Book 32 : KITAB AL-BIRR WAS-SALAT-I-WA'L-ADAB (THE BOOK OF VIRTUE, GOOD MANNERS AND JOINING OF THE TIES OF RELATIONSHIP)

Chapter 1 :

POLITENESS TOWARDS PARENTS AND THEIR RIGHT TO IT

Hadith 6180: Abu Huraira reported that a person came to Allah,'s Messenger (may peace be upon him) and said : Who among the people is most deserving of a fine treatment from my hand ? He said : Your mother. He again said : Then who (is the next one) ? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one) ? He (the Holy Prophet) said : Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father. In the hadith transmitted on the authority of Qutalba, there is no mention of the word "the people".

Hadith 6181: Abu Huraira reported that a person said: Allah's Messenger, who amongst the people is most deserving of my good treatment? He said: Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of nearness).

Hadith 6182: Abu Huraira reported: A person came to Allah's Apostle (may peace be upon him). The rest of the hadith is the same as transmitted by jarir but with this addition: By your father, you would get the information.

Hadith 6183: This hadith has been narrated on the authority of Ibn Shubruma with the same chain of transmitters and the hadith transmitted on the authority of Wuhaib there is a slight

variation of wording. Same is the case with the hadith transmitted on the authority of Muhammad b. Talha (and the words are): "Who amongst the people deserves the best treatment from me".

Hadith 6184: Abdullah b. 'Anir reported that a person came to Allah's Apostle (may peace be upon him) and sought permission (to participate) in Jihad, whereupon he (the Holy Prophet) said: Are your parents living? He said: Yes. Thereupon he (the Holy Prophet) said: You should put in your best efforts (in their) service.

Hadith 6185: This hadith has been narrated on the authority of Habib with the same chain of transmitters.

Hadith 6186: Yazid b. Abu Habib reported that Na'im, the freed slave of Umm Salama, reported to him that 'Abdullah b. 'Amr b. 'As said: There came to Allah's Apostle (may peace be upon him) a person and said: I owe allegiance to you for migration and Jihad seeking reward only from Allah. He (the Holy Prophet) said: Is one from amongst your parents living ? He said : Yes, of course, both are living. He further asked: Do you want to seek reward from Allah? He said: Yes. Thereupon Allah's Messenger (may peace be upon him) said : Go back to your parents and accord them benevolent treatment.

Chapter 2 :

THE PREFERENCE OF BENEVOLENT TREATMENT TO PARENTS OVER VOLUNTARY PRAYERS, ETC.

Hadith 6187: Abu Huraira reported that Juraij was one who was devoted to (prayer) in the temple. His mother came to him. Humaid said that Abu Rafi' demonstrated before us like the

demonstration made by abu Huraira to whom Allah's Messenger (may peace be upon him) had demonstrated as his mother called him placing her palms upon the eyebrows and lifting her head for calling him and said: Juraij, it is your mother, so talk to her. She found him at that time absorbed in prayer, so he said (to himself): O Lord, my mother (is calling me) (whereas I am absorbed) in my prayer. He opted for prayer. She (his mother) went back, then came again for the second time and said: O Juraij, it is your mother (calling you), so talk to me. He said: O Allah. there is my mother also and my prayer, and he opted for prayer. She said: O Allah, this Juraij is my son. I pray to talk to him but he refuses to talk to me. O Allah, don't bring death to him unless he has seen the prostitutes, and had she invoked the curse upon him (from the heart of her heart) he would have been involved in some turmoil. There was a shepherd living near by his temple (the temple where Juraij was engaged in prayer). It so happened that a woman of that village came there and that shepherd committed fornication with her and she became pregnant and gave birth to a child. It was said to her: Whose child is this? She said: He is the child of one who is living in this temple. So there came persons with hatchets and spades. They called Juraij. He was absorbed in prayer and he did not talk to them and they were about to demolish that temple that he saw them and then came to them and they said: Ask her (this woman) what she says. He smiled and then touched the head of the child and said: Who is your father? He (the child) said: My father is the shepherd of the sheep, and when they heard this, they said: We are prepared to rebuild with gold and silver what we have demolished from your temple. He said: No, rebuild it with clay as it had been before. He then went up (to his room and absorbed himself in prayer).

Hadith 6188: **Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: None spoke in the cradle but only three (persons), Christ son of Mary, the second one the companion of Juraij. Juraij had got constructed a temple and confined himself in that. His mother came to him as he was busy in prayer and she said: Juraij. He said: My Lord, my mother (is calling me while I am engaged in) my prayer. He continued with the prayer. She returned and she came on the next day and he was busy in prayer, and she said: Juraij. And he said: My Lord, my mother (is calling me while I am engaged) in prayer, and he continued with the prayer and she went back, and then on the next day she again came and he was busy in prayer and she said: Juraij. And he said: My Lord, my mother (is calling me while I am engaged in my prayer, and he continued with the prayer, and she said: My Lord, don't give him death unless he has seen the fate of the prostitutes. The story of Juraij and that of his meditation and prayer gained currency amongst Bani Isra'il. There was a prostitute who had been a beauty incarnate. She said (to the people): If you like I can allure him to evil. She presented herself to him but he paid no heed (to her). She came to a shepherd who lived near the temple and she offered herself to him and he had a sexual intercourse with her and so she became pregnant arid when she gave birth to a child she said: This is from Juraij. So they came and asked him to get down and demolished the temple and began to beat him. He said: What is the matter? They said: You have committed fornication with this prostitute and she has given birth to a child from your loins. He said: Where is the child ? They brought him (the child) and he said: just leave me so that I should observe prayer. And he observed prayer and when he finished, he came to the child. He struck his stomach and said: O boy, who is your father? lie said: He is such shepherd. So they turned towards Juraij, kissed him and touched him (for seeking**

blessing) and said: We are prepared to construct your temple with gold. He said. No, just rebuild it with mud as it had been, and they did that. Then there was a babe who was sucking his mother that a person dressed in fine garment came riding upon a beast. His mother said: O Allah, make my child like this one. He (the babe) left sucking and began to see towards him, and said: O Allah, don't make me like him. He then returned to the chest and began to suck the milk of his mother. He (Abu Huraira) said: I perceived as if I am seeing Allah's Messenger (may peace be upon him) as he is explaining the scene of his sucking milk with his forefinger in his mouth and sucking that. He (Abu Huraira) further reported Allah's Apostle (may be peace upon him) as saying: There happened to pass by him a girl who was being beaten and they were saying: You have committed adultery and you have committed theft and she was saying: Allah is enough for me and He is my good Protector, and his mother said: O Allah, don't make my child like her and he left sucking the milk, and looked towards her and said: O Allah, make me like her, and there was a talk between them. She said: O with shaven head, a good-looking person happened to pass by and I said: O Allah, make my child like him, and you said: O Allah, don't make me like him, and they passed by a girl while they were beating her and saying: You committed fornication and you committed theft, and I said: O Allah, don't make my child like her, and you said: O Allah, make me like her. Thereupon he said: That person was a tyrant, and I said: O Allah, don't make me like him, and they were saying about her: You committed fornication whereas in fact she had not committed that and they were saying: You have committed theft whereas she had not committed theft, so I said: O Allah, make me like her.

Hadith 6189: Abu Huraira reported Allah's Apostle (may peace

be upon him) as saying: Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise.

Hadith 6190: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Let him be humbled, let him be humbled. It was said: Allah's Messenger, who is he? He said. He who finds his parents in old age, either one or both of them, and does not enter Paradise.

Hadith 6191: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Let him be humbled thrice, and the rest of the hadith is the same.

Chapter 3 :

KINDNESS TOWARDS THE FRIENDS OF ONE'S FATHER AND MOTHER

Hadith 6192: Ibn Dinar reported that a desert Arab met Abdullah b. 'Umar on the way to Mecca. 'Abdullah greeted him and mounted him upon the donkey on which he had been riding and gave him the turban that he had on his head. Ibn Dinar (further) reported: We said to him ('Abdullah b. 'Umar): May Allah do good to you, these are desert Arabs and they are satisfied even with meager (things). Thereupon Abdullah said: His father was loved dearly by 'Umar b. Khattib and I heard Allah's Messenger (may peace be upon him) as saying: The finest act of goodness on the part of a son is to treat kindly the loved ones of his father.

