

which he owes to his master, has two rewards."

205. Abu Burda reported from his father that the Messenger of Allah, may Allah bless him and grant him peace, 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."

#### **104. The slave is a guardian**

206. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "All of you are shepherds and each of you is responsible for his flock. The amir of 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."

207. Abu Hurayra said, "When a slave obeys his master, he has obeyed Allah Almighty. When he rebels against his master, he rebels against Allah Almighty."

#### **105. The person who wished he were a slave**

208. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the Muslim slave performs the due of Allah and the due of his master, he will have two rewards."

Abu Hurayra said, "By the One who has the soul of Abu Hurayra in His hand! If it had not been for jihad in the Way of Allah, the hajj, and dutifulness to my mother, I would wish to die a slave!"

#### **106. Do not say "'*abdī*' (my slave)**

209. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "None of you should say, 'My slave (*'abdi*)' or 'my slavegirl (*amati*)' All of you are slaves of Allah and all of your women are slaves of Allah. Rather you should say, 'My boy (*ghulami*)', my slavegirl (*jariyyati*)', 'my lad (*fatayi*)' or 'my girl (*fatati*).'"

#### **107. Does one say "my master (*sayyidi*)"?**

210. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "None of you should say 'my slave (*'abdi* or *amati*)' and a slave should not say, 'my lord (*rabbi* or *rabbati*)'. They should say, 'my boy' or 'my girl' (*fatayi* and *fatati*) and 'my master' or 'mistress' (*sayyidi* and *sayyidati*)'. All of you are slaves, and the Lord is Allah, Almighty and Exalted."

211. Mutarrif reported that his father said, "I went in the delegation of the Banu 'Amir to the Prophet, may Allah bless him and grant him peace. They said, 'You are our master.' He said, 'The Master is Allah.' They said, 'The best of us in excellence and the greatest of us in generosity.' He said, 'Say what you like, but do not let Shaytan provoke you.'"

### **X. Responsibility**

#### **108. A man is the shepherd of his family**

212. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, "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."

213. Abu Sulayman Malik ibn al-Huwayrith said, "We came to the Prophet, may Allah bless him and grant him peace, being young men of a similar age. We spent twenty nights with him. He thought that we desired our own people and he asked us about those of our family we had left behind, 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 adhan and let the oldest of you lead the payer.::

### **109. A woman is a shepherd**

214. Ibn 'Umar reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "All of you are shepherds and each of you is responsible for his flock. A woman is the shepherd of the house of her husband and she is responsible as is the servant in regard to his master's property."

He said, "I heard these words from the Prophet, may Allah bless him and grant him peace, and I reckoned that the Prophet, may Allah bless him and grant him peace, said, "and the man regarding his father's property."

### **110. Someone for whom a favour is done and he repays the favour**

215. Jabir ibn 'Abdullah al-Ansari reported that the Prophet, may Allah bless him and grant him peace, said, "Whoever has a favour done for him should repay it. If he cannot find anything he can use to repay it, 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 was wearing a false garment."

216. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who seeks refuge in Allah will find refuge with Him. Anyone who asks from Allah will be receive. Anyone who does a favour should repay it. If you do not find anything, then make supplication for the doer of the favour so that he knows that you have repaid him."

### **111. Someone who cannot repay someone should make supplication for him**

217. Anas reported that the Muhajirun said, "Messenger of Allah, the Ansar have taken all the reward!" He said, "No, not as long as you make supplication for them and praise them for it."

### **112. The one who does not thank people**

218. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah does not thank the person who does not thank people."

219. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah ta'ala said to the self, 'Go forth.' It replied, 'I only go forth reluctantly.'"

### **113. A man's maintenance of his brother**

220. Abu Dharr reported that the Prophet, may Allah bless him and grant him peace, was asked, "What action is best?" He replied, "Belief in Allah and jihad in His way." He was asked, "Which slaves are best?" He replied, "The highest in price and most precious to their people." He said, "What do you think I should do if I am unable to fight?" He replied, "Help someone in trouble or work for someone who does not work." He asked, "What do you think that I should do if I am too weak (to act accordingly)?" He replied, "Spare people your evil. That is a sadaqa which you bestow on yourself."

### **XI. Correctness**

### **114. The people of correctness in this world are the people of correctness in the Next World**

221. Qabisa ibn Burma al-Asadi said, "I was with the Messenger of Allah, may Allah bless him and grant him peace, and I heard him say, 'The people of correctness in this world are the people of correctness in the Next World. The people of the incorrect in this world are the people of the incorrect in the Next World.'"

