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HADITH

BROTHERHOOD



«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

“Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds.”

(Muslim, Birr, 34)



«وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

“Allah will help the servant as long as he helps his Muslim brother.”

(Ibn Hanbal, II, 252)

«لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ يَلْتَقِيَانِ فَيَصُدُّ هَذَا وَيَصُدُّ هَذَا
وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ»

“It is not lawful for the Muslim to shun his brother for more than three days;
they come face to face and this one turns away, and that one turns away.
The best of them is the one who initiates the Salam.”

(Tirmidhi, Birr, 21)



«إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا،

وَلَا تَنَاجَشُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

“Avoid (false) assumption, for assumption is the gravest lie in talk. Do not be inquisitive about one another and do not spy upon one another and do not vie with one another. Do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. O, servants of Allah! Be brothers.”

(Bukhari, Adab, 58)

«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»

“Whoever has wronged his brother, should ask for his pardon (before his death),
as (in the Hereafter) there will be neither a Dinar nor a Dirham.
If he has done no good deeds (to pay to his brother), some of the bad deeds of his
brother are taken to be loaded on him (in the Hereafter).”

(Bukhari, Riqaaq, 48)



«مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجْزِ بِهِ، فَإِنْ لَمْ يَجِدْ فَلْيُثْنِ بِهِ، فَمَنْ أَثْنَى بِهِ فَقَدْ شَكَرَهُ،

وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ»

“Whoever is given a gift, then if he finds something let him reciprocate. If he has nothing, then let him mention some praise. For whoever mentioned some praise, then he has expressed his gratitude. And whoever refrains (from doing so) then he has committed kufr.”

(Abu Dawud, Adab, 11; Tirmidhi, Birr, 87)

«الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، 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»

“The Muslim is the brother of the Muslim, he does not oppress him and does not put him into ruin, and whoever is concerned for the needs of his brother, Allah is concerned for his needs. And whoever relieves a Muslim of a burden, Allah will relieve him of a burden from the burdens of the Day of Judgment and whoever covers (the faults of) a Muslim, Allah will cover (his faults) on the Day of Judgment.”

(Muslim, Birr, 58; Tirmidhi, Hudud, 3)



«إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ»

“The one who visits the sick is in fact like one who is in the fruit garden of Paradise so long as he does not return.”

(Muslim, Birr, 41; Tirmidhi, Jana'iz, 2)

«أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَكُونُوا إِخْوَانًا كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ»

“Spread (the greeting of) Salam, offer food (to the needy), and be brothers as Allah, the Mighty and Sublime, has commanded you.”

(Ibn Majah, At'imah, 1)



«أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ: بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ،
وَنَصْرِ الضَّعِيفِ، وَعَوْنِ الْمَظْلُومِ، وَإِفْشَاءِ السَّلَامِ، وَإِبْرَارِ الْمُقْسِمِ»

“The Prophet ordered us to do seven things: to visit the patients, to follow the funeral procession, to reply to the sneezer (i.e., say to him, Yarhamukallah (May Allah bestow His Mercy upon you), to help the weak, to help the oppressed, to spread salam (greeting), and to help others to fulfill their oaths.”

(Bukhari, Isti'dhan, 8)

«لَا تُمَارِ أَخَاكَ وَلَا تُمَازِحْهُ وَلَا تَعِدْهُ مَوْعِدَةً فَتُخْلِفَهُ»

“Do not argue with your brother, do not ridicule him, and do not make a promise, only to not fulfill it.”

(Tirmidhi, Birr, 58)



«مَنْ عَمِلَ حَسَنَةً فَسُرَّ بِهَا، وَعَمِلَ سَيِّئَةً فَسَاءَتْهُ فَهُوَ مُؤْمِنٌ»

“He who becomes happy when he does a good deed and becomes sad when he does a bad deed is a believer.”

(Ibn Hanbal, IV, 399)

«مَنْ رَدَّ عَنْ عَرَضِ أَخِيهِ رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ»

“Whoever protects his brother’s honor, Allah protects his face from the Fire on the Day of Resurrection.”