Hadith 6193: 'Abdullah b. Umar reported Allah's Apostle (may peace be upon him) as saying: The finest act of goodness is that a

person should treat kindly the loved ones of his father.

Hadith 6194: **Abdullah b. Dinar reported that when 'Abdullah b. 'Umar set out to Mecea,'he kept a donkey with him which he used as a diversion from the tedium of journey on the camel's back and had a turban which he tied round his head. One day, as he was riding the donkey a desert Arab happened to pass by him. He ('Abdullah b. 'Umar) said: Aren't you so and so? He said: Yes He gave him his donkey and said: Ride it, and tie the turban round your head. Some of his companions said: May Allah pardon you, you gave to this desert Arab the donkey on which you enjoyed ride for diversion and the turban which you tied round your.head. Thereupon he said: Verily I heard Allah's Messenger (may peace be upon him) as saying: The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death and the father of this person was a friend of 'Umar.**

Hadith 6195: **Nawwas b. Sim'an al-Ansiri reported: I asked Allah's Messenger (may peace be upon him) about virtue and vice. He said: Virtue is a kind disposition and vice is what rankles in your heart and that you disapprove that people should come to know of it.**

Hadith 6196: **Nawwis b. Sim'in reported: I stayed with Allah's Messenger (may peace be upon him) for one year. What obstructed me to migrate was (nothing) but (persistent) inquiries from him (about Islam). (It was a common observation) that when anyone of us migrated (to Medina) he ceased to ask (too many questions) from Allah's Messenger (may peace be upon him). So I asked him about virtue and vice. Thereupon Allah's Messenger (may peace be upon him) said: Virtue is a kind**

disposition and vice is what rankles in your mind and that you disapprove of its being known to the people.

Chapter 4 :

JOINING THE TIE OF RELATIONSHIP AND PROHIBITION TO BREAK IT

Hadith 6197: Abu Huraira reported that Allah's Messenger (may peace be upon him) said: Verily Allah created the universe and when He had finished that, ties of relationship came forward and said This is the place for him who seeks refuge from severing (of blood-relationship). He said: Yes. Are you not satisfied that I should keep relationship with one who joins your ties of relationship and sever it with one who severs your (ties of relationship)? They (the ties of blood) said: Certainly so. Thereupon He said: Well, that is how things are for you. Allah's Messenger (may peace be upon him) then said: Recite if you like: "But if you turn away you are sure to make mischief in the land and cut off the ties of kinship. Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes. Do they not reflect on the Qur'an? Or, are there locks on their hearts?" .

Hadith 6198: 'A'isha reported Allah's Messenger (may peace be upon him) as saying: The tie of kinship is suspended to the Throne and says: He who unites me Allah would unite him and he who severed me Allah would sever him.

Hadith 6199: Jubair b. Mut'im reported on the authority of his father that Allah's Messenger (may peace be upon him) said: The severer would not enter Paradise. Ibn Umar said that Sufyan (explained it as): One who severs the tie of kinship would not enter Paradise.

Hadith 6200: Jubair b. Mutlim reported that his father narrated to him that Allah's Messenger (may peace be upon him) said: The severer of the tie of kinship would not get into Paradise.

Hadith 6201: This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

Hadith 6202: Anas b. Malik reported: I heard Allah's Messenger (may peace be upon him) as saying: He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship.

Hadith 6203: Anas b. Malik reported that Allah's Messenger (may peace be upon him) said: He who likes that his sustenance should be expanded and his age may be lengthened should join the tie of kinship.

Hadith 6204: Abu Huraira reported that a person said: Allah's Messenger, I have relatives with whom I try, to have close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me. Upon this he (the Holy Prophet) said: If it is so as you say, then you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).

Chapter 5 :

FORBIDDANCE OF NURSING MUTUAL JEALOUSY, MUTUAL HATRED AND MUTUAL HOSTILITY

Hadith 6205: Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: Neither nurse mutual hatred, nor

jealousy, nor enmity, and become as fellow. brothers and servants of Allah. It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days.

Hadith 6206: Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying like this. This hadith has been narrated through another chain of transmitters.

Hadith 6207: This hadith has been narrated on the authority of Zuhri with the same chain of transmitters with the addition of Ibn Uyaina (and the words are) : "Do not cut off (mutual relations)."

Hadith 6208: This hadith has been narrated through another chain of transmitters and the hadith transmitted on the authority of Abd al-Razziq (the words are): "Neither nurse grudge nor sever (the ties of kinship), nor nurse enmity."

Hadith 6209: Anas reported Allah's Apostle (may peace be upon him) as saying: Nurse no grudge, nurse no aversion and do not sever ties of kinship and live like fellow-brothers as servants of Allah. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with this addition: "As Allah has commanded you."

Chapter 6 :

IT IS FORBIDDEN FOR A MUSLIM TO HAVE ESTRANGED RELATIONS WITH THE OTHER MUSLIM BEYOND THREE DAYS WITHOUT ANY REASON OF SHARI'AH

Hadith 6210: Abu Ayyub Ansiri reported Allah's Messenger (may peace be upon him) as saying: It is not permissible for a Muslim to have estranged relations with his brother beyond three

nights, the one turning one way and the other turning the other way when they meet ; the better of the two is one who is the first to give a greeting.

Hadith 6211: This hadith has been transmitted on the authority of Zuhri with a slight variation of wording (and the words are) : "The one turning away and the other turning away when they meet and one avoids the other and the other also avoids him."

Hadith 6212: 'Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying: It is not permissible for a Muslim to have estranged relations with his brother beyond three days.

Hadith 6213: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There should be no estranged relations beyond three days.

Chapter 7 :

FORBIDDANCE OF SUSPICION, FAULT-FINDING, AND BIDDING AGAINST THE OTHER (FOR RAISING THE PRICE)

Hadith 6214: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah.

Hadith 6215: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Don't have estranged relations

(with the others) and don't nurse enmity and don't enter into a transaction when the other (has already entered) and be fellow-brothers and servants of Allah.

Hadith 6216: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying. Don't nurse malice against one another, don't nurse aversion against one another and don't be inquisitive about one another and don't outbid one another (with a view to raising the price) and be fellow-brothers and servants of Allah.

Hadith 6217: This hadith has been narrated on the authority of A'mash with the same chain of transmit ters (and the words are) : "Don't sever relations of kinship, don't bear enmity against one another, don't bear aversion against one another and don't feel envy against the other and live as fellow-brothers as Allah has commanded you.

Hadith 6218: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Don't bear aversion against one another and don't be jealous of one another and be servants of Allah.

Chapter 8 :

IT IS FORBIDDEN TO PERPETRATE ATROCITY UPON A MUSLIM, TO HUMILIATE HIM, TO INSULT HIM, AND INVIOLABLE IS HIS BLOOD, HONOUR AND WEALTH

Hadith 6219: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of

Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honor.

Hadith 6220: This hadith has been transmitted on the authority of Abu Huraira with some addition (and it is this): "Verily Allah does not look to your bodies nor to your faces but He looks to your hearts," and he pointed towards the heart with his fingers.

Hadith 6221: Abu Huraira reported Allah's Messenger (may peace be upqn him) as saying: Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds.

Chapter 9 :

IT IS FORBIDDEN TO NURSE RANCOUR

Hadith 6222: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The gates of Paradise are not opened but on two days, Monday and Thursday. and then every servant (of Allah) is granted pardon who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. And it would be said : Look towards both of them until there is reconciliation ; look toward both of them until there is reconciliation; look towards both of them until there is reconciliation. This hadith has been narrated on the authority of Suhail who narrated it on the authority of his father with the chain of transmitters of MaIik, but with this variation of wording: ,(Those would not be granted pardon) who bycott each other."

Hadith 6223: Abu Huraira reported it as a marfu' hadith (and the words are) : The deeds are presented on every Thursday and Friday and Allah, the Exalted and Glorious. grants pardon to every person who does not associate anything with Allah except the person in whose (heart) there is rancor against his brother. It would be said: Put both of them off until they are reconciled.

Hadith 6224: Abu Huraim reported Allah's Messenger (may peace be upon him) as saying The deeds of people would be presented every week on two days, viz. Monday and Thursday, and every believing servant would be granted pardon except the one in whose (heart) there is rancor against his brother and it would he said: Leave them and put them off until they are turned to reconciliation.