222. Harmala ibn 'Abdullah went to the Prophet, may Allah bless him and grant him peace, and stayed with him until the Prophet, may Allah bless him and grant him peace, until the Prophet, may Allah bless him and grant him peace, recognised him. He said, "When we set out, I told myself, 'By Allah, I will go to the Prophet, may Allah bless him and grant him peace, so that I will have more knowledge. I went in the evening until I was in front of him. I asked, 'What do you command me to do?' He replied, 'Harmala, do what is correct and avoid the incorrect.' Then I went back to the caravan. Then I came back again until I was in my place near him. I asked, 'Messenger of Allah, what do you command me to do?' He replied, 'Harmala, do what is correct and avoid the incorrect. Find out what you like to hear people tell you when you are with them. When you leave me, behave in that manner. Find out what you dislike for people to say to you. When you leave me, avoid that.' When I returned, I thought that these two statements did not omit anything."

223. Salman said, "The people of correctness in this world are the people of correctness in the Next World."

Abu 'Uthman said that the Messenger of Allah, may Allah bless him and grant him peace, said words to that effect.

### **115. Every correct action is *sadaqa***

224. Jabir ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every correct action is sadaqa."

225. Abu Musa reported that the Prophet, may Allah bless him and grant him peace, said, "Every Muslim must give sadaqa." They said, "And if he does not find anything (to give)?" He replied, "Then he should work his hands, benefit himself and then give sadaqa." They asked, "And if he is unable to or does not do it?" He replied, "Then he should help someone with a great need." They said, "And if he does not do it?" He replied, "Then he should command the good or command the correct." They said, "And if he does not do that?" They said, "He should refrain from evil. That is sadaqa for him."

226. Same as 220.

227. Abu Dharr reported that it was said, "Messenger of Allah, the wealthy people have taken all the rewards. They pray as we pray. They fast as we fast, but they give sadaqa from their excess wealth." He said, "Has Allah not given you something to give as sadaqa? Every time you praise or glorify Allah, that is sadaqa. There is sadaqa is sexual intercourse." He was asked, "Is there sadaqa in satisfying one's appetite?" He replied, "If he does it in a haram manner, is that not a wrong action? Similarly if he does it in a halal manner, he receives a reward."

## **116. Removing harmful things**

228. Abu Barza al-Aslami said, "I said, 'Messenger of Allah, show me an action by which I will enter the Garden!' He said, 'Remove harmful things from people's path.'"

229. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A man came across a thorn in the road and said, 'I will remove this thorn so that it does not harm a Muslim man.' For that reason he was forgiven."

230. Abu Dharr reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I was shown the actions of my Community 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 spit in the mosque which is not buried."

## **117. Correct Words**

231. 'Abdullah ibn al-Khatami reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every act of kindness is sadaqa."

232. Anas said, "When the Prophet, may Allah bless him and grant him peace, was given something, he used to say, 'Take it to so-and-so. She was a friend of Khadija's. Take it to the house of so-and-so. She loved Khadija.'"

233. Same as 231, but from Hudhayfa.

## **118. Going out to a vegetable garden and carrying things in a sack on one's shoulder to one's family**

234. 'Amr ibn Qurra al-Kindi said, "My father offered his sister in marriage to Salman. He refused and then married a mawla of his called Buqayra. Abu Qurra heard that there were bad feelings between Hudhayfa and Salman. He went to talk to him (Salman) about this. He was told that he was in a vegetable garden which belonged to him and went and met him there. Salman had a sack of vegetables. He put his stick in the knot of the sack and put it on his shoulder. Abu Qurra asked, 'Abu 'Abdullah, what is the trouble between you and Hudhayfa?' Salman replied, '*Man is prone to be impetuous.*' (17:11)

"They went to Salman's house. Salman went into his house and said, 'Peace be upon you.' Then he gave Abu Qurra permission to enter and he came in. There was a fibre mat placed over the doorway and there were some bricks by his head and a saddle. He said, 'Sit on the rug of your mawla which she has put out for herself.' Then he began to speak to him. He said, 'Hudhayfa has related certain things

which the Messenger of Allah, may Allah bless him and grant him peace, said in anger to some people. I began to be questioned about them and I said, "Hudhayfa knows best what he says, but I dislike for there to be rancour between people." Hudhayfa was brought and it was said to him, "Salman neither confirms nor denies what you say."

"Salman said, 'Hudhayfa came to me and said, "Salman, son of Salman'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, may Allah bless him and grant him peace, said, "I am one of the children of Adam. Whatever salve of my community I curse or abuse when he does not deserve it, Make that a prayer a blessing for him.""

