْمُرُ إِذَا أَرْسَلَ أَحَدًا بِالْحَاجَةِ، أَنْ يُخْبِرَهُ بِهَا وَإِذَا هُوَ مُسَجًّى، وَجَاءَ كَعْبٌ فَقَالَ: وَاللهِ لَئِنْ دَعَا أَمِيرُ الْمُؤْمِنِينَ لَيُبْقِيَنَّهُ اللهُ وَلَيَرْفَعَنَّهُ لِهَذِهِ الأُمَّةِ حَتَّى يَفْعَلَ فِيهَا كَذَا وَكَذَا - حَتَّى ذَكَرَ الْمُنَافِقِينَ فَسَمَّى وَكَنَى - قُلْتُ: أُبَلِّغُهُ مَا تَقُولُ؟ قَالَ: مَا قُلْتُ إِلاَّ وَأَنَا أُرِيدُ أَنْ تُبَلِّغَهُ، فَتَشَجَّعْتُ فَقُمْتُ، فَتَخَطَّيْتُ رِقَابَهُمْ، حَتَّى جَلَسْتُ عِنْدَ رَأْسِهِ، قُلْتُ: إِنَّكَ أَرْسَلْتَنِي بِكَذَا، وَأَصَابَ مَعَكَ كَذَا - ثَلاَثَةَ عَشَرَ - وَأَصَابَ كُلَيْبًا الْجَزَّارَ وَهُوَ يَتَوَضَّأُ عِنْدَ الْمِهْرَاسِ، وَإِنَّ كَعْبًا يَحْلِفُ بِاللهِ بِكَذَا. فَقَالَ: ادْعُوا كَعْبًا، فَدُعِيَ. فَقَالَ: مَا تَقُولُ؟ قَالَ: أَقُولُ كَذَا وَكَذَا. قَالَ: لاَ وَاللهِ لاَ أَدْعُو، وَلَكِنْ شَقِيَ عُمَرُ إِنْ لَمْ يَغْفِرِ اللهُ لَهُ)). ضَعِيفٌ

1143. Ibn ‘Abbās said: “When ‘Umar, may Allah be pleased with him, was attacked, I was one of those who carried him into his house. He said to me. ‘Nephew, go and see who wounded me and who he wounded with me.’ I went and returned to tell him, but the room was full at that time. I didn’t want to step over their necks because I was young, so I sat down. ‘Umar’s rule when he sent someone for a need was that he commanded him not to speak about it (to the other person). ‘Umar had a cover over him. Ka‘b came and said, ‘By Allah, if the Amīr al-

Mu'minīn asks Allah, Allah will let him remain alive and restore him to this community until he does such-and-such and such-and-such for them' until Ka'b mentioned the hypocrites. He actually named them and used their kunyas. I said, 'Shall I convey to him what you have said?' Ka'b said. 'I only said it because I meant that to be done.' I plucked up courage and stood up. I stepped over people's shoulders until I sat by his head. I said, 'You sent me to find out such-and-such. Thirteen people were wounded with you. Kulayb al-Jazzār was wounded while he was doing wudū' in the tub. Ka'b swore such-and-such by Allah. He said. 'Call Ka'b.' He was summoned and 'Umar said, 'What did you say?' He said, 'I said such-and-such.' 'Umar said, 'No, by Allah. I will not pray (for that). But 'Umar will be wretched if Allah does not forgive him.' " (*Weak*)

١١٤٤- عَنِ الشَّعْبِي قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا - وَعِنْدَهُ الْقَوْمُ جُلُوسٌ - يَتَخَطَّى إِلَيْهِ، فَمَنَعُوهُ، فَقَالَ: اتْرُكُوا الرَّجُلَ، فَجَاءَ حَتَّى جَلَسَ إِلَيْهِ، فَقَالَ: أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ)). صَحِيحٌ

1144. Ash-Sha'bī said**:** "A man came to 'Abdullāh b. 'Amr and there were some people sitting with him. He stepped over them to reach him. They stopped him. 'Abdullāh b. 'Amr said, 'Let him.' The man came until he sat with 'Abdullāh and then said, 'Tell me something that you heard from the Messenger of Allah ﷺ.' 'Abdullāh said, 'I heard the Messenger of Allah ﷺ say, "The Muslim is the one from whose tongue and hand the Muslims are safe. The Muhājir (emigrant) is the one who leaves what Allah has forbidden." ' " (Authentic)

***Commentary*: *See comment on hadeeth* 1141.**

٥٤١- بَابٌ أَكْرَمُ النَّاسِ عَلَى الرَّجُلِ جَلِيسُهُ

Chapter 541: The Dearest Of People To A Man Are Those Who Sit With Him

١١٤٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((أَكْرَمُ النَّاسِ عَلَيَّ جَلِيسِي)). صَحِيحٌ

1145. Ibn ʻAbbās said**:** ʻThe dearest of people to me is the one who sits with me." (*Authentic*)

Commentary**:** *Shaykh Husayn al-ʻAwaayisha (hafizahullah) explains, "It encourages a man to honour those who sit with him and his visitors. This is doubtlessly restricted to pious companions because their sitting with him helps him upon righteousness and cooperating upon the truth and mutual encouragement on patience." See narration no.* **1147**.

١١٤٦- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((أَكْرَمُ النَّاسِ عَلَيَّ جَلِيسِي؛ أَنْ يَتَخَطَّى رِقَابَ النَّاسِ حَتَّى يَجْلِسَ إِلَيَّ)). ضَعِيفٌ الإسناد.

1146. Ibn ʻAbbās said**:** "'The dearest of people in my opinion is he who sits with me, so much so that he may step over the shoulders of others until he can sit by me." (*Weak Chain*)

٥٤٢- بَابٌ هَلْ يُقَدِّمُ الرَّجُلُ رِجْلَهُ بَيْنَ يَدَيْ جَلِيسِهِ؟

Chapter 542: Does A Man Put His Foot In Front Of Someone He Is Sitting With?

١١٤٧- عَنْ كَثِيرِ بْنِ مُرَّةَ قَالَ: دَخَلْتُ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، فَوَجَدْتُ عَوْفَ بْنَ مَالِكٍ الْأَشْجَعِيَّ جَالِسًا فِي حَلْقَةٍ، مَدَّ رِجْلَيْهِ بَيْنَ يَدَيْهِ، فَلَمَّا رَآنِي قَبَضَ رِجْلَيْهِ، ثُمَّ قَالَ لِي: ((تَدْرِي لأَيِّ شَيْءٍ مَدَدْتُ رِجْلَيَّ؟ لِيَجِيءَ رَجُلٌ صَالِحٌ فَيَجْلِسَ)). حَسَنٌ

1147. Kathīr b. Murra said**:** “I entered the mosque on Jumu‘a and I found ‘Awf b. Mālik al-Ashja‘ī sitting in a circle of men. His feet were stretched out in front of him. When he saw me, he drew his feet back in and said to me, ‘Do you know why I put my foot out? So that a righteous man might come and sit down (in that place).’ ” (*Authentic*)

***Commentary*: 1**. *The one who does a thing found disquieting by those around him may explain the reason for his action.* **2**. *‘Awf bin Malik (ﷺ) was a companion of the Prophet (ﷺ) who witnessed the Triumph over Makkah; yet he sought to only have pious people around him. Katheer bin Murrah (رحمه الله) was a student of the companions; he met about seventy of those who fought at Badr among the companions – radiya Allahu anhum.*

٥٤٣- بَابٌ الرَّجُلُ يَكُونُ فِي الْقَوْمِ فَيَبْزُقُ

Chapter 543: When A Man In A Group Of People Spits

١١٤٨- عَنِ الْحَارِثِ بْنِ عَمْرٍو السَّهْمِيِّ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِمِنًى - أَوْ بِعَرَفَاتٍ - وَقَدْ أَطَافَ بِهِ النَّاسُ، وَيَجِيءُ الْأَعْرَابُ، فَإِذَا رَأَوْا وَجْهَهُ، قَالُوا: هَذَا وَجْهٌ مُبَارَكٌ، قُلْتُ: يَا رَسُولَ اللهِ! اسْتَغْفِرْ لِي فَقَالَ: ((اللَّهُمَّ اغْفِرْ لَنَا)). فَدُرْتُ، فَقُلْتُ اسْتَغْفِرْ لِي، قَالَ: ((اللَّهُمَّ اغْفِرْ لَنَا)) فَدُرْتُ، فَقُلْتُ اسْتَغْفِرْ لِي، قَالَ: ((اللَّهُمَّ اغْفِرْ لَنَا)). فَذَهَبَ يَبْزُقُ، فقالَ: بِيَدِهِ فَأَخَذَ بِهَا بُزَاقَهُ، وَمسحَ بِهِ نَعْلَهُ، كَرِهَ أَنْ يُصِيبَ أَحَدًا مِنْ حَوْلِهِ. حَسَنٌ

1148. Al-Harith b. ‘Amr as-Sahmi said**:** “I came to the Prophet when he was in Mina or at ‘Arafat. People crowded round him and Bedouins came and, on seeing his face, said, ‘This is a blessed face.’ I said, ‘Messenger of Allah, ask for forgiveness for me.’ He said, ‘O Allah, forgive us!’ I turned around and asked, ‘Ask forgiveness for me.’ He said, ‘O Allah, forgive us!’ I turned and said, ‘Ask forgiveness for me.’ He said, ‘O Allah, forgive us!’ He spat on his hand and wiped his sandal with it - he did not want it to get on anyone around him.” (*Sound*)

Commentary**:** *It shows the high moral standard of the Prophet* ﷺ**:** *he was extremely careful not discomfort anyone. However, it is permissible to use the handkerchief if one finds it.*

٥٤٤- بَابٌ مَجَالِسُ الصَّعُدَاتِ

Chapter 544: Gatherings On Roads

١١٤٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عن الْمَجَالِسِ بِالصَّعُدَاتِ، فَقَالُوا: يَا رَسُولَ اللهِ! لَيَشُقُّ عَلَيْنَا الْجُلُوسُ فِي بُيُوتِنَا؟ قَالَ: ((فَإِنْ جَلَسْتُمْ، فَأَعْطُوا الْمَجَالِسَ حَقَّهَا)) قَالُوا: وَمَا حَقُّهَا يَا رَسُولَ اللهِ!؟ قَالَ: ((إِدْلاَلُ السَّائِلِ، وَرَدُّ السَّلاَمِ، وَغَضُّ الأَبْصَارِ، وَالأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ)).

صَحِيحٌ

1149. Abū Hurayra said**:** "The Prophet ﷺ forbade gatherings on the road. They said, 'Messenger of Allah, it is hard for us to sit in our houses.' He said, 'If you do sit there, then fulfill the rights of the gathering.' They asked, 'What is its right, Messenger of Allah?' He said, 'Guiding anyone who asks for directions, returning the greeting, lowering the eye, commanding the correct and forbidding the objectionable.' " (*Authentic*)

***Commentary*: *See hadeeth no.* 1014.**

١١٥٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِي رَضِيَ اللهُ عَنْهُ؛ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِيَّاكُمْ وَالْجُلُوسَ فِي الطُّرُقَاتِ)) قَالُوا: يَا رَسُولَ اللهِ! مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا؛ نَتَحَدَّثُ فِيهَا، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَمَّا إِذَا أَبَيْتُمْ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ)). قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللهِ؟. قَالَ: ((غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَالأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ)). صَحِيحٌ

1150. Abū Sa'īd al-Khudrī said: "The Prophet ﷺ said, 'Beware of sitting in the road.' They said, 'Messenger of Allah, we must meet where we can sit to talk.' The Messenger of Allah ﷺ said, 'If you refuse not to, then give the road its due.' They said, 'What is the due of the road, Messenger of Allah?' He said, 'Lowering the eye, avoiding doing anything harmful, commanding the correct and forbidding the objectionable.' " (*Authentic*)

٥٤٥- بَابٌ مَنْ أَدْلَى رِجْلَيْهِ إِلَى الْبِئْرِ إِذَا جَلَسَ وَكَشَفَ عَنِ السَّاقَيْنِ

Chapter 545: One Who Sits Dangling His Feet In A Well And Uncovers His Legs

١١٥١- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا إِلَى حَائِطٍ مِنْ حَوَائِطِ الْمَدِينَةِ؛ لِحَاجَتِهِ، وَخَرَجْتُ فِي أَثَرِهِ، فَلَمَّا دَخَلَ الْحَائِطَ جَلَسْتُ عَلَى بَابِهِ، وَقُلْتُ: لَأَكُونَنَّ الْيَوْمَ بَوَّابَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؛ وَلَمْ يَأْمُرْنِي، فَذَهَبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَضَى حَاجَتَهُ وَجَلَسَ عَلَى قُفِّ الْبِئْرِ، وَكَشَفَ عَنْ سَاقَيْهِ، وَدَلَّاهُمَا فِي الْبِئْرِ، فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ لِيَسْتَأْذِنَ عَلَيْهِ لِيَدْخُلَ، فَقُلْتُ: كَمَا أَنْتَ، حَتَّى أَسْتَأْذِنَ لَكَ، فَوَقَفَ وَجِئْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللهِ! أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْكَ. فَقَالَ: ((ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ)). فَدَخَلَ، فَجَاءَ عَنْ يَمِينِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبِئْرِ، فَجَاءَ عُمَرُ، فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ))، فَجَاءَ عُمَرُ عَنْ يَسَارِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ فَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ فَامْتَلأَ الْقُفُّ، فَلَمْ يَكُنْ فِيهِ مَجْلِسٌ. ثُمَّ جَاءَ عُثْمَانُ، فَقُلْتُ: كَمَا أَنْتَ، حَتَّى أَسْتَأْذِنَ لَكَ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ مَعَهَا بَلاَءٌ يُصِيبُهُ)). فَدَخَلَ، فَلَمْ يَجِدْ مَعَهُمْ مَجْلِسًا، فَتَحَوَّلَ حَتَّى جَاءَ مُقَابِلَهُمْ، عَلَى شَفَةِ الْبِئْرِ، فَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ دَلاَّهُمَا فِي الْبِئْرِ. فَجَعَلْتُ أَتَمَنَّى أَنْ يَأْتِيَ أَخٌ لِي، وَأَدْعُو اللهَ أَنْ يَأْتِيَ بِهِ، فَلَمْ يَأْتِ حَتَّى قَامُوا. قَالَ ابْنُ الْمُسَيِّبِ: فَأَوَّلْتُ ذَلِكَ قُبُورَهُمْ؛ اجْتَمَعَتْ هَا هُنَا، وَانْفَرَدَ عُثْمَانُ. صَحِيحٌ

1151. Sa'īd b. al-Musayyib narrated that Abū Musa al- Ash'ari said**:** "The Prophet ﷺ went out one day to one of the walled gardens of Madīna and I went out after him. When he entered the garden, I sat at its door and said, 'Today I will be the doorkeeper of the Prophet ﷺ even though he has not commanded me to do it!' The Prophet went and answered a call of nature and sat on the edge of a well. He uncovered his legs and dangled them in the well. Abū Bakr, may Allah be pleased with him, came and asked permission to enter. I said, 'Stay where you are until I ask for permission for you.' He stopped. I went to the Prophet ﷺ and said, 'Messenger of Allah, Abū Bakr asks permission to come in.' He said, 'Give him permission and give him the good news of the Garden.' He entered and came from the right side of the Prophet ﷺ. Then he uncovered his legs and dangled them in the well. Then 'Umar came. I said, 'Stay where you are until I ask permission for you.' The Prophet ﷺ said, 'Give him permission and give him the good news of the Garden.' 'Umar came from the left side of the Prophet ﷺ and uncovered his legs and dangled them in the well. The well rim was now full up and there was no place left to sit. Then 'Uthmān came. I said, 'Stay where you are until I ask permission for you**:**' The Prophet ﷺ said, 'Give him permission and give him the good news of the Garden along with an affliction that is to befall him.' 'Uthmān came in and could not find a place with them. Then he moved around until he was facing them on the other side of the well and he uncovered his legs and dangled them in the well. I began to wish that a brother of mine would come before they had got up."

Ibn al-Musayyib commented, “I interpreted this to refer to their graves. They (the Prophet, Abū Bakr and ‘Umar) were buried together here, but ‘Uthmān was alone.” (*Authentic*)

***Commentary*:** *Imam An-Nawawee (رحمه الله), “The hadeeth contains the virtues of those three, and that they are from the people of the Garden and the virtue of Aboo Moosa. It also has a clear miracle for the Prophet ﷺ in his telling about the story of ‘Uthman and the tribulations. (It also includes that) the three will continue upon Eemaan (true faith) and guidance.” The point of reference is their sitting at the edge of the well, uncovering their shanks and dangling them in the well.*

١١٥٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: خَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي طَائِفَةٍ مِنَ النَّهَارِ لاَ يُكَلِّمُنِي وَلاَ أُكَلِّمُهُ، حَتَّى أَتَى سُوقَ بَنِي قَيْنُقَاعَ، فَجَلَسَ بِفِنَاءِ بَيْتِ فَاطِمَةَ؛ فَقَالَ: ((أَثَمَّ لُكَعُ؟ أَثَمَّ لُكَعُ)؟)). فَحَبَسَتْهُ شَيْئًا، فَظَنَنْتُ أَنَّهَا تُلْبِسُهُ سِخَابًا أَوْ تُغَسِّلُهُ، فَجَاءَ يَشْتَدُّ حَتَّى عَانَقَهُ وَقَبَّلَهُ، وَقَالَ: ((اللَّهُمَّ أَحْبِبْهُ، وَأَحْبِبْ مَنْ يُحِبُّهُ)).

صَحِيحٌ

1152. Abū Hurayra said**:** “The Prophet ﷺ went out in the heat (of the day). He did not speak to me nor did I speak to him until he came to the market of the Banū Qaynuqa’. He sat in the courtyard of Fatima’s house and said, ‘Is the little one here? Is the little one here?’ Fatima held her son back for a short while. I think - that she was putting a necklace on him or washing him. Then he came running and he hugged him and kissed him. He said, ‘O Allah, love him and love those who love him.’ ” (*Authentic*)

٥٤٦- بَابٌ إِذَا قَامَ لَهُ رَجُلٌ مَنْ مَجْلِسِهِ لَمْ يَقْعُدْ فِيهِ

Chapter 546: When A Man Rises In An Assembly To Give His Place To Someone, That Person Should Not Accept

١١٥٣- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: ((نَهَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقِيمَ الرَّجُلُ مِنَ الْمَجْلِسِ، ثُمَّ يَجْلِسُ فِيهِ)). وَكَانَ ابْنُ عُمَرَ إِذَا قَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ، لَمْ يَجْلِسْ فِيهِ. صَحِيحٌ

1153. Ibn ‘Umar said: “The Prophet ﷺ forbade anyone making a man rise from an assembly so he could sit in his place.”

When a man rose from his seat for Ibn ‘Umar. He would not sit in it. (*Authentic*)

***Commentary*:** *See comments on hadeeth no* **1136** *and* **1140**.

٥٤٧- بَابُ الْأَمَانَةِ

Chapter 547: The Trust

١١٥٤- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: خَدَمْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، حَتَّى إِذَا رَأَيْتُ أَنِّي قَدْ فَرَغْتُ مِنْ خِدْمَتِهِ، قُلْتُ: يَقِيلُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَخَرَجْتُ مِنْ عِنْدِهِ، فَإِذَا غِلْمَةٌ يَلْعَبُونَ، فَقُمْتُ أَنْظُرُ إِلَيْهِم؛ إِلَى لَعِبِهِمْ، فَجَاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَانْتَهَى إِلَيْهِم، فَسَلَّمَ عَلَيْهِم، ثُمَّ دَعَانِي، فَبَعَثَنِي إِلَى حَاجَةٍ، فَكَانَ فِي فَيْءٍ

حَتَّى أَتَيْتُهُ. وَأَبْطَأْتُ عَلَى أُمِّي فَقَالَتْ: مَا حَبَسَكَ؟ قُلْتُ: بَعَثَنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى حَاجَةٍ. قَالَتْ: مَا هِيَ؟ قُلْتُ: إِنَّهُ سِرٌّ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَتْ : احْفَظْ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سِرَّهُ، فَمَا حَدَّثْتُ بِتِلْكَ الْحَاجَةِ أَحَدًا مِنَ الْخَلْقِ، فَلَوْ كُنْتُ مُحَدِّثًا حَدَّثْتُكَ بِهَا. صَحِيحٌ

1154. Anas said**:** "I served the Messenger of Allah ﷺ one day. When I thought that I had finished serving him. I said, 'The Prophet ﷺ is having a midday rest.' So I left him and there were some children playing. I stood looking at them and their game. The Prophet ﷺ came out and came up to them and greeted them. Then he called me and sent me for something he needed. He remained in the shade until I came to him. I was late for my mother and she asked, 'What delayed you?' I said, 'The Prophet ﷺ tasked me to get something he needed.' She said, 'What was it?' I said, 'It is a secret of the Prophet ﷺ.' She said, 'Keep the secret of the Messenger of Allah ﷺ.' I have not told anyone that secret. If I had told it, I would have told it to you." (*Authentic*)

***Commentary*:** *Anas bin Malik (رضي الله عنه) never told the secret to anyone; neither to his dear mother (radiya Allahu anha) nor to his eminent student, Thaabit al-Bunaanee (رحمه الله) who reported this hadeeth from him.*

٥٤٨- بَابٌ إِذَا الْتَفَتَ الْتَفَتَ جَمِيعًا

Chapter 548: When He Turned Round, He Did So Fully

١١٥٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، يَصِفُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((كَانَ رَبْعَةً وَهُوَ إِلَى الطُّولِ أَقْرَبُ، شَدِيدَ الْبَيَاضِ، أَسْوَدَ شَعْرِ اللِّحْيَةِ، حَسَنَ الثَّغْرِ، أَهْدَفَ

أَشْفَارِ الْعَيْنَيْنِ، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، مُفَاضَ الْجَبِينِ يَطَأُ بِقَدَمِهِ جَمِيعًا، لَيْسَ لَهَا أَخْمُصٌ، يُقْبِلُ جَمِيعًا وَيُدْبِرُ جَمِيعًا، لَمْ أَرَ مِثْلَهُ قَبْلُ وَلاَ بَعْدُ)). حَسَنٌ لِغَيْرِهِ

1155. Sa'īd b. al-Musayyib said**:** "Abū Hurayra described the Messenger of Allah ﷺ with the words, 'He was of medium height, but nearer to being tall. He was very white with a black beard and good front teeth. He had long eye-lashes. He was very broad between the shoulders and had full cheeks. He walked on his entire feet, but they did not have a hollow. He turned towards people fully or turned his back fully. I have not seen anyone like him before or since.' " (*Sound due to supporting proofs*).

***Commentary*:** *See comment on hadeeth no.* **255**.

٥٤٦- بَابٌ إِذَا أَرْسَلَ رَجُلاً إِلَى رَجُلٍ فِي حَاجَةٍ فَلاَ يُخْبِرْهُ

Chapter 549: When A Man Is Sent To Another Man For Some Reason And He Does Not Tell Him What It Is

١١٥٦- عَنْ أَسْلَمَ: قَالَ لِي عُمَرُ: ((إِذَا أَرْسَلْتُكَ إِلَى رَجُلٍ، فَلاَ تُخْبِرْهُ بِمَا أَرْسَلْتُكَ إِلَيْهِ؛ فَإِنَّ الشَّيْطَانَ يُعِدُّ لَهُ كَذِبَةً عِنْدَ ذَلِكَ)). ضَعِيفٌ.

1156: Aslam said**:** " 'Umar said to me, 'If I send you to a man (to find out something), do not tell him why I sent you to him. If you do, Satan will prepare a lie for him in that.' " (*Weak*)

٥٥٠- بَابٌ هَلْ يَقُولُ: مِنْ أَيْنَ أَقْبَلْتَ؟

Chapter 550: Should One Ask, "Where Have You Come From?"

١١٥٧- عَنْ مُجَاهِدٍ قَالَ: ((كَانَ يُكْرَهُ أَنْ يُحِدَّ الرَّجُلُ النَّظَرَ إِلَى أَخِيهِ، أَوْ يُتْبِعَهُ بَصَرَهُ إِذَا قَامَ مِنْ عِنْدِهِ، أَوْ يَسْأَلَهُ: مِنْ أَيْنَ جِئْتَ، وَأَيْنَ تَذْهَبُ؟)). ضَعِيفٌ

1157. Mujāhid said: "It is disliked for a man to look sharply at his brother or to follow him with his glance when he leaves him or to ask him,' 'Where have you come from and where are you going?' " (*Weak*)

١١٥٨- عَنْ مَالِكِ بْنِ زُبَيْدٍ قَالَ: مَرَرْنَا عَلَى أَبِي ذَرٍّ بِالرَّبَذَةِ، فَقَالَ: مِنْ أَيْنَ أَقْبَلْتُمْ؟ قُلْنَا: مِنْ مَكَّةَ أَوْ مِنَ الْبَيْتِ الْعَتِيقِ. قَالَ: هَذَا عَمَلُكُمْ؟ قُلْنَا: نَعَمْ. قَالَ: أَمَا مَعَهُ تِجَارَةٌ وَلاَ بَيْعٌ؟ قُلْنَا: لاَ. قَالَ: ((اسْتَأْنِفُوا الْعَمَلَ)). ضَعِيفٌ.