Chapter 10 :

MERIT OF LOVE FOR THE SAKE OF ALLAH

Hadith 6225: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Verily. Allah would say on the Day of Resurrection: Where are those who have mutual love for My Glory's sake? Today I shall shelter them in My shadow when there is no other shadow but the shadow of Mine.

Hadith 6226: Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: A person visited his brother in another town and Allah deputed an Angel to wait for him on his way and when he came to him he said: Where do you intend to go? He said: I intend to go to my brother in this town. He said: Have you done any favor to him (the repayment of which you intend to get) ? He said: No excepting this that I love Mm for the sake of Allah, the Exalted and Glorious. Thereupon he said: I am a meesenger

to you from, Allah:(to inform you) that Allah loves you as you love him (for His sake) This hadith has been narrated on the authority of Hammid b. Salama with the same of transmitters.

Chapter 11 :

MERIT OF VISITING THE SICK

Hadith 6227: Abu Rabi' reported directly from Allah's Apostle (may peace upon him) as saying: The one who visits the sick is in fact like one who is in the fruit garden of Paradise so long as he does not return.

Hadith 6228: Thauban, the freed slave of Allah's Messenger (may peace be upon him), reported that Allah's Messenger (may peace be upon him) said: He who visits the sick continues to remain in the fruit garden of Paradise until he returns.

Hadith 6229: Thauban reported Allah's Apostle (may peace be upon him) as saying: Verily, when a Muslim visits his brother in Islam he is supposed to remain in the fruit garden of Paradise until he returns.

Hadith 6230: Thauban, the freed slave of Allah's Messenger (may peace be upon him), reported Allah's Messenger (may peace be upon him) as saying: He who visits the sick is supposed to remain in the fruit garden of Paradise.It was said : Allah's Messenger, what is this Khurfat-ul-jannah? He said: It is a place abounding in fruits.

Hadith 6231: This hadith has been narrated on the authority of Asim al-Ahwal with the same chain of transmitters.

Hadith 6232: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying : Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, I was sick but you did not visit Me. He would say: O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Didn't you know that such and such servant of Mine was sick but you did not visit him and 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 would say: My Lord, how could I feed Thee whereas Thou art the Lord of the worlds? He said: Didn't you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side? (The Lord would again say:) O son of Adam, I asked drink from you but you did not provide Me. He would say: My Lord, how could I provide Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me.

Chapter 12 :

WHENEVER A BELIEVER FALLS SICK OR IS STRICKEN WITH GRIEF OR SOMETHING LIKE IT, THERE IS A REWARD FOR HIM EVEN IF IT IS PRICKING OF A THORN

Hadith 6233: 'A'isha reported, I did not see anyone else being afflicted with more severe illness than Allah's Messenger (may peace be upon him). In the narration transmitted by 'Uthman there is a slight variation of wording.

Hadith 6234: This hadith has been narrated on the authority of A'mash through other chains of transmitters.

Hadith 6235: 'Abdullah reported: I visited Allah's Messenger (may peace be upon him) as he was running high temperature. I touched his body with my bard and said to him: Allah's Messenger, you are running high temperature, whereupon Allah's Messenger (may peace be upon him) said : Yes, it is so. I comparatively have a more severe fever than any one of you. I said : Is it because there is a double reward in store for you ? Thereupon Allah's Messenger (may peace be upon him) said : Yes, it is so. And Allah's Messenger (may peace be upon him) again said: When a Muslim falls ill, his compensation is that his minor sins are obliterated just as leaves tall (in autumn). In the hadith transmitted on the authority of Zubair there is (no mention of these words) : "I touched his body with my hands."

Hadith 6236: This hadith has been transmitted on the authority of jarir and the hadith transmitted on the authority of Abu Mu'awiya there is an addition of these words: He said: Yes, by Him in Whose Hand is my life, there is no Muslim upon the earth." The rest of the hadith is the same.

Hadith 6237: Aswad reported that some young men from the Quraish visited 'A'isha as she was in Mina and they were laughing. She said: What makes you laugh? They said: Such and such person stumbled against the rope of the tent and he was about to break his neck or lose his eyes. She said: Don't laugh for I heard Allah's Messenger (may peace be upon him) as saying: If a Muslim runs a thorn or (gets into trouble) severe than this, there is assured for him (a higher) rank and his sins are obliterated.

Hadith 6238: 'A'isha reported Allah's Messenger (may peace be upon him) as saying: A believer does not receive (the trouble) of running a thorn or more than that but Allah elevates him in rank or effaces his sins because of that.

Hadith 6239: 'A'isha reported Allah's Messenger (may peace be upon him) as saying: A believer does not undergo (the trouble) of running a thorn or more than that when Allah effaces his sins.

Hadith 6240: 'A'isha said: No trouble comes to a believer even if it is the pricking of a thorn that it becomes (the means) whereby his sins are effaced or his sins are obliterated. Yazid says: He does not know which word 'Urwa said (whether he said Qussa or Kuffira).

Hadith 6241: 'A'isha reported: I heard Allah's Messenger (may peace be upon him) as saying: There is nothing (in the form of trouble) that comes to a believer even if it is the pricking of a thorn that there is decreed for him by Allah good or his sins are obliterated.

Hadith 6242: Abu Sa'id and abu Huraira reported that they heard Allah's Messenger (may peace be upon him) as saying: Never a believer is stricken with discomfort, hardship or illness, grief or even with mental worry that his sins are not expiated for him.

Hadith 6243: Abu Huraira reported that when this verse was revealed: "Whoever does evil will be requited for it" , and when this was conveyed to the Muslims they were greatly perturbed. Thereupon Allah's Messenger (may peace be upon him) said: Be

moderate and stand firm in trouble that falls to the lot of a Muslim (as that) is an expiation for him; even stumbling on the path or the pricking of a thorn (are an expiation for him). Muslim said that 'Umar b. Abd al-Rahman Muhaisin was from amongst the people of Mecca.

Hadith 6244: Jabir b. Abdullah reported that Allah's Messenger (may peace be upon him) visited Umm Sa'ib or Umm Musayyib and said: Umm Sa'ib or Umm Musayyib. why is it that you are shivering? She said: "It is fever and may it not be blessed by Allah, whereupon he (the Holy Prophet) said: Don't curse fever for it expiates the sir of the posterity of Adam just as furnace removes the alloy of iron.

Hadith 6245: 'Ata' b. Abi Rabih said: Ibn Abbas said to me: May I show you a woman of Paradise? I said: Yes. He said: Here is this dark-complexioned woman. She came to Allah's Apostle (may peace be upon him) and said: I am suffering from falling sickness and I become naked; supplicate Allah for me, whereupon he (the Holy Prophet) said: Show endurance as you can do and there would be Paradise for you and, if you desire, I supplicate Allah that He may cure you. She said: I am prepared to show endurance (but the unbearable trouble is) that I become naked, so supplicate Allah that He should not let me become naked, so he supplicated for her.

Chapter 13 :

IT IS FORBIDDEN TO COMMIT OPPRESSION

Hadith 6246: Abu Dharr reported Allah's Messenger (may peace be upon him) as saying that Allah, the Exalted and Glorious, said: My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one

another. My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed, so beg food from Me, so that I may give that to you. O My servants, all of you are naked (need clothes) except one whom I provide garments, so beg clothes from Me, so that I should clothe you. O My servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I should grant you pardon. O My servants, you can neither do Me any harm nor can you do Me any good. O My servants, even if the first amongst you and the last amongst you and even the whole of human race of yours, and that of jinns even, become (equal in) God-conscious like the heart of a single person amongst you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinns too in unison become the most wicked (all beating) like the heart of a single person, it would cause no loss to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of jinns also all stand in one plain ground and you ask Me and I confer upon every person what he asks for, it would not. in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping the needle in it. My servants, these for you I shall reward you for thern, so he who deeds of yours which I am recording finds good should praise Allah and he who does not find that should not blame anyone but his own self. Sa'id said that when Abu Idris Khaulini narrated this hadith he knelt upon his knees.

Hadith 6247: Abu Dharr reported Allah's Messenger (may peace be upon him) as saying that he reported it from his Lord, the Exalted and Glorious: Verily I have made oppression unlawful

for Me and for My servants too, so do not commit oppression. The rest of the hadith is the same.

Hadith 6248: Jabir b. Abdullah reported that Allah's Messenger (may peace be upon him) said: Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection, and be on your guard against pettimindedness for pettimindedness destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them.