235. Ibn 'Abbas said, " 'Umar said, 'Let us go forth to the land of our people.' Ubayy ibn Ka'b and I were at the back of the people. A cloud gathered. Ubayy said, 'O Allah, remove its harm from us!' We met the people and their mounts were wet. They said, 'What fell on us did not fall on you!' I said, 'He asked Allah Almighty to remove its harm from us.' 'Umar said, 'Why didn't you include us in your supplication?'"

### **119. Going out to an estate**

236. Abu Salama said, "We went to Abu Sa'id al-Khudri with a friend. I said, 'Will you go with us to the date palms?' He went out wearing a black-bordered cloak of his."

237. Umm Musa said, "I heard 'Ali say that the Prophet, may Allah bless him and grant him peace, commanded 'Abdullah ibn Mas'ud to climb a tree and bring him something from it. His Companions looked at 'Abdullah's thigh and laughed at its thinness. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Why are you laughing? 'Abdullah's foot is heavier in the balance than the mountain of Uhud.'"

## **XII. Dealing with people cheerfully**

### **120. A Muslim is the mirror of his brother**

238. Abu Hurayra said, "A believer is the mirror of his brother. When he sees a fault in it, he should correct it."

239. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A believer is the mirror of his brother. A believer is the brother of another believer. He protects him against loss and defends him behind his back."

240. Al-Mustawrid reported that the Prophet, may Allah bless him and grant him peace, said, "If anyone eats a meal at the expense of a Muslim's honour, Allah will feed him a like amount of Hellfire. If anyone clothes himself with a garment at the expense of a Muslim's honour, Allah will clothe him with a like amount of Hellfire. If anyone achieves a position of showing-off and hypocrisy at the expense of a Muslim's honour, Allah will put him in a position of showing-off and hypocrisy on the Day of Rising."

### **121. Playing and joking which is not permitted**

241. 'Abdullah ibn as-Sa'ib reported that his grandfather said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, 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.'"

## **122. The person who guides to good**

242. Abu Mas'ud al-Ansari said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'My camel has become exhausted, so give me a mount.' He replied, 'I do not have any. But go to so-and-so and perhaps he will give you one.' He went to that man and he gave him a mount. Then he went back to the Prophet, may Allah bless him and grant him peace, and told him. He said, 'Whoever guides to good has the like of the reward of the person who actually does it.'"

## **123. Excusing and pardoning people**

243. Anas reported that a Jewish woman brought the Prophet, may Allah bless him and grant him peace, poisoned sheep. He ate from it and she was brought. It was asked, "Should we not kill her?" "No," he replied.

He said, "I continued to recognise the poison in the sighs of the Messenger of Allah, may Allah bless him and grant him peace."

244. 'Abdullah ibn az-Zubayr said on the minbar, "*Make allowances for people and command what is right and turn away from the ignorant.*" (7:199) He said, "By Allah, we are only commanded by this ayat to accept people's character. By Allah, I will accept people's character as long as I am with them."

245. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Teach and make things easy and not difficult. When one of you is angry, he should be silent."

## **124. Cheerfulness towards people**

246. 'Ata' ibn Yasar said, "I met 'Abdullah ibn 'Amr ibn al-'As and I said, 'Tell me about the description of the Messenger of Allah, may Allah bless him and grant him peace, in the Torah.' 'Yes,' he said, 'By Allah, he is described in the Torah partly as he is described in the Qur'an: "O Prophet, We have sent you as a witness, a bearer of good news and a warner and a protection to the unlettered. You are My slave and Messenger. I have called you the trusty one who is neither coarse nor harsh nor loud in the markets. Allah Almighty will not take him until He has made the crooked community straight by him so that they say, "There is no god but Allah," and by it they will open blind eyes, deaf ears and covered hearts.'"

247. 'Abdullah ibn 'Ata' said, "This ayat which is in the Qur'an, '*O Prophet, We have sent you as a witness, a bringer of good news and a warner*' (33:45) is found in the Torah in a similar form."

248. Mu'awiya said, "I heard some words from the Prophet, may Allah bless him and grant him peace, by which Allah helped me." Jubayr ibn Nufayr said, "I heard him say that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "If you openly show your suspicions of people, you will corrupt them.' Therefore I do not show my suspicions of people openly so that I will not corrupt them."

249. Abu Hurayra said, "These two ears of mine have heard and these two eyes of mine have seen the

Messenger of Allah, may Allah bless him and grant him peace, take the palms of al-Hasan or al-Husayn in both his hands. His feet were on the feet of the Messenger of Allah, may Allah bless him and grant him peace. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Climb up.' The boy climbed until his feet reached the chest of the Messenger of Allah, may Allah bless him and grant him peace, and then the Messenger of Allah, may Allah bless him and grant him peace, said, 'Open your mouth.' Then he kissed him and said, 'O Allah, love him for I love him!'"

