

الفهرس	
المقدمة	3
الباب الاول – الأخلاق الحميدة	
حسن الخلق	8
التواضع والنهي عن الكبر	22
العمل والعفة وذم السؤال	30
الصدق وذم الكذب	40
الامانة والوفاء بالعهد والنهي عن الغدر	48
الصبر	57
الشكر	63
الحلم والاناة والرفق وكظم الغيظ	67
الرحمى والتسامح	75
الجود والنهي عن البخل والاسراف	82
الحياء	96
الصدقة والنهي عن المن بالعطية	99
صلة الرحم	109
بر الوالدين	113
النظافة والطهارة	117
حفظ اللسان	122
النهي عن السخرية والهمز واللمز	124
النهي عن الحسد	126
الاصلاح بين الناس والنهي عن هجران المسلم	129
النهي عن الظلم والبغي	132
النهي عن الرياء	137
النهي عن سوء الظن والغيبة والنميمة	138

الفهرس	
الباب الثاني – السلوك الاجتماعي والآداب العامة	
آداب السلام والمصافحة	143
آداب الاستئذان	149
آداب المجلس والجلوس	151
آداب اكرام الضيف	153
عيادة المريض	158
العناية باليتامى والارامل والمساكين	164
العناية بكبار السن	167
آداب التعامل مع اهل الكتب السماوية	168
آداب التعامل مع الزوجة والاولاد	174
آداب التعامل في التجارة والاسواق	178
النهي عن الشتم واللعن	189
اكرام الجار	193
الآداب العامة	198
آداب الطريق	199
آداب التعامل مع الخادم والاجير	203
التكافل الاجتماعي	207

- اتق الله حيثما كنت واتبع السبيل الحسنة تمحها، وخالق الناس بخلق حسن (رواه الترمذي وقال حديث حسن)

“Be mindful of God wherever you are;
do good deeds after doing bad ones;
the good will wipe out the bad.
And behave decently toward all.”

- إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَأَلَطْفُهُمْ بِأَهْلِهِ. (رواه الترمذي وقال : حديث حسن صحيح).

“The believers who display the most generous manners in public, who are the kindest with their families, have the most perfect faith.”

- البر حسن الخلق، والإثم ما حاك في نفسك، وكرهت أن يطلع عليه الناس (رواه مسلم).

“Virtue is good manners and vice is something you thought about doing, yet you don’t want it to become known to others.”

- ما من شئ أثقل في ميزان المؤمن يوم القيامة من حسن الخلق، وإن الله يبغض الفاحش البذيء (رواه الترمذي وقال: حديث حسن صحيح)

“On the Day of Resurrection, nothing will weigh heavier in the Scale than a believer’s good manners. God hates one who brags with foul language about his bad deeds.”

- عن عبد الله بن عمرو بن العاص رضي الله عنهما قال: لم يكن رسول الله صلى الله عليه وسلم فاحشاً ولا متفحشاً. وكان يقول: “إن من خياركم أحسنكم أخلاقاً” (متفق عليه).

‘Abdullah ibn ‘Amr ibn al-‘Ās (May God be pleased with him) reported, “The Messenger of God (pbuh) did not indulge in loose talk, nor did he like to listen to it. He used to say, ‘The best among you is the one who has the best conduct.’”

- إن المؤمن ليدرك بحسن خلقه درجة الصائم القائم (رواه أبو داود)

I heard the Messenger of God (pbuh) say, “Through his good manners a believer can attain the stature of one who prays all night and fasts all day.”

- سئل رسول الله صلى الله عليه وسلم عن أكثر ما يدخل الناس الجنة؟ قال: "تقوى الله وحسن الخلق" وسئل عن أكثر ما يدخل الناس النار، قال: "الفرج والفم". (رواه الترمذي وقال: حديث حسن صحيح).

When asked what will primarily lead a person to Paradise, the Messenger of God (pbuh) replied, "The fear of God and good manners."

Next he was asked what type of indulgence will carry a person to Hell, to which he answered, "Indulgence of the tongue and the genitals."

- الخلق الحسن يذيب الخطايا كما يذيب الماء الجليد ، والخلق السوء يفسد العمل كما يفسد الخل العسل (أخرجه الطبراني)

"Good manners melts away mistakes just as water melts away ice.
And bad manners spoils deeds just as vinegar spoils honey."

- كان النبي صلى الله عليه وسلم، يقول: "اللهم إني أعوذ بك من منكرات الأخلاق، والأعمال، والأهواء" رواه الترمذي وقال حديث حسن.

The Prophet (pbuh) used to pray:
"Oh God! Let me find refuge in You from undesirable manners, deeds, and aspirations."

- بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ موطأ مالك

"I was sent to perfect good manners."

- عن معاذُ بْنُ جَبَلٍ، قَالَ أَخَرُ مَا أَوْصَانِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ وَضَعْتُ رِجْلِي فِي الْغُرْزِ أَنْ قَالَ " أَحْسِنْ خُلُقَكَ لِلنَّاسِ يَا مُعَاذُ بْنُ جَبَلٍ " ((موطأ مالك))

Muadh ibn Jabal said, "The last advice the Messenger of God (pbuh), gave me as I put my foot in the stirrup was, 'Your manners have to be good when dealing with people, Muadh ibn Jabal!'"

- إن الله كريم يحب الكرم ومعالي الأخلاق ويبغض سفسافها
(صحيح الألباني)

“God is kind; He loves kindness and the highest of manners but He dislikes pitiful behavior.”

- ان الفحش والتفحش ليسا من الاسلام في شيء, وان احسن الناس
اسلاما احسنهم خلقا (رواه احمد)

“Islam has nothing to do with obscenity or obscene actions. The best Muslims are those with the best manners.”

- انا زعيم ببيت في ربض الجنة لمن ترك المراء وان كان محقا
وببيت في وسط الجنة لمن ترك الكذب وان كان مازحا وببيت في
اعلى الجنة لمن حسن خلقه (ابو داوود)

The Messenger of God (pbuh) said,
“I guarantee a home in Paradise for the one who drops an argument even when in the right;
I guarantee a home right in the middle of Paradise for anyone who holds back from lying even as a joke;
And I guarantee a home in the highest part of Paradise for all who exhibit good manners.”

- انكم لا تسعون الناس باموالكم لكن يسعهم منكم بسط الوجه وحسن الخلق (رواه ابو يعلى)

“You will never have enough wealth to satisfy all the people,
So satisfy them by sharing your cheerful faces and good manners.”

- حسن الخلق وحسن الجوار يعمران الديار ويزيدان في الأعمار (رواه احمد)

The Messenger of God (pbuh) said, “Good manners and neighborly behavior will lead to prosperity and a good life.”

- عن عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُكْثِرُ أَنْ يَدْعُو: اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ، وَالْعِفَّةَ، وَالْأَمَانَةَ، وَحُسْنَ الْخُلُقِ، وَالرِّضَا بِالْقَدَرِ. (صحيح الألباني)

‘Abdullah ibn ‘Āmr reported that the Messenger of God, (pbuh) used to fervently pray:
“My Lord, I ask You for health, abstinence, trustworthiness, good manners and contentment with Your decree.”

- عَنْ أُسَامَةَ بْنِ شَرِيكٍ، قَالَ شَهِدْتُ الْأَعْرَابَ يَسْأَلُونَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا يَا رَسُولَ اللَّهِ مَا خَيْرُ مَا أُعْطِيَ الْعَبْدُ قَالَ " خُلُقٌ حَسَنٌ " . (رواه احمد)

It was reported that Usamah bin Sharik said, "I saw the Bedouins asking the Prophet (pbuh), 'Oh Messenger of God, what is the best thing a person may be given?'"
He said: "Good manners."

- حَدَّثَنَا أَنَسٌ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ خُلُقًا (متفق عليه)

Anas reported, "The Messenger of God (pbuh) had the best manners of all the people."

- أول ما يوضع في الميزان الخلق الحسن (الترمذي)

"The first thing that will go into one's scale is his/her good manners."

- يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمُ غِيَّةَ الْجَاهِلِيَّةِ وَتَعَاضَّمَهَا بِآبَائِهَا
فَالنَّاسُ رَجُلَانِ رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ وَفَاجِرٌ شَقِيٌّ هَيْنٌ عَلَى
اللَّهِ وَالنَّاسِ بَنُو آدَمَ وَخَلَقَ اللَّهُ آدَمَ مِنْ تُرَابٍ (الالباني)

“People! God has removed your former boastfulness during the times of ignorance, and bragging about your lineage preeminence. There are two types of people now: One who is righteous, mindful of God and he is worthy in God’s eyes, and one who is wicked, miserable and worthless to God. We all are children of Adam and God created Adam from dust.”

- يَا عَائِشَةُ إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ وَدَّعَهُ أَوْ
تَرَكَهُ النَّاسُ اتِّقَاءَ فُحْشِهِ ” (رواه مسلم)

“Oh A’isha: the worst ranking person on the Day of Resurrection is someone whom everyone shunned for fear of his obscene behavior.”

- أَفْضَلُ الْأَعْمَالِ حَسَنَ الْخُلُقِ، وَلَا تَغْضَبْ إِنْ اسْتَطَعْتَ (الخرائطي)

“Good manners lead to the best of deeds and to try not to become angry.”

- إن الله أوحى إلي أن تواضعوا حتى لا يفخر أحد على أحد، ولا يبغي أحد على أحد (رواه مسلم).

“God revealed to me that you should humble yourselves, so no one will boast in front of another, nor would anyone oppress another.”

- مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ (رواه مسلم)

“No wealth is diminished because of charitable giving and God heaps honor on those who forgive. No one would humble himself for God’s sake faster than He will exalt him.”

- لَا يَزَالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهِ حَتَّى يُكْتَبَ فِي الْجَبَّارِينَ فَيُصِيبُهُ مَا أَصَابَهُمْ (رواه الترمذي)

“Some people persist in arrogant haughtiness until ‘Arrogant’ becomes their spiritual surname. He will finally have their same fate.”

- قال النبي صلى الله عليه وسلم : "لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر" فقال رجل "إن الرجل يحب أن يكون ثوبه حسناً ونعله حسناً؟ قال: "إن الله جميل يحب الجمال. الكبر بطر الحق وغمط الناس" ((رواه مسلم)).

The Prophet (pbuh) said:

"No one whose heart contains as much as a speck of arrogance will enter Paradise."

Someone asked:

"But what if someone likes to wear beautiful clothes and shoes?"

The Messenger of God (pbuh) answered:

"God is beautiful and He loves beauty!

Arrogance is when someone exaggerate what is rightly his while cheating other people."

- من تواضع لاخيه المسلم رفعه الله ومن ارتفع عليه وضعه الله
(الطبراني)

"Whoever humbles themselves before their brother or sister, God will raise. And whoever puts their brother or sister down, God will disgrace."

- عن أنس رضي الله عنه أنه مرَّ على صبيانٍ فسَلَّمَ عَلَيْهِمْ وقال: كان النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ. (متفق عليه)

When Anas bin Malik passed by a group of kids he greeted them kindly, explaining, “The Prophet (pbuh) used to do so.”

- لَا يَنْظُرُ اللهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَرًا (متفق عليه)

“On the Resurrection Day God will not even look at anyone whose pride and arrogance led them to dress in robes longer than they need be, they dragged on the ground.”

- ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يُرَكِّبُهُمْ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ (رواه مسلم).

“There are three whom God will neither acknowledge nor absolve of guilt on the Day of Resurrection. Those three are: the aged adulterer, the lying king and the prideful beggar.

(Abu Mu’awiya quoted the Prophet (pbuh) as adding, “God will not even look at them; there is grievous torment awaiting them.)

- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ " . قَالُوا بَلَى . قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَبْرُهُ " . ثُمَّ قَالَ " أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ " . قَالُوا بَلَى . قَالَ " كُلُّ عُنْتَلٍ جَوَاطٍ مُسْتَكْبِرٍ مُتَفَقِّ عَلَيْهِ .

The Messenger of God (pbuh) asked, "Do you not want me to tell you about those at home in Paradise?" They said, "Of course, please tell us." Then the Messenger of God (pbuh) explained, "Everyone who is humble in spirit and known to be humble through their actions, when they call out to God, God will fulfill it." He then asked, "Should I not explain to you who find their home in Hell?" They replied, "Yes, please do." And he replied, "All those who are haughty, fat and arrogant."

- طُوبَى لِمَنْ تَوَاضَعَ فِي غَيْرِ مَنَقَصَةٍ (الطبراني)

"Blessed is the one who shows humility without humiliating himself."

- بينما رجل يمشي في حله , تعجبه نفسه , مرجل راسه , يختال في مشيته , اذ خسف الله به , فهو يتجلجل في الارض الى يوم القيامة (متفق عليه)

The Messenger of God (pbuh) said, "A man was swaggering along, dressed up with his hair just so, totally full of himself. Suddenly God caused the Earth to swallow him up. He will continue to sink into the Earth until the Day of Resurrection."

- لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ كِبَرٍ وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ إِيمَانٍ (مسلم)

"No one with arrogance even the size of a mustard seed will enter Paradise, while no one with even a mustard seed sized faith will enter Hell."

- لَا يَقْبَلُ إِيْمَانٌ بِلَا عَمَلٍ وَلَا عَمَلٌ بِلَا إِيْمَانٍ (الطبراني)

"Faith without works is not accepted, and so is work without faith."

- إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ (البیهقي)

“God loves if you do something to perfect what you are doing.”

- بئس العبد عبد تخيل واختال , ونسي الكبير المتعال, بئس العبد عبد تجبر ونسي الجبار الاعلى , بئس العبد عبد سها ولها ونسي المقابر والبلا (الترمذي)

“Wretched is the servant who falls in love with himself and becomes vain, forgetting the Greatest, the Transcended. Wretched is the one who acts with might and forget the Almighty, the Most High. Wretched is the servant who goofed and took life lightly, forgetting about death and judgment.”

- طلب الحلال فريضة بعد الفريضة (الطبراني)

“Pursuing all that is permissible is as much of a duty to you as your prayers are.”

- ان الله يحب العبد المحترف , ومن كد على عياله كان كالمجاهد في سبيل الله (احمد)

“God loves skilled workers. Those who exert themselves to provide for their children are like the one who is struggling in the way of God.”

- ان من الذنوب ذنوبا لا يكفرها الصلاة ولا الصدقة ولا الحج , ويكفرها الهم في طلب المعيشة (الطبراني)

“There are sins that will not be forgiven through prayers, charity or pilgrimage. Only through the struggle of working to earn a living will they be forgiven.”

- افضل الكسب بيع مبرور وعمل الرجل بيده (احمد)

“The best money earned comes from a sale in which both the buyer and the seller are satisfied, or from earning a living working with one’s hands.”

- من امسى كالا من عمل يديه امسى مغفورا له (الطبراني)

“Whoever is exhausted in the evening from a day of hard word will be forgiven.”

- لا تزال المساله باحدكم حتى يلقي الله تعالى وليس في وجهه مزعة لحم (متفق عليه)

“Some people will keep on begging from others (not for necessities, out of habit and maybe because they hate hard work) right up until they meet God. By then there won't be a shred of flesh left on their faces.”

- مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْتُرًا، فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أَوْ لْيَسْتَكْثِرْ (رواه مسلم)

“One who asks for handouts in order to build his own wealth is unwittingly like one who begs for burning coals. Now that they know, it is up to them to ask for more or less.”

- عن حكيم بن حزام- رضي الله عنه- قال: سألت النبي صلى الله عليه وسلم فأعطاني، ثم سأله فأعطاني، ثم سأله فأعطاني، ثم قال: «إن هذا المال خضرة حلوة، فمن أخذه بما نفس بورك له فيه ومن أخذه بإشراف نفس لم يبارك فيه وكان كالذي يأكل ولا يشبع، واليد العليا خير من اليد السفلى (سنن النسائي)

Hakim bin Hizam reported that he heard the Prophet (pbuh) said, "I asked the Messenger of God for some financial assistance and he gave it to me. Then I asked again and again he gave it to me. And again he gave when I asked.

Then he said, 'This wealth looks attractive and sweet. Indeed, whoever takes it when it is freely given, it will be blessed for him. But whoever takes it greedily, it will not be blessed. He will be like one who eats but never becomes full. Remember, the upper hand is better than the lower hand.'

- يَا غُلَامُ! احْفَظِ اللَّهَ يَحْفَظْكَ, احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ, وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ, وَإِذَا اسْتَعَنْتْ فَاسْتَعِنْ بِاللَّهِ (رواه الترمذي)

"Young man, be mindful of God and He will protect you. Keep your thoughts on Him and He will be with you. When you ask for anything, ask God, and if you need help, seek it from God."

- عن سعد بن أبي وقاص- رضي الله عنه- قال: كان رسول الله صلى الله عليه وسلم يعودني عام حجة الوداع من وجع اشتد بي، فقلت: إنني قد بلغ بي من الوجع وأنا ذو مال، ولا يرثني إلا ابنة لي، أفأصدق بثلثي مالي؟ قال: «لا». فقلت: بالشطر؟ فقال: «لا» ثم قال: «الثلث، والثلث كبير- أو كثير-. إنك أن تذر ورثتك أغنياء خير من أن تذرهم عالة يتكففون الناس، وإنك لن تنفق نفقة تبتغي بها وجه الله إلا أجرت بها حتى ما تجعل في في امرأتك (البخاري)

Saad Bin Abi Wakkas testified, "In the year when the Prophet (pbuh) went on his final pilgrimage, I became seriously ill. The Prophet (pbuh) made a habit of visiting me inquiring about my health.

"I told him, 'I am wasting away from this illness; all I have left is my wealth. I don't even have any heirs except for a daughter. Should I leave two thirds of my property to charity?'

"He replied, 'No.'

"I asked him, 'Half?'

"No. One third, and even a third is too much. You are better off leaving your heirs wealthy rather than impoverished so they have to beg. You will be rewarded for whatever you spend for God's sake, even for what you put into your wife's mouth."

- إن قامت الساعة و في يد أحدكم فسيلة , فإن استطاع أن لا تقوم حتى يغرسها فليغرسها “ الألباني

“If the Final Hour comes while you have a palm clipping in your hands and it is possible to plant it before the very end, you should plant it.”

- اللهم إني أسألك الهدى والتقى والعفاف والغنى ” ((رواه مسلم)).

“Oh Lord! I pray that you guide me, to help me be ever conscious of You. Not to have to ask anyone but You and to give me wealth.”

- مَنْ اسْتَعْنَىٰ أَعْنَاهُ اللَّهُ عَزَّ وَجَلَّ وَمَنْ اسْتَعْفَ أَعْفَهُ اللَّهُ عَزَّ وَجَلَّ وَمَنْ اسْتَكْفَىٰ كَفَاهُ اللَّهُ عَزَّ وَجَلَّ وَمَنْ سَأَلَ وَلَهُ قِيَمَةٌ أَوْ قِيَّةٌ فَقَدْ أَلْحَفَ ” (النسائي)

“If one wants to refrain from begging, God, the Mighty and Sublime, will help such a one refrain. If one longs to become content with one’s lot in life, God, the Mighty and Sublime will satisfy his needs. But if anyone begs who already has something worth even one measure, then they are being too greedy.”

- كان الرسول جالسا مع أصحابه ذات يوم فنظروا إلي شاب ذي جلد و قد بكر يسعي فقالوا ويح هذا لو كان شبابه في سبيل الله .فقال صلي الله عليه و سلم؛ لا تقولوا هذا فإنه إن كان يسعي علي نفسه ليكفيها عن المسألة و يغنيها عن الناس فهو في سبيل الله و إن كان يسعي تفاخرا أو تكاثرا فهو في سبيل الشيطان (الألباني)

Early one morning the Messenger (pbuh) was sitting with his companions when they saw a young man rush by looking determined.

“If only this young man would use his youth in the path of God,” they said.

The Messenger (pbuh) replied, “Don’t say that, for if he is struggling to feed himself so that he won’t need to ask others to support him, then he is in the path of God. But if he is working hard to multiply his wealth to boast, then he’ll be following in the Satan’s path.”

- ليس المسكين الذي ترده التمرة والتمرتان، ولا اللقمة واللقمتان إنما المسكين الذي يتعفف” ((متفق عليه)).

“The needy is not the one who’s receiving one or two dates, or one or two bites of food from begging. The truly needy is the one who, despite abject poverty, holds back from begging.”

