



FORTY HADITH FROM SAHIH MUSLIM ADVICE FOR EVERY MUSLIM

أربعون حديثاً من صحيح مسلم نصيحة لكل مسلم



Dedicated to all the students of Hadith; those who delight in the words of Muhammad son of Abdullah, Messenger of Allah (peace and blessings from Allah be upon him).

May Allah Almighty send infinite peace and blessings on His Messenger; paragon of excellence, teacher of mankind, and the most sincere advisor to us all.

May Allah Almighty be well pleased with the Companions of the Messenger of Allah; those who, with sincerity and diligence, passed down his blessed words and teachings.

May Allah Almighty reward Imam Muslim ibn Hajjaj on our behalf and envelop him in His Mercy.

We begin with the name of Allah and by sending salutations on the Messenger of Allah.

Please note that this compilation must be studied with a scholar who will be able to provide suitable commentary from authentic sources, such as Imam an-Nawawi's al-Minhaj. Divine Revelation is for the guidance of every individual but it is not to be interpreted according to understanding of every individual.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ
يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Even as We have sent among you a Messenger from among you, who recites to you Our Ayat, and purifies you, and teaches you the Book and the Wisdom, and teaches you that which you did not know. (Holy Qur'an 2:151)

وَنَفْسٍ وَمَا سَوَّاهَا ۚ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ قَدْ أَفْلَحَ مَن زَكَّاهَا ۚ وَقَدْ خَابَ مَن دَسَّاهَا ۚ

And by the soul, and the One who made it well. Then inspired it with its (instincts of) evil and piety. Success is really attained by him who purifies it. And failure is really suffered by him who pollutes it. (Holy Qur'an 91:7-10)

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ قَالَ
"مَنْ حَفِظَ عَلَى أُمَّتِي حَدِيثًا فِيمَا يَضُرُّهُمْ وَيَنْفَعُهُمْ مِنْ أَمْرِ دِينِهِمْ حَشَرَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ فَفِيهَا". (رواه ابنُ الجوزيِّ)
Abu Umamah narrates from the Prophet (may peace and blessings from Allah be upon him) that he said: "Whoever preserves forty Hadith upon my Ummah regarding that which harms and benefits them from the matters of their Deen, Allah The Most Elevated will raise him on the day of Judgement as a jurist." (Narrated by Imam Ibn al-Jawzi)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
"نَظَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ، فَزَبَّ مُبَلِّغٌ أَوْ عَى مِنْ سَامِعٍ". (رواه الترمذي)

Abdullah ibn Mas'ud narrates: I heard the Messenger of Allah (may peace and blessings from Allah be upon him) say: "May Allah keep that person bright who hears something from us then conveys it as he heard it. For perhaps one who it is conveyed to is better able to understand it than one who hears it." (Narrated by Imam at-Tirmidhi)

There are many Hadith on the virtues of preserving, narrating and teaching forty Hadith. Although the individual chains of these narrations may be weak, their combination lends them strength. Rather, the rewards of conveying even one narration are clearly outlined in the Hadith tradition. Many scholars have compiled Arba'een works, hoping to gain blessings and securing a position of acceptance with Allah Almighty. There are many wisdoms why this number was specified. For one, it allows one to delve into a chosen topic at length whilst still being easy to memorise.

The aim of this work was to compile Arba'een that are all Sahih (authentic) narrations. They centre around developing good character, instilling the correct perspective, and building a loving atmosphere within the Muslim community. Each Hadith serves as a guide to addresses a particular topic which then can be elaborated upon by a scholar. The hope is for the reader to share these narrations with their family members and those they live with. A family is made up of individuals and a community is made up of families. If each individual works on themselves, the entire community can be improved.

This work is also designed for Hadith teachers to help Hadith students practice understanding Sanad (chain of narration) before they study the major works of Hadith. To ease this process, those parts of the text are in in blue-grey font. It is said that Sahih Muslim, from amongst all the books of Hadith, brings together multiple Asaneed in the most elegant fashion. May Allah Almighty accept this from us and include us amongst the rightly guided servants. Aameen.

HADITH 1 OF 40 (THE MOTHER OF ALL HADITH)

FROM THE BOOK OF FAITH كتاب الإيمان

حَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا وَكَيْعٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، وَهَذَا حَدِيثُهُ حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدْرِ بِالْبَصْرَةِ مَعْبُدُ الْجُهَنِيُّ فَأَنْطَلَقْتُ أَنَا وَحَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْحَمِيرِيُّ حَاجِّينَ أَوْ مُعْتَمِرِينَ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدْرِ.

It is narrated on the authority of Yahya ibn Ya'mur (a Tab'iee) that he said: That the first man who (deviantly) discussed the Divine Decree in Basra was Ma'bad Juhani. I, along with Humaid ibn Abdur-Rahman Himyari, set out for Hajj or (he said) Umrah. We said (amongst ourselves): 'Should we come into contact with one of the Companions of the Messenger of Allah (may peace and blessings from Allah be upon him), we shall ask him about what these people are saying about the Divine Decree.'

فَوَقَّفَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْحُطَّابِ دَاخِلًا الْمَسْجِدَ فَاسْتَفْتَيْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ فَقُلْتُ أبا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلْنَا نَاسٌ يَقْرَأُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ وَذَكَرَ مِنْ شَأْنِهِمْ وَأَنَّهُمْ يَزْعُمُونَ أَنَّ لِقَدَرَ وَأَنَّ الْأَمْرَ أُنْفٌ . قَالَ فَإِذَا لَقَيْتَ أَوْلِيكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهُمْ بُرَاءٌ مِنِّي وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدْرِ .

We were fortunate to come across Abdullah ibn Umar ibn Khattab while he was entering the Masjid. My companion and I surrounded him; one of us on his right and the other on his left. I expected that my companion would authorize me to speak. Hence, I said: "Abu Abdur-Rahman (i.e. Abdullah ibn Umar)! There have appeared some people in our land who recite the Qur'an and pursue knowledge and he mentioned other affairs of theirs. They claim that there is no such thing as Divine Decree and events are not predestined."

He said: "When you happen to meet such people, tell them that I have nothing to do with them and they have nothing to do with me. By Him Whom Abdullah ibn Umar takes an oath by! If any one of them had with him gold equal to Uhud and spent it (in charity), Allah would not accept it from him unless he affirmed his faith in the Divine Decree.

ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يَرَى عَلَيْهِ أَثَرَ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ .

Then he (Abdullah ibn Umar) said: My father, Umar ibn Khattab, told me: One day we were in the company of the Messenger of Allah (may peace and blessings from Allah be upon him). Suddenly there appeared before us a man dressed in extraordinarily white clothes, his hair extraordinarily black. There were no signs of travel on him yet none of us recognized him. Until he sat with the Prophet (may peace and blessings from Allah be upon him). He placed his knees next to his knees and placed his palms on his thighs.

وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا". قَالَ صَدَقْتَ. قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ .

He said: "Muhammad, inform me about Islam." The Messenger of Allah (may peace and blessings from Allah be upon him) said: "Islam is that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah, you establish Salah, pay Zakat, observe the fast of Ramadan, and perform Hajj to the House if you are able to manage the way to it." He (the inquirer) said: "You have told the truth." He (Umar) relates: It amazed us that he would pose the question and then himself would verify him as having spoken the truth.

قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ "أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ". قَالَ صَدَقْتَ .

He said: "So, inform me about Iman." He replied: "That you affirm your faith in Allah, His angels, His Books, His Messengers, the Day of Judgment, and you affirm your faith in the Divine Decree; the good and evil of it." He said: "You have told the truth."

قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ . قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " .

He said: "So, inform me about Ihsaan (performance of good deeds with excellence)." He said: "That you worship Allah as if you are seeing Him, for though you do not see Him, verily He sees you."

قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ . قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ " .

He said: "So, inform me about the moment (the Day of Resurrection)." He remarked: "The one who is asked knows no more than the one who is asking."

قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا . قَالَ " أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ " .

He said: "So, informed me about some of its indications." He said: "That the slave-girl will give birth to her mistress, that you will find barefooted, destitute goat-herds vying with one another in the construction of tall buildings."

قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي " يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ " .

He (Umar) relates: He (the inquirer) went on his way but I stayed for a while. Then he (the Messenger of Allah) said to me: "Umar, do you know who the inquirer was?" I replied: "Allah and His Messenger know best." He said: "Verily he was Jibreel. He came to you to instruct you in your Deen (religion)."

HADITH 2 OF 40
FROM THE BOOK OF FAITH كتاب الإيمان

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ سُهَيْلٍ، عَنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ " .

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"Faith has seventy-something or (he said) sixty-something branches. The most excellent of them is the declaration that there is none worthy of worship but Allah, and the humblest of them is the removal of harm from the path. And modesty is a (lofty) branch of Faith."

HADITH 3 OF 40
FROM THE BOOK OF FAITH كتاب الإيمان

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَنبَأَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ " .

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"He who believes in Allah and the Last Day should either utter good words or remain silent. He who believes in Allah and the Last Day should treat his neighbour with honour. He who believes in Allah and the Last Day should treat his guest with honour."

HADITH 4 OF 40
FROM THE BOOK OF DESTINY كتاب القدر

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ اِحْرَاصٌ عَلَى مَا يَنْفَعُكَ وَاسْتِعْنُ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ . فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ " .

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"The strong Believer is better and is more lovable to Allah than the weak Believer, and there is goodness in each. Cherish that which benefits you, and seek help from Allah and do not lose heart.

And if anything (which troubles you) comes to you, do not say: 'If only I had done (that), such-and-such would have happened.' Rather say: '(It is) The Decree of Allah. He did as He Willed.' For surely (saying) 'If only' opens up the action of Shaitan."

HADITH 5 OF 40
FROM THE BOOK OF MARRIAGE كتاب النكاح

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، وَاللَّفْظُ لِيَحْيَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَلَقِيَهُ عُثْمَانُ فَقَامَ مَعَهُ يُحَدِّثُهُ . فَقَالَ لَهُ عُثْمَانُ يَا أَبَا عَبْدِ الرَّحْمَنِ أَلَا نُزَوِّجُكَ جَارِيَةً شَابَّةً لَعَلَّهَا تُذَكِّرُكَ بَعْضَ مَا مَضَى مِنْ زَمَانِكَ . قَالَ فَقَالَ عَبْدُ اللَّهِ لَئِنْ قُلْتَ ذَلِكَ . لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ " .

