



ALBARAKA TÜRK ULUSLARARASI 6.HAT YARIŞMASI

**6<sup>th</sup> ALBARAKA TURK  
INTERNATIONAL  
CALLIG-  
RAPHY  
COMPETITION 2020**

Submission deadline  
**April 15, 2021**

Submission Address:  
**[www.albarakahat.com](http://www.albarakahat.com)**

## 1. ABOUT

With the participation of artists from different countries, Albaraka Turk International Calligraphy Competition, which has been organized in every three years since 2005, enables the creation of an international art network and communication opportunity. Every competition, which focuses on a different topic, was organized in 2017 with the theme of Prayer (Du'a), after having been organized with the themes of "Search for Absolute Beauty", "Helping Each Other and Benevolence", "Justice and People's Rights", and "Charity (Infaq)".

The works that have been awarded with a prize in the competitions are brought to the Albaraka Calligraphy Collection after decorated by the illumination artists and are presented to the attention of art lovers in many domestic and international exhibitions. The works are also used for decoration of the pages of the Albaraka Calendars, which are welcomed with interest every year.

## 2. THE JURY OF THE COMPETITION

1. M. Uğur DERMAN
2. Hasan ÇELEBİ
3. Husrev SUBAŞI
4. Savaş ÇEVİK
5. Ali TOY
6. Mehmed ÖZÇAY
7. Davut BEKTAŞ

## 3. THE AIM OF THE COMPETITION

The art of calligraphy reflects the Islamic aesthetics in the most beautiful way, together with the sacred values it carries in its historical journey of more than a thousand years. Albaraka Turk International Calligraphy Competition aims to contribute to the recognition of the art of calligraphy at local and international levels. It also aims to encourage artists and to share the artistic accumulation with large masses by creating a Calligraphy Collection via exhibitions, calendars, and digital platforms.

## 4. THEME

The theme of this year's competition is determined to be "**Society and Good Morality.**" The texts related to the theme are given in the eleventh article of this specification guideline.

## **5. SECRETARIAT OF THE COMPETITION**

All communication regarding the competition will be carried out by “Albaraka Turk Secretariat of the Calligraphy Competition”. Albaraka Turk Corporate Communications Office will act as the secretariat of the calligraphy competition.

The task of the secretariat of the calligraphy competition only organizes and administers the competition and is in no way responsible for the decisions made by the jury or the results of the competition.

## **6. MAILING ADDRESS**

Albaraka Turk Katılım Bankası A.Ş.

Hat Yarışması Sekreterliği

Saray Mahallesi, Dr. Adnan Buyukdeniz Caddesi, No: 6

Umraniye/İstanbul

Phone: 0216 666 01 01 Fax: 0216 666 16 10

E-mail: kurumsaliletisim@albarakaturk.com.tr

## **7. REQUIREMENTS FOR PARTICIPATION IN THE COMPETITION**

- a) In order to participate the competition, one must completely fill out the online application form, which can be found at the official web page of the calligraphy competition ([www.albarakahat.com](http://www.albarakahat.com)). Then, the original works must be sent to the mailing address of the secretariat of the competition by cargo, courier, or regular mail in time to arrive by the application deadline.
- b) Anyone who is capable of creating works of calligraphy can participate in the competition provided that he/she complies with the conditions laid out in this specification guideline. The contestants should state from whom they have received calligraphy lessons or their certificate / diploma. Contestants will upload samples of their previous works to the web page of the competition.
- c) Contestants can attend the competition in more than one style. However, one can submit only one work in each style, in other words one cannot compete in one style by more than one work. The works to be submitted to the competition cannot be imitations, duplications or ones that were previously published or exhibited somewhere else.

- d) The works to be submitted to the competition should be in accordance with the principles of the art of classical calligraphy.
- e) Contestants can write in their panels in any form they wish provided that they stay within the specified measurements. The writings that are in the form of lines may have equal spaces (expressed by the term *armchair*) on the right and left sides of the texts on the first, the middle and the last lines if it is necessary.
- f) Contestants can use any color of ink of their choosing except in the works submitted to the Thuluth-Naskh category in which black ink must be used. The panels will be written in classic colors on papers glossed with *ahar* suitable for calligraphy. Panels written on glossy, white paper or other similar papers which are not glossed with *ahar* will not be assessed in the competition.
- g) Works with obvious spelling errors will not be taken into consideration in the competition.
- h) If desired, in order to ensure the organization among the verses, competitions may use phrases similar to *قال تعالى - قال الله تعالى - بسم الله الرحمن الرحيم* at the beginning of the verses and phrases similar to *صدق الله - صدق الله العظيم - صدق الله الكريم* at the end of the verses.

Likewise, in order to ensure the organization among the *ahadith*, one may use phrases similar to *قال رسول الله - قال النبي* at the beginning of the *ahadith* and phrases similar to *صدق حبيب الله - صدق رسول الله - صدق صلي الله عليه وسلم* etc. at the end of the *ahadith*.

The invocation of *صلى الله عليه وسلم* may be used along with the above-mentioned phrases.

For the same purpose, the names of the narrators in the chain of transmission can also be used. They can also be used along with the above-mentioned phrases.

The above-mentioned additional phrases are for the purpose of completing the organization of the work and therefore they will not be evaluated by the jury.

- i) The works submitted to the competition should not bear any signature or any other sign or indication of personal identity of the competition.
- j) The contestants may mail their works to the specified address or submit them in person. They should submit their works in the form of unframed paper without gluing them to a cardboard and in a way that will ensure the work not be curled, scrunched or broken. Albaraka is not responsible for any damage, delay, or loss in the shipment of mailed works. If a price is determined and declared for the works participating from abroad, a customs tax

will be charged and the works will be required to go through the customs process. For that reason, there must not be a price tag specified for the works submitted from abroad.

- k) The contestants should also fill out the application form stating their personal identity information, mailing address, phone and fax numbers, bank account information as well as their e-mail address (internet address), if they have any, and their complete resume with their photograph. The contestants should then print out his/her application form and his/her signature used in his/her calligraphy works, and send them in the same envelope with their calligraphy panel to the competition address.
- l) The works attending to the competition must reach at the secretariat of the competition by **April 15, 2021**. Albaraka Turk will not be responsible for the delays caused by shipment and for the works that do not reach by the above-mentioned submission deadline.
- m) Those who participate in the competition by submitting their work hereby agree to all the conditions laid out in this specification guideline. If one does not obey the conditions specified in the guideline, the contestant/the work will be disqualified from the competition.

## 8. CALENDAR OF THE COMPETITION

Albaraka Turk “Calligraphy Competition” will be carried out in accordance with the following calendar unless there is any legal reason or force majeure to change its course.

- a) The announcement of the competition (16 November 2020)
- b) Deadline for the submission of the works (15 April 2021)
- c) Evaluation of the jury (20 May 2021)
- d) Announcement of the results (15 June 2021)
- e) Awards ceremony (will be announced later)

## 9. AWARDS

a. The awards determined for Albaraka’s Calligraphy Competition will be distributed as follows,

Calligraphy Styles	1 <sup>st</sup> Prize	2 <sup>nd</sup> Prize	3 <sup>rd</sup> Prize	Total
<i>Jali Thuluth</i>	45,000 TL	35,000 TL	25,000 TL	105,000 TL
<i>Thuluth</i>	45,000 TL	35,000 TL	25,000 TL	105,000 TL
<i>Thuluth-naskh</i>	45,000 TL	35,000 TL	25,000 TL	105,000 TL
<i>Jali taliq</i>	45,000 TL	35,000 TL	25,000 TL	105,000 TL
<i>Jali diwani</i>	45,000 TL	35,000 TL	25,000 TL	105,000 TL

**b.** However, an incentive prize of 15.000 TL will be awarded to each work that the jury will deem worthy from among the works that have not received any other award.

**c.** With the consent of the calligrapher, Albaraka Turk may also make purchases from among the works, which the jury will deem as worthy, other than the ones that have been awarded with first, second, and third prizes and incentive awards in order to contribute to the development of the art of calligraphy.

In return for these awards, all of the prize winning calligraphy works will be taken for the Albaraka Turk Calligraphy Collection as stipulated in article 10 of this specification guideline.

## **10. COPYRIGHTS**

Contestants who participate in the competition by mailing or personally submitting their works hereby accept and confirm that they accept and will fulfill all provisions written in this specification guideline and those written below:

**a.** Contestants are the creators of their work. All financial and non-financial benefits as well as rights and entitlements on the work belong to the creator of that work and are not relinquished or transferred over to any real persons or legal entities in any way either partially or totally.