(Tirmidhi, Birr, 20)



«قِيلَ يَا رَسُولَ اللَّهِ مَا الْغَيْبَةُ؟ قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ. قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتْتَهُ»

“The Messenger of Allah (saw) was asked: “O Messenger of Allah! What is backbiting?” He replied: ‘Backbiting refers to your talking about your brother in a manner which he does not like.’ He was asked again: ‘What is your opinion about this that if I actually find (that failing) in my brother which I mentioned?’ He replied: ‘If what you say of him is true, you have backbitten him, and if what you say of him is not true, then it is slander.’ ”

(Abu Dawud, Adab, 35)

«لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَيَبْتَلِيكَ»

“Do not rejoice over the mishaps of your brother so that Allah has mercy on him and subjects you to trials (by the same mishaps).”

(Tirmidhi, *Sifat al-Qiyamah*, 54)



«الْمُؤْمِنُ مَأْلَفٌ، وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ»

“The believer is friendly, for there is no goodness in one who is neither friendly, nor befriended.”

(Ibn Hanbal, II, 40)

«مَنْ ضَارَّ أَضَرَ اللَّهُ بِهِ، وَمَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ»

“If anyone harms (others), Allah will harm him.
and if anyone shows hostility to others, Allah will show hostility to him.”

(Abu Dawud, al-Qada' (Aqdiyyah), 31)



«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي؟
الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي»

“Verily Allah would say on the Day of Resurrection:
‘Where are those who love one another due to My majesty?
Today I shall give them shade in My shade, it being a day
when there is no shade but My shade.’ ”

(Ibn Hanbal, II, 338)

«بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ.
كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ»

“It is a serious evil for a Muslim to look down upon his Muslim brother. The blood, wealth, and honor of all Muslims are inviolable for his brother in faith.”

(Muslim, Birr, 32)



«لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَلَا أَدُلُّكُمْ عَلَى شَيْءٍ

إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ»

“You shall not enter Paradise so long as you do not affirm belief 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? Spread salam (greeting) amongst you.”

(Muslim, Iman, 93)

«إِتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»

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

(Tirmidhi, Birr, 55)



«إِنَّكَ إِنْ اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ أَوْ كِدْتَ أَنْ تُفْسِدَهُمْ»

“If you search for the faults of the people, you will corrupt them, or will nearly corrupt them.”

(Abu Dawud, Adab, 37)

«مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ،
وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ،
فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَفَّيْتُمُوهُ»

“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.”

(Abu Dawud, Zakat, 38)



«أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ، وَبِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟
عَلَى كُلِّ قَرِيبٍ هَيِّنٌ لَيْنٌ سَهْلٌ»

“Shall I not inform you for whom the Fire is unlawful and who is unlawful for the Fire?
Every person who is close (to people), is amicable, and is easy (to deal with).”

(Tirmidhi, *Sifat al-Qiyamah*, 45)

«لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا،

وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ»

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

(Bukhari, Adab, 62)



«الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ، يَكْفُ عَلَيْهِ ضَيْعَتُهُ، وَيَحْوَطُهُ مِنْ وَرَائِهِ»

“A believer is the mirror of another believer, and a believer is the brother of another believer who guards him against loss and protects him when he is absent.”

(Abu Dawud, Adab, 49)

«لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ»

“Allah will not be merciful to those who are not merciful to people.”

(Bukhari, Tawhid, 2; Muslim, Fadhail, 66)



«لَيْسَ بِالْكَاذِبِ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا أَوْ نَمَى خَيْرًا»

“One who brings peace between people is not a liar, he says something good, or reports something good.”

(Tirmidhi, Birr, 26)

«تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ، وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا رَجُلًا كَانَتْ بَيْنَهُ
وَبَيْنَ أَخِيهِ شَحْنَاءُ، فَيُقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا،
أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا»

“The gates of Paradise are not opened but on two days, Monday and Thursday. Then every servant (of Allah) who does not associate anything with Allah is granted forgiveness except the person in whose heart there is rancor against his brother. And it would be said: Look towards both of them until there is reconciliation; look towards both of them until there is reconciliation; look towards both of them until there is reconciliation.”