It is narrated on the authority of Alqamah that he said:

While I was walking with Abdullah (ibn Mas'ud) at Mina, Uthman happened to meet him. He stopped and began to talk with him. Uthman said to him: "O Abu Abdur-Rahman! Should we not marry you to a youthful woman who may remind you of some of the past of your bygone days?" Thereupon, Abdullah (ibn Mas'ud) said: "If you say so. The Messenger of Allah (may peace and blessings from Allah be upon him) said to us: "O young men! Those among you who can support (a wife) should marry, for it restrains the gaze and preserves the chastity. Whoever cannot do so, should devote himself to fasting, for indeed it is a shield for him"."

HADITH 6 OF 40
FROM THE BOOK OF MARRIAGE كتاب النكاح

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ بِئْسَ الطَّعَامُ طَعَامُ الْوَلِيمَةِ يُدْعَى إِلَيْهِ الْأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ فَمَنْ لَمْ يَأْتِ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ .

It is narrated on the authority of (Abdur-Rahman ibn Hurmuz) A'raj that he said: Abu Hurairah used to say:

"The worst kind of food is the Walimah (post-marriage feast) food to which the rich are invited and the poor are abandoned. And he who does not come to an invitation, in fact disobeys Allah and His Messenger."

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ لِلزُّهْرِيِّ يَا أَبَا بَكْرٍ كَيْفَ هَذَا الْحَدِيثُ شَرُّ الطَّعَامِ طَعَامُ الْأَغْنِيَاءِ فَضَحِكَ فَقَالَ لَيْسَ هُوَ شَرُّ الطَّعَامِ طَعَامُ الْأَغْنِيَاءِ . قَالَ سُفْيَانُ وَكَانَ أَبِي غَنِيًّا فَأَفْرَعَنِي هَذَا الْحَدِيثُ حِينَ سَمِعْتُ بِهِ فَسَأَلْتُ عَنْهُ الزُّهْرِيَّ . فَقَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ الْأَعْرَجُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ مَالِكٍ .

It is narrated on the authority of Sufyan (ibn Uyaynah) that he said:

I said to (Ibn Shihab) Zuhri: "O Abu Bakr! What does this Hadith mean: 'The worst kind of food is the food of the rich'?" He laughed and said: "It is not 'The worst kind of food is the food of the rich'." Sufyan elaborates: My father was rich, so I felt worried by this Hadith ever since I heard it. Thus, I asked Zuhri about it.

He (Zuhri) said: "Abdur-Rahman A'raj narrated to me that he heard Abu Hurairah say: 'The worst kind of food is that served at the wedding feast'..." Then he narrated the rest of the Hadith similar to the one (above) narrated by Malik.

HADITH 7 OF 40

FROM THE BOOK OF ASCETICISM AND SOFTENING HEARTS كتاب الزهد والرقائق

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَّأَوْرِدِيَّ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ " .

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"The world is prison for the Believer and paradise for the non-Believer."

HADITH 8 OF 40

FROM THE BOOK OF ASCETICISM AND SOFTENING HEARTS كتاب الزهد والرقائق

حَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ بَكْرَ بْنَ سَوَادَةَ، حَدَّثَهُ أَنَّ يَزِيدَ بْنَ رَبَاحٍ هُوَ أَبُو فِرَاسٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " إِذَا فُتِحَتْ عَلَيْكُمْ فَارِسُ وَالرُّومُ أُمَّةٌ أَنْتُمْ " . قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ نَقُولُ كَمَا أَمَرَنَا اللَّهُ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْ غَيْرَ ذَلِكَ تَتَنَافَسُونَ ثُمَّ تَتَحَاسَدُونَ ثُمَّ تَتَدَابَرُونَ ثُمَّ تَتَبَاغَضُونَ أَوْ نَحْوَ ذَلِكَ ثُمَّ تَنْطَلِقُونَ فِي مَسَاكِينِ الْمُهَاجِرِينَ فَتَجْعَلُونَ بَعْضَهُمْ عَلَى رِقَابِ بَعْضٍ " .

It is narrated on the authority of Abdullah ibn Amr ibn Aas that the Messenger of Allah (may peace and blessings from Allah be upon him) said: "How would you be as a people when Persia and Rome would be conquered for you?" Abdur-Rahman ibn Auf answered: "We would say as Allah has commanded us."

The Messenger of Allah responded: "Or other than that? You would vie with one another, then you would feel jealous of one another, then you would turn away from one another, and then you would bear enmity against one another or (he said) something to the same effect. Then you would go to the poor Muhajireen and make some as authority figures over others."

HADITH 9 OF 40

FROM THE BOOK OF ABSTINENCE AND SOFTENING HEARTS كتاب الزهد والرفائق

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَّاورِدِيُّ، عَنْ يَزِيدَ بْنِ، الهَادِ عَنْ مُحَمَّدِ بْنِ إِبرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُ مَا فِيهَا يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ " .

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"Indeed the servant speaks a word, not understanding its repercussions, due to which he sinks down into the Hell-Fire farther than the distance between the east and the west."

HADITH 10 OF 40

FROM THE BOOK OF ABSTINENCE AND SOFTENING HEARTS كتاب الزهد والرفائق

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدُ حَدَّثَنِي وَقَالَ، الْأَخْرَانِ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شَهَابٍ، عَنْ عَمِّهِ، قَالَ قَالَ سَالِمٌ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " كُلُّ أُمَّتِي مُعَافَاةٌ إِلَّا الْمُجَاهِرِينَ وَإِنَّ مِنَ الْإِجْهَارِ أَنْ يَعْمَلَ الْعَبْدُ بِاللَّيْلِ عَمَلًا ثُمَّ يُصْبِحُ قَدْ سَتَرَهُ رَبُّهُ فَيَقُولُ يَا فُلَانُ قَدْ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ فَيَبِيْتُ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ " . قَالَ زُهَيْرٌ " وَإِنَّ مِنَ الْهَجَارِ " .

It is narrated on the authority of Saalim that he said: I heard Abu Hurairah say: I heard the Messenger of Allah (may peace and blessings from Allah be upon him) saying:

"All the people of my Ummah will be pardoned except those who publicise. It is surely from publicising that the servant does a deed during the night and in the morning, whilst his Lord had concealed him, he says: "O so-and-so! Last night I did such-and-such." While he had spent the night being concealed by his Lord, yet in the morning he removes Allah's Veil over him."

Zuhair (ibn Harb, one of Imam Muslim's teachers) has used the word 'al-Hijaar' (meaning 'indecenty', instead of 'al-ljhaar', meaning 'publicising').

HADITH 11 OF 40 (THE LONG HADITH OF JABIR)

FROM THE BOOK OF ABSTINENCE AND SOFTENING HEARTS كتاب الزهد والرفائق

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَمُحَمَّدُ بْنُ عَبَّادٍ، وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ وَالسِّيَاقِ لِهَارُونَ قَالَ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَعْقُوبَ بْنِ مُحَمَّدِ بْنِ أَبِي حَزْرَةَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ قَالَ خَرَجْتُ أَنَا وَأَبِي نَطْلُبُ الْعِلْمَ فِي هَذَا الْحَيِّ مِنَ الْأَنْصَارِ قَبْلَ أَنْ يَهْلِكُوا فَكَانَ أَوَّلَ مَنْ لَقِينَا أَبَا الْيَسْرِ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ غُلَامٌ لَهُ مَعَهُ ضِمَامَةٌ مِنْ صُحُفٍ.

It is narrated on the authority of Ubadah ibn Waleed ibn Ubadah ibn Saamit that he said:

Myself (Ubadah) and my father (Waleed) set out in search of knowledge amongst the Ansar tribe before their demise. The first person we met was Abu Yasar, Companion of the Messenger of Allah (may peace and blessings from Allah be upon him). He had with him a servant who carried the record of letters with him.

وَعَلَى أَبِي الْيَسْرِ بُرْدَةٌ وَمَعَاظِرِيٌّ وَعَلَى غُلَامِهِ بُرْدَةٌ وَمَعَاظِرِيٌّ فَقَالَ لَهُ أَبِي يَا عَمِّ إِنِّي أَرَى فِي وَجْهِكَ سَفْعَةً مِنْ غَضَبٍ . قَالَ أَجَلٌ كَانَ لِي عَلَى فُلَانِ بْنِ فُلَانٍ الْحَرَامِيِّ مَالٌ فَأَتَيْتُ أَهْلَهُ فَسَلَّمْتُ فَقُلْتُ ثُمَّ هُوَ قَالُوا لَا . فَخَرَجَ عَلَيَّ ابْنٌ لَهُ جَفْرٌ فَقُلْتُ لَهُ أَيْنَ أَبُوكَ قَالَ سَمِعَ صَوْتَكَ فَدَخَلَ أَرِيكَةَ أُمِّي . فَقُلْتُ اخْرُجْ إِلَيَّ فَقَدْ عَلِمْتُ أَيْنَ أَنْتَ . فَخَرَجَ فَقُلْتُ مَا حَمَلَكَ عَلَيَّ أَنْ اخْتَبَأْتَ مِنِّي قَالَ أَنَا وَاللَّهِ أُحَدِّثُكَ ثُمَّ لَا أَكْذِبُكَ خَشِيتُ وَاللَّهِ أَنْ أُحَدِّثُكَ فَأَكْذِبُكَ وَأَنْ أَعِدَّكَ فَأُخْلِفَكَ وَكُنْتَ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكُنْتُ وَاللَّهِ مُعْسِرًا . قَالَ قُلْتُ اللَّهُ . قَالَ اللَّهُ . قُلْتُ اللَّهُ . قَالَ اللَّهُ . قَالَ فَآتَى بِصَحِيفَتِهِ فَمَحَاهَا بِيَدِهِ فَقَالَ إِنْ وَجَدْتَ قِضَاءً فَأَقْضِنِي وَإِلَّا أَنْتَ فِي حِلٍّ .