1158. Mālik b. Zubayd said: "We passed by Abū Dharr at ar-Rabadha. He said, 'Where have you come from?' We said, 'Makka' - or 'from the Ancient House.' He said, 'Is this all you went for?' We said, 'Yes.' He said, 'And was there any other involvement in worldly business with it?' We replied. 'No.' He said, 'Then resume your actions anew' " (*Weak*)

Commentary: *That Allah has forgiven all your sins and you can resume your life anew.*

٥٥١- بَابُ مَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ

Chapter 551: One Who Listens To People's Conversation When They Do Not Wish It

١١٥٩- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ صَوَّرَ صُورَةً كُلِّفَ أَنْ يَنْفُخَ فِيهِ وَعُذِّبَ، وَلَنْ يَنْفُخَ فِيهِ. وَمَنْ تَحَلَّمَ كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَعُذِّبَ، وَلَنْ يَعْقِدَ بَيْنَهُمَا، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ يَفِرُّونَ مِنْهُ، صُبَّ فِي أُذُنَيْهِ الْآنُكُ)). صَحِيحٌ

1159. Ibn ʻAbbās said**:** "The Prophet ﷺ said, 'Whoever makes an image will have to blow life into it and he will be punished as he will not be able to breathe life into it. Whoever claims to have seen a vision in a dream will have to string two beads of barley together and he will be punished because he will not be able to string them together. Whoever listens to people's conversation when they move away from him will have molten lead poured into his ears.' " (*Authentic*)

Commentary**:** *The hadeeth only prohibits making images of all kinds of animals as is indicated by other texts that allow making images of trees and similar other things, lying about dreams and eavesdropping on people's private talks.*

٥٥٢- بَابُ الْجُلُوسِ عَلَى السَّرِيرِ

Chapter 552: Sitting On A Raised Seat

١١٦٠- عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ، قَالَ: وَفَدَ أَبِي إِلَى مُعَاوِيَةَ - وَأَنَا غُلَامٌ - فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: مَرْحَبًا مَرْحَبًا، وَرَجُلٌ قَاعِدٌ مَعَهُ عَلَى السَّرِيرِ. قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَنْ هَذَا الَّذِي تُرَحِّبُ بِهِ؟ قَالَ: هَذَا سَيِّدُ أَهْلِ الْمَشْرِقِ، وَهَذَا الْهَيْثَمُ بْنُ الْأَسْوَدِ. قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا عَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ. قُلْتُ لَهُ: يَا أَبَا فُلَانٍ! مِنْ أَيْنَ يَخْرُجُ الدَّجَّالُ؟ قَالَ: مَا رَأَيْتُ أَهْلَ بَلَدٍ أَسْأَلَ عَنْ بَعِيدٍ، وَلَا أَتْرَكَ لِلْقَرِيبِ مِنْ أَهْلِ بَلَدٍ أَنْتَ مِنْهُ. ثُمَّ قَالَ: ((يَخْرُجُ مِنْ أَرْضِ الْعِرَاقِ؛ ذَاتِ شَجَرٍ وَنَخْلٍ)). ضَعِيفٌ

1160. Al-‘Uryān b. al-Haytham said: “My father came to Mu‘āwiya when I was a boy. When he reached him, Mu‘āwiya said, ‘Welcome, welcome.’ A man was sitting with Mu‘āwiya on the raised seat who said, ‘Amīr al-Mu’minīn, who is this you are welcoming?’ He said, ‘This is the noblest of the people of the east, al-Haytham b. al-Aswad.’ My father asked, ‘Who is this?’ They said, ‘This is ‘Abdullāh b. ‘Amr b. al-‘Ās.’ My father said to him, ‘Abū so-and-so. From where will the Dajjāl emerge?’ He said, ‘I have not seen the people of any land who (so readily) ask about what is far off and leave out what is near (at hand) than the people in the land you are from.’ Then he said, ‘He will emerge from the land of Iraq with the trees and palm-trees.’ ” (*Weak*)

١١٦١- عَنْ أَبِي الْعَالِيَةِ قَالَ: جَلَسْتُ مَعَ ابْنِ عَبَّاسٍ عَلَى سَرِيرٍ. صَحِيحٌ الإسناد.

... عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ، فَكَانَ يُقْعِدُنِي عَلَى سَرِيرِهِ، فَقَالَ لِي: ((أَقِمْ عِنْدِي حَتَّى أَجْعَلَ لَكَ سَهْمًا مِنْ مَالِي)). فَأَقَمْتُ عِنْدَهُ شَهْرَيْنِ. صَحِيحٌ

1161. Abū'l-'Āliya said**:** "I sat with Ibn 'Abbās on an elevated seat." (*Authentic Chain*)

(…) Abū Jamra said**:** "I used to sit with Ibn 'Abbās. He would make me sit on his seat. He said to me, 'Stay with me so that I can allot you a portion of my property.' I stayed with him for two months." (*Authentic*)

Commentary**:** *"Sareer" could literally refer to "a bed", or "seat" or "bier". However, the context in which it is used in the narrations in the* **chapter** *indicates that it refers to "seat" See hadeeth no.* **1164**. *Shaykh Husayn al-'Awaayishah (رحمه الله) remarked that, "Perhaps the intent of the author for this* **chapter** *titling and the narration is that one should not avoid sitting on a chair, and establishing its permissibility (in the Sharee'ah)." Sharh Saheeh al-Adab al-Mufrad (***3/283***).*

١١٦٢- عَنْ خَالِدِ بْنِ دِينَارٍ؛ أَبِي خَلْدَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ - وَهُوَ مَعَ الْحَكَمِ أَمِيرِ بِالْبَصْرَةِ عَلَى السَّرِيرِ- يَقُولُ: ((كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ الْحَرُّ أَبرَدَ بِالصَّلاَةِ، وَإِذَا كَانَ الْبَرْدُ بَكَّرَ بِالصَّلاَةِ)). حَسَنٌ

1162. Khālid b. Dinār Abū Khalda said**:** "I heard Anas b. Mālik - while he was with al-Hakam, the Amīr of Basra, on a seat - he said, 'When it was hot, the Prophet ﷺ would delay the (Zuhr) prayer until a cooler time of the day. When it was cold, he made the prayer early.' " (*Authentic*)

١١٦٣- عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى سَرِيرٍ مَرْمُولٍ بِشَرِيطٍ، تَحْتَ رَأْسِهِ وِسَادَةٌ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، مَا بَيْنَ جِلْدِهِ وَبَيْنَ السَّرِيرِ ثَوْبٌ، فَدَخَلَ عَلَيْهِ عُمَرُ فَبَكَى، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا يُبْكِيكَ يَا عُمَرُ؟)). قَالَ: أَمَا وَاللهِ مَا أَبْكِي يَا رَسُولَ اللهِ! أَلاَّ أَكُونَ أَعْلَمُ أَنَّكَ أَكْرَمُ عَلَى اللهِ مِنْ كِسْرَى وَقَيْصَرَ، فَهُمَا يَعِيشَانِ فِيمَا يَعِيشَانِ فِيهِ مِنَ الدُّنْيَا، وَأَنْتَ يَا

رَسُولَ اللهِ بِالْمَكَانِ الَّذِي أَرَى! فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَمَا تَرْضَى يَا عُمَرَ أَنْ تَكُونَ لَهُمُ الدُّنْيَا، وَلَنَا الْآخِرَةُ؟)). قُلْتُ: بَلَى يَا رَسُولَ اللهِ قَالَ: ((فَإِنَّهُ كَذَلِكَ)). حَسَنٌ صَحِيحٌ

1163. Anas b. Mālik said: "I came to the Prophet ﷺ while he was on a seat with a band woven on it. There was a pillow under his head made of skin stuffed with palm fiber. There was a cloth between his skin and the seat. 'Umar visited him and wept. The Prophet ﷺ said, 'What has made you weep, 'Umar?' He said, 'By Allah, Messenger of Allah, I am only weeping since I know that you are more noble with Allah than Chosroes and Caesar and they live in worldly comfort while you, Messenger of Allah, are in the place I see.' The Prophet ﷺ said, 'Aren't you content, 'Umar, that they have this world and we have the Hereafter?' 'Umar said, 'Yes, Messenger of Allah.' The Prophet said, 'That is the way it is.' " (*Sound and Authentic*)

Commentary*: 1**. *In another version of the hadeeth collected in the two Saheehs, it said that 'Umar (رضي الله عنه) began to weep when he saw the signs of the straw mat on the sides of the Prophet ﷺ.* **2**. *Indeed the Chosroes and Caesar lived in material comfort in this transient and trifling life, they will live in the worst punishment and ignominy in the Hereafter. Allah the Exalted says: "Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest." (Q* **3 : 196-197)*

١١٦٤- عَنْ أَبِي رِفَاعَةَ الْعَدَوِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ، فَقُلْتُ: يَا رَسُولَ اللهِ! رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ، لَا يَدْرِي مَا دِينُهُ؟ فَأَقْبَلَ إِلَيَّ وَتَرَكَ خُطْبَتَهُ. فَأُتِيَ بِكُرْسِيٍّ خِلْتُ قَوَائِمَهُ حَدِيدًا، - قَالَ: حُمَيْدٌ: أَرَاهُ خَشَبًا أَسْوَدَ حَسِبَهُ حَدِيدًا - فَقَعَدَ عَلَيْهِ، فَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللهُ، ثُمَّ أَتَمَّ خُطْبَتَهُ آخِرَهَا. صَحِيحٌ

1164. Abū Rifā‘a al-‘Adawi said**:** “I came to the Prophet ﷺ while he was speaking. I said, ‘Messenger, a strange man has come to ask about his religion (dīn). He does not know what his religion (dīn) is.’ He turned to me and stopped speaking. He was brought a chair which I think had iron legs - Humayd said, ‘I think that it was black wood resembling iron’ - and sat down on it. He began to teach me what Allah had taught him. Then he finished his speech.” (Authentic)

١١٦٥- عَنْ مُوسَى بْنِ دِهْقَانَ قَالَ**:** ((رَأَيْتُ ابْنَ عُمَرَ جَالِسًا عَلَى سَرِيرِ عَرُوسٍ، عَلَيْهِ ثِيَابٌ حُمْرٌ)). ضَعِيفٌ الإسناد

١١٦٥- عَنْ عِمْرَانَ بْنِ مُسْلِمٍ قَالَ**:** رَأَيْتُ أَنَسًا جَالِسًا عَلَى سَرِيرٍ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى. حَسَنٌ

1165. Mūsā b. Dihqān said**:** “I saw Ibn ‘Umar sitting on a bridal seat wearing a red (striped) garment.” (*Weak Chain*)

(...) ‘Imrān b. Muslim said, “I saw Anas sitting on a bed, placing one foot on the other.” (Sound)

٥٥٣- بَابٌ إِذَا رَأَى قَوْمًا يَتَنَاجَوْنَ فَلاَ يَدْخُلْ مَعَهُمْ

Chapter 553: When One Sees People Conversing Confidentially He Should Not Enter Where They Are

١١٦٦- عَنْ سَعِيدٍ الْمَقْبُرِيِّ قَالَ: مَرَرْتُ عَلَى ابْنِ عُمَرَ وَمَعَهُ رَجُلٌ يَتَحَدَّثُ، فَقُمْتُ إِلَيْهِمَا، فَلَطَمَ فِي صَدْرِي. فَقَالَ: ((إِذَا وَجَدْتَ اثْنَيْنِ يَتَحَدَّثَانِ فَلاَ تَقُمْ مَعَهُمَا، وَلاَ تَجْلِسْ مَعَهُمَا، حَتَّى تَسْتَأْذِنَهُمَا)). فَقُلْتُ: أَصْلَحَكَ اللهُ يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّمَا رَجَوْتُ أَنْ أَسْمَعَ مِنْكُمَا خَيْرًا. صَحِيحٌ

1166. Sa'īd al-Maqburi said**:** "I passed by Ibn 'Umar, he was conversing with a man. I stood by them and he struck me on my chest and said, 'When you find two men conversing, do not go up to them nor sit with them until they give you permission. I said, 'May Allah correct you, Abū' Abdu'r-Rahmān. I only wished to hear something good from both of you.' " (*Authentic*)

Commentary**:** *The narration is evidence that good intentions do not justify actions; the action too must be correct as the intention to be acceptable before Allah the Exalted. It also shows the religion outrightly prohibits violating people's privacy.*

١١٦٧- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((مَنْ تَسَمَّعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ، صُبَّ فِي أُذُنِهِ الْآنُكُ، وَمَنْ تَحَلَّمَ بِحُلْمٍ كُلِّفَ أَنْ يَعْقِدَ شَعِيرَةً)). صَحِيحٌ

1167. Ibn 'Abbās said**:** "Whoever listens to people's conversations when they do not want him to, will have molten lead poured into his ears. Whoever lies about a dream, will be obliged to string a barley bead." (*Authentic*)

٥٥٤- بَابٌ لاَ يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ

Chapter 554: Two Should Not Converse To The Exclusion Of A Third

١١٦٨- عَنْ عَبْدِ اللهِ ابْنِ عمر رَضِيَ اللهُ عَنْهُ؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا كَانُوا ثَلاَثَةً، فَلاَ يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ)). صَحِيحٌ

1168. ‘Abdullāh (b. ‘Umar) said**:** “The Messenger of Allah ﷺ said, ‘When there are three people, two should not converse together to the exclusion of the third.’ ” (*Authentic*)

Commentary**:** *As it prohibits eavesdropping on people’s private talks, the religion also prohibits alienating a third person in a group of three which may lead him to listen in their conversation. This hadeeth is also evidence that whatever essentially leads to a prohibited act is also prohibited.*

١١٦٩- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا كُنْتُمْ ثَلاَثَةً فَلاَ يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ؛ فَإِنَّهُ يُحْزِنُهُ ذَلِكَ)). صَحِيحٌ

1169. ‘Abdullāh b. Mas’ud said**:** “The Prophet ﷺ said, ‘When there are three people, two should not converse together to the exclusion of the third for that would grieve him.’ ” (*Authentic*)

٥٥٤- بَابٌ إِذَا كَانُوا أَربَعَة

Chapter 555: When There Are Four People

١١٧٠- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ؛ قُلْنَا: فَإِنْ كَانُوا أَرْبَعَةً؟ قَالَ: ((لاَ يَضُرُّهُ)). صَحِيحٌ

1170. Ibn ‘Umar said: “the Prophet ﷺ said something similar. We asked, ‘What if they are four?’ He answered, ‘If there are four then it will not harm him.’” (*Authentic*)

Commentary: *When two persons converse privately, the rest of the people could continue with whatever they were doing without feeling neither estranged nor been tempted to listen in the talk. Thus the permission mentioned in the hadeeth. This forms evidence for the legal maxim that*: *“Rulings change with their causes.”*

١١٧١- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يَتَنَاجَى اثْنَانِ دُونَ الآخَرِ حَتَّى يَخْتَلِطُوا بِالنَّاسِ؛ مِنْ أَجْلِ أَنَّ ذَلِكَ يُحْزِنُهُ)). صَحِيحٌ

1171. ‘Abdullāh [b. Mas’ud] said: “The Prophet ﷺ said. ‘Two should not converse to the exclusion of another until they are mixing with many people since that would grieve him (the excluded person).’ ” (*Authentic*)

١١٧٢- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِذَا كَانُوا أَرْبَعَةً فَلاَ بَأْسَ. صَحِيحٌ

1172. Ibn ‘Umar said: “When there are four, there is no harm.” (*Authentic*)

٥٥٦- بَابٌ إِذَا جَلَسَ الرَّجُلُ إِلَى الرَّجُلِ يَسْتَأْذِنُهُ فِي الْقِيَامِ

Chapter 556: When A Man Sits With Another Man, He Should Ask His Permission To Leave

١١٧٣- عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى قَالَ: جَلَسْتُ إِلَى عَبْدِ اللهِ بْنِ سَلاَمٍ. فَقَالَ: إِنَّكَ جَلَسْتَ إِلَيْنَا، وَقَدْ حَانَ مِنَّا قِيَامٌ. فَقُلْتُ: فَإِذَا شِئْتَ، فَقَامَ، فَاتَّبَعْتُهُ حَتَّى بَلَغَ الْبَابَ.

ضَعِيفٌ

1173. Abū Burda b. Abī Mūsā said: "I sat with ʻAbdullāh b. Salām. He said, 'You have sat down with us, but now it is time for us to leave.' I said, 'As you wish.' He got up and I followed him to the door." (*Weak*)

٥٥٧- بَابٌ لاَ يَجْلِسُ عَلَى حَرْفِ الشَّمْسِ

Chapter 557: Do Not Sit In The Edge Of The Sunlight

١١٧٤- عَنْ قَيْسٍ، عَنْ أَبِيهِ - حُصَيْنِ بْنِ عَوْفٍ رَضِيَ اللهُ عَنْهُ - أَنَّهُ جَاءَ وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ، فَقَامَ فِي الشَّمْسِ، فَأَمَرَهُ، فَتَحَوَّلَ إِلَى الظِّلِّ. صَحِيحٌ

1174. Qays said: "My father (Husayn b. ʻAwf) narrated that he came while the Messenger of Allah ﷺ was speaking. He stood in the sun and the Prophet commanded him to move to the shade." (*Authentic*)

Commentary: *In another report it says*: *"He prohibited sitting between sunlight and shade and said*: *'It is the seat of Shaytan.'" See Silsilat al-Ahaadeeth is-Saheehah (***838***).*

٥٥٨- بَابُ الاحْتِبَاءُ فِي الثَّوْبِ

Chapter 558: Squatting Wrapped Up In A Garment

١١٧٥- عَنْ أَبِي سَعِيدٍ الْخُدْرِي رَضِيَ اللهُ عَنْهُ قَالَ: ((نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ لِبْسَتَيْنِ، وَبَيْعَتَيْنِ: نَهَى عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ: فِي الْبَيْعِ - الْمُلاَمَسَةُ: أَنْ يَمُسَّ الرَّجُلُ ثَوْبَهُ وَالْمُنَابَذَةُ: يَنْبُذُ الآخَرُ إِلَيْهِ ثَوْبَهُ - وَيَكُونُ ذَلِكَ بَيْعَهُمَا عَنْ غَيْرِ نَظَرٍ. وَاللِّبْسَتَيْنِ اشْتِمَالُ الصَّمَّاءِ - وَالصَّمَّاءُ: أَنْ يَجْعَلَ طَرَفَ ثَوْبِهِ عَلَى إِحْدَى عَاتِقَيْهِ، فَيَبْدُو أَحَدُ شِقَّيْهِ لَيْسَ عَلَيْهِ شَيْءٌ وَاللِّبْسَةُ الأُخْرَى احْتِبَاءُهُ بِثَوْبِهِ وَهُوَ جَالِسٌ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ)). صَحِيحٌ

1175. Abū Sa'īd al-Khudrī said: "The Messenger of Allah ﷺ forbade two types of dress and two sales transactions. He forbade the mulāmasa and munabādha in sales transactions (mulāmasa is that a man touches another man's garment and munabādha is that a man throws his garment to another man, and that completes their transaction without inspection.) The two types of dress are as-sammā' (as-sammā' means to put the corner of his garment over one shoulder so that one side is uncovered with nothing on it). The other style of dress is to wrap oneself up in a garment while sitting down, without anything (else) covering the private parts." (*Authentic*)

٥٥٩- بَابٌ مَنْ أُلْقِيَ لَهُ وِسَادَةٌ

Chapter 559: One Who Has A Pillow Offered To Him

١١٧٦- عَنْ أَبِي قِلاَبَةَ قَالَ: أَخْبَرَنِي أَبُو الْمَلِيحِ قَالَ: دَخَلْتُ مَعَ أَبِيكَ؛ زَيْدٍ عَلَى عَبْد اللهِ بْنِ عَمْرٍو، فَحَدَّثَنَا: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَجَلَسَ عَلَى الْأَرْضِ، وَصَارَتِ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ، فَقَالَ لِي: ((أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةُ أَيَّامٍ؟)). قُلْتُ يَا رَسُولَ اللهِ! قَالَ: ((خمسًا)). قلتُ: يَا رَسُولَ اللهِ! قَالَ: ((سَبْعًا))، قُلْتُ: يَا رَسُولَ اللهِ! قَالَ: ((تِسْعًا))، قُلْتُ: يَا رَسُولَ اللهِ! قالَ: ((إِحْدَى عَشرة)). قُلْتُ: يَا رَسُولَ اللهِ! قَالَ: ((لاَ صَوْمَ فَوْقَ صَوْمِ دَاوُدَ؛ شَطْرَ الدَّهْرِ، صِيَامُ يَوْمٍ وَإِفْطَارُ يَوْمٍ)). صَحِيحٌ

1176. Abū Qulāba said**:** "Abū'l-Malīh said, 'I went with your father Zayd to 'Abdullāh b. 'Amr. He told us, "When the Prophet ﷺ was informed about my fasting, he visited me and I offered him a skin cushion stuffed with palm fibre. He sat on the ground. The cushion was between him and me. He said to me, 'Is three days out of every month enough for you?' I said, 'Messenger of Allah (I like to fast more)!' He said, 'Five?' I said, 'Messenger of Allah!' He said, "Seven?' I said, 'Messenger of Allah!' He said, 'Nine?' I said, 'Messenger of Allah!' He said, 'EIeven?' I said, 'Messenger of Allah!' (Then) he said, 'Do not fast more than the fast of Dāwūd. Half of the time. Fast one day and break the fast one day.' " ' (*Authentic*)

***Commentary*:** *The point of reference vis-a-vis the* **chapter** *heading is that the Prophet was given a skin cushion stuffed with fibre.*

١١٧٧- عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ رَضِيَ اللهُ عَنْهُ: ((أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى أَبِيهِ، فَأَلْقَى لَهُ قَطِيفَةً فَجَلَسَ عَلَيْهَا)). صَحِيحٌ

1177. ‘Abdullāh b. Busr said: “The Prophet ﷺ passed by his (‘Abdullah’s) father who laid down for him a rug which he sat on.” (*Authentic*)

٥٦٠- بَابُ الْقُرْفُصَاءِ.

Chapter 560: Squatting

١١٧٨- عَنْ قَيْلَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: ((رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا الْقُرْفُصَاءَ، فَلَمَّا رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمُتَخَشِّعَ فِي الْجَلْسَةِ، أُرْعِدْتُ مِنَ الْفَرَقِ)). حَسَنٌ

1178. Qayla said: “I saw the Prophet ﷺ sitting squatting. When I saw the Prophet ﷺ humble in his way of sitting, I trembled with fear.” (*Sound*)

٥٦١- بَابُ التَّرَبُّعِ

Chapter 561: Sitting Cross-Legged

١١٧٩- عَنْ ذَيَّالِ بْنِ عُبَيْدِ بْنِ حَنْظَلَةَ، حَدَّثَنِي جَدِّي؛ حَنْظَلَةُ بْنُ حِذْيَمَ قَالَ: ((أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُهُ جَالِسًا مُتَرَبِّعًا)). صَحِيحٌ لِغَيْرِهِ

1179. Dhayyal b. ‘Ubayd b. Hanzala b. Hidhyam said: “My grandfather, Hanzala b. Hidhyam, ‘I visited the Prophet ﷺ and I saw him sitting cross-legged.’” (*Sound* due to supporting proof)

١١٨٠- عَنْ أَبِي رُزَيْقٍ: ((أَنَّهُ رَأَى عَلِيَّ بْنَ عَبْدِ اللهِ بْنِ عَبَّاس جَالِسًا مُتَرَبِّعًا، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى؛ الْيُمْنَى عَلَى الْيُسْرَى)). ضَعِيفٌ

1180. Ma‘n (al-Qazzāz) said: “Abū Ruzayq said that he saw ‘Alī b. ‘Abdullāh b. ‘Abbās sitting cross-legged with one foot crossed over the other, the right over the left.” (*Weak*)

١١٨١- عَنْ عِمْرَان بْنِ مُسْلِمٍ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ يَجْلِسُ هَكَذَا - مُتَرَبِّعًا - وَيَضَعُ إِحْدَى قَدَمَيْهِ عَلَى الأُخْرَى. صَحِيحٌ

1181. ‘Imrān b. Muslim said: “I saw Anas b. Mālik sitting like that – cross-legged, with one of his feet over the other.” (*Authentic*)

٥٦٢- بَابُ الاحْتِبَاءُ

Chapter 562: Wrapping Oneself Up

١١٨٢- عَنْ سَلِيمِ بْنِ جَابِرٍ الْهُجَيْمِي رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْتَبٍ فِي بُرْدَةٍ، وَإِنَّ هُدَّابَهَا لَعَلَى قَدَمَيْهِ. فَقُلْتُ: يَا رَسُولَ اللهِ! أَوْصِنِي. قَالَ: ((عَلَيْكَ بِاتِّقَاءِ اللهِ، وَلاَ تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تُفْرِغَ لِلْمُسْتَسْقِي مِنْ دَلْوِكَ فِي إِنَائِهِ، أَوْ تُكَلِّمَ أَخَاكَ وَوَجْهُكَ مُنْبَسِطٌ. وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ، فَإِنَّهَا مِنَ الْمَخِيلَةِ، وَلاَ يُحِبُّهَا اللهُ. وَإِنِ امْرُؤٌ عَيَّرَكَ بِشَيْءٍ يَعْلَمُهُ مِنْكَ فَلاَ تُعَيِّرْهُ بِشَيْءٍ تَعْلَمُهُ مِنْهُ، دَعْهُ يَكُونُ وَبَالُهُ عَلَيْهِ، وَأَجْرُهُ لَكَ، وَلاَ تَسُبَّنَّ شَيْئًا)). قَالَ: فَمَا سَبَبْتُ بَعْدُ دَابَّةً وَلاَ إِنْسَانًا. صَحِيحٌ لِغَيْرِهِ

1182. Sulaym b. Jābir al-Hujaymi said: "I came to the Prophet ﷺ when he was wrapped up in a cloak the edges of which were over his feet.