- عن أبي سفيان صخر بن حرب ، رضي الله عنه، في حديثه الطويل في قصة هرقل، قال هرقل: فماذا يأمركم - يعنى النبي صلى الله عليه وسلم- قال أبو سفيان: قلت : يقول : ” اعبدوا الله وحده لا تشركوا به شيئاً، واتركوا ما يقول آبائكم ، ويأمرنا بالصلاة، والصدق، والعفاف، والصلة ” ((متفق عليه)).

Abu Sufyan related in his long hadith about Heraclius, that he asked, “What does this Prophet command you?”

Abu Sufyan answered, “He instructs us to worship God alone, without associating anything with Him and to reject the way of our ancestors. He teaches us to pray, to speak the truth, to be satisfied with what we have and to maintain good relations with all our kin.”

- أربع إذا كنّ فيك فلا عليك ما فاتك من الدنيا، حفظ أمانة وحسن خليقة وصدق حديث وعفة طعمة (الالباني)

“There are four qualities that, once they are parts of your character, they will remain with you even if you lose everything else: trustworthiness, good manners, truthfulness when speaking and to eat from what you earn.”

- إن الصدق يهدي إلى البر وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقاً، وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذاباً” ((متفق عليه)).

“Truthfulness leads to piety and piety leads to Paradise. Someone can persist in speaking the truth until God writes him down as truthful. Falsehood leads to vice and vice leads to Hell, and anyone can persist in telling lies until they are marked down as a liar.”

- تحروا الصدق وإن رأيتم أن الهلكة فيه ، فإن فيه النجاة
-
- (ابن أبي الدنيا)

“Tell the truth, even if you might die in the process, for the truth is your deliverance.”

- أربع من كن فيه كان منافقا ، ومن كانت خصلة منهن فيه كانت فيه خصلة من النفاق حتى يدعها : من إذا حدث كذب ، وإذا وعد أخلف ، وإذا خاصم فجر ، وإذا عاهد غدر . (صحيح البخاري).

“There are four qualities which, indicate that a person is a hypocrite. But even one taints the person with some hypocrisy until he/she get rid of it.
If he/she talks he/she lies.
When he/she makes a promise he/she breaks it.
When arguing he/she abuse.

- ليس الكذاب الذي يصلح بين الناس فينمي خيرا أو يقول خيرا.
(صحيح البخاري).

When he/she commits to an agreement he/she betrays it."

"One who make peace between people by saying something good, or who passes on anything good, that one is not a liar."

- البيعان بالخيار ما لم يتفرقا، فإن صدقا وبينا بورك لهما في بيعهما، وإن كتما وكذبا محقت بركة بيعهما" (متفق عليه)

"Both parties making a business deal have a right to annul it as long as they are still together working on it. If they both are straightforward and clear to each other they will be blessed in their transaction. But if they conceal information and lie, the blessing on their transaction will be removed."

- دع ما يريبك إلى ما لا يريبك؛ فإن الصدق طمأنينة، والكذب ريبة" ((رواه الترمذي وقال حديث حسن صحيح))

"Set aside that which is doubtful to you for that which is not doubtful; truth is peace of mind and falsehood is doubt."

- إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِيلًا مِنْ نَتْنٍ مَا جَاءَ بِهِ ”
(رواه الترمذي)

“When a servant of God lies, the servant’s angel goes a mile away because of the stench of their lie.”

- قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْكُونُ الْمُؤْمِنُ جَبَانًا .. فَقَالَ ” نَعَمْ ” . فَقِيلَ لَهُ أَيْكُونُ الْمُؤْمِنُ بَخِيلًا .. فَقَالَ ” نَعَمْ ” . فَقِيلَ لَهُ أَيْكُونُ الْمُؤْمِنُ كَذَّابًا فَقَالَ ” لَا ” . (موطأ مالك)

The Messenger of God, may God bless him and grant him peace, was asked, “Can a believer be a coward?” He answered, “Yes.”
“Can a believer be a miser?”
“Yes.”
Then he was asked, “Can a believer be a liar?”
To this he answered, “No.”

- وَيَلْ لِمَنْ يَحْدُثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ (صحيح الألباني)

“Woe to the one who lies in order to tell a joke.”

- كفى بالمرء كذبا أن يحدث بكل ما سمع (رواه مسلم).

“It is enough to make a person a liar if they simply go on repeating everything they hear.”

- لا يستقيم إيمان عبد حتى يستقيم قلبه، ولا يستقيم قلبه حتى يستقيم لسانه (أخرجه الإمام أحمد)

“The faith of a servant of God is not straight until their heart is straight. And their heart is not straight until their tongue is straight. It is as bad as treason if you tell your brother a lie and he believes you.”

- كبرت خيانة أن تحدث أخاك حديثا هو لك به مصدق وانت له به كاذب (الالباني)

“It is as bad as treason if you tell your brother or sister a lie and they believe you.”

- يطبع المؤمن على الخلال كلها الا الخيانة والكذب (رواه احمد)

“A believer can have all qualities except treachery or lying.”

- من لم يدع قول الزور والعمل به فليس لله حاجة في أن يدع طعامه وشرابه” (رواه البخاري)

“If one does not avoid lies and false conduct, God has no need for them to abstain from food and drink.”

- عن عائشة - رضي الله عنها - قالت: “ ما كان خلق أبغض إلى رسول الله صلى الله عليه وسلم من الكذب, ولقد كان الرجل يحدث عند رسول الله صلى الله عليه وسلم بالكذبة , فما يزال في نفسه [عليه] حتى يعلم أنه قد أحدث منها توبة (الترمذي)

Aishah related, “No type of behavior was more hateful to the Messenger of God (pbuh) than lying. If someone lied while relating some anecdote in his presence, he would not be content until he knew that the person had repented.”

- من تقول علي ما لم أقل متعمدا , فليتبوأ مقعده من النار “

“Be careful when quoting me not to relate anything except what I taught you. Whoever lies about me on purpose, let them take their seat in the Fire.”

- كان بين معاوية، وبين الروم عهد، وكان يسير نحو بلادهم، حتى إذا انقضى العهد غزاهم، فجاء رجل على فرس أو برذون، وهو يقول: الله أكبر، الله أكبر، وفاء لا غدر. فنظروا فإذا عمرو بن عبسة، فأرسل إليه معاوية فسأله، فقال: سمعت رسول الله صلى الله عليه وسلم يقول ”من كان بينه وبين قوم عهد فلا يشد عقدة، ولا يحلها حتى ينقضي أمدها، أو ينبذ إليهم على سواء (فرجع معاوية)
(صحيح الالباني)

Mu'awiyah and the Byzantines had a covenant, and Mu'awiyah was going toward their land. As soon as the covenant came to an end he attacked them. A man came on a horse, or mule, saying, “God is Most Great. Let there be faithfulness and not treachery.”

When they looked they saw that it was Amr ibn Abasah. Mu'awiyah sent for him and asked what he meant. He said, “I heard the Messenger of God (pbuh) say, ‘When one has a covenant with people he must not strengthen or loosen it till its term comes to an end or both parties agree to end it.’”

So Mu'awiyah returned.

- اياكم والظن , فان الظن اكذب الحديث (متفق عليه)

“Reject suspicion, for suspicion is the most false form of talk.”

- إن خيار عباد الله الموفون المطيبون (رواه أحمد)

“The best of God’s worshippers are those who fulfill their promises to the satisfaction of others.”

- ثلاثة أنا خصمهم يوم القيامة , رجل أعطى ثم غدر , ورجل باع حرا فأكل ثمنه , ورجل استأجر أجيرا فاستوفى منه ولم يعطه أجره (البخاري)

God, the Exalted, says:

“There are three whom I will contend with on the Day of Resurrection:

The one who makes a covenant in my name and then breaks it;

The one who sells a freeman as a slave and devours the money;

And the one who hires a laborer, and after the laborer has worked does not pay the wages due.”

- حدثنا حذيفة بن اليمان قالما منعني أن أشهد بدرًا إلا أني خرجت أنا وأبي حسيل قال فأخذنا كفار قريش قالوا إنكم تريدون محمداً فقلنا ما نريده ما نريد إلا المدينة فأخذوا منا عهد الله وميثاقه لننصرفن إلى المدينة ولا نقاتل معه فأتينا رسول الله صلى الله عليه وسلم فأخبرناه الخبر فقال انصرفا نفي لهم بعهدهم ونستعين الله عليهم (مسلم)

The following was reported by Huthaifa ibn al-Yaman:
 “I would have been in the Battle of Badr except for this incident. My father Husail and I came for the battle but we were caught by the unbelievers of Quraish. They asked, ‘Are you going to Muhammad (pbuh)?’

“We replied, ‘We are not planning to go to him, rather we want to go back to Medina.’

“They made us swear a covenant with them on the name of God that we would return to Medina and not fight on the side of Muhammad (pbuh). So we came to the Messenger of God (pbuh) and told him what had happened.

“He said, ‘You may both proceed to Medina; we will both fulfill the covenant made with them and seek God’s help against them.’”

- من أمن رجلا على دمه فقتله فأنا برىء من القاتل ، و إن كان
المقتول كافرا (البخاري)

“If one of you promises someone that you won’t kill them, but then you do, I will disown the killer even if the slain person is a nonbeliever.”

- من قتل معاهدا لم يرح رائحة الجنة، وإن ريحها توجد من مسيرة
أربعين عاما (البخاري)

“Whoever kills a person who has a treaty with the Muslims, that one will never smell the aroma of Paradise even though its aroma can be smelled from a distance of forty years.”

- اضمنوا لي ستاً من أنفسكم أضمن لكم الجنة : اصدقوا إذا حدثتم ، و
أوفوا إذا وعدتم ، وأدّوا إذا اتّمتتم ، و احفظوا فروجكم ، و غضوا
أبصاركم ، و كفوا أيديكم (رواه احمد)

“Guarantee me that you will deliver on these six aspects and I will guarantee you Heaven:

Fulfill your promises.
When speaking, tell the truth.
Fulfill all that is entrusted to you by others.
Guard your chastity.
Lower your gaze.
Restrain your hand.”

- لا إيمان لمن لا أمانة له ، ولا دين لمن لا عهد له (رواه احمد)

“A person cannot have faith if they cannot be trusted.
One cannot have religion who doesn't deliver on promises.”

- لكل غادر لواء يوم القيامة يقال , هذه غدرة فلان (متفق عليه)

“For everyone who breaks a covenant, they will have a banner on the Day of Resurrection making known:
“This banner proclaims that so-and-so is a covenant breaker.”

- لكل غادر لواء عند أسفه يوم القيامة يرفع له بقدر غدره ألا ولا غادر أعظم غدرا من أمير عامة (مسلم)

“Whoever breaks a covenant will wear a flag by their butt on the Day of Resurrection proclaiming it. The flag will be raised higher according to the severity of the breach. Listen, there will be no greater breach of covenant than when a ruler breaks covenant with the masses.”

- كان رسول الله صلى الله عليه وسلم ، يقول: ”اللهم إني أعوذ بك من الجوع، فإنه بئس الضجيع، وأعوذ بك من الخيانة، فإنها بئست البطانة“ ((رواه أبو داود بإسناد صحيح)).

The Messenger of God used to fervently pray:

“Oh God! I seek refuge in You from hunger; surely it is the worst companion. And in You I seek refuge from my own treachery; surely it is a bad inner trait.”

- أد الأمانة الى من ائتمنك ولا تخن من خانك (الالباني)

The Prophet (pbuh) said,

“Repay what was entrusted to you,
but do not betray one who betrayed you.”

- المستشار مؤتمن (الالباني)

“The one who is consulted is the one who is trusted.”

- مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ
إِتْلَافَهَا أَتْلَفَهُ اللَّهُ (صحيح البخاري)

“Whoever takes money from people with the intention of repaying it, God will repay it on their behalf if need be. But whoever takes it in order to spoil it, God will spoil them.”

- مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا، فَإِنَّهُ لَيْسَ تَمَّ دِينَارٌ وَلَا
دِرْهَمٌ مِنْ قَبْلِ أَنْ يُؤْخَذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ، فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ
أُخِذَ مِنْ سَيِّئَاتِ أَخِيهِ، فَطُرِحَتْ عَلَيْهِ " (صحيح البخاري)

“Anyone who has wronged their brother or sister should beg their forgiveness now, for in the hereafter there will be neither pennies nor pesos with which to bargain. Seek pardon now, before some of your good deeds are taken and paid to your brother or sister. Or, if there are no good deeds, some of the bad deeds of your brother or sister may be loaded on you in the hereafter.”

- النَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ " (رواه الترمذي وقال حديث حسن)

“The honest and trustworthy merchant has a place alongside the prophets, those of integrity and the martyrs.”

- مَنْ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِبَيْمِينِهِ فَقَدْ أُوجِبَ اللَّهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ . فَقَالَ لَهُ رَجُلٌ وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ قَالَ " وَإِنْ قَصِيئًا مِنْ أَرَاكِ " (سنن النسائي)

"One who took what rightfully belonged to another Muslim by swearing falsely, God would make Hellfire their rightful belonging and would declare Paradise forbidden to them."

Someone asked the Messenger (pbuh), "Even if it is something insignificant?"

He replied, "Yes, even if it is just the twig of the arak tree."

- ما يزال البلاء بالمؤمن والمؤمنة في نفسه وولده وماله حتى يلقى الله تعالى وما عليه خطيئة (الترمذي)

Abu Hurairah (May God be pleased with him) reported, "The Messenger of God (pbuh) said, 'A Muslim, whether male or female, remains on trial for their life, their property and their descendants until they face God, the Exalted, with no record of sin.'"

"A Muslim, whether male or female, remains on trial for their life, their property and their descendants until they face God, the Exalted, with no record of sin."

- “مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ لَا تَزَالُ الرِّيحُ تُمِيلُهُ وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ الْبَلَاءُ وَمَثَلُ الْمُنَافِقِ كَمَثَلِ شَجَرَةِ الْأَرْزِ لَا تَهْتَزُّ حَتَّى تَسْتَحْصِدَ ” . (مسلم)

“A good analogy for a believer would be a standing crop, being blown back and forth by the wind in the same way a believer always gets buffeted by misfortune. A good analogy for a hypocrite would be a cypress tree that doesn't move at all until it is torn up by the roots.”

- لا يموت لاحد من المسلمين ثلاثة من الولد , لا تمسه النار الا تحله
القسم (متفق عليه)

God's Messenger (pbuh) said, “Any Muslim who has lost three children will not be touched by the Fire except what is needed to render God's oath fulfilled.”

- اذا مات ولد العبد قال الله تعالى لملائكته قبضتم ولد عبدي,
 فيقولون نعم , فيقول قبضتم ثمرة فؤاده؟ , فيقولون نعم , فيقول
 فماذا قال عبدي؟ فيقولون حمدك واسترجع , فيقول الله تعالى ابنوا
 لعبدي بيتا في الجنة وسموه بيت الحمد (رواه الترمذي)

“When the child of a servant of God dies, God Most High asks His angels, ‘Have you taken the life of my servant’s child?’

They reply that they have.

He then asks, ‘Have you taken the fruit of my servant’s heart?’

Again they reply that they have.

Then He asks, ‘What has my servant said?’

They reply, ‘Your servant has praised You and said: We belong to God and to God we will return.’

God then says, ‘Build a house for My servant in Paradise and name it The House of Praise.”

- عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ ” (رواه مسلم)

“Strange are the ways of the believer for they are blessed in every event. This is not the case for any except for the believer. When a believer has an occasion to be delighted, she gives thanks and thus there is good in it for her. If she gets into trouble and endures it with patience, there is also good in that for her.”

- من يرد الله به خيراً يصب منه" : (رواه البخاري).

The Messenger of God (pbuh) said, "The one whom God wishes to bless, He makes to suffer from some affliction."

- مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ وَلَا نَصَبٍ وَلَا سَقَمٍ وَلَا حَزَنٍ حَتَّىٰ الِهِمَّ
يُهِمَّهُ إِلَّا كُفِّرَ بِهِ مِنْ سَيِّئَاتِهِ (رواه مسلم)

"Never is a believer stricken with any discomfort, hardship or illness, grief or even anxiety, but that the sufferer's sins are atoned for."

- الطَّهَوْرُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ
لِلَّهِ تَمْلَأَانِ -أَوْ: تَمْلَأُ- مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ،
وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ
النَّاسِ يَئُودُو، فَبَايَعَ نَفْسَهُ فَمَعَتْقُهَا أَوْ مُوْبِقُهَا (رواه مسلم)

"Purity is half of faith. 'Al-hamdu lillah' (praise be to God) fills the scales, and 'subhan-Allah (how far is God from every imperfection) and 'Al-hamdulillah' (praise be to God) fill the space between heaven and earth. Prayer is a light; charity is a proof; patience is illumination; the Qur'an is a proof either for you or against you. Everyone starts their day as vendor of their own soul, thereby either freeing it or causing its ruin."

- الإيمان: الصَّبْرُ وَالسَّمَاحَةُ (ابو يعلى الموصلي)

“Faith is patience and tolerance.”

- الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ ، وَيَصْبِرُ عَلَى أَدَاهُمْ ، خَيْرٌ مِنَ الَّذِي لَا يُخَالِطُ النَّاسَ ، وَلَا يَصْبِرُ عَلَى أَدَاهُمْ (البخاري)

“The Believer who intermingles with people and gets hurt by them, yet uses patience with them, this one is better than the believer who refuses to be with people and does not exercise patience with them.”

- مِنْ اسْتَعَاذَكُمْ بِاللَّهِ فَأَعِيدُوهُ، وَمَنْ سَأَلَكُمْ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ أَتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا، فَادْعُوا لَهُ (أَخْرَجَهُ الْبَيْهَقِيُّ)

“If anyone seeks refuge in God's name, grant them protection; if anyone asks you for something in God's name, give it to them. If someone does you a favor, repay it. But if you don't have the means to repay it, make supplication for them.”

- مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجْزِ بِهِ فَإِنْ لَمْ يَجِدْ فَلْيُثْنِ بِهِ فَمَنْ أَتَى بِهِ فَقَدْ شَكَرَهُ وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ " (صحيح الألباني)

"If you are given something, you should give a gift in return, provided you can afford it. If you cannot afford it, then you should praise the giver. Whoever praises another for a gift shows gratitude; but the one who conceals it is ungrateful."

- مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ, فَقَالَ لِفَاعِلِهِ: جَزَاكَ اللَّهُ خَيْرًا. فَقَدْ أَبْلَغَ فِي الثَّنَاءِ " (أَخْرَجَهُ التِّرْمِذِيُّ)

"If one done a kindness thanks the benefactor by saying, 'May God give you a good reward,' this expresses full appreciation."

- قَالَ الْمُهَاجِرُونَ يَا رَسُولَ اللَّهِ ذَهَبَتِ الْأَنْصَارُ بِالْأَجْرِ كُلِّهِ . قَالَ " لَا مَا دَعَوْتُمْ اللَّهَ لَهُمْ وَأَثْنَيْتُمْ عَلَيْهِمْ " . لَا مَا دَعَوْتُمْ اللَّهَ لَهُمْ وَأَثْنَيْتُمْ عَلَيْهِمْ " (صحيح الألباني)

The Immigrants said, "Messenger of God, the Helpers (Ansar) got the entire reward."
He said, "No, not so long as you pray to God for them and praise them."

- اسْتَسَلَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحَدِهِمْ حِينَ عَزَا حُنَيْنًا ثَلَاثِينَ أَوْ أَرْبَعِينَ أَلْفًا فَلَمَّا قَدِمَ قَضَاهَا إِلَيْهِ ثُمَّ قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلَفِ الْوَفَاءُ وَالْحَمْدُ". (رواه النسائي)

The Prophet (peace be upon him) borrowed thirty or forty thousand from a man when he fought at Hunain. When he came back the Prophet (pbuh) repaid the loan, saying, "May God bless your family and your wealth for you. The reward for lending is repayment with words of paradise."

- مَنْ صُنِعَ إِلَيْهِ مَغْرُوفٌ فَلْيُجْزِئْهُ، فَإِنْ لَمْ يَجِدْ مَا يُجْزِئْهُ فَلْيُثْنِ عَلَيْهِ، فَإِنَّهُ إِذَا أَثْنَى فَقَدْ شَكَرَهُ، وَإِنْ كَتَمَهُ فَقَدْ كَفَرَهُ، وَمَنْ تَحَلَّى بِمَا لَمْ يُعْطَ، فَكَأَنَّمَا لَبَسَ ثَوْبِي زُورٍ. (صحيح الألباني)

"Whoever receives a favor should repay it. If they cannot find anything to use to repay it, then they should praise the one who did it. When they praise the benefactor, they thank them. But if they are silent, they are ungrateful. If someone adorns themselves with something that was not a free gift, it is as if they were wearing a false garment."

- لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ. (صحيح الألباني)

“God does not thank the person who does not thank other people.”

- الطاعم الشاكر كالصائم الصابر (الترمذي)

“The one who eats with gratitude has merit like one who fasts with patience.”

- من استعاذ بالله فأعذوه، ومن سأل بالله، فأعطوه، ومن دعاكم فأجيبوه، ومن صنع إليكم معروفاً فكافئوه، فإن لم تجدوا ما تكافئونه به، فادعوا له حتى تروا أنكم قد كافأتموه.”
(حديث صحيح رواه أبو داود والنسائي بإسناد صحيح)

The Messenger of God (pbuh) said, “Grant shelter to the one who begs for it in the name of God; give to anyone who begs in the name of God; accept the invitation of the one who invites you, and pay back whoever does you a favor. But if you are unable to pay them back, go on praying for them until you are sure that you have paid them back fully.”

- من اوتي معروفًا فليذكره فمن ذكره فقد شكره ومن كتمه فقد كفره
(الطبراني)

“If you receive a blessing and you mention how blessed you are, this shows your gratitude.”

- مَنْ أُبْلِيَ بَلَاءٍ فَذَكَرَهُ فَقَدْ شَكَرَهُ وَإِنْ كَتَمَهُ فَقَدْ كَفَرَهُ . (الالباني)

“If someone receives a donation and mentions it, that is giving thanks for it. But the one who conceals it is ungrateful for it.”

- ارأيت الرجل يعمل العمل من الخير ويحمده الناس عليه ؟ قال تلك عاجل بشرى المؤمن (رواه مسلم)

God's Messenger (pbuh) was asked, “What is your opinion about a person who has done good deeds and is praised by the people?”

He replied, “It is glad tidings for a believer (to be received in this mortal world).”

- اشكركم لله اشكركم للناس (الطبراني)

“The most thankful to God among you is the most thankful to people.”

- قال رسول الله صلى الله عليه وسلم لأشج عبد القيس “ ان فيك خصلتين يحبهما الله , الحلم والأناة” (رواه مسلم)

The Messenger of God (pbuh) said to Ashaj Abdul-Qais (May God be pleased with him), “You possess two qualities that God loves: clemency and tolerance.”

- ان الرفق لا يكون في شيء الا زانه ولا ينزع من شيء الا شانه (الالباني)

“Whenever there is compassion in anything, it adorns it. And whenever compassion is removed, it disgraces it.”

- وعن ابي هريرة رضي الله عنه ان رجلا قال للنبي ص اوصني , فقال ص لا تغضب , فردد مرارا قال لا تغضب

Abu Hurairah (May God be pleased with him) reported, "A man asked the Prophet (pbuh) for advice and was told, 'Do not get angry.' The man repeated that several times and the Prophet (pbuh) replied, 'Do not get angry.'"

- يسروا ولا تعسروا وبشروا ولا تنفروا (متفق عليه)

"Make things easy and do not make them difficult; cheer people up by conveying glad tidings to them and do not repulse them."

- ألا اخبركم بمن يحرم على النار او بمن تحرم عليه النار ؟ تحرم على كل قريب هين لين سهل (رواه الترمذي)

"Shall I not tell you whom Hellfire is forbidden to touch? It is forbidden to touch anyone who is always approachable, having a polite and tender nature."

- مَنْ يُحْرَمِ الرَّفْقَ يُحْرَمِ الْخَيْرَ (رواه مسلم).

“One who is deprived of tenderly feelings is in fact deprived of good.”

- يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ . (رواه مسلم)

“A’isha, truly God is kind and He loves kindness and confers upon kindness that which He does not confer upon severity, that which He does not bestow upon anything else but kindness.”

- عن ابي هريرة رضي الله عنه قال قال بال اعرابي في المسجد فقام الناس اليه ليقعوا فيه فقال النبي صلى الله عليه وسلم دعوه واريقوا على بوله سجلا من ماء او ذنوبا من ماء فانما بعثتم ميسرين ولم تبعثوا معسرين (البخاري)

Abu Hurairah (May God be pleased with him) reported, “A Bedouin urinated in the mosque and some people rushed to beat him up. The Prophet (pbuh) said, ‘Leave him alone and pour a bucket of water over it. You have been sent to make things easy and not to make them difficult.’”

- لَا يَكُونُ الْخُرْقُ فِي شَيْءٍ إِلَّا شَانَهُ، وَإِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ
(صحيح الألباني)

“If there is roughness in anything it is bound to disgrace it. God is compassionate and loves compassion.”

- عَذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ أَوْقَتَتْهَا فَلَمْ تُطْعَمْهَا وَلَمْ تَسْقِهَا وَلَمْ تَدَعْهَا تَأْكُلْ
مِنْ حَشَائِشِ الْأَرْضِ. (رواه مسلم).

“A woman was tormented because of a cat which she had tied up, thus preventing it from eating or drinking, not even setting it free so that it might eat the vermin of the earth.”

- “إِذَا سَافَرْتُمْ فِي الْخُصْبِ فَأَعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ وَإِذَا
سَافَرْتُمْ فِي السَّنَةِ فَاسْرِعُوا عَلَيْهَا السَّيْرَ وَإِذَا عَرَسْتُمْ بِاللَّيْلِ فَاجْتَنِبُوا
الطَّرِيقَ فَإِنَّهَا مَأْوَى الْهُوَامِ بِاللَّيْلِ ” . (رواه مسلم).

“When you travel through fertile land give the camels a chance to graze from the land. And when you travel through barren land speed up so that you husband their strength wisely. And when you make camp at night, go away from the path because it is also the path for beasts and insects during the night.”

- أحب الناس إلى الله أنفعهم، وأحب الأعمال إلى الله عز وجل سرور تدخله على مسلم، أو تكشف عنه كربة، أو تقضي عنه ديناً، أو تطرد عنه جوعاً، ولأن أمشي مع أخي المسلم في حاجة أحب إلي من أن أعتكف في المسجد شهراً، ومن كف غضبه، ستر الله عورته، ومن كظم غيظاً، ولو شاء أن يمضيه أمضاه، ملأ الله قلبه رضى يوم القيامة، ومن مشى مع أخيه المسلم في حاجته حتى يثبتها له، أثبت الله تعالى قدمه يوم تزال الأقدام (أخرجه الألباني)

“The dearest amongst people to God are the most useful to others.

The dearest of deeds is to bring happiness to another person, or to remove hardship from them, or to pay a debt one owes or to feed another when they are hungry.

To solve a brother's problem is dearer to me than to be praying with total devotion in this mosque for a month.

Whoever controls their anger with others, God will prevent others from seeing their shortcomings.

She who keeps her temper under control when she could let it out, God will fill her heart with tranquility on the Day of Resurrection.

He who accompanies his brother to help him resolve a dispute over rights, who stays with him until his brother recovers his rights, God will give him a firm place to stand on the Day when others' feet are slipping.”

- كان رسول الله صلى الله عليه وسلم يتخلف في المسير، فيزجي الضعيف ويردف ويدعو له، (رواه أبو داود بإسناد حسن).

The Messenger of God (pbuh) used to fall back with the slower people while travelling to urge the weak to walk more quickly. He used to take up someone behind him and make supplication for them.

- إِذَا أَرَادَ اللَّهُ بِأَهْلِ بَيْتٍ خَيْرًا أَدْخَلَ عَلَيْهِمُ الرَّفَقَ (رواه احمد)

“If God wishes goodness for a household He introduces them to compassion.”

- عن عائشة رضي الله عنها قالت ما ضرب رسول الله ص شيئا قط بيده , لا امرأة ولا خادما إلا أن يجاهد في سبيل الله , وما نيل منه شيء قط فينتقم من صاحبه إلا أن ينتهم شيء من محارم الله تعالى فينتقم الله تعالى (رواه مسلم)

‘Aisha (May God be pleased with her) reported, “The Messenger of God (pbuh) never hit anything with his hand, neither a servant nor a woman. But of course he did fight in the cause of God. He never took revenge on anyone for the wrong done him. But of course he did exact retribution for the sake of God when the injunctions of God about unlawful acts were violated.”

- عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَرَّ بِقَوْمٍ يَصْنُطِرُ عُونَ، فَقَالَ: «مَا هَذَا؟»، فَقَالُوا: يَا رَسُولَ اللَّهِ فُلَانُ الصَّرِيحُ لَا يَنْتَدِبُ لَهُ أَحَدٌ إِلَّا صَرَغَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أَدْلُكُمْ عَلَى مَنْ هُوَ أَشَدُّ مِنْهُ؟ رَجُلٌ ظَلَمَهُ رَجُلٌ فَكَظَمَ غَيْظَهُ فَعَلِبَهُ، وَغَلَبَ شَيْطَانُهُ، وَغَلَبَ شَيْطَانُ صَاحِبِهِ»

Anas reported that the Prophet (pbuh) passed by some people wrestling and asked what was going on. They told him, "Oh Messenger of God, this man is the strongest; he beats anyone who fights him." The Messenger (pbuh) replied, "Shall I tell you who is stronger than this man? Any who was wronged by another yet manages to keep a lid on their temper, triumphing over their foe, their own devil and the other one's devil."

- الْأُنَانَةُ مِنَ اللَّهِ، وَالْعَجَلَةُ مِنَ الشَّيْطَانِ (الترمذي)
- "Caution is from God but haste is from the devil."

- مَا تَجَرَّعَ عَبْدٌ جُرْعَةً أَفْضَلَ مِنْ جُرْعَةٍ غَيِظٍ كَظَمَهَا ابْتِغَاءَ مَرْضَاةِ اللَّهِ عَزَّ وَجَلَّ (ابن ماجه)

"There is no gulp that brings greater reward with God than the gulp that swallows one's anger, seeking God's pleasure."

- بينما النبي صلى الله عليه وسلم يقبل حفيده رآه رجل فقال : لدي عشرة ابناء لم اقبل ايا منهم قط , نظر اليه الرسول صلى الله عليه وسلم وقال : من لا يرحم لا يرحم (متفق عليه)

A man saw the Prophet (pbuh) kissing his grandson and said, "I have ten sons but I've never kissed any of them."

The prophet looked at the man and replied, "Whoever has no compassion will receive none."

- من لا يرحم الناس لا يرحمه الله (متفق عليه)

"Whoever who is not merciful to others, God will not be merciful to them."

- من لا يرحم لا يرحم ومن لا يغفر لا يغفر له ومن لا يتب لا يتب عليه (الالباني)

"Whoever has no compassion will receive none.
Whoever does not forgive will not be forgiven.
Whoever does not repent will not receive atonement."

- لا تنزع الرحمة الا من شقي (الالباني)

“Compassion is taken away only from one who is merciless.”

- مثل المؤمنين في توادهم وتراحمهم وتعاطفهم، مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى (متفق عليه).

“Mutual kindness, compassion and sympathy make the believers just like a single body. When one limb suffers, the whole body responds with wakefulness and fever.”

- ليس منا من لم يرحم صغيرنا، ويعرف شرف كبيرنا (حديث صحيح رواه أبو داود والترمذي، وقال الترمذي: حديث حسن صحيح)

“A person is not of us who shows no mercy to younger ones and shows no proper honor to the elders.”

- لا تكونوا إمعة، تقولون إن أحسن الناس أحسنا، وإن ظلموا ظلمنا، ولكن وطنوا أنفسكم، إن أحسن الناس أن تحسنوا وإن أساءوا فلا تظلموا. و لكن وطنوا أنفسكم إن أحسن الناس أن تحسنوا و إن أساءوا فلا تظلموا (الترمذي)

“Let none of you be a conformist, saying,
‘I am with the other people;
if the people do good I will do good;
if the people do evil I will do evil.’
Instead, make up your minds to do good
if the people do good,
and if the people do evil
then keep away from their evil deeds.”

- الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلَمُهُ مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ((رواه مسلم))

“A Muslim is the brother or sister of a fellow Muslim. One should neither oppress her nor ruin her; whoever meets the need of a brother or sister, God will meet their big needs. Whoever relieves a Muslim from hardship, God will relieve from the hardships they would face on the Day of Resurrection. The one who does not expose the follies of another Muslim, God will conceal their follies on the Day of Resurrection.”

- بينما رجل يمشى بطريق اشتد عليه العطش، فوجد بئراً فنزل فيها فشرب، ثم خرج فإذا كلب يلهث يأكل الثرى من العطش فقال الرجل: لقد بلغ هذا الكلب من العطش مثل الذي كان قد بلغ منى، فنزل البئر فملأ خفه ماءً ثم أمسكه بفيه، حتى رقي فسقى الكلب، فشكر الله له فغفر له. قالوا: يا رسول الله إن لنا في البهائم أجراً؟ فقال: في كل كبدٍ رطبة أجر" (متفق عليه).

"While a man was walking on his way he became extremely thirsty. Finding a well, he climbed down into it to drink. Upon climbing out he noticed a dog that was panting from thirst. Its tongue was lolling out and it was eating mud because of its extreme thirst. The man thought to himself, 'This dog is extremely thirsty, just as I was.' So he climbed back into the well, filled his leather sock with water, and holding it in his teeth climbed back up and quenched the thirst of the dog. God appreciated his action and forgave his sins."

The Companions asked, "Will we be rewarded for showing kindness to the animals also?"

He (pbuh) replied, "A reward is given in connection with every living creature."

- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنْ كُنْتُمْ تُرِيدُونَ رَحْمَتِي فَارْحَمُوا خَلْقِي (الطبراني)

The Messenger of God (pbuh) said, "God said, 'If you want my mercy, be merciful to my creation.'"

- إِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحَمَاءَ (البخاري)

"God is merciful to those of His worshipers who are merciful to others."

- اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ (رواه مسلم).

"Guard yourself against committing oppression, for oppression is a darkness on the Day of Resurrection. And guard yourself against stinginess, for stinginess destroyed those who were before you, inciting them to shed blood and make lawful what was unlawful for them."

- جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ فَلَمْ تَجِدْ
مَكَانًا تَذْنُو مِنْهُ، فَقَامَ رَجُلٌ فَجَلَسَتْ فَقَضَتْ حَاجَتَهَا، فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِمَ فَعَلْتَ هَذَا قَالَ: رَجِمْتُهَا قَالَ: رَحِمَكَ اللَّهُ
(الطبراني)

A woman came to the Messenger of God (pbuh) to ask for something. But she wasn't able to find a seat near him. A man gave her his place, so she sat and made her request of the Messenger of God (pbuh). The Messenger of God (pbuh) asked the man why he gave her his place. The man replied, "Out of mercy." The Messenger of God (pbuh) responded, "May God have mercy on you."

- ارْحَمُوا تُرْحَمُوا، وَاعْفُوا يُعْفَ لَكُمْ (الالباني)

"Show mercy and you will be shown mercy. Forgive and God will forgive you."

- وَيَقُولُونَ الْكَرَمُ، إِنَّمَا الْكَرَمُ قَلْبُ الْمُؤْمِنِ ". (متفق عليه).

"They say 'Al-Karm,' (meaning, 'God, the Generous') and in fact Al-Karm (generosity) is the heart of the believer."

- من كان يؤمن بالله واليوم الآخر فليكرم ضيفه جائزته”
قالوا: وما جائزته يا رسول الله صلى الله عليه وسلم
قال: ”يومه وليلته. والضيافة ثلاثة أيام، فما كان وراء ذلك فهو
صدقة عليه” (متفق عليه)

The Messenger of God (pbuh) said, “Whoever believes in God and the Last Day should accommodate a guest, as is the guest’s right.”
He was asked, “What is a guest’s right, Oh Messenger of God?”
He replied, “It is to care for the guest for a day and a night; hospitality extends for three days; what goes beyond that is charity.”

- من كان يؤمن بالله واليوم الآخر فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر فليصل رحمه، ومن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت” (متفق عليه).

“She who believes in God and the Last Day, let her show hospitality to her guest. And he who believes in God and the Last Day, let him maintain good relations with his kin. And she who believes in God and the Last Day, let her speak good or remain silent.”

- إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٍ فَأَكْرِمُوهُ (ابن ماجه)

“If someone comes to you who is respected among their own people, then honor them.”

- السخي قريب من الله، قريب من الجنة، قريب من الناس، بعيد من النار، والبخيل بعيد من الله، بعيد من الجنة، بعيد من الناس، قريب من النار، ولجاهل سخي أحب إلى الله تعالى من عابد بخيل (الترمذي)

“The generous person is near to God,
Near to others, near to Paradise, far from Hell.
The miser is far from God,
Far from others, far from Paradise, near to Hell.
And the ignorant person who is generous is better in the sight of God than the worshipping miser.”

- يا ابن ادم انك ان تبذل الفضل خير لك وان تمسكه شر لك ولا تلام على كفاف وابدأ بمن تعول , واليد العليا خير من اليد السفلى (مسلم)

“Oh son of Adam, it is better for you to spend your surplus, but if you withhold it, that will be evil for you. There is no reproach in keeping what you need for living. Begin charity with your dependents, and the upper hand is better than the lower hand.”

- الجود من جود الله فجدوا يجد الله عليكم , ألا إن السخاء شجرة في الجنة , أغصانها مدلاه في الارض , فمن تعلق بغصن منها ادخله الله الجنة , ألا وإن السخاء من الايمان والايمان في الجنة (الطبراني)

“Your generosity is part of God’s generosity. Be generous and God will be generous with you. Bounty is a tree in Heaven with its branches extending to Earth. If one catches one of its branches, God will admit that one to Heaven. Bounty is from faith and faith is from Heaven.”

- تجاوزوا عن ذنب السخي فإن الله آخذ بيده إذا عثر
(أخرجه الدارقطني عن ابن مسعود)

“Overlook a kind person’s mistake, because God will take their hand if they stumble.”

- الجنة دار الأسخياء والذي نفسي بيده لا يدخل الجنة بخيل ولا عاق لوالديه ولا منان بما أعطى (الخطيب البغدادي عن انس بن مالك)

“Heaven is the abode of the generous. By God, no miser will enter Heaven. Nor will anyone who was unkind to their parents, nor the one who used to give and continuously reminds people of what they gave them.”

- افضل الناس ايماننا ابسطهم كفا (الطحاوي)

“The best among the believers is the one with an open palm.”

- خير الناس مؤمن فقير يعطي جهده (الطيالسي والديهمي)

“The best of people is a poor believer who donates their sweat.”

- ثلاثة أقسم عليهن وأحدثكم حديثاً فاحفظوه: ما نقص مال عبد من صدقة، ولا ظلم عبد مظلمة صبر عليها إلا زاده الله عزاً، ولا فتح عبد باب مسألة إلا فتح الله عليه باب فقر، أو كلمة نحوها وأحدثكم حديثاً فاحفظوه قال: إنما الدنيا لأربعة نفر: عبد رزقه الله مالاً وعلماً، فهو يتقى فيه ربه، ويصل فيه رحمه، ويعلم لله فيه حقاً فهذا بأفضل المنازل. , وعبد رزقه الله علماً، ولم يرزقه مالاً فهو صادق النية يقول: لو أن لى مالاً لعملت بعمل فلان، فهو بنيته فأجرهما سواء. , وعبد رزقه الله مالاً، ولم يرزقه علماً، فهو يخبط فى ماله بغير علم، لا يتقى فيه ربه ولا يصل فيه رحمه، ولا يعلم لله فيه حقاً، فهذا بأخبث المنازل. , وعبد لم يرزقه الله مالاً ولا علماً، فهو يقول: لو أن لى مالاً لعملت فيه بعمل فلان، فهو بنيته، فوزرهما سواء" ((رواه الترمذى وقال: حديث حسن صحيح)).

The Messenger of God (pbuh) said, "I swear by God for three qualities which I am going to tell you about. Remember them well:

- (1) No one's wealth will diminish by giving charity.
- (2) God adds to the honor of a person who endures oppression patiently.
- (3) The one who opens the gate to begging, God will open to them the gate to poverty."

He also said, "Remember well what I am going to tell you:

The world is for four kinds of people.

- (1) The one upon whom God has bestowed wealth and knowledge and so fears his Lord because of them, maintains the ties with blood relations, and recognizes and lives under the authority of God. This type will have the best position in Paradise.

(2) The one upon whom God has conferred knowledge but no wealth, who has sincere intentions and says, 'Had I possessed wealth, I would have acted like so-and-so.' If that is their intention, their reward is the same as that of the other.

(3) The one to whom God has given wealth but no knowledge, who squanders wealth ignorantly, shows no fear of God when spending it, does not discharge the obligations of kinship and does not acknowledge the rights of God. Such a person will be in the worst position in the hereafter.