## **125. Smiling**

250. Jarir said, "Since the time I became Muslim, the Messenger of Allah, may Allah bless him and grant him peace, never saw me without smiling at me." The Messenger of Allah, may Allah bless him and grant him peace, said, "A man from the best of Dhu Yaman will enter by this door whose face has been touched by an angel." Then Jarir came in.

251. 'A'isha said, "I never saw the Prophet, may Allah bless him and grant him peace, laugh until I could see his uvula. He used to smile, may Allah bless him and grant him peace." She said, "When he saw a cloud or wind, distress could be seen in his face." She said, "Messenger of Allah, when people see a cloud, they rejoice, hoping that there will be rain in it. Yet when you see it, I see distress in your face." He replied, "'A'isha, what will assure me that there is no painful punishment in it? People have been punished by wind. Some people saw the punishment and stated, 'This is a rain cloud coming to us.'"

## **126. Laughter**

252. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Laugh little. Much laughter kills the heart."

253. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do not laugh a lot. Much laughter kills the heart."

254. Abu Hurayra said, "The Prophet, may Allah bless him and grant him peace, went out to a group of his Companions who were laughing and talking. He said, 'By the One in whose hand my soul is, if you knew what I knew, you would laugh little and weep much.' Then he left and the people were weeping. Then Allah Almighty revealed to him, 'Muhammad! Why did you make My slaves despair?' The Prophet, may Allah bless him and grant him peace, said, "Give good news, guide people and draw near to one another."

## **127. When he faced someone, he faced him completely, and when he turned away, he turned away completely**

255. Abu Hurayra said, "When he faced someone, he faced him completely. When he turned away, he turned away completely. I have never seen anyone like him and I will never see anyone like them."

## **XIII. Consolation**

### **128. Someone who is consulted is in a position of trust**

256. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, asked Abu'l-

Haytham, "Do you have a servant?" "No," he replied. He said, "Come to us when we get some captives." The Prophet, may Allah bless him and grant him peace, was brought only two captives. Abu'l-Haytham came to him and the Prophet, may Allah bless him and grant him peace, said, "Choose between them." "Choose for me, Messenger of Allah," he replied. The Prophet, may Allah bless him and grant him peace, said, "The person who is consulted is in a position of trust. Take this one. I have seen him pray. Treat him well." Abu'l-Haytham's wife said, "You will not live up to the words of the Prophet, may Allah bless him and grant him peace, about him until you set him free." "He is free," he stated.

The Prophet, may Allah bless him and grant him peace, said, "Allah did not send Prophet or kahlif but that he has two confidants: a confidant who commands him to do what is correct and forbids what is bad, and a confidant who will not fall short in corrupting you. Anyone who is protected from the evil confidant has been protected."

## **129. Consultation**

257. 'Amir ibn Dinar said, "Ibn 'Abbas recited (this ayat), 'Consult with them about the matter.' (3:159)"

258. Al-Hasan said, "People never seek advice without being guided to the best possibility available to them." Then he recited, "and manage their affairs by mutual consultation." (42:38)

## **130. The wrong action of someone who gives his brother misguided advice**

259. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who attributes words to me which I did not say should take his seat in the Fire. Anyone who gives his Muslim brother misguided advice when he consults has betrayed him. If anyone gives a fatwa which is not firm, the wrong action of that rests on the one who gave the fatwa."

# **XIV. Dealings with people and good character**

## **131. Love between people**

260. Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said, "By the One in whose hand my soul is, you will not enter the Garden until you submit. You will not submit until you love one another. Extend the greeting to one another and you will love one another. Beware of hatred, for it is the razor. I do not tell you that it shaves the hair, but it shaves away the deen."

## **132. Friendship**

261. 'Abdullah ibn 'Amr ibn al-'As reported that the Prophet, may Allah bless him and grant him peace, said, "The souls of two believers should meet in the course of a day even if they do not actually see each other."

262. 'Umayr ibn Ishaq said, "We used to say that the first thing to be removed from people would be friendship."

## **133. Joking**



264. Anas ibn Malik said, "The Messenger of Allah, may Allah bless him and grant him peace, came upon a group of women which included Umm Sulayman. He said, 'Anjasha!\* Be gentle when you drive the glass vessels!'"

Abu Qilaba said about this, "The Prophet, may Allah bless him and grant him peace, used an expression which some of you use in jest. He said, 'When you drive the glass vessels!'"