**b.** Contestants who are the owners of prize-winning works transfer all their financial and property rights on their work to Albaraka Turk Participation Bank Co. without the necessity of a separate contract or without a claim for an additional charge, fee or price other than the prize money or any restriction of time, place or content.

**c.** Albaraka Turk Participation Bank Co. does not hold any responsibility for any loss or damage to the works for any reason either during the process of delivering/sending/transporting the works to Albaraka Turk Participation Bank for the competition or during the time that passes before the owners of the works that do not win any awards collect their works after the competition and the works that are not collected from the headquarters of Albaraka Turk Participation Bank Co. at the following address: “Saray Mahallesi, Dr. Adnan Buyukdeniz Caddesi, No: 6, Umraniye/İstanbul” within six months after the announcement of the results of the competition.

**d.** Based on the provisions above, Albaraka Turk Participation Bank Co., as the proprietor of the financial rights of the related works including utilization, reproduction, representation and/or publication via symbol, sound or image without any restrictions of time, place and content is entitled to use these rights herein by broadcasting and/or publishing the regarding works on TV, internet and through other media, by transferring these works on various media such as catalogues, brochures, posters, booklets, books, agendas, calendars, magazines, CDs, video, etc., and by publishing and/or

broadcasting and distributing these works, by utilizing them in activities at home or abroad and by transferring these rights to third parties, all without being limited to these options.

e. Prizes for the winning works will be presented to their owners at a ceremony where other works too will be exhibited. The date of the ceremony and the exhibition will be announced after the announcement of the competition results. If the award ceremony is not held within fifteen days after the announcement of the competition, the awards of the prizewinners will be either deposited to their bank accounts or paid to their legal representatives.

f. Prize-winning works will be published as a catalogue.

g. In case of any changes about the personal identity or address information submitted by the contestants, the owner of the works must immediately inform the secretariat of the competition regarding these changes in written form.

## **11. STYLES OF THE COMPETITION AND RELATED TEXTS**

The calligraphy competition will be carried out in the following styles. The works that are submitted in the calligraphy styles stated below will be taken into assessment, while the works that are not in those styles will not be assessed (except the ones sent in the category of “free style” if announced). The doubled (*muthanna*) compositions in any branch will not be accepted.

### **A) Jali Thuluth**

Only one of the following texts will be written. The nib of the pen to be used should not be narrower than 6 mm. The width of the panel should not be shorter than 40 cm and the height of the panel should not be longer than 110 cm. The area of the writing should fill about two thirds of the whole paper. Provided to be between these sizes, the contestants may use any size, horizontally or vertically, of their choosing.

### **B) Thuluth**

Only one of the following texts should be written. The number of lines should not be less than five. The nib of the pen should not be smaller than 1.5 mm or bigger than 3 mm. The width of the panel should not be shorter than 35 cm and the height of the panel should not be longer than 100 cm. Provided to be between these sizes, contestants are free to use any size of their choosing.

### **C) Thuluth –Naskh**

Contestants can write the following texts in any form they wish provided that they pay close attention to the arrangement, composition and order of the meaning of the texts. In other words,

contestants in this category may combine more than one verse or hadith. In this style, the contestants can use any texts given in the specification. In thuluth-naskh style, all texts have to be written in straight lines. Circular, elliptical, or wavy lines cannot be used.

The nib of the *thuluth* pen should not be narrower than 1.5 mm and not wider than 3 mm while the nib of the *naskh* pen should not be wider than 1 mm. As for the panel size, its width cannot be shorter than 40 cm and the height cannot be longer than 80 cm. Contestants are free to choose any size between these dimensions. Writings in *thuluth* should not be less than 5 (five) lines and the *naskh* texts should not be less than 10 (ten) lines.

#### **D) Jali Taliq**

Only one of the texts given below will be written. Turkish couplets should be written in two lines. The nib of the pen should not be narrower than 8 mm. The width of the panel should not be shorter than 35 cm and the height of the panel should not be longer than 100 cm. Provided to be between these measures, contestants are free to use any size of their choosing.

#### **E) Jali Diwani**

Only one of the texts given below will be written. The nib of the pen should not be narrower than 4 mm. The width of panels should not be shorter than 35 cm and the height of the panel should not be longer than 100 cm. Provided to be between these measures, contestants are free to use any size of their choosing.

Albaraka wishes success to all contestants.

### **THE SECRETARIAT OF THE COMPETITION**

The Directorate of the Communication and the Brand Management



## THE TEXTS OF THE COMPETITION

### JALI THULUTH

1.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا. (سورة الفرقان، 63)

“And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, “Peace!”” (Al-Furqan, 25: 63)

2.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ. (سورة آل عمران، 104)

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.” (Al Imran, 3: 104)

3.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا. (سورة النساء، 107)

“Yet do not argue in behalf of those who are false to their own selves: verily, Allah does not love those who betray their trust and persist in sinful ways.” (Al-Nisa, 4: 107)

4.

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ. (سورة الشعراء، 183)

“and do not deprive people of what is rightfully theirs; and do not act wickedly on earth by spreading corruption.” (Al-Shu’ara, 26: 183)

5.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. (سورة الأحقاف، 13)

“Verily those who say, “Our Lord is Allah,” and remain firm (on that Path), on them shall be no fear, nor shall they grieve.” (Al-Ahqaf, 46: 13)

6.

وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ. (سورة الحجر، 88)

“Spread thy wings (in gentleness) over the believers”. (Al-Hijr, 15: 88)

7.

فَاسْتَقِمَّ كَمَا أُمِرْتَ. (سورة هود، 112)

“Therefore stand firm (in the straight Path) as you are commanded” (Hud, 11: 112)

8.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ. (سورة المؤمنون، 8)

“Yine o müminler emanetlerine ve ahidlerine sadakat gösterirler;” (Al-Mu’minun, 23: 8)

9.

وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ. (سورة الحجرات، 9)

“and deal equitably [with them]: for verily, Allah loves those who act equitably!” (Al-Hujurat, 49: 9)

10.

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ. (سورة الضحى، 9-10)

“Therefore, treat not the orphan with harshness! Nor repulse the petitioner (unheard)!” (Al-Duha, 93: 9-10)

11.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ. (سورة المائدة، 1)

“O ye who believe! Fulfil (all) obligations.” (Al-Maida, 5: 1)

12.

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا. (سورة الإسراء، 34)

“And be true to every promise - for, verily, [on Judgment Day] you will be called to account for every promise which you have made!” (Al-Isra, 17: 34)

13.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا. (سورة آل عمران، 103)

“And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves.” (Al Imran, 3: 103)

14.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ. (سورة الحجرات، 10)

“The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.” (Al-Hujurat, 49: 10)

15.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ. (سورة القصص، 83)

“As for that [happy] life in the hereafter, We grant it [only] to those who do not seek to exalt themselves on earth, nor yet to spread corruption: for the future belongs to the God-conscious.” (Al-Qasas, 28: 83)

16.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ. (سورة الأعراف، 199)

“Hold to forgiveness, and enjoin the doing of what is right; and leave alone all those who choose to remain ignorant.” (Al-A’raf, 7: 199)

17.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا. (سورة النساء، 86)

“When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy.” (Al-Nisa, 4: 86)

18.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ. (سورة التوبة، 119)

“O ye who believe! Fear Allah and be with those who are true (in word and deed).” (Al-Tawba, 9: 119)

19.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا. (سورة الأحزاب، 70)

“O ye who believe! Fear Allah, and (always) say a word directed to the Right.” (Al-Ahzab, 33: 70)

## THULUTH

1.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصِيَّتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ. (سورة الأنعام، 152)

“Say: “Come, let me convey unto you what God has [really] forbidden to you: “Do not ascribe divinity, in any way, to aught beside Him; and [do not offend against but, rather,] do good unto your parents; and do not kill your children for fear of poverty - [for] it is We who shall provide sustenance for you as well as for them; and do not commit any shameful deeds, be they open or secret; and do not take any human being’s life-[the life] which Allah has declared to be sacred -otherwise than in [the pursuit of] justice: this has He enjoined upon you so that you might use your reason.” (Al-An’am, 6: 151)

2.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَمْ وَصِيَّتُكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ. (سورة الأنعام، 152)

“[His followers would have it that, in certain cases, any of these] four kinds of cattle of either sex [is unlawful to man]: either of the two sexes of sheep and of goats. Ask [them]: “Is it the two males that He has forbidden, or the two females, or that which the wombs of the two females may contain? Tell me what you know in this respect, if what you say is true.”” (Al-An’am, 6: 152)

3.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا. (سورة النساء، 59)

“O you who have attained to faith! Pay heed unto Allah, and pay heed unto the Messenger and unto those from among you who have been entrusted with authority; and if you are at variance over any matter, refer it unto Allah and the Messenger, if you [truly] believe in God and the Last Day. This is the best [for you], and best in the end.” (Al-Nisa, 4: 59)

#### 4.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا  
فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ. (سورة الحجرات، 12)

“O ye who believe! Avoid most guesswork [about one another] for, behold, some of [such] guesswork is [in itself] a sin; and do not spy upon one another, and neither allow your-selves to speak ill of one another behind your backs. Would any of you like to eat the flesh of his dead brother? Nay, you would loathe it! And be conscious of Allah. Verily, Allah is an acceptor of repentance, a dispenser of grace!” (Al-Hujurat, 49: 12)

#### 5.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ. (سورة الحجرات،  
13)

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).”