Hadith 6249: Ibu 'Umar reported Allah's Messenger (may peace be upon him) as saying: Oppression is the darkness on the Day of Resurrection.

Hadith 6250: Salim reported on the authority of his father that Allah's Messenger (may peace be upon him) said: A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him, and he who meets the need of a brother, Allah would meet big needs, and he who relieved a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Resurrection, and he who did not expose (the follies of a Muslim) Allah would conceal his follies on the Day of Resurrection.

Hadith 6251: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do you know who is poor? They (the Companions of the Holy Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said: The poor of my Umma would be he who would come on the Day of Resurrection with prayers and fasts

and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire.

Hadith 6252: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The claimants would get their claims on the Day of Resurrection so much so that the hornless sheep would get its claim from the horned sheep.

Hadith 6253: Abu Musa reported Allah's Messenger (may peace be upon him) as saying: Allah, the Exalted and Glorious, grants respite to the oppressor. But when He lays Hand upon him, He does not then let him off. Re (the Holy Prophet) then recited this verse: "Such is the chastisement of thy Lord when He chastises the towns (inhabited by) wrongdoing persons. Surely, His punishment is painful, severe"(xi.103).

Chapter 14 :

HELP YOUR BROTHER WHETHER IIE IS AN OPPRESSOR OR AN OPPRESSED ONE

Hadith 6254: Jabir b. Abdullah reported that two young men, one from the Muhajirin (emigrants) and the other one from the Angr (helpers) fell into dispute and the Muhajir called his fellow Muhajirin, and the Ansari (the helper) called the Ansar (for help). In the meanwhile, Allah's Messenger (may peace be upon him) came there and said: What is this, the proclamation of the days of jahiliya (ignorance)? They said: Allah's Messenger, there

is nothing serious. The two young men fell into dispute and the one struck at the back of the other. Thereupon he (the Holy Prophet) said: Well, a person should help his brother whether he is an oppressor or an oppressed. If he is the oppressor he should prevent him from doing it, for that is his help; and if he is the oppressed he should be helped (against oppression).

Hadith 6255: Jabir b. Abdullah reported: We were along with Allah's Messenger (may peace be upon him) in an expedition that a person from amongst the emigrants struck at the back of a person from the Ansir. The Ansiri said: O Ansar! And the Muhijir said: O Emigrants! Thereupon Allah's Messenger (may peace be upon him) said: What are these proclamations of the Days of Ignorance ? They said: Allah's Messenger, a person from the emigrants struck at the back of an Ansari, whereupon he said: It is something disgusting. 'Abdullah b. Ubayy heard it and said: They have indeed done it. By Allah, when we would return to Medina the respectable amongst them (the Ansar) would turn away the mean (the emigrants). Thereupon 'Umar said: Permit me so that I should strike the neck of this hypocrite. But he (the Holy Prophet) said: Leave him, the people may not say that Muhammad kills his companions.

Hadith 6256: Jabir b. 'Abdullah reported that a person from the emigrants struck the back of an Ansari. He came to Allah's Apostle (may peace be upon him) and asked for compensation. Thereupon Allah's Apostle (may peace be upon him) said: Leave it. for it is something disgusting. Ibn Mansur said that in the narration transmitted on the authority of Amr (these words are also found) : "I heard Jabir."

Chapter 15 :

THERE SHOULD BE MUTUAL FELLOW-FEELING AND LOVE AND THE WILL TO HELP EACH OTHER AMONGST THE BELIEVERS

Hadith 6257: **Abu Musa reported Allah's Messenger (may peace be upon him) as saying: A believer is like a brick for another believer, the one supporting the other.**

Hadith 6258: **Nu'man b. Bashir reported Allah's Messenger (may peace be upon him) as saying: The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.**

Hadith 6259: **Nu'man b. Bashir reported a hadith like this from Allah's Apostle (may peace be upon him).**

Hadith 6260: **Nu'man b. Bashir reported Allah's Messenger (may peace be upon him) as saying: The believers are like one person; if his head aches, the whole body aches with fever and sleeplessness.**

Hadith 6261: **Nu'man b. Bashir reported that Muslims are like one body of a person; if the eye is sore, the whole body aches, and if the head aches, the whole body aches.**

Hadith 6262: **A hadith like this has been narrated on the authority of Nu'man b. Bashir through another chain of transmitters.**

Chapter 16 :

IT IS FORBIDDEN TO INDULGE IN ABUSING

Hadith 6263: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When two persons indulge in hurling (abuses) upon one another, it would be the first one who would be the sinner so long as the oppressed does not transgress the limits.

Chapter 17 :

THE MERITS OF FORGIVENESS AND HUMILITY

Hadith 6264: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Charity does not in any way decrease the wealth and the servant who forgives Allah adds to his respect, and the one who shows humility Allah elevates him in the estimation (of the people).

Chapter 18 :

THE PROHIBITION OF BACKBITING

Hadith 6265: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do you know what is backbiting? They (the Companions) said: Allah and His Messenger know best. Thereupon he (the Holy Prophet) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of ? He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander.

Chapter 19 :

TIDINGS FOR ONE WHOSE FAULTS ALLAH CONCEALED IN THIS WORLD; HE WILL ALSO CONCEAL HIS FAULTS IN THE HEREAFTER

Hadith 6266: Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: The servant (whose fault) Allah conceals in this world, Allah would also conceal (his faults) on the Day of

Resurrection.

Hadith 6267: Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: The servant (who conceals) the faults of others in this world, Allah would conceal his faults on the Day of Resurrection.

Chapter 20 :

ACCORDING OF BENEVOLENT TREATMENT TO ONE FROM WHOM ONE EXPECTS TRANSGRESSION

Hadith 6268: A'isha reported that a person sought permission from Allah's Apostle (may peace be upon him) to see him. He said: Grant him permission. (and also added:) He is a bad son of his tribe or he is a bad person of his tribe. When he came in he used kind words for him. 'A'isha reported that she said: Allah's Messenger, you said about him what you had to say and then you treated him with kindness. He said: A'isha, verily in the eye of Allah, worst amongst the person in rank on the Day of Resurrection is one whom the people abandon or desert out of the fear of indecency.

Hadith 6269: This hadith has been reported on the authority of Ibn Munkadir with the same chain of transmitters but with a slight variation of wording.

Chapter 21 :

MERIT OF BENEVOLENT TREATMENT

Hadith 6270: Jarir reported from Allah's Messenger (may peace be upon him) : He who is deprived of tenderly feelings is in fact deprived of good.

Hadith 6271: Jarir reported Allah's Messenger (may peace be

upon him) as saying: He who is deprived of tenderly feelings is in fact deprived of good.

Hadith 6272: Jarir b. 'Abdullah reported Allah's Apostle (may peace be upon him) as saying: He who is deprived of tenderly feelings is in fact deprived of good and he who is deprived of tenderly feelings is in fact deprived of good.

Hadith 6273: 'A'isha, the wife of Allah's Apostle (may peace be upon him), reported that Allah's Messenger (may peace be upon him) said: 'A'isha, verily Allah is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness).

Hadith 6274: 'A'isha, the wife of Allah's Apostle (may peace be upon him), reported Allah's Apostle (may peace be upon him) as saying: Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.

Hadith 6275: This hadith has been reported by Miqdam b. Shuraih b. Hani with the same chain of transmitters but with this addition: "'A'isha mounted upon a wild camel and she began to make that go round and round. Thereupon Allah's Messenger (may peace be upon him) said: You should show kindness, and then he made a mention of this hadith.

Chapter 22 :

IT IS FORBIDDEN TO CURSE THE BEASTS

Hadith 6276: 'Imran b. Husain reported: We were with Allah's Messenger (may peace be upon him) in some of his journeys and there was a woman from the Ansar riding a she-camel that it

shied and she invoked curse upon that. Allah's Messenger (may peace be upon him) heard it and said: Unload that and set it free for it is accursed. 'Imran said: I still perceive that (dromedary) walking amongst people and none taking any notice of that.

Hadith 6277: 'Imran reported: I perceive as if I am looking towards that dromedary, and in the hadith transmitted on the authority of Thaqafi (the words are) : "Unload it and make its back bare for it is accursed."