Abu Yasar was wearing a cloak and Ma'firi garment and his servant was wearing a cloak and Ma'firi garment. My father said to him: "Uncle, I see the traces of anger on your face." He said: "Yes. So-and-so, son of so-and-so, from the (Bani) Haraam tribe, owed me a debt. I went to his family, made Salaam, and said: "Where is he?" They said: "He is not here." His young son came out to me. I said to him: "Where is your father?" He said: "He heard your voice and hid behind my mother's bedstead." I said (calling out) to him: "Come out to me! For I know where you are." He came out. I said to him: "What prompted you to hide yourself from me?"

He said: "By Allah! I can not speak to you and lie to you. By Allah! I was afraid that I should speak a lie to you and make a promise to you then break it, for you are the Companion of the Messenger of Allah. By Allah! I am financially hard up." I said: "You adjure by Allah?" He said: "I adjure by Allah." I said: "You adjure by Allah?" He said: "I adjure by Allah." I said: "You adjure by Allah?" He said: "I adjure by Allah." Then he brought his promissory note and he wrote off (the debt) with his hand and said: "If you are able to pay it off, then pay me. If not, you are forgiven."

فَأَشْهَدُ بَصْرَ عَيْنَيْ هَاتَيْنِ وَوَضَعَ إِصْبَعَيْهِ عَلَى عَيْنَيْهِ وَسَمِعُ أُذُنَيْ هَاتَيْنِ وَوَعَاةَ قَلْبِي هَذَا وَأَشَارَ إِلَى مَنَاطِ قَلْبِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ " مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ عَنْهُ أَظْلَهُ اللَّهُ فِي ظِلِّهِ " .

(Abu Yasar narrates:) These two eyes of mine witnessed and he placed his fingers upon his eyes and these two ears of mine heard, and this heart of mine retained and he pointed towards his heart the Messenger of Allah (may peace and blessings from Allah be upon him) saying: "He who gives time to one who is financially hard up or writes off his debt, Allah will shade him in His shade."

قَالَ فَقُلْتُ لَهُ أَنَا يَا عَمَّ لَوْ أَنَّكَ أَخَذْتَ بُرْدَةَ غُلَامِكَ وَأَعْطَيْتَهُ مَعَاذِيكَ وَأَخَذْتَ مَعَاذِيهِ وَأَعْطَيْتَهُ بُرْدَتَكَ فَكَانَتْ عَلَيْكَ حُلَّةً وَعَلَيْهِ حُلَّةٌ . فَمَسَحَ رَأْسِي وَقَالَ اللَّهُمَّ بَارِكْ فِيهِ يَا ابْنَ أَخِي بَصْرَ عَيْنَيْ هَاتَيْنِ وَسَمِعُ أُذُنَيْ هَاتَيْنِ وَوَعَاةَ قَلْبِي هَذَا وَأَشَارَ إِلَى مَنَاطِ قَلْبِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ " أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ وَالْبَسُوهُمْ مِمَّا تَلْبَسُونَ " . وَكَانَ أَنْ أَعْطَيْتُهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ .

He (Ubadah) continues: I said to him: "Uncle, if you get your servant's cloak and give him your Ma'firi garment, or get his Ma'firi garment and give him your cloak, then there would be one complete outfit for you and one for him." He passed his hand over my head and said: "O Allah! Bless him. Nephew, these two eyes of mine saw and these two ears of mine listened heard, and this heart of mine retained and he pointed towards his heart the Messenger of Allah (may peace and blessings from Allah be upon him) saying: "Feed them (servants) from what you eat. Clothe them from what you wear." (Abu Yasar says:) "If I give him the goods of the world, it is easier for me than that he should take my virtues on the Day of Resurrection."

ثُمَّ مَضَيْنَا حَتَّى أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فِي مَسْجِدِهِ وَهُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهِ فَتَخَطَّيْتُ الْقَوْمَ حَتَّى جَلَسْتُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَقُلْتُ يَرْحَمَكَ اللَّهُ أَتُصَلِّي فِي ثَوْبٍ وَاحِدٍ وَرِدَاؤُكَ إِلَى جَنْبِكَ قَالَ فَقَالَ بِيَدِهِ فِي صَدْرِي هَكَذَا وَفَرَّقَ بَيْنَ أَصَابِعِهِ وَقَوَّسَهَا أَرَدْتُ أَنْ يَدْخُلَ عَلَيَّ الْأَحْمَقُ مِثْلَكَ فَيَرَانِي كَيْفَ أَصْنَعُ فَيَصْنَعُ مِثْلَهُ .

(Ubadah continues:) We went on until we came to Jabir ibn Abdullah in his place of prayer. He was busy praying Salah in one garment which he had joined at its opposite ends. I made my way through the people until I sat between him and the Qibla. I said: "May Allah have mercy upon you. Do you observe Salah in one garment on your body whereas your cloak is lying at your side?" He pointed my chest with his hand just like this and he separated his fingers and bent them in the shape of a bow. (He said): "I intended that a silly person like you should come to me so that he should see as I do, and he should then also do like it."

أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسْجِدِنَا هَذَا وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ فَرَأَى فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً فَحَكَهَا بِالْعُرْجُونِ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ " أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ ". قَالَ فَخَشَعْنَا ثُمَّ قَالَ " أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ ". قَالَ فَخَشَعْنَا ثُمَّ قَالَ " أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ ". قُلْنَا لَا أَيْنَا يَا رَسُولَ اللَّهِ . قَالَ " فَإِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قِبَلَ وَجْهِهِ فَلَا يَبْصُقَنَّ قِبَلَ وَجْهِهِ وَلَا عَنْ يَمِينِهِ وَلْيَبْصُقْ عَنْ يَسَارِهِ تَحْتَ رِجْلِهِ الْيُسْرَى فَإِنْ عَجَلَتْ بِهِ بَادِرَةٌ فَلْيَقُلْ بِثَوْبِهِ هَكَذَا ". ثُمَّ طَوَى ثَوْبَهُ بَعْضُهُ عَلَى بَعْضٍ . فَقَالَ " أَرُونِي عَيْرًا ". فَقَامَ فَتَى مِنَ الْحَيِّ يَشْتَدُّ إِلَى أَهْلِهِ فَجَاءَ بِخَلُوقٍ فِي رَاحَتِهِ فَأَخَذَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَهُ عَلَى رَأْسِ الْعُرْجُونِ ثُمَّ لَطَخَ بِهِ عَلَى أَثَرِ النُّخَامَةِ . فَقَالَ جَابِرٌ فَمِنْ هُنَاكَ جَعَلْتُمْ الْخَلُوقَ فِي مَسَاجِدِكُمْ .

(Jabir said:) The Messenger of Allah (may peace and blessings from Allah be upon him) came to us in this very Masjid which we are in whilst he had in his hand the twig of an Ibn Taab date-tree. He saw mucus towards the Qibla of the Masjid and he erased it with the twig. He then faced us and said: "Who amongst you likes that Allah should turn away from him?" We were afraid. He again said: "Who amongst you likes that Allah should turn away from him?" We were afraid. He again said: "Who amongst you likes that Allah should turn away from him?" We said: "No. None of us, O Messenger of Allah." He said: "When any of you stands to pray, Allah, the Blessed and Elevated, is before him. So he should not spit in front of him, not to his right side, but should spit on his left side beneath his left foot. If he is impelled to do so all of a sudden, he should then spit in his cloth like this." Then he (demonstrating) folded part of his cloth together. He further said: "Bring me some Abeer perfume." A young man who belonged to (our Ansar) tribe stood up, eagerly hurrying to his family. He brought the perfume in his palm, which the Messenger of Allah (may peace and blessings from Allah be upon him) took.

He applied it to the end of that twig and scraped clean the traces of mucus. Jabir said: "This is where you get the tradition of placing perfume in the Masajid."

سِرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ بَطْنِ بُوَاطٍ وَهُوَ يَطْلُبُ الْمَجْدِيَّ بْنَ عَمْرِو الْجُهَيْنِيَّ وَكَانَ التَّاضِحُ يَعْتَقِبُهُ مِنَّا الْخُمْسَةُ وَالسَّبْعَةُ فَدَارَتْ عَقْبُهُ رَجُلٍ مِنَ الْأَنْصَارِ عَلَى نَاضِحٍ لَهُ فَأَنَاخَهُ فَرَكِبَهُ ثُمَّ بَعَثَهُ فَتَلَدَّنَ عَلَيْهِ بَعْضُ التَّلَدَنِ فَقَالَ لَهُ شَأْنُ لَعْنَتِكَ اللَّهُ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ هَذَا اللَّاعِنُ بَعِيرُهُ " . قَالَ أَنَا يَا رَسُولَ اللَّهِ . قَالَ " انزِلْ عَنْهُ فَلَا تَصْحَبْنَا بِمَلْعُونٍ لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ لَا تُوَافِقُوا مِنَ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ فَيَسْتَجِيبُ لَكُمْ " .

(Jabir continues:) We set out with the Messenger of Allah (may peace and blessings from Allah be upon him) on the expedition of Batn Buwat. He was in search of Majdi ibn Amr Juhani. Five, six or seven of us would take turns to ride on one camel mount. When it was the turn of an Ansari man to ride his mount, he made it kneel down and after having mounted it, he tried to raise it up but it did not move. He said to it: "Sha'! May Allah damn you!" Thereupon, the Messenger of Allah said: "Who is the one who cursed his camel?" He admitted: "It is I, O Messenger of Allah." He said: "Get down from it and let us not have in our company that which has been cursed. You all should not curse your selves, nor your children, nor your belongings. There is the possibility that you (in your cursing) may synchronise with the time from Allah where something that is asked for is granted, and your prayer is responded to."

سِرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانَتْ عُشَيْشِيَّةً وَدَنَوْنَا مَاءً مِنْ مِيَاهِ الْعَرَبِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ رَجُلٌ يَتَقَدَّمُنَا فَيَمْدُرُ الْحَوْضَ فَيَشْرِبُ وَيَسْقِينَا " . قَالَ جَابِرٌ فَقُمْتُ فَقُلْتُ هَذَا رَجُلٌ يَا رَسُولَ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَيُّ رَجُلٍ مَعَ جَابِرٍ " . فَقَامَ جَبَّارُ بْنُ صَخْرٍ فَأَنْطَلَقْنَا إِلَى الْبَيْتِ فَتَزَعْنَا فِي الْحَوْضِ سَجَلًا أَوْ سَجَلَيْنِ ثُمَّ مَدَرْنَاهُ ثُمَّ نَزَعْنَا فِيهِ حَتَّى أَفْهَقْنَاهُ فَكَانَ أَوَّلَ طَالِعِ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " أَتَأْذَنَانِ " . قُلْنَا نَعَمْ يَا رَسُولَ اللَّهِ . فَأَشْرَعَ نَاقَتَهُ فَشَرِبَتْ شَنَقَ لَهَا فَشَجَتْ فَبَالَتْ ثُمَّ عَدَلَتْ بِهَا فَأَنَاخَهَا ثُمَّ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْحَوْضِ فَتَوَضَّأَ مِنْهُ ثُمَّ قُمْتُ فَتَوَضَّأْتُ مِنْ مُتَوَضَّأِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَهَبَ جَبَّارُ بْنُ صَخْرٍ يَقْضِي حَاجَتَهُ

(Jabir continues:) We set out with the Messenger of Allah (may peace and blessings from Allah be upon him) until it was evening, and we came near an Arabian water reservoir. The Messenger of Allah (may peace and blessings from Allah be upon him) said: "Which person will go ahead of us, set up the tank, drink himself, and serve us with it?"

Jabir said: I stood up and said: "I am ready, O Messenger of Allah." The Messenger of Allah said: "Which person will accompany Jabir?" Jabbaar ibn Sakhr stood up. We went to the well and poured a bucket or two into the tank. We plastered it, then began to fill it until it was filled to the brim. The first person who appeared before us was the Messenger of Allah. He said: "Do you both permit me?" We said: "Yes, O Messenger of Allah." He led his camel to drink water and it drank. Then he pulled its rein, it stretched its legs and began to urinate. Afterwards, he took it aside and made it sit down. Then the Messenger of Allah came to the tank and performed ablution with its water. After that, I got up and performed ablution like the ablution of the Messenger of Allah (may peace and blessings from Allah be upon him). Jabbaar ibn Sakhr went to relieve himself.

فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّيَ وَكَانَتْ عَلَيَّ بُرْدَةٌ ذَهَبَتْ أَنْ أُخَالِفَ بَيْنَ طَرْفَيْهَا فَلَمْ تَبْلُغْ لِي وَكَانَتْ لَهَا ذَبَابُزٌ فَتَنَكَّسْتُهَا ثُمَّ خَالَفْتُ بَيْنَ طَرْفَيْهَا ثُمَّ تَوَاقَصْتُ عَلَيْهَا ثُمَّ جِئْتُ حَتَّى قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ بِيَدِي فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَتَوَضَّأَ ثُمَّ جَاءَ فَقَامَ عَنْ يَسَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيْنَا جَمِيعًا فَدَفَعَنَا حَتَّى أَقَامَنَا خَلْفَهُ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمُقُنِي وَأَنَا لَا أَشْعُرُ ثُمَّ فَطِنْتُ بِهِ فَقَالَ هَكَذَا بِيَدِهِ يَعْنِي شُدَّ وَسَطَكَ فَلَمَّا فَرَّغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَا جَابِرُ " . فُلْتُ لَبَيْكَ يَا رَسُولَ اللَّهِ . قَالَ " إِذَا كَانَ وَاسِعًا فَخَالِفْ بَيْنَ طَرْفَيْهِ وَإِذَا كَانَ ضَيِّقًا فَاشُدُّهُ عَلَى حَقْوِكَ " .

The Messenger of Allah (may peace and blessings from Allah be upon him) got up to pray Salah. I was wearing a cloak. I tried to invert its ends (to cover my whole body) but it was too short. It had fringe-style borders so I inverted it and drew its opposite ends, then tied them at my neck. I came and stood to the left of the Messenger of Allah. He caught hold of my hand and moved me to his right side. Jabbaar ibn Sakhr came, performed ablution, and came and stood to the left side of the Messenger of Allah (may peace and blessings from Allah be upon him). The Messenger of Allah caught hold of our hands together, and moved us back to stand behind him. The Messenger of Allah kept sending me darting looks, but I did not perceive that. When I became aware of it, he gestured with his hand like this, meaning 'tie you cloth around your middle'. When the Messenger of Allah finished, he said: "Jabir!" I said: "At your service, O Messenger of Allah." He said: "When it (your garment) is adequate, then tie the opposite ends but when it is small, tie it around your waist."

سِرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ قُوتُ كُلِّ رَجُلٍ مِنَّا فِي كُلِّ يَوْمٍ تَمْرَةً فَكَانَ يَمَضُّهَا ثُمَّ يَصُرُّهَا فِي ثَوْبِهِ وَكُنَّا نَخْتَبِطُ بِقَيْسِينَا وَنَأْكُلُ حَتَّى قَرِحَتْ أَشْدَاقُنَا فَأَقْسِمُ أَخْطِئَهَا رَجُلٌ مِتًّا يَوْمًا فَاَنْطَلَقْنَا بِهِ نَنْعِشُهُ فَشَهِدْنَا أَنَّهُ لَمْ يُعْطَهَا فَأُعْطِيَهَا فَقَامَ فَأَخَذَهَا .

(Jabir continues:) We set out with the Messenger of Allah (may peace and blessings from Allah be upon him) and the only means of sustenance for every person amongst us was a date a day, which we used to chew on then put in our garment (to suck on). We would strike off leaves with our bows and eat them until the sides of our mouths were ulcerated. It so happened one day that a person was overlooked (in being given his date). We had to carry him. We witnessed that he had not been given it so he was given it. He stood and took it.

سِرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى نَزَلْنَا وَادِيًا أَفِيحَ فَذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْضِي- حَاجَتَهُ فَاتَّبَعْتُهُ بِإِدَاوَةٍ مِنْ مَاءٍ فَنَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرِ شَيْئًا يَسْتَتِرُ بِهِ فَإِذَا شَجَرَتَانِ بِشَاطِئِ الْوَادِي فَانْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى إِحْدَاهُمَا فَأَخَذَ بَعْضِنِ مِنْ أَغْصَانِهَا فَقَالَ " انْقَادِي عَلَيَّ يَا ذُنَّ اللَّهِ " . فَانْقَادَتْ مَعَهُ كَالْبَعِيرِ الْمَخْشُوشِ الَّذِي يُصَانِعُ قَائِدَهُ حَتَّى آتَى الشَّجَرَةَ الْأُخْرَى فَأَخَذَ بَعْضِنِ مِنْ أَغْصَانِهَا فَقَالَ " انْقَادِي عَلَيَّ يَا ذُنَّ اللَّهِ " . فَانْقَادَتْ مَعَهُ كَذَلِكَ حَتَّى إِذَا كَانَ بِالْمَنْصِفِ مِمَّا بَيْنَهُمَا لِأَمِّ بَيْنَهُمَا يَعْنِي جَمَعَهُمَا قَالَ " التَّيْمَا عَلَيَّ يَا ذُنَّ اللَّهِ " فَالْتَأَمَتَا .

(Jabir continues:) We set out with the Messenger of Allah (may peace and blessings from Allah be upon him) until we encamped at a spacious valley. The Messenger of Allah (may peace and blessings from Allah be upon him) went to relieve himself. I followed him with a bucket of water. The Messenger of Allah looked about. He found no privacy but two trees at the end of the valley. The Messenger of Allah went to one of them, took hold of one of its twigs and said: "Be thou under my control by the permission of Allah." It came under his control just like the reigned camel is led by its guide. He came to the second tree, took hold of one of its twigs and said: "Be thou under my control with the permission of Allah". It came under his control in the same way. When he came to the place in their middle, he joined together them together and said: "Join together for me by the permission of Allah." So they both joined together.

قَالَ جَابِرٌ فَخَرَجْتُ أَحْضِرُ مَخَافَةَ أَنْ يُحْسَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُرْبِي فَيَبْتَعِدَ وَقَالَ مُحَمَّدُ بْنُ عَبَّادٍ فَيَتْبَعِدَ فَجَلَسْتُ أَحَدْتُ نَفْسِي فَحَانَتْ مِنِّي لَفْتَةٌ فَإِذَا أَنَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقْبِلًا وَإِذَا الشَّجَرَتَانِ قَدِ افْتَرَقَتَا فَقَامَتِ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَى سَاقٍ.

فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَّ وَوَقَفَّ . فَقَالَ بِرَأْسِهِ هَكَذَا وَأَشَارَ أَبُو إِسْمَاعِيلَ بِرَأْسِهِ يَمِينًا وَشِمَالًا ثُمَّ أَقْبَلَ فَلَمَّا انْتَهَى إِلَيَّ قَالَ " يَا جَابِرُ هَلْ رَأَيْتَ مَقَامِي " . قُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " فَانْطَلِقْ إِلَى الشَّجَرَتَيْنِ فَاقْطَعْ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا عُصْنًا فَأَقْبِلْ بِهِمَا حَتَّى إِذَا قُمْتَ مَقَامِي فَأَرْسِلْ عُصْنًا عَنْ يَمِينِكَ وَعُصْنًا عَنْ يَسَارِكَ " . قَالَ جَابِرٌ فَقُمْتُ فَأَخَذْتُ حَجْرًا فَكَسَرْتُهُ وَحَسَرْتُهُ فَاذْدَلَقَ لِي فَاتَيْتُ الشَّجَرَتَيْنِ فَقَطَعْتُ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا عُصْنًا ثُمَّ أَقْبَلْتُ أَجْرُهُمَا حَتَّى قُمْتُ مَقَامَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلْتُ عُصْنًا عَنْ يَمِينِي وَعُصْنًا عَنْ يَسَارِي ثُمَّ لَحِقْتُهُ فَقُلْتُ قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ فَعَمَّ ذَلِكَ . قَالَ " إِنِّي مَرَرْتُ بِقَبْرَيْنِ يُعَذَّبَانِ فَأَحْبَبْتُ بِشَفَاعَتِي أَنْ يُرْفَعَ عَنْهُمَا مَا دَامَ الْعُصْنَانِ رَطْبَيْنِ " .