"I said, 'Messenger of Allah, advise me.' He said, 'You must have taqwā (fear and consciousness) of Allah. Do not scorn anything good, even pouring from your bucket into the bucket of someone who seeks water or talking to your brother with a happy face. Beware of dragging your waist-wrapper – it is part of arrogance and Allah does not like it. If a man blames you for something he knows of you, do not blame him for anything you know of him. Leave him to his own evil. You will have your reward. Do not Abuse anything.'

"He said, 'I never abused anything, animal or man, after that.' " (*Authentic* based on supporting proof).

١١٨٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: مَا رَأَيْتُ حَسَنًا قَطُّ إِلاَّ فَاضَتْ عَيْنَايَ دُمُوعًا؛ وَذَلِكَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا، فَوَجَدَنِي فِي الْمَسْجِدِ، فَأَخَذَ بِيَدِي، فَانْطَلَقْتُ مَعَهُ، فَمَا كَلَّمَنِي حَتَّى جِئْنَا سُوقَ بَنِي قَيْنُقَاعٍ، فَطَافَ فِيهِ وَنَظَرَ، ثُمَّ انْصَرَفَ وَأَنَا مَعَهُ؛ حَتَّى جِئْنَا الْمَسْجِدَ، فَجَلَسَ فَاحْتَبَى، ثُمَّ قَالَ: ((أَيْنَ لَكَاعُ؟ ادْعُ لِي لَكَاعُ)). فَجَاءَ حَسَنٌ يَشْتَدُّ فَوَقَعَ فِي حِجْرِهِ، ثُمَّ أَدْخَلَ يَدَهُ فِي لِحْيَتِهِ، ثُمَّ جَعَلَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَفْتَحُ فَاهُ فَيُدْخِلُ فَاهُ فِي فِيهِ، ثُمَّ قَالَ: ((اللَّهُمَّ إِنِّي أُحِبُّهُ، فَأَحْبِبْهُ وَأَحِبَّ مَنْ يُحِبُّهُ)). حَسَنٌ

1183. Abū Hurayra said**:** “I never saw al-Hasan without my eyes overflowing with tears. That is because the Prophet ﷺ, went out one day and I found him in the mosque. He took my hand and I went along with him. He did not speak to me until we came to the market of the Banū Qaynuqa‘. He walked around it and looked. Then he left and I left with him until we came to the mosque. He sat and wrapped himself up in his garment. Then he said, ‘Where is the little one? Call the little one to me.’ Hasan came running and fell in his lap. Then he put his hand in his beard. Then the Prophet ﷺ opened his mouth and put his mouth on his mouth. Then he said, ‘O Allah, I love him, so love him and love the one who loves him.’ ” (*Sound*)

Commentary**:** *The point in these narrations is the Prophet’s wrapping himself up in his garment.*

٥٦٣- بَابٌ مَنْ بَرَكَ عَلَى رُكْبَتَيْهِ

Chapter 563: One Who Kneels

١١٨٤- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ الظُّهْرَ، فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ، فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ فِيهَا أُمُورًا عِظَامًا، ثُمَّ قَالَ: ((مَنْ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَيْءٍ فَلْيَسْأَلْ عَنْهُ، فَوَاللهِ لاَ تَسْأَلُونِي عَنْ شَيْءٍ إِلاَّ أَخْبَرْتُكُمْ، مَا دُمْتُ فِي مَقَامِي هَذَا)). قَالَ أَنَسٌ: فَأَكْثَرَ النَّاسُ الْبُكَاءَ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَأَكْثَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُولَ: ((سَلُوا)). فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ، وَقَالَ: رَضِينَا بِاللهِ رَبًّا، وَبِالْإِسْلاَمِ دِينًا، وَبِمُحَمَّدٍ رَسُولاً، فَسَكَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ قَالَ ذَلِكَ عُمَرُ، ثُمَّ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَوَلَى، أَمَّا وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَقَدْ عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ فِي عُرْضِ هَذَا الْحَائِطِ - وَأَنَا أُصَلِّي - فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ)). حَسَنٌ صَحِيحٌ

1184. Anas b. Mālik said**:** "The Prophet ﷺ prayed Zuhr with them (the Companions). When he said the taslīm (finished the prayer), he stood on the minbar and talked about the Hour. He mentioned terrible things about it. Then he said, 'Whoever wants to ask about something should ask about it. By Allah, whatever you ask me about, I will tell you as long as I am in this place.'" Anas said, "People wept a lot when they heard that from the Messenger of Allah ﷺ;. The Messenger of Allah ﷺ said many times, 'Ask.' 'Umar knelt on his knees and said, 'We are content with Allah as a Lord, with Islam as a dīn (religious life) and Muhammad as a Messenger.' The Messenger of Allah ﷺ was silent when 'Umar said that. Then the Messenger of Allah ﷺ said, 'Better! By Him who holds Muhammad's soul in His hand, I

was shown the Garden and the Fire inside this very garden while I was praying. I have not seen such good and evil as I have this day.' " (*Sound and Authentic*)

***Commentary*:** *"Baraka 'ala rukbatayh, knelt on his knees" involves resting one's body on the knees such that the buttocks rest on the heels while the thighs rest on the shanks, similar to the (Iftirash) sitting in Salaat as is contained in other versions.*

٥٦٤- بَابُ الاسْتِلْقَاءُ

Chapter 564: Lying Down

١١٨٥- عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ هُوَ عَبْدُ اللهِ بْنِ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِي قَالَ: ((رَأَيْتُهُ - قُلْتُ لابْنِ عُيَيْنَةَ: النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ: نَعَمْ - مُسْتَلْقِيًا، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى)). صَحِيحٌ

1185. 'Abbād b. Tamim said**:** "His uncle, 'Abdullāh b. Zayd b. 'Āsim al-Mazīni, said, 'I saw him.' (The narrator) said, 'I asked Ibn 'Uyayna, "Did he ('Abdullāh al-Mazīni) mean the Prophet ﷺ?" He replied, 'Yes - lying down with one of his feet over the other.' " (*Authentic*)

***Commentary*:** *Istilqaa is "having the body flat on the floor with the nape (and the back) on the ground whether it is followed with sleep or not." One should be sure in such situations that the private areas are not exposed.*

١١٨٦- عَنْ أُمِّ بَكْرِ بِنْتِ الْمِسْوَرِ، عَنْ أَبِيهَا قَالَ: ((رَأَيْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ مُسْتَلْقِيًا، رَافِعًا إِحْدَى رِجْلِيهِ عَلَى الْأُخْرَى)). ضَعِيفٌ

1186. Al-Miswar b. Makhrama said**:** "I saw 'Abdu'r-Rahmān b. 'Awf lying down on his back with one of his feet over the other." (*Weak*)

٥٦٥- بَابُ الضَّجْعَةُ عَلَى وَجْهِهِ

Chapter 565: Lying On One's Face

١١٨٧- عَنِ طَخْفَةَ الْغِفَارِيِّ؛ أَنَّهُ كَانَ مِنْ أَصْحَابِ الصُّفَّةِ، قَالَ: بَيْنَا أَنَا نَائِمٌ فِي الْمَسْجِدِ مِنْ آخِرِ اللَّيْلِ، أَتَانِي آتٍ وَأَنَا نَائِمٌ عَلَى بَطْنِي، فَحَرَّكَنِي بِرِجْلِهِ فَقَالَ: ((قُمْ؛ هَذِهِ ضَجْعَةٌ يُبْغِضُهَا اللهُ)). فَرَفَعْتُ رَأْسِي، فَإِذَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ عَلَى رَأْسِي. صَحِيحٌ

1187. Tikhfa al-Ghifari said that he was one of Ahl-as-Suffa (the People of the Bench), and said**:** "I was sleeping in the mosque during the last part of the night and lying on my stomach. Someone came to me and moved me with his foot, saying, 'Get up. This is a manner of lying down that Allah hates.' I raised my head and the Prophet ﷺ was standing by my head." (*Authentic*)

١١٨٨- عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِرَجُلٍ فِي الْمَسْجِدِ مُنْبَطِحًا لِوَجْهِهِ، فَضَرَبَهُ بِرِجْلِهِ، وَقَالَ: ((قُمْ، نَوْمَةٌ جَهَنَّمِيَّةٌ)). ضَعِيفُ الإسناد

1188. Abū Umāma said**:** "The Messenger of Allah ﷺ passed by a man in the mosque who was lying on his front. He kicked him with his foot and said, 'Get up. That is the sleeping of Jahannam.' " (*Weak Chain*)

٥٦٦- بَابٌ لاَ يَأْخُذُ وَلاَ يُعْطِي إِلاَّ بِالْيُمْنَى

Chapter 566: Only Give Or Take Things With The Right Hand

١١٨٩- عَنْ عَبْدِ اللهُ بْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((لاَ يَأْكُلْ أَحَدُكُمْ بِشِمَالِهِ، وَلاَ يَشْرَبَنَّ بِشِمَالِهِ؛ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ، وَيَشْرَبُ بِشِمَالِهِ)). قَالَ: كَانَ نَافِعٌ يَزِيدُ فِيهَا: وَلاَ يَأْخُذُ بِهَا، وَلاَ يُعْطِي بِهَا. صَحِيحٌ.

1189. ‘Abdullāh b. ‘Umar said: “The Prophet ﷺ said, ‘None of you should eat with his left hand nor drink with his left hand. Satan eats and drinks with his left hand.’ ”

He (the narrator) said, “Nāfi‘ (the mawlā of Ibn ‘Umar and his closest student) used to add to this, ‘and he should not take or give with it.’ ” (*Authentic*)

Commentary: *The deduction of Nafi’ (رحمه الله), which forms the point of reference of the hadeeth under the* **chapter** *title here, is also authentically reported directly from the Prophet ﷺ. See Silsilat al-Ahaadeeth is-Saheehah (***1236***).*

٥٦٧- بَابٌ أَيْنَ يَضَعُ نَعْلَيْهِ إِذَا جَلَسَ؟

Chapter 567: Where One Should Put His Sandals When He Sits Down

١١٩٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((مِنَ السُّنَّةِ إِذَا جَلَسَ الرَّجُلُ أَنْ يَخْلَعَ نَعْلَيْهِ، فَيَضَعَهُمَا إِلَى جَنْبِهِ)). ضَعِيفٌ.

1190. Ibn ‘Abbās said**:** “Part of the sunna is that when a man sits down, he removes his sandals and puts them at his side.” (*Weak*)

٥٦٨- بَابُ الشَّيْطَانُ يَجِيءُ بِالْعُودِ وَالشَّيْءِ يَطْرَحُهُ عَلَى الْفِرَاشِ

Chapter 568: Satan Comes With The Stick Or Something That He Throws On The Bed

١١٩١- عَنْ أَبِي أُمَامَةَ قَالَ: ((إِنَّ الشَّيْطَانَ يَأْتِي إِلَى فِرَاشِ أَحَدِكُمْ بَعْدَ مَا يَفْرِشُهُ أَهْلُهُ وَيُهَيِّئُونَهُ، فَيُلْقِي عَلَيْهِ العُودَ وَالْحَجَرَ أَوِ الشَّيْءِ؛ لِيُغْضِبَهُ عَلى أَهْلِهِ، فَإِذَا وَجَدَ ذَلِكَ فَلاَ يَغْضَبُ عَلَى أَهْلِهِ، قَالَ: لأَنَّهُ مِنْ عَمَلِ الشَّيْطَانِ)). حَسَنٌ

1191. Abū Umāma said**:** “Satan comes to one of your beds after his family have prepared it for him and throws sticks, stones or other things on it to make him angry with his family. When he finds something like that on his bed, he should not get angry with his family.’ He (Abū Umāma) said, ‘Because that is one of the businesses of Satan.’ ” (*Sound*)

٥٦٩- بَابٌ مَنْ بَاتَ عَلَى سَطْحٍ لَيْسَ لَهُ سُتْرَةٌ

Chapter 569: One Who Spends The Night On A Flat Roof Without Any Protection Around It

١١٩٢- عَنْ عَلِيِّ بن شيبان الحنفي، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ بَاتَ عَلَى ظَهْرِ بَيْتٍ لَيْسَ عَلَيْهِ حِجَابٌ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ)). صَحِيحٌ

1192. ‘Alī b. Shayban al-Hanafi said: “The Prophet (ﷺ) said, ‘Whoever spends the night on the top of the house without protection (around it), Allah has no responsibility for (protecting) him.’ ” (*Authentic*)

Commentary: *Imam Al-Albaanee (رحمه الله) noted that the correct word is “Hijar, whatever protects from fall” instead of “Hijab” as seen in the Arabic text. The hadeeth emphasizes that reliance upon Allah the Mighty and Sublime does not foreclose following means to the objectives.*

١١٩٣- عَنْ عَلِيِّ بْنِ عُمَارَةَ قَالَ: جَاءَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ، فَصَعَدْتُ بِهِ عَلَى سَطْحٍ أَجْلَحَ فَنَزَلَ، وَقَالَ: ((كِدْتُ أَنْ أَبِيتَ اللَّيْلَةَ وَلَا ذِمَّةَ لِي)). ضَعِيفٌ

1193. ‘Alī b. ‘Umāra said: “Abū Ayyūb al-Ansāri came and I went up with him on a flat roof. He came down and said, ‘I would nearly have spent the night with no protection (i.e. Allah’s protection).’ ” (*Weak*)

١١٩٤- عَنْ زُهَيْرٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ بَاتَ عَلَى إِنْجَارٍ فَوَقَعَ مِنْهُ فَمَاتَ بَرِئَتْ مِنْهُ الذِّمَّةُ، وَمَنْ رَكِبَ الْبَحْرَ حِينَ يَرْتَجُّ - يَعْنِي: يَغْتَلِمُ - فَهَلَكَ بَرِئَتْ مِنْهُ الذِّمَّةُ)). حَسَنٌ

1194. A man from among the Companions of the Prophet ﷺ said**:** "The Prophet ﷺ said, 'Whoever spends the night on a flat roof (without walls} and falls from it and dies - no one carries any responsibility for him. Whoever embarks on the sea when it is savage (stormy), and dies - no one bears any responsibility for him.' " (*Sound*)

***Commentary*:** *See comment on hadeeth no.* **1192**.

٥٧٠- بَابٌ هَلْ يُدْلِي رِجْلَيْهِ إِذَا جَلَسَ؟

Chapter 570: Should One Let His Feet Dangle When He Sits?

١١٩٥- عَنْ أَبِي مُوسَى الْأَشْعَرِي رَضِيَ اللهُ عَنْهُ: ((أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي حَائِطٍ عَلَى قُفِّ الْبِئْرِ، مُدَلِّيًا رِجْلَيْهِ فِي الْبِئْرِ)). حَسَنٌ صَحِيحٌ

1195. Abū Mūsā al-Ash'ari said**:** "The Prophet ﷺ was sitting in a walled garden on the edge of a well dangling his feet into the well." (*Sound and Authentic*)

٥٧١- بَابٌ مَا يَقُولُ إِذَا خَرَجَ لِحَاجَتِهِ.

Chapter 571: What One Should Say When He Goes Out For Something

١١٩٦- عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ؛ أَنَّ ابْنَ عُمَرَ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ، قَالَ: ((اللَّهُمَّ سَلِّمْنِي وَسَلِّمْ مِنِّي)). ضَعِيفٌ

1196. Muslim b. Abū Maryam said: "When Ibn 'Umar left his house, he used to say, 'Allāhumma sallimnī wa sallim minnī – O Allah, keep me safe and protect others from me.' " (*Weak*)

١١٩٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ، قَالَ: ((بِسْمِ اللهِ، التُّكْلاَنُ عَلَى اللهِ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ)). ضَعِيفٌ

1197. Abū Hurayra said: "When the Prophet ﷺ left his house, he used to say, 'Bismi'llāhi, at-tuklānu 'ala'llāhi, lā hawla wa lā quwwata illā billāh (In the name of Allah. Reliance is on Allah. There is no power nor strength except by Allah).' " (*Weak*)

٥٧٢- بَابٌ هَلْ يُقَدِّمُ الرَّجُلُ رِجْلَهُ بَيْنَ أَيْدِي أَصْحَابِهِ وَهَلْ يَتَّكِىءُ بَيْنَ أَيْدِيهِمْ؟

Chapter 572: Can A Man Put His Feet Out In Front Of His Companions And Can He Lie Down In Their Presence?

٨٩١١- عَنْ شِهَابِ بْنِ عَبَّادٍ الْعَصَرِيِّ؛ أَنَّ بَعْضَ وَفْدِ عَبْدِ الْقَيْسِ سَمِعَهُ يَذْكُرُ، قَالَ: لَمَّا بَدَأْنَا فِي وِفَادَتِنَا إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سِرْنَا؛ حَتَّى إِذَا شَارَفْنَا الْقُدُومَ تَلَقَّانَا رَجُلٌ يُوضِعُ عَلَى قَعُودٍ لَهُ فَسَلَّمَ، فَرَدَدْنَا عَلَيْهِ، ثُمَّ وَقَفَ فَقَالَ: ((مِمَّنِ الْقَوْمُ؟)) قُلْنَا: وَفْدُ عَبْدِ الْقَيْسِ، قَالَ: ((مَرْحَبًا بِكُمْ وَأَهْلاً، إِيَّاكُمْ طَلَبْتُ، جِئْتُ لأُبَشِّرَكُمْ))، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالأَمْسِ لَنَا: إِنَّهُ نَظَرَ إِلَى الْمَشْرِقِ، فَقَالَ: ((لَيَأْتِيَنَّ غَدًا مِنْ هَذَا الْوَجْهِ - يَعْنِي الْمَشْرِقِ - خَيْرُ وَفْدِ الْعَرَبِ)). فَبِتُّ أُرَوِّعُ حَتَّى أَصْبَحْتُ، فَشَدَدْتُ عَلَى رَاحِلَتِي، فَأَمْعَنْتُ فِي الْمَسِيرِ حَتَّى ارْتَفَعَ النَّهَارُ، وَهَمَمْتُ بِالرُّجُوعِ، ثُمَّ رُفِعَتْ رُؤُوسُ رَوَاحِلِكُمْ، ثُمَّ ثَنَّى رَاحِلَتَهُ بِزِمَامِهَا، رَاجِعًا يُوضِعُ عَوْدَهُ عَلَى بَدْئِهِ، حَتَّى انْتَهَى إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - وَأَصْحَابُهُ حَوْلَهُ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ - فَقَالَ: بِأَبِي وَأُمِّي، جِئْتُ أُبَشِّرُكَ بِوَفْدِ عَبْدِ الْقَيْسِ، فَقَالَ: ((أَنَّى لَكَ بِهِمْ يَا عُمَرُ؟)) قَالَ: هُمْ أُولاَءِ عَلَى أَثَرِي، قَدْ أَظَلُّوا، فَذَكَرَ ذَلِكَ. فَقَالَ: ((بَشَّرَكَ اللهُ بِخَيْرٍ)) وَتَهَيَّأَ الْقَوْمُ فِي مَقَاعِدِهِمْ، وَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا، فَأَلْقَى ذَيْلَ رِدَائِهِ تَحْتَ يَدِهِ فَاتَّكَأَ عَلَيْهِ، وَبَسَطَ رِجْلَيْهِ. فَقَدِمَ الْوَفْدُ، فَفَرِحَ بِهِمُ الْمُهَاجِرُونَ وَالأَنْصَارُ، فَلَمَّا رَأَوُا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ أَمْرَحُوا رِكَابَهُمْ فَرَحًا بِهِمْ، وَأَقْبَلُوا سِرَاعًا، فَأَوْسَعَ الْقَوْمُ، وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئٌ عَلَى حَالِهِ، فَتَخَلَّفَ الأَشَجُّ - وَهُوَ: مُنْذِرُ بْنُ عَائِذِ بْنِ مُنْذِرِ بْنِ الْحَارِثِ بْنِ النُّعْمَانِ بْنِ زِيَادِ بْنِ عَصَرَ - فَجَمَعَ رِكَابَهُمْ ثُمَّ أَنَاخَهَا،

وَحَطَّ أَحْمَالَهَا، وَجَمَعَ مَتَاعَهَا، ثُمَّ أَخْرَجَ عَيْبَةً لَهُ وَأَلْقَى عَنْهُ ثِيَابَ السَّفَرِ وَلَبِسَ حُلَّةً، ثُمَّ أَقْبَلَ يَمْشِي مُتَرَسِّلاً، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ سَيِّدُكُمْ، وَزَعِيمُكُمْ، وَصَاحِبُ أَمْرِكُمْ؟)). فَأَشَارُوا بِأَجْمَعِهِمْ إِلَيْهِ، وَقَالَ: ((ابْنُ سَادَتِكُمْ هَذَا؟)). قَالُوا: كَانَ آبَاؤُهُ سَادَتَنَا فِي الْجَاهِلِيَّةِ، وَهُوَ قَائِدُنَا إِلَى الْإِسْلَامِ، فَلَمَّا انْتَهَى الْأَشَجُّ أَرَادَ أَنْ يَقْعُدَ مِنْ نَاحِيَةٍ، اسْتَوَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا، قَالَ: ((هَاهُنَا يَا أَشَجُّ)). وَكَانَ أَوَّلَ يَوْمٍ سُمِّيَ الْأَشَجَّ ذَلِكَ الْيَوْمَ، أَصَابَتْهُ حِمَارَةٌ بِحَافِرِهَا وَهُوَ فَطِيمٌ، فَكَانَ فِي وَجْهِهِ مِثْلُ الْقَمَرِ، فَأَقْعَدَهُ إِلَى جَنْبِهِ، وَأَلْطَفَهُ، وَعَرَفَ فَضْلَهُ عَلَيْهِم، فَأَقْبَلَ الْقَوْمُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَهُ وَيُخْبِرُهُمْ، حَتَّى كَانَ بِعَقِبِ الْحَدِيثِ، قَالَ: ((هَلْ مَعَكُمْ مِنْ أَزْوِدَتِكُمْ شَيْءٌ؟)). قَالُوا: نَعَمْ، فَقَامُوا سِرَاعًا كُلُّ رَجُلٍ مِنْهُمْ إِلَى ثِقَلِهِ فَجَاءُوا بِصُبَرِ التَّمْرِ فِي أَكُفِّهِمْ، فَوُضِعَتْ عَلَى نِطْعٍ بَيْنَ يَدَيْهِ، وَبَيْنَ يَدِيهِ جَرِيدَةٌ دُونَ الذِّرَاعَيْنِ وَفَوْقَ الذِّرَاعِ، فَكَانَ يَخْتَصِرُ بِهَا، قَلَّمَا يُفَارِقُهَا، فَأَوْمَأَ بِهَا إِلَى صُبْرَةٍ مِنْ ذَلِكَ التَّمْرِ فَقَالَ: ((تُسَمُّونَ هَذَا التَّعْضُوضَ؟)). قَالُوا: نَعَمْ. قَالَ: ((وَتُسَمُّونَ هَذَا الصَّرْفَانِ؟)). قَالُوا: نَعَمْ. ((وَتُسَمُّونَ هَذَا الْبَرْنِي؟))، قَالُوا: نَعَمْ. قَالَ: ((هُوَ خَيْرُ تَمْرِكُمْ وَأَنفَعُهُ لَكُمْ - وَقَالَ بَعْضُ شُيُوخِ الْحَيِّ - وَأَعْظَمُهُ بَرَكَةً)). وَإِنَّمَا كَانَتْ عِنْدَنَا خَصْبَةٌ نَعْلِفُهَا إِبِلَنَا وَحَمِيرَنَا، فَلَمَّا رَجَعْنَا مِنْ وِفَادَتِنَا تِلْكَ عَظُمَتْ رَغْبَتُنَا فِيهَا، وَفَسَلْنَاهَا حَتَّى تَحَوَّلَتْ ثِمَارُنَا مِنْهَا، وَرَأَيْنَا الْبَرَكَةَ فِيهَا. ضَعِيفٌ

1198. Some of the delegation of ‘Abdu’l-Qays narrated: “When we decided to go to the Prophet ﷺ we travelled until we were in sight of our destination. We were met by a man on a young camel. He greeted us and we returned the greeting. Then he stopped and asked, ‘Which tribe are you from?’ We replied, ‘(We are) the delegation of the ‘Abdu’l-Qays.’ The man said, ‘Welcome! I was looking for you. I came to give you good news. Yesterday, the Prophet ﷺ looked to

the east and said to us. “Tomorrow from that direction (i.e. the east) there will come the best delegation of the Arabs.” I spent the night preparing to leave. This morning, I rode long and hard on my camel until the day rose. Then I thought of returning, but I saw the heads of your mounts.’

“Then he turned his mount with his rein and went back the way he had come until he reached the Prophet ﷺ who was surrounded by Companions-both from the Muhājirīn and the Ansār. The man said, ‘May my father and mother be your ransom. I have come to give you the good news of the delegation of the ‘Abdu’l-Qays.’ The Prophet said, ‘‘Umar, where did you see them?’ He said, ‘They are following behind.’ When he had said that, the Prophet said, ‘May Allah give you good news of blessings.’ The people prepared places (for the new arrivals). The Prophet ﷺ was sitting and took the end of his robe in his hand. He was lying on it and he had his feet spread out.