Hadith 6278: Abu Burza al-Aslami reported that a slave-girl was riding a dromedary and there was also the luggage of people upon it. that she suddenly saw Allah's Apostle (may peace be upon him). The way of the mountain was narrow and she said (to that dromedary): Go ahead (but that dromedary did not move). She (that slave-girl), out of anger, said: O Allah, let that (dromedary) be damned. Thereupon Allah's Apostle (may peace be upon him) said: Let the dromedary on which the curse has been invoked not proceed with us.

Hadith 6279: This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters but with a variation of words (and that is) : "By Allah, let that accompany us not which has been damned, or he said like it."

Hadith 6280: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: It does not seem proper for Siddiq that he should be an invoker of curse. This hadith has been narrated on the authority of Abu Kuraib with the same chain of transmitters.

Hadith 6281: Zaid b. Aslam reported that 'Abd al-Malik b. Marwan sent some domestic goods for decoration to Umm Darda' on his own behalf, and when it was night 'Abd al-Malik got up and called for the servant. It seemed as if he (the servant) was late (in responding to his call), so he ('Abd al-Malik) invoked curse upon him, and when it was morning Umm Darda' said to him: I heard you cursing your servant during the night when you called him, and she said: I heard Abu Darda' as saying that Allah's Messenger (may peace be upon him) said: The invoker of curse would neither be intercessor nor witness on the Day of Resurrection.

Hadith 6282: This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters.

Hadith 6283: Umm Darda' reported on the authority of Abu Darda' as saying: I heard Allah's Messenger (may peace be upon him) as saying: The invoker of curse would neither be witness nor intercessor on the Day of Resurrection.

Hadith 6284: Abu Huraira reported it was said to Allah's Messenger (may peace be upon him): Invoke curse upon the polytheists, whereupon he said: I have not been sent as the invoker of curse, but "I have been sent as mercy."

Chapter 23 :

HE UPON WHOM ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) INVOKED CURSE WHEREAS HE IN FACT DID NOT DESERVE IT, IT WOULD BE A SOURCE OF REWARD AND MERCY FOR HIM

Hadith 6285: A'isha reported that two persons visited Allah's Messenger (may peace be upon him) and both of them talked

about a thing, of which I am not aware, but that annoyed him and he invoked curse upon both of them and hurled malediction, and when they went out I said: Allah's Messenger, the good would reach everyone but it would not reach these two. He said : Why so ? I said : Because you have invoked curse and hurled malediction upon both of them. He said: Don't you know that I have made condition with my Lord saying thus: O Allah, I am a human being and that for a Muslim upon whom I invoke curse or hurl malediction make it a source of purity and reward.

Hadith 6286: This hadith has been reported on the authority of A'mash with the same chain of transmitters and the hadith transmitted on the authority of 'Isa (the words are) : "He had a private meeting with them and hurled malediction upon them and cursed them and sent them out."

Hadith 6287: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: O Allah, I am a human being and for any person amongst Muslims upon whom I hurl malediction or invoke curse or give him whipping make it a source of purity and mercy.

Hadith 6288: Jabir reported Allah's Apostle (may peace be upon him) a hadith like it but with a slight variation of wording.

Hadith 6289: This hadith has been transmitted on the authority of A'mash and in the hadith transmitted on the authority of 'Isa the words are: Make it a source of reward, and in the hadith transmitted on the authority of Abu Huraira (the words are) : "Make it a source of mercy."

Hadith 6290: Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: O Allah, I make a covenant with Thee against which Thou wouldst never go. I am a human being and thus for a Muslim whom I give any harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing, purification and nearness to Thee on the Day of Resurrection.

Hadith 6291: This hadith has been transmitted on the authority of Abu Zinad with a slight variation of wording.

Hadith 6292: A hadith like this has been reported on the authority of Abu Huraira through another chain of transmitters.

Hadith 6293: Salim, the freed slave of Nasriyyin, said: I heard Abu Huraira as saying that he heard Allah's Messenger (may peace be upon him) as saying: O Allah, Muhammad is a human being. I lose my temper just as human beings lose temper, and I have held a covenant with Thee which Thou wouldst not break: For a believer whom I give any trouble or invoke curse or beat, make that an expiation (of his sins and a source of) his nearness to Thee on the Day of Resurrection.

Hadith 6294: Abu Huraira reported that he heard Allah's Messenger (may peace be upon him) as saying: O Allah, for any believing servant whom I curse make that as a source of nearness to Thee on the Day of Resurrection.

Hadith 6295: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: I have held covenant with Thee which Thou wouldst not break, so for any believer whom I curse

or beat, make that an expiation on the Day of Resurrection.

Hadith 6296: **Jabir b. Abdullah reported Allah's Messenger (may peace be upon him) as saying: I am a human being and I have made this term with my Lord, the Exalted and Glorious: For any servant amongst Muslims whom I curse or scold, make that a source of purity and reward. This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters.**

Hadith 6297: **Anas b. Malik reported that there was an orphan girl with Umm Sulaim (who was the mother of Anas). Allah's Messenger (may peace be upon him) saw that orphan girl and said: O, it is you; you have grown young. May you not advance in years! That slave-girl returned to Umm Sulaim weeping. Umm Sulaim said: O daughter, what is the matter with you? She said: Allah's Apostle (may peace be upon him) has invoked curse upon me that I should not grow in age and thus I would never grow in age, or she said, in my (length) of life. Umm Sulaim went out wrapping her head-dress hurriedly until she met Allah's Messenger (may peace be upon him). He said to her: Umm Sulaim, what is the matter with you? She said: Allah's Apostle, you invoked curse upon my orphan girl. He said: Umm Sulaim, what is that? She said: She (the orphan girl) states you have cursed her saying that she might not grow in age or grow in life. Allah's Messenger (may peace be upon him) smiled and then said: Umm Sulaim, don't you know that I have made this term with my Lord. And the term with my Lord is that I said to Him: 1 am a human being and I am pleased just as a human being is pleased and I lose temper just as a human being loses temper, so for any person from amongst my Ummah whom I curse and he in no way deserves it, let that, O Lord, be made a source of**

purification and purity and nearness to (Allah) on the Day of Resurrection.

Hadith 6298: Ibn Abbas reported: I was playing with children that Allah's Messenger (may peace be upon him) happened to pass by (us). I hid myself behind the door. He (the Holy Prophet) came and he patted upon my shoulders and said: Go and call Mu'awiya. I returned and said: He is busy in taking food. He again asked me to go and call Mu'swiya to him. I went (and came back) and said that he was busy in taking food, whereupon he said: May Allah not fill his belly! Ibn Muthanna, said: I asked Umm Umayya what he meant by the word Hatani. He said : It means "he patted my shoulders".

Hadith 6299: This hadith has been transmitted on the authority of Ibn Abbas with a slight variation of wording.

Chapter 24 :

THE CONDEMNATION OF ONE WHO PLAYS A DOUBLE GAME AND THE PROHIBITION OF THIS BEHAVIOUR

Hadith 6300: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The worst amongst the people is the double-faced one; he comes to some people with one face and to others with the other face.

Hadith 6301: Abu Huraira reported that he heard Allah's Messenger (may peace be upon him) as saying: The worst amongst people is one with the double face. He comes to some people with one face and to others with the other face.

Hadith 6302: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: You will find the worst amongst

the people one having double face. He comes to some people with one face and to the others with the other face.

Chapter 25 :

FORBIDDANCE OF TELLING A LIE AND THE CASES IN WHICH TELLING OF LIE IS PERMISSIBLE

Hadith 6303: Humaid b. 'Abd al-Rahman b. 'Auf reported that his mother Umm Kulthum daughter of 'Uqba b. Abu Mu'ait, and she was one amongst the first emigrants who pledged allegiance to Allah's Apostle (may peace be upon him), as saying that she heard Allah's Messenger (may peace be upon him) as saying: A liar is not one who tries to bring reconciliation amongst people and speaks good (in order to avert dispute), or he conveys good. Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as lie but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them).

Hadith 6304: This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters but with a slight variation of wording.

Hadith 6305: This hadith has been transmitted on the authority of Zuhri with a slight variation of wording.

Chapter 26 :

SERIOUS PROHIBITION OF TALE-CARRYING

Hadith 6306: 'Abdullah b. Mas'ud reported that Muhammad (may peace be upon him) said: Should I inform you that slandering, that is in fact a tale-carrying which creates dissension amongst people, (and) he (further) said: The person tells the

truth until he is recorded as truthful, and lie tells a lie until lie is recorded as a liar.