Jabir said: I was afraid lest the Messenger of Allah should be aware of my nearness and go still farther. I sat and got into my thoughts. And as I saw, I suddenly found the Messenger of Allah before me. The two trees were separated, each one of them standing on its place. I saw the Messenger of Allah stop and stand for a short time, turning his head like this and Isma'il (one of the narrators) demonstrated by turning his head right and left. Then he came to me and said: "Jabir, did you see my place where I was standing?" I said: "Yes, O Messenger of Allah." He said: "Then go to the two trees, cut a twig from each, take them until you get to the place I was standing, then place a twig to your right and a twig to your left." Jabir said: I set out and took hold of a stone, broke it, sharpened it until it was sharp enough for me. I came to the two trees and cut a twig from each one of them. I dragging them until I stood at the place where the Messenger of Allah (may peace and blessings from Allah be upon him) had been standing. I placed a twig to my right and a twig to my left. After that, I met up with him and said: "I've done it, O Messenger of Allah What was the reason behind it?" He said: "I passed by two graves, the occupants of which had been undergoing punishment. I liked to make intercession for them so that it might relieve that from them, as long as these two twigs remain fresh."

قَالَ فَاتَيْنَا الْعَسْكَرَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا جَابِرُ نَادِ بِوَضُوءٍ " . فَقُلْتُ أَلَا وَضُوءَ أَلَا وَضُوءَ أَلَا وَضُوءَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا وَجَدْتُ فِي الرَّكْبِ مِنْ قَطْرَةٍ وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُبَرِّدُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَاءَ فِي أَشْجَابٍ لَهُ عَلَى حِمَارَةٍ مِنْ جَرِيدٍ قَالَ فَقَالَ لِي " انْطَلِقْ إِلَى فُلَانِ بْنِ فُلَانٍ الْأَنْصَارِيِّ فَاَنْظُرْ هَلْ فِي أَشْجَابِهِ مِنْ شَيْءٍ " . قَالَ فَانْطَلَقْتُ إِلَيْهِ فَنَظَرْتُ فِيهَا فَلَمْ أَجِدْ فِيهَا إِلَّا قَطْرَةً فِي عِزْلَاءِ شَجَبٍ مِنْهَا لَوْ أَنِّي أَفْرَعُهُ لَشَرِبَهُ يَابِسُهُ .

He (Jabir) said: We came back to the army camp. The Messenger of Allah (may peace and blessings from Allah be upon him) said: "Jabir, call out for ablution water." I cried out: "Listen up! (Does anyone have) ablution water? Listen up! (Does anyone have) ablution water?" I said: "O Messenger of Allah, I couldn't find even a drop of water in the camp." There was a man from the Ansar who used to keep cool water for the Messenger of Allah in an old water-skin of his which he kept hanging by the twig. He (the Messenger of Allah) instructed me: "Go to such-and-such Ansari and ask him to see if there was any water in that water-skin of his." I went to him and cast a glance in it, but I did not find anything except a drop in the mouth of that water-skin. If I were to draw that out, it would be absorbed by the dry part.

فَأْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّي لَمْ أَجِدْ فِيهَا إِلَّا قَطْرَةً فِي عِزْلَاءِ شَجَبٍ مِنْهَا لَوْ أَنِّي أَفْرَعُهُ لَشَرِبُهُ يَا بِسْهُ . قَالَ " اذْهَبْ فَأْتِنِي بِهِ " . فَأْتَيْتُهُ بِهِ فَأَخَذَهُ بِيَدِهِ فَجَعَلَ يَتَكَلَّمُ بِشَيْءٍ لَّا أَدْرِي مَا هُوَ وَيَعْمِرُهُ بِيَدَيْهِ ثُمَّ أَعْطَانِيهِ . فَقَالَ " يَا جَابِرُ نَادِ بِجُفْنَةٍ " . فَقُلْتُ يَا جُفْنَةَ الرَّكْبِ . فَأْتَيْتُ بِهَا تُحْمَلُ فَوَضَعْتُهَا بَيْنَ يَدَيْهِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيْهِ فِي الْجُفْنَةِ هَكَذَا فَبَسَطَهَا وَفَرَّقَ بَيْنَ أَصَابِعِهِ ثُمَّ وَضَعَهَا فِي قَعْرِ الْجُفْنَةِ وَقَالَ " خُذْ يَا جَابِرُ فَصَبَّ عَلَيَّ وَقُلْ بِاسْمِ اللَّهِ " . فَصَبَبْتُ عَلَيْهِ وَقُلْتُ بِاسْمِ اللَّهِ . فَرَأَيْتُ الْمَاءَ يَتَفَوَّرُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَارَتِ الْجُفْنَةُ وَدَارَتْ حَتَّى امْتَلَأَتْ .

I came to the Messenger of Allah and said: "O Messenger of Allah, I have not found anything except a drop in the mouth of that water-skin. If I were to draw that out, it would be absorbed by the dry part." He said: "Go and bring it to me." So I brought that to him. He took hold of it and began to utter something which I could not understand and then pressed it with his hand and gave that to me and said: "Jabir, call out for a tub." So I cried out: "Does anyone in the army have a tub?" It was brought me being carried and I placed it before him. Thereupon, the Messenger of Allah (may peace and blessings from Allah be upon him) placed his hands in the tub like this; with his fingers spread and stretched out. He placed them at the bottom of the tub. He said: "Jabir, take it (the water-skin), pour water over me, and recite Bismillah." I poured water over him (i.e. his hands) and I said Bismillah. Behold, I saw water gushing out between the fingers of the Messenger of Allah (may peace and blessings from Allah be upon him). Then the tub gushed with water until it percolated and filled up.

فَقَالَ " يَا جَابِرُ نَادِ مَنْ كَانَ لَهُ حَاجَةٌ بِمَاءٍ " . قَالَ فَأَتَى النَّاسُ فَاسْتَقَوْا حَتَّى رَوَوْا قَالَ فَقُلْتُ هَلْ بَقِيَ أَحَدٌ لَهُ حَاجَةٌ فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ مِنَ الْجُفْتَةِ وَهِيَ مَلَأَى .

He said: "Jabir, make an announcement for whoever needs water." The people came and got water until they were all satiated. I said: "Is there anyone left who has any need?" Then the Messenger of Allah (may peace and blessings from Allah be upon him) lifted his hand from the tub and it was still full of water.

وَشَكَا النَّاسُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُوعَ فَقَالَ " عَسَى اللَّهُ أَنْ يُطْعِمَكُمْ " . فَأَتَيْنَا سَيْفَ الْبَحْرِ فَزَخَرَ الْبَحْرُ زَخْرَةً فَأَلْقَى دَابَّةً فَأَوْرَيْنَا عَلَى شِقِّهَا النَّارَ فَاطْبَخْنَا وَاشْتَوَيْنَا وَأَكَلْنَا حَتَّى شَبِعْنَا . قَالَ جَابِرٌ فَدَخَلْتُ أَنَا وَفُلَانٌ وَفُلَانٌ حَتَّى عَدَّ خَمْسَةً فِي حِجَابِ عَيْنِهَا مَا يَرَانَا أَحَدٌ حَتَّى خَرَجْنَا فَأَخَذْنَا ضِلْعًا مِنْ أَضْلَاعِهِ فَقَوَّسْنَاهُ ثُمَّ دَعَوْنَا بِأَعْظَمِ رَجُلٍ فِي الرَّكْبِ وَأَعْظَمِ جَمَلٍ فِي الرَّكْبِ وَأَعْظَمِ كِفْلٍ فِي الرَّكْبِ فَدَخَلَ تَحْتَهُ مَا يُطَاطَى رَأْسُهُ

The people complained to the Messenger of Allah (may peace and blessings from Allah be upon him) about hunger, to which he said: "Allah will feed you, expectantly." We came to the sea shore where the sea tossed its waves. It threw out a large creature. We lit fire under its sides, cooking and roasting it. We all ate to our heart's content. Jabir said: Myself, so-and-so, and so-and-son until he named five people entered its eye socket yet nobody could see us until we had come out. We took one of its ribs and made an arch with it. We then called the tallest person in the army and the hugest of the camels of the army and the biggest saddle of the army, and he easily passed under it without having to bend his head.

HADITH 12 OF 40

FROM THE BOOK OF CLOTHES AND ADORNMENT *كتاب اللباس والزينة*

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَاللَّفْظُ لِإِسْحَاقَ أَخْبَرَنَا جَرِيرٌ، عَنِ مَنْصُورٍ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ قَالَ لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالنَّامِصَاتِ وَالْمُتَمَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ. قَالَ فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ يَعْقُوبَ وَكَانَتْ تَقْرَأُ الْقُرْآنَ فَآتَتْهُ فَقَالَتْ مَا حَدِيثٌ بَلَغَنِي عَنْكَ أَنْكَ لَعَنْتَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَمَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ. فَقَالَ عَبْدُ اللَّهِ وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ فَقَالَتِ الْمَرْأَةُ لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحِي الْمُصْحَفِ فَمَا وَجَدْتُهُ. فَقَالَ لَيْنَ كُنْتَ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ قَالَ اللَّهُ عَزَّ وَجَلَّ {وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا} فَقَالَتِ الْمَرْأَةُ فَإِنِّي أَرَى شَيْئًا مِنْ هَذَا عَلَى امْرَأَتِكَ الْآنَ. قَالَ اذْهَبِي فَانظُرِي. قَالَ فَدَخَلَتْ عَلَى امْرَأَةِ عَبْدِ اللَّهِ فَلَمْ تَرَ شَيْئًا فَجَاءَتْ إِلَيْهِ فَقَالَتْ مَا رَأَيْتُ شَيْئًا. فَقَالَ أَمَا لَوْ كَانَ ذَلِكَ لَمْ يُجَامِعْهَا.