(Al-Hujurat, 49: 13)

#### 6.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ  
أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ. (سورة التوبة، 71)

“The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.” (Al-Tawba, 9: 71)

#### 7.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ  
حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ  
وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ أُولَٰئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ. (سورة المؤمنون، 1-11)

(1)

“The believers must (eventually) win through, Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex, Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, - for (in their case) they are free from blame, But those whose desires exceed those limits are transgressors; Those who faithfully observe their trusts and their covenants; (8) And who (strictly) guard their prayers; These will be the heirs, Who will inherit Paradise: they will dwell therein (for ever).” (Al-Mu'minun, 23: 1-11)

8.

عن النعمان بن بشير رضي الله عنهما عن النبي صلى الله عليه وسلم قال: «مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا؛ كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا، وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَّوْا جَمِيعًا». رواه البخاري.

Al-Nu'man bin Bashir (r.a.) narrated that the Prophet (pbuh) said,

**“The example of the person abiding by Allah’s order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, ‘Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.”**

Al-Bukhari, Shirkah 6; Shahadat 30. See also al-Tirmidhi, Fitan 12

9.

عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: «إِنَّا كُمْ وَالْجُلُوسُ فِي الطَّرِيقِ» فَقَالُوا: يَا رَسُولَ اللَّهِ مَا لَنَا مِنْ مَجَالِسِنَا بُدُّ، نَتَحَدَّثُ فِيهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكُفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ» متفق عليه.

Abu Said al-Hudri (r.a.) narrated that the Prophet (pbuh) said,

**“Beware! Avoid sitting on the roads.”** They (the Companions) said,

– “O Allah’s Messenger! We cannot help sitting (on the roads) as these are (our places) here we have talks.” Allah’s Messenger (pbuh) said:

– **“If you refuse but to sit, then pay the road its right.”** Upon this, they asked,

– “What is the right of the road, O Allah’s Messenger?” He (pbuh) said,

– **“Lowering your gaze, refraining from harming others, returning greeting, and enjoining what is good, and forbidding what is evil.”**

Al-Bukhari, Mazalim 22, Isti'dhan 2; Muslim, Libas 114. See also Abu Dawud, Adab 12

10.

عن جابر رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا وَإِنْ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ الثَّرَثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَكَبِّرُونَ » قَالُوا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا الثَّرَثَارُونَ وَالْمُتَشَدِّقُونَ فَمَا الْمُتَكَبِّرُونَ ؟ قَالَ : « الْمُتَكَبِّرُونَ » رواه الترمذي

Jabir (r.a.) narrated that the Messenger of Allah (pbuh) said,

**“Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in character. And indeed, the most disliked among you to me, and the one sitting furthest from me on the Day of Judgement are the thartharun (the talkative or those who speak repeatedly in an artificial manner), and the mutashaddiqun (the most pretentious or those who speak loudly to display his eloquence) and the muthafaihiqun.”**

They (the Companions) said,

– “O Messenger of Allah! We know about the Thartharun, and the Mutashaddiqun, but what about the Muthafaihiqun?” He (pbuh) said,

– **“The arrogant.”**

Al-Tirmidhi, Birr 71

## 11.

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيُضْطَقُّ حَتَّى يَكُونَ صَدِيقًا. وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا » متفق عليه

Abdullah ibn Mas'ud (r.a.) narrated that the Messenger of Allah (pbuh) had said,

– **“Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar.”**

Al-Bukhari, Adab 69; Muslim, Birr 103–105. See also Abu Dawud, Adab 80; Al-Tirmidhi, Birr 46; Ibn Maja, Muqaddima 7; Du'a 5

## 12.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيدُوهُ وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ » حَدِيثٌ صَحِيحٌ ، رواه أبو داود

Abdullah ibn 'Umar (r.anhuma) narrated that the Messenger of Allah (pbuh) had said,

**“If anyone seeks protection in Allah's name, grant him protection; if anyone begs in Allah's name, give him something; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him.”**

## THULUTH-NASKH

1.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ. (سورة القصص، 55)

“And when they hear vain talk, they turn away therefrom and say: “To us our deeds, and to you yours; peace be to you: we seek not the ignorant.”” (Al-Qasas, 28: 55)

2.

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ. (سورة العصر، 1-3)

“By (the Token of) time (through the ages), Verily man is in loss, except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of truth, and of patience and constancy.” (al-’Asr, 103: 1-3)

3.

وَيْلٌ لِّلْمُطَفِّفِينَ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ. (سورة المطففين، 1-6)

“Woe to those that deal in fraud, Those who, when they have to receive by measure from men, exact full measure, But when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account? On a Mighty Day, A Day when (all) mankind will stand before the Lord of the Worlds?” (al-Mutaffifin, 83: 1-6)

4.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ. وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ. (سورة فصلت، 33-34)

“Who is better in speech than one who calls (men) to Allah, works righteousness, and says, “I am of those who bow in Islam”? Nor can goodness and Evil be equal. Repel (evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!” (Fussilat, 41: 33-34)

5.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ. (سورة النور، 19)

“Those who love (to see) scandal published broadcast among the Believers, will have a grievous penalty in this life and in the Hereafter: Allah knows, and you know not.” (al-Nur, 24: 19)

6.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ. (سورة النور، 27)

“O ye who believe! Enter not houses other than your own, until you have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly).” (Al-Nur, 24: 27)

7.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ. (سورة النحل، 91)

“Fulfil the Covenant of Allah when you have entered into it, and break not your oaths after you have confirmed them; indeed you have made Allah your surety; for Allah knows all that you do.” (al-Nahl, 16: 91)

8.

عَنْ عِيَاضِ بْنِ حِمَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ ، وَلَا يَتَّبِعِي أَحَدٌ عَلَى أَحَدٍ » رواه مسلم.

Iyad. b. Himar reported that the Messenger of Allah (pbuh) had said,

**“Allah Almighty revealed to me that we should be humble amongst ourselves and none should show pride upon the others.”**

Muslim, Jannah 64. See also Abu Dawud, Adab 40; Ibn Maja, Zuhd 16, 23

9.

عَنْ أَبِي كَبْشَةَ عَمْرٍو بْنِ سَعْدِ الْأَنْمَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : « ثَلَاثَةٌ أَقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ : مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ ، وَلَا ظَلَمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا ، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ ، أَوْ كَلِمَةً نَحْوَهَا . وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ . قَالَ إِنَّمَا الدُّنْيَا لِأَرْبَعَةِ نَفَرٍ : عَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا ، فَهُوَ يَتَّقِي فِيهِ رَبَّهُ ، وَيَصِلُ فِيهِ رَحْمَتُهُ ، وَيَعْلَمُ اللَّهُ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ . وَعَبْدٌ رَزَقَهُ اللَّهُ عِلْمًا ، وَلَمْ يَزُرْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ يَقُولُ : لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ ، فَهُوَ نِيَّتُهُ ، فَأَجْرُهُمَا سَوَاءٌ . وَعَبْدٌ رَزَقَهُ اللَّهُ مَالًا ، وَلَمْ يَزُرْهُ عِلْمًا ، فَهُوَ يَخْطِئُ فِي مَالِهِ بِغَيْرِ عِلْمٍ ، لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ رَحْمَتُهُ ، وَلَا يَعْلَمُ اللَّهُ فِيهِ حَقًّا ، فَهَذَا بِأَخْبَثِ الْمَنَازِلِ . وَعَبْدٌ لَمْ يَزُرْهُ اللَّهُ مَالًا وَلَا عِلْمًا ، فَهُوَ يَقُولُ : لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ ، فَهُوَ نِيَّتُهُ ، فَوِزْرُهُمَا سَوَاءٌ » رواه الترمذي وقال : حديث حسن صحيح.