Chapter 27 :

THE EVIL OF A LIE AND THE GOODNESS OF TRUTH AND ITS MERIT

Hadith 6307: 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: Truth leads one to Paradise and virtue leads one to Paradise and the person tells the truth until he is recorded as truthful, and lie leads to obscenity and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar.

Hadith 6308: 'Abdullah b. Mas'ud reported Allah's Messenger (may peace be upon him) as saying: Telling of truth is a virtue and virtue leads to Paradise and the servant who endeavors to tell the truth is recorded as truthful, and lie is obscenity and obscenity leads to Hell-Fire, and the servant who endeavors to tell a lie is recorded as a liar. Ibn Abu Shaiba reported this from Allah's Apostle (may peace be upon him).

Hadith 6309: 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavors to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavors to tell a lie is recorded as a liar with Allah.

Hadith 6310: This hadith has been reported on the authority of A'mash with the same chain of transmitters and no mention is

made in the hadith transmitted on the authority of 'Isa (of these words) : "He who endeavors to tell the truth and endeavors to tell a lie," and in the hadith transmitted on the authority of Mushir (the words are): "Until Allah records it".

Chapter 28 :

THE MERIT OF SELF-CONTROL AT THE TIME OF ANGER

Hadith 6311: Abdullah b. Mas'ud reported Allah's Messenger (may peace be upon him) as saying: Whom do you count as "Raqub" amongst you? They (his Companions) said: One who has no children (the children are born unto him but they do not survive). Thereupon he (the Holy Prophet) said: He is not a Raqub but Raqub is one who does not find his child as the forerunner (in Paradise). He then said: Whom do you count as a wrestler amongst you? We said: He who wrestles with persons. He said : No, it is not he but one who controls himself when in a fit of rage.

Hadith 6312: This hadith has been narrated on the authority of A'mash with the same chain of transmitters.

Hadith 6313: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The strong-man is not one who wrestles well but the strong man is one who controls himself when he is in a fit of rage.

Hadith 6314: Abu Huraira reported: I heard Allah's Messenger (may peace be upon him) as saying: One is not strong because of one's wrestling skillfully. They said: Allah's Messenger, then who is strong? He said: He who controls his anger when he is in a fit of rage.

Hadith 6315: This hadith has been reported on the authority of Abu Huraira through another chain of transmitters.

Hadith 6316: Sulaiman b. Surad reported that two persons abused each other in the presence of Allah's Apostle (may peace be upon him) and the eyes of one of them became red as embers and the veins of his neck were swollen. Thereupon Allah's Messenger (may peace be upon him) said: I know of a wording, if he were to utter that, his fit of rage (would be no more and that wording is) : I seek refuge with Allah from Satan the accursed. The person said: Do you find any madness in me? Ibn al-'Ala' said: Do you see it? And he made no mention of the person.

Hadith 6317: Sulaiman b. Surad reported that two persons abused each other in the presence of Allah's Apostle (may peace be upon him) and one of them fell into a rage and his face became red. Allah's Apostle (may peace be upon him) saw him and said: I know of a wording; if he were to utter that, he would get out (of the fit of anger) (and the wording is): I seek refuge with Allah from Satan, the accursed. Thereupon, a person went to him who had heard that from Allah's Apostle (may peace be upon him) and said to him: Do you know what Allah's Messenger (may peace be upon him) said? He (the Holy Prophet) said: I know of a wording; if he were to say that, (the fit) would be no more (and the words are): I seek refuge with Allah from Satan, the accursed. And the person said to him: Do you find me mad?

Hadith 6318: This hadith has been reported on the authority of A'mash with the same chain of transmitters.

Chapter 29 :

IT IS THE VERY NATURE OF MAN THAT HE LOSES

CONTROL

Hadith 6319: Anas reported Allah's Messenger (may peace be upon him) as saying: When Allah fashioned Adam in Paradise, He left him as He liked him to leave. Then Iblis roamed round him to see what actually that was and when he found him hollow from within, he recognized that he had been created with a disposition that he would not have control over himself.

Hadith 6320: A hadith like this has been narrated on the authority of Humaid with the same chain of transmitters.

Chapter 30 :

IT IS FORBIDDEN TO STRIKE AT THE FACE

Hadith 6321: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one of you fights with his brother he should avoid striking at the face.

Hadith 6322: This hadith has been transmitted on the authority of Abu Zinad and he said: "When one amongst you strikes (at the face)."

Hadith 6323: Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: When any one of you fights with his brother, he should spare his face.

Hadith 6324: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one of you fights with his brother, he should not slap at the face.

Hadith 6325: This hadith has been transmitted on the authority of Abu Huraira and in the hadith transmitted on the authority of

Ibn Hatim Allah's Apostle (may peace be upon him) is reported to have said : When any one of you fights with his brother, he should avoid his face for Allah created Adam in His own image.

Hadith 6326: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one of you fights with his brother, he should avoid the face.

Chapter 31 :

GRIM WARNING TO ONE WHO TORMENTS PEOPLE WITHOUT ANY VALID JUSTIFICATION

Hadith 6327: 'Urwa reported on the authority of his father that Hisham b. Hakim b. Hizam happened to pass by some people in Syria who had been made to stand in the sun and olive-oil was being poured upon their heads. He said: What is this? It was said: They are being punished for (not paying) the Kharaj (the government revenue). Thereupon he said: Allah would punish those who torment people in this world (without any genuine reason).

Hadith 6328: Hisham reported on the authority of his father that Hisham b. Hakim b. Hizam happened to pass by people, the farmers of Syria, who had been made to stand in the sun. He said: What is the matter with them? They said: They have been detained for Jizya. Thereupon Hisham said: I bear testimony to the fact that I heard Allah's Messenger (may peace be upon him) as saying: Allah would torment those who torment people in the world.

Hadith 6329: This hadith has been narrated on the authority of Hisham with the same chain of transmitters and he made this addition of Jarir that (Hisham b. Hakim) went to Umair b. Sa'd

who was then ruler in Palestine and he narrated to him this hadith and he (submitting before the words of the Prophet) commanded that they should be let off and so they were let off.

Hadith 6330: 'Urwa b. Zubair reported that Hisham b. Hakim found a person (the ruler of Hims) who had been detaining some Nabateans in connection with the dues of Jizya. He said: What is this? I heard Allah's Messenger (may peace be upon him) as saying: Allah would torment those persons who torment people in the world.

Chapter 32 :

HE WHO GOES IN THE MOSQUE OR IN THE BAZAR OR A PLACE OF GATHERING LIKE IT WITH A WEAPON SHOULD SEE THAT THE SPEARHEAD DOES NOT HARM ANYONE

Hadith 6331: 'Amr heard Jabir as saying: A person happened to come to the mosque with an arrow; thereupon Allah's Messenger (may peace be upon him) said to him: Take hold of its pointed head.

Hadith 6332: Jabir b. Abdullah reported that a person happened to come to the mosque with arrows and their iron-ends were exposed, so he was commanded that he should grasp the pointed heads so that these might not do any harm to a Muslim.

Hadith 6333: Jabir reported that Allah's Messenger (may peace be upon him) commanded a person who had been distributing arrows freely in the mosque that he should not move about in the mosque but by catching hold of their iron-heads. Ibn Rumh narrated this with a slight variation of wording.

Hadith 6334: Abd Musa reported that Allah's Messenger (may peace be upon him) said: When any one of you happens to go to a meeting or the bazaar with an arrow in his hand he must grasp its pointed head; then (he again said): He must grasp its pointed head. Abu Musa said: By Allah, we did not court death until some of us had flung arrows upon the faces of one another.

Hadith 6335: Abu Musa reported Allah's Apostle (may peace be upon him) assaying: He who amongst you moves in the mosque or in the bazaar and there is an arrow with him he should take hold of its iron-head in his palm, so that none amongst the Muslims should receive any injury from it, or he said, should catch its iron-head.

Chapter 33 :

THE PROHIBITION OF POINTING A WEAPON TOWARDS A MUSLIM

Hadith 6336: Abu Huraira reported: Abu'l-Qasim (the kunya of Allah's Messenger, may peace be upon him), said: He who pointed a weapon towards his brother the angels invoke curse upon him even if he is his real brother so long as he does not abandon it (the pointing of weapon towards one's brother Muslim).