“The delegation arrived and the Muhājirīn and the Ansār expressed joy at seeing them. When they (the delegation) saw the Prophet ﷺ and the Companions, they made their mounts prance for joy. They came forward swiftly. The people made room for them and the Prophet ﷺ, remained reclining. Al-Ashajj, who is Mundhir b. ‘A’idh b. Mundhir b. al-Hārith b. an-Nu‘mān b. Ziyād b. ‘Asar, stayed back. He rounded up their mounts and set them to kneel. He removed their loads and gathered their baggage together. Then he took out a bag that belonged to him, took off his travel clothes and put on a robe, and walked over slowly. The Prophet ﷺ asked, ‘Who is your master and leader, the one in command?’ They all pointed at al-Ashajj. He said, ‘Is this man the son of your leaders?’ They said, ‘His fathers were our masters in the time of the Jāhiliyya and he led us to Islām.’ When al-Ashajj arrived, he wanted to sit in a corner, but the Prophet ﷺ sat upright and said, ‘Here, Ashajj!’ It was the first time that al-Ashajj was called that. He had been kicked by a she-donkey when he was weaned - (the mark) was like the moon in his face. The Prophet seated al-Ashajj at his side and was kind to him and acknowledged his higher position over the others. People came to the Prophet ﷺ to ask him things and

he answered them.

“Finally, the Prophet said, ‘Do you have something to eat?’ They said, ‘Yes.’ They got up quickly, every man going to his load. They brought a heap of dates in their hands and placed them on a mat before him. Also in front of him there was a palm branch between one and two arm-spans long which he used to lean against and was often with him. He pointed with it to a pile of those dates and said, ‘You call these Ta’dud?’ They said, ‘Yes.’ He said, ‘And you call these ones Sarafan?’ They said, ‘Yes.’ He said, ‘And you call these ones Barni?’ They said, ‘Yes’. He said, ‘They are the best of your dates and the most beneficial for you.’

“Some of the elders of the area added, ‘This brand of date has the greatest blessing. They were a sort of fodder that we used to feed to our camels and donkeys. When we returned (home) from that delegation, our desire for these dates increased and we planted them in great number and we saw the blessing in them.’ ” (*Weak*)

***Commentary*: *See hadeeth no.* 1147.**

٥٧٣- بَابٌ مَا يَقُولُ إِذَا أَصْبَحَ

Chapter 573: What To Say In The Morning

١١٩٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصْبَحَ قَالَ: ((اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ)). وَإِذَا أَمْسَى قَالَ: ((اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ)). صَحِيحٌ

1199. Abū Hurayra said**:** "In the morning, the Prophet ﷺ would say, 'Allāhumma bika asbahnā wa bika amsaynā wa bika nahyā wa bika namūtu, wa ilayka'n-nushūr (O Allah, we enter the morning by You and we enter the evening by You. We live by You and we die by You and to You is the gathering).' In the evening, he would say, 'Allāhumma bika amsaynā wa bika asbahnā wa bika nahyā wa bika namūtu, wa ilayka'l-masīr (O Allah, We enter the evening by You and We enter the morning by You and we live by You and we die by You and to You is the return).' " (*Authentic*)

١٢٠٠- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ**:** لَمْ يَكُنْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدَعُ هَؤُلَاءِ الْكَلِمَاتِ إِذَا أَصْبَحَ وَإِذَا أَمْسَى**:** ((اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ مِنْ أَنْ أُغْتَالَ مِنْ تَحْتِي)). صَحِيحٌ

1200. Ibn 'Umar said**:** "The Messenger of Allah ﷺ did not fail to say the following words in the morning and the evening, 'Allāhumma innī as-aluka' I-'afwa wa'l-'āfiyata fi'd-dunyā wa'l-'ākhirah. Allāhumma innī as-aluka'l- 'afwa wa'l-'āfiyata fī dīnī wa dunyāya wa ahlī wa mālī. Allāhumma'stur 'awratī wa 'āmin raw'atī. Allāhumma' hfazni min bayni yadayya wa min khalfī, wa 'an yamīnī wa 'an shimālī wa min fawqī, wa a'ūdhu bi 'azmatika min an 'ughtāla min tahtī (O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for forgiveness and well-being in my dīn (religious life) and in this world and in my family and my property. O Allah, Veil my faults and calm my fears. O Allah, give me protection from in front of me and from behind me, from on my right and from on my left and from above me. I seek refuge by Your might from being overwhelmed from under me).' " (*Authentic*)

Commentary**:** *The Prophet ﷺ sought Allah's protection, mentioning all the directions from which afflictions reach man. The narration encourages being brief and encompassing in supplications.*

١٢٠١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ قَالَ حِينَ يُصْبِحُ: اللَّهُمَّ إِنَّا أَصْبَحْنَا نُشْهِدُكَ، وَنُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلاَئِكَتَكَ وَجَمِيعَ خَلْقِكَ: أَنَّكَ أَنْتَ اللهُ لاَ إِلَهَ إِلاَّ أَنْتَ وَحْدَكَ لاَ شَرِيْكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، إِلاَّ أَعْتَقَ اللهُ رُبْعَهُ فِي ذَلِكَ الْيَوْمِ، وَمَنْ قَالَهَا مَرَّتَيْنِ أَعْتَقَ اللهُ نِصْفَهُ مِنَ النَّارِ، وَمَنْ قَالَهَا أَرْبَعَ مَرَّاتٍ أَعْتَقَهُ اللهُ مِنَ النَّارِ فِي ذَلِكَ الْيَوْمِ)). ضَعِيفٌ

1201. Anas b. Mālik said**:** “The Messenger of Allah ﷺ said, ‘Whoever says in the morning, “Allāhumma innā asbahnā nush-hiduka wa nush-hidu hamalata ‘arshika wa malā’ikataka wajamī‘a khalqika annaka anta’llāhu lā ilāha illā anta wahdaka lā sharīka laka, wa anna Muhammadan ‘abduka wa rasūluka (O Allah, we make You and we make The bearers of Your Throne and Your angels and all Your creation (our) witness that You are Allah, there is no god but You alone with no partner and Muhammad is your slave and Messenger,” Allah will free a quarter of him from the Fire on that day because he said that. If someone says it twice, Allah will free half of him from the Fire. If he says it four times, Allah will free him from the Fire completely on that day).’ ” (*Weak*)

٥٧٤- بَابٌ مَا يَقُولُ إِذَا أَمْسَى

Chapter 574: What To Say In The Evening

١٢٠٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ! عَلِّمْنِي شَيْئًا أَقُولُهُ إِذَا أَصْبَحْتُ وَأَمْسَيْتُ، قَالَ: ((قُلْ: اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ، أَعُوذُ بِكَ مِنْ

شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ، قُلْهُ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ)). صَحِيحٌ

1202. Abū Hurayra said**:** "Abū Bakr said, 'Messenger of Allah, teach me something that I can say morning and evening.' The Prophet said, 'Say, "Allāhumma 'ālima'l-ghaybi wa'shshahādati, fātira's-samāwāti wa'l-ardi, kullu shay'in bi kaffayka, ash-hadu an lā ilāha illā anta, a'ūdhu bika min sharri nafsī wa min sharri'sh-shaytāni wa shirkihī (O Allah, Knower of the Unseen and the Seen, Creator of the Heavens and the Earth, everything is in Your hands. I testify that there is no god but You. I seek refuge with You from the evil of myself and the evil of Satan and his associating others [with You])." Say it in the morning and the evening and when you go to sleep.' " (*Authentic*)

Commentary**:** *Regarding the expression, "wa shirkihi", Imam al-Khattaabee (rahimahullah) said, "It has been reported in two wordings***:** *with a kasra below the Shin (shirkihi), meaning the invitations and insinuations of Shaytan including joining partners with Allah; that others besides Allah benefits or fulfill his needs. Secondly, with a fatha over both the sheen and raa (sharakihi) meaning, the traps and webs of Shaytan."*

١٢٠٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ مِثْلَهُ. وَقَالَ: ((رَبَّ كُلِّ شَيْءٍ ومَلِيكَهُ))، وَقَالَ: ((وَمِنْ شَرِّ الشَّيْطَانِ وَشَرَكِهِ)). صَحِيحٌ

1203. Abū Hurayra has it with similar words. He said**:** "The Lord of everything and its Master." And said, "The evil of Satan and his associating (others with Allah)." (*Authentic*)

١٢٠٤- عَنْ أَبِي رَاشِدٍ الْحُبْرَانِي قَالَ: أَتَيْتُ عَبْدَ اللهِ بْنَ عَمْرٍو، فَقُلْتُ لَهُ: حَدِّثْنَا بِمَا سَمِعْتَ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَأَلْقَى إِلَيَّ صَحِيفَةً، فَقَالَ: هَذَا مَا كَتَبَ لِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَنَظَرْتُ فِيهَا فَإِذَا فِيهَا: إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ سَأَلَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا رَسُولَ اللهِ! عَلِّمْنِي مَا أَقُولُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ. ؟ فَقَالَ: ((يَا أَبَا بَكْرٍ! قُلْ: اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرَكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ)). صَحِيحٌ

1204. Abū Rāshid al-Hubrāni said**:** “I came to ‘Abdullāh b. ‘Amr and asked him**:** ‘Relate to us what you heard from the Messenger of Allah ﷺ.’ He gave me a paper and said, ‘This is what the Prophet ﷺ dictated to me.’ I looked at it and it read,

‘Abū Bakr as-Siddīq asked the Prophet ﷺ saying, “Messenger of Allah, teach me what to say in the morning and evening.” He said, “Abū Bakr, say, ‘Allāhumma fātira’s-samāwāti wa’l-ardi, ‘ālima’l-ghaybi wash-shahādati rabba kulli shay’in wa malīkahu. A‘ūdhu bika min sharri nafsī wa sharri’sh-shaytāni wa shirkihi, wa an aqtarifa ‘alā nafsī sū’an aw ajurrahū ilā muslimin (O Allah, the Creator of the Heavens and the Earth, the Knower of the Unseen and the Seen, the Lord of everything and its Master. I seek refuge with You from the evil of myself and from the evil of Satan and his associating (others with Allah) and lest I bring evil on myself or upon another Muslim).’ ” ’ (*Authentic*)

٥٧٥- بَابٌ مَا يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ

Chapter 575: What To Say When You Go To Bed

١٢٠٥- عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ: ((بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا)). وَإِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ، قَالَ: ((الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ)). صَحِيحٌ

1205. Hudhayfa said: "When the Prophet ﷺ wanted to go to sleep. he said, 'Bismika'llāhuma amūtu wa ahyā (By Your name, O Allah, I die and live).' When he woke up, he used to say, 'Al- hamdu li'llāhi'l-ladhī ahyāna ba'da mā amātanā wa ilayhi'n-nushūr (Praise be to Allah, who gives us life after He makes us die and to Him is the gathering).' " (*Authentic*)

Commentary: *The hadeeth proves that sleep is a form of death, and that even when we wake up from sleep; our final return is to Allah. Therefore, as we live by His Name, we should conduct our lives according to His dictates.*

١٢٠٦- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ: ((الْحَمْدُ للهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا، كَمْ مِمَّنْ لاَ كَافِيَ لَهُ وَلاَ مُؤْوِيَ!)). صَحِيحٌ

1206. Anas said: "When the Prophet ﷺ went to bed, he said, 'Al-hamdu li'llāhi'l-ladhī at'amanā wa saqānā wa kafānā wa 'āwānā; kam min man lā kāfiya lahū wa lā mu'wiya (Praise be to Allah who has fed us and given us to drink and given us enough and given us refuge. How many people have neither enough nor refuge!)' " (*Authentic*)

١٢٠٧- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لاَ يَنَامُ حَتَّى يَقْرَأَ: ﴿الٓمٓ تَنْزِيلُ﴾ سورة السجدة، و﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾. صَحِيحٌ لِغَيْرِهِ

قَالَ أَبُو الزُّبَيْرِ: ((فَهُمَا يَفْضُلاَنِ كُلَّ سُورَةٍ فِي الْقُرْآنِ بِسَبْعِينَ حَسَنَةً، وَمَنْ قَرَأَهُمَا كُتِبَ لَهُ بِهِمَا سَبْعُونَ حَسَنَةً، وَرُفِعَ بِهِمَا لَهُ سَبْعُونَ دَرَجَةً، وَحُطَّ بِهِمَا عَنْهُ سَبْعُونَ خَطِيئَةً)). صَحِيحٌ

1207. Jābir said**:** “The Messenger of Allah ﷺ did not sleep until he had recited, ‘Alif-Lām-Mīm – Tanzīl (Sūra **32**)’ and ‘Tabārak’lladhī bi-yadihi’l-Mulk (Sūra **67**).’ ” (*Authentic* due to supporting proof)

Abu’z-Zubayr said. “They excel every sūra in the Qur’ān by seventy good rewards. Whoever recites them has seventy good actions written for him and is raised seventy degrees by it and has seventy errors fall away from him.” (*Authentic*)

Commentary*:** *The statement is only authentically related from Abu az-Zubayr al-Makkee (rahimahullah). However, reading the two* **chapters before bed is an established Sunnah.*

١٢٠٨- قَالَ عَبْدُ اللهِ ابن مسعود : ((النَّوْمُ عِنْدَ الذِّكْرِ مِنَ الشَّيْطَانِ، إِنْ شِئْتُمْ فَجَرِّبُوا إِذَا أَخَذَ أَحَدُكُمْ مَضْجَعَهُ، وَأَرَادَ أَنْ يَنَامَ فَلْيَذْكُرِ اللهَ عَزَّ وَجَلَّ)). صَحِيحٌ

1208. ‘Abdullāh [b. Mas’ud] said**:** “Sleeping during dhikr comes from Satan. If you like, you can put that to the test. When one of you goes to bed and wants to go to sleep, he should mention Allah; the Mighty and Exalted.” (*Authentic*)

***Commentary*:** *Shaytan is an avowed enemy of man; he tries hard to interrupt and prevent him from giving obedience to Allah the most High. So, one should be conscious while giving remembrance of Allah especially in the evenings after the day’s toil, before going to bed. See hadeeth no.* **1216**.

١٢٠٩- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لاَ يَنَامُ حَتَّى يَقْرَأَ: ﴿تبارك﴾، و﴿ألم تنزيل﴾السجدة. صَحِيحٌ لِغَيْرِهِ

1209. Jābir said: "The Prophet ﷺ did not go to sleep until he had recited, 'Tabāraka' (Sūra **67**) and 'Alif-Lām-Mīm – Tanzīl' (Sajda) (Sūra **32**)." (*Authentic* due to supporting proof)

١٢١٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، فَلْيُحِلَّ دَاخِلَةَ إِزَارِهِ، فَلْيَنْفُضْ بِهَا فِرَاشَهُ؛ فَإِنَّهُ لاَ يَدْرِي مَا خَلَّفَ فِي فِرَاشِهِ، وَلْيَضْطَجِعْ عَلَى شِقِّهِ الأَيْمَنِ، وَلْيَقُلْ: بِاسْمِكَ وَضَعْتُ جَنْبِي فَإِنِ احْتَبَسْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ الصَّالِحِينَ - أَوْ قَالَ - عِبَادَكَ الصَّالِحِينَ)). صَحِيحٌ

1210. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'When one of you goes to bed, he should undo the inside of his lower garment and dust the bed with it. He does not know what has been on his bed since he left it. He should lie down on his right side and say, "Bismika wada'tu jambī, fa 'in ihtabasta nafsī fa'rhamhā wa in arsaltahā fa'hfazhā bimā tahfazu bihī 'ibādaka's-sālihīn (In Your name, I have lain down on my side. If You take my soul, then have mercy on it. If You release it, then guard over it in the manner in which You guard over the righteous, or he said, Your righteous slaves)." ' " (*Authentic*)

١٢١١- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ، نَامَ عَلَى شِقِّهِ الأَيْمَنِ، ثُمَّ قَالَ: ((اللَّهُمَّ وَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَسْلَمْتُ نَفْسِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَهْبَةً وَرَغْبَةً إِلَيْكَ، لاَ مَنْجَا وَلاَ مَلْجَأَ مِنْكَ إِلاَّ إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ))، قَالَ: ((فَمَنْ قَالَهُنَّ فِي لَيْلَةٍ ثُمَّ مَاتَ، مَاتَ عَلَى الْفِطْرَةِ)). صَحِيحٌ

1211. Al-Barā' b. 'Āzib said**:** "When the Prophet ﷺ went to bed, he slept on his right side. Then he said, 'Allāhumma wajjahtu wajhī ilayka, wa aslamtu nafsī ilayka wa alja'tu zahrī ilayka, rahbatan wa raghbatan ilayka, lā mānja'a wa lā malja'a minka illā ilayka. 'Āmantu hi kitābika'l-ladhī anzalta, wa nabiyyika'l-ladhī arsalta (O Allah, I have turned my face to You and I have surrendered myself to You and I have committed my back to You out of fear and desire for You. There is no place of safety or refuge from You except with You. I have believed in Your Book which You revealed and Your Prophet whom You sent).' He said, 'Whoever says this at night and then dies, he dies in fitra (natural state of Islam).' " (*Authentic*)

Commentary**:** *As for the expression, "alja'tu Zahree ilayk, I have committed my back to you", it means***:** *I rely on You in all my affairs, so that You help me in what is beneficial to me.*

١٢١٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ**:** كَانَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ**:** ((اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَالْأَرْضِ، وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّيَ الدَّيْنَ، وَأَغْنِنِي مِنَ الْفَقْرِ)). صَحِيحٌ

1212. Abū Hurayra said**:** "When the Messenger of Allah ﷺ went to bed, he used to say, 'Allāhumma rabba's-samāwāti wa'l-ardi wa rabba kulli shay'in. Fāliqa'l-habbi wa'n-nawā, munzila't-tawrāti wa'l-injīli wa'l-qur'ān. A'ūdhu bika min kulli dhī sharrin anta 'ākhidhun bi nāsiyatihī. Anta'l-awwalu fa laysa qablaka shay'un, wa anta'l-'ākhiru fa laysa ba'daka shay'un wa anta'z-zāhiru fa laysa fawqaka shay'un wa anta'l-bātinu fa laysa dūnaka shay'un; iqd 'anni'd-dayna wa aghninī min'l-faqr (O Allah, Lord of the Heavens and the Earth and Lord of everything, Splitter of the grain and date stone, the One who

sent down the Torah, the Injīl and the Qur'ān, I seek refuge with You from every evil-monger whose forelock is under Your control. You are the first, there is nothing before You. You are the last, there is nothing after You. You are the Outward, and there is nothing above You. You are the Inward and there is nothing below You. Pay my debt for me and keep me safe from poverty).' " (*Authentic*)

***Commentary*:** *The hadeeth contains points of benefit, including*: **1**. *From the recommended manners of supplication is to ask Allah by His Ruboobiyyah (Lordship).* **2**. *The Taoraah was a revealed book from Allah the Exalted.* **3**. *It shows that from Allah's Names are*: *Al-Awwal, al-Aakhir, az-Zaahir and al-Baatin, and gives their meanings.* **4**. *It shows that Allah is above His creatures and is not dependent on them.* **5**. *It encourages seeking refuge from the evils of the soul.* **6**. *It is appropriate to ask Allah for sufficiency and sustenance.* **7**. *It is allowed to seek the means towards lawful earning and settling one's debts.* **8**. *Poverty leads to great evils; so the Prophet (ﷺ) asked Allah's protection from poverty. We seek Allah's protection from poverty.*

٥٧٦- بَابٌ فَضْلُ الدُّعَاءِ عِنْدَ النَّوْمِ

Chapter 576: The Virtue Of Praying When Going To Sleep

١٢١٣- عَنِ البَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ قَالَ: ((اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ بِوَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ؛ رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَنْجَا وَلاَ مَلْجَأَ مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ)). قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ قَالَهُنَّ ثُمَّ مَاتَ تَحْتَ لَيْلَتِهِ مَاتَ عَلَى الْفِطْرَةِ)). صَحِيحٌ

1213. Al-Barā' b. 'Āzib said**:** "When the Messenger of Allah ﷺ went to bed, he slept on his right side and said, 'Allāhumma aslamtu nafsī ilayka wa wajjahtu wajhī ilayka, wa fawwadtu amrī ilayka, wa alja'tu zahrī ilayka raghbatan wa rahbatan ilayka, lā manja'a wa lā malja'a minka illā ilayka. 'Āmantu bi kitābika'lladhī anzalta wa nabiyyika'l-ladhī arsalta (O Allah, I have surrendered myself to You and I have turned my face towards You and I have entrusted my business to You and I have committed my back to You out of desire and fear for You, There is no place of safety or refuge from You except with You, I have believed in Your Book which You revealed and Your Prophet whom You sent).' The Messenger of Allah ﷺ said, 'Whoever says this, then dies in the night, will die in fitra (natural state of Islam).' " (*Authentic*)

Commentary**:** *See hadeeth no.* **1211**.

١٢١٤- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ أَوْ أَوَى إِلَى فِرَاشِهِ ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، فَقَالَ الْمَلَكُ: اخْتِمْ بِخَيْرٍ، وَقَالَ الشَّيْطَانُ: اخْتِمْ بِشَرٍّ؛ فَإِنْ حَمِدَ اللهَ وَذَكَرَهُ، أَطْرَدَهُ، وَبَاتَ يَكْلَؤُهُ، فَإِذَا اسْتَيْقَظَ ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ فَقَالاَ مِثْلَهُ، فَإِنْ ذَكَرَ اللهَ وَقَالَ: الْحَمْدُ للهِ الَّذِي رَدَّ إِلَيَّ نَفْسِي بَعْدَ مَوْتِهَا وَلَمْ يُمِتْهَا فِي مَنَامِهَا، الْحَمْدُ للهِ الَّذِي:﴿يُمْسِكُ السَّمَاوَاتِ وَالأَرْضَ أَنْ تَزُولاَ وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيماً غَفُوراً﴾ ((فاطر:١٤))، الْحَمْدُ للهِ الَّذِي:﴿يُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلاَّ بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُوفٌ رَحِيمٌ﴾((الحج:٥٦))، فَإِنْ مَاتَ مَاتَ شَهِيدًا، وَإِنْ قَامَ فَصَلَّى صَلَى فِي فَضَائِلَ)). ضَعِيفٌ

1214, Jābir said**:** "When a man enters his house or goes to bed, an angel and Satan hasten to him. The angel says, 'Seal it with good.' Satan says, 'Seal it with evil.' If he praises Allah and remembers Him, the angel kicks Satan away and spends the night guarding him. When he wakes up, the angel and Satan hasten to him and say the same thing again. If he mentions Allah and says, 'Al-hamdu li'llāhi'**1**-ladhī radda

ilayya nafsī ba‘da mawtihā wa lam yumit-hā fī manāmihā. Al-hamdu li’llāhi’I-ladhī yumsiku’s-samāwāti wa’l-arda an tazūlā-wa la’in zālatā in amsaka-humā min ahadin min ba‘dih. lnnahū kāna haliman ghafūrā. Al-hamdū lillāhi’l-Iadhī yumsiku’s-samā’a an taqa‘a ‘ala’l-ardi illā bi idhnih. lnna’llāha bi’n-nāsi la-ra’ūfu’rrahīm (Praise be to Allah, Who returned to me my soul after its death and did not let it die in its sleep. They would vanish if anyone other than Him held them. He is Forbearing, Forgiving. Praise be to Allah who holds the heaven from falling onto the earth unless He permits it. Lo! Allah is for mankind Compassionate, full of pity, Merciful).’ If he dies, he dies a martyr. If he gets up, and prays, he prays in virtue.” (*Weak*)

٥٧٧- بَابٌ يَضَعُ يَدَهُ تَحْتَ خَدِّهِ.

Chapter 577: Placing One’s Hand Under One’s Cheek

١٢١٥- عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَنَامَ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ الْأَيْمَنِ، وَيَقُولُ: ((اللَّهُمَّ قِنِي عَذَابَكَ، يَوْمَ تَبْعَثُ عِبَادَكَ)).

صَحِيحٌ

1215. Al-Barā’ said: “When the Prophet ﷺ wanted to go to sleep, he put his hand under his right cheek and said, ‘Allāhumma qinī ‘adhābaka yawma tab‘athu ‘ibādaka (O Allah, protect me from Your punishment on the Day You raise up Your slaves!)’ ” (*Authentic*)

***Commentary*:** *It demonstrates the following etiquettes of sleeping*: *lying on the right side, placing the right hand under the right cheek and supplicating. As for the various formulas, one could say any of them or combine them. The supplications before sleep remind about death and resurrection. We ask Allah’s protection from His wrath. While commenting on this narration, Imam Al-Albaanee (rahimahullah) said, “As for the addition*: *‘three times’, it is Munkar (strange) or Shaadh (irregular)...”*

٥٧٨- بَابٌ

Chapter 578: [The Excellence Of Subhāna'llāh, Al-H□amdu Lillāh And Allāhu Akbar]

١٢١٦- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((خَلَّتَانِ لاَ يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلاَّ دَخَلَ الْجَنَّةَ، وَهُمَا يَسِيرٌ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ)). قِيلَ: وَمَا هُمَا يَا رَسُولَ اللهِ؟ قَالَ: ((يُكَبِّرُ أَحَدُكُمْ فِي دُبُرِ كُلِّ صَلاَةٍ عَشْرًا، وَيَحْمَدُ عَشْرًا، وَيُسَبِّحُ عَشْرًا، فَذَلِكَ خَمْسُونَ وَمِائَةٌ عَلَى اللِّسَانِ، وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيزَانِ)). فَرَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعُدُّهُنَّ بِيَدِهِ. ((وَإِذَا أَوَى إِلَى فِرَاشِهِ سَبَّحَهُ وَحَمِدَهُ وَكَبَّرَهُ، فَتِلْكَ مِائَةٌ عَلَى اللِّسَانِ، وَأَلْفٌ فِي الْمِيزَانِ، فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَيْنِ وَخَمْسَمِائَةٍ سَيِّئَةً؟)). قِيلَ: يَا رَسُولَ اللهِ! كَيْفَ لاَ يُحْصِيهِمَا؟ قَالَ: ((يَأْتِي أَحَدَكُمُ الشَّيْطَانُ فِي صَلاَتِهِ، فَيُذَكِّرُهُ حَاجَةَ كَذَا وَكَذَا، فَلاَ يَذْكُرُهُ)).