It is narrated on the authority of Alqamah that he said: **Abdullah (ibn Mas'ud)** said: "Allah cursed those women who tattoo, who have themselves tattooed, who pluck facial hair (i.e. eyebrows), who get eyebrows plucked, who make spaces between their teeth for beautification; who attempt to alter the creation of Allah." This reached a woman of the Asad tribe called Umm Ya'qub who used to recite the Qur'an. She came to him and said: "What is this news that has reached me that you curse those women who tattoo, who have themselves tattooed, who pluck eyebrows, who get eyebrows plucked, who make spaces between their teeth for beautification; who attempt to alter the creation of Allah?" Abdullah said: "Why should I not curse one cursed by the Messenger of Allah, and is in the Book of Allah." The woman said: "I have read the Mushaf cover to cover but I did not find that in it." He said: "If you had read it, you would have definitely found it! Allah, The Exalted and Glorious, says: **Whatever the Messenger brings you, accept that and what he has forbidden you, refrain from that**." The woman said: "I find this in your wife even now." He said: "Go and see her." She went to Abdullah's wife but found none of this in her. She came back to him, saying: "I haven't seen anything." He said: "Had there been any such thing in her, I would not have cohabitated with her."

HADITH 13 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولَ اللَّهِ يَا رَجُلُ يَا رَجُلُ قَالَ قَالَ رَسُولَ اللَّهِ مِنْ أَحَقُّ بِحُسْنِ الصُّحْبَةِ . قَالَ " أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أَبُوكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ " .

It is narrated on the authority of Abu Hurairah that he said:

A man said: "O Messenger of Allah! Who amongst the people is most deserving of my good treatment?" He said: "Your mother, then again your mother, then again your mother. Then your father. Then your nearest relatives, your nearest relatives (according to the order of nearness)."

HADITH 14 OF 40

كتاب البر والصلوة والآداب FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لِابْنِ الْمُثَنَّى قَالَا، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ الْعَلَاءَ بْنَ عَبْدِ الرَّحْمَنِ، يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي قَرَابَةً أَصْلُهُمْ وَيَقْطَعُونِي وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ . فَقَالَ " لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسْفُهُمُ الْمَلَّ وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ " .

It is narrated on the authority of Abu Hurairah that he said:

A man said: "O Messenger of Allah! I have relatives with whom I maintain bond but they cut me off. I treat them well but they treat me badly. I am tolerant towards them but they are harsh towards me." Upon this, he said: "If you are as you say, then it is as if you throw hot ashes upon their faces (Meaning: They have no argument against you on the Day of Judgement wherein you will have the upper hand). There will continue to remain with you, from Allah, a supporter against them, so long as you adhere to that."

HADITH 15 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، بِحَدِيثٍ يَرْفَعُهُ قَالَ " النَّاسُ مَعَادِنُ كَمَعَادِنِ الْفِضَّةِ وَالذَّهَبِ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَفَهُوا. وَالْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا اثْتَلَفَ وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ " .

It is narrated on the authority of Abu Hurairah that he said, narrating directly from the Messenger of Allah (may peace and blessings from Allah be upon him):

"People are mines like mines of gold and silver. Those who are the best of them in Jahiliyyah (Pre-Islamic era of ignorance) are the best of them in Islam, provided they gain understanding of the Deen. Souls are regimented ranks. So, those who had a mutual familiarity amongst themselves (in the pre-natal existence) would have affinity amongst them (in this world also) and those who had mutual unfamiliarity, would be at variance with one another."

HADITH 16 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ التَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ " الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ " .

It is narrated on the authority of Nawwaas ibn Sam'aan that he said:

I asked the Messenger of Allah (may peace and blessings from Allah be upon him) about virtue and vice. He said: "Virtue is good character. Vice is what rankles in your heart and you disapprove of people coming to know of it."

HADITH 17 OF 40

FROM THE BOOK OF PARADISE, ITS DESCRIPTION, BOUNTIES, INHABITANTS كتاب الجنة وصفة نعيمها وأهلها

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ، وَاللَّفْظُ لِأَبِي غَسَّانَ وَابْنِ الْمُثَنَّى قَالَا حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عِيَاضِ بْنِ حِمَارِ الْمُجَاشِعِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَاتَ يَوْمٍ فِي خُطْبَتِهِ

It is narrated on the authority of Iyadh ibn Himaar Mujashi'ee that the Messenger of Allah (may peace and blessings from Allah be upon him) said one day in his sermon:

"أَلَا إِنَّ رَبِّي أَمَرَنِي أَنْ أُعَلِّمَكُم مَّا جَهِلْتُمْ مِمَّا عَلَّمَنِي يَوْمِي هَذَا .

"Listen! My Lord commanded me that I should teach you which you do not know from which He has taught me today.

كُلُّ مَالٍ نَحَلْتُهُ عَبْدًا حَلَالٌ وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمَتْ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا .

(The Messenger of Allah quoted Allah Almighty:) "Any wealth which I have conferred upon a servant is lawful. Verily I have created all My servants as Hunafaa (having natural inclination to believe in Allah's Oneness). It is indeed the Shayaateen who came to them and veered them away from their Deen; they forbade them that which I declared lawful for them, and they commanded them to ascribe partnership with Me that which no authority was sent down about."

وَإِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَّتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ وَقَالَ إِنَّمَا بَعَثْتُكَ لِأَبْتَلِيكَ وَأَبْتَلِي بِكَ وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ تَفْرُوهُ نَائِمًا وَيَقْظَانَ

(The Messenger of Allah further said:) Verily, Allah looked towards the people of the world and He showed hatred for them, Arabs and non-Arabs, with the exception of some remnants from the People of the Book. (Meaning: In the period between Prophet Isa's ascension to the Heavens and Prophet Muhammad's Prophethood (peace and blessings be upon them both) where the people were in mass misguidance) He said: "I have sent you (Muhammad) in order to put you to test and put to test through you. And I sent the Book to you which cannot be washed away by water. You recite it while in the state of wakefulness and sleep."

وَإِنَّ اللَّهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرَيْشًا فَقُلْتُ رَبِّ إِذَا يَثْلَعُوا رَأْسِي فَيَدْعُوهُ خُبْرَةً قَالَ اسْتَخْرِجْهُمْ كَمَا اسْتَخْرَجُوكَ
وَأَعْرِضْهُمْ نُغْرِكَ وَأَنْفِقْ فَسَنْفِقَ عَلَيْكَ وَابْعَثْ جَيْشًا نَبَعْتُ خَمْسَةَ مِثْلَهُ وَقَاتِلْ بِمَنْ أَطَاعَكَ مِنْ عَصَاكَ .

(The Messenger of Allah further said:) Verily, Allah commanded me to burn the (rebellion of) Quraish. I said: "My Lord, they would crush my head and leave it like bread." He (Allah) replied: "Turn them out as they turned you out. Make expeditions against them, and We shall provide you aid. Spend, and you will be conferred upon. Send an army, and We will send five the like of it. Fight with he who obeys you, he who disobeys you."

قَالَ وَأَهْلُ الْجَنَّةِ ثَلَاثَةٌ ذُو سُلْطَانٍ مُقْسِطٌ مُتَصَدِّقٌ مُوَفَّقٌ وَرَجُلٌ رَحِيمٌ رَقِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ
وَعَفِيفٍ مُتَعَفِّفٍ ذُو عِيَالٍ قَالَ وَأَهْلُ النَّارِ خَمْسَةٌ الضَّعِيفُ الَّذِي لَا زَبْرَ لَهُ الَّذِينَ هُمْ فِيكُمْ تَبَعًا لَا يَتَّبِعُونَ
أَهْلًا وَلَا مَالًا وَالْحَائِنُ الَّذِي لَا يَخْفَى لَهُ طَمَعٌ وَإِنْ دَقَّ إِلَّا خَانَهُ وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمْسِي إِلَّا وَهُوَ يُخَادِعُكَ عَنْ
أَهْلِكَ وَمَالِكَ " . وَذَكَرَ الْبُخْلَ أَوْ الْكَذِبَ " وَالشَّنْظِيرُ الْفَحَّاشُ " .

He further said: The residents of Paradise are three:

One who wields authority and is just, spends in charity, and is facilitated to guidance. A man who is merciful and kind hearted to every relative and Muslim. One who is chaste and avoids asking of others, in spite of having a family to support.

He said: The inmates of Hell are five:

The weak one who has no intelligence; those who merely follow amongst you, not caring to seek out family and wealth for themselves.

The traitorous one whose greed cannot be concealed, even in the case of minor things which he will betray.

A man who will betray you by day and night in regard to your family and your property." He also made of mention miserliness, lying, one who abuses people, and one who uses obscene language.

وَلَمْ يَذْكُرْ أَبُو غَسَّانَ فِي حَدِيثِهِ " وَأَنْفِقْ فَسَنْفِقَ عَلَيْكَ " .

Abu Ghassan (one of three teachers Imam Muslim narrates from with this chain), in his narration, did not make mention of "spend and you would be conferred upon."

HADITH 19 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَّ رَجُلًا زَارَ أَخَاهُ فِي قَرْيَةٍ أُخْرَى فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا فَلَمَّا أَتَى عَلَيْهِ قَالَ أَيْنَ تُرِيدُ قَالَ أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ . قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا قَالَ لَا غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ . قَالَ فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ " .

It is narrated on the authority of Abu Hurairah from the Prophet (may peace and blessings from Allah be upon him) that he said:

"A person visited his brother in another town. Allah deputed an angel to wait for him on his way. When he came to him, he said: "Where do you intend to go?" He said: "I intend to go to a brother on mine in this town." He said: "Have you done any favour to him (the repayment of) which you intend to reap?" He said: "No. Only that I love him for the sake of Allah, the Exalted and Glorious." Thereupon, he said: "Verily, I am a Messenger to you from Allah (to inform you) that Allah loves you as you love him for His sake"."

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَيْمُونٍ، حَدَّثَنَا بِهِزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي . قَالَ يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ . قَالَ أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضَ فَلَمْ تَعُدَّهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ يَا ابْنَ آدَمَ اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي . قَالَ يَا رَبِّ وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ . قَالَ أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانٌ فَلَمْ تُطْعِمْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ أُطْعِمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي . قَالَ يَا رَبِّ كَيْفَ أُسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي ."