Hadith 6337: Abu Huraira reported a hadith like this from Allah's Apostle (may peace be upon him) through another chain of transmitters.

Hadith 6338: Abu Huraira reported a hadith from Allah's Messenger (may peace be upon him); (one of them was this) that Allah's Messenger (may peace be upon him) said: None amongst you should point a weapon towards his brother, for he does not

know that Satan might cause the weapon (to slip) from his hand and (he may injure anyone) and thus he may fall into Hell-Fire.

Chapter 34 :

THE MERIT OF REMOVING OF ANYTHING TROUBLESOME FROM THE PATH

Hadith 6339: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: While a person was going along the path he found a thorny branch upon it. He pushed it to a side and Allah approved (this action) of his and (as a mark of appreciation) granted him pardon.

Hadith 6340: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A person while walking along the path saw the branches of a tree lying there. He said: By Allah, I shall remove these from this so that these may not do harm to the Muslims, and he was admitted to Paradise.

Hadith 6341: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying that he saw a person enjoying himself in Paradise because of the tree that he cut from the path which was a source of inconvenience to the people.

Hadith 6342: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying that there was a tree which caused inconvenience to the Muslims; a person came there and cut that (tree) (and thus entered)Paradise).

Hadith 6343: Abu Barza reported: I said: Allah's Messenger, teach me something so that I may derive benefit from it. He said: Remove the troublesome thing from the paths of the Muslims.

Hadith 6344: Abu Barza reported that he said to Allah's Messenger (may peace be upon him): Allah's Messenger, I do not know whether I would survive after you, so confer upon me something by which Allah should benefit me. Thereupon Allah's Messenger (may peace be upon him) said: Do this and that and remove the troublesome things from the paths.

Chapter 35 :

FORBIDDANCE OF TORMENTING THE CAT OR THE ANIMALS LIKE THAT WHICH DO NOT HARM

Hadith 6345: Abdullah reported that Allah's Messenger (may peace be upon him) said: A woman was tormented because of a cat which she had confined until it died and she had to get into Hell. She did not allow it either to eat or drink as it was confined, nor did she free it so that it might eat the insects of the earth.

Hadith 6346: This hadith has been reported on the authority of Ibn 'Umar through another chain of transmitters. And Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying : A woman was tormented because of a cat which she had tied and thus allowed it neither to eat or drink nor set it free so that it might eat the insects of the earth.

Hadith 6347: This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

Hadith 6348: Abu Huraira reported from Allah's Messenger (may peace be upon him) A hadith out of which one was this that Allah's Messenger (may peace be upon him) said: A woman got into Hell-Fire because of a cat whom she had tied, and thus it could not eat, and she did not let it free so that it could devour the

insects of the earth, until it died.

Chapter 36 :

THE PROHIBITION OF PRIDE AND VANITY

Hadith 6349: **Abu Sa'id Khudri and Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah, the Exalted and Glorious, said: Glory is His lower garment and Majesty is His cloak and (Allah says,) He who contends with Me in regard to them I shall torment him.**

Chapter 37 :

IT IS FORBIDDEN TO BECOME FRUSTRATED IN REGARD TO THE MERCY OF ALLAH

Hadith 6350: **Jundub reported that Allah's Messenger (may peace be upon him) stated that a person said: Allah would not forgive such and such (person). Thereupon Allah the Exalted and Glorious, said: Who is he who adjures about Me that I would not grant pardon to so and so; I have granted pardon to so and so and blotted out his deeds (who took an oath that I would not grant pardon to him).**

Chapter 38 :

THE MERITS OF THE WEAK AND DOWNTRODDEN PEOPLE

Hadith 6351: **Abu Huraira reported Allah's Messenger (may peace he upon him) as saying: Many a person with disheveled hair and covered with dust is turned away from the doors (whereas he is held in such a high esteem by Allah) that if he were to adjure in the name of Allah (about anything) Allah would fulfil that.**

Chapter 39 :

IT IS FORBIDDEN TO USE THE EXPRESSION: "THE PEOPLE ARE UNDONE"

Hadith 6352: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When a person says that people are ruined he is himself ruined. Abu Ishaq said: I do not know whether he said "ahlakahum or ahlakuhum.

Hadith 6353: This hadith has been narrated on the authority of Suhail with the same chain of transmitters.

Chapter 40 :

BENEVOLENT TREATMENT TOWARDS THE NEIGHBOUR

Hadith 6354: 'A'isha reported Allah's Messenger (may peace be upon him) as saying: Gabriel impressed upon me (kind treatment) towards the neighbor (so much) that I thought as if he would confer upon him the (right) of inheritance.

Hadith 6355: This hadith has been narrated on the authority of 'A'isha through another chain of transmitters.

Hadith 6356: Ibn Umar reported Allah's Messenger (may peace be upon him) as saying: Gabriel impressed upon me (the kind treatment) towards the neighbor (so much) that I thought as if he would soon confer upon him the (right) of inheritance.

Hadith 6357: Abu Dharr reported Allah's Messenger (may peace be upon him) as saying: Abu Dharr, when you prepare the broth, add water to that and give that (as a present) to your neighbour.

Hadith 6358: Abu Dharr reported Allah's Messenger (may peace be upon him) commanded me thus: Whenever you prepare a broth, add water to it, and have in your mind the members of the household of your neighbors and then give them out of this with

courtesy.

Chapter 41 :

EXCELLENCE OF MEETING ONE WITH A CREERFUL COUNTENANCE

Hadith 6359: Abu Dharr reported: Allah's Apostle (may peace be upon him) said to me: Don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance.

Chapter 42 :

THE MERIT OF RECOMMENDATION WHICH INVOLVES NOTHING UNLAWFUL

Hadith 6360: Abu Musa reported that when any needy (person) came to Allah's Messenger (may peace be upon him) with a need he commanded him to his Companions, saying: Make a recommendation for him, and you would get the reward. Allah, however, gives the verdict through the tongue of His Apostle what He likes most.

Chapter 43 :

THE MERIT OF GOOD COMPANY AND AVOIDANCE FROM EVIL COMPANY

Hadith 6361: Abu Musa reported Allah's Messenger (may peace be upon him) as saying: The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows, and the owner of musk would either offer you free of charge or you would buy it from him or you would. smell its pleasant odor, and so far as one who blows the. bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell.

Chapter 44 :

THE MERIT OF ACCORDING BENEVOLENT TREATMENT TO DAUGHTERS

Hadith 6362: 'A'isha, the wife of Allah's Apostle (may peace be upon him), said: A woman came to me along with her two daughters. She asked me for (charity) but she found nothing with me except one date, so I gave her that. She accepted it and then divided it between her two daughters and herself ate nothing out of that. She then got up and went out, and so did her two daughters. (In the meanwhile) Allah's Apostle (may peace be upon him) visited me and I narrated to him her story. Thereupon Allah's Apostle (may peace be upon him) said: He who is involved (in the responsibility) of (bringing up) daughters, and he accords benevolent treatment towards them, there would be protection for him against Hell-Fire.

Hadith 6363: 'A'isha reported: A poor woman came to me along with her daughters. I gave her three dates. She gave a date to each of them and then she took up one date and brought that to her mouth in order to eat that, but her daughters expressed desire to eat it. She then divided the date that she intended to eat between them. This (kind) treatment of her impressed me and I mentioned that which she did to Allah's Messenger (may peace be upon him). Thereupon he said: Verily Allah has assured Paradise for her, because of (this act) of her, or He has rescued her from Hell-Fire.

Hadith 6364: Malik reported Allah's Messenger (may peace be upon him) as saying: He, who brought up two girls properly till they grew up, he and I would come (together) (very closely) on the Day of Resurrection, and he interlaced his fingers (for explaining the point of nearness between him and that person).

Chapter 45 :

THE MERIT OF ONE WHO RESIGNS HIMSELF TO THE

WILL OF GOD CALMLY AT THE TIME OF THE DEATH OF ONE'S SON

Hadith 6365: Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Anyone amongst the Muslims, three of whose children die, and he resigns himself calmly to the will of God, Fire will not touch him but for the fulfillment of the oath.

Hadith 6366: This hadith has been reported by Zuhri on the authority of Malik, and in the hadith transmitted on the authority of Sufyan (the words are) : "He would enter into Fire, except for the fulfilment of the oath."