صَحِيحٌ

1216. 'Abdullāh b. 'Amr said**:** "The Prophet ﷺ said, 'If a Muslim man persists in two actions he will enter the Garden. They are easy, but those who do them are few.' He was asked, 'What are they, Messenger of Allah?' He said, 'That you say "Allāhu Akhar" ten times, "Al-Hamdu lillāh" ten times, and "Subhna'llāh" ten times after every prayer. That is **150** on the tongue and **1500** in the balance' - I ('Abdullāh b. 'Amr) saw the Prophet ﷺ counting them on his hand. – Then he said, 'When you go to bed, you should say, "Subhāna'llāh," "Al-hamdu lillāh" and "Allāhu Akbar." That is **100** on the tongue and **1000** in the balance. Which of you can do **2500** bad actions in a day and a night?' He was asked, 'Messenger of Allah, how can it be that they are not fulfilled?' He said, 'Satan comes to one of you while he

is praying and reminds him of something – that he has to do such-and-such and such-and-such – so he does not remember to do it.' " (*Authentic*)

***Commentary*: 1**. *The formulas will be* **150** *on the tongue when we say them as mentioned during the five daily obligatory prayers.* **2**. *The hadeeth shows that deeds are rewarded in manifolds.* **3**. *It encourages sitting calmly in the mosque after the obligatory prayers and basically discourages hastily leaving the mosque.* **4**. *The Sunnah is to count the fingers of the right hand during remembrance of Allah the Exalted. If there were any other permissible means, the Prophet ﷺ would have practised such.* **5**. *Shaytan is really our enemy; we should be wary of him at all times and seek Allah's protection from his traps and webs. See narration no.* **1208**.

٥٧٩- بَابٌ إِذَا قَامَ مِنْ فِرَاشِهِ ثُمَّ رَجَعَ فَلْيَنْفُضْهُ

Chapter 579: When Someone Gets Up From His Bed And Then Goes Back, He Should Dust It

١٢١٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَأْخُذْ دَاخِلَةَ إِزَارِهِ فَلْيَنْفُضْ بِهَا فِرَاشَهُ وَلْيُسَمِّ اللهَ، فَإِنَّهُ لاَ يَعْلَمُ مَا خَلَّفَهُ بَعْدَهُ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يَضْطَجِعَ فَلْيَضْطَجِعْ عَلَى شِقِّهِ الأَيْمَنِ. وَلْيَقُلْ: سُبْحَانَكَ رَبِّي، بِكَ وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَاغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ)). صَحِيحٌ

1217. Abū Hurayra said**:** "The Prophet ﷺ said, 'When one of you goes to bed, he should dust his bed with the inside of his lower garment. He should say, "In the name of Allah." He does not know what might have been on it after he left it. If he wants to lie down, he should lie down on his right side and say, "Sub-hāna rabbī, bika wada'tu jambī, wa bika arfa'uhū, in amsakta nafsī fa' ghfīr lahā, wa

in arsaltahā fa'hfazhā bimā tahfazu bihī 'ibādaka's-sālihīn (Glory be to You, my Lord, I have laid down my side by You and I raise it up by You. If You take my soul, then forgive it. If You release it, then guard over it as You guard over Your righteous slaves)." ' " (*Authentic*)

٥٨٠- بَابٌ مَا يَقُولُ إِذَا اسْتَيْقَظَ بِاللَّيْلِ.

Chapter 580: What To Say When You Wake Up In The Night

١٢١٨- عَنْ رَبِيعَةَ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ أَبِيتُ عِنْدَ بَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأُعْطِيهِ وَضُوءَهُ، قَالَ: فَأَسْمَعُهُ الْهَوِيَّ مِنَ اللَّيلِ يَقُولُ: ((سَمِعَ اللهُ لِمَنْ حَمِدَهُ)). وَأَسْمَعُهُ الْهَوِيَّ مِنَ اللَّيلِ يَقُولُ: ((الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ)). صَحِيحٌ

1218. Rabī'a b. Ka'b said: "I used to spend the night at the door of the Prophet ﷺ and I would give him his wudū' water." He said, "I heard him after a long period in the night saying, 'Allah hears whoever praises Him,' and I heard him say after a long period of the night, 'Praise be to Allah, Lord of the Worlds.' " (*Authentic*)

Commentary: *It encourages saying these formulas when one wakes up during the night.*

٥٨١- بَابٌ مَنْ نَامَ وَبِيَدِهِ غَمَرٌ

Chapter 581: The Person Who Goes To Sleep With Oil On His Hand

١٢١٩- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ نَامَ وَبِيَدِهِ غَمَرٌ قَبْلَ أَنْ يَغْسِلَهُ، فَأَصَابَهُ شَيْءٌ، فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ)). صَحِيحٌ لِغَيْرِهِ

1219. Ibn ‘Abbās said**:** “The Prophet (ﷺ) said, ‘Whoever goes to sleep with soup on his hand without washing it off, and is then afflicted by something, should not blame anyone except himself.’ ” (*Authentic*)

Commentary**:** *Since he was negligent about cleaning his hands properly after food, he should only blame himself for the repercussions of his negligence.*

١٢٢٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ بَاتَ وَبِيَدِهِ غَمَرٌ، فَأَصَابَهُ شَيْءٌ، فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ)). صَحِيحٌ

1220. As No. **1219**, from Abū Hurayra, with a different isnād.

٥٨٢- بَابٌ إِطْفَاءُ الْمِصْبَاحِ

Chapter 582: Putting Out Lamps

١٢٢١- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَغْلِقُوا الأَبْوَابَ، وَأَوْكُوا السِّقَاءَ، وَأَكْفِئُوا الإِنَاءَ، وَخَمِّرُوا الإِنَاءَ، وَأَطْفِئُوا

الْمِصْبَاحَ؛ فَإِنَّ الشَّيْطَانَ لاَ يَفْتَحُ غَلَقًا، وَلاَ يَحُلُّ وِكَاءً، وَلاَ يَكْشِفُ إِنَاءً، وَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَى النَّاسِ بَيْتَهُمْ)). صَحِيحٌ

1221. Jābir b. ‘Abdullāh said**:** “The Messenger of Allah ﷺ said, ‘Lock the doors, tie the water-skins, turn over the vessels, cover the vessels and put out the lamps. Satan does not open a locked door, nor untie a water-skin nor uncover a vessel. A mouse can cause a house to burn down with its inhabitants in it.’ ” (*Authentic*)

Commentary**:** *It highlights other etiquettes of the night before going to bed. As for the mouse causing a house to burn down, see the hadeeth that follows.*

١٢٢٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ**:** جَاءَتْ فَأْرَةٌ فَأَخَذَتْ تَجُرُّ الْفَتِيلَةَ، فَذَهَبَتِ الْجَارِيَةُ تَزْجُرُهَا؛ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((دَعِيهَا)). فَجَاءَتْ بِهَا فَأَلْقَتْهَا عَلَى الْخُمْرَةِ الَّتِي كَانَ قَاعِدًا عَلَيْهَا، فَاحْتَرَقَ مِنْهَا مِثْلُ مَوْضِعِ دِرْهَمٍ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((إِذَا نِمْتُمْ فَأَطْفِئُوا سُرُجَكُمْ، فَإِنَّ الشَّيْطَانَ يَدُلُّ مِثْلَ هَذِهِ عَلَى مِثْلِ هَذَا فَتُحْرِقَكُمْ)). صَحِيحٌ

1222. Ibn’ Abbās said**:** “A mouse came and began to drag the wick. The slave-girl began to stop it. The Prophet ﷺ, said, ‘Leave it.’ The mouse brought the wick and put it on the mat where he was sitting. It burned a hole in it the size of a dirham. The Messenger of Allah ﷺ said, ‘When you go to sleep, put out your lamps. Satan guides things like this and then they burn you.’ ” (*Authentic*)

Commentary**:** *Apparently, since the mouse would drag the wick and set the house ablaze, the Prophet ﷺ prohibited going to sleep while the fire burns either from the wick or anything like it. Thus, the order to put out fire in a room before going to sleep may not be related to present-day electric lamps if the possibility of electric surges that cause appliances to catch fire is remote. See hadeeth no.* **1224**.

١٢٢٣- عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((اسْتَيْقَظَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ، فَإِذَا فَأْرَةٌ قَدْ أَخَذَتِ الْفَتِيلَةَ، فَصَعِدَتْ بِهَا إِلَى السَّقْفِ لِتُحْرِقَ عَلَيْهِمُ الْبَيْتَ، فَلَعَنَهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَحَلَّ قَتْلَهَا لِلْمُحْرِمِ)). ضَعِيفٌ

1223. Abū Sa'īd said: 'The Prophet ﷺ woke up one night and a mouse had taken the wick and climbed with it to the roof to burn the house down on them. The Prophet ﷺ cursed it and he made it lawful for a person in the state of Ihrām to kill it." (*Weak*)

٥٨٣- بَابٌ لاَ تُتْرَكُ النَّارُ فِي الْبَيْتِ حِينَ يَنَامُونَ

Chapter 583: A Fire Is Not Left Burning In A House When People Sleep

١٢٢٤- عَنْ ابنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ)). صَحِيحٌ

1224. 'Abdullāh b. 'Umar said: "The Prophet ﷺ said, 'Do not leave the fire (burning) in your house when you go to sleep.' " (*Authentic*)

١٢٢٥- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: إِنَّ النَّارَ عَدُوٌّ فَاحْذَرُوهَا. فَكَانَ ابْنُ عُمَرَ يَتْبَعُ نِيرَانَ أَهْلِهِ وَيُطْفِئُهَا قَبْلَ أَنْ يَبِيتَ. صَحِيحٌ

1225. Ibn 'Umar said: "'Umar, may Allah be pleased with him, said, 'Fire is an enemy, so beware of it.' "

Ibn ‘Umar used to go round the fires of his family and put them out before he went to sleep at night. (*Authentic*)

١٢٢٦- عَنِ ابْنِ عُمَرَ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ؛ فَإِنَّهَا عَدُوٌّ)). صَحِيحٌ

1226. Ibn ‘Umar said**:** “The Prophet ﷺ said, ‘Do not leave a fire burning (unattended) in your houses. It is an enemy.’ ” (*Authentic*)

١٢٢٧- عَنْ أَبِي مُوسَى قَالَ: احْتَرَقَ بِالْمَدِينَةِ بَيْتٌ عَلَى أَهْلِهِ مِنَ اللَّيْلِ، فَحُدِّثَ بِذَلِكَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((إِنَّ هذه النَّارَ عَدُوٌّ لَكُمْ؛ فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ)). صَحِيحٌ

1227. Abū Mūsā said**:** “A house in Madīna burned down with its inhabitants during the night. The Prophet ﷺ was informed of it and said, ‘Fire is your enemy. When you go to sleep, put out the fires.’ ” (*Authentic*)

***Commentary*:** *See comment on hadeeth no.* **1222**.

٥٨٤- بَابُ التَّيَمُّنِ بِالْمَطَرِ

Chapter 584: Happiness On Seeing The Rain

١٢٢٨- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، أَنَّهُ كَانَ إِذَا مَطَرَتِ السَّمَاءُ، يَقُولُ: يَا جَارِيَةُ! أَخْرِجِي سَرْجِي، أَخْرِجِي ثِيَابِي، وَيَقُولُ: ﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكاً فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ﴾((سورة قّ:٩)). صَحِيحٌ

1228. ‘Abū Mulayka said**:** “When it rained, Ibn ‘Abbās would say, ‘O maid, bring out my saddle and bring out my garment’, and would recite this verse**:** ‘We have sent down blessed rain from the sky…’ ” (Qāf **50: 9**) (*Authentic*)

Commentary**:** *See hadeeth no.* **571**.

٥٨٥- بَابٌ تَعْلِيقُ السَّوْطِ فِي الْبَيْتِ

Chapter 585: Hanging Up A Whip In The Room

١٢٢٩- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا**:** ((أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِتَعْلِيقِ السَّوْطِ فِي الْبَيْتِ)). صَحِيحٌ

1229. Ibn ‘Abbās said**:** “The Prophet ﷺ commanded that a whip should be hung up inside the house.” (*Authentic*)

Commentary**:** *The narration exhorts towards teaching and enforcing Islamic morals in the household. The whip would indicate that discipline will be ensured at all times within the limits of the Sharee’ah. In a similar narration collected by Imam Ahmad in his Musnad it says, “Do not leave them without the whip by way of discipline. Make them be conscious of Allah.” (Ahmad)*

٥٨٦- بَابٌ غَلْقُ الْبَابِ بِاللَّيْلِ

Chapter 586: Locking The Door At Night

١٢٣٠- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِيَّاكُمْ وَالسَّمَرَ بَعْدَ هُدُوءِ اللَّيْلِ؛ فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي مَا يَبُثُّ اللهُ مِنْ خَلْقِهِ، غَلِّقُوا الْأَبْوَابَ، وَأَوْكُوا السِّقَاءَ، وَأَكْفِئوا الْإِنَاءَ، وَأَطْفِئُوا الْمَصَابِيحَ)). حَسَنٌ

1230. Jābir b. ‘Abdullāh said: “The Messenger of Allah ﷺ said, ‘Beware of conversing after the night has become still. None of you knows what creatures Allah will send about so lock your doors and tie the water-skins and turn down the vessels and put out the lamps.’ ” (*Sound*)

Commentary: *As regards the word, “as-Samar”, translated here as ‘conversing’, Imam Al-Albaanee (rahimahullah) clarified that the correct word is rather, as-Sayr, ‘walking around’ as the context shows and as is indicated in other versions of the hadeeth. See hadeeth no.* **1233**. *However, the point of reference in this hadeeth vis-a-vis the* **chapter** *heading is that the doors of the house must be shut up before bed.*

٥٨٧- بَابٌ ضَمُّ الصِّبْيَانِ عِنْدَ فَوْرَةِ الْعِشَاءِ

Chapter 587: Bringing Children In When Evening Falls

١٢٣١- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ؛ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((كُفُّوا صِبْيَانَكُمْ حَتَّى تَذْهَبَ فَحْمَةُ - أَوْ فَوْرَةُ - الْعِشَاءِ؛ سَاعَةَ تَهُبُّ الشَّيَاطِينُ)). صَحِيحٌ

1231. Jābir said**:** "The Prophet ﷺ said**:** 'Keep the children in until the first darkness of evening disappears, that time is the hour when the satans come out.'" (*Authentic*)

٥٨٨- بَابُ التَّحْرِيشُ بَيْنَ الْبَهَائِمِ

Chapter 588: Making Animals Fight Each Other

١٢٣٢- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: ((أَنَّهُ كَرِهَ أَن يُحَرَّشَ بَيْنَ الْبَهَائِمِ)). حَسَنٌ لِغَيْرِهِ

1232. Ibn 'Umar, may Allah be pleased with them both – "disliked making animals fight each other." (*Sound based on supporting proof*)

Commentary**:** *The reason for such disapproval is that it involves needlessly tiring out and causing pains to the animals! See narrations on* **Chapter 176**.

٥٨٩- بَابُ نُبَاحُ الْكَلْبِ وَنَهِيقُ الْحِمَارِ

Chapter 589: The Barking Of Dogs And The Braying Of Donkeys

١٢٣٣- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَقِلُّوا الْخُرُوجَ بَعْدَ هُدُوءٍ، فَإِنَّ لِلهِ دَوَابَّ يَبُثُّهُنَّ، فَمَنْ سَمِعَ نُبَاحَ الْكَلْبِ، أَوْ نُهَاقَ حِمَارٍ، فَلْيَسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ؛ فَإِنَّهُمْ يَرَوْنَ مَا لاَ تَرَوْنَ)). صَحِيحٌ لِغَيْرِهِ

1233. Jābir b. ‘Abdullāh said**:** “The Prophet ﷺ said, ‘Do not go out often after the night has become still. Allah has animals that He sends out. Whoever hears the barking of a dog or the braying of a donkey should seek refuge with Allah from the accursed Satan. They see what you do not see.’ ” (*Authentic*)

Commentary**:** *In another version of this hadeeth, it says, “...because it saw a satan.” This report also show that seeking refuge with Allah when we hear the barking of a dog or the braying of the donkey is restricted to the night; not any other time of the day.*

١٢٣٤- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
((إِذَا سَمِعْتُمْ نُبَاحَ الْكِلاَبِ أَوْ نُهَاقَ الْحَمِيرِ مِنَ اللَّيْلِ، فَتَعَوَّذُوا بِاللهِ؛ فَإِنَّهُمْ يَرَوْنَ مَا لاَ تَرَوْنَ، وَأَجِيفُوا الْأَبْوَابَ، وَاذْكُرُوا اسْمَ اللهِ عَلَيْهَا؛ فَإِنَّ الشَّيْطَانَ لاَ يَفْتَحُ بَابًا أُجِيفَ وَذُكِرَ اسْمُ اللهِ عَلَيْهِ، وَغَطُّوا الْجِرَارَ، وَأَوْكِئُوا الْقِرَبَ، وَأَكْفِئُوا الْآنِيَةَ)). صَحِيحٌ

1234. Jābir b. ‘Abdullāh said**:** “The Prophet ﷺ said, ‘When you hear a dog barking or a donkey braying in the night, seek refuge with Allah. They see what you do not see. Shut the doors and mention the name of Allah over them (the doors). Satan will not open a door which has been shut and had the name of Allah mentioned over it. Then cover the pots, tie the water-skins and turn down the vessels.’ ” (*Authentic*)

١٢٣٥- عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ حُسَيْنٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَ ابْنُ الْهَادِ: وَحَدَّثَنِي شُرَحْبِيلُ، عَنْ جَابِرٍ؛ أَنَّهُ سَمِعَ مِنْ رَسُولِ اللهِ يَقُولُ: ((أَقِلُّوا الْخُرُوجَ بَعْدَ هُدُوءٍ؛ فَإِنَّ للهِ خَلْقًا يَبُثُّهُمْ، فَإِذَا سَمِعْتُمْ نُبَاحَ الْكِلاَبِ، أَوْ نُهَاقَ الْحَمِيرِ، فَاسْتَعِيذُوا بِاللهِ مِنَ الشَّيْطَانِ)). صَحِيحٌ

1235. Similar to No. **1233**, with a different isnād.

٥٩٠- بَابٌ إِذَا سَمِعَ الدِّيَكَةَ

Chapter 590: When You Hear The Cock

١٢٣٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ مِنَ اللَّيْلِ؛ فَإِنَّهَا رَأَتْ مَلَكًا، فَسَلُوا اللهَ مِنْ فَضْلِهِ، وَإِذَا سَمِعْتُمْ نُهَاقَ الْحَمِيرِ مِنَ اللَّيْلِ؛ فَإِنَّهَا رَأَتْ شَيْطَانًا، فَتَعَوَّذُوا بِاللهِ مِنَ الشَّيْطَانِ)). صَحِيحٌ

1236. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'When you hear the crowing of a cock in the night, it has seen an angel. Ask Allah for His blessing. If you hear the braying of a donkey in the night, it has seen Satan, so seek refuge with Allah from Satan.' " (*Authentic*)

٥٩١- بَابٌ لاَ تَسُبُّوا الْبُرْغُوثَ

Chapter 591: Do Not Curse Fleas

١٢٣٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً لَعَنَ بُرْغُوثًا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((لاَ تَلْعَنْهُ؛ فَإِنَّهُ أَيْقَظَ نَبِيًّا مِنَ الأَنْبِيَاءِ لِلصَّلاَةِ)). ضَعِيفٌ

1237. Anas b. Mālik said: "A man cursed fleas in the presence of the Prophet ﷺ and the Prophet said, 'Do not curse them. A flea woke up one of the Prophets for the prayer.' " (*Weak*)

٥٩٢- بَابُ الْقَائِلَةِ

Chapter 592: Sleeping At Midday

١٢٣٨- عن السَّائب[هو ابن يزيد] عَنْ عُمَرَ قَالَ: ((رُبَّمَا قَعَدَ عَلَى بَابِ ابْنِ مَسْعُودٍ رِجَالٌ مِنْ قُرَيْشٍ، فَإِذَا فَاءَ الْفَيْءُ، قَالَ: قُومُوا فَمَا بَقِيَ فَهُوَ لِلشَّيْطَانِ)) ثُمَّ لاَ يَمُرُّ عَلَى أَحَدٍ إِلاَّ أَقَامَهُ. قَالَ: ثُمَّ بَيْنَا

وَدِّعْ سُلَيْمَى إِنْ تَجَهَّزْتَ غَازِيًا

كَفَى الشَّيْبُ وَالْإِسْلاَمُ لِلْمَرْءِ نَاهِيًا

فَقَالَ: حَسْبُكَ، صَدَقْتَ صَدَقْتَ. حَسَنُ الْإِسْنَادِ.

1238. As-Sā'ib related from 'Umar**:** "Sometimes some of the men of Quraysh would sit at Ibn Mas'ūd 's door, When the shadows had shifted from west to east, 'Umar would say, 'Get up. Any time spent here after this is for Satan.' He made everyone he passed get up. While we were getting up, someone said to him, 'This is the mawlā of the Banū'l-Has-hās who composes poetry.' 'Umar called and said, 'What have you got to say?' The man quoted**:**

'Say farewell to Sulaymā if you prepare to go in the morning.

White hair (old age) and Islam is enough prohibition for a man.'

'Umar said, 'Enough! You have spoken the truth. You have spoken the truth.'" (*Sound Chain*)

١٢٣٩- عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ عُمَرُ رَضِيَ اللهُ عَنْهُ يَمُرُّ بِنَا نِصْفَ النَّهَارِ - أَوْ قَرِيبًا مِنْهُ - فَيَقُولُ: قُومُوا فَقِيلُوا، فَمَا بَقِيَ فَلِلشَّيْطَانِ. حَسَنُ الْإِسْنَادِ

1239. As-Sā'ib b. Yazīd said: " 'Umar, may Allah be pleased with him, used to pass by us in the middle of the day – or near to it – and say, 'Get up and take a midday nap. Any time spent here after this is for Satan.' " (*Sound Chain*)

Commentary: *The Prophet ﷺ in a report checked and graded authentic in Silsilat al-Ahaadeeth is-Saheehah (***1647***) similarly ordered taking the midday rest. Siesta rests the body and helps towards waking up for the late-night prayer. This narration also warns about falling into the traps of Shaytan.*

١٢٤٠- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((كَانُوا يُجَمِّعُونَ، ثُمَّ يَقِيلُونَ)). صَحِيحٌ

1240. Anas said: "They used to pray the Jumu'a prayer and then take a midday nap." (*Authentic*)

Commentary: *Anas bin Malik (رضي الله عنه) referred to the companions – may Allah be pleased with them all – by his statement, "They used to..." They would observe the siesta after the Friday congregational prayer during the time of the Prophet ﷺ as in other authentic reports.*

١٢٤١- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَا كَانَ لِأَهْلِ الْمَدِينَةِ شَرَابٌ - حَيْثُ حُرِّمَتِ الْخَمْرُ - أَعْجَبُ إِلَيْهِم مِنَ التَّمْرِ وَالبُسْرِ؛ فَإِنِّي لَأَسْقِي أَصْحَابَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - وَهُمْ عِنْدَ أَبِي طَلْحَةَ - مَرَّ رَجُلٌ، فَقَالَ: ((إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ)). فَمَا قَالُوا: مَتَى؟ أَوْ حَتَّى نَنْظُرَ. قَالُوا: يَا أَنَسُ! أَهْرِقْهَا. ثُمَّ قَالُوا عِنْدَ أُمِّ سُلَيم حَتَّى أَبْرَدُوا وَاغْتَسَلُوا، ثُمَّ طَيَّبَتْهُمْ أُمُّ سُلَيْم، ثُمَّ رَاحُوا إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَإِذَا الْخَبَرُ كَمَا قَالَ الرَّجُلُ. قَالَ أَنَسٌ: فَمَا طَعِمُوهَا بَعْدُ. صَحِيحٌ

1241. Anas said**:** "At the time that wine was made unlawful, there was no drink that the people of Madīna liked better than that made from dried dates and unripe dates. (One day) I was serving that drink to the Companions of the Messenger of Allah ﷺ in the home of Abū Talha when a man passed by and said, 'Wine has been forbidden.' They did not say, 'When?' or 'Wait until we see.' They said, 'Anas, pour it down.' Then they had a midday nap in the house of Umm Sulaym until it became cool and they had washed themselves. Then, after Umm Sulaym put perfume on them, they went to the Prophet ﷺ and the news was just as the man had said." Anas said, "After this they never tasted it." (*Authentic*)

Commentary**:** *The point of reference here is their having a midday nap.*

٥٩٣- بَابٌ نَوْمُ آخِرَ النَّهَارِ

Chapter 593: Sleeping At The End Of The Day

٢٤٢١- عَنْ خَوَّات بْنِ جُبَيْرٍ قَالَ: ((نَوْمُ أَوَّلِ النَّهَارِ خُرْقٌ، وَأَوْسَطُهُ خُلْقٌ، وَآخِرُهُ حُمْقٌ)). صَحِيحٌ

1242. Khawwat b. Jubayr said**:** "Sleeping at the beginning of the day is ignorance. Sleeping in the middle of the day is a habit, and sleeping in the last part of it is imbecility." (*Authentic*)

Commentary**:** *Perhaps the one who would sleep in the mornings is unaware of the Prophet's supplication to Allah to bless the early morning endeavors of his Ummah. If such a person knows but still chooses to sleep at the beginning of the day without necessity, then both lack of knowledge and deliberately contradicting knowledge are forms of ignorance. However, sleeping in the middle of the day is a good habit as evinced from other authentic narrations. Likewise, the habit of sleeping in the evenings without necessity may be considered goofy since it contradicts the noble habit of observing the siesta.*

٥٩٤- بَابُ الْمَأْدُبَةِ

Chapter 594: Banquet

١٢٤٣- عَنْ مَيْمُونَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُ نَافِعًا: هَلْ كَانَ ابْنُ عُمَرَ يَدْعُو لِلْمَأْدُبَةِ؟ قَالَ: لَكِنَّهُ انْكَسَرَ لَهُ بَعِيرٌ مَرَّةً فَنَحَرْنَاهُ، ثُمَّ قَالَ: احْشُرْ عَلَيَّ الْمَدِينَةَ! قَالَ نَافِعٌ: فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! عَلَى أَيِّ شَيْءٍ؟ لَيْسَ عِنْدَنَا خُبْزٌ، فَقَالَ: ((اللَّهُمَّ لَكَ الْحَمْدُ، هَذَا عُرَاقٌ، وَهَذَا مَرَقٌ، أَوْ قَالَ: مَرَقٌ وَبَضْعٌ، فَمَنْ شَاءَ أَكَلَ، وَمَنْ شَاءَ وَدَعَ)). صَحِيحٌ

1243. Maymūn b. Mahrān said: "I asked Nāfi', 'Did Ibn 'Umar ever invite people to a banquet?' He said, 'A camel of his once broke a limb and so we slaughtered it. Then Ibn 'Umar said, "Gather the people of Madīna together for me." 'Nāfi' said, 'I said, "Abū 'Abdu'r-Rahmān, to what? We do not have any bread." He said, "Allāhumma Laka al-Hamd, O Allah, praise belongs to You. These are bits of meat and this is broth," or he said, "Broth and meat bits. Whoever likes can eat and whoever likes can leave it." ' " (*Authentic*)

Commentary: *It further demonstrates the keenness of the companions – radiya Allahu anhum – to do good deeds and earn rewards therefrom. See hadeeth no.* **981**.