Abu Kabshah Al-Anmari (r.a.) narrated that he heard the Messenger of Allah (pbuh) saying,

**“There are three things for which I swear and narrate to you about, so remember it. The wealth of a slave (of Allah) shall not be decreased by charity, no slave (of Allah) suffers injustice and is patient with it except that Allah adds to his honor; no slave (of Allah) opens up a door to begging except that Allah opens a door for him to poverty.” (or he said a statement similar).**

**“And I shall narrate to you a narration, so remember it.”** He said and continued,

**“The world is only for four persons:**

(First) A slave whom Allah provides with wealth and knowledge, so he has Taqwa of his Lord with it, nurtures the ties of kinship with it, and he knows that Allah has a right in it. So this is the most virtuous rank.

(Second), And a slave whom Allah provides with knowledge, but He does not provide with wealth. So he has a truthful intent, saying: ‘If I had wealth, then I would do the deeds of so-and-so with it.’ He has his intention, so their rewards are the same.



(Third), **And a slave whom Allah provides with wealth, but He does not provide him with knowledge. [So he] spends his wealth rashly without knowledge, nor having Taqwa of his Lord, nor nurturing the ties of kinship, and he does not know that Allah has a right in it. So this is the most despicable rank.**

(Fourth), **And a slave whom Allah does not provide with wealth nor knowledge, so he says: ‘If I had wealth, then I would do the deeds of so-and-so with it.’ He has his intention, so their sin is the same.”**

Al-Tirmidhi, Zuhd 17

**10.**

عن جابر رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : اتَّقُوا الظُّلْمَ ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ ، وَاتَّقُوا الشُّحَّ ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحْلَوْا مَحَارِمَهُمْ « رواه مسلم.

Cabir İbni Abdullah radiyallahu anh'den rivayet edildiğine göre Resulullah sallallahu aleyhi ve sellem şöyle buyurdu:

**“Zulüm yapmaktan sakının. Çünkü zulüm Qiyama gününde zalime zifiri karanlık olacaktır. Cimrilikten de sakının. Zira cimrilik sizden önce yaşayan insanları, birbirini boğazlamaya ve dokunulmaz haklarını çiğnemeye götürmek suretiyle perişan etmiştir.”**

Muslim, Birr 56

**11.**

عن أبي هريرة رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئاً ، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئاً » رواه مسلم.

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying:

**“He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect.”**

Muslim, ‘Ilm 16. See also Abu Dawud, Sunna 6; Al-Tirmidhi, ‘Ilm 15; Ibn Maja, Muqaddima 14

**12.**

عَنْ أَنَسٍ رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ » متفق عليه.

Anas (r.a.) narrated that the Messenger of Allah (pbuh) had said,

**“None of you will have faith till he wishes for his (Muslim) brother what he likes for himself.”**

Al-Bukhari, Iman 7; Muslim, Iman 71-72. See also al-Tirmidhi, Qiyamah 59; Al-Nasai, Iman 19, 33; Ibn Maja, Muqaddima 9

**13.**

عن أبي هريرة رضي الله عنه ، أن رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ قال : « آيَةُ الْمُنَافِقِ ثَلَاثٌ : إِذَا حَدَّثَ كَذَبَ ، وَإِذَا وَعَدَ أَخْلَفَ ، وَإِذَا أُؤْتِمِنَ خَانَ » متفقٌ عليه.

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying:

**“The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it (his promise ). If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)”**

Al-Bukhari, Iman 24; Muslim, Iman 107–108. See also al-Bukhari, Shahadat 28, Wasaya 8, Mazalim 17, Jizya 17, Adab 69; Al-Tirmidhi, Iman 14

#### 14.

عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال : « مَنْ ظَلَمَ قَيْدَ شِبْرٍ مِنَ الْأَرْضِ طَوْقَهُ مِنْ سَبْعِ أَرْضِينَ » متفقٌ عليه.

Aisha (r.anha) narrated that the Messenger of Allah (pbuh) had said,

**“Whoever usurps even one span of the land of somebody, his neck will be encircled with it down the seven earths.”**

Al-Bukhari, Mazalim 13, Bad' al-khalq 2; Muslim, Musaqat 139–142. See also al-Tirmidhi, Diyat 21

#### 15.

عن أبي أمامة إياس بن ثعلبة الحارثي رضي الله عنه أن رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ قال : « مَنْ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ » فقال رجلٌ : وَإِنْ كَانَ شَيْئاً يَسِيرًا يَا رَسُولَ اللَّهِ ؟ فَقَالَ : « وَإِنْ قَضِيْبًا مِنْ أَرَاكِ » رواه مسلم.

Abu Umama Iyas ibn Sa'laba al-Harithi (r.a.) narrated that the Messenger of Allah (pbuh) had said,

**“He who appropriated the right of a Muslim by (swearing a false) oath, Allah would make Hell-fire necessary for him and would declare Paradise forbidden for him.”**

A person said to him,

– “O Messenger of Allah, even if it is something insignificant?”

He (the Holy Prophet) replied,

**“Even if it is the twig of the arak tree.”**

Muslim, Iman 218. See also al-Nasai, Qudat 30; Ibn Maja, Ahkam 8

#### 16.

عن أبي هريرة رضي الله عنه ، أن رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ قال : «تَدْرُونَ مِنَ الْمُفْلِسِ؟» قَالُوا : الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ . فَقَالَ : « إِنَّ الْمُفْلِسَ مَنْ أُمِّي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أَخَذَ مِنْ خَطَايَاهُمْ فَطَرَحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ » رواه مسلم.

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying:

**“Do you know who is insolvent?”** They (the Companions of the Holy Prophet) said,

– An insolvent man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said,

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

Muslim, Birr 59. See also al-Tirmidhi, Qiyamah 2

**17.**

عن أبي شُرَيْحٍ خُوَيْلِدِ بْنِ عَمْرِو الخُزَاعِيِّ رضي الله عنه قال : قال النبي صَلَّى الله عَلَيْهِ وَسَلَّمَ : « اللَّهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضَّعِيفَيْنِ الْيَتِيمِ وَالْمَرْأَةِ » حديث حسن صحيح رواه النسائي بإسناد جيد

Abu Shurayh Huwaylid ibn ‘Amr a-Huza’i (r.a.) reported Allah’s Messenger (pbuh) as saying,

**“O Allah, bear witness that I have issued a warning concerning (failure to fulfill) the rights of the two weak ones: Orphans and women.”**

Al-Nasai, al-Sunan al-kubra, ‘Ishrat al-Nisa, 4: 64, (V, 363). See also Ibn Maja, Adab 6

**18.**

عن أبي هريرة رضي الله عنه ، قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا ، وَخَيْرُكُمْ خَيْرُهُمْ لِنِسَائِهِمْ » رواه الترمذي وقال : حديث حسن صحيح

Abu Huraira (r.a.) reported Allah’s Messenger (pbuh) as saying:

**“The most complete of the believers in faith, is the one with the best character among them. And the best of you are those who are best to your women.”**

Al-Tirmidhi, Rada’ 11. See also Abu Dawud, Sunna, 15; Ibn Maja, Nikah 50

**19.**

عن ابن عمر وعائشة رضي الله عنهما قالا : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ » متفق عليه

Ibn ‘Umar and Aisha (r. anhum) reported Allah’s Messenger (pbuh) as saying:

**“Gabriel kept on recommending me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs.”**

Al-Bukhari, Adab 28; Muslim, Birr 140–141. See also al-Tirmidhi, Birr 28; Ibn Maja, Adab 4

**20.**

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال : « مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلَا يُوْذِ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَسْكُتْ » متفق عليه

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying:

**“Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet.”**

Al-Bukhari, Nikah 80, Adab 31, 85, Riqaq 23; Muslim, Iman 74, 75. See also Abu Dawud, Adab 123; Al-Tirmidhi, Qiyamah 50; Ibn Maja, Adab 4

## 21.

عن أبي هريرة رضي الله عنه أن رجلاً قال : يَا رَسُولَ اللَّهِ إِنَّ لِي قَرَابَةً أَصْلَهُمْ وَيَقْطَعُونِي ، وَأُحْسِنُ إِلَيْهِمْ وَيُسَيِّئُونَ إِلَيَّ ، وَأُحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ ، فَقَالَ : « لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسْفُهُمُ الْمَلَّ ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ » رواه مسلم

Abu Huraira (r.a.) reported that a person said,

– Allah's Messenger, I have relatives with whom I try, to have close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me.

Upon this he (the Holy Prophet) said,

**– “If it is so as you say, then you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).”**

Muslim, Birr 22

## 22.

عن أبي عُمارة البراء بن عازب رضي الله عنهما قال : أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ : « بَعِيَادَةِ الْمَرِيضِ ، وَاتِّبَاعِ الْجَنَائِزِ ، وَتَشْمِيتِ الْغَاطِسِ ، وَنَضْرِ الضَّعِيفِ ، وَعَوْنِ الْمَظْلُومِ ، وَإِفْشَاءِ السَّلَامِ ، وَإِبْرَارِ الْمُقْسِمِ » متفق عليه.

