

أَدَمُ وَآدَمُ
النَّاسُ بَنُو مَنْ أَرَابَ

(١٤٣٦)

40
HADITH

COEXISTENCE



«يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى
أَعْجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ،
إِلَّا بِالتَّقْوَى ...»

“O people! Beware! Your Lord is one. Your ancestor is one. Apart from piety, the Arab has no superiority over the non-Arab nor the non-Arab over the Arab nor the white over the black nor the black over the white.”

(Ibn Hanbal, 5, 411)



«مَنْ نَفَّسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ،
وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ عَلَى مُسْلِمٍ سَتَرَ اللَّهُ
عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

“If anyone removes his brother’s anxiety of this world, Allah will remove for him one of the anxieties of the Day of Resurrection; if anyone makes easy for an impoverished man, Allah will make easy for him in this world and on the Day of Resurrection; if anyone covers a Muslim’s faults, Allah will cover his faults in this world and on the Day of Resurrection. Allah will remain in the aid of a servant as long as the servant remains in the aid of his brother.”

(Abu Dawud, Adab, 60)

«الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ
عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ»

“Muslim is the one from whose tongue and hand people are safe, and believer is the one from whom people’s lives and wealth are safe.”

(Nasa’i, Iman, 8)





«إِسْمَحْ يُسْمَحَ لَكَ»

“Be tolerant and you will receive tolerance.”

(Ibn Hanbal, I, 249)

«بِحَسَبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ»

“It would be enough of a sin for a Muslim who disparages his Muslim brother.”

(Muslim, Birr, 32)



«خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ»

“The companion who is the best to Allah is the one who is best to his companion. And the neighbor that is the best to Allah is the one that is best to his neighbor.”

(Tirmidhi, Birr, 28; Darimi, Siyar, 3)

«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)



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ؟ قَالَ: تَحْجُرْهُ، أَوْ تَمْنَعُهُ، مِنَ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرُهُ»

Allah's Messenger (saw) said, "Help your brother, whether he is an oppressor or oppressed." Then a man asked, "O Messenger of Allah! I will help him if he is oppressed, but if he is an oppressor, how will I help him?" The Prophet (saw) said, "By keeping him away from oppression and preventing him from oppressing others. This is the help you can give to him."

(Bukhari, Iqrah, 7)

«...مَنْ أَحَبَّ أَنْ يُزْحَرَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلْتَدْرِكْهُ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ، وَيَأْتِي إِلَى النَّاسِ مَا يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ...»

“Whoever wishes to be delivered from the fire and enter the heaven should die with faith in Allah and the Last Day and should treat people as he wishes to be treated by them.”

(Ibn Hanbal, II, 192; Muslim, Imara, 46)



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

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

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

«إِنَّ النَّاسَ إِذَا رَأَوْا ظَالِمًا، فَلَمْ يَأْخُذُوا عَلَىٰ يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمُ اللَّهُ بِعِقَابٍ مِنْهُ»

“When the people see the wrongdoer, and they do not stop him (from doing wrong), then it is soon that Allah shall envelope them in a punishment.”

(Tirmidhi, *Tafsir al-Qur'an*, 5; Abu Dawud, *Malahim*, 17)



«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)

«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 تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَذَلُّكُمْ عَلَى شَيْءٍ إِذَا
فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفُشُوا 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)

«اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، 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)



«الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ، وَيَصْبِرُ عَلَىٰ أَذَاهُمْ، أَعْظَمُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ، وَلَا يَصْبِرُ عَلَىٰ أَذَاهُمْ»

“The believer who mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance.”

(Ibn Majah, *Fitan*, 23; Ibn Hanbal, II, 44)

«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 كَافَأْتُمُوهُ»

“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 لِّئِنْ سَهِّلَ»

“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)



«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ
عُضْوٌ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى»

“The similitude of believers in regard to mutual love, affection and fellow-feeling is that of one body; when any limb of it aches, the whole body aches because of sleeplessness and fever.”

(Muslim, Birr, 66)

«فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا،
فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا...»

“Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours (arafa), in this month of yours (Dhu al-Hijjah) and in this city of yours (Mecca)...”

(Bukhari, 'Ilm, 9; Muslim, Qasamah, 30)



«لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا،
وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ»

“Do not hate one another, 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)

«لَزَوَالُ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ مُسْلِمٍ»

“The destruction of the world is lighter for Allah than the killing of one Muslim man.”

(Tirmidhi, Diyat, 7; Nasa'i, Muharaba, 2)



«الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ، يَكْفُ عَلَيْهِ ضَيْعَتَهُ، وَيَحُوطُهُ 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)



«لَا تُمَارِ أَخَاكَ، وَلَا تُمَارِزْهُ، 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 هَجَرَ أَخَاهُ سَنَةً فَهُوَ كَسَفِكَ دَمِهِ»

“He who abandons his brother for a year is as if he has shed his blood.”

(Abu Dawud, Adab, 47; Ibn Hanbal, IV, 219)



«تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ، وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا رَجُلًا كَانَتْ بَيْنَهُ
وَبَيْنَ أَخِيهِ شَحْنَاءٌ، فَيَقَالُ: 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)

«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)



«إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ أَشَدُّهُمْ عَذَابًا لِلنَّاسِ فِي الدُّنْيَا»

“Those who torment people in this world will be punished most severely on the Day of Resurrection.”

(*Al-Tayalisi, Musnad, II, 11; Ibn Hanbal, IV, 90*)

«مَنْ قَبَضَ يَتِيمًا بَيْنَ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ الْبَتَّةَ
إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ لَهُ»

“Whoever takes in an orphan among the Muslims to raise, to feed him and give him drink, Allah admits him into Paradise without a doubt unless he has done an unforgivable sin.”

(Tirmidhi, Birr, 14)



«دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، هِيَ الْحَالِقَةُ، لَا أَقُولُ تَخْلِقُ
الشَّعْرَ وَلَكِنْ تَخْلِقُ الدِّينَ...»

“The disease of the nations before you is creeping towards you: envy and hatred are such destruction. I do not speak of what cuts the hair, but what severs the religion.”

(Tirmidhi, *Sifat al-Qiyamah*, 56)

«لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيُوقِّرْ كَبِيرَنَا، وَيَأْمُرَ 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)



«رَحِمَ اللهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى»

“May Allah’s mercy be on him who is lenient in his buying, selling, and in demanding back his money.”

(Bukhari, Buyu’, 16)



«...مَنْ غَشَّنَا فَلَيْسَ مِنَّا»

“...Whoever deceives us is not one of us.”

(Muslim, Iman, 164)



«لَا تَكُونُوا إِمَّعَةً تَقُولُونَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنَّا، 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 you 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)

«لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ،
وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ»

“He is not one of us who calls to tribalism/racism. He is not one of us who fights for the sake of tribalism/racism. He is not one of us who dies for the sake of tribalism/racism.”

(Abu Dawud, Adab, 111-112)





«... أَلنَّاسُ بَنُو آدَمَ، وَخَلَقَ اللَّهُ آدَمَ مِنْ تُرَابٍ»

“...People are the children of Adam and Allah created Adam from the dust.”

(Tirmidhi, *Tafsir al-Qur'an*, 49)