٥٩٥- بَابُ الْخِتَانِ

Chapter 595: Circumcision

١٢٤٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((اخْتَتَنَ إِبْرَاهِيمُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ثَمَانِينَ سَنَةً، وَاخْتَتَنَ بِالْقَدُّومِ)). قَالَ أَبُو عَبْدِ اللهِ: يَعْنِي مَوْضِعًا. صَحِيحٌ

1244. Abū Hurayra said: "The Messenger of Allah ﷺ said, (Prophet) 'Ibrāhīm, peace be upon him, was circumcised when he was more than eighty years old. He was circumcised at 'Qaddūm.'

"Abū' Abdullah (al-Bukhārī) said that 'Qaddūm' refers to the name of a place." (*Authentic*)

Commentary: *Shaykh Husayn al-'Awaayisha (hafizahullah) said, "It shows that a matured person who had not been circumcised should do so or when he becomes a Muslim." Sharh Saheeh al-Adab al-Mufrad (**3/354**). This noble practice of the Fitrah is been abandoned by many of the parents for their daughters on the flimsy excuse that it is only Mustahabb (recommended)! Quite badly, some Muslim countries have even legislated against female circumcision!*

٥٩٦- بَابُ خَفْضِ الْمَرْأَةِ

Chapter 596: Female Circumcision

١٢٤٥- عَنْ أُمِّ الْمُهَاجِرِ قَالَتْ: سُبِيتُ فِي جَوَارِي مِنَ الرُّومِ، فَعَرَضَ عَلَيْنَا عُثْمَانُ

الْإِسْلَامَ، فَلَمْ يُسْلِمْ مِنَّا غَيْرِي وَغَيْرُ أُخْرَى. فَقَالَ عُثْمَانُ: ((اذْهَبُوا فَاخْفِضُوهُمَا، وَطَهِّرُوهُمَا)). ضَعِيفٌ

1245. Umm al-Muhājir said: "I was captured with some girls from Byzantium. 'Uthmān offered Islam to us but only myself and one other girl accepted Islam. 'Uthmān said, 'Go and circumcise them and purify them.' " (*Weak*)

٥٩٧- بَابُ الدَّعْوَةُ فِي الْخِتَانِ

Chapter 597: Invitation To A Circumcision

١٢٤٦- عَنْ سَالِمٍ قَالَ: خَتَنَنِي ابْنُ عُمَرَ أَنَا وَنعِيمًا، فَذَبَحَ عَلَيْنَا كَبْشًا، فَلَقَدْ رَأَيْتُنَا وَإِنَّا لَنَجْذَلُ بِهِ عَلَى الصِّبْيَانِ أَنْ ذَبَحَ عَنَّا كَبْشًا. ضَعِيفٌ

1246. Sālim said: "Ibn 'Umar circumcised Nu'aym and me and he sacrificed a ram for us. We expressed our happiness to the (other) children since a ram had been sacrificed for us." (*Weak*)

٥٩٨- بَابُ اللَّهْوِ فِي الْخِتَانِ

Chapter 598: Amusement After A Circumcision

١٢٤٧ - عَنْ أُمِّ عَلْقَمَةَ أَخْبَرَتْهُ: أَنَّ بَنَاتِ أَخِي عَائِشَةَ خُتِنَّ فَقِيلَ لِعَائِشَةَ: أَلاَ نَدْعُو لَهُنَّ مَنْ يُلْهِيهِنَّ؟ قَالَتْ: بَلَى، فَأَرْسَلَتْ إِلَى عَدِيٍّ فَأَتَاهُنَّ، فَمَرَّتْ عَائِشَةُ فِي الْبَيْتِ، فَرَأَتْهُ يَتَغَنَّى، وَيُحَرِّكُ رَأْسَهُ طَرَبًا - وَكَانَ ذَا شَعْرٍ كَثِيرٍ - فَقَالَتْ: أُفٍّ شَيْطَانٌ! أَخْرِجُوهُ، أَخْرِجُوهُ. حَسَنٌ

1247. Umm ‘Alqama said**:** “When ‘Ā’isha’s brother’s daughters were circumcised, ‘Ā’isha was asked, ‘Shall we call someone to amuse them?’ She replied, ‘Yes.’ She sent for ‘Adī and he came to them. ‘Ā’isha passed by the room and saw him singing and shaking his head in rapture – and he had a large head of hair. She said, ‘Uff! A Satan! Get him out! Get him out!’ ” (*Sound*)

***Commentary*: 1**. *The narration demonstrates that it was a normal practice amongst the early Muslims to circumcise girls. This is further asserted in the hadeeth checked and graded in Silsilat al-Ahaadeeth is-Saheehah, that*: *“The women migrated (from Makkah to Madeenah) and amongst them was Umm Habeebah who was known to circumcise girls. When the Messenger ﷺ saw her, he said to her, ‘O Umm Habeebah! Do you have with you today what you always had with you?’ She said, ‘Yes, O Messenger of Allah! Except it is not permissible so you can prohibit me.’ So the Messenger ﷺ said, ‘No, it is allowed; come closer so that I can teach you (how to do it).’ She came closer and he said, ‘When you do it do not cut deep for that (i.e. to slightly remove a part of it) better brightens the face (of the woman) and is found more honorable by the husband.’”* **2**. *The hadeeth shows that entertainment could be permissible or even encouraged when they do not involve sins.* **3**. *Sins should not be tolerated; the Muslims should seek appropriate means to quickly discourage them.*

٥٩٩- بَابٌ دَعْوَةُ الذِّمِّيِّ

Chapter 599: The Invitation Of The Dhimmi

١٢٤٨- عَنْ أَسْلَمَ مَوْلَى عُمَرَ قَالَ: لَمَّا قَدِمْنَا مَعَ عُمَرَ بْنِ الْخَطَّابِ الشَّامَ أَتَاهُ الدَّهْقَانُ، قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنِّي قَدْ صَنَعْتُ لَكَ طَعَامًا، فَأُحِبُّ أَنْ تَأْتِيَنِي بِأَشْرَافِ مَنْ مَعَكَ؛ فَإِنَّهُ أَقْوَى لِي فِي عَمَلِي، وَأَشْرَفُ لِي، قَالَ: ((إِنَّا لاَ نَسْتَطِيعُ أَنْ نَدْخُلَ كَنَائِسَكُمْ هَذِهِ مَعَ الصُّوَرِ الَّتِي فِيهَا)). ضَعِيفٌ

1248. Aslam, the mawlā of ‘Umar, said: “When we came to Syria with ‘Umar b. al- Khattāb, the chief came to him and said, ‘Amir al-Mu’minīn, I have prepared some food for you and I would like you to bring some nobles with you. That will strengthen me in my duty and be a greater honour for me.’ ‘Umar said, ‘We cannot enter these churches of yours with the images which are inside them.’ ” (*Weak*)

٦٠٠- بَابٌ خِتَانُ الْإِمَاءِ

Chapter 600: Circumcising Slave-Girls

١٢٤٩- عَنْ أُمِّ الْمُهَاجِرِ قَالَتْ: سُبِيتُ وَجَوَارِي مِنَ الرُّومِ، فَعَرَضَ عَلَيْنَا عُثْمَانُ الْإِسْلاَمَ، فَلَمْ يُسْلِمْ مِنَّا غَيْرِي وَغَيْرُ أُخْرَى، فَقَالَ: اخْفِضُوهُمَا، وَطَهِّرُوهُمَا. فَكُنْتُ أَخْدُمُ عُثْمَانَ. ضَعِيفٌ

1249. Umm al-Muhājir said: “I was captured with some girls from Byzantium. ‘Uthmān offered Islam to us and only myself and one

other girl accepted Islam. ‘Uthmān said, ‘Go and circumcise them and purify them.’ I used to serve ‘Uthmān.” (*Weak*)

٦٠١- بَابُ الْخِتَانُ لِلْكَبِيرِ

Chapter 601: Circumcision Of An Older Person

١٢٥٠- عن سَعِيْدِ بْنِ الْمُسَيبِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ((اخْتَتَنَ إِبْرَاهِيمُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بْنُ عِشْرِينَ وَمِائَةٍ، ثُمَّ عَاشَ بَعْدَ ذَلِكَ ثَمَانِينَ سَنَةً)). قَالَ سَعِيدٌ: ((إِبْرَاهِيمُ أَوَّلُ مَنِ اخْتَتَنَ، وَأَوَّلُ مَنْ أَضَافَ، وَأَوَّلُ مَنْ قَصَّ الشَّارِبَ، وَأَوَّلُ مَنْ قَصَّ الظُّفْرَ، وَأَوَّلُ مَنْ شَابَ، فَقَالَ: يَا رَبِّ! مَا هَذَا؟ قَالَ: وَقَارٌ، قَالَ: يَا رَبِّ! زِدْنِي وَقَارًا)). صَحِيحٌ

1250. Sa‘īd b. al-Musayyib narrated that ‘Abū Hurayra said**:** “(Prophet) Ibrāhīm, peace be upon him, was circumcised when he was **120** years old. Then he lived **80** years after that.”

Sa‘īd added, “Ibrāhīm was the first to be circumcised, the first to give hospitality, the first to trim the moustache, the first to cut the nails and the first to get white hair. He said, ‘O Lord, what is this?’ Allah said, ‘Gravity.’ Ibrāhīm said, ‘O Lord, increase me in gravity.’ ” (*Authentic*)

Commentary**:** *The report ascribed to the Prophet ﷺ here is not authentic; it was even graded Mawdoo’ (fabricated) by Imam al-Albaanee (rahimahullah) in Silsilat al-Ahaadeeth id-Da’eefah (***2112***). See hadeeth no.* **1244**. *As for the statement of Sa’eed bin Musayyib (rahimahullah), they are authentically reported from him. However, reliance on such reports from a taabi’ee requires corroborating evidences from the Prophet ﷺ.*

١٢٥١- عَنِ الْحَسَنِ[البصرى] قَالَ: ((أَمَا تَعْجَبُونَ لِهَذَا؟ - يَعْنِي: مَالِكَ بْنَ الْمُنْذِرِ- عَمَدَ إِلَى شُيُوخٍ مِنْ أَهْلِ كَسْكَرَ أَسْلَمُوا، فَفَتَّشَهُمْ فَأَمَرَ بِهِمْ فَخُتِنُوا، وَهَذَا الشِّتَاءُ، فَبَلَغَنِي أَنَّ بَعْضَهُمْ مَاتَ، وَلَقَدْ أَسْلَمَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الرُّومِيُّ وَالْحَبَشِيُّ فَمَا فُتِّشُوا عَنْ شَيْءٍ)). صَحِيحٌ

1251. Al-H□asan said**:** "Aren't you astonished at this man (i.e. Mālik b. al-Mundhir)? He went to some old people of Kaskar who had become Muslims and examined them and then commanded that they be circumcised although it was winter. I heard that some of them died. Greeks and Abyssinians became Muslim with the Messenger of Allah ﷺ and they were not examined at all." (*Authentic*)

Commentary**:** *Commenting on this narration, Imam Albaanee (rahimahullah) said, "Rightly, they were not examined. However, that did not prevent them from been ordered to circumcise, and even to completely shave the hair of the period of disbelief which is from the obligations upon the Muslim. Likewise other traits of Fitrah. In the hadeeth collected by Aboo Daawood and others, (it says) that the Prophet ﷺ said to a man***:** *'Shave off the hairs of the period of disbelief and circumcise.' See Saheeh Abee Daawood (***383***). The next narration strengthens it."*

١٢٥٢- عَنِ ابْنِ شِهَابٍ قَالَ: ((وَكَانَ الرَّجُلُ إِذَا أَسْلَمَ أُمِرَ بِالاخْتِتَانِ وَإِنْ كَانَ كَبِيرًا)). صَحِيحٌ

1252. Ibn Shihāb said**:** "When a man became Muslim, he was commanded to be circumcised, even if he was old." (*Authentic*)

Commentary**:** *Imam az-Zuhree, Muhammad bin Muslim bin Shihaab (rahimahullah), was from the scholars among the students of the companions (radiya Allahu anhum). So, his statement here demonstrates that circumcision was a well established custom among the early Muslims. See narration no.* **1247**.

٦٠٢- بَابُ الدَّعْوَةُ فِي الْوِلاَدَةِ

Chapter 602: An Invitation When A Child Is Born

١٢٥٣- عَنْ بِلاَلِ بْنِ كَعْبٍ الْعَكِّي قَالَ: ((زُرْنَا يَحْيَى بْنَ حَسَّانَ الْبَكْرِي الْفِلَسْتِينِي فِي قَرِيَتِهِ - أَنَا وَإِبْرَاهِيمُ بْنُ أَدْهَمَ، وَعَبْدُ الْعَزِيزِ بْنُ قُرَيْرٍ، وَمُوسَى بْنُ يَسَارٍ - فَجَاءَنَا بِطَعَامٍ فَأَمْسَكَ مُوسَى وَكَانَ صَائِمًا، فَقَالَ يَحْيَى: أَمَّنَا فِي هَذَا الْمَسْجِدِ رَجُلٌ مِنْ بَنِي كِنَانَةَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُكَنَّى أَبَا قُرْصَافَةَ أَرْبَعِينَ سَنَةً: يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، فَوُلِدَ لأَبِي غُلاَمٌ، فَدَعَاهُ فِي الْيَوْمِ الَّذِي يَصُومُ فِيهِ فَأَفْطَرَ، فَقَامَ إِبْرَاهِيمُ فَكَنَسَهُ بِكِسَائِهِ، وَأَفْطَرَ مُوسَى وَكَانَ صَائِمًا)). قَالَ أَبُو عَبْدِ اللهِ: أَبُو قُرْصَافَةَ اسْمُهُ: جَنْدَرَةُ بْنُ خَيْشَنَةَ. ضَعِيفٌ

1253. Bilāl b. Ka‘b al-‘Akkī said: “We – Ibrāhīm b. Adham,‘Abdu’l-‘Azīz b. Qarīr, Mūsā b. Yasār and I – visited Yahya b. Hassan (al-Bakrī al-Filistīni) in his village. He brought us some food and Mūsā held back because he was fasting. Yahya said, ‘We had a man with the kunya of Abū Qursāfa from the Banū Kināna who had been one of the companions of the Prophet ﷺ as our Imām in this mosque for forty years. He would fast one day and break the fast one day. My father had a son born to him and he invited this man on the day that he was fasting and (Abū Qursāfa) broke his fast.’ Ibrāhīm stood up and swept the place with his cloak and Mūsā broke his fast (although he had been fasting).”

(Abū ‘Abdullāh said, “Abū Qursāfa’s name was Jandara b. Khayshana.”) (*Weak*)

٦٠٣- بَابُ تَحْنِيكُ الصَّبِيِّ

Chapter 603: Putting Something In A Child's Mouth (Tahnīk)

١٢٥٤- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، قَالَ: ذَهَبْتُ بِعَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ وُلِدَ، وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي عَبَاءَةٍ يَهْنَأُ بَعِيرًا لَهُ، فَقَالَ: ((مَعَكَ تَمَرَاتٍ؟)). قُلْتُ: نَعَمْ، فَنَاوَلْتُهُ تَمْرَاتٍ فَلاَكَهُنَّ، ثُمَّ فَغَرَ فَا الصَّبِيِّ، وَأَوْجَرَهُنَّ إِيَّاهُ، فَتَلَمَّظَ الصَّبِيُّ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((حُبُّ الْأَنْصَارِ التَّمْرُ))، وَسَمَّاهُ: عَبْدَ اللهِ. صَحِيحٌ

1254. Anas said: "I took 'Abdullah b. Abī Talha to the Prophet ﷺ on the day he was born. The Prophet was wearing a woolen robe and marking one of his camels with tar. He asked, 'Do you have any dates with you?' I said, 'Yes.' I gave him some dates. He chewed the dates and opened the child's mouth and put some chewed dates into the child's mouth. The child licked his lips. The Prophet ﷺ, said, 'The Ansār love dates,' and he named him 'Abdullāh." (*Authentic*)

Commentary: *It demonstrates among other things that one could seek the learned and pious to give the child tahneek and name him.*

٦٠٤- بَابُ الدُّعَاءُ فِي الْوِلاَدَةِ

Chapter 604: Supplication At Birth

١٢٥٥- عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: ((لَمَّا وُلِدَ لِي إِيَاسٌ دَعَوْتُ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَطْعَمْتُهُمْ، فَدَعَوْا، فَقُلْتُ: إِنَّكُمْ قَدْ دَعَوْتُمْ فَبَارَكَ اللهُ لَكُمْ فِيمَا دَعَوْتُمْ، وَإِنِّي إِنْ أَدْعُو بِدُعَاءٍ فَأَمِّنُوا، قَالَ: فَدَعَوْتُ لَهُ بِدُعَاءٍ كَثِيرٍ فِي دِينِهِ، وَعَقْلِهِ وَكَذَا، قَالَ: فَإِنِّي لأَتَعَرَّفُ فِيهِ دُعَاءَ يَوْمِئِذٍ)). صَحِيحٌ

1255. Mu'āwiya b. Qurra said: "When Iyas was born to me, I invited a group of the Companions of the Prophet ﷺ and I fed them and they prayed. I said, 'You have prayed, so may Allah bless you for doing so. If I make a supplication, then you will say "Amen." '

He went on, "I made a lot of supplication for him for his dīn, his intellect and things like that." He added, "I still recognise in him the supplication of that day." (*Authentic*)

Commentary: *The narration encourages supplicating for a child at birth and even asking the righteous to do same. It shows that it is allowed for people to say, Ameen to the supplication of a single person, and that one could invite people to a banquet when a child is born.*

٦٠٥- بَابٌ مَنْ حَمِدَ اللهَ عِنْدَ الْوِلاَدَةِ إِذَا كَانَ سَوِيًّا وَلَمْ يُبَالِ ذَكَرًا أَوْ أُنْثَى

Chapter 605: The Person Who Praises Allah When A Child Is Born If He Is Well-Formed And Is Not Concerned Whether It Is A Boy Or A Girl

١٢٥٦- عَنْ كَثِيرِ بْنِ عُبَيْدٍ قَالَ: كَانَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا إِذَا وُلِدَ فِيهِمْ مَوْلُودٌ - يَعْنِي: فِي أَهْلِهَا - لاَ تَسْأَلُ: غُلاَمًا وَلاَ جَارِيَةً، تَقُولُ: خُلِقَ سَوِيًّا؟ فَإِذَا قِيلَ: نَعَمْ. قَالَتْ: ((الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ)). صَحِيحٌ

1256. Kathīr b. ‘Ubayd said: “When someone in the family of ‘Ā’isha, may Allah be pleased with her, had a child, she did not ask, ‘Boy or girl?’ She said, ‘Was he created well-formed?’ If the answer was, ‘yes,’ she said, ‘Praise be to Allah, Lord of the Worlds.’ ” (*Authentic*)

٦٠٦- بَابٌ حَلْقُ الْعَانَةِ

Chapter 606: Shaving The Pubic Hair

١٢٥٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((خَمْسٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ، وَحَلْقُ الْعَانَةِ، وَنَتْفُ الْإِبْطِ، وَالسِّوَاكُ)). مُنْكَرٌ

1257. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'Five things are included in the fitra (natural state)**:** trimming the moustache, cutting the nails, shaving the pubic hair, plucking the armpits and using the siwāk (tooth stick).' " (Strange)

Commentary**:** *The tooth-stick is only authentically reported as from the Fitrah in the hadeeth of A'aisha (radiya Allahu anhaa). Thus, the Sunnah of plucking the armpits, which forms the point of reference in this hadeeth is established from authentic reports. See hadeeth no.* **1292**.

٦٠٧- بَابٌ الْوَقْتُ فِيهِ

Chapter 607: The Time For Cutting The Nails And Hair

١٢٥٨- عَنْ نَافِعٍ: ((أَنَّ ابْنَ عُمَرَ كَانَ يُقَلِّمُ أَظَافِيرَهُ فِي كُلِّ خَمْسَ عَشْرَةَ لَيْلَةً، وَيَسْتَحِدُّ فِي كُلِّ شَهْرٍ)). صَحِيحٌ

1258. Nāfi' said**:** "Ibn 'Umar used to trim his nails every fifteen days and shave his pubic hair every month." (*Authentic*)

Commentary**:** *It highlights the adherence of the companion to the Sunnah, and how he attended to personal hygiene. However, in an authentic hadeeth, collected in Sunan Abee Dawood and others, Anas bin Malik (رضي الله عنه) said, "The Messenger of Allah ﷺ gave a forty days range for us to shave the armpits, cut the fingernails, trim the moustache and shave the pubes." Thus Imam ash-Shawkaanee (rahimahullah) said, "Therefore, it is not permissible to exceed it, and the one who leaves trimming and its like after it gets long for up to that limit is not considered to be contradicting the Sunnah." See Nayl al-Awtaar (***1/164***).*

٦٠٨- بَابُ الْقِمَارِ

Chapter 608: Gambling

١٢٥٩- عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ أَنَّهُ كَانَ يُقَالُ: أَيْنَ أَيْسَارُ الْجَزُورِ؟ فَيجتَمِعُ الْعَشَرَةُ، فَيَشْتَرُونَ الْجَزُورَ بِعَشْرَةِ فِصْلاَنٍ إِلَى الْفِصَالِ، فَيَجِيلُونَ السِّهَامَ فَتَصِيرُ لِتِسْعَةٍ، حَتَّى تَصِيرَ إِلَى وَاحِدٍ، وَيُغَرَّمُ الآخَرُونَ فَصِيلاً فَصِيلاً، إِلَى الْفِصَالِ فَهُوَ الْمَيْسِرُ. ضَعِيفٌ

1259. Sa'id b. Jubayr said that Ibn 'Abbās narrated to me that, "It used to be said (in the time of the Jāhiliyya), 'Where are those who play with gambling arrows for the camel to be slaughtered? They buy a camel with ten shares. Then they shuffle the arrows, and, it becomes nine shares and they continue until it goes to one share. The others lose their shares to the one share. That is gambling (arrow-shuffling)." (*Weak*)

١٢٦٠- عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: ((الْمَيْسِرُ: الْقِمَارُ)). صَحِيحٌ

1260. Ibn 'Umar said: "Arrow-shuffling is gambling." (*Authentic*)

Commentary: *Shaykh Husayn al-'Awaayisha (hafizahullah) explained that the word Qimaar is "every game which involves betting in which the loser gives the winner something previously agreed upon by them both."*

٦٠٩- بَابُ قِمَارُ الدِّيكِ

Chapter 609: Betting A Cock

١٢٦١- عَنْ رَبِيعَةَ بْنِ عَبْدِ اللهِ بْنِ الْهُدَيْرِ بْنِ عَبْدِ اللهِ: ((أَنَّ رَجُلَيْنِ اقْتَمَرَا عَلَى دِيكَيْنِ عَلَى عَهْدِ عُمَرَ فَأَمرَ عُمَرُ بِقَتْلِ الدِّيكَةِ، فَقَالَ لَهُ رَجُلٌ مِنَ الأَنْصَارِ: أَتَقْتُلُ أُمَّةً تُسَبِّحُ؟ فَتَرَكَهَا)). ضَعِيفٌ

1261. Rabī‘a b.’ ‘Abdullāh b. al-Hadir b. ‘Abdullāh said: “Two men wagered two cocks in the time of ‘Umar. ‘Umar commanded that the cock be killed and a man from the Ansār said to him, ‘Will you kill something that glorifies (Allah)?’ So ‘Umar let it live.” (*Weak*)

٦١٠- بَابُ مَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرُكَ

Chapter 610: One Who Says To His Companion, “Come On, I’ll Make A Bet With You”

١٢٦٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلِفِهِ: بِاللاَّتِ وَالْعُزَّى، فَلْيَقُلْ: لاَ إِلَهَ إِلاَّ اللهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرْكَ، فَلْيَتَصَدَّقْ)). صَحِيحٌ

1262. Abū Hurayra said: “The Messenger of Allah ﷺ said, ‘Whoever of you makes an oath and swears in his oath by al-Lat and al-’Uzza

should say, "La ilāha illa Allāh, There is no god but Allah." Whoever says to his companion, "Come on, I will make a bet with you," should give sadaqa.'" (*Authentic*)

***Commentary*:** *As explained earlier, people were used to swearing with other than Allah during pre-Islamic times. So when that became prohibited in Islam, some would still mistakenly utter such words. Thus, saying the statement of testimony in the Oneness of Allah apart from reaffirming faith is from the aspects of hastening towards good deeds after committing an error. Likewise inviting someone to a bet; it is a sin for which the offender should give charity in atonement.*

٦١١- بَابٌ قِمَارُ الْحَمَامِ

Chapter 611: Betting A Pigeon

١٢٦٣- عن حُصَيْنِ بْنِ مُصْعَبٍ أَنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ لَهُ رَجُلٌ: إِنَّا نَتَرَاهَنُ بِالْحَمَامَيْنِ، فَنَكْرَهُ أَنْ نَجْعَلَ بَيْنَهُمَا مُحَلِّلاً تَخَوُّفَ أَنْ يَذْهَبَ بِهِ الْمُحَلِّلُ؟ فَقَالَ أَبُو هُرَيْرَةَ: ((ذَلِكَ مِنْ فِعْلِ الصِّبْيَانِ، وَتُوشِكُونَ أَنْ تَتْرُكُوهُ)). ضَعِيفٌ

1263. Husayn b. Mus'ab said**:** "Someone said to Abū Hurayra, 'We wager two pigeons and we do not want there to be a third unwagered pigeon between us so that the unwagered pigeon might take the winnings.' Abū Hurayra said, 'That is childish work. You should abandon it.' " (*Weak*)

٦١٢- بَابُ الْحُدَاءِ لِلنِّسَاءِ

Chapter 612: Doing The Camel-Chant For Women

١٢٦٤- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، أَنَّ الْبَرَاءَ بْنَ مَالِكٍ كَانَ يَحْدُو بِالرِّجَالِ، وَكَانَ أَنْجَشَةُ يَحْدُو بِالنِّسَاءِ، وَكَانَ حَسَنَ الصَّوْتِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((يَا أَنْجَشَةُ! رُوَيْدَكَ سَوْقَكَ بِالْقَوَارِيرِ)). صَحِيحٌ

1264. Anas said: "al-Bara' b. Mālik used to do the camel-chant for the men and Anjasha used to do the camel-chant tor the women. He had a good voice and the Prophet ﷺ said, 'Anjasha, be gentle when you drive fragile creatures (lit: the glass-vessels)! (i.e. the women)' " (*Authentic*)

Commentary: *See comment on hadeeth no.* **264**.