Ebu Umara al-Bara' ibn 'Azib (r.a.) said,

“The Prophet (pbuh) ordered us to do seven things.” Then al-Bara' mentioned the following: (1) To pay a visit to the sick (inquiring about his health), (2) to follow funeral processions, (3) to say to a sneezer, “May Allah be merciful to you” (if he says, “Praise be to Allah!”), (4) to return greetings, (5) to help the oppressed, (6) to accept invitations, (7) to help others to fulfill their oaths.

Al-Bukhari, Mazalim 5; Muslim, Libas 3. See also al-Tirmidhi, Adab 45; Al-Nasai, Janaiz 53

## 23.

عن عمرو بن شعيب ، عن أبيه ، عن جده رضي الله عنهم قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَيْسَ مِنَّا مَنْ لَمْ يَزَحَمْ صَغِيرَنَا ، وَيَعْرِفْ شَرَفَ كَبِيرِنَا » حديث صحيح رواه أبو داود والترمذي

‘Amr ibn Shu’ayb narrated from his grandfather through his father that Allah’s Messenger (pbuh) had said,

**“He is not one of us who does not have mercy on our young and does not respect our elders.”**

Abu Dawud, Adab 58; Al-Tirmidhi, Birr 15

**24.**

عن أبي هريرة رضي الله عنه ، قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللَّهِ ، نَادَاهُ مُنَادٍ : بِأَنْ طُبِتَ ، وَطَابَ مَمْسَاكَ ، وَتَبَوَّاتٍ مِنَ الْجَنَّةِ مَنْزِلًا » رواه الترمذي

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying:

**“Whoever visits the sick, or visits his brother in Allah (faith), a caller calls out: “May you have goodness and livelihood be good, and may you dwell in an adobe in Paradise.”**

Al-Tirmidhi, Birr 64. See also Ibn Maja, Janaiz 2

**25.**

عن أبي هريرة رضي الله عنه ، قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا ، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا ، أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ ؟ أَفَسُوا السَّلَامَ بَيْنَكُمْ » رواه مسلم

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying:

**“By Him in Whose hand is my life, you shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i. e.) give currency to (the practice of paying salutation to one another by saying) as-salamu alaikum.”**

Muslim, Iman 93–94. See also al-Tirmidhi, At'ima 45, Qiyama 56; Ibn Maja, Muqaddima 9, Adab 11

**26.**

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : « الْحَازِنُ الْمُسْلِمُ الْأَمِينُ الَّذِي يُنْفِدُ مَا أُمِرَ بِهِ فَيُعْطِيهِ كَامِلًا مُوَفَّرًا طَيِّبَةً بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ ، أَحَدُ الْمُتَصَدِّقِينَ » متفق عليه

Abu Musa al-Ash'ari (r.a.) reported Allah's Messenger (pbuh) as saying,

**“An honest treasurer who gives what he is ordered to give fully, perfectly and willingly to the person to whom he is ordered to give, is regarded as one of the two charitable persons.”**

Al-Bukhari, Wakala 16; Muslim, Zakat 79. See also al-Bukhari, Zakat 25, Ijara 1; Al-Nasai, Zakat 57, 67

**27.**

عن أبي هريرة رضي الله عنه ، قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « انْظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزِدُّوا نِعْمَةَ اللَّهِ عَلَيْكُمْ » متفق عليه

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying,

**“Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for that is better-suited that you do not disparage Allah's favors.”**

Muslim, Zuhd 9. See also al-Tirmidhi, Qiyama 58, Libas 38; Ibn Maja, Zuhd 9

**28.**

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: « يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ » أخرجه البخاري

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying,

**“The young should greet the old, the passer by should greet the sitting one, and the small group of persons should greet the large group of persons.”**

Al-Bukhari, Isti'dhan 7

**29.**

عن التَّوَّاسِ بْنِ سَمْعَانَ رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ » رواه مسلم

Nawwas ibn Sam'an (r.a.) reported Allah's Messenger (pbuh) as saying,

**“Virtue is a kind disposition and vice is what rankles in your heart and that you disapprove that people should come to know of it.”**

Muslim, Birr 14, 15. See also al-Tirmidhi, Zuhd 52

**30.**

عن عبد الله بن عمرو بن العاص رضي الله عنهما قال : لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا ، وَكَانَ يَقُولُ : « إِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ أَخْلَاقًا » متفق عليه

Abdullah ibn 'Amr ibn 'Ass (r. anhum) said,

Allah's Messenger (pbuh) neither had bad manner in his character (fahish) nor would he aspire a bad manner (mutafahhish). He (pbuh) would say,

**“The best amongst you are those who have the best manners and character.”**

Al-Bukhari, Manaqib 23, Faza'il Ashab al-Nabi 27, Adab, 38–39; Muslim, Faza'il 68. See also al-Tirmidhi, Birr 47, 69

**31.**

عن أبي الدرداء رضي الله عنه : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « مَا مِنْ شَيْءٍ أَثْقَلَ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَذِيَّ » رواه الترمذي

Abu al-Darda (r.a.) reported Allah's Messenger (pbuh) as saying,

**“Nothing is heavier on the believer's Scale on the Day of Judgment than good character. For indeed Allah, Most High, is angered by the shameless obscene person.”**

32.

عن أبي هريرة رضي الله عنه ، قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا ، وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ » رواه الترمذي

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying:

**“The most complete of the believers in faith, is the one with the best character among them. And the best of you are those who are best to your women.”**

Al-Tirmidhi, Rada' 11. See also Abu Dawud, Sunne, 15; Ibn Maja, Nikah 50

33.

عن أبي أمامة الباهلي رضي الله عنه قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « أَنَا زَعِيمٌ بِبَيْتٍ فِي رِبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَارِحًا وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَنَ خُلُقُهُ » حديث صحيح ، رواه أبو داود بإسناد صحيح

Abu Umama al-Bahili (r.a.) narrated that the Messenger of Allah (pbuh) had said,

**“I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good.”**

Abu Dawud, Adab 7. See also al-Tirmidhi, Birr 58; Ibn Maja, Muqaddima 7

34.

عن أنس رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « يَسِّرُوا وَلَا تَعْسِرُوا وَبَشِّرُوا وَلَا تُنْفِرُوا » متفق عليه

Anas (r.a.) narrated that the Messenger of Allah (pbuh) had said,

**“Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).”**

Al-Bukhari, 'Ilm 11, Adab 80, Jihad 164; Muslim, Jihad 6–7. See also Abu Dawud, Adab 17

35.

عن عائشة رضي الله عنها قالت : مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ بِيَدِهِ وَلَا امْرَأَةً وَلَا خَادِمًا إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمَ مِنْ صَاحِبِهِ إِلَّا أَنْ يُنْتَهَكَ شَيْءٌ مِنْ مَحَارِمِ اللَّهِ فَيَنْتَقِمَ لِلَّهِ تَعَالَى . رواه مسلم

A'isha (r.anha) reported that Allah's Messenger (pbuh) never beat anyone with his hand, neither a woman nor a servant, but only, in the case when he had been fighting in the cause of Allah and he never took revenge for anything unless the things made inviolable by Allah were made violable; he then took revenge for Allah, the Exalted and Glorious.

Muslim, Fada'il 79. See also Abu Dawud, Adab 4; Ibn Maja, Nikah 51

36.

عن أبي هريرة رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»  
متفق عليه

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying:

**“The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.”**

Al-Bukhari, Adab 76; Muslim, Birr 107, 108

37.

عن أبي مريم الأزدي رضي الله عنه ، أَنَّهُ قَالَ لِمَعَاوِيَةَ رضي الله عنه : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : « مَنْ وَلَاهُ اللَّهُ شَيْئًا مِنْ أُمُورِ الْمُسْلِمِينَ ، فَاحْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقَّرَهُمْ ، احْتَجَبَ اللَّهُ دُونَ حَاجَتِهِ وَخَلَّتِهِ وَفَقَّرَهُ يَوْمَ الْقِيَامَةِ » . رواه أبو داود والترمذي

Abu Maryam al-Azdi (r.a.) narrated that When I entered upon Mu'awiyah (r.a.), he said,

I heard the Messenger of Allah (pbuh) saying:

– **“If Allah puts anyone in the position of authority over the affairs of the Muslims, and he secludes himself (from them), not fulfilling their needs, wants, and poverty, Allah will keep Himself away from him, not fulfilling his need, want and poverty.”**

Abu Dawud, Imara 13; Al-Tirmidhi, Ahkam 6

38.