(4) The one upon whom God has bestowed neither wealth nor knowledge, who says, 'Had I possessed wealth, I would have acted like so-and-so, squandering it.' If this is their intention, both will have equal sin."

- ايكم مال وارثه احب اليه من ماله , قالوا يا رسول الله ما منا احد الا ماله احب اليه , قال فان ماله ما قدم ومال وارثه ما اخر (البخاري)

The Messenger of God (pbuh) asked, "Which of you loves the wealth of your heir more than your own wealth?"

The Companions said, "Oh Messenger of God! There is none of us but loves his own wealth more."

He replied, "A person's wealth is that which they have sent forward, but that which they retain belongs to their heirs."

- من تصدق بمعدل تمره نم كسب طيب ولا يقبل الله الا الطيب فان الله يقبلها بيمينه ثم يرببها لصاحبها كما يربي احدكم فلوه حتى تكون مثل الجبل (متفق عليه)

“Whoever gives a single date's worth of charity which they have legally earned, and God accepts only that which is pure, God accepts it with His right hand and fosters it for them, as one of you fosters a mare, until it becomes like a mountain.”

- أفة الجود السرف (البهقي)

“The biggest danger to generosity is overindulgence.”

- لا يجتمع الشح والايمان في قلب عبد ابدا (النسائي)

“The dust of the work of God and the smoke of Hell will never be combined in the lungs of God's servant. So too, stinginess and faith can never be combined in a servant's heart.”

- خلستان لا تجتمعان في مؤمن , البخل وسوء الخلق (الترمذي)

“Two traits are not combined in a believer: stinginess and bad manners.”

- مر النبي صلى الله عليه وسلم بسعد وهو يتوضأ فقال ما هذا السرف
يا سعد , فقال افي الوضوء سرف , قال نعم وان كنت على نهر
جار (ابن ماجه)

The Messenger of God (pbuh) passed by Sa'd when he was performing his ablution and asked, “What is this extravagance?”

Sa'd asked, “Can there be any extravagance in ablution?”

He answered, “Yes, even if you are on the bank of a flowing river.”

- الْمُؤْمِنُ غَرٌّ كَرِيمٌ، وَالْفَاجِرُ خَبٌّ لَنِيمٌ (الترمذي)

“The believer is guileless and generous, while the corrupt is a swindler and miserly.”

- الإيمان بضغ وسبعون أو بضغ وستون شعبه فافضلها قول لا إله إلا الله وأدناها إماطة الأدى عن الطريق والحياء شعبه من الإيمان (متفق عليه)

“Faith has over seventy branches, or over sixty branches, the most excellent of which is the declaration that there is no god but God. The humblest is the removal of what is injurious from the path. And modesty is a branch of faith.”

- مر النبي صلى الله عليه وسلم على رجل من الأنصار وهو يعظ أخاه في الحياء فقال رسول الله صلى الله عليه وسلم “دعه فإن الحياء من الإيمان” (الالباني)

The Prophet (pbuh) heard a man lecturing his brother concerning modesty. Upon this the Prophet (pbuh) remarked, “Modesty is part of faith.”

- إن لكل دين خلقا ، وخلق الإسلام الحياء (ابن ماجه)

“Indeed, every religion has a special manners and the mannersistic of Islam is modesty.”

- الحياء والإيمان قرنا جميعا ، فإذا رفع أحدهما رفع الآخر (الالباني)

“Modesty and faith are joined closely together; if either of them is lost the other goes also.”

- الحياء لا يأتي الا بخير (متفق عليه)

“Modesty brings nothing but good.”

- قال رسول الله صلى الله عليه وسلم : “أيكم مال وارثه أحب إليه من ماله؟” قالوا: يا رسول الله، ما منا أحد إلا ماله أحب إليه.
قال: “فإن ماله ما قدم ومال وارثه ما أخر” (رواه البخاري).

The Messenger of God (pbuh) asked, “Which of you loves the wealth of your heir more than your own wealth?”

The Companions said, “Oh Messenger of God! There is none of us but loves his own wealth more.”

He replied, “A person’s wealth is that which they have sent forward, but that which they retain belongs to their heirs.”

- ان مما ادرك الناس من كلام النبوة الاولى , اذا لم تستح فاصنع ما شئت (البخاري)

“One of the precepts that the earlier prophets gave to people is that if one has no modesty, then one can do whatever one wants.”

- الْحَيَاءُ وَالْعِيُّ شُعْبَتَانِ مِنَ الْإِيمَانِ وَالْبِدَاءُ وَالْبَيَانُ شُعْبَتَانِ مِنَ النِّفَاقِ (الترمذي)

“Modesty and not saying much are two branches of faith. And profanity and chatter are two branches of hypocrisy.”

- “ما من مسلم يغرس غرساً أو يزرع زرعاً، فيأكل منه طير أو إنسان أو بهيمة إلا كان له به صدقة” (رواه مسلم).

“If a Muslim plants a tree or sows a field, and men, animals and birds eat from it, all of that is the believer’s charity.”

- اتقوا النار ولو بشق تمره" ((متفق عليه)).

"Protect yourself from Hell by giving even a piece of a date as charity."

- كل سلامي من الناس عليه صدقة كل يوم تطلع فيه الشمس: تعدل بين الاثنين صدقة، وتعين الرجل في دابته، فتحمله عليها، أو ترفع له عليها متاعه صدقة، والكلمة الطيبة صدقة، وبكل خطوة تمشيها إلى الصلاة صدقة، وتميط الأذى عن الطريق صدقة" (متفق عليه).

"Charity is the duty of every human limb every day upon which the sun rises. To bring about a just reconciliation between two combatants is charity. Helping someone to mount an animal or load a bag onto it is charity. A good word is charity; every step toward a mosque is charity; to remove obstacles in the street is charity. Smiling into the face of your brother or sister is charity."

- مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ . (رواه مسلم).

"Charity does not in any way decrease one's wealth. The servant who forgives, God adds to their respect, and the one who shows humility is elevated by God in public reputation."

- كل تسبيحة صدقة، وكل تحميدة صدقة، وكل تهليلة صدقة، وكل تكبيرة صدقة، وأمر بالمعروف صدقة، ونهي عن المنكر صدقة، ويجزيء من ذلك ركعتان يركعهما من الضحى (رواه مسلم).

“When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to God; there is charity in every declaration of His greatness; there is charity in every utterance of praise to Him; there is charity in every recitation that He is the only true God; there is charity in urging the good; there is charity in forbidding evil. Two Rak’ahs of Duha (the forenoon prayer) is equivalent to all this.”

- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَنْفَقْ يَا ابْنَ آدَمَ، أَنْفَقْ عَلَيْكَ (متفق عليه)

The Prophet (pbuh) said, “God (mighty and sublime be He) said, ‘Spend on charity, Oh son of Adam, and I will spend on you.’”

- الصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَايَعُ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا .. (رواه مسلم).

“Prayer is light; charity is proof of faith; steadfastness is a glow. Everyone begins the morning to bargain with their soul at stake, and they either ransom it or ruin it.”

- قال رسول الله صلى الله عليه وسلم : " على كل مسلم صدقة"
 قال : أرأيت إن لم يجد؟ يَعْْتَمِلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ
 قال: أرأيت إن لم يستطع؟ قال: "يعين ذا الحاجة الملهوف"
 قال: أرأيت إن لم يستطع؟ قال: "يأمر بالمعروف أو الخير"
 قال : أرأيت إن لم يفعل؟ قال: يمسك عن الشر فإنها صدقة"
 . (متفق عليه).

The Prophet (pbuh) said, "Giving charity is an obligation for every Muslim."

A man asked him, "What about one who does not have the means to do so?"

The Prophet (pbuh) replied, "Let that person work with their hands, thus benefitting themselves, and then give in charity."

Again the man asked, "What if the person is not able to do so?"

The Prophet (pbuh) answered, "Then let them assist the needy and the burdened."

The man asked, "What if they cannot even do this?"

The Prophet (pbuh) replied, "Then they should enjoin the good."

The man asked, "What if they cannot do that?"

The Prophet (pbuh) answered, "Then they should abstain from evil, for truly that is charity for them."

- "أَعْطُوا السَّائِلَ وَإِنْ جَاءَ عَلَى فَرَسٍ" (موطأ مالك)

"Give to a beggar, even one who comes on a horse."

- إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ
أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ (رواه مسلم).

“When someone dies their deeds come to an end except in respect of three matters which they leave behind: a continuing charity, knowledge from which new benefits can be derived, and the prayers of righteous offspring.”

- إن أعظم الصدقة لقمة يضعها الرجل في فم زوجته , إنك لن تنفق نفقة تبتغي بها وجه الله إلا أجرت عليها، حتى ما تجعل في فم امرأتك ((متفق عليه)).

“When a man affectionately puts a piece of food in the mouth of his wife in order to strengthen the bonds of love, he is rewarded for it.”

- “ما أنفق المرء على نفسه وولده وأهله وذو رحمه وقرابته فهو له صدقة” ((رواه الطبراني)).

“When a man spends on his wife and children it is counted as charity on his part.”

- من نصب شجرة فيصبر على حفظها و القيام عليها حتى تثمر كان له في كل شيء يصاب من ثمرها صدقة عند الله عز وجل
(أخرجه احمد)

“Whoever plants a tree and diligently tends it until it matures and bears fruit is rewarded.”

- لا يدخل الجنة منان ولا مدمن خمر (النسائي)

“No one who reminds others of their favors,
no one who is disobedient to their parents
and no drunkard
will enter Paradise.”

- الذي يعود في هبته كالكلب يرجع في قيئه (متفق عليه)

“Anyone who gives something as a gift and then takes it back is like a dog that eats its own vomit.”

- أَلَا أَدُلُّكَ عَلَىٰ أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ
كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ (جميل الترمذي)

Then he (pbuh) said, "Shall I not guide you toward the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and praying deep into the night."

- وعن عمر بن الخطاب رضي الله عنه قال حملت فرس في سبيل الله فاضاعه الذي كان عنده , فاردت ان اشتريه وظننت انه يبيعه برخص , فسالت النبي ص فقال : لا تشتريه ولا تعد في صدقتك , وان اعطاكه بدرهم فان العائد في صدقته كالعائد في قبئه " (متفق عليه)

I donated a horse in obedience to God. Its new owner did not treat it well. I made my mind up to buy it because I thought that the owner would sell it at a cheap price in its weakened state. I asked the Prophet (pbuh) about it and he answered, "Do not buy it and do not get back your charity, for one who gets back charity is like a dog that eats its own vomit."

- كُفُّ شَرِّكَ عَنِ النَّاسِ فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَىٰ نَفْسِكَ (مسلم)

"Stop doing mischief to the people. That is the charity of your person on your behalf."

- كل امتي معافى الا المجاهرين وان من المجاهرة ان يعمل الرجل بالليل عملا ثم يصبح وقد ستره الله عليه فيقول يا فلانة عملت البارحة كذا وكذا , وقد بات يستره ربه ويصبح يكشف ستر الله عنه متفق عليه

“Every one of my followers will be forgiven except those who expose their own wrongdoings. For example, a man who commits a sin at night which God covers for him, but in the morning the man says, ‘I committed such-and-such sin last night,’ although God had kept it a secret. During the night God has covered it up but in the morning the man tears up the cover provided by God himself.”

- لا يتصدق احدكم بتمرة من كسب طيب الا اخذها الله بيمينه فبربها كما يربي احدكم فله او قلوصله حتى تكون مثل الجبل او اعظم (متفق عليه)

“No one gives charity out of their honest earnings, except God accepts it with His right hand and then fosters it as one of you fosters a colt or a young she-camel, till it becomes like a mountain or even greater.”

- وعن أنس رضي الله عنه قال: كنت أمشي مع رسول الله صلى الله عليه وسلم، وعليه برد نجراني غليظ الحاشية، فأدركه أعرابي، فجبذه بردائه جبذة شديدة، فنظرت إلى صفحة عاتق النبي صلى الله عليه وسلم، وقد أثرت بها حاشية البرد من شدة فضحك، ثم قال: يا محمد مر لي من مال الله الذي عندك، فالتفت إليه فضحك ثم أمر له بعتاء. (متفق عليه)

Anas (May God be pleased with him) reported:

I was walking with the Messenger of God (pbuh) who was wearing a Najrani cloak with a very thick border when a Bedouin happened to meet him. He grabbed the cloak and yanked on it violently. I noticed that the violence of the jerk had bruised the neck of the Messenger of God (pbuh).

The Bedouin said, "Oh Muhammad! Give me out of the wealth of God that you possess."

The Messenger of God (pbuh) turned to him and smiled and directed that he should be given something."

- كُلُّ مَعْرُوفٍ صَدَقَةٌ، إِنَّ مِنَ الْمَعْرُوفِ أَنْ تُلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ، وَأَنْ تُفَرِّغَ مِنْ دَلُوكَ فِي إِنَاءِ أَخِيكَ. (الألباني)

"Every act of kindness is charity. Part of kindness is that you offer your brother or sister a cheerful face and that you pour some of your bucket into their water vessel."

- إِفْرَاغُكَ فِي دَلْوِ أَخِيكَ مِنْ دَلْوِكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَتَبَسُّمُكَ فِي وَجْهِ أَخِيكَ صَدَقَةٌ، وَهَدَايَتُكَ الطَّرِيقَ مَنْ أَرْضَ الصَّلَاةِ لَكَ صَدَقَةٌ (الالباني)

“Putting some of the water from your bucket into your brother or sister’s bucket is an act of charity. Removing stones, thorns and bones from people’s path is an act of charity. Guiding someone in a place where there are not guides is an act of charity.”

- مَنْ أَحَبَّ أَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ، وَيَنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحْمَهُ” (متفق عليه).

“One who desires ample provisions and for their life to be prolonged should maintain good relations with blood relatives.”

- ”الصدقة على المسكين صدقة، وعلى ذي الرحم ثنتان: صدقة وصلة.” (الترمذي)

“Charity toward a poor person is charity, and toward a relative is both charity and maintaining the bond of kinship.”

- ليس الواصل بالمكافئ ولكن الواصل الذي إذا قَطَعَتْ رَحْمُهُ وصلها” (رواه البخاري).

“The one who perfectly maintains the bond of kinship is not the one who does it in order to be compensated by them, but the one who truly maintains the bond of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with them.”

- يا أيها الناس أفشوا السلام، وأطعموا الطعام، وصلوا الأرحام وصلوا والناس نيام، تدخلوا الجنة بسلام” ((رواه الترمذي وقال حديث حسن صحيح)).

“Oh people, exchange greetings of peace, feed people, strengthen family ties, be in prayer when others are asleep, and you will enter Paradise in peace.”

- الرَّجْمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ مَنْ وَصَّلَنِي وَصَلَهُ اللَّهُ وَمَنْ قَطَعَنِي قَطَعَهُ اللَّهُ . (رواه مسلم).

“The bond of kinship is suspended from the Throne and says, “Whoever unites me, God will unite, and whoever severs me, God will sever.”

- قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّ لِي قَرَابَةً أَصْلُهُمْ وَيَقْطَعُونِي وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ وَأَخْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ لَنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسْفِهُهُمْ الْمَلَّ وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ (رواه مسلم).

A man said, "God's Messenger, I have relatives with whom I try to have a close relationship, but they cut it off. I treat them well, but they treat me badly. I am sweet to them but they are harsh toward me."

God's Messenger (pbuh) replied, "If it is as you say, then you are throwing coals in their faces and a supporting angel will keep you dominant over them as long as you keep to this righteous path."

- عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا الرَّحْمَنُ، وَأَنَا خَلَقْتُ الرَّحِمَ، وَاشْتَقَقْتُ لَهَا مِنْ اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا بَنَيْتُهُ. (صحيح الألباني)

"God the Almighty and Exalted said, 'I am Merciful. I have created ties of kinship and derive a name for kinship from my name. If anyone maintains ties of kinship, I maintain connection with that one and I will cut off anyone who cuts them off.'"

- الرَّحِمُ شُجْنَةٌ مِنَ اللَّهِ، مَنْ وَصَلَهَا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ.
(الترمذي)

“Kinship comes from God. If anyone maintains the bonds of kinship, God maintains bonds with them. If anyone cuts their kin off, God cuts them off.”

- صل من قطعك واعط من حرملك واعف عمن ظلمك (احمد)

“Visit those who stop visiting you.
Give to the one who did not want to give to you.
Forgive the one who wronged you.”

- اسرع الخير ثوابا البر وصله الرحم , واسرع الشر عقوبة , البغي وقطيعة الرحم ظلمك (ابن ماجه)

“The most quickly rewarded deeds are kindness and upholding family ties. The most quickly punished deeds are injustice and severing family ties.”

- رَغِمَ أَنْفٌ مِّنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ . (رواه مسلم).

Despite his opportunity."who is there when either of his parents, or both of them, are going through old age and does not enter Paradise by serving them."

- قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ الصُّحْبَةِ قَالَ " أُمُّكَ ثُمَّ أُمُّكَ ثُمَّ أَبُوكَ ثُمَّ أَدْنَاكَ أَذْنَاكَ " . (رواه مسلم)

Abu Huraira reported that a person asked the Messenger of God (pbuh), "Who among the people is the most deserving of my good company?"

He replied, "Your mother, again your mother, again your mother, and then your father. After that your nearest relatives according to how near of relations they are."

- رَضِيَ الرَّبُّ فِي رَضَى الْوَالِدَيْنِ وَسَخَطَ الرَّبُّ فِي سَخَطِ الْوَالِدَيْنِ (الترمذي)

"God's pleasure results from the parent's pleasure, and God's displeasure results from the parent's displeasure."

- أقبل رجل إلى نبي الله صلى الله عليه وسلم، فقال: أبايعك على الهجرة والجهاد أبتغي الأجر من الله تعالى.
قال: "فهل لك من والدك أحد حي؟"، قال: نعم بل كلاهما
قال: "فتبتغي الأجر من الله تعالى؟"، قال: نعم. قال "فارجع إلى والدك، فأحسن صحبتهما" (متفق عليه. وهذا لفظ مسلم).

A man came to the Prophet of God (pbuh) and said, "I swear allegiance to you by emigrating to join your people and your Jihad, seeking reward from God." The Prophet (pbuh) asked him, "Are either of your parents alive?"
"Yes, they are both alive," he answered.
The Prophet (pbuh) asked, "Do you want to seek reward from God?"
The man said that he did.
"Go back to your parents and keep good company with them," the Prophet (pbuh) told him.

- إن الله تعالى حرم عليكم عقوق الأمهات، ومنعاً وهات، ووأد البنات، وكره لكم قيل وقال، وكثرة السؤال ، وإضاعة المال (متفق عليه)

"God has forbidden you these things: disobedience to your mothers, withholding what is right to give, demanding more than is your due, and to bury your daughters alive. It is displeasing to God that you should indulge in too much talk, too much asking, and in wasting wealth."

- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ أَنْ يُلْعَنَ الرَّجُلُ وَالِدَيْهِ , قِيلَ يَا رَسُولَ اللَّهِ كَيْفَ يُلْعَنُ الرَّجُلُ وَالِدَيْهِ , قَالَ " يُلْعَنُ أَبَا الرَّجُلِ فَيُلْعَنُ أَبَاهُ وَيُلْعَنُ أُمَّهُ فَيُلْعَنُ أُمَّهُ " . (صحيح الألباني)

The Messenger of God (pbuh) said, "Reviling one's parents is one of the gravest of sins."
The people asked, "Oh Messenger of God, how does one revile their parents?"
The Messenger of God (pbuh) replied, "When one reviles someone else's father and that one retaliates by reviling the first one's father, or when one reviles another's mother and that one retaliates by reviling the first one's mother."

- ثَلَاثٌ مَنْ كُنَّ فِيهِ نَشَرَ اللَّهُ عَلَيْهِ كَنَفَهُ وَأَدْخَلَهُ جَنَّتَهُ رَفَقٌ بِالصَّعِيفِ وَشَفَقَةٌ عَلَى الْوَالِدَيْنِ وَإِحْسَانٌ إِلَى الْمَمْلُوكِ " (الترمذي)

"There are three habits for which God will take whoever has them to his side and admit them to Paradise: being courteous to guests, being kind to one's parents, and doing good for servants."