٦١٣- بَابُ الْغِنَاءِ

Chapter 613: Singing

١٢٦٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُواً أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ﴾ ((لقمان:٦))، قَالَ: الْغِنَاءُ وَأَشْبَاهُهُ. صَحِيحٌ

1265. Sa'īd b. Jubayr said: "Ibn 'Abbās said about the words of Allah, the Mighty and Exalted, 'There are people who buy diverting talk' (Luqmān **31: 6**), 'That means singing and things like it.' " (*Authentic*)

١٢٦٦- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَفْشُوا السَّلاَمَ تَسْلَمُوا، وَالْأَشَرَةُ شَرٌّ)). قَالَ أَبُو مُعَاوِيَةَ: الْأَشَرَةُ: الْعَبَثُ. حَسَنٌ

1266. Al-Barā' b. 'Āzib said: "The Messenger of Allah ﷺ said, 'Extend the greeting and you will be safe. Worthless talk is an evil.' "

Abū Mu'āwiya said, "Ashra' (word used in the Hadīth) meaning worthless." (*Sound*)

Commentary: *See comments on narration in* **Chapter 340**.

١٢٦٧- عَنْ فُضَالَةَ بْنِ عُبَيْدٍ وَكَانَ مَجْمَعًا مِنَ الْمَجَامِعِ، فَبَلَغَهُ أَنَّ أَقْوَامًا يَلْعَبُونَ بِالْكُوبَةِ، فَقَامَ غَضْبَانًا؛ يَنْهَى عَنْهَا أَشَدَّ النَّهْيِ، ثُمَّ قَالَ: ((أَلاَ إِنَّ اللاَّعِبَ بِهَا لَيَأْكُلُ قَمْرَهَا كَآكِلِ لَحْمِ الْخِنْزِيرِ، وَمُتَوَضِىءٍ بِالدَّمِ)). يَعْنِي بِالْكُوبَةِ: النَّرْدَ. ضَعِيفٌ

1267. "Fadāla b. 'Ubayd was in a gathering. He heard that some people were playing backgammon. He got up in anger and forbade it in the strongest possible terms. Then he said, "Anyone who plays this in order to consume the winnings is like someone who eats pig meat and does wudū' with blood. "

He meant "nard" (backgammon) by the word "kuba". (*Weak*)

٦١٤- بَابٌ مَنْ لَمْ يُسَلِّمْ عَلَى أَصْحَابِ النَّرْدِ

Chapter 614: One Who Does Not Greet Backgammon Players

١٢٦٨- عَنْ مُسْلِمٍ قَالَ: ((كَانَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ إِذَا خَرَجَ مِنْ بَابِ الْقَصْرِ، فَرَأَى أَصْحَابَ النَّرْدِ انْطَلَقَ بِهِمْ فَعَقَلَهُمْ مِنْ غَدْوَةٍ إِلَى اللَّيْلِ، فَمِنْهُمْ مَنْ يُعْقَلُ إِلَى نِصْفِ النَّهَارِ. قَالَ: وَكَانَ الَّذِي يُعْقَلُ إِلَى اللَّيْلِ هُمُ الَّذِينَ يُعَامِلُونَ بِالْوَرِقِ، وَكَانَ الَّذِي يُعْقَلُ إِلَى نِصْفِ النَّهَارِ الَّذِينَ يَلْهُونَ بِهَا، وَكَانَ يَأْمُرُ أَنْ لاَ يُسَلِّمُوا عَلَيْهِمْ)). ضَعِيفٌ

1268. Muslim said**:** “When ʻAlī, may Allah be pleased with him, went out of the gate of the palace, he saw some backgammon players. He took them and locked them up from morning till night. Some of them he only locked up for half the day. Those he locked up until night were those who used silver (money). Those he locked up for half the day were those who only played for amusement. He also commanded that they should not be greeted.” (*Weak*)

٦١٥- بَابٌ إِثْمُ مَنْ لَعِبَ بِالنَّرْدِ

Chapter 615: The Sin Of The One Who Plays Backgammon

١٢٦٩- عَنْ أَبِي مُوسَى الْأَشْعَرِي رَضِيَ اللهُ عَنْهُ؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لَعِبَ بِالنَّرْدِ فَقَدْ عَصَى اللهَ وَرَسُولَهُ)). حَسَنٌ

1269. Abū Mūsā al-Ash‘arī said**:** “The Messenger of Allah ﷺ said, ‘Whoever plays backgammon has rebelled against Allah and His Messenger.’ ” (*Sound*)

Commentary**:** *This hadeeth categorically prohibits playing backgammon; and apparently, whether it involves betting or not. See narration no.* **1277**. *Obviously, it becomes worse when joined with gambling!*

١٢٧٠- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: ((إِيَّاكُمْ وَهَاتَيْنِ الْكَعْبَتَيْنِ الْمَوْسُومَتَيْنِ؛ اللَّتَيْنِ تُزَجَرَانِ زَجْرًا؛ فَإِنَّهُمَا مِنَ الْمَيْسِرِ)). صَحِيحٌ

1270. ‘Abdullāh b. Mas‘ūd said**:** “Beware of these two marked cubes. They are forcibly condemned. They are part of gambling.” (*Authentic*)

١٢٧١- عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ، وَدَمِهِ)). حَسَنٌ

1271. Burayda said**:** “The Prophet ﷺ said. ‘The person who plays backgammon is like the person who stains his hand in the meat and blood of a pig.’ ” (*Sound*)

Commentary**:** *Imam an-Nawawee (rahimahullah), “The meaning of staining his hand in the meat and blood of a pig is while he eats from it. It is a form of likening of its prohibition to the prohibition of the two things (the blood and flesh of swine).”*

١٢٧٢- عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ لَعِبَ بِالنَّرْدِ، فَقَدْ عَصَى اللهَ وَرَسُولَهُ)). حَسَنٌ

1272. As No. **1269**, with a different isnād.

٦١٦- بَابُ الْأَدَبُ وَإِخْرَاجُ الَّذِينَ يَلْعَبُونَ بِالنَّرْدِ وَأَهْلِ الْبَاطِلِ

Chapter 616: Teaching Manners And Removing Those Who Play Backgammon And The People Of Trivial Pursuits (Ahl Al-Batil)

١٢٧٣- عَنْ نَافِعٍ: ((أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ إِذَا وَجَدَ أَحَدًا مِنْ أَهْلِهِ يَلْعَبُ بِالنَّرْدِ ضَرَبَهُ، وَكَسَرَهَا)). صَحِيحٌ

1273. Nāfi‘ said**:** “If ‘Abdullāh b. ‘Umar found any of his family playing backgammon, he would beat them and break the board.” (*Authentic*)

١٢٧٤- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّهُ بَلَغَهَا أَنَّ أَهْلَ بَيْتٍ فِي دَارِهَا - كَانُوا سُكَّانًا فِيهَا - عِنْدَهُمْ نَرْدٌ، فَأَرْسَلَتْ إِلَيْهِم: ((لَئِنْ لَمْ تُخْرِجُوهَا لأُخْرِجَنَّكُمْ مِنْ دَارِي))، وَأَنكَرَتْ ذَلِكَ عَلَيْهِمْ. حَسَنٌ

1274. ‘Ā’isha, may Allah be pleased with her, heard that some people living in a room in her house had a backgammon game. She sent to them, saying**:** “If you do not remove it, I will evict you from my house.” She criticised them for that. (*Sound*)

Commentary**:** *The companions – may Allah be pleased with them all – did not tolerate sin; they sought every permissible means to discourage disobedience to Allah and His Messenger* ﷺ.

١٢٧٥- عَنِ كُلْثُومِ بن حَبْرٍ قَالَ: خَطَبَنَا ابْنُ الزُّبَيْرِ فَقَالَ: ((يَا أَهْلَ مَكَّةَ! بَلَغَنِي عَنْ رِجَالٍ مِنْ قُرَيْشٍ يَلْعَبُونَ بِلُعْبَةٍ يُقَالُ لَهَا: النُّرْدَشِيرُ - وَكَانَ أَعْسَرَ - قَالَ اللهُ: ﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ﴾((سورة المائدة: ٠٩))، وَإِنِّي أَحْلِفُ بِاللهِ: لاَ أُوتَى بِرَجُلٍ لَعِبَ بِهَا إِلاَّ عَاقَبْتُهُ فِي شَعْرِهِ وَبَشَرِهِ، وَأَعْطَيْتُ سَلَبَهُ لِمَنْ أَتَانِي بِهِ)). حَسَنٌ

1275. Kulthūm b. Jabr said: "Ibn az-Zubayr addressed us and said, 'People of Makka, I have heard that there are men of Quraysh who play a game called backgammon. It is played with the left hand. Allah said, "O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed (al-Mā'ida **5: 90**), I swear by Allah, that if I am brought any man who plays it, I will punish him in his hair and skin and **1** will give his booty to the one who brings him to me." ' " (*Sound*)

Commentary: *Apart from prohibiting backgammon, it evinces the fact that rulers must prohibit their subjects from sinful acts and punish offenders accordingly.*

١٢٧٦- عَنْ يَعْلَى؛ أَبُو مُرَّةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ فِي الَّذِي يَلْعَبُ بِالنَّرْدِ قِمَارًا: كَالَّذِي يَأْكُلُ لَحْمَ الْخِنْزِيرِ، وَالَّذِي يَلْعَبُ بِالنرد الْقِمَارِ: ((كَالَّذِي يَغْمِسُ يَدَهُ فِي دَمِ خِنْزِيرٍ، وَالَّذِي يَجْلِسُ عِنْدَهَا يَنْظُرُ إِلَيْهَا كَالَّذِي يَنْظُرُ إِلَى لَحْمِ الْخِنْزِيرِ)). ضَعِيفٌ

1276. Ya'lā b. Murra said: "I heard Abū Hurayra say about the person who plays backgammon and bets on it, that he is like the person who eats pig meat, and the one who plays it without betting is like the person who dips his hand in pig blood. The person who sits looking at it is like the person who looks at pig meat." (*Weak*)

١٢٧٧- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: ((اللَّاعِبُ بِالْفَصَّيْنِ قِمَارًا؛ كَآكِلِ لَحْمِ الْخِنْزِيرِ، وَاللَّاعِبُ بِهِما غَيْرَ قِمَارٍ، كَالغَامِسِ يَدَهُ فِي دَمِ خِنْزِيرٍ)). صَحِيحٌ

1277. ‘Abdullāh b. ‘Amr b. al-‘As said**:** “The person who plays with dice for a bet is like the person who eats pig meat. The person who plays without betting is like the person who dips his hand in pig blood.” (*Authentic*)

***Commentary*:** *See hadeeth no.* **1269** *above.*

٦١٧- بَابٌ لاَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ

Chapter 617: A Believer Is Not Bitten From The Same Hole Twice

١٢٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لاَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ)). صَحِيحٌ وَسَلَّمَ: ((مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا)). صَحِيحٌ

1278. Abū Hurayra said**:** “The Messenger of Allah ﷺ said, ‘A believer is not bitten from the same hole twice.’ ” (*Authentic*)

***Commentary*:** *The hole is mentioned since most of what comes from it rather harm than benefit. Explaining the hadeeth, Imam al-Khattaabee (rahimahullah) said, “This expression is of information but it implies command. That is, the believer should be wise and careful not to be hit due to nonchalance and so, he is deceived one time after the other. That could be from the aspects of religion as it could also be in worldly matters...” As for the indifferent believer, he could be hit hard many times!*

٦١٨- بَابٌ مَنْ رَمَى بِاللَّيْلِ

Chapter 618: One Who Shoots At Night

١٢٧٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ رَمَانَا بِاللَّيْلِ فَلَيْسَ مِنَّا)) قَالَ أَبُو عَبدِ اللهِ: فِي إِسْنَادِهِ نَظَرٌ. صَحِيحٌ لِغَيْرِهِ

1279. Abū Hurayra said: "The Prophet ﷺ said, 'Whoever shoots at us at night is not one of us.' " (*Authentic* due to supporting proof)

Commentary: *That is, the one who shoots in people's direction at night. As regards the expression, "...is not one of us", it may means that, 'he is not acting in accordance with our Sunnah for it is not from our Sunnah to harm fellow Muslims', or 'he is of the non-Muslims who direct harm towards the Muslims.*

١٢٨٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا)). صَحِيحٌ

1280. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'Whoever bears arms against us, is not one of us.' " (Authentic)

Commentary: *However, it should be noted that, the fact that it is from the ways of the non-Muslims to bear arm against Muslims does not mean that it basically forms an act of disbelief. In his Saheeh, the author related that the Prophet ﷺ said, "No one of you should point arm at his brother. He may not know, the Satan may prompt his hand, and he so, he falls in a pit of the Fire."*

١٢٨١- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ

1281. As No. **1280**, from. Abū Mūsā, with a different isnād

٦١٩- بَابٌ إِذَا أَرَادَ اللهُ قَبْضَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ بِهَا حَاجَةً

Chapter 619: When Allah Wants To Take The Soul Of One Of His Slaves In Some Land, He Gives Him A Reason For Going There

١٢٨٢- عَنْ أَبِي الْمَلِيحِ، عَنْ رَجُلٍ مِنْ قَوْمِهِ - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا أَرَادَ اللهُ قَبْضَ عَبْدٍ بِأَرْضٍ، جَعَلَ لَهُ بِهَا حَاجَةً)). صَحِيحٌ

1282. Abūl Malīh narrated on the authority of a person from his tribe (who was a Companion of the Prophet ﷺ) that: "The Prophet ﷺ said, 'When Allah wants one of His slaves to die in some land, he makes a need for him (to go there).' " (*Authentic*)

***Commentary*:** *See hadeeth no.* **780**.

٦٢٠- بَابُ مَنِ امْتَخَطَ فِي ثَوْبِهِ

Chapter 620: One Who Blows His Nose In His Garment

١٢٨٣- عَنْ محمدِ بنِ سِرِين أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ تَمَخَّطَ فِي ثَوْبِهِ، ثُمَّ قَالَ: ((بَخ بَخ، أَبُو هُرَيْرَةَ يَتَمَخَّطُ فِي الْكَتَانِ، رَأَيْتُنِي أُصْرَعُ بَيْنَ حُجْرَةِ عَائِشَةَ وَالْمِنْبَرِ، يَقُولُ النَّاسُ: مَجْنُونَ، وَمَا بِي إِلاَّ الجُوعُ)). صَحِيحٌ

1283. Muhammad b. Sīrīn said**:** "Abū Hurayra blew his nose in his garment and then said, 'bakh, bakh! Now Abū Hurayra blows his nose in cotton. Before, I was lying faint between the room of 'Ā'isha and the minbar (of the Prophet's Mosque). People used to call me "Mad." but I was only hungry.' " (*Authentic*)

Commentary**:** *Bakh, bakh is used to express surprise. The companion – ﷺ – thanked Allah the Exalted for easing his affairs such that he could blow his nose in cotton after he could only barely feed. However, in relation to the* **chapter** *title, it demonstrates that, rather than harm others with phlegm we should blow our noses in handkerchiefs or other similar things.*

٦٢١- بَابُ الْوَسْوَسَةِ

Chapter 621: Whispering

١٢٨٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالُوا: يَا رَسُولَ اللهِ! إِنَّا نَجِدُ فِي أَنْفُسِنَا شَيْئًا مَا نُحِبُّ أَنْ نَتَكَلَّمَ بِهِ وَإِنَّ لَنَا مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ. قَالَ: ((أَوَ قَدْ وَجَدْتُمْ ذَلِكَ؟)) قَالُوا: نَعَمْ. قَالَ: ((ذَاكَ صَرِيحُ الإِيمَانِ)). صَحِيحٌ

1284. Abū Hurayra said**:** “Some people said, ‘Messenger of Allah, we feel in ourselves something that we do not want to speak about, even if we were to receive everything that the sun shines on.’ He asked, ‘Have you really felt like that?’ They said, ‘Yes.’ He said, ‘That is clear belief.’ ” (*Authentic*)

Commentary**:** *The hadeeth highlights the true Eemaan of the companions – may Allah be pleased with them all. Clear belief is to believe and follow the Messenger ﷺ in everything that he says, and not prefer or be deceived by any other.*

١٢٨٥- عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ**:** دَخَلْتُ أَنَا وَخَالِي عَلَى عَائِشَةَ، فَقَالَ**:** إِنَّ أَحَدَنَا يَعْرِضُ فِي صَدْرِهِ مَا لَوْ تَكَلَّمَ بِهِ ذَهَبَتْ آخِرَتُهُ، وَلَوْ ظَهَرَ لَقُتِلَ بِهِ؟ قَالَ**:** فَكَبَّرَتْ ثَلاثًا، ثُمَّ قَالَتْ**:** سُئِلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ**:** ((إِذَا كَانَ ذَلِكَ مِنْ أَحَدِكُمْ فَلْيُكَبِّرْ ثَلاَثًا؛ فَإِنَّهُ لَنْ يُحِسَّ ذَلِكَ إِلاَّ مُؤْمِنٌ)). ضَعِيفٌ

1285. Shahr b. Hawshab said**:** “My maternal uncle and I visited ‘Ā’isha and said, ‘Sometimes something occurs in the heart to one of us and if he spoke about it, that would be the end of his hopes for the World Hereafter. If it were to be revealed, he would be killed for it.’ ”

Shahr said, “She said, ‘Allāhu Akbar, Allah is greater,’ three times. And then she said, ‘The Messenger of Allah ﷺ was asked about that and said, “If that happens to one of you, he should say, ‘Allah is greater’ three times. Only a believer feels that.” ’ ” (*Weak*)

١٢٨٦- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ**:** قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** ((لَنْ يَبْرَحَ النَّاسُ يَسْأَلُونَ عَمَّا لَمْ يَكُنْ، حَتَّى يَقُولُوا**:** اللهُ خَالِقُ كُلِّ شَيْءٍ، فَمَنْ خَلَقَ اللهُ)). صَحِيحٌ

1286. Anas b. Mālik said**:** "The Messenger of Allah ﷺ said, 'People will continue to ask about things that do not exist to such an extent that they will say, "Allah created everything, so who created Allah?" ' " (*Authentic*)

Commentary**:** *In a similar report collected in the two Saheehs it says, "When that comes to him he should seek refuge with Allah and hold back (such thoughts)." In another report such a person is asked to say***:** *"Allahu Ahad. Allahu as-samad. Lam yalid walam yoolad, walam yakun lahu kufwan Ahad (Allah is One. Allah is the Self- Sufficient Master. He begets not, nor was He begotten. And there is none co-equal or comparable to Him). Then he should spit to his left three times and seek refuge against the Satan." See Silsilat al-Ahaadeeth is-Saheehah (***118***).*

٦٢٢- بَابُ الظَّنِّ

Chapter 622: Suspicion

١٢٨٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ**:** ((إِيَّاكُمْ وَالظَّنَّ؛ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلاَ تَجَسَّسُوا، وَلاَ تَنَافَسُوا، وَلاَ تَدَابَرُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَكُونُوا عِبَادَ اللهِ - إِخْوَانًا)). صَحِيحٌ

1287. Abu Hurayra said**:** "The Messenger of Allah ﷺ said, 'Beware of suspicion. Suspicion is the worst type of lie. Do not spy. Do not fight each other. Do not try to ensnare each other (in sales). Do not envy each other. Do not hate each other. O slaves of Allah, be as brothers.' " (*Authentic*)

١٢٨٨- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ**:** بَيْنَمَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ امْرَأَةٍ مِنْ نِسَائِهِ، إِذْ مَرَّ بِهِ رَجُلٌ، فَدَعَاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ**:** ((يَا فُلاَنُ إِنَّ هَذِهِ

زَوْجَتِي فُلاَنَةٌ!)) قَالَ: مَنْ كُنْتُ أَظُنُّ بِهِ فَلَمْ أَكُنْ أَظُنُّ بِكَ، قَالَ: ((إِنَّ الشَّيْطَانَ يَجْرِي مِن ابْنِ آدَمَ مَجْرَى الدَّمِ)). صَحِيحٌ

1288. Anas said: "While the Prophet ﷺ was with one of his wives, a man passed by and the Prophet ﷺ called him and said, 'So-and-so, this is my wife so-and-so.' The man said, 'Whoever I might suspect, I would not suspect you.' The Prophet said, 'Satan flows in the son of Adam as blood flows.' " (*Authentic*)

١٢٨٩- عَنْ عَبْدِ اللهِ قَالَ: مَا يَزَالُ الْمَسْرُوقُ مِنْهُ يَتَظَنَّى حَتَّى يَصِيرَ أَعْظَمَ مِنَ السَّارِقِ. صَحِيحٌ

1289. 'Abdullāh said" "The Person who has had something stolen from him continues to be suspicious until he becomes worse than the thief." (*Authentic*)

Commentary: *The narration shows the seriousness of suspicion; it could be worse than theft!*

١٢٩٠- عَنْ بِلاَلِ بْنِ سَعْدٍ الْأَشْعَرِي: أَنَّ مُعَاوِيَةَ كَتَبَ إِلَى أَبِي الدَّرْدَاءِ: ((اكْتُبْ إِلَيَّ فُسَّاقَ دَمَشْقَ)). فَقَالَ: مَا لِي وَفُسَّاقُ دَمَشْقَ؟ وَمِن أَيْنَ أَعْرِفُهُمْ؟ فَقَالَ ابْنُهُ بِلاَلٌ: أَنَا أَكْتُبُهُمْ، فَكَتَبَهُمْ، قَالَ: ((مِنْ أَيْنَ عَلِمْتَ؟ مَا عَرَفْتَ أَنَّهُمْ فُسَّاقٌ إِلاَّ وَأَنْتَ مِنْهُم! ابْدَأْ بِنَفْسِكَ)). وَلَمْ يُرْسِلْ بِأَسْمَائِهِمْ. ضَعِيفٌ

1290. Bilāl b. Sa'd al-Ash'arī said: Mu'āwiya wrote to Abū Dardā', 'Write down for me the erring people of Damascus.'

"Abū Dardā' said, 'What have I to do with the erring people of Damascus and how would I know them?' His son Bilāl said, 'I will

write them,' so he wrote them down. Abū Dardā' said, 'How do you know? You would only know that they are erring people if you were one of them. Begin with yourself!' He did not send their names." (*Weak*)

٦٢٣- بَابٌ حَلْقُ الْجَارِيَةِ وَالْمَرْأَةِ زَوْجَهَا.

