

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**