عن أبي ذر رضي الله عنه قال : قال لي رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا ، وَلَوْ أَنَّ تَلَقَّى أَخَاكَ بِوَجْهِ طَلِيقٍ » . رواه مسلم

Abu Dharr reported that the Messenger of Allah (pbuh) had said,

**“Do not consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance.”**

Muslim, Birr 144. See also al-Tirmidhi, At'ima 30, Birr 45

39.

عن أبي مسعود البدر رضي الله عنه قال: دَعَا رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَطْعَامٍ صَنَعَهُ لَهُ خَامِسَ خَمْسَةٍ ، فَتَبِعَهُمْ رَجُلٌ ، فَلَمَّا بَلَغَ الْبَابَ ، قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « إِنَّ هَذَا تَبِعَنَا ، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ ، وَإِنْ شِئْتَ رَجَعَ » قَالَ : بَلْ أَذْنُ لَهُ يَا رَسُولَ اللَّهِ . متفق عليه

Abu Mas'ud al-Badri (r.a.) said,

A man from the Ansar prepared food for the Prophet (pbuh) and invited along with four people. However, a man followed theç and when Allah's Messenger (pbuh) reached the door, he said to the host:

– **“This man followed us, so if you allow him, he will join us, and if you want him to return, he will go back.”**



The host said,

– No, I have allowed him.

Al-Bukhari, Buyu' 21, Mazalim 14, At'ima 34, 57; Muslim, Ashriba 138

40.

عن ابن عمر رضي الله عنهما قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ وَلَكِنْ تَفْسَحُوا وَتَوَسَّعُوا » وَكَانَ ابْنُ عُمَرَ إِذَا قَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ لَمْ يَجْلِسْ فِيهِ . متفق عليه

Ibn 'Umar (r.anhuma) reported that the Messenger of Allah (pbuh) had said,

**“No person should ask another person to stand at his place and then he should himself sit there, but he should simply say: Make room and accommodate.”**

(And it was common with) Ibn Umar (r. anhuma) that when any person stood in the company (with a view to making room for him) he did not sit there.

Al-Bukhari, Jum'a 20, Isti'dhan 31; Muslim, Salam 28–29. See also al-Tirmidhi, Adab 9

41.

عن أبي أمامة صدي بن عجلان الباهلي رضي الله عنه قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ»  
رواه أبو داود

Abu Umama (r.a.) narrated that the Messenger of Allah (pbuh) had said,

**“Those who are nearest to Allah are they who are first to give a salutation.”**

Abu Dawud, Adab 133. For a similar narration see al-Tirmidhi, Isti'dhan 6

42.

عَنْ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى مَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبْدَةَ الْأَوْثَانِ وَالْيَهُودِ فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . متفق عليه

According to a narration by Uthama (r.a.), the Prophet (pbuh) passed by a mixed company of people in which were Muslims, polytheists, idol worshippers and the Jews and greeted them.

Al-Bukhari, Isti'dhan 20; Muslim, Jihad 116

43.

عن أبي هريرة رضي الله عنه ، قال : 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 فَلَانًا مَرَضَ فَلَمْ تَعُدْهُ ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ ؟ يَا ابْنَ آدَمَ اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي ، قَالَ : يَا رَبِّ وَكَيْفَ أُطْعِمُكَ ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ ، قَالَ : أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانٌ ، فَلَمْ تُطْعِمْهُ ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي ، يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ ، فَلَمْ تَسْقِنِي ، قَالَ : يَا رَبِّ كَيْفَ أَسْقِيكَ ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ ، قَالَ : اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ ، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي » رواه مسلم

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying:

“Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection,

– **“O son of Adam, I was sick but you did not visit Me”**. Son of Adam would say,

– O my Lord; how could I visit You whereas You are the Lord of the worlds? Thereupon Allah Almighty would say,

– **“Didn’t you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam, I asked food from you but you did not feed Me.”** Son of Adam would say,

– “My Lord, how could I feed You whereas You are the Lord of the worlds?” Thereupon Allah Almighty would say:

– **“Didn’t you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side? (The Lord would again say:) O son of Adam, I asked drink from you but you did not provide Me.”** Son of Adam would say,

– My Lord, how could I provide You whereas You are the Lord of the worlds? Thereupon Allah Almighty would say:

– **“Thereupon He would say: Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me.”**

Muslim, Birr 43

#### 44.

عن أبي ذرٍّ جُنْدَبِ بْنِ جُنَادَةَ ، وأبي عبدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رضي الله عنهما ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : « أَتَى اللَّهَ حَيْثُمَا كُنْتُ وَأَتَّبَعَ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا ، وَخَالِقِ النَّاسِ بِخُلُقٍ حَسَنٍ » رواه التِّرْمِذِيُّ

Abu Dharr Jundab ibn Junada and Abu Abdurrahman Muadh ibn Jabal (r. anhum) narrated that the Messenger of Allah (pbuh) had said,

**“Fear Allah wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior.”**

Al-Tirmidhi, Birr 55

#### 45.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ « حَدِيثٌ حَسَنٌ رواه التِّرْمِذِيُّ وَغَيْرُهُ

Abu Huraira (r.a.) reported Allah’s Messenger (pbuh) as saying:

**“Indeed among the excellence of a person's Islam is that he leaves what does not concern him.”**

Al-Tirmidhi, Zuhd 11. See also Ibn Maja, Fitān 12

46.

عَنْ أَبِي عَمْرٍو ، وَقِيلَ أَبِي عَمْرَةَ سُفْيَانَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ : يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ؛ قَالَ: قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِيمَ. قَالَ: « قُلْ: آمَنْتُ بِاللَّهِ: ثُمَّ اسْتَقِيمَ » رواه مسلم

Abu ‘Amr (or Abu ‘Amra) Sufyan ibn Abdullah (r.a.) said,

I asked the Messenger of Allah to tell me about Islam a thing which might dispense with the necessity of my asking anybody after you. In the hadith of Abu Usama the (words) are: other than you.

He (the Holy Prophet) remarked:

– **“Say I affirm my faith in Allah and then remain steadfast to it.”**

Muslim, Iman 62. See also Al-Tirmidhi, Zuhd 61; Ibn Maja, Fitan 12.

47.

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « سَبَابُ الْمُسْلِمِ فُسُوقٌ ، وَقِتَالُهُ كُفْرٌ » متفقٌ عليه

Ibn Mas’ud (r.a.) narrated that the Messenger of Allah (pbuh) had said,

**“Abusing a Muslim is an outrage and fighting against him is unbelief.”**

Al-Bukhari, Iman 36, Adab 44, Fitan 8; Muslim, Iman 116. See also al-Tirmidhi, Birr 51, Iman 15; Al-Nasai, Tahrim 27; Ibn Maja, Muqaddima, 7, 9, Fitan 4

48.

عَنِ ابْنِ مَسْعُودٍ ، وَابْنِ عُمَرَ ، وَأَنَسٍ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ ، يُقَالُ: هَذِهِ غَدْرُهُ فَلَانِ » متفقٌ عليه

Ibn Mas’ud, Ibn ‘Umar and Anas (r. anhum) narrated that the Prophet (pbuh) had said,

**““Every betrayer will have a flag on the Day of Resurrection” One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it.”**

Al-Bukhari, Jizya 22, Adab 99, Hiyaal 99; Muslim, Jihad 11–17. See also Abu Dawud, Jihad 150; Al-Tirmidhi, Siyar 28; Ibn Maja, Jihad 42

49.

عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ : يَلْتَقِيَانِ ، فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا ، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ » متفقٌ عليه

Abu Ayyub (r.a.) narrated that the Prophet (pbuh) had said,

**“It is not lawful for a man to desert his brother Muslim for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first.”**

Al-Bukhari, Adab 62, Isti'dhan 9; Muslim, Birr 23, 25, 26. See also Abu Dawud, Adab 47; Al-Tirmidhi, Birr 21, 24; Ibn Maja, Muqaddima 7

**50.**

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَا تَقَاطَعُوا ، وَلَا تَدَابَرُوا ، وَلَا تَبَاغَضُوا ، وَلَا تَحَاسَدُوا ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَجُلُ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ » متفق عليه

Anas (r.a.) narrated that the Prophet (pbuh) had said,

**“Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days.”**

Al-Bukhari, Adab 57, 58, 62; Muslim, Birr 23, 24, 28, 30–32. See also Abu Dawud, Adab 47; Al-Tirmidhi, Birr 24; Ibn Maja, Du'a 5

**51.**

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ الْآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ ؛ مِنْ أَجْلِ أَنْ ذَلِكَ يُحْزِنُهُ » متفق عليه

Ibn Mas'ud (r.a.) narrated that the Messenger of Allah (pbuh) had said,

**“When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him.”**

Al-Bukhari, Isti'dhan 47; Muslim, Salam 37, 38; See also Abu Dawud, Adab 24; Al-Tirmidhi, Adab 59; Ibn Maja, Adab 50

**52.**

عَنْ أَبِي أُمَامَةَ إِيَّاسِ بْنِ ثَعْلَبَةَ الْحَارِثِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « مَنْ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ يَمِينِهِ فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ » فقال رجلٌ : وَإِنْ كَانَ شَيْئاً يَسِيرًا يَا رَسُولَ اللَّهِ ؟ فَقَالَ : « وَإِنْ قَضِيئاً مِنْ أَرَاكِ » رواه مُسْلِمٌ

Abu Umama Iyas ibn Sa'laba al-Harithi (r.a.) narrated that the Messenger of Allah (pbuh) had said,

**“He who appropriated the right of a Muslim by (swearing a false) oath, Allah would make Hell-fire necessary for him and would declare Paradise forbidden for him.”**

A person said to him,

– “O Messenger of Allah, even if it is something insignificant?”

He (the Holy Prophet) replied,

**“Even if it is the twig of the arak tree.”**

Muslim, Iman 218. See also al-Nasai, Qudat 30; Ibn Maja, Ahkam 8

Muslim, Iman 218. See also al-Nasai, Adab al-Qudat 30; Ibn Maja, Ahkam 9

53.

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ ، وَلَا اللَّعَّانِ ، وَلَا الْفَاحِشِ ، وَلَا الْبَذِيءِ » رواه الترمذي

Ibn Mas'ud (r.a.) narrated that the Messenger of Allah (pbuh) had said,

**“The believer does not insult the honor of others, nor curse, nor commit evil deeds, nor is he foul.”**

Al-Tirmidhi, Birr 48. See also Ahmad Ibn Hanbal, Musnad, I, 405, 416

54.

عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « الْمُؤْمِنُ أَخُو الْمُؤْمِنِ فَلَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَبْتَاعَ عَلَى أَخِيهِ وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ » رواه مسلم

‘Uqba ibn ‘Amir (r.a.) narrated that the Messenger of Allah (pbuh) had said,

**“A believer is the brother of a believer, so it is not lawful for a believer to outbid his brother, and he should not propose an engagement when his brother has thus proposed until he gives it up.”**

Muslim, Nikah 56

## JALI TA'LIQ

1.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا. (سورة الفرقان، 63)

“And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, “Peace!”” (Al-Furqan, 25: 63)

2.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ. (سورة آل عمران، 104)

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.” (Al Imran, 3: 104)

3.

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ. (سورة العصر، 1-3)

“By (the Token of) time (through the ages), Verily man is in loss, except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of truth, and of patience and constancy.” (Al-Asr, 103: 1-3)

4.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ. (سورة الحجرات، 10)

“The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.” (Al-Hujurat, 49: 10)

5.

عَنْ عِيَّاضِ بْنِ حِمَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرْ أَحَدٌ عَلَى أَحَدٍ ، وَلَا يَبْغِي أَحَدٌ عَلَى أَحَدٍ » رواه مسلم.

Iyad. b. Himar (r.a.) reported that the Messenger of Allah (pbuh) had said,

**“Allah Almighty revealed to me that we should be humble amongst ourselves and none should show pride upon the others.”**

Muslim, Jannah 64. See also Abu Dawud, Adab 40; Ibn Maja, Zuhd 16, 23

6.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ » متفقٌ عليه.

Anas (r.a.) narrated that the Messenger of Allah (pbuh) had said,

**“None of you will have faith till he wishes for his (Muslim) brother what he likes for himself.”**

Al-Bukhari, Iman 7; Muslim, Iman 71-72. See also al-Tirmidhi, Qiyamah 59; Al-Nasai, Iman 19, 33; Ibn Maja, Muqaddima 9

7.

عن أبي هريرة رضي الله عنه ، قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا ، وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ » رواه الترمذي وقال : حديثٌ حسنٌ صحيحٌ

Abu Huraira (r.a.) reported Allah’s Messenger (pbuh) as saying:

**“The most complete of the believers in faith, is the one with the best character among them. And the best of you are those who are best to your women.”**

Al-Tirmidhi, Rada’ 11. See also Abu Dawud, Sunna, 15; Ibn Maja, Nikah 50

8.

عن ابن عمر وعائشة رضي الله عنهما قالا : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ » متفقٌ عليه

Ibn ‘Umar and Aisha (r. anhum) reported Allah’s Messenger (pbuh) as saying:

**“Gabriel kept on recommending me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs.”**

Al-Bukhari, Adab 28; Muslim, Birr 140–141. See also al-Tirmidhi, Birr 28; Ibn Maja, Adab 4

9.

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال : « مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلَا يُوْذِ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلْيُتَّقِلْ خَيْرًا أَوْ لِيَسْكُتْ » متفق عليه

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying:

**“Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet.”**

Al-Bukhari, Nikah 80, Adab 31, 85, Riqaq 23; Muslim, Iman 74, 75. See also Abu Dawud, Adab 123; Al-Tirmidhi, Qiyamah 50; Ibn Maja, Adab 4

10.

عن أبي هريرة رضي الله عنه أن رجلاً قال : يا رسول الله إن لي قرابة أصلهم ويقطعونني ، وأحسن إليهم ويسيئون إلي ، وأحلم عنهم ويجهلون علي ، فقال : « لئن كنت كما قلت فكأنما تسفهم الممل ، ولا يزال معك من الله ظهير عليهم ما دمت على ذلك » رواه مسلم

Abu Huraira (r.a.) reported that a person said,

– Allah's Messenger, I have relatives with whom I try, to have close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me.

Upon this he (the Holy Prophet) said,

– **“If it is so as you say, then you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).”**

Muslim, Birr 22

11.

عن أبي غمرة البراء بن عازب رضي الله عنهما قال : أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعِ : « بَعِيَادَةِ الْمَرِيضِ ، وَاتِّبَاعِ الْجَنَائِزِ ، وَتَشْيِيمِ الْعَاطِسِ ، وَنَضْرِ الضَّعِيفِ ، وَعَوْنِ الْمَظْلُومِ ، وَإِفْشَاءِ السَّلَامِ ، وَإِبرَارِ الْمُقْسِمِ » متفق عليه.

Ebu Umara al-Bara' ibn 'Azib (r.a.) said,

“The Prophet (pbuh) ordered us to do seven things.” Then al-Bara' mentioned the following: (1) To pay a visit to the sick (inquiring about his health), (2) to follow funeral processions, (3) to say to a sneezer, “May Allah be merciful to you” (if he says, “Praise be to Allah!”), (4) to return greetings, (5) to help the oppressed, (6) to accept invitations, (7) to help others to fulfill their oaths.

Al-Bukhari, Mazalim 5; Muslim, Libas 3. See also Al-Tirmidhi, Adab 45; Al-Nasai, Janaiz 53

12.

عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال : « يَسْرُوا وَلَا تَعْسِرُوا وَيَسْرُوا وَلَا تَنْفَرُوا » متفق عليه

Anas (r.a.) narrated that the Messenger of Allah (pbuh) had said,

**“Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).”**

Al-Bukhari, ‘Ilm 11, Adab 80, Jihad 164; Muslim, Jihad 6–7. See also Abu Dawud, Adab 17

**13.**

عن أبي هريرة رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»  
متفق عليه

Abu Huraira (r.a.) reported Allah’s Messenger (pbuh) as saying:

**“The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.”**

Al-Bukhari, Adab 76; Muslim, Birr 107, 108

**14.**

عن أبي ذرٍّ رضي الله عنه قال : قال لي رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ : «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئاً ، وَلَوْ أَنَّ تَلَقَّى أَخَاكَ بِوَجْهِ طَلِيقٍ».  
رواه مسلم

Abu Dharr reported that the Messenger of Allah (pbuh) had said,

**“Do not consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance.”**

Muslim, Birr 144. See also al-Tirmidhi, At’ima 30, Birr 45

**15.**

عن أبي ذرٍّ جُنْدَبِ بْنِ جُنَادَةَ ، وَأبي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رضي الله عنهما ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : « أَتَى اللَّهَ حَيْثُمَا كُنْتُ وَأَتَّبَعَ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا ، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ » رواه الترمذي

Abu Dharr Jundab ibn Junada and Abu Abdurrahman Muadh ibn Jabal (r. anhum) narrated that the Messenger of Allah (pbuh) had said,

**“Fear Allah wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior.”**

Al-Tirmidhi, Birr 55

**16.**

عن أَنَسٍ رضي الله عنه قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَا تَقَاطَعُوا ، وَلَا تَدَابِرُوا ، وَلَا تَبَاغَضُوا ، وَلَا تَحَاسَدُوا ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَجُلُ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ » متفق عليه

Anas (r.a.) narrated that the Prophet (pbuh) had said,

**“Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days.”**



Al-Bukhari, Adab 57, 58, 62; Muslim, Birr 23, 24, 28, 30–32. See also Abu Dawud, Adab 47; Al-Tirmidhi, Birr 24; Ibn Maja, Du'a 5

17.