(Muslim, Birr, 35)



«لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيُوقِّرْ كَبِيرَنَا، وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ»

“He is not one of us who does not have mercy upon our young, respect for our elders, and enjoin good and forbid evil.”

(Tirmidhi, Birr, 15)

«لَا تَكُونُوا إِمَّعَةً تَقُولُونَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنًا، وَإِنْ ظَلَمُوا ظَلَمْنَا،
وَلَكِنْ وَطِّنُوا أَنْفُسَكُمْ، إِنْ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوا، وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا»

“Do not let yourselves be opportunists, saying, ‘If the people do good then we will do good, and if they do wrong then we will do wrong.’ Rather, if the people do good then do good, and if they do evil, then do not behave unjustly.”

(Tirmidhi, Birr, 63)



«إِنَّ مِنْ شَرِّ النَّاسِ مَنْ اتَّقَاهُ النَّاسُ لِشَرِّهِ»

“The worst among people is the one from whose harm other people are afraid of.”

(Muwatta', Husn al-Khalq, 1)

«لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ»

“He will not enter Paradise whose neighbor is not secure from his wrongful conduct.”

(Muslim, Iman, 73)



«...أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ

الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ»

“Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt. Beware! That is the heart.”

(Bukhari, Iman, 39)

«كُلُّ مَعْرُوفٍ صَدَقَةٌ، وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ،
وَأَنْ تُفْرَغَ مِنْ دَلْوِكَ فِي إِنَاءِ أَخِيكَ»

“Every good is charity. Indeed among the good is to meet your brother with a smiling face, and to pour what is left in your bucket into the vessel of your brother.”

(Ibn Hanbal, III, 360; Tirmidhi, Birr, 45)



عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ»، فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ يَجِدْ؟ قَالَ:
«يَعْمَلُ بِيَدِهِ، فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ» قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ» قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ:
«فَلْيَعْمَلْ بِالْمَعْرُوفِ، وَلْيُمْسِكْ عَنِ الشَّرِّ، فَإِنَّهَا لَهُ صَدَقَةٌ»

The Prophet (saw) said, “Every Muslim should give sadaqa (voluntary alms, a charitable donation).”
The Companions asked, “O Allah’s Prophet! If someone has nothing to give, what will he do?” He said,
“He should work with his hands and benefit himself and also give in charity (from what he earns).”
The Companions further asked, “If he cannot find even that?” He replied, “He should help the needy
who appeal for help.” Then the Companions asked, “If he cannot do that?” He replied, “Then he should
perform good deeds and keep away from evil deeds and this will be regarded as sadaqa.”

(Bukhari, Zakat, 30)

«فِي كُلِّ رَطْبَةٍ أَجْرٌ»

“There is a reward for a kindness done for any living thing.”

(Bukhari, *Musaqat*, 9; Muslim, *Salam*, 153)



«إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ، وَصِيَامٍ، وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضْرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ»

“The truly bankrupt of my community would be one who would come on the Day of Judgment with prayer, fasting, and zakat. And at the same time he will have cursed this one, slandered that one, consumed the wealth of this one, shed the blood of that one, and beaten this one. So his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short in clearing their account, their sins would be entered in his account and he would be thrown into the Fire.”

(Muslim, Birr, 59)

«الْبِرُّ مَا اطْمَأَنَّتَ إِلَيْهِ النَّفْسُ، وَاطْمَأَنَّ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ،
وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ»

“Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour].”

(Darimi, Buyu', 2)



«إِنَّهُ مَنْ أُعْطِيَ حَظَّهُ مِنَ الرَّفْقِ، فَقَدْ أُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ،

وَصِلَةُ الرَّحِمِ وَحُسْنُ الْخُلُقِ وَحُسْنُ الْجَوَارِ يَعْمُرَانِ الدِّيَارَ، وَيَزِيدَانِ فِي الْأَعْمَارِ»

“Well-mannered people are the ones who will get their share of goodness both in this world and the world to come. Taking care of relatives (silat al-rahim), having upright moral behavior, and establishing good neighborly relations would bring peace to towns, and make our lives longer.”

(Ibn Hanbal, VI, 159)