- قال رجل من بني سلمة يا رسول الله هل بقي من بر ابوي شيء
ايرهما به بعد موتهما قال ص نعم الصلاة عليهما والاستغفار لهما
وانفاذ عهدهما من بعدهما وصلة الرحم التي لا توصل الا بهما
واكرام صديقهما (الالباني)

A man from Banu Salmah came to him and said,
“Messenger of God, is there any kindness left that I
can do to my parents after their death?”
“Yes,” he replied, “you can invoke blessings on them,
forgiveness for them, carry out their final instructions
after their death, join ties of relationship which are
dependent on them, and honor their friends.”

- إِنَّ أَكْرَمَ الْبِرِّ صَلََةُ الْوَلَدِ أَهْلَ وَدَّ أَبِيهِ ” (مسلم)

“The finest act of goodness on the part of a son is to
treat kindly those loved by his father.”

- غسل الجمعة واجب على كل محتلم (مسلم)

“A ritual purity bath on Friday before congregational
prayer is a must for every adult.”

- اتقوا اللعَّانين. قالوا: وما اللعانان يا رسول الله؟ قال: الذي يتخلى في طريق الناس أو في ظلهم (مسلم)

“Avoid two accursed practices: relieving yourself on a path frequented by people or in a shaded place used by them.”

- طَهِّرُوا هَذِهِ الْأَجْسَادَ طَهَّرَكُمُ اللَّهُ، فَإِنَّهُ لَيْسَ عَبْدٌ بَيِّثٌ طَاهِرًا إِلَّا بَاتَ مَعَهُ مَلَكٌ فِي شِعَارِهِ لَا يَنْقَلِبُ سَاعَةً مِنَ اللَّيْلِ إِلَّا قَالَ: اللَّهُمَّ اغْفِرْ لِعَبْدِكَ فَإِنَّهُ بَاتَ طَاهِرًا (الطبراني)

“Purify your bodies, then will God purify you. Every time one goes to be purified an angel accompanies them praying, ‘God forgive your servant, who came to bed pure.’”

- جُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا (النسائي)

“The whole earth has been created as a place of worship, pure and clean.”

- الطهور شطر الإيمان” (رواه مسلم)

“Ritual purity is half of faith.”

- لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طُهُورٍ وَلَا صَدَقَةً مِنْ غُلُولٍ (سنن النسائي)

“God does not accept prayer without purification, nor charity from a suspicious source.”

- اتَّقُوا الْمَلَاعِينَ الثَّلَاثَ الْبَرَّازَ فِي الْمَوَارِدِ وَقَارِعَةَ الطَّرِيقِ وَالظِّلِّ ” .
(ابو داوود)

“Beware of three things which provoke cursing: relieving yourselves in the watering places and on pathways and in the shade of trees.”

- لا تنزلوا على جواد الطرق ولا تقضوا عليها الحاجات (ابن ماجه)

“Do not camp in the middle of the road, nor relieve yourselves there.”

- حَقُّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ (البخاري)

“It is an obligation of every Muslim to bathe at least once every seven days, washing both the head and body.”

- مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ (متفق عليه)

“Whoever believes in God and the Last Day, speak well or remain silent. And whoever believes in God and the Last Day let them honor their neighbor. And whoever believes in God and the Last Day, let them be kind to their neighbor.”

- إن من شر الناس عند الله منزلة يوم القيامة الرجل يفضي إلى المرأة وتفضي إليه ثم ينشر سرها” (رواه مسلم).

“The lowest person in God’s eyes on the Day of Judgment is the man who is intimate with his wife and she with him, and then he spreads her secrets.”

- عن عقبة بن عامر رضي الله عنه قال يا رسول الله ما النجاة , قال
ص : امسك عليك لسانك وليسعك بيتك وابك على خطيئتك (الترمذي)

‘Uqbah bin ‘Amir asked, “Oh Messenger of God! How might I obtain salvation?”

He replied, “Control your tongue, be content with your house, and cry over your sins.”

- رحم الله من سكت فسلم أو قال فغنم (البيهقي)

“May God have mercy on one who remained silent and was saved, or who when they spoke gained a lot.”

- الصمت حكمة وقليل فاعله (البيهقي)

“Keeping silent is considered an act of wisdom but very few practice it.”

- عن هاني بن يزيد قال : قلت : يا رسول الله ، أخبرني بشيء يوجب لي الجنة ، قال : عليك بحسن الكلام وبذل الطعام .(الطبراني)

Hani Bin Yazid said, “Oh Messenger of God, teach me something that will make me deserving of Paradise.”

He said, “When you speak say good things, and feed people.”

- المسلم أخو المسلم لا يخونه ولا يكذبه ولا يخذله، كل المسلم على المسلم حرام عرضه وماله ودمه، التقوى ههنا، بحسب امرئ من الشر أن يحقر أخاه المسلم” (رواه الترمذي وقال :حديث حسن)

“A Muslim is brother or sister to any other Muslim. One should neither deceive nor lie to them, nor leave them without assistance. Everything belonging to a Muslim is inviolable for a Muslim: their honor, their blood and their property. Piety is here (he pointed three times at his chest). It is enough for a Muslim to be committing an evil act simply by despising a Muslim brother or sister.”

- لا تظهر الشّماتة لآخيك فيرحمه الله ويبتليّك (الترمذي)

“Do not express pleasure at the misfortune of a brother or sister lest God show them mercy and make you suffer from a misfortune.”

- ليس المؤمن بالطعان ولا اللعان ولا الفاحش ولا البذي (الترمذي)

The Messenger of God (pbuh) said, “A true believer is not involved in taunting or in frequently cursing others or in indecency and abusing others.”

- لا تسبوا الاموات فانهم قد أفضوا الى ما قدموا (البخاري)

“Do not abuse the dead, for they have reached the result of what they have done.”

- لا حسد الا في اثنتين : رجل آتاه الله مالا فسلطه على هلكته في الحق , ورجل آتاه الله حكمة فهو يقضي بها ويعلمها (متفق عليه)

“Envy is only permitted in two cases: One to whom God gives wealth who disposes of it rightfully, and one to whom God gives wisdom who applies and teaches it.”

- إياكم والحسد، فإن الحسد يأكل الحسنات كما تأكل النار الحطب (ابو داود)

“Beware of envy, for envy devours good works as fire devours kindling.”

- إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ لا تحاسدوا، ولا تتناجشوا، ولا تباغضوا، ولا تدابروا ولا يبيع بعضكم على بيع بعض، وكونوا عباد الله إخواناً. المسلم أخو المسلم: لا يظلمه ولا يحقره، ولا يخذله. التقوى ههنا- ويشير إلى صدره ثلاث مرات- بحسب امرئ من الشر أن يحقر أخاه المسلم كل المسلم على المسلم حرام دمه وماله وعرضه" (مسلم).

"Beware of suspicion, for talk based on suspicion is nothing but lies. Don't spread jealousy; don't quarrel with each other; don't hate one another; don't desert each other. Don't try to sell to your brother's client. Be the servants of God.

"A Muslim is the brother or sister of another Muslim; one neither oppresses the other, nor looks down on them, nor humiliates them. Piety is here (he pointed three times to his chest). It is evil enough for a Muslim to hold a brother or sister in contempt. All things of a Muslim are inviolable for a brother or sister in faith: their blood, their property and their honor."

- لا يزال الناس بخير ما لم يتحاسدوا (رواه الطبراني)

"People will be fine until jealousy spreads among them."

- أَلَا أُخْبِرُكُمْ بِأَفْضَلٍ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟ ، قَالُوا:
بَلَى
قَالَ: صَلَاحُ ذَاتِ الْبَيْنِ، وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ (الترمذي)

“Shall I not let you know what is more virtuous than fasting, praying and charity?”

They responded, “But of course!”

He said, “Making peace between each other. For indeed spoiling relations with each other is the destroyer.”

- تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ مُسْلِمٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحَاءٌ فَيَقَالُ أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا ” . (رواه مسلم)

“The doors of Heaven are opened on Monday and Thursday. Every Muslim servant who does not associate anything with God is forgiven on these days, except for the one who permits enmity to persist with his or her own brother or sister. It is said, ‘Leave these two alone until they have reconciled.’”

- لا يحل لمؤمن ان يهجر مؤمنا فوق ثلاث فان مرت به ثلاث فليلقه فليسلم عليه فان رد السلام فقد اشتركا في الاجر وان لم يرد عليه فقد باء بالاثم وخرج المسلم من الهجرة (ابو داود)

“It is not permissible for a believer to forsake another believer for more than three days. If three days have passed, the one should seek the other and greet them; if the other responds to the greeting they will both share the reward. But if the second does not respond, that one will bear the sin and the one who took the initiative to greet them will be absolved of the sin of forsaking one’s brother.”

- عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَهْلَ قُبَاءٍ اقْتَتَلُوا حَتَّى تَرَامُوا بِالْجَارَةِ فَأَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ فَقَالَ : اذْهَبُوا بِنَا نُصْلِحْ بَيْنَهُمْ (البخاري)

Once the people of Quba fought with each other till they threw stones on each other. When God’s Prophet was told about it, he said, “Let us go bring about reconciliation between them.”

- ان الله ليملئ للظالم فاذا اخذه لم يفلته ثم قرأ : “وكذلك أخذ ربك إذ أخذ القرى وهي ظالمة إن أخذه أليم شديد” (هود) (متفق عليه)

“Truly, God gives a time of rest to the oppressor. But when He seizes him He does not let him escape.”
Then he recited, “Such is the punishment of your Lord when He decides to punish a community for their transgression. His punishment is painful and severe.”
(11:102)

- دعوة المظلوم مستجابة وان كان فاجرا ففجوره على نفسه (احمد)

“When an oppressed person calls on God to lift oppression off of them, God will respond positively even if the person is wicked. For that person’s wickedness will count against them on the Day of Judgment.”

- اتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ (البخاري)

“Beware the cry of the oppressed, for there is no screen between that cry and God.”

- من مشى مع ظالم ليعينه وهو يعلم انه ظالم فقد خرج من الاسلام
(الطبراني)

“Whoever goes with and helps an oppressor, knowing that one to be an oppressor, will be outside the fold of Islam.”

- لعن الله من رأى مظلوما فلم ينصره (الدليمي)

“God curse the one who sees one being oppressed and does not help the victim.”

- ان الناس اذا رأوا الظالم فلم يأخذوا على يديه أوشك ان يعمهم الله
بعقاب منه (ابو داود والترمذي)

“When people see an oppressor but do not prevent the oppressor from doing evil, it is likely that God will punish them all.”

- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَعِزَّتِي وَجَلَالِي لَا أَنْتَقِمَنَّ مِنَ الظَّالِمِ فِي عَاجِلِهِ وَآجِلِهِ، وَلَا أَنْتَقِمَنَّ مِمَّنْ رَأَى مَظْلُومًا فَقَدِرَ أَنْ يَنْصُرَهُ فَلَمْ يَفْعَلْ» (الطبراني)

The Messenger of God (pbuh) said, “Your Lord has said, ‘By my might and glory I will take revenge on the oppressor sooner or later, and I will take revenge on the one who witnessed another being oppressed and was able to help them but did not.’”

- عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»، قُلْتُ: يَا رَسُولَ اللَّهِ اَنْصُرُهُ مَظْلُومًا، فَكَيْفَ اَنْصُرُهُ ظَالِمًا؟ قَالَ: «تَرُدُّهُ عَنِ الظُّلْمِ» (متفق عليه)

The Messenger of God (pbuh) said, “Help your brother or sister, whether they are an oppressor or are oppressed.”

A man inquired, “Oh Messenger of God! I help them when they are oppressed, but how can I help them when they are an oppressor?”

He replied “You can keep them from committing oppression. That will be your help to them.”

- ما من ذنب أجدر أن يعجل الله عقوبته في الدنيا - مع ما يدخر لصاحبه في الآخرة - من البغي وقطيعة الرحم (ابن ماجه)

“There is no sin more deserving that God hasten to punish it in this world—in addition to what is stored up for them in the Hereafter—than injustice and the severing of ties of kinship.”

- الرياء يحبط العمل كما يحبطه الشرك (مسند الربيع بن حبيب)

“Hypocrisy will ruin a deed just as much as polytheism does.”

- إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ: الرِّيَاءُ (احمد)

“The thing I fear most for you is the lesser shirk, hypocrisy, showing off good deeds.”

- للمرائي ثلاث علامات , ينشط اذا كان مع الناس ويكسل اذا كان وحده ويحب ان يحمد في جميع اموره, وللمناق ثلاث علامات اذا حدث كذب واذا وعد اخلف واذا اوتمن خان (ابن الجوزي)

“A pretender has three signs. He or she becomes energetic around other people, becomes lazy when alone, or likes to be praised no matter what they are doing.

A hypocrite has three signs. If they talk they lie, if they promise they do not deliver and if they are trusted they betray.”

- انك ان اتبعت عورات المسلمين افسدتهم او كدت ان تفسدهم (ابو داود)

“If you look for the faults in others you will corrupt them.”

- لا يدخل الجنه نمام (مسلم)

“The slanderer will not enter Paradise.”

- عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَذَرُونَ 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 اغْتَابْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ " (ابو داود)

"Do you know what is backbiting?"

"God and His Messenger know best," his companions said.

Thereupon the Holy Prophet (pbuh) said, "Backbiting is talking about your brother or sister in a manner they don't like."

It was asked, "What if what I'm saying is true?"

He answered, "If it is actually true then you are backbiting them; if it is not then you are slandering."

- من اغتیب عنده اخوه المسلم فلم ينصره وهو يستطيع نصره اذله الله في الدنيا والاخرة (رواه الاصبهاني)

"If you hear someone backbiting your brother or your sister and you don't do anything to help the victim, God will disgrace you in this world and in the Hereafter."

- الغيبة تفطر الصائم وتنقض الوضوء (مسند الربيع بن حبيب)

"Backbiting will break the fast and terminate the ablution."

- من رد عن عرض اخيه رد الله عن وجهه النار يوم القيامة (الترمذي)

“If a Muslim defends their brother or sister’s honor in their absence, God will protect their face from the fire of Hell on the day of Resurrection.”

- من نصر اخاه بظهر الغيب نصره الله في الدنيا والاخرة (البهقي)

“Whoever helps their brother or sister without letting anyone know, God will help them in this world and in the Hereafter.”

- يسلم الراكب على الماشي، والماشي على القاعد، والقليل على الكثير” (متفق عليه)

“A rider should greet a pedestrian;
A pedestrian should greet one who is sitting;
A small group should greet a large group;
And a younger one should greet an older one.”

- إذا لقي أحدكم أخاه، فليسلم عليه، فإن حالت بينهما شجرة، أو جدار، أو حجر، ثم لقيه، فليسلم عليه” (رواه أبو داود).

The Messenger of God (pbuh) said, “When one of you meets another Muslim you should greet them. If a tree or a wall or a stone intervenes between you and then you meet them again, again you should greet them.”

- يا بُني، إذا دخلت على أهلك، فسلم، يكن بركة عليك، وعلى أهل بيتك” (رواه الترمذي وقال: حديث حسن صحيح).

“When you enter your home, greet your family with a salutation of peace. This is a source of blessing for you and your family.”

- إن أولى الناس بالله من بدأهم بالسلام (رواه أبو داود بإسناد جيد).

“The person nearest to God is the one who is the first to offer a greeting.”

- قيل: يا رسول الله، الرجلان يلتقيان، أيهما يبدأ بالسلام؟
قال: "أولاهما بالله تعالى" (قال الترمذي: حديث حسن).

The Messenger of God (pbuh) was asked, "Oh Messenger of God, when two people meet, who should greet the other first?"

The Messenger of God (pbuh) replied, "The person nearest to God."

- عن كilde بن الحنبل رضي الله عنه قال: أتيت النبي صلى الله عليه وسلم فدخلت عليه ولم أسلم، فقال النبي صلى الله عليه وسلم: "ارجع فقل السلام عليكم أدخل؟"
(رواه أبو داود، والترمذي وقال: حديث حسن).

Kildah bin Al-Hanbal (May God be pleased with him) reported, "I visited the Prophet (pbuh) and I entered his house without greeting him. He told me, 'Go back out and say, 'Peace be with you. May I come in?'"

- تَصَافَحُوا يَذْهَبِ الْغِلُّ وَتَهَادَّوْا تَحَابُّوْا وَتَذْهَبِ الشَّخَنَاءُ " (موطأ مالك)

"Shake hands and resentments will disappear. Give presents to each other and love each other and enmity will disappear."

- عن أنس رضي الله عنه أنه مر على صبيان، فسلم عليهم، وقال: كان رسول الله صلى الله عليه وسلم يفعله" (متفق عليه)

Anas (May God be pleased with him) reported that he passed by some children and greeted them. Then he explained, "The Messenger of God (pbuh) used to do the same."

- إذا انتهى أحدكم إلى المجلس فليسلم، فإذا أراد أن يقوم فليسلم، فليست الأولى بأحق من الآخرة" ((رواه أبو داود، والترمذي وقال: حديث حسن)).

"When one of you enters an assembly you should greet those present and also when you decide to depart. The first act of greeting is not more meritorious than the last."

- سأل رجل رسول الله صلى الله عليه وسلم : أى الإسلام خير؟ قال: "تطعم الطعام، وتقرأ السلام على من عرفت ومن لم تعرف". (متفق عليه).

"Which act in Islam is the best?" a man asked. The Prophet of God (pbuh) replied, "To feed the poor and the needy and to greet those whom you know and those whom you do not know."

- لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم؟ أفشوا السلام بينكم” (رواه مسلم).

The Messenger of God (pbuh) said, “You will not enter Paradise unless you believe and you will not truly believe until you love one another. Shall I tell you a way by which you will love one another? Multiply the greetings of peace among yourselves.”

- لا يجُلُّ لمُسلمٍ أن يَهْجُرَ أَخاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يُلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ. (متفق عليه).

“It is not permissible for a Muslim to keep away from fellow Muslims for more than three days; they should meet and discuss all that is on their minds. The best among you is the one who greets the others first.”

- إذا التقى المسلمان فتصافحا وحدا الله واستغفرا غفر الله لهما (الالباني)

“If two Muslims meet, shake hands, praise God and ask Him for forgiveness, they will be forgiven.”

- وعن أنس رضي الله عنه قال: قال رجل: يا رسول الله، الرجل منا يلقي أخاه أو صديقه، أينحني له قال: "لا" قال: أفيلتزمه ويقبله؟ قال: "لا" قال: فيأخذ بيده ويصافحه؟ قال: "نعم" (رواه الترمذي وقال: حديث حسن).

A man asked, "Oh Messenger of God! When a man meets a brother or a friend, should he bow to him?"

He answered, "No."

The man asked whether he should embrace and kiss him.

The Messenger of God (pbuh) replied, "No."

He asked whether he should hold his hand and shake it.

The Messenger of God (pbuh) replied, "Yes."

- الاستئذان ثلاث، فإن أذن لك وإلا فارجع (متفق عليه)

"Before entering a house, permission should be sought only three times. If it is granted, you may enter. Otherwise, leave."

- إذا زار أحدكم أخاه فجلس عنده فلا يقوم من حتى يستأذنه (ابو الشيخ)

"If one of you is visiting your brother or sister and they are sitting with you, you should not get up to leave unless you ask permission."

- لا يقيمن احدكم رجلا من مجلسه ثم يجلس فيه ولكن توسعوا وتفسحوا (الالباني)

“None of you should make someone else rise from their seat and then take it yourself. Rather, make room and spread out.”

- اذا انتهى احدكم الى المجلس فليسلم فاذا اراد ان يقوم فليسلم , فليست الاولى باحق من الاخرة (ابو داود والترمذي)

“When one of you arrives in a gathering, offer Salaam (peace) to those who are already there. Also do so when you intend to depart. The first act of greeting is not more meritorious than the last.”

- من دخل دار قوم فليجلس حيث امروه فان القوم بعورة دارهم (الطبراني)

- من ألبسه الله نعمة فليكثر من الحمد لله ، ومن كثرت همومه فليستغفر ، ومن أبطأ عنه رزقه فليكثر من قول : لا حول ولا قوة إلا بالله ، ومن نزل مع قوم فلا يصومن إلا بإذنهم ، ومن دخل دار قوم فليجلس حيث أمروه ؛ فإن القوم أعلم بعورة دارهم “ . (الطبراني)

“The one on whom God bestowed a blessing should praise God often. Whoever has worries needs to ask God for forgiveness. The one whose earnings are slowing down needs to repeat ‘There is no ability or strength except with the help of God.’ Whoever is a guest should not fast except with the permission of the host. One who enters a house should sit where the host seats them, as the host knows best where a guest should be seated.”

- إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ، فَإِنَّهُ يُحْزَنُهُ ذَلِكَ.
(صحيح الألباني)

“When three people are together, two should not converse together to the exclusion of the third for that would grieve them.”

- لا يجلس بين رجلين إلا بإذنهما. (أبو داود)

“No one should sit between two others except with their permission.”

- أنزلوا الناس منازلهم. (أبو داود)

“Seat people according to their ranks.”

- إِنَّ مِنَ السُّنَّةِ أَنْ يَخْرُجَ الرَّجُلُ مَعَ ضَيْفِهِ إِلَى بَابِ الدَّارِ (ابن ماجه)

“It is the teaching for a host to go out with departing guests to the door of the house.”

- مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ
قَالُوا: وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: “يَوْمُهُ وَلَيْلَتُهُ. وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ
عَلَيْهِ” (متفق عليه)

“Whoever believes in God and the Last Day should accommodate a guest according to what a guest is due.”

Someone asked, “What is their due, Oh Messenger of God?”

He replied, “To accommodate them for a day and a night; hospitality extends for three days; what is beyond that is charity.”

- إِذَا دَخَلَ الضَّيْفُ عَلَى قَوْمٍ دَخَلَ بَرِّزْقِهِ ، وَإِذَا خَرَجَ خَرَجَ بِمَغْفِرَةِ
دُنُوبِهِمْ (الدَّيْلَمِي)

“When a guest comes to stay with you, God is sending you both the guest and their needs. As they leave God will forgive your sins.”

- مَنْ آتَاهُ اللَّهُ مِنْكُمْ مَالًا فَلْيَصِلْ بِهِ الْقَرَابَةَ ، وَلْيُحْسِنْ فِيهِ الضِّيَافَةَ ،
وَلْيَقُضْ فِيهِ الْعَانِي وَالْأَسِيرَ وَابْنَ السَّبِيلِ وَالْمَسْكِينِ وَالْفُقَرَاءَ
وَالْمُجَاهِدِينَ ، وَلْيَصْنَعْ فِيهِ عَلَى النَّائِبَةِ ، فَإِنَّ بِهِذِهِ الْخِصَالِ يَنَالُ كَرَمَ
الدُّنْيَا وَشَرَفَ الْآخِرَةِ

“If God gives you wealth, give some to relatives, be kind to your guests and help the overburdened, the hostage, the wayfarer, the meek, the poor and those who are struggling. And save some to help sustain your self during times of need. It is with this type of act that a person will enjoy the good things of this life and honor in the Hereafter.”

- مَنْ أَحَبَّ أَنْ يُجِبَّهُ اللَّهُ وَرَسُولُهُ فَلْيَأْكُلْ مَعَ ضَيْفِهِ

“If you love God and His Messenger, sit and eat with your guest.”

- وعن أبي هريرة رضي الله عنه قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: إني مجهود، فأرسل إلى بعض نسائه، فقالت: والذي بعثك بالحق ما عندي إلا ماء، ثم أرسل إلى أخرى، فقالت مثل ذلك، حتى قلن كلهن مثل ذلك: لا والذي بعثك بالحق ما عندي إلا ماء. فقال النبي صلى الله عليه وسلم "من يضيفه هذا الليلة؟" فقال رجل من الأنصار: أنا يا رسول الله، فانطلق به إلى رحله، فقال لامرأته: أكرمي ضيف رسول الله صلى الله عليه وسلم وفي رواية قال لامرأته: هل عندك شيء؟ قالت: لا، إلا قوت صبياني. قال: فعليلهن بشئ. وإذا أرادوا العشاء فنومهم. وإذا دخل ضيفنا فاطفئ السراج وأريه أنا نأكل، فقعدوا وأكل الضيف وبات طويين، فلما أصبح، غدا على النبي صلى الله عليه وسلم فقال: "لقد عجب الله من صنيعكما بضيفكما الليلة" (متفق عليه).

A man came to the Prophet (pbuh) and said, "I am hard pressed by hunger."
He (pbuh) sent word to one of his wives who replied, "By Him Who has sent you with the Truth, I have nothing except water." Then he sent the same message to another (wife) and received the same reply. He sent this message to all of his wives and received the same reply. Then he (pbuh) said, "Who will receive this man as guest?"
One of the Ansar said. "O Messenger of God, I will."
So that man took him home and said to his wife, "Serve the guest of the Messenger of God (pbuh)."
Another narration is: The Ansari asked his wife, "Have you got anything?"
She answered: "Nothing, except a little food for the children."

He told her, "Keep them busy with something, and when they ask for food put them to bed. When the guest enters, extinguish the light and give him the impression that we are also eating." So they sat down and the guest ate and they passed the night hungry. When he came to the Prophet (pbuh) in the morning, he said to him, "God is amazed about what you did with your guest last night."

- من كان يؤمن بالله واليوم الآخر فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر فليصل رحمه، ومن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت" (متفق عليه) .

"Whoever believes in God and the Last Day should show hospitality to guests; whoever believes in God and the Last Day should maintain good relationships with kin; whoever believes in God and the Last Day should speak of the good or remain silent."

- عَائِدُ الْمَرِيضِ فِي مَخْرَفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ . (رواه مسلم)

"The one who visits the sick is in fact like one who is in the garden of Paradise until they leave."

- ما من مسلم يعود مسلماً غدوة إلا صلى عليه سبعون ألف ملك حتي يمسي، وإن عادته عشية إلا صلى عليه سبعون ألف ملك حتي يصبح، وكان له خريف في الجنة” (رواه الترمذي وقال: حديث حسن).

“When a Muslim visits a sick Muslim at dawn, seventy thousand angels keep on praying for that one until dusk. If the one visits the other in the evening, seventy thousand angels keep praying for that one until morning, and that one will have a share of the fruit harvest in Paradise.”

- من عاد مريضاً أو زار أخاً له في الله، ناداه مناد، بأن طبت، وطاب ممشاك، وتبوأَت من الجنة منزلاً” (رواه الترمذي)

“Whoever visits an ailing person or relative to seek the pleasure of God, a herald angel calls out, ‘May you be happy; may your walking be blessed and may you be awarded a dignified place in Paradise.’”

- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تَعُدْنِي , قَالَ يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ .
قَالَ أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرَضَ فَلَمْ تَعُدْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ , يَا ابْنَ آدَمَ اسْتَطَعْتُكَ فَلَمْ تُطْعِمْنِي .
قَالَ يَا رَبِّ وَكَيْفَ أَطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ .

قَالَ أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي , يَا ابْنَ آدَمَ اسْتَغْفِرُكَ فَلَمْ تَسْقِنِي .
قَالَ يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ اسْتَغْفَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي (رواه مسلم)

“Truly, God, the Exalted and Glorious, will say on the Day of Resurrection, ‘Oh Son of Adam, I was sick but you did not visit Me.’

The man will say, ‘Oh my Lord, how could I visit You when You are the Lord of the worlds?’

Thereupon He will 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 that if you had visited him, you would have found Me by him?’

‘Oh Son of Adam, I asked food from you but you did not feed Me.’

The man will say, ‘My Lord, how can I feed You when You are the Lord of the worlds?’

He will answer, 'Didn't you 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 this food here with Me?'

(The Lord will again say) 'Oh son of Adam, I asked a drink from you but you did not provide Me.'

The man will say, 'My Lord, how could I provide You with a drink when You are the Lord of the worlds?'

Thereupon He will say, 'Such and such servant of Mine asked you for a drink but you did not provide it, and had you provided him with a drink you would have found it here with Me.'

- عودوا المريض، وأطعموا الجائع، وفكوا العاني" (رواه البخاري)

"Visit the sick, feed the hungry, and arrange the release of the captive."

- إن المسلم إذا عاد أخاه المسلم لم يزل في خرفة الجنة حتي يرجع" قيل: يا رسول الله وما خرفة الجنة؟ قال: "جناها" (رواه مسلم).

"One who visits a brother or sister in the faith will remain in a place in Paradise full of fruit trees until ending the visit."

- عن البراء بن عازب رضي الله عنهما قال: أمرنا رسول الله صلى الله عليه وسلم بعبادة المريض، واتباع الجنازة، وتشميت العاطس، وإبرار المقسم، ونصر المظلوم، وإجابة الداعي، وإفشاء السلام (متفق عليه)

Al-Bara' bin 'Azib (May God be pleased with him) reported:

"The Messenger of God (pbuh) has ordered us to visit the sick, to follow the funeral, to respond to one who sneezes with a blessing, to help those who make vows to fulfill them, to help the oppressed, to accept the invitation extended by the inviter, and to promote greetings (such as saying As-Salamu "Alaikum)."

- عن عائشة ان النبي ص كان يعود بعض اهله ويمسح بيده اليمنى ويقول اللهم رب الناس اذهب الباس واشف انت الشافي لا شفاء الا شفاؤك شفاء لا يغادر سقما (البخاري)

'Aisha narrated, "The Prophet (pbuh) used to treat some of his wives by passing his right hand over the place of ailment and saying, 'Oh God, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours, healing that will leave behind no ailment.'"

- وعن ابن عباس ان النبي ص دخل على اعرابي يعودوه وكان اذا دخل على من يعودوه قال "لاباس طهور ان شاء الله" (البخاري)

The Prophet (pbuh) went to visit a sick Bedouin. Whenever he went to a patient he used to say, "Don't worry, if God wills, it will be an atonement for your sins."

- أَنَا وَكَافِلُ الْيَتِيمِ لَهُ أَوْ لِغَيْرِهِ فِي الْجَنَّةِ كَهَاتَيْنِ إِذَا اتَّقَى " وَأَشَارَ بِإِصْبُعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الْإِبْهَامَ . (موطأ مالك)

"I and the one who sponsors an orphan, whether on their own behalf or for someone else, will be like these two in Heaven," indicating his middle and index fingers, "if he or she has God consciousness."

- السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمَسَاكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَكَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ. (صحيح الألباني)

"The person who strives on behalf of the widows and the poor is like one who strives in the way of God and like those who fast all day and pray all night."

- اللهم إني أخرج حق الضعيفين اليتيم والمرأة" (رواه النسائي)

"Oh God, I declare inviolable the rights of two who are weak; orphans and women."

- مَنْ كَفَلَ يَتِيمًا أَوْ أَرْمَلَةً أَظَلَّهُ اللَّهُ بِظِلِّهِ وَأَدْخَلَهُ جَنَّتَهُ، وَمَنْ أَصْبَحَ صَائِمًا أَوْ أَطْعَمَ مَسْكِينًا، وَاتَّبَعَ جَنَازَةً، وَعَادَ مَرِيضًا لَمْ يَتَّبِعْهُ ذَنْبٌ (الطبراني)

"One who sponsors an orphan or a widow will be shaded by God and He will admit that one to His Paradise. And whoever wakes up in the morning with the intention to fast or to feed a needy person, or to follow a dead person's funeral procession, or to visit the sick, it will be as if that person never sinned."

- خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ، وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ (الالباني)

"The best house for a Muslim is the house in which orphans are well treated. The worst house for a Muslim is the house in which orphans are treated poorly."

- لَا يَقْرُبُ الشَّيْطَانُ مَائِدَةً فِيهَا يَتِيمٌ (الطبراني)

“Satan will stay away from a feast that has an orphan.”

- وَالَّذِي بَعَثَنِي بِالْحَقِّ لَا يُعَذِّبُ اللَّهُ يَوْمَ الْقِيَامَةِ مَنْ رَجَمَ الْيَتِيمَ، وَلَئِنْ لَهُ فِي الْكَلَامِ، وَرَجَمَ يُنْمَهُ وَضَعْفَهُ، وَلَمْ يَتَطَاوَلْ عَلَى جَارِهِ بِفَضْلِ مَا أُعْطَاهُ اللَّهُ (الطبراني)

“By the One who sent me with the Truth, the one who treats an orphan with mercy speaks gently to her and has compassion on her because of her weakness, and does not boast to neighbors of what they have been given by God, will not be punished on the Day of Judgment.”

- مَنْ مَسَحَ رَأْسَ الْيَتِيمِ كَتَبَ اللَّهُ لَهُ بِكُلِّ شَعْرَةٍ مِنْ رَأْسِهِ حَسَنَةً، وَمَنْ كَانَ عِنْدَهُ يَتِيمٌ أَوْ يَتِيمَةٌ لَهُ أَوْ لغيره كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ هَكَذَا ، وَنُصِّبَ إِبْصَاعَيْنِ وَقَرْنَهُمَا (احمد)

“She who caresses the orphan’s head with affection, God will reward her for each hair on that child’s head. And she who takes care of an orphan, male or female, in her house or someone else’s house, she and I will be close together in Heaven.”

- إِنَّ أَرَدْتَ أَنْ يُلَيِّنَ قَلْبُكَ فَأَطْعِمِ الْمِسْكِينَ، وَامْسَحْ بِرَأْسِ الْيَتِيمِ (احمد)

“Would you like your heart to become soft? Feed the poor and stroke the orphan’s head.”

- لَيْسَ مَنَا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفَ شَرَفَ كَبِيرَنَا”
(حديث صحيح رواه أبو داود والترمذي، وقال الترمذي: حديث حسن صحيح).

“They are not one of us who show no mercy to the young people and do not respect the elders.”

- يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى، أَلَبُغْتُ؟ قَالُوا: بَلَّغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (احمد)

“Oh people, your Lord is one and your father Adam is one. There is no virtue of an Arab over a foreigner nor a foreigner over an Arab, neither of white skin over black skin nor of black skin over white skin, except by righteousness. Have I not delivered the message?”

They replied, “The Messenger of God has delivered the Message.”

- ما أكرم شاب شيخاً لسنه إلى قِيض الله له من يكرمه عند سنه"
(رواه الترمذي وقال: حديث غريب).

"If a young person honors an older person on account of their age, God appoints someone to show reverence to them in their old age."

- مِنْ إِجْلَالِ اللَّهِ إِجْلَالَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْجَافِي عَنْهُ وَلَا الْعَالِي فِيهِ (صحيح الألباني)

"Glorifying God involves showing honor to a grey-haired Muslim who knows the Qur'an as long as they do not go to excess in it nor turn away from it."

- عَنْ جَابِرٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ مَرَّتْ بَنَا جَنَازَةٌ فَقَامَ لَهَا فَلَمَّا دَهَبْنَا لِنَحْمِلَ إِذَا هِيَ جَنَازَةٌ يَهُودِيٍّ فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّمَا هِيَ جَنَازَةٌ يَهُودِيٍّ . فَقَالَ " إِنَّ الْمَوْتَ قَرَعَ فَإِذَا رَأَيْتُمْ جَنَازَةً فَقُومُوا " . (الالباني)

Jabir narrated, "We were with the Prophet (pbuh) when a funeral passed by and he stood up for it. When we went to help carry the casket we found that it was a funeral of a Jew. We therefore said, 'Messenger of God, this is the funeral of a Jew.' He replied, 'Death is a feared event so when you see a funeral, stand up.'"

- قَالَ كَانَ سَهْلُ بْنُ حَنْثَلٍ وَقَيْسُ بْنُ سَعْدٍ ابْنُ عُبَادَةَ بِالْقَادِسِيَّةِ فَمَرَّ عَلَيْهِمَا بَجَنَازَةٍ فَقَامَا فَقِيلَ لَهُمَا إِنَّهَا مِنْ أَهْلِ الْأَرْضِ . فَقَالَا مُرَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَجَنَازَةٍ فَقَامَ فَقِيلَ لَهُ إِنَّهُ يَهُودِيٌّ . فَقَالَ ” أَلَيْسَتْ نَفْسًا ” (سنن النسائي)

Sahl bin Hunaif and Qais bin Sa'd bin 'Ubadah were in Al-Qadisiyyah when a funeral passed by them, so they stood up. It was told to them, "It is one of the local people."

They replied, "A funeral passed the Messenger of God and he stood up. He was told, 'It is a Jew.' He responded, 'Is it not a soul?'"

- مَنْ ظَلَمَ مُعَاهِدًا أَوْ انْتَقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طِيبِ نَفْسٍ فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ (الالباني)

"If any Muslim wrongs someone with whom Muslims have a covenant, or infringes their rights, or forces them to work beyond their capacity, or takes from them anything without their consent, I (Prophet Muhammad) shall plead the wronged party's case on the Day of Judgment."

- من قتل قتيلا من أهل الذمه لم يجد ريح الجنة وإن ريحها ليوجد من مسيرة أربعين عاما". (النسائي)

"Whoever kills one of the People of the Book with whom there is a covenant will not even smell the fragrance of Paradise although its scent can be smelled from a distance of forty years."

- عن أنس رضي الله عنه قال: كان غلام يهودي يخدم النبي صلى الله عليه وسلم، فمرض فأتاه النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم الله عليه وسلم يعبده، ففقد عند رأسه فقال له: "أسلم" فنظر إلي أبيه وهو عنده؟ فقال: أطع أبا القاسم، فأسلم (البخاري)

A young Jewish boy who worked for the Prophet (pbuh) fell ill. The Prophet (pbuh) went to visit him. He sat down by the bed and said to him, "Embrace Islam."

The little boy looked at his father who was sitting beside him. He told him, "Obey the Messenger of God." So he embraced Islam.

- سَنَفْتَحُونَ مِصْرَ وَهِيَ أَرْضٌ يُسَمَّى فِيهَا الْقَيْرَاطُ، فَاسْتَوْصُوا بِأَهْلِهَا خَيْرًا، فَإِنْ لَهُمْ ذِمَّةٌ وَرَحِمًا” (مسلم)

“You will soon conquer Egypt where Al-Qirat is frequently mentioned. When you conquer it, treat its inhabitants well. For there lies upon you the responsibility of blood ties and kinship.”

- أَيُّمَا رَجُلٍ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ فَلَهُ أَجْرَانِ وَأَيُّمَا عَبْدٍ مَمْلُوكٍ أَدَّى حَقَّ اللَّهِ عَلَيْهِ وَحَقَّ مَوْلَاهُ فَلَهُ أَجْرَانِ (ابن ماجه)

“Anyone from among the People of the Book who believed in their own Prophet and also believed in Muhammad will have two rewards. Any servant who does their duty toward God and toward their master will have two rewards.”

- وَأَنْتَ لَنْ تَنْفَقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجَرْتَ بِهَا حَتَّى مَا تَجْعَلَ فِي فِي امْرَأَتِكَ (البخاري)

“You will be rewarded for whatever you spend for God’s sake even if it were only a morsel of food which you put into your wife’s mouth.”

- لا يفرك مؤمن مؤمنة , ان كره منها خلقا رضي منها الاخر (مسلم)

“A believer must not hate his believing wife; if he dislikes one of her mannersistics he will be pleased with another.”

- عن معاوية بن حيدة رضي الله عنه قال قلت يا رسول الله ما حق زوجة احدنا عليه , قال : ان تطعمها اذا طعمت , وتكسوها اذا اكتسيت , ولا تضرب الوجه , ولا تقبح ولا تهجر الا في البيت (ابو داود)

Mu'awiyah bin Haidah reported, “I asked the Messenger of God (pbuh), what right a wife has over her husband. He replied, ‘You should give her food when you eat, clothe her when you clothe yourself, not strike her on the face and do not revile her or separate from her except in the house.”

- إنما النساء شقائق الرجال، ما أكرمهن إلا كريم، وما أهانهن إلا لئيم (رواه احمد)

“Women are the half-sisters of men. They are to be treated kindly by a kind person, but will be treated badly by a nasty man.”

- احق الشروط ان يوفى به ما استحللتم به الفروج (الترمذي)

“The contract that is most worthy of being fulfilled is the one that allowed you to be intimate with your wife.”

- ان من اشر الناس عند الله منزلة يوم القيامة , الرجل يفضي الى المرأة وتفضي اليه ثم ينشر سرها (مسلم)

“The most evil of people to God on the Day of Resurrection will be the man who shares intimacy with his wife and then publicizes her secrets.”

- أَكْرَمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ ” .(ابن ماجه)

“Be kind to your children and teach them good manners.”

- دينار انفقته في سبيل الله ودينار انفقته في رقية , ودينار تصدقت به على مسكين ودينار انفقته على اهلك , اعظمها اجرا الذي انفقته على اهلك (مسلم)

“Your money can be spent in God’s way, or to free a slave. It can given to a needy person as charity, or to support your family. The one yielding the greatest reward is when you spend on your family.”

- سوا بين اولادكم في العطية فلو كنت مفضلا احدا لفضلت النساء (الطبراني)

“Treat your children equally, but if I were to prefer one over the others I would have preferred daughters.”