قوملر طوغریدر سن طوغری ایسه ک

طوغریلق بولونماز سن اگری ایسه ک

(یونس امره)

Transliteration in Latin Script:	Translation:
<i>“Kamular doğrudur sen doğru isen Doğruluk bulunmaz sen eğri isen”</i> (Yunus Emre)	<i>“Everybody is righteous if you are straight There is no righteousness if you are crooked.”</i> Yunus Emre

## JALI DIWANI

1.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا  
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَضَعَتْكُمْ بِهِ لَعْنَتُمْ تَعْقِلُونَ. وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي  
هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا  
ذَلِكُمْ وَضَعَتْكُمْ بِهِ لَعْنَتُمْ تَذَكَّرُونَ. (سورة الأنعام، 151-152)

“Say: “Come, let me convey unto you what God has [really] forbidden to you: “Do not ascribe divinity, in any way, to aught beside Him; and [do not offend against but, rather,] do good unto your parents; and do not kill your children for fear of poverty - [for] it is We who shall provide sustenance for you as well as for them; and do not commit any shameful deeds, be they open or secret; and do not take any human being’s life-[the life] which Allah has declared to be sacred -otherwise than in [the pursuit of] justice: this has He enjoined upon you so that you might use your reason.” [His followers would have it that, in certain cases, any of these] four kinds of cattle of either sex [is unlawful to man]: either of the two sexes of sheep and of goats. Ask [them]: “Is it the two males that He has forbidden, or the two females, or that which the wombs of the two females may contain? Tell me what you know in this respect, if what you say is true.” (Al-An’am, 6: 151-152)

2.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ  
حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ

وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ. (سورة المؤمنون، -11)

(1)

“The believers must (eventually) win through, Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex, Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame, But those whose desires exceed those limits are transgressors; Those who faithfully observe their trusts and their covenants; (8) And who (strictly) guard their prayers; These will be the heirs, Who will inherit Paradise: they will dwell therein (for ever).” (Al-Mu’minun, 23: 1-11)

### 3.

عَنْ أَبِي كَبْشَةَ عَمْرٍو بْنِ سَعْدٍ الْأَنْمَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : « ثَلَاثَةٌ أَقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ : مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ ، وَلَا ظَلَمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا ، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ ، أَوْ كَلِمَةً نَحْوَهَا . وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ . قَالَ إِنَّمَا الدُّنْيَا لِأَرْبَعَةِ نَفَرٍ : عَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا ، فَهُوَ يَتَّقِي فِيهِ رَبَّهُ ، وَيَصِلُ فِيهِ رَحْمَتُهُ ، وَيَعْلَمُ اللَّهُ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ . وَعَبْدٌ رَزَقَهُ اللَّهُ عِلْمًا ، وَلَمْ يَزُرْهُ مَالًا فَهُوَ صَادِقُ الْبَيِّنَةِ يَقُولُ : لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ ، فَهُوَ نِيَّتُهُ ، فَأَجْرُهُمَا سَوَاءٌ . وَعَبْدٌ رَزَقَهُ اللَّهُ مَالًا ، وَلَمْ يَزُرْهُ عِلْمًا ، فَهُوَ يَخْبِطُ فِي مَالِهِ بِغَيْرِ عِلْمٍ ، لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ رَحْمَتُهُ ، وَلَا يَعْلَمُ اللَّهُ فِيهِ حَقًّا ، فَهَذَا بِأَخْبَثِ الْمَنَازِلِ . وَعَبْدٌ لَمْ يَزُرْهُ اللَّهُ مَالًا وَلَا عِلْمًا ، فَهُوَ يَقُولُ : لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ ، فَهُوَ نِيَّتُهُ ، فَوَزْرُهُمَا سَوَاءٌ » رواه الترمذي وقال : حديث حسن صحيح.

Abu Kabshah Al-Anmari (r.a.) narrated that he heard the Messenger of Allah (pbuh) saying,

**“There are three things for which I swear and narrate to you about, so remember it. The wealth of a slave (of Allah) shall not be decreased by charity, no slave (of Allah) suffers injustice and is patient with it except that Allah adds to his honor; no slave (of Allah) opens up a door to begging except that Allah opens a door for him to poverty.”** (or he said a statement similar).

**“And I shall narrate to you a narration, so remember it.”** He said and continued,

**“The world is only for four persons:**

(First) A slave whom Allah provides with wealth and knowledge, so he has Taqwa of his Lord with it, nurtures the ties of kinship with it, and he knows that Allah has a right in it. So this is the most virtuous rank.

(Second), And a slave whom Allah provides with knowledge, but He does not provide with wealth. So he has a truthful intent, saying: ‘If I had wealth, then I would do the deeds of so-and-so with it.’ He has his intention, so their rewards are the same.

(Third), And a slave whom Allah provides with wealth, but He does not provide him with knowledge. [So he] spends his wealth rashly without knowledge, nor having Taqwa of his Lord, nor nurturing the ties of kinship, and he does not know that Allah has a right in it. So this is the most despicable rank.

(Fourth), **And a slave whom Allah does not provide with wealth nor knowledge, so he says: ‘If I had wealth, then I would do the deeds of so-and-so with it.’ He has his intention, so their sin is the same.”**

Al-Tirmidhi, Zuhd 17

**4.**

عن النعمان بن بشير رضي الله عنهما عن النبي صلى الله عليه وسلم قال: «مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَالِقِ فِيهَا، كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا، وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَّوْا وَنَجَّوْا جَمِيعًا». رواه البخاري.

Al-Nu`man bin Bashir (r.a.) narrated that the Prophet (pbuh) said,

**“The example of the person abiding by Allah’s order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, ‘Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.”**

Al-Bukhari, Shirkah 6; Shahadat 30. See also al-Tirmidhi, Fitan 12

**5.**

عن أبي هريرة رضي الله عنه ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «أَتَدْرُونَ مِنَ الْمُفْلِسِ ؟» قَالُوا : الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ . فَقَالَ : « إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فُتِنَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أَخَذَ مِنْ خَطَايَاهُمْ فَطَرَحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ » رواه مسلم.

Abu Huraira (r.a.) reported Allah’s Messenger (pbuh) as saying:

**“Do you know who is insolvent?”** They (the Companions of the Holy Prophet) said,

– An insolvent man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said,

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

6.

عن أبي هريرة رضي الله عنه ، قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ : « يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تَعُدْنِي ، قَالَ : يَا رَبِّ كَيْفَ أَعُوذُكَ ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ ، قَالَ : أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرَضَ فَلَمْ تَعُدَّهُ ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ ؟ يَا ابْنَ آدَمَ اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي ، قَالَ : يَا رَبِّ وَكَيْفَ أُطْعِمُكَ ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ ، قَالَ : أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فُلَانٌ ، فَلَمْ تُطْعِمْهُ ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي ، يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ ، فَلَمْ تَسْقِنِي ، قَالَ : يَا رَبِّ كَيْفَ أَسْقِيكَ ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ ، قَالَ : اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ ، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي » رواه مسلم

Abu Huraira (r.a.) reported Allah's Messenger (pbuh) as saying:

“Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection,

– **“O son of Adam, I was sick but you did not visit Me”**. Son of Adam would say,

– O my Lord; how could I visit You whereas You are the Lord of the worlds? Thereupon Allah Almighty would say,

– **“Didn’t you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam, I asked food from you but you did not feed Me.”** Son of Adam would say,

– “My Lord, how could I feed You whereas You are the Lord of the worlds?” Thereupon Allah Almighty would say:

– **“Didn’t you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side? (The Lord would again say:) O son of Adam, I asked drink from you but you did not provide Me.”** Son of Adam would say,

– My Lord, how could I provide You whereas You are the Lord of the worlds? Thereupon Allah Almighty would say:

– **“Thereupon He would say: Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me.”**

Muslim, Birr 43