Chapter 623: The slave-Girl And Wife Shaving the Husband

١٢٩١- عَنْ عَبْدِ الْعَزِيزِ بْنِ قَيْسٍ، قَالَ: دَخَلْتُ عَلَى عَبْدِ اللهِ بْنِ عُمَرَ وَجَارِيَةٌ تَحْلِقُ عَنْهُ الشَّعْرَ، وَقَالَ: ((النُّورَةُ تَرِقُّ الْجِلْدَ)). ضَعِيفٌ

1291. Abdul-'Azeez b. Qays said: "I visited 'Abdullāh b. 'Umar while a slave girl was shaving his hair. He said, 'The lime depilatory makes the skin supple.' " (*Weak*)

٦٢٤- بَابُ نَتْفِ الْإِبْطِ

Chapter 624: Plucking The Armpits

١٢٩٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْفِطْرَةُ خَمْسٌ: الْخِتَانُ، وَالْاسْتِحْدَادُ، وَنَتْفُ الْإِبْطِ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ)). صَحِيحٌ

1292. Abū Hurayra said**:** "The Prophet ﷺ said, 'The fitra (natural state) consists of five**:** circumcision, shaving the pubic hair, plucking the armpits, trimming the moustache and clipping the nails.' " (*Authentic*)

١٢٩٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَحَلْقُ الْعَانَةِ، وَتَقْلِيمُ الْأَظْفَارِ، وَنَتْفُ الضَّبْعِ، وَقَصُّ الشَّارِبِ)). ضَعِيفٌ

1293. As No. **1292**, with a different isnād. (*Weak*)

١٢٩٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: ((خَمْسٌ مِنَ الْفِطْرَةِ: تَقْلِيمُ الْأَظْفَارِ، وَقَصُّ الشَّارِبِ، وَنَتْفُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَالْخِتَانُ)). صَحِيحٌ

1294. It is an athar of Abū Hurayra, but the words are similar to Nos. **1292** and **1293**, and with a different isnād. (*Authentic*)

٦٢٥- بَابُ حُسْنُ الْعَهْدِ

Chapter 625: Good Observance of Relations

١٢٩٥- عَنْ أَبِي الطُّفَيْلِ رَضِيَ اللهُ عَنْهُ قَالَ: ((رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ لَحْمًا بِالْجِعْرَانَةِ - وَأَنَا يَوْمَئِذٍ غُلَامٌ أَحْمِلُ عُضْوَ الْبَعِيرِ - فَأَتَتْهُ امْرَأَةٌ، فَبَسَطَ لَهَا رِدَاءَهُ، قُلْتُ: مَنْ هَذِهِ؟ قِيلَ: هَذِهِ أُمُّهُ الَّتِي أَرْضَعَتْهُ)). ضَعِيفٌ

1295. Abu't-Tufayl said: I saw the Prophet ﷺ divide the meat at al-Ji'rana. At that time I was a boy and I carried the camel's leg. A woman came to him and he spread out his robe for her. I asked, 'Who is this?' the reply was, 'This is the woman who suckled him.' " (*Weak*)

٦٢٦- بَابُ الْمَعْرِفَةِ

Chapter 626: Recognition

١٢٩٦- عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ: قَالَ رَجُلٌ: أَصْلَحَ اللهُ الْأَمِيرَ! إِنَّ آذِنَكَ يَعْرِفُ رِجَالاً فَيُؤْثِرُهُمْ بِإِذْنٍ قَالَ: ((عَذَرَهُ اللهُ؛ إِنَّ الْمَعْرِفَةَ لَتَنْفَعُ عِنْدَ الْكَلْبِ العَقُورِ، وَعِندَ الْجَمَلِ الصَّئُولِ)). ضَعِيفٌ

1296. Al-Mughīra b. Shu'ba said: "A man said, 'May Allah make the Amīr thrive! Your chamberlain recognises certain men and gives them preference with permission to enter.' He said, 'May Allah excuse him! Recognition helps in the case of a voracious dog and an attacking camel.' " (*Weak*)

بَابٌ لُعَبُ الصِّبْيَانِ بِالْجَوْزِ

Chapter 627: Children Playing With Nuts

١٢٩٧- عَنْ إِبْرَاهِيمَ بن يَزِيدِ النَخَعِي قَالَ: ((كَانَ أَصْحَابُنَا يُرَخِّصُونَ لَنَا فِي اللُّعَبِ كُلِّهَا، غَيرِ الْكِلاَبِ)) . قَالَ أَبُو عَبْدِ اللهِ: يَعْنِي لِلصِّبْيَانِ. صَحِيحٌ

1297. Ibrāhīm said**:** “Our elders used to allow us all sorts of playing things except dogs. (Abū ‘Abdullāh said, ‘He meant the children.’)” (*Authentic*)

Commentary**:** *Shaykh Husayn al-‘Awaayisha (hafizahullah) said, “The author cited this narration under this section to show the permissibility of children playing with nuts. However, it should not be along with betting and it should not take much time so that they do not get used to that when they mature, and so that it does not prevent them from acts of obedience they should master and be nurtured upon. Allah Knows Best.”*

١٢٩٨- عَنْ شَيْخٍ مِنْ أَهْلِ الخَيْرِ يُكْنَى أَبَا عُقْبَةَ، قَالَ**:** مَرَرْتُ مَعَ ابْنِ عُمَرَ مَرَّةً بِالطَّرِيقِ، فَمَرَّ بِغِلْمَةٍ مِنَ الْحَبَشِ، فَرَآهُمْ يَلْعَبُونَ، فَأَخْرَجَ دِرْهَمَيْنِ فَأَعْطَاهُمْ. ضَعِيفٌ

1298. An old pious man with the kunya of Abū ‘Uqba said**:** “I once passed with Ibn ‘Umar on the road. He passed by some Ethiopian boys and saw them playing. He brought out two dirhams and gave them.” (*Weak*)

١٢٩٩- عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:** كَانَ يُسَرِّبُ إِلَيَّ صَوَاحِبِي يَلْعَبْنَ بِاللُّعَبِ؛ الْبَنَاتِ الصِّغَارِ. صَحِيحٌ

1299. ‘Ā’isha, may Allah be pleased with her, said**:** “The Prophet ﷺ used to call my small companions to me while they were playing with dolls.” (*Authentic*)

Commentary**:** *Same as hadeeth no.* **368**.

٦٢٨- بَابُ ذَبْحُ الْحَمَامِ

Chapter 628: Slaughtering Pigeons

١٣٠٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلاً يَتْبَعُ حَمَامَةً، قَالَ: ((شَيْطَانٌ يَتْبَعُ شَيْطَانَةً)). حَسَنٌ صَحِيحٌ

1300. Abū Hurayra said: "The Messenger of Allah ﷺ saw a man following a dove and said, 'A Satan following a Satan.' " (*Sound and Authentic*)

Commentary: *Turning away from good is the lexical meaning of the word, ash-Shatn, from which Shaytaan is coined. Thus, the one who followed the dove, getting busy with that, being prevented from worship and beneficial things lexically falls in the category. Likewise the cause of such distraction.*

١٣٠١- عَنِ الْحَسَنِ قَالَ: ((كَانَ عُثْمَانُ لاَ يَخْطُبُ جُمْعَةً إِلاَّ أَمَرَ بِقَتْلِ الْكِلاَبِ، وَذَبْحِ الْحَمَامِ. ضَعِيفٌ

ث ١٣٠١- عَنِ الْحَسَنِ قَالَ: ((سَمِعْتُ عُثْمَانَ يَأْمُرُ فِي خُطْبَتِهِ بِقَتْلِ الْكِلاَبِ، وَذَبْحِ الْحَمَامِ)). ضَعِيفٌ

1301. Al-Hasan said: "'Uthmān did not speak on any Jumu'a without commanding the killing of dogs and slaughtering of doves." (*Weak Chain*)

Al-Hasan said: "I heard 'Uthmān command in his khutba that dogs should be killed and pigeons slaughtered." (*Weak Chain*)

٦٢٩ بَابٌ مَنْ كَانَتْ لَهُ حَاجَةٌ فَهُوَ أَحَقُّ أَنْ يَذْهَبَ إِلَيْهِ

Chapter 629: The Person Who Has A Need Is The Person With The Greatest Right To Go Out For It

١٣٠٢- عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَهُ يَسْتَأْذِنُ عَلَيْهِ يَوْمًا، فَأَذِنَ لَهُ وَرَأْسُهُ فِي يَدِ جَارِيَةٍ لَهُ تُرَجِّلُهُ، فَنَزَعَ رَأْسَهُ. فَقَالَ لَهُ عُمَرُ: دَعْهَا تُرَجِّلُكَ. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ أَرْسَلْتَ إِلَيَّ جِئْتُكَ. فَقَالَ عُمَرُ: ((إِنَّمَا الْحَاجَةُ لِي)). حَسَنٌ

1302. Zayd b. Thābit said that: " 'Umar b. al-Khattāb came to him (Zayd) to see him one day and Zayd gave him permission to enter while his head was in the hands of a slave-girl of his who was combing his hair. He removed his head and 'Umar said to him, 'Let her comb it.' Zayd said, 'Amīr al-Mu'minīn, if you were to send for me, I would come to you.' 'Umar said, 'It is my need.' " (*Sound*)

Commentary: *The narration demonstrates the humility of 'Umar (ﷺ) and that the companions – radiya Allahu anhum – were full of respect for each other. It also teaches that subordinates and students should respect their superiors and teachers.*

٦٣٠- بَابٌ إِذَا تَنَخَّعَ وَهُوَ مَعَ الْقَوْمِ

Chapter 630: When Someone Spits While He Is With People

١٣٠٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِذَا تَنَخَّعَ بَيْنَ يَدَيِ الْقَوْمِ، فَلْيُوَارِ بِكَفَّيْهِ حَتَّى تَقَعَ نُخَاعَتُهُ إِلَى الْأَرْضِ، وَإِذَا صَامَ فَلْيَدَّهِنْ، حَتَّى لاَ يَرَى عَلَيْهِ أَثَرُ الصَّوْمِ.

ضَعِيفٌ

1303. Abū Hurayra said**:** “when someone spits in the presence of people, he should shade his mouth with his palm so that his spit falls to the ground. When he fasts, he should oil himself so that the traces of his fast are not seen on him.” (*Weak*)

٦٣١- بَابٌ إِذَا حَدَّثَ الرَّجُلُ الْقَوْمَ لاَ يُقْبِلُ عَلَى وَاحِدٍ

Chapter 631: When A Man Speaks To People, He Should Not Turn To One Particular Person

١٣٠٤- عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ**:** ((كَانُوا يُحِبُّونَ إِذَا حَدَّثَ الرَّجُلُ أَنْ لاَ يُقْبِلَ عَلَى الرَّجُلِ الْوَاحِدِ، وَلَكِنْ لِيَعُمَّهُمْ)). حَسَنٌ

1304. Habīb b. Abī Thābit said**:** “When a man spoke, his turning to one particular man was not liked; it was preferred for him to address everyone.” (*Sound*)

٦٣٢- بَابُ فُضُولِ النَّظَرِ

Chapter 632: Excessive Curiosity

١٣٠٥- عَنِ ابْنِ أَبِي الْهُذَيْلِ قَالَ**:** عَادَ عَبْدُ اللهِ]بنُ مَسْعُودٍ[رَجُلاً، وَمَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ، فَلَمَّا دَخَلَ الدَّارَ جَعَلَ صَاحِبُهُ يَنْظُرُ، فَقَالَ لَهُ عَبْدُ اللهِ**:** ((وَاللهِ لَوْ تَفَقَّأَتْ عَيْنَاكَ كَانَ خَيْرًا لَكَ)). حَسَنٌ

1305. Ibn Abī'l-Hudhayl said**:** " 'Abdullāh [Ibn Mas'ud] visited a man with one of his companions. When he entered the house, his companion began to stare about. 'Abdullāh said to him, 'By Allah, it would have been better for you if your eyes had been gouged out.' " (*Sound*)

Commentary**:** *That is, your eyes have been created to be used in obedience to Allah the Exalted; but instead, it was been unnecessary employed in something non-beneficial, and perhaps, sinful. As such that you don't have the eye is better than having it and making it engage in sin. The narration disapproves curiously looking here and there. See hadeeth no.* **1093**.

١٣٠٦- عَنْ نَافِعٍ**:** أَنَّ نَفَرًا مِنْ أَهْلِ الْعِرَاقِ دَخَلُوا عَلَى ابْنِ عُمَرَ، فَرَأَوْا عَلَى خَادِمٍ لَهُمْ طَوْقًا مِنْ ذَهَبٍ، فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالَ**:** مَا أَفْطَنَكُمْ لِلشَّرِّ؟. صَحِيحٌ

1306. Nāfi' said**:** A group of the people of Iraq visited Ibn 'Umar. They saw a gold neck-band on one of his servants (in Ibn 'Umar's house) and they looked at each other. He said, 'How quick you are to detect evil!' " (*Authentic*)

٦٣٣- بَابُ فُضُولِ الْكَلاَمِ

Chapter 633: Excessive Words

١٣٠٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ**:** لاَ خَيْرَ فِي فُضُولِ الْكَلاَمِ. ضَعِيفٌ

1307. Abū Hurayra said**:** "There is no good in excessive words." (*Weak*)

١٣٠٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((شِرَارُ أُمَّتِي الثَّرْثَارُونَ، الْمُتَشَدِّقُونَ، الْمُتَفَيْهِقُونَ، وَخِيَارُ أُمَّتِي أَحَاسِنُهُمْ أَخْلَاقًا)). صَحِيحٌ

1308. Abū Hurayra said**:** "The Prophet ﷺ said, 'The worst of my community are those who talk a lot, those who go too far in what they say and who fill their mouth with words. The best of my community are the best of them in character.' " (*Authentic*)

٦٣٤- بَابُ ذِي الْوَجْهَيْنِ

Chapter 634: The Two-Faced Person

١٣٠٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مِنْ شَرِّ النَّاسِ ذُوْ الْوَجْهَيْنِ؛ الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهٍ، وَهَؤُلَاءِ بِوَجْهٍ)). صَحِيحٌ

1309. Abū Hurayra said**:** "The Messenger of Allah ﷺ said, 'The worst person is someone who is two-faced. He is the person who comes to a group of people with one face and another group of people with another face.' " (*Authentic*)

***Commentary*: *See comment on hadeeth no.* 409.**

٦٣٥- بَابُ إِثْمِ ذِي الْوَجْهَيْنِ

Chapter 635: The Sin Of The Two-Faced Person

١٣١٠- عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ كَانَ ذَا وَجْهَيْنِ فِي الدُّنْيَا، كَانَ لَهُ لِسَانَانِ يَوْمَ الْقِيَامَةِ مِنْ نَارٍ)). فَمَرَّ رَجُلٌ كَانَ ضَخْمًا. قَالَ: ((هَذَا مِنْهُمْ)). حَسَنٌ

1310. ‘Ammār b. Yāsir said: “The Prophet ﷺ said, ‘The person who has two faces in this world will have two tongues from the Fire on the Day of Rising.’

A stout man passed by and (he) said, ‘This is one of them.’ ” (*Sound*)

Commentary: *The narration seriously condemns being double-faced and indicates that such persons will be punished in the Fire in the manner they employed their tongues while dealing with the people in the world. The Prophet’s knowledge of such persons was through revelation and his pointing at him would encourage the person to repent from the sin and further discourage others from falling into the sin.*

٦٣٦- بَابُ شَرُّ النَّاسِ مَنْ يُتَّقَى شَرُّهُ

Chapter 636: The Worst Person Is The One From Whom Evil Is Feared

١٣١١- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((ائْذَنُوا لَهُ، بِئْسَ أَخُو الْعَشِيرَةِ)). فَلَمَّا دَخَلَ؛ أَلَانَ لَهُ الْكَلَامَ، فَقُلْتُ:

يَا رَسُولَ اللهِ! قُلْتَ الَّذِي قُلْتَ، ثُمَّ أَلَنْتَ الْكَلاَمَ؟ قَالَ: ((أَيْ عَائِشَةُ! إِنَّ شَرَّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ - أَوْ وَدَعَهُ النَّاسُ - اتِّقَاءَ فُحْشِهِ)). صَحِيحٌ

1311. ‘Ā’isha said: “A man asked permission to visit the Prophet ﷺ and the Prophet said, ‘Give him permission. He is an evil brother of his tribe.’ When the man entered, he spoke kindly to him. I said, ‘Messenger of Allah, you said what you said and then you spoke politely to him?’ He said, ‘Ā’isha, the worst of men is the one people leave alone fearing his coarseness.’ ” (*Authentic*)

***Commentary*:** *The hadeeth teaches that it is permissible to flatter someone because of the evil consequences of doing otherwise. See hadeeth no.* **314**

٦٣٧- بَابُ الْحَيَاءِ

Chapter 637: Modesty

١٣١٢- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الْحَيَاءُ لاَ يَأْتِي إِلاَّ بِخَيْرٍ)). فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: ((مَكْتُوبٌ فِي الْحِكْمَةِ: إِنَّ مِنَ الْحَيَاءِ وَقَارًا، إِنَّ مِنَ الْحَيَاءِ سَكِينَةً)). فَقَالَ لَهُ عِمْرَانُ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ، وَتُحَدِّثُنِي عَنْ صَحِيفَتِكَ؟! صَحِيحٌ

1312. ‘Imrān b. Husayn said: “The Prophet ﷺ said, ‘Modesty brings nothing but good.’ ”

Bushayr b. Ka‘b said: It is written in books of wisdom: ‘Modesty brings gravity. Modesty brings serenity.’ ”

‘Imrān said, “I relate to you from the Messenger of Allah and you relate to me from your book?!” (*Authentic*)

***Commentary*:** *Modesty will ever bring about good because it drives towards abstinence from sin and adherence to obedience to Allah and His Messenger (ﷺ). The aversion of the companion – ﷺ – to Bushayr’s reference to a book of wisdom is not from the angle of the content of the book but from the aspects of citing it in connection with the statement of the messenger of Allah (ﷺ).*

١٣١٣- عَنِ ابْنِ عُمَرَ قَالَ: ((إِنَّ الْحَيَاءَ وَالْإِيمَانَ قُرِنَا جَمِيعًا، فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ)). صَحِيحٌ

1313. Ibn ‘Umar said**:** “Modesty and belief are both together. If one of them is removed, then the other is removed.” (*Authentic*)

***Commentary*:** *See narrations in* **Chapter 271**.

٦٣٨- بَابُ الْجَفَاءُ

Chapter 638: Coarseness

١٣١٤- عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْحَيَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ وَالْبَذَاءُ مِنَ الْجَفَاءِ، وَالْجَفَاءُ فِي النَّارِ)). صَحِيحٌ

1314. Abū Bakra said**:** “The Prophet ﷺ said, ‘Modesty is part of belief. Belief is in the Garden. Foul language is part of coarseness and coarseness is in the Fire.’ ” (*Authentic*)

١٣١٥- عَنْ مُحَمَّدِ بْنِ عَلِيِّ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ: ((كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ضَخْمَ الرَّأْسِ، عَظِيمَ الْعَيْنَيْنِ، إِذَا مَشَى تَكَفَّأَ؛ كَأَنَّمَا يَمْشِي فِي صُعُدٍ، إِذَا الْتَفَتَ الْتَفَتَ جَمِيعًا)). حَسَنٌ

1315. ʻAlī b. Abī Tālib said**:** "The Prophet ﷺ had a large head and big eyes. When he walked, he bent forward as if he was walking down a hill. When he turned around, he turned fully." (*Sound*)

Commentary**:** *See comment on hadeeth no.* **255**.

٦٣٩- بَابٌ إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ

Chapter 639: If You Are Not Modest, Then You Can Do Whatever You Like

١٣١٦- عَنْ أَبِي مُسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ الْأُولَى: إِذَا لَمْ تَسْتَحْيِ، فَاصْنَعْ مَا شِئْتَ)). صَحِيحٌ

1316. Abū Masʻūd said**:** "The Prophet ﷺ said, 'Part of what people know of the words of early prophecy (of former prophets) is that if someone is not modest, he can do whatever he likes.' " (*Authentic*)

Commentary**:** *Same as hadeeth no* **597**.

٦٤٠- بَابُ الْغَضَبِ

Chapter 640: Anger

١٣١٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ)). صَحِيحٌ

1317. Abū Hurayra said: "The Messenger of Allah ﷺ said, 'The strong person is not the one who can knock people down. The strong person is the one who controls himself when he is angry.' " (*Authentic*)

١٣١٨- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: ((مَا مِنْ جُرْعَةٍ أَعْظَمُ عِنْدَ اللهِ أَجْرًا مِنْ جُرْعَةِ غَيْظٍ كَظَمَهَا عَبْدٌ؛ ابْتِغَاءَ وَجْهِ اللهِ)). مَوْقُوفٌ، رِجَالُهُ ثِقَاتٌ

1318. Ibn 'Umar said: "There is nothing that is swallowed which has a greater reward with Allah than in the case of a slave (of Allah) who swallows and contains his rancour out of the desire to please Allah." (Mawqoof, with reliable narrators).

Commentary: *The statement is also authentically related from the Prophet* ﷺ.

٦٤١- بَابٌ مَا يَقُولُ إِذَا غَضِبَ

Chapter 641: What Someone Should Say When He Is Angry

١٣١٩- عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَجَعَلَ أَحَدُهُمَا يَغْضَبُ، وَيَحْمَرُّ وَجْهُهُ، فَنَظَرَ إِلَيْهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:

((إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ هَذَا عَنْهُ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)). فَقَامَ رَجُلٌ إِلَى ذَاكَ الرَّجُلِ. فَقَالَ: تَدْرِي مَا قَالَ؟ قَالَ: قُلْ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)). فَقَالَ الرَّجُلُ: أَمَجْنُونٌ تَرَانِي؟. صَحِيحٌ

1319. Sulaymān b. Surad said: "Two men abused each other in the presence of the Prophet ﷺ and one of them began to get angry and his face became red. The Prophet ﷺ looked at him and said, 'I know some words that, if he says them, will remove this from him. They are: "A'udhu billāhi minash shaytānir Rajīm. I seek refuge with Allah from the accursed Satan.'" A man went to that man and said, 'Do you know what he (the Prophet) said? He said, "You should say, 'I seek refuge with Allah from the accursed Satan.' " ' The man said, 'Do you think I am mad?' " (*Authentic*)

***Commentary*: *Same as hadeeth no.* 434.**

٦٤٢- بَابٌ يَسْكُتُ إِذَا غَضِبَ

Chapter 642: A Person Should Be Silent When He Is Angry

١٣٢٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((عَلِّمُوا وَيَسِّرُوا، عَلِّمُوا وَيَسِّرُوا)) ثَلاَثَ مَرَّاتٍ: ((وَإِذَا غَضِبْتَ فَاسْكُتْ)) مَرَّتَيْنِ. صَحِيحٌ لِغَيْرِهِ

1320. Ibn 'Abbās said:. "The Messenger of Allah ﷺ said, 'Teach and make it easy. Teach and make it easy,' three times. He went on, 'When you are angry, be silent,' twice." (*Authentic* due to supporting proof)

***Commentary*: *Same as hadeeth no.* 245.**

٦٤٣- بَابٌ أَحْبِبْ حَبِيبَكَ هَوْنًا مَا

Chapter 643: Love The One You Love In Measure

١٣٢١- عَنْ عُبَيْدٍ الكِنْدِيِّ قَالَ: سَمِعْتُ عَلِياً رَضِيَ اللهُ عَنْهُ يَقُول: لابْنِ الْكَوَّاءِ: هَلْ تَدْرِي مَا قَالَ الْأَوَّلُ؟ ((أَحْبِبْ حَبِيبَكَ هَوْنًا مَّا، عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَّا، وَأَبْغِضْ بَغِيضَكَ هَوْنًا مَّا، عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَّا)). حَسَنٌ لِغَيْرِهِ

1321. ‘Ubayd al-Kindī said**:** “I heard’ ‘Alī say to Ibn al-Kawwā‘, ‘Do you know what the early people have said? “Love the one you love in measure. It may be that one day he will be the one you hate. Hate the one you hate in measure. It may be that one day he will be the one you love.” ’ ” (*Sound* due to proof in Mawqoof form).

It encourages being of the middle course in our love or hatred for people, and alludes to the repercussions of conspiring with people upon evil or divulging one’s secrets to people**:** the same persons may hate us one day. Imam Hasan al-Basree (rahimahullah) would say**:** “Love in measure and show hatred in measure. Some went to extremes in love for some others and they were ruined (as a result), and some were extreme in hatred for some people and became ruined.” The statement is also *authentic*ally reported from the Prophet ﷺ.

٦٤٤- بَابٌ لاَ يَكُنْ بُغْضُكَ تَلَفًا

Chapter 644: Do Not Let Your Anger Be Destruction

١٣٢٢- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: ((لاَ يَكُنْ حُبُّكَ كَلَفًا وَلاَ بُغْضُكَ تَلَفًا)). فَقُلْتُ: ((زَيْدُ بْنُ أَسْلَمَ)) كَيْفَ ذَاكَ؟ قَالَ: ((إِذَا أَحْبَبْتَ كَلِفْتَ كَلَفَ الصَّبِيِّ، وَإِذَا أَبْغَضْتَ أَحْبَبْتَ لِصَاحِبِكَ التَّلَفَ)). صَحِيحُ الْإِسْنَادِ

1322. ‘Umar b. al-Khattāb said**:** “Do not let your love be a total infatuation. Do not let your anger be destruction.”

Aslam asked, “How can that be?” ‘Umar replied. “That is when you love, you are infatuated like a child, and when you hate, you desire your companion’s destruction.” (*Authentic Chain*)

Commentary**:** *Loving a person should be for the sake of Allah the Exalted; likewise hating. However, some of the people develop unreasoning love for or passion in people leading them to behave irrationally. Similarly, when they dislike a person, they desire that such persons are put to destruction! These two extremes demonstrate that their love and hatred are not for the sake of Allah and this is disapproved – And the refuge is only with Allah.*

All praise belong to Allah, and may His peace and blessings be upon His Messenger, Muhammad, his companions, and those who follow their footsteps until the Last Day. Amin.

Commentary *by Abu Naasir, Ibrahim Abdur-Rauf.*