[\*Anjasha was a singer of camel-songs who drove the camels along. 'Glass vessels' refers to the women on the camels.]

265. Abu Hurayra reported that the people said, "Messenger of Allah, you joke with us!" He replied, "But I only speak the truth."

266. Bakr ibn 'Abdullah reported that the Companions of the Prophet, may Allah bless him and grant him peace, used to throw melons at one another. He said, "If these were real, they would be men."

267. Ibn Abi Mulayka said, "'A'isha was joking with the Messenger of Allah, may Allah bless him and grant him peace. Her slavegirl said, 'Messenger of Allah, some of the women who make jesters in this quarter are from Kinana!' The Prophet, may Allah bless him and grant him peace, said, 'Rather some of our jokesters in this quarter.'"

268. Anas ibn Malik said, "A man came to the Prophet, may Allah bless him and grant him peace, to ask him for a mount. He said, 'I will give you a she-camel's foal to ride.' He exclaimed, 'Messenger of Allah, what can I do with a she-camel's foal?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Are camels born from anything other than she-camels?'"

### **134. Joking with a child**

269. Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, used to mix with us to the extent of asking a younger brother of mine, 'Abu 'Umayr! What has happened to the little sparrow?'"

270. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, took al-Hasan or al-Husayn by the hand and then put his feet on top of his own feet and said, "Climb up."

### **135. Good character**

270 (sic) Abu'd-Darda' reported that the Prophet, may Allah bless him and grant him peace, said, "There is nothing which weighs heavier in the balance than good character."

271. 'Abdullah ibn 'Amr said, "The Prophet, may Allah bless him and grant him peace, was neither coarse nor loud. He used to say, "The best of you is the one who has the best character."

272. 'Amr ibn Shu'ayb reported from his grandfather that the Prophet, may Allah bless him and grant him peace, said, "Shall I tell you about who among you I love the most and the one who will be seated closest to me on the Day of Rising?" The people were silent, so he repeated that two or three times. Then the people said, "Yes, Messenger of Allah." He said, "The one among you with the best character."

273. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I was sent to perfect good character."

274. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, 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, then he was the last person to do it. The Messenger of Allah, may Allah bless him and grant him peace, never took revenge on his own behalf. But when the respect of Allah Almighty was violated, he would take revenge on behalf of Allah Almighty."

275. 'Abdullah said, "Allah Almighty shared out your character between you as He divided your provision between you. Allah Almighty bestows wealth on those He loves and those He does not love. He only gives faith to those He loves. Whoever is stingy about spending his wealth and fears to fight the enemy and is in terror of enduring the night should repeat frequently. 'There is no god but Allah. Glory be to Allah. Praise be to Allah, and Allah is greater.'"

### **136. The generosity of the self**

276. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Wealth does not mean having a lot of property. Wealth means having self-contentment."

277. Anas said, "I served the Prophet, may Allah bless him and grant him peace, for twenty years. He never said 'uff' to me and he never said about anything I had not done, 'Why didn't you do it?' or about something I had done. 'Why did you do that?'"

278. Anas ibn Malik said, "The Prophet, may Allah bless him and grant him peace, was merciful. No one came to him but that he promised himself something and carried out that promise if he had anything to give. The iqama for the prayer had been given when a bedouin came and took hold of his garment and stated, 'I am still not satisfied.' The Bedouin alarmed the Prophet's wives. The Prophet went with him until the man had received what he wanted. Then he returned and prayed."

279. Jabir said, "The Prophet, may Allah bless him and grant him peace, was never asked for anything to which he said, 'No.'"

280. 'Abdullah ibn az-Zubayr said, "I have never seen two women more generous than 'A'isha and Asma'. Their generosity was different. 'A'isha used to gather things and after they had been collected together, she would share them out. Asma' would not keep anything for the next day."

### **137. Avarice**

281. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The dust of the path of Allah and the smoke of Hellfire are never joined together in the heart of a slave. Belief and avarice are never joined together in the heart of a slave."

282. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "Two qualities are not found together in a believer: miserliness and ill-temper."

283. 'Abdullah ibn Rabi'a said, "We used to sit with 'Abdullah and they mentioned a man together with aspects of his character. 'Abdullah said, 'What would you think if you cut off his head? Would you be able to put it back on again?' 'No,' they replied. He said, 'And his hand?' 'No,' they said. 'And

his foot?' they said. 'No,' he said. He said, 'You cannot change his character until you change his physical form. The drop 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 Prophet sends an angles and he records his provision, his character, and whether or not he will be happy or miserable (in the Next World).'"

### **138. Good character when people have understanding**

284. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man who is known for his good character has the same degree as someone who stands at night in prayer."