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"Verily, Allah, the Exalted and Glorious, will say on the Day of Resurrection: "O son of Adam! I was sick but you did not visit Me."

He (the servant) will say: "O my Lord! How could I visit You whilst You are Lord of the worlds?"

He will say: "Did you not know that such-and-such servant of Mine was sick but you did not visit him. Were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam! I asked food from you but you did not feed Me."

He (the servant) will say: "O my Lord! How could I feed You whilst You are Lord of the worlds?"

He will say: "Did you not know that such-and-such servant of Mine asked food from you but you did not feed him. Were you not aware that if you had fed him, you would have found that with Me? O son of Adam! I asked drink from you but you did not provide Me."

He (the servant) will say: "O my Lord! How could I give You drink whilst You are Lord of the worlds?"

Thereupon, He will say: "Such-and-such servant of Mine asked you for a drink but you did not provide him. Had you provided him drink, you would have found that with Me"."

HADITH 21 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يُصِيبُ الْمُؤْمِنَ مِنْ مُصِيبَةٍ حَتَّى الشُّوْكَةِ إِلَّا قُصَّ بِهَا مِنْ خَطَايَاهُ أَوْ كُفِّرَ بِهَا مِنْ خَطَايَاهُ ". لَا يَدْرِي يَزِيدُ أَيُّهُمَا قَالَ عُرْوَةُ .

It is narrated on the authority of A'isha, wife of the Prophet (may peace and blessings from Allah be upon him), that he the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"No trouble comes to a Believer, even if it is the pricking of a thorn, but that it becomes the means whereby his sins are removed."

Or perhaps he said 'his sins are expiated'. Yazeed (one of the narrators) says that he does not know which of the two wordings (his teacher) Urwa used.

HADITH 22 OF 40 (FAMOUS HADITH QUDSI)

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامِ الدَّارِمِيُّ، حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدِ الدَّمَشْقِيِّ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الحَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ "

يَا عِبَادِي إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا .
يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ .
يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أَطْعِمَكُمْ .
يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ .
يَا عِبَادِي إِنَّكُمْ تُحْطُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ .
يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي .
يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرُكُمْ وَإِنْسَكُمْ وَجِنَّتْكُمْ
كَانُوا عَلَى أَثْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا .
يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرُكُمْ وَإِنْسَكُمْ وَجِنَّتْكُمْ
كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا .
يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرُكُمْ وَإِنْسَكُمْ وَجِنَّتْكُمْ
قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنِّي شَيْئًا .
إِلَّا كَمَا يَنْفُصُ المِخْيَطُ إِذَا أُدْخِلَ البَحْرَ .
يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ثُمَّ أَوْفِيكُمْ بِهَا .
فَمَنْ وَجَدَ حَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ " .
قَالَ سَعِيدٌ كَانَ أَبُو إِدْرِيسَ الحَوْلَانِيُّ إِذَا حَدَّثَ بِهَذَا الحَدِيثِ جَثًّا عَلَى رُكْبَتَيْهِ .

HADITH 22 OF 40 (FAMOUS HADITH QUDSI)

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

It is narrated on the authority of Abu Dharr from the Prophet (may peace and blessings from Allah be upon him) who narrates from Allah, the Blessed and Exalted, that He says:

"O My servants! I have forbidden oppression for Myself and have made it forbidden amongst you; so do not oppress one another.

O My servants! All of you are astray except for those I have guided; so seek guidance of Me and I shall guide you.

O My servants! All of you are hungry except for those I have fed; so seek food of Me and I shall feed you.

O My servants! All of you are naked except for those I have clothed; so seek clothing of Me and I shall clothe you.

O My servants! You sin by night and by day, and I forgive all sins; so seek forgiveness of Me and I shall forgive you.

O My servants! You will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me.

O My servants! Were the first of you, the last of you, the human of you, and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My dominion in anything.

O My servants! Were the first of you, the last of you, the human of you, and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything.

O My servants! Were the first of you, the last of you, the human of you, and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have any more than a needle decreases from the sea if put into it.

O My servants! It is but your deeds that I record for you and then recompense you for. So let him who finds good, praise Allah, and let him who finds other than that blame no one but himself."

Sa'eed (one of the narrators) said that when Abu Idrees Khaulanee (another of its narrators higher up in the chain) narrated this Hadith, he knelt upon his knees.

HADITH 23 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ اقْتَتَلَ غُلَامَانِ غُلَامٌ مِنْ الْمُهَاجِرِينَ وَغُلَامٌ مِنَ الْأَنْصَارِ فَنَادَى الْمُهَاجِرُ أَوْ الْمُهَاجِرُونَ يَا لِّلْمُهَاجِرِينَ . وَنَادَى الْأَنْصَارِيُّ يَا لَلْأَنْصَارِ . فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " مَا هَذَا دَعَايَ أَهْلِ الْجَاهِلِيَّةِ " . قَالُوا لَا يَا رَسُولَ اللَّهِ إِلَّا أَنَّ غُلَامَيْنِ اقْتَتَلَا فَكَسَعَ أَحَدُهُمَا الْآخَرَ قَالَ " فَلَا بَأْسَ وَلَيَنْصُرِ الرَّجُلُ أَخَاهُ ظَالِمًا أَوْ مَظْلُومًا إِنْ كَانَ ظَالِمًا فَلْيَنْصُرْهُ فَإِنَّهُ لَهُ نَصْرٌ وَإِنْ كَانَ مَظْلُومًا فَلْيَنْصُرْهُ " .

It is narrated on the authority of Jabir (ibn Abdullah) that he said:

Two young men, one from the Muhajireen and the other one from the Ansar fell into dispute. The Muhajiri or perhaps he said 'the Muhajireen' called out: "O Muhajireen!" The Ansari called out: "O Ansar!" Meanwhile, the Messenger of Allah (may peace and blessings from Allah be upon him) came out and said: "What is this proclamation of the people of Jahiliyyah (pre-Islamic era of ignorance)?" They said: "O Messenger of Allah! There is nothing serious, just that two young men fell into dispute then one of them hit the back of the other."

Thereupon, he said: "Well, no harm. A person should aid his brother, be he an oppressor or an oppressed. If he is an oppressor, he should prevent him, for that is actually aiding him. And if he is oppressed, then he should aid him."

HADITH 24 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْمُسْتَبْتَانِ مَا قَالَا فَعَلَى الْبَادِيِّ مَا لَمْ يَعْتَدِ الْمَظْلُومُ " .

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"Two people who hurl abuses upon one another, whatever they say (the repercussions) will be the on the one who initiated, as long as the one wronged does not transgress."

HADITH 25 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا يَحْيَى بْنُ أَبِي أُيُوبَ، وَقُتَيْبَةُ، وَأَبْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ " .

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"Charity never decreases wealth. Allah does not increase a person who pardons (another) except in honour. No one humbles himself for the sake of Allah except that Allah raises him."

HADITH 26 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا يَحْيَى بْنُ أَبِي حَبِيبٍ، وَقُتَيْبَةُ، وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْعَلَاءِ، عَنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَدْرُونَ مَا الْغَيْبَةُ " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ " . قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ . قَالَ " إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ " .

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"Do you know what backbiting is?"

They (his Companions) said: "Allah and His Messenger know best."

He said: "Your mentioning (of) your brother that which he dislikes."

He was asked: "What is your opinion if I actually find in my brother that which I make mention of?"

He said: "If it is actually found in him that which you assert, you have backbitten him. If it is not in him, then you have in fact slandered him."

HADITH 27 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْمِقْدَامِ وَهُوَ ابْنُ شُرَيْحِ بْنِ هَانِيٍّ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ " .

It is narrated on the authority of A'isha, wife of the Prophet (may peace and blessings from Allah be upon him), that he the Prophet (may peace and blessings from Allah be upon him) said:

"Gentleness is not to be found in anything but that it adorns it and it is not withdrawn from anything but that it taints it."

HADITH 28 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ، حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ بَعَثَ إِلَى أُمِّ الدَّرْدَاءِ بِأَنْجَادٍ مِنْ عِنْدِهِ فَلَمَّا أَنْ كَانَ ذَلِكَ لَيْلَةً قَامَ عَبْدُ الْمَلِكِ مِنَ اللَّيْلِ فَدَعَا خَادِمَهُ فَكَانَتْهُ أَبْطَأَ عَلَيْهِ فَلَعَنَهُ فَلَمَّا أَصْبَحَ قَالَتْ لَهُ أُمُّ الدَّرْدَاءِ سَمِعْتُكَ اللَّيْلَةَ لَعَنْتَ خَادِمَكَ حِينَ دَعَوْتَهُ . فَقَالَتْ سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ " .

It is narrated on the authority of Zaid ibn Aslam that he said:

Abdul Malik ibn Marwan sent some decorative furniture as a gift from him to Umm Darda' (the younger, not to be confused with Umm Darda' the elder who was a Sahabiya). At night time, Abdul Malik got up and called his servant. It seemed as if he delayed in responding to him, so he cursed him. In the morning, Umm Darda' said to him: "I heard you cursing your servant during the night when you called him."

I (Umm Darda') heard Abu Darda' saying that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"The invocers of curse will neither be intercessors nor witnesses on the Day of Resurrection."

HADITH 29 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، قَالَ حَدَّثَنَا الْأَعْمَشُ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا ."

It is narrated on the authority of Abdullah (ibn Mas'ud) that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"Always maintain the truth. For indeed truth leads to virtue, and virtue leads to Paradise. A man continues to speak the truth and endeavours to tell the truth until he is eventually recorded as a 'Siddeeq' (true one) with Allah. Beware of lying. For indeed lies lead to immorality, and immorality leads to the Hell-Fire. A man continues telling lies and endeavours to lie until he is eventually recorded as a great liar with Allah."