- الْخَلْقُ عِيَالُ اللَّهِ، وَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ أَنْفَعُهُمْ لِعِيَالِهِ (ابو يعلى)

“All people are God’s children. Those closest to Him are the most beneficial to others.”

- يا معشر المهاجرين خمس إذا ابتليتم بهن وأعوذ بالله أن تدركون لم تظهر الفاحشة في قوم قط حتى يعلنوا بها إلا فشا فيهم الطاعون والأوجاع التي لم تكن مضت في أسلافهم الذين مضوا ولم ينقصوا المكيال والميزان إلا أخذوا بالسنين وشدة المئونة وجور السلطان عليهم ولم يمنعوا زكاة أموالهم إلا منعوا القطر من السماء ولولا البهائم لم يمطروا ولم ينقصوا عهد الله وعهد رسوله إلا سلب الله عليهم عدوا من غيرهم فأخذوا بعض ما في أيديهم وما لم تحكم أنتمهم بكتاب الله ويتخبروا مما أنزل الله إلا جعل الله بأسهم بينهم“
(ابن ماجه)

“Oh immigrants, there are five things with which you will be tested, and I seek refuge with God lest you live to see them:

Immorality never appears among a people to such an extent that they commit it openly, but that plagues and diseases that were never known among their ancestors will spread among them.

They do not cheat in weights and measures but that they will be stricken with famine, severe calamity and oppression from their rulers.

They do not withhold the Zakah (alms) of their wealth, but that rain will be withheld from the sky, and were it not for mercy on the animals, no rain would fall on them.

They do not break their covenant with God and His Messenger but that God will enable their enemies to overpower them and take some of what is in their hands.

Unless their leaders rule according to the Book of God and seek good from that which God has revealed, God will cause them to fight one another.”

- التاجر الصدوق الامين مع النبيين والصديقين والشهداء يوم القيامة
(الترمذي)

“The trustworthy, honest merchant will be with the prophets, the righteous and the martyrs on the Day of Resurrections.”

- رحم الله رجلا سمحا اذا باع واذا اشترى واذا اقتضى (ابن ماجه)

“May God have mercy on one who is lenient when selling, lenient when buying, and lenient when asking for payment.”

- البيعان بالخيار ما لم يتفرقا فان صدقا بورك لهما في بيعهما وان
كتما وكذبا محقت بركة بيعهما (متفق عليه)

“Both parties in a business transaction have a right to annul it as long as they have not yet parted; if they tell the truth and make everything clear to each other (with regard to what is being sold and what is being paid) they will be blessed in their transactions. But if they conceal anything and lie, the blessing on their transaction will be eliminated.”

- انا ثالث الشريكين ما لم يخن احدهما الآخر , فاذا خانه خرجت من بينهما (الالباني)

The Messenger of God (pbuh) said, "God says, 'I am the third of two partners as long as neither of them cheats the other. But if one is cheating I depart from them.'"

- ايما رجل افلس فادرك الرجل ماله بعينه فهو احق به من غيره (موطا مالك)

"If someone goes bankrupt and another finds their own property intact among the assets, that one is more entitled to it than anyone else."

- عن علي كرم الله وجهه :نهى رسول الله ﷺ عن بيع المضطر، وعن بيع الغرر، وعن بيع الثمرة قبل أن تدرك (احمد وابو داود)

Ali (May God honor him) said, "The Prophet prohibited the following transactions: buying from one who must sell, buying from one who does not know the value of their goods, buying fruits before they are ripe."

- وعن انس رضي الله عنه قال نهى رسول الله ص ان يبيع حاضر لباد وان كان اخاه لابييه وامه (متفق عليه)

The Messenger of God (pbuh) prohibited that a person in the city should make a deal on behalf of a villager on commission even if he is his full brother.

- الحلف منفقة للسلعة ممحقة للكسب (النسائي)

“Swearing oaths may help you to make a sale but it removes any blessing from the sale.”

- اياكم وكثرة الحلف في البيع فانه ينفق ثم يحق (مسلم)

“Beware of swearing oaths; it helps you sell a product but abolishes the blessings.”

- مَنْ عَشَّ فَلَيْسَ مِنَّا (الترمذي)

“Whoever cheats is not one of us.”

- لَا يَحِلُّ لِمَرِيٍّ يَبِيعُ سَلْعَةً يَعْلَمُ أَنَّ بِهَا دَاءً إِلَّا أَخْبَرَهُ (البخاري)

“No one is permitted to sell a commodity knowing it has a problem until after making the problem known.”

- ثَلَاثَةٌ لَا يَنْظُرُ إِلَيْهِمُ اللَّهُ وَلَا يَزْكِيهِمْ وَلَهُمْ عَذَابُ الْيَمِّ “ قَالَ : فَقَرَأَهَا رَسُولُ اللَّهِ ص ثَلَاثَ مَرَارٍ فَقَالَ أَبُو ذَرٍّ خَابُوا وَخَسَرُوا ! مَنْ هُمْ يَا رَسُولَ اللَّهِ ؟ قَالَ “ الْمَسْبِلُ وَالْمَنَّانُ وَالْمُنْفِقُ سَلَعَتُهُ بِالْحَلْفِ الْكَذِبِ ” (النسائي)

“There are three to whom God will not speak on the Day of Resurrection, not even look at them or purify them, and theirs will be a painful torment: the one who lets their garment hang to the ground, the one who reminds people of what they have given them, and a vendor who tries to sell their product by means of false oaths.”

- المسلم اخو المسلم ولا يحل لمسلم اذا باع من اخيه بيعا فيه عيب الا بينه (رواه احمد)

“The Muslim is the brother or sister of another Muslim and it is not permissible for a Muslim to sell a sibling goods in which there is a defect without pointing that out.”

- الجالب مرزوق والمحتكر ملعون (ابن ماجه)

“The distributor is blessed with provision and the hoarder is cursed.”

- مَنْ احْتَكَرَ عَلَى الْمُسْلِمِينَ طَعَامَهُمْ ضَرَبَهُ اللَّهُ بِالْجُدَامِ وَالْإِفْلَاسِ (ابن ماجه)

“Whoever hoards food, God will afflict them with diseases and bankruptcy.”

- من احتكر طعاما اربعين ليلة فقد برئ من الله وبرئ الله منه
(احمد بن حنبل)

“One who holds on to food for forty days to monopolize the market has nothing to do with God and God has nothing to do with them.”

- لا يحتكر الا خاطئ (مسلم)

“No one monopolizes goods but a sinner.”

- عن جابر رضي الله عنه قال لعن رسول الله اكل الربا وموكله
وكاتبه وشاهديه وقال هم سواء (مسلم)

Jabir said that God’s Messenger (pbuh) cursed the one charging usury, its payer, the one who records it and the two witnesses. He said, “They are all alike.”

- وعن عبد الله بن حنظلة رضي الله عنه قال درهم ربا ياكله الرجل وهو يعلم اشد عند الله من سته وثلاثين زنية (رواه احمد)

“One penny earned knowingly from usury is worse in God’s eyes than fornicating over and over.”

- الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلِ يَدًا بِيَدٍ فَمَنْ زَادَ أَوْ اسْتَزَادَ فَقَدْ أَرَبَى الْأَجْدُ وَالْمُعْطَى فِيهِ سَوَاءٌ ” (مسلم)

“Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, salt by salt, like by like, payment being made hand to hand. Whoever makes an addition to it, or asks for an addition, in fact is dealing in usury. The receiver and the giver are equally guilty.”

- اياكم والدين فانه هم بالليل ومذله بالنهار (البیهقي)

“Try to avoid borrowing for it is worry at night and disgrace during the day.”

- لا تخيفوا انفسكم بعد أمهنا قالوا وما ذاك يا رسول الله ؟ قال الدين
(رواه احمد)

“Don’t ruin yourself by seeking security.”
They asked, “How is that, Oh Messenger of God?”
He said, “If you go into debt.”

- نفس المؤمن معلقة بدينه حتى يقضى عنه (احمد)

“A believer’s soul remains suspended by their debt until the debt is settled or paid on their behalf.”

- ارفقوا وترافقوا ولييسر بعضكم على بعض , فلو يعلم طالب الحق
ماله في تاخير حقه لكان الطالب هو الهارب من المطلوب (الدليمي)

“Be lenient and act leniently. Encourage patience in dealing with each other. For if the one asking for what legitimately belongs to them knew what reward they could get for allowing delay in payment, you would see the bill collector running away from their debtors.”

- إِذَا أَقْرَضَ أَحَدُكُمْ قَرْضًا فَأَهْدَى لَهُ أَوْ حَمَلَهُ عَلَى الدَّابَّةِ فَلَا يَرْكَبْهَا وَلَا يَقْبَلْهُ إِلَّا أَنْ يَكُونَ جَرَى بَيْنَهُ وَبَيْنَهُ قَبْلَ ذَلِكَ " (ابن ماجه) .

"If anyone of you borrow something, and then you give the lender a gift or a ride on one of your animals, the lender should not accept either the gift or the ride unless you were both accustomed to treating each other in that manner beforehand."

- من سره ان ينجيه الله من كرب يوم القيامة فلينفس عن معسر او يضع عنه (مسلم)

"Whoever would like God to deliver them from the calamities of the Day of Resurrection, let them either give relief to an impoverished debtor or forgive the debts outright."

- من انظر معسرا او وضع له اظله الله يوم القيامة تحت ظل عرشه يوم لا ظل الا ظله (الترمذي)

"One who gives respite to someone who is in tight circumstances, or grants remission of debts, God will shelter that one in the shade of His Throne on the Day of Resurrection when there will be no shade except its shade."

- عن ابي هريرة رضي الله عنه ان رسول الله ص قال كان رجل يداين الناس , وكان يقول لفتاه اذا اتيت معسرا فتجاوز عنه لعل الله ان يتجاوز عنا , فلقى الله فتجاوز عنه (مسلم)

“There was a person who gave loans to the people and said to his employees, ‘When an insolvent person comes to you, show them leniency so that God may overlook our sins. When that man met God, God overlooked his faults.’”

- وعن ابي مسعود البديري رضي الله عنه قال قال رسول الله “ص” حوسب رجل ممن كان قبلكم فلم يوجد له من الخير شيء إلا أنه كان يخالط الناس وكان موسرا وكان يأمر غلمانه أن يتجاوزوا عن المعسر قال الله عز وجل نحن أحق بذلك منه , تجاوزوا عنه (مسلم)

“Someone from among the people who lived in earlier times was called to account by God on the Day of Resurrection. No good deeds were found to her credit except that, being rich she had dealings with people and had commanded her servants to show leniency to those who were in difficult circumstances. Upon this, God the Exalted and Majestic said, ‘I am even more entitled to the name of ‘Lenient,’ so waive her faults.’”

- لَا يَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لَعَّانًا. (رواه مسلم).

“It is not appropriate for a righteous person to be cursing.”

- لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ. (رواه مسلم).

“The one who invokes a curse will neither be an intercessor nor a witness on the Day of Resurrection.”

- قِيلَ يَا رَسُولَ اللَّهِ ادْعُ عَلَى الْمُشْرِكِينَ
قَالَ إِنِّي لَمْ أُبْعَثْ لَعَّانًا وَإِنَّمَا بُعِثْتُ رَحْمَةً (رواه مسلم)

God's Messenger (pbuh) was told to invoke a curse upon the polytheists.

He replied, “I have not been sent as the invoker of curses but as a mercy.”

- اللَّهُمَّ إِنِّي أَتَّخِذُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ فَإِنَّمَا أَنَا بَشَرٌ فَأَيُّ الْمُؤْمِنِينَ
أَذِيبُهُ شَتَمْتُهُ لَعَنْتُهُ جَدَدْتُهُ فَاجْعَلْهَا لَهُ صَلَاةً وَزَكَاةً وَقُرْبَةً تُقَرِّبُهُ بِهَا
إِلَيْكَ يَوْمَ الْقِيَامَةِ . (رواه مسلم)

“Oh God, I make a covenant with you against which you will never go. I am a human being, therefore for a believer whom I harmed, or whom I reprimanded, or upon whom I invoked a curse, or whom I beat, reward that believer by making this a source of blessing, purification and nearness to you on the Day of Resurrection.”

- سباب المسلم فسوق وقتاله كفر (صحيح البخاري)

“Abusing a Muslim is evil doing and fighting a Muslim is disbelief.”

- ليس المؤمن بالطعان ولا اللعان ولا الفاحش ولا البذي (الترمذي)

The Messenger of God (pbuh) said, “A true believer is not involved in taunting, frequently cursing others, indecency or abusing.”

- قال: "أتدرون من المفلس؟"
 قالوا : المفلس فينا من لا درهم له ولا متاع
 فقال: "إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة،
 ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا،
 وضرب هذا، فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت
 حسناته قبل أن يقضي ما عليه، أخذ من خطاياهم فطرحه عليه، ثم
 طرح في النار" (رواه مسلم).

The Messenger of God asked, "Do you know who the bankrupt is?"

They answered, "The bankrupt among us is the one who has neither money nor property."

He went on, "The real bankrupt of my community will be one who would come on the Day of Resurrection with prayers, fasting and charity, but will also have reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others. That one's good deeds will be credited to those who suffered these evils. If that one's good deeds fall short to clear the account, their sins will be entered into the account and the truly bankrupt will be thrown into Hellfire."

- من كان يؤمن بالله واليوم الآخر، فلا يؤذ جاره، ومن كان يؤمن بالله واليوم الآخر، فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر، فليقل خيراً أو ليسكت” (متفق عليه).

“Whoever believes in God and the Last Day, let them not harm their neighbor. And whoever believes in God and the Last Day, let them show hospitality to guests. And whoever believes in God and the Last Day, let them speak of the good or keep silent.”

- خير الأصحاب عند الله تعالى خيرهم لصاحبه، وخير الجيران عند الله تعالى خيرهم لجاره” (رواه الترمذي وقال: حديث حسن).

“The best of friends in God’s eyes is the one who is best to their friends, and the best of neighbors in God’s eyes is the one who is best to their neighbor.”

- أربع من السعادة : المرأة الصالحة والمسكن الواسع والجار الصالح والمركب الهنيء .. (صحيح الألباني)

“Four things make for happiness: a righteous wife, a spacious dwelling, an honest neighbor and a pleasant mount.”

- يا نساء المسلمين لا تحقرن جارة لجارتها ولو فرسن شاة”
(متفق عليه)

“Oh Muslim women, let no neighbor let down another neighbor and refrain from sending her neighbor even a goat’s shank.”

- سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ عَنِ الزِّنَا؟ قَالُوا:
حَرَامٌ، حَرَّمَهُ اللَّهُ وَرَسُولُهُ، فَقَالَ: لِأَنْ يَزْنِيَ الرَّجُلُ بِعَشْرٍ نِسْوَةٍ،
أَيَسُرُّ عَلَيْهِ مِنْ أَنْ يَزْنِيَ بِامْرَأَةِ جَارِهِ، وَسَلَّاهُمْ عَنِ السَّرْقَةِ؟ قَالُوا:
حَرَامٌ، حَرَّمَهَا اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ، فَقَالَ: لِأَنْ يَسْرِقَ مِنْ عَشْرَةِ
أَهْلِ أَبْيَاتٍ، أَيَسُرُّ عَلَيْهِ مِنْ أَنْ يَسْرِقَ مِنْ بَيْتِ جَارِهِ (صحيح الألباني)

God’s Messenger (pbuh) asked his companions about fornication. They said, “It is unlawful. God and His Messenger have made it unlawful.”

He told them, “To fornicate with ten women is not as grave for you as to fornicate with your neighbor’s wife.”

Then he asked them about stealing. They said, “It is unlawful. God and His Messenger have made it unlawful.”

He told them, “To steal from ten houses is not as grave for you as to steal from your neighbor’s house.”

- لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ .. (صحيح الألباني)

“One is not a believer who eats their fill while their neighbor remains hungry nearby.”

- يَا أَبَا ذَرٍّ إِذَا طَبَخْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَتَعَاهَدْ جِيرَانَكَ (رواه مسلم).

“When you make broth, add more water and share with your neighbors.”

- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ” وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ! ” , قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ , قَالَ: ” الَّذِي لَا يَأْمَنُ جَارَهُ بَوَائِقِهِ ! ” (متفق عليه)

The Prophet (pbuh) said, “By God, he is not a believer! By God, he is not a believer! By God, he is not a believer!”

“Who is that, Oh Messenger of God?”

He answered, “He whose neighbor is not safe from his mischief.”

- من كان يؤمن بالله واليوم الآخر، فلا يؤذ جاره، ومن كان يؤمن بالله واليوم الآخر، فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر، فليقل خيراً أو ليسكت” (متفق عليه).

“Whoever believes in God and the Last Day, let them not harm their neighbor. And whoever believes in God and the Last Day, let them show hospitality to guests. And whoever believes in God and the Last Day, let them speak of the good or keep silent.”

- قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، إِنَّ فُلَانَةً تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ، وَتَفْعَلُ، وَتَصَّدَّقُ، وَتُؤْذِي جِيرَانَهَا بِلِسَانِهَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا خَيْرَ فِيهَا، هِيَ مِنْ أَهْلِ النَّارِ، قَالُوا: وَفُلَانَةٌ تُصَلِّي الْمَكْتُوبَةَ، وَتَصَّدَّقُ بِأَنْوَارٍ، وَلَا تُؤْذِي أَحَدًا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هِيَ مِنْ أَهْلِ الْجَنَّةِ. (صحيح الألباني)

The Prophet (pbuh) was asked, “Oh Messenger of God! A certain woman prays all night and fasts every day. She does good deeds and gives charity. But she badmouths her neighbors.”

The Messenger of God (pbuh) said, “There is no good in her. She is one of the people of the Fire.”

Then they said, “Another woman prays only the prescribed prayers and gives little charity and does not harm anyone.”

The Messenger of God (pbuh) said, “She is one of the people of Paradise.”

- وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِجَارِهِ - أَوْ قَالَ لِأَخِيهِ - مَا يُحِبُّ لِنَفْسِهِ " (متفق عليه)

"By Him in whose hand is my life, no one truly believes until they like for their neighbor, or for their brother or sister, whatever they like for themselves."

- ما زال جبريل يوصيني بالجار حتى ظننت أنه سيورثه (متفق عليه)

"The angel Gabriel advised treating neighbors with kindness until I thought he would assign a share of inheritance to the neighbor."

- لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئاً، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ " (رواه مسلم).

"Don't look down on a small good deed even if it is just meeting your sibling with a cheerful face."

- “إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ الَّذِي يَأْتِي هَؤُلَاءَ بِوَجْهِ وَهَؤُلَاءَ بِوَجْهِ .
(صحيح البخاري)

“The worst among people is one with a double face.
That one comes to some people with one face and to others with another face.”

- من حسن إسلام المرء تركه ما لا يعنيه”
(حديث حسن رواه الترمذي وغيره)

“An indication of proper submission to God is to not get involved in what does not concern you.”

- عن عبد الله بن الحارث رضي الله عنه قال : ما رأيت احد اكثر تبسما من رسول الله صلى الله عليه و سلم (الترمذي)

Abdullah ibn al-Harith said, “I never saw anyone who smiled more than God’s Messenger (pbuh).”

- قال رسول الله صلى الله عليه وسلم: "إياكم والجلوس في الطرقات" فقالوا: يا رسول الله ما لنا من مجالسنا بد؛ نتحدث فيها!

فقال رسول الله صلى الله عليه وسلم: "فإذا أبيتم إلا المجلس فأعطوا الطريق حقه"

قالوا: وما حق الطريق يا رسول الله؟

قال: "غض البصر وكف الأذى ورد السلام، والأمر بالمعروف ، والنهي عن المنكر" (متفق عليه) .

"Refrain from sitting in the streets."

"Oh Messenger of God, we cannot help sitting in the streets because there is no other place where we can sit and talk."

"In that case, fulfill the street's obligations."

They asked, "What are the street's obligations?"

"Restraining of your eyes, removal of obstructions, reciprocating greetings, enjoining of the good and forbidding evil."

- قَالَ أَبِي بَرْزَةَ الْأَسْلَمِيُّ: يَا رَسُولَ اللَّهِ، ذُلِّي عَلَى عَمَلٍ يُدْخِلُنِي الْجَنَّةَ، قَالَ: أَمِطِ الْأَذَى عَنْ طَرِيقِ النَّاسِ (صحيح الألباني)

"Messenger of God, show me an action by which I may enter the Garden!" begged Abu Barza al-Aslami. He replied, "Remove harmful things from people's path."