285. Abu Hurayra said, "I heard Abu'l-Qasim say, "The best of you in Islam is the best of you in character when they possess understanding (of the deen)."

286. Thabit ibn 'Ubayd said, "I have not seen anyone more serious when he sits with the people nor more jocular in his house than Zayd ibn Thabit."

287. Ibn 'Abbas said, "The Prophet, may Allah bless him and grant him peace, was asked, 'Which religion does Allah Almighty love the most?' He replied, "The simple Hanifiyya one."

288. 'Abdullah ibn 'Amr said, "There are four qualities such that if you were to be given them, you will not be harmed even if the world were to be taken away from you. They are: good character, restraint in food, truthful words, and upholding a trust."

289. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do you know what it is that makes most people enter the Fire?" "Allah and His Messenger know best," they said. He said, "The two empty ones: the genitals and the mouth. Do you know what it is that makes most people enter the Garden? Taqwa of Allah and good character."

290. Umm ad-Darda' said, "Abu'd-Darda' stood up in the night to pray. He was weeping and said, 'O Allah! You made my physical form good, so make my character good!' until morning. I said, 'Abu'd-Darda', your only supplication for the entire night was for good character!' He replied, 'Umm ad-Darda', the Muslim makes his character good with the result that his good character takes him into the Garden. He makes his character bad with the result that his bad character takes him into the Fire. The Muslim is forgiven while he is asleep.' I asked, 'Abu'd-Darda', how can he be forgiven while he is asleep?' He said, 'His brother arises in the night and performs the night prayers and makes supplication to Allah Almighty and is answered. He makes supplication for Muslim brother and his request is answered.'"

291. Usama ibn Sharik said, "I was with the Prophet, may Allah bless him and grant him peace, when some bedouins came. There were many people on all sides. The people were silent and no one spoke except them. They said, 'Messenger of Allah! We experience difficulty in such-and-such and such-and-such' and it was in things which are not harmful to people. He said, 'Servants of Allah! Allah has removed difficulty except in a case where a man slanders someone unjustly that is the one who is in difficulty and destroyed.' They said, 'Messenger of Allah, can we make use of medical treatment?' 'Yes, servants of Allah,' he replied, 'you can make use of medical treatment. Allah Almighty did not create an illness but that He made a cure for it except for one disease.' They asked, 'And what is that, Messenger of Allah?' 'Old age,' he replied. They said, 'Messenger of Allah, what is the best thing that a man can be given?' 'Good character,' he replied."

292. Ibn 'Abbas said, "The Messenger of Allah, may Allah bless him and grant him peace, was the most generous of people in giving charity. He was even more generous in Ramadan when Jibril, may Allah bless him and grant him peace, used to meet him. Every night of Ramadan Jibril used to come to him and the Messenger of Allah, may Allah bless him and grant him peace, would read the Qur'an to him. When Jibril came to him, the Messenger of Allah, may Allah bless him and grant him peace, was more generous in giving charity than the blowing wind."

293. Abu Mas'ud al-Ansari reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Before your time a man was called to account and it was found that the only good thing he had done was that he was easy in his business dealings with people. He used to order his slaves to go easy with people who were in difficulty. Allah Almighty said, 'We are more entitled to do that than he is, so forgive him.'"

294. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "What is the most frequent reason for someone entering the Garden?" He said, "Taqwa and good character. He was asked, "What is the most frequent reason for people entering the Fire?" He replied, "The two empty ones: the mouth and the genitals."

295. It is reported Nawwas ibn Sam'an asked the Messenger of Allah, may Allah bless him and grant him peace, about dutifulness and wrong action. He said, "Dutifulness is good character and wrong action is that which works on yourself and which you dislike for other people to become aware of."

### **139. Miserliness**

296. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Who is your master, Banu Salama?" Jabir said, "We replied, 'Judd ibn Qays, although we think that he is a miser.' He said, 'What illness is worse than miserliness? Your master is 'Amr ibn al-Jamuh.'"

'Amr had been in charge of their idols during the Jahiliyya. He gave a wedding feast for the Messenger of Allah, may Allah bless him and grant him peace, when he got married.

297. Warrad, the scribe of al-Mughira ibn Shu'ba, said, "Mu'awiya wrote to al-Mughira ibn Shu'ba, saying, 'Write down for me something which you heard the Messenger of Allah, may Allah bless him and grant him peace.' Al-Mughira wrote to him, 'The Messenger of Allah, may Allah bless him and grant him peace, used to forbid gossip, wasting money, asking too many questions, refusing to give, disobedience to parents and burying daughters alive.'"