Hadith 6367: Abu Huraira reported that Allah's Messenger (may peace be upon him) said to a woman of the Ansar: In case anyone amongst you sees the sad demise of three children of (hers) and she resigns herself to the will of God hoping to get reward, she would be admitted to Paradise. A woman from amongst them said: Allah's Messenger, even if they (the children who die) are two. Thereupon, he (the Holy Prophet,) said: Even if they are two.

Hadith 6368: Abu Sa'id Khudri reported that a woman came to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, men receive your instructions; kindly allocate at your convenience a day for us also, on which we would come to you and you would teach us what Allah has taught you. He said: You assemble on such and such a day. They assembled and Allah's Messenger (may peace be upon him) came to them and taught them what Allah had taught him and he then said: No woman amongst you who sends her three children as her forerunners (in the Hereafter) but they would serve him as a protection against

Hell-Fire. A woman said: What about two and two and two? Thereupon Allah's Messenger (may peace be upon him) said: Even if they are two and two and two.

Hadith 6369: Abu Huraira reported that he (the Holy Prophet) said: Three (children) who die in childhood.

Hadith 6370: Abu Hassan reported : I said to Abu Huraira that my two children had died. Would you narrate to me anything from Allah's Messenger (may peace be upon him) a hadith which would soothe our hearts in our bereavements ? He said: Yes. 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 (with my hand). And he (the child) would not take off (his hand) from it until Allah causes his father to enter Paradise. This hadith has been narrated on the authority of Tamim with the same chain of transmitters. And he is reported to have said: Did you hear from Allah's Messenger (may peace be upon him) anything which may soothe our heart in our bereavements? He said: Yes.

Hadith 6371: Abu Huraira reported that a woman came to Allah's Apostle (may peace be upon him) with her child and said: Allah's Apostle, invoke Allah's blessing upon him for I have already buried three. He said: You have buried three! She said: Yes. Thereupon he (the Holy Prophet) said : You have, indeed, safeguarded yourself against the torment of Hell with a strong safeguard. 'Umar has made a mention of his father, whereas others have not made a mention of his father.

Hadith 6372: Abu Huraira reported that a woman came to

Allah's Apostle (may peace be upon him) with her child and said: Allah's Messenger, he is ailing, and I am afraid (that he may die), as I have already buried three. Thereupon he said: It (their sad demise) would be a protection against Hell-Fire for you. Zuhair has not mentioned the kunya of Abu Ghiyath; he has mentioned his name.

Chapter 46 :

WHEN ALLAH LOVES A SERVANT, HIS FELLOW-SERVANTS ALSO BEGIN TO LOVE HIM

Hadith 6373: Abu Huraira reported that Allah's Messenger (may peace be upon him) said: When Allah loves a servant, He calls Gabriel and says: Verily, I so and so; you should also love him, and then Gabriel begins to love him. Then he makes an announcement in the heaven saying: Allah loves so and so and you also love him, and then the inhabitants of the Heaven (the Angels) also begin to love him and then there is conferred honour upon him in the earth; and when Allah is angry with any servant He calls Gabriel and says: I am angry with such and such and you also become angry with him, and then Gabriel also becomes angry and then makes an announcement amongst the inhabitants of heaven: Verily Allah is angry with so-and so, so you also become angry with him, and thus they also become angry with him. Then he becomes the object of wrath on the earth also.

Hadith 6374: This hadith has been reported on the authority of Suhail with the same chain of transmitters except with this variation that in the hadith transmitted on the authority of 'Ali' b. Musayyib, there is no mention of (the word) "Anger".

Hadith 6375: Suhail b. Abi Salih, reported: We were in Arafa that there happened to pass Umar b. Abd al-'Aziz and he was the

Amir of Hajj. People stood up in order to catch a glimpse of him. I said to my father: Father, I think that Allah loves Umar b. Abd al- 'Aziz. He said: How is it? I said: It is because of the love in people's heart for him. Thereupon he said: By One Who created your father, I heard Abu Huraira narrating from Allah's Messenger (may peace be upon him) a hadith like one transmitted on the authority of Suhail.

Chapter 47 :

SOULS ARE TROOPS COLLECTED TOGETHER

Hadith 6376: Abu Huraira reported Allah's Messenger (may peace be upon him) Saying: Souls are troops collected together and those who familiarized with each other (in the heaven from where these come) would have affinity, with one another (in the world) and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world).

Hadith 6377: Abu Huraira narrated directly from Allah's Messenger (may peace be upon him) that he said: People are like mines of gold and silver; those who were excellent in Jahiliya (during the days of ignorance) are excellent In Islam, when they have, an understanding, and the souls are troops collected together and those who had a mutual familiarity amongst themselves in the store of prenatal existence would have affinity amongst them, (in this world also) and those who opposed one of them, would be at variance with one another.

Chapter 48 :

A PERSON WOULD BE ALONG WITH HIM WHOM HE LOVES

Hadith 6378: Anas b. Malik reported that a desert Arab said to Allah's Messenger (may peace be upon him) : When would be the Last Hour? Allah's Messenger (may peace be upon him) said:

What preparation have you made for that? Thereupon he said: The love of Allah and of His Messenger (that is my preparation for the Last Hour) (for the Day of Resurrection). Thereupon he (the Holy Prophet) said: You would be along with one whom you love.

Hadith 6379: Anas reported that a person said to Allah's Messenger (may peace be upon him): When would be the Last Hour? He (the Holy Prophet) said: What preparation have you made for that? And he gave no details, but said: I love Allah and His Messenger. Thereupon he (the Holy Prophet) said: You would be along with one whom you love. Anas b. Malik reported through another chain of transmitters that a desert Arab came to Allah's Messenger (may peace be upon, him), the rest of the hadith is the same but with this variation that he said: I have not made much preparations which merit appreciation for myself.

Hadith 6380: Anas b. Malik reported that a person came to Allah's Messenger (may peace be upon him) and said to Allah's Messenger: When would be the Last Hour? Thereupon he (the Holy Prophet) said: What preparation have you made for the Last Hour? He said: The love of Allah and of His Messenger (is my only preparation). Thereupon he (the Holy Prophet) said: You would be along with one whom you love. Anas said: Nothing pleased us more after accepting Islam than the words of Allah's Apostle: You would be along with one whom you love. And Anas said. I love Allah and His Messenger and Abu Bakr and Umar, and I hope that I would be along with them although I have not acted like them.

Hadith 6381: Anas b. Malik reported Allah's Apostle (may peace

be upon him) this hadith through another chain of transmitters but he did not make mention of the words of Anas: I love, and what follows subsequently.

Hadith 6382: Anas b. Malik reported: Allah's Messenger (may peace be upon him) and I were coming out of the mosque that we met a person on the threshold of the mosque and he said to Allah's Messenger (may peace be upon him): When would be the Last Hour? Allah's Messenger (may peace be upon him) said: What preparation have you made for that? The man became silent and then said: Allah's Messenger, I have made no significant preparation with prayer and fasting and charity but I, however, love Allah and His Messenger. Thereupon (the Holy Prophet) said: You would be along with one whom you love.

Hadith 6383: This hadith has been narrated on the authority of Anas through another chain of transmitters.

Hadith 6384: This hadith has been reported on the authority of Anas with a different chain of transmitters.

Hadith 6385: 'Abdullah reported that a person came to Allah's Messenger (may peace be upon him) and said to Allah's Messenger (may peace be upon him) : What is your opinion about the person who loves the people but his (acts or deeds are not identical to theirs) ? Thereupon Allah's Messenger (may peace be upon him) said: A person would be along with one whom he loves.

Hadith 6386: A hadith like this has been transmitted on the authority of 'Abdullah.

Hadith 6387: **Abu Musa, reported that a person came to Allah's Messenger (may peace be upon him) ; the rest of the hadith is the same.**

Chapter 49 :

WHEN A PIOUS PERSON IS PRAISED THAT IS GLAD TIDINGS FOR HIM

Hadith 6388: **Abu Dharr reported: It was said to Allah's Messenger (may peace be upon him): What is your opinion about the person who has done good deeds and the people praise him ? He said: It is glad tidings for a believer (which he has received in this mortal world).**

Hadith 6389: **This hadith has been narrated through another chain of transmitters also and the one transmitted on the authority of Shu'ba (the words are): "People love him." In the hadith transmitted on the authority of 'Abd-us-Samad (the words are): "People praise him as stated by Hammad."**