- مَرَّ رَجُلٌ مُسْلِمٌ بِشَوْكٍ فِي الطَّرِيقِ، فَقَالَ: لَأُمِيطَنَّ هَذَا الشَّوْكَ، لَا يَضُرُّ رَجُلًا مُسْلِمًا، فَغُفِرَ لَهُ (صحيح الألباني)

“A person came across a thorn in the road and said, ‘I will remove this thorn so that it does not harm someone else.’ For that reason this person was forgiven of their sins.”

- بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخْرَهُ فَشَكَرَ اللَّهُ لَهُ فَغُفِرَ لَهُ . (رواه مسلم).

“While a person was walking down a path they found a thorny branch on it. This person pushed it to the side and God was thankful to them and forgave their sins.”

- عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي، حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا أَنَّ الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا: النُّخَاعَةَ فِي الْمَسْجِدِ لَا تُدْفَنُ. (صحيح الألباني)

“I was shown the actions of my community, both good and evil, and I found that one of their good actions is removing harmful things from the road. I found that one of the evil actions was spit in the mosque which is not buried.”

- مَرَّ رَجُلٌ بِغُصْنٍ شَجَرَةٍ عَلَى ظَهْرِ طَرِيقٍ فَقَالَ وَاللَّهِ لَأَنْجِيَنَّ هَذَا عَنْ الْمُسْلِمِينَ لَا يُؤْذِيهِمْ . فَأَدْخَلَ الْجَنَّةَ . (رواه مسلم).

“Someone was walking down the road and saw branches of a tree lying there. They said, ‘By God, I will remove these from the road so that they will not do harm to the Muslims.’ For this, this person was admitted to Paradise.”

- الإيمان بضع وسبعون، أو بضع وستون شعبة، فأفضلها قول لا إله إلا الله، وأدناها إمطة الأذى عن الطريق، والحياء شعبة من الإيمان” (متفق عليه) .

“The branches of faith number in the sixties or seventies. The uppermost of all these is the Testimony of Faith, ‘No god but God,’ while the least of the branches is the removal of harmful objects from the road. Also modesty is a branch of faith.”

- كفى بالمرء إثماً أن يضيع من يقوت (الالباني)

“It is enough sin for a person to hold back what is due to one whose living they control.”

- قال النبي صلى الله عليه وسلم : " قال الله تعالى: ثلاثة أنا خصمهم يوم القيامة : رجل أعطى بي ثم غدر، ورجل باع حرًا فأكل ثمنه، ورجل استأجر أجيرًا، فاستوفى منه، ولم يعطه أجره" (رواه البخاري)

The Prophet (pbuh) said, "God, the Exalted, says, 'I will contend on the Day of Resurrection against three types of people: one who makes a covenant in My Name and breaks it; one who sells a free person as a slave and devours the money; and one who hires a hand and, having taken full work from them, does not pay them their wages.'"

- قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوصِي بِالْمَمْلُوكِينَ خَيْرًا وَيَقُولُ: أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَالْبَسُوهُمْ مِنْ لِبُوسِكُمْ، وَلَا تُعَذِّبُوا خَلْقَ اللَّهِ عَزَّ وَجَلَّ. (صحيح الألباني)

Jabir ibn 'Abdullah said, "The Prophet (pbuh) instructed that slaves should be well-treated. He said, 'Feed them from what you eat and clothe them from what you wear. Do not punish those whom God has created.'"

- أعطوا الأجير أجره قبل أن يجف عرقه (ابن ماجه)

"Pay the worker before his sweat dries."

- عن انس بن مالك-رضي الله عنه-قال:خدمت النبي -صلي الله عليه وسلم- عشر سنين فما قال لي اف قط , و ما قال لشيء صنعته لم صنعته, و لا لشيء تركته لم تركته,و كان رسول الله-صلي الله وسلم عليه-من احسن الناس خلقا .(الترمذي)

Anas ibn Malik said, "I was in the Prophet's service for ten years and he never showed displeasure with me. He never asked me, 'Why did you do this?' When I did not do something he never asked me, 'Why did you not do that?' The Messenger of God had the best of manners."

- لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يُكَلَّفُ مِنَ الْعَمَلِ مَا لَا يُطِيقُ
(موطأ مالك)

"The slave has earned their food and clothing. Do not burden a slave with work they are not capable of performing."

- مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ صَدَقَةٌ، وَمَا أَطْعَمْتَ وَلَدَكَ وَزَوْجَتَكَ وَخَادِمَكَ فَهُوَ صَدَقَةٌ (صحيح الألباني)

"What you feed yourself is charity and what you feed your child and your wife and your servant is charity."

- إخوانكم جعلهم الله تحت أيديكم، فمن كان أخوه تحت يده، فَلْيُطْعِمْهُ
مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا يُكَلِّفْهُ مَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ
فَلْيُعِنِّهِ عَلَيْهِ. (صحيح الألباني)

Regarding slaves the Prophet (pbuh) said, "They are your brothers and sisters though God has put them under your authority. If someone has their sibling under their authority, they should feed them from what they themselves eat and clothe them from what they themselves wear and not burden them with what will be too much for them. If one burdens them with too much work then the master should help them."

- عن عائشة رضي الله عنها قالت ما ضرب رسول الله ص شيئا قط
بيده , لا امرأة ولا خادما إلا أن يجاهد في سبيل الله , وما نيل منه
شيء قط فینتقم من صاحبه إلا أن ينتهم شيء من محارم الله تعالى
فینتقم لله تعالى (رواه مسلم)

'Aisha (May God be pleased with her) reported that the Messenger of God (pbuh) never hit anyone with his hand, neither a servant nor a woman, except of course when he was fighting in the cause of god. He never took revenge on anyone for the wrong done him. But if someone committed an unlawful act, he then would exact punishment for the sake of God.

- عن ابي مسعود البدرى رضي الله عنه قال كنت اضرب غلاما لي بالسوط فسمعت صوتا من خلفي "اعلم ابا مسعود" فلم افهم الصوت من الغضب , فلما دنا مني اذا هو رسول الله ص فاذا هو يقول , اعلم ابا مسعود ان الله اقدر عليك منك على هذا الغلام , فسقط السوط من يدي من هيئته وقلت لا اضرب مملوكا بعده ابدا , هو حر لوجه الله تعالى , فقال ص اما لو لم تفعل للفتك النار (الترمذي)

Abu Masoud al-Badri said, "I was beating a young boy with a whip when I heard a voice behind me saying, 'Abu Masoud, you should be aware.' But because of my intense anger I did not understand what was said until the voice got close. Then I recognized it as the voice of the Messenger of God (pbuh).

"He told me, 'Abu Masoud, you should know that God is more capable of disciplining you than you are capable of disciplining that boy.'

The whip fell from my hand out of fear and admiration for the Messenger, and I said, 'I'll never beat a slave again from this time on, and this one is now freed for the sake of God.'

"The Messenger said, 'If you didn't do that, Hellfire would have burned you.'"

- ظلم الاجير اجره من الكبائر (احمد)

“Oppressing a worker is one of the grave sins.”

- ان الاشعريين اذا ارملوا في الغزو او قل طعام عيالهم بالمدينة ,
جمعوا ما كان عندهم في ثوب واحد ثم اقتسموه بينهم في اناء واحد
بالسوية , فهم مني وانا منهم (متفق عليه)

“When the Ash’ariyun run short of food in the battlefield, or when they are at home in al-Madinah, they collect all the provisions they have in a sheet and divide them equally among themselves. They are of me and I am of them.”

- طعام الاثنين كافي الثلاثة , وطعام الثلاثة كافي الاربعة (موطأ مالك)

“The food of two is enough for three, and the food of three is enough for four.”

- قال علي مر رسول الله ﷺ وأنا أقول اللهم ارحمني , فضرِب بيده بين كتفي وقال أعم ولا تخص , فان بين الخصوص والعموم كما بين السماء والارض (الديلمى)

Ali reported that the Messenger of God (pbuh) passed by him when he was saying, "God, please have mercy on me."

He touched Ali's shoulder and said, "Generalize and do not specify your prayer only for yourself. For the distance between specifying and generalizing is like the distance between Earth and Heaven."

- مثل المؤمنين في توادهم وتراحمهم وتعاطفهم، مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى (متفق عليه) .

"The believers, in their mutual kindness, compassion and sympathy, are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever."

- ما من عبد مسلم يدعو لأخيه بظهر الغيب إلا قال الملك ولك بمثل (رواه مسلم).

"I heard the Messenger of God (pbuh) saying, "Whenever a Muslim supplicates for a brother in his absence, the angels say, 'May the same be done for you too.'"

- دعوة المرء المسلم لأخيه بظهر الغيب مستجابة، عند رأسه ملك موكل كلما دعا لأخيه بخير قال الملك الموكل به: آمين، ولك بمثل” (رواه مسلم).

“The supplication of a Muslim for her Muslim sister in her absence will certainly be answered. Every time she wishes good on her sister, the angel appointed for this particular task says, ‘Amen! May it be for you too!’”

- من فرج عن أخيه كربة من كرب الدنيا فرج الله عنه كربة من كرب يوم القيامة (متفق عليه).

“One who helps a brother or sister in a stressful situation, God will spare that one stress on the Day of Resurrection.”

- عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: “لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه” (متفق عليه).

“None of you becomes a believer until you like for your brother or sister what you like for yourself.”

- إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِغَاثَةَ اللَّهْفَانِ (ابو يعلى)

“God likes that you come to the rescue of one in desperate need.”

- مَنْ أَغَاثَ مَلْهُوفاً كَتَبَ اللَّهُ لَهُ ثَلَاثًا وَسَبْعِينَ حَسَنَةً، وَاحِدَةً مِنْهَا يُصْلِحُ اللَّهُ بِهَا آخِرَتَهُ وَدُنْيَاهُ، وَالْبَاقِي فِي الدَّرَجَاتِ (ابو يعلى)

“One who comes to the rescue of anyone in desperate need, God will reward with seventy-three folds of good deeds, with each one of them God will enhance their life here and in the hereafter, and others will raise them in honor.”

- مَنْ نَصَرَ أَخَاهُ بِالْغَيْبِ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ (البيهقي)

“One who supports a brother or sister in their absence, God will support that one in the here and the hereafter.”

- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ عَجْفَاءَ فَجَعَلَ يَصْرِفُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيُعْذُ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ مَعَهُ فَضْلٌ زَادَ فَلْيُعْذُ بِهِ عَلَى مَنْ لَا زَادَ لَهُ»، حَتَّى ذَكَرَ أَصْنَافَ الْمَالِ حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ (رواه مسلم)

Abu Sa'id al-Khudri reported, "While we were with the Messenger of God (pbuh) on a journey, he said, 'Whoever has an extra mount should give it to the one who has no mount; whoever has surplus provisions should give to the one who has no provisions.' And he mentioned so many kinds of wealth until we were all convinced that none of us had any right over our surplus."

- مَنْ قَتَلَ عَصْفُورًا عَبَثًا، عَجَّ إِلَى اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ مِنْهُ يَقُولُ:
يا رب، إن فلانًا قَتَلَنِي عَبَثًا، وَلَمْ يَقْتُلْنِي لِمَنْفَعَةٍ (النسائي).

The Messenger of God (pbuh) said, "A bird killed in vain will rush to God on the day of Judgment to complain saying, 'This person killed me in vain and didn't kill me for anything beneficial.'"

- لأن أمشي مع أخ في حاجة، خير لي من صيام شهر، واعتكافه في مسجدني هذا" (الطبراني)

The Messenger of God (pbuh) said, "To go with a brother or sister assisting them to get something done is better for me than to fast an entire month, or to be secluded to pray in this mosque."

بنود عهد رسول الله صلى الله عليه وسلم لنصارى نجران

أولاً- «أن أحمى جانبهم -أى النصارى- وأذبّ عنهم وعن كنائسهم وبيعهم وبيوت صلواتهم ومواضع الرهبان ومواطن السياح حيث كانوا من جبل أو واد أو مغار أو عمران أو سهل أو رمل.»

ثانياً- «أن أحرص دينهم وملتهم أين كانوا؛ من بر أو بحر، شرقاً وغرباً، بما أحفظ به نفسى وخاصتى، وأهل الإسلام من ملتى.»

ثالثاً- «أن أدخلهم فى ذمتى وميثاقى وأمانى، من كل أذى ومكروه أو مؤنة أو تبعة. وأن أكون من ورائهم، ذاباً عنهم كل عدو يريدنى وإياهم بسوء، بنفسى وأعوانى وأتباعى وأهل ملتى.»

رابعاً- «أن أعزل عنهم الأذى فى المؤمن التى حملها أهل الجهاد من الغارة والخراج، إلا ما طابت به أنفسهم. وليس عليهم إجبار ولا إكراه على شىء من ذلك.»

خامساً- «لا تغيير لأسقف عن أسقفية، ولا راهب عن رهبانيتها، ولا سائح عن سياحته، ولا هدم بيت من بيوت بيعهم، ولا إدخال شىء من بنائهم فى شىء من أبنية المساجد، ولا منازل المسلمين. فمن فعل ذلك فقد نكث عهد الله وخالف رسوله وحال عن ذمة الله.»

سادساً- «ألا يحمل الرهبان والأساقفة، ولا من تعبد منهم، أو لبس الصوف، أو توحد فى الجبال والمواضع المعتزلة عن الأمصار شيئاً من الجزية أو الخراج.»

سابعاً- «لا يجبر أحد ممن كان على ملة النصرانية كرها على الإسلام؛ «وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ». ويخفف لهم جناح الرحمة وكيف عنهم الأذى حيث كانوا من البلاد.»

ثامنا- «إن أكرم واحد من النصارى أو جنى جناية، فعلى المسلمين نصره والمنع والذب عنه والغرم عن جريرته، والدخول فى الصلح بينه وبين من جنى عليه. فإما من عليه، أو يفادى به.»

تاسعا- «لا يرفضوا ولا يخذلوا ولا يتركوا هملا، لأنى أعطيتهم عهد الله على أن لهم ما للمسلمين وعليهم ما على المسلمين.»

عاشرا- «على المسلمين ما عليهم بالعهد الذى استوجبوا حق الزمام، والذب عن الحرمة، واستوجبوا أن يذب عنهم كل مكروه، حتى يكونوا للمسلمين شركاء فيما لهم، وفيما عليهم.»

حادى عشر- «لهم إن احتاجوا فى مرمة- ترميم- بيعهم وصوامعهم أو شىء من مصالح أمورهم ودينهم، إلى رفق من المسلمين وتقوية لهم على مرمتها - ترميمها، أن يرفدوا على ذلك ويعاونوا، ولا يكون ذلك دينا عليهم، بل تقوية لهم على مصلحة دينهم ووفاء بعهد رسول الله موهبة لهم ومنة الله ورسوله عليهم. (**)»

The major clauses of the Treaty of Najran

"In the name of Allah, the Most Compassionate and the Most Merciful. This is the document from Muhammad, the messenger of Allah, for the people of Najran .

To the Christians of Najran and the neighboring territories, the security of Allah and pledge of His Prophet are extended for their lives, their religion, and their property - to those present as well as those absent and others besides;

There shall be no interference with the practice of their faith or their observance ;

Nor any change in their rights or privileges;

No bishop shall be removed from his bishopric; nor any monk from his monastery, nor any priest from his priesthood,

And they shall continue to enjoy everything great and small as heretofore;

No image or cross shall be destroyed;

They shall not oppress or be oppressed;

They shall not practice the rights of blood-vengeance as in the days of ignorance, i.e. before the advent of Islam;

No tithes shall be levied from them nor shall they be required to furnish provisions for the troops.

If anyone demands his right from you, justice will be maintained between you.

Neither you will be oppressed nor you will be allowed to oppress others.

Whosoever from amongst you will take usury after this, is excluded from my security.

No one will be held responsible for others' crime.

Whatever is mentioned in this statement is the quarter of Allah, and Muhammad is responsible for that until Allah sends a new command, if they are loyal and perform their obligations well"...

وثيقة جبل سيناء

"هذا كتاب محمد بن عبد الله، عهدا للنصارى، أننا معهم قريبا كانوا أم بعيدا، أنا وعباد الله والأنصار والأتباع للدفاع عنهم، فالنصارى هم رعيتي! ووالله لأمنع كل ما لا يرضيهم فلا إكراه عليهم ولا يُزال قضاتهم من مناصبهم ولا رهبانهم من أديرتهم. لا يحق لأحد هدم دور عبادتهم، ولا الاضرار بها ولا أخذ شيء منه إلى بيوت المسلمين. فإذا صنع أحد غير ذلك فهو يفسد عهد الله ويعصي رسوله. وللحق أنهم في حلفي ولهم عهد عندي أن لا يجدوا ما يكرهون. لا يجبرهم أحد على الهجرة ولا يضطرهم أحد للقتال بل يقاتل المسلمون عنهم. إذا نكح المسلم النصرانية فلا يتم له ذاك من غير قبول منها. ولا يمنعها من زيارة كنيساتها للصلاة. كنائسهم يجب أن تُحترم، لا أحد يمنعهم من إصلاحها ولا الاساءة لقدسيتها مواثيقهم. لا يحق لأي من الأمة (المسلمين) معصية هذا العهد إلى يوم القيامة".

Ashtiname of Muhammad

"This is a letter which was issued by Mohammed, son of Abdullah, the Messenger, the Prophet, the Faithful, who is sent to all the people as a trust on the part of God to all His creatures, that they may have no plea against God hereafter. Verily God is Omnipotent, the Wise. This letter is directed to the embracers of Islam, as a covenant given to the followers of Jesus the Nazarene in the East and West, the far and near, the Arabs and foreigners, the known and the unknown.

This letter contains the oath given unto them, and he who disobeys that which is therein will be considered a disbeliever and a transgressor to that whereunto he is commanded. He will be regarded as one who has corrupted the oath of God, disbelieved His Testament, rejected His Authority, despised His Religion, and made himself deserving of His Curse, whether he is a Sultan or any other believer of Islam.

Whenever Christian monks, devotees and pilgrims gather together, whether in a mountain or valley, or den, or frequented place, or plain, or church, or in houses of worship, verily we are [at the] back of them and shall protect them, and their properties and their morals, by Myself, by My Friends and by My Assistants, for they are of My Subjects and under My Protection.

I shall exempt them from that which may disturb them; of the burdens which are paid by others as an oath of allegiance.

They must not give anything of their income but that which pleases them—they must not be offended, or disturbed, or coerced or compelled. Their judges should not be changed or prevented from accomplishing their offices, nor the monks disturbed in exercising their religious order, or the people of seclusion be stopped from dwelling in their cells.

No one is allowed to plunder these Christians, or destroy or spoil any of their churches, or houses of worship, or take any of the things contained within these houses and bring it to the houses of Islam. And he who takes away anything therefrom,

will be one who has corrupted the oath of God, and, in truth, disobeyed His Messenger.

Jizya should not be put upon their judges, monks, and those whose occupation is the worship of God; nor is any other thing to be taken from them, whether it be a fine, a tax or any unjust right. Verily I shall keep their compact, wherever they may be, in the sea or on the land, in the East or West, in the North or South, for they are under My Protection and the testament of My Safety, against all things which they abhor. No taxes or tithes should be received from those who devote themselves to the worship of God in the mountains, or from those who cultivate the Holy Lands. No one has the right to interfere with their affairs, or bring any action against them. Verily this is for aught else and not for them; rather, in the seasons of crops, they should be given a Kadah for each Ardab of wheat (about five bushels and a half) as provision for them, and no one has the right to say to them 'this is too much', or ask them to pay any tax.

As to those who possess properties, the wealthy and merchants, the poll-tax to be taken from them must not exceed twelve drachmas a head per year (i.e. about 200 modern day US dollars).

They shall not be imposed upon by anyone to undertake a journey, or to be forced to go to wars or to carry arms; for the Muslims have to fight for them. Do no dispute or argue with them, but deal according to the verse recorded in the Quran, to wit: 'Do not dispute or argue with the People of the Book but in that which is best' [29:46]. Thus they will live favored and protected from everything which may offend them by the Callers to religion (Islam), wherever they may be and in any place they may dwell.

Should any Christian woman be married to a Muslim, such marriage must not take place except after her consent, and she must not be prevented from going to her church for prayer. Their churches must be honored and they must not be withheld from building churches or repairing convents.

They must not be forced to carry arms or stones; but the Muslims must protect them and defend them against others. It is positively incumbent upon every one of the follower of

Islam not to contradict or disobey this oath until the Day of Resurrection and the end of the world."

- Prophet Muhammad, in a letter kept in Saint Catherine's monastery in the Sinai.