298. Jabir said, "The Prophet, may Allah bless him and grant him peace, was never asked for anything to which he said, 'No,'"

### **140. Sound property for a sound man**

299. 'Amr ibn al-'As said, "The Prophet, may Allah bless him and grant him peace, sent for me. He commanded me to put on my clothes and arms and come to him. I did that and came to him while he was doing wudu'. He looked at me and then lowered his eyes. then he said, "Amr, I want to put you in charge of an army and Allah will give you booty. I will give you a correct portion 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, may Allah bless him and grant him peace.' He said, "Amr! Sound property is very excellent for a sound man!"

## **141. The person who is secure in his property**

300. Mihsan al-Ansari reported that the Prophet, may Allah bless him and grant him peace, said, "When someone 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."

## **142. Cheerfulness**

301. Mu'adh ibn 'Abdullah ibn Khubayb al-Juhani related from his father that his uncle said that the Messenger of Allah, may Allah bless him and grant him peace, came out to them with the traces of ghusl on him. He was cheerful. We thought that he was with his wives. We said, 'Messenger of Allah, we see that you are cheerful.' He said, 'Yes, and praise be to Allah!' Then wealth was mentioned that the Messenger of Allah, may Allah bless him and grant him peace, said, 'There is no harm in wealth for someone who has taqwa, but health for the person who has taqwa is even better than wealth. Cheerfulness is a blessing.'

302. An-Nawwas ibn Sam'an al-Ansari reported that he asked the Messenger of Allah, may Allah bless him and grant him peace, about dutifulness and wrong action. He said, "Dutifulness is good character and wrong action is what works on yourself and which you dislike for other people to become aware of."

303. Anas reported that the Prophet, may Allah bless him and grant him peace, was the best of people, the most generous of people and most courageous of people. One night the people of Madina were alarmed by a noise and the people went towards its source. The Prophet, may Allah bless him and grant him peace, met them, having already 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 belonging to Abu Talha without a saddle and a sword was hung around his neck. He said, "I found it (the horse) like a great river" or it was a great river (meaning its speed).

304. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every act of kindness is sadaqa. Part of kindness is that you offer your brother a cheerful face and you pour some of your bucket into his water vessel."

## **143. What is necessary in helping someone in distress**

305. Abu Dharr reported that the Prophet, may Allah bless him and grant him peace, was asked, "Which is the best action?" He replied, "Belief in Allah and jihad in His Way." He was asked, "Which slaves are best?" He replied, "The highest in price and the most precious to their people." He said, "What do you think I should do if I am unable to fight?" He said, "Help someone in trouble or work for someone who does not work." He said, "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."

306. Sa'id ibn Abi Burda related from his grandfather that the Prophet, may Allah bless him and grant him peace, said, "Every Muslim owes sadaqa." He said, "What do you think he should do if he cannot find anything to give?" He replied, "He should find work and thus benefit himself and be able to give sadaqa." He said, "What do you think he should do if he cannot or does not do that?" He said, "He should help someone with a great need." He said, "What do you think he should do if he cannot or does not do that?" He replied, "He should command the good." He asked, "What do you think he should do if he cannot or does not do that?" He replied, "He should refrain from evil. That is sadaqa

for him."

#### **144. The person who makes supplication to Allah to make his character good**

307. 'Abdullah ibn 'Amr reported that the Messenger of Allah, may Allah bless him and grant him peace, used to supplicate, "Oh Allah, I ask You for health, restraint, trustworthiness, good character and contentment with the decree."

308. Yazid ibn Yabnus said, "We went to 'A'isha and said, 'Umm al-Mu'minin, what was the character of the Messenger of Allah, may Allah bless him and grant him peace, like?' She replied, 'His character was the Qur'an. Can you recite the sura entitled "The Believers"?' She said, 'Recite: "It is the believers who are successful: those who are humble in their prayer; those who turn away from worthless talk; those who actively pay zakat; those who guard their private parts." (23:1-5)' She said, 'That was the character of the Messenger of Allah, may Allah bless him and grant him peace.'"

### **XV. Cursing and Defamation**

#### **245. The believer is not a defamer**

309. Salim ibn 'Abdullah said, "I never heard 'Abdullah ever curse anything." Salim mentioned that 'Abdullah ibn 'Amr said, "It is not fitting for a believer to be a curser."

310. Jabir ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah does not love the loud and coarse nor the one who shouts in the markets."