HADITH 30 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لِقُتَيْبَةَ قَالَ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا تَعُدُّونَ الرَّقُوبَ فِيكُمْ " . قَالَ قُلْنَا الَّذِي لَا يُوَلِّدُ لَهُ . قَالَ " لَيْسَ ذَلِكَ بِالرَّقُوبِ وَلَكِنَّهُ الرَّجُلُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ شَيْئًا " . قَالَ " فَمَا تَعُدُّونَ الصَّرَعَةَ فِيكُمْ " . قَالَ قُلْنَا الَّذِي لَا يَصْرَعُهُ الرَّجَالُ . قَالَ " لَيْسَ بِذَلِكَ وَلَكِنَّهُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ " .

It is narrated on the authority of Abdullah ibn Mas'ud that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"Whom do you count as the 'Raquab' (childless) amongst you?" We answered: "One who has no children (i.e. children are born unto him but they do not survive)." He said: "He is not actually a Raquab but the Raquab is one who does not find any forerunner in his children."

He then said: "Whom do you count as the 'Sura'ah' (wrestler) amongst you?" We answered: "He who out-wrestles other men." He said: "He is not actually that but rather it is one who controls himself when in a fit of rage."

HADITH 31 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَاءُ، عَنِ الشَّعْبِيِّ، عَنِ التُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى ".

It is narrated on the authority of Nu'man ibn Basheer that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"The similitude of the Believers in regard to their mutual love, and their mutual empathy, and their mutual affection is like that of one body; when any limb of it aches, the whole body aches with it in sleeplessness and fever."

HADITH 32 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا الْمُتَنِّيُّ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنِ الْمُتَنِّيِّ بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي حَدِيثِ ابْنِ حَاتِمٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ فَلْيَجْتَنِبِ الْوَجْهَ فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ " .

It is narrated on the authority of Abu Ayyub who narrates from Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"If any one of you does ever (have to) fight with his brother, he should avoid his face for indeed Allah created Adam upon his image."

HADITH 33 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ . فَهُوَ أَهْلَكُهُمْ " . قَالَ أَبُو إِسْحَاقَ لَا أَذْرِي أَهْلَكَهُمْ بِالنَّصْبِ أَوْ أَهْلَكُهُمْ بِالرَّفْعِ .

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"When a person says 'people are ruined', he himself is the most ruined of them."

Abu Ishaq (Imam Muslim's student who transcribed and narrated Sahih Muslim) said: I do not know whether he said 'ahlak $\textit{\textcircled{a}}$ hum' (meaning 'he has ruined them') or 'ahlak $\textit{\textcircled{u}}$ hum (meaning 'he himself is the most ruined of them').

HADITH 34 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْخَزَّازَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ " .

It is narrated on the authority of Abu Dharr that he said: The Prophet (may peace and blessings from Allah be upon him) said to me:

"Never consider anything of the Ma'roof (good acts) to be insignificant, even if it be that you meet your brother with a cheerful countenance."

HADITH 35 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ وَاللَّفْظُ لَهُ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَحَامِلِ الْمُسْكِ وَنَافِخِ الْكَبِيرِ فَحَامِلُ الْمُسْكِ إِمَّا أَنْ يُحْذِيكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً " .

It is narrated on the authority of Abu Musa that the Prophet (may peace and blessings from Allah be upon him) said:

"The similitude of good company and bad company is like that of the owner of musk and of the one who blows bellows (i.e. iron-smith). The owner of musk would either offer you free of charge, or you would buy it from him, or you would smell its pleasant odour. So far as one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell a repugnant smell."

HADITH 36 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قَهْزَادٍ، حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ شَهَابٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ حَزْمٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، ح وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامٍ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ - وَاللَّفْظُ لَهُمَا - قَالَ أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، أَنَّا أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ جَاءَتْنِي امْرَأَةٌ وَمَعَهَا ابْنَتَانِ لَهَا فَسَأَلَتْنِي فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَأَعْطَيْتُهَا إِيَّاهَا فَأَخَذَتْهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَاهَا فَدَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهُ حَدِيثَهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ ابْتُلِيَ مِنَ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ " .

It is narrated on the authority of A'isha, wife of the Prophet (may peace and blessings from Allah be upon him), that she said:

A woman came to me along with her two daughters. She asked me (for charity) but she found nothing with me except for a single date. I gave it to her. She accepted it and then divided it between her two daughters but she herself ate nothing of it. Then she got up and left along with her two daughters. (In the meanwhile) The Prophet (may peace and blessings from Allah be upon him) came to me and I narrated her story to him. Thereupon, the Prophet (may peace and blessings from Allah be upon him) said:

"He who is involved at all (in the responsibility) of (bringing up) daughters, and he accords benevolent treatment towards them, there would be protection for him against the Hell-Fire".

HADITH 37 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَتَقَارَبَا فِي اللَّفْظِ، قَالَا حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي حَسَّانَ قَالَ، قُلْتُ لِأَبِي هُرَيْرَةَ إِنَّهُ قَدْ مَاتَ لِي ابْنَانِ فَمَا أَنْتَ مُحَدِّثِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَحْدِيثٍ تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا قَالَ قَالَ نَعَمْ " صِغَارُهُمْ دَعَامِيصُ الْجَنَّةِ يَتَلَقَّى أَحَدُهُمْ أَبَاهُ أَوْ قَالَ أَبَوِيهِ فَيَأْخُذُ بِثَوْبِهِ أَوْ قَالَ بِيَدِهِ كَمَا أَخَذُ أَنَا بِصَنْفَةِ ثَوْبِكَ هَذَا فَلَا يَتَنَاهَى أَوْ قَالَ فَلَا يَنْتَهِي حَتَّى يُدْخِلَهُ اللَّهُ وَأَبَاهُ الْجَنَّةَ " . وَفِي رِوَايَةِ سُؤَيْدٍ قَالَ حَدَّثَنَا أَبُو السَّلِيلِ وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا يَحْيَى بْنُ يَعْنَى ابْنِ سَعِيدٍ عَنِ التَّمِيمِيِّ بِهَذَا الْإِسْنَادِ وَقَالَ فَهَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا قَالَ نَعَمْ .

It is narrated on the authority of Abu Hassaan (Khalid ibn Ghalaq) that he said:

I said to Abu Hurairah: "Two of my children have died. Would you narrate to me any Hadith from the Messenger of Allah (may peace and blessings from Allah be upon him) which would soothe our hearts regarding our bereavements?"

He said: "Yes." (Then Abu Hurairah narrated:)

"Small children are the fowls of Paradise. If one of them meets his father or he said his parents, he would take hold of his cloth or he said with his hand, as I take hold of the hem of your cloth. And he (the child) would not desist until Allah causes him and his father to enter Paradise."

This Hadith has also been narrated on the authority of (Sulaiman) Taimi with the same chain of transmitters. He narrates the wording as:

"Did you hear from the Messenger of Allah (may peace and blessings from Allah be upon him) anything which may soothe our hearts regarding our bereavements?" He said: "Yes."

HADITH 38 OF 40
FROM THE BOOK OF VIRTUES كتاب الفضائل

حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زَائِدَةُ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، قَالَ سَمِعْتُ جُنْدَبًا يَقُولُ
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ " .

It is narrated on the authority of Abdul Malik ibn Umair that he said:
I heard Jundub (ibn Abdullah Bajali) say: I heard the Prophet (may peace and blessings from Allah be upon him) say:
"I shall be your forerunner awaiting you at the Cistern (of al-Kauthar)."

HADITH 39 OF 40
FROM THE BOOK OF REPENTANCE كتاب التوبة

حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِي، صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ
" أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي .
" وَاللَّهُ لِلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْقَلَاةِ .
" وَمَنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا
وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا
وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي أَقْبَلْتُ إِلَيْهِ أَهْرُولُ " .

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said: Allah, the Exalted and Glorious, says:

"I am with the thought of My servant of Me.
And I am with him as he remembers Me."

(The Messenger of Allah further said:) "By Allah! Allah is more pleased with the repentance of His servant than what one of you would do on finding his lost camel in the waterless desert."

(The Messenger of Allah further quoted Allah Almighty:)

"Whoever draws near Me by a hand-span,
I draw near him by the length of a cubit.
Whoever draws near Me by a cubit,
I draw near him by the length of a fathom.
Whoever draws near Me walking,
I draw close to him hurriedly."

(It is not a physical drawing closer together. Allah, The Exalted and Glorious, is free from all needs, physicality, placement, and similitudes to the creation. Rather, a person who draws closer to Allah Almighty through good deeds and repentance will always find rewards from Allah to be far greater than their good deeds, and mercy from Allah to be far greater than their sins.)

HADITH 40 OF 40

FROM THE BOOK OF VIRTUE, ENJOINING AND MANNERS كتاب البر والصلة والآداب

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ سُهَيْلٍ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ قَالَ فَيُحِبُّهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ . فَيُحِبُّهُ أَهْلُ السَّمَاءِ قَالَ ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ . وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَيَقُولُ إِنِّي أَبْغَضُ فُلَانًا فَأَبْغِضُوهُ قَالَ فَيَبْغِضُوهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُبْغِضُ فُلَانًا فَأَبْغِضُوهُ قَالَ فَيَبْغِضُونَهُ ثُمَّ تُوضَعُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ " .

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace and blessings from Allah be upon him) said:

"When Allah loves a servant, He calls Jibreel and says: "Verily I love so-and-so, you should also love him." So Jibreel begins to love him. Then he makes an announcement amongst the inhabitants of the Heaven, saying: "Indeed Allah loves so-and-so, so you should also love him." Thus, the inhabitants of the Heaven begin to love him. Then acceptance is conferred upon him in the earth.

And when He abhors a servant (i.e. due to their evil beliefs and conduct), He calls Jibreel and says: "Verily I abhor so-and-so, you should also abhor him." So Jibreel also abhors him. Then he makes an announcement amongst the inhabitants of the Heaven, saying: "Indeed Allah is abhors so-and-so, so you should also abhor him." Thus, they also abhor him. Then he becomes the object of abhorrence on the earth also."



**FORTY HADITH FROM SAHIH MUSLIM
ADVICE FOR EVERY MUSLIM**

أربعون حديثاً من صحيح مسلم نصيحة لكل مسلم