311. 'A'isha reported that some Jews came to the Prophet, may Allah bless him and grant him peace, and said, "Poison (*'sam'* instead of *'salam'*) be upon you." 'A'isha said, "And upon you and may the curse of Allah and the anger of Allah be upon you!" The Prophet said, "Easy, 'A'isha, you must be gentle. Beware of harshness and coarseness." She asked, "Didn't you hear what they said?" He said, "Didn't you hear what I said? I repeated it to them and what I said about them will be accepted and what they said about me will not be accepted."

312. 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "A believer is not a defamer nor a curser nor coarse nor obscene."

313. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A person who is two-faced cannot be trusted."

314. 'Abdullah said, "The most blameworthy thing in a believer's character is coarseness."

315. 'Ubayd al-Kindi al-Kufi reported that he heard 'Ali ibn Abi Talib said, "The cursers are cursed."

The transmitter, Marwan ibn Mu'awiya, said that he means those who curse other people.

#### **246. Someone who curses**

316. Abu'd-Darda' reported that the Prophet, may Allah bless him and grant him peace, said, "Those who curse will be neither witnesses nor intercessors on the Day of Rising."

317. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The true person must not be a curser."

318. Hudhayfa said, "People do not cure one another without that curse coming true."

### **247. The person who curses his slave and then frees him**

319. 'A'isha reported that Abu Bakr cursed one of his slaves and the Prophet, may Allah bless him and grant him peace, said, "Abu Bakr! The cursers and the true! No, by the Lord of the Ka'ba," and he repeated that two or three times. That very same day Abu Bakr freed one of his slaves. The Prophet, may Allah bless him and grant him peace, came and said, "Do not do that again (i.e. curse someone)."

### **248. Cursing one another with the curse of Allah, with the anger of Allah, and with the Fire**

320. Samura reported that the Prophet, may Allah bless him and grant him peace, said, "Do not curse one another with the curse of Allah, not the anger of Allah nor with the Fire."

### **249. Cursing an unbeliever**

321. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked, 'Messenger of Allah, invoke a curse for us against the idolaters.' He replied, 'I was not sent as a curser. I was sent as a mercy.'"

### **250. Slander**

322. Himam said, "We were with Hudhayfa when he was told, 'A man has a hadith going back to 'Uthman.' Hudhayfa said, 'I heard the Prophet, may Allah bless him and grant him peace, say, "A mischief-maker will not enter the Garden.'"

323. Asma' bint Yazid reported that the Prophet, may Allah bless him and grant him peace, said, "Shall I tell you who is the best of you?" "Yes,," they replied. He said, "Those who remind you of Allah when you see them." He went on to say, "Shall I tell you who is the worst of you?" "Yes," they replied. He said, "Those who go about slandering, causing mischief between friends in order to separate them, and desiring to lead the innocent into wrong action."

### **251. Someone who hears about an indecency and then spreads it about**

324. 'Ali ibn Abi Talib said, "The person who says something indecent and the person who makes it known are equal as far as the wrong action is concerned."

325. Shubayl ibn 'Awf said, "It is said, 'Whoever hears something indecent and then spreads it is like the one who originated it.'"

326. 'Ata thought that an exemplary punishment should be carried out on anyone who makes adultery known. He said, "He has made indecency known."

### **252. The fault-finder**

327. Hukaym ibn Sa'd heard 'Ali say, "Do not be hasty, spreading and divulging secrets. Ahead of you lies a severe, distressing affliction and events which would take a long time explain namely oppressive conflicts."

328. Ibn 'Abbas said, "When you want to mention your companion's faults, remember your own faults."

329. Ibn 'Abbas spoke about the words of Allah Almighty, "*Do not find fault with one another*" (49:11) and he said that these words mean, "Do not attack one another."

330. Ad-Dahhak said, "It was about us (the Banu Salima) that these words were revealed, '*Do not find fault with one another*' (49:11)" He went on to say, "The Messenger of Allah, may Allah bless him and grant him peace, came to us and there was not a man among us who did not have two names. The Prophet, may Allah bless him and grant him peace, began to say, 'O so-and-so!' and they said, 'Messenger of Allah! That will make him angry!'"

331. 'Ikrima was heard to say, "I do not know which of them, either Ibn 'Abbas or Ibn 'Umar, was giving his companions food, and a slavegirl was working in their presence. One of them said to her, 'Harlot!' He said, 'Easy! If she does not exact the hadd punishment (i.e. for slander) from you in this world, she will take it from you in the Next World.' The man said, 'And what do you think if it (what I said) is the truth?' He replied, 'Allah does not love anyone who greatly exceeds the bounds in speaking of indecencies.'"

332. 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said. "The believer is neither a defamer nor a curser nor outrageous nor obscene."

---

[Return to Contents](#)

[Previous Page](#)

[Next Page](#)

[Return to Home Page](#)