

Benefits & Principles

From

The Forty Ahadeeth

Of

Imam

Nawawi

Hadeeth No. 15

Speak Good or Remain Silent

Translated & Compiled

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Hadeeth No.15 – Islaamic Mannerisms

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Hadeeth No.15 – Islaamic Mannerisms

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلَّى الله عليه وآله قَالَ: "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ".

رَوَاهُ الْبُخَارِيُّ، وَمُسْلِمٌ

From Abu Hurairah *-Radi Allaahu anhu-* narrated that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘Whoever believes in Allaah and the Last Day should either speak good or remain silent, and whoever believes in Allaah and the Last Day should be generous to his neighbour, and whoever believes in Allaah and the Last Day should be generous to his guest.’

Collected by Bukhari and Muslim

Benefits

I- Actions are from Eemaan

Ibn Rajab (d.795 A.H.) *-Rabimahullaah-* said:

‘The actions of Eemaan are sometimes connected to the rights of Allaah, like carrying out the obligatory acts and leaving the prohibitions and from those rights is good speech and remaining silent from bad speech. Sometimes they are connected to the rights of His slaves like kindness to the guest and

kindness to the neighbor and not harming him, so these are the three things which the believer has been commanded with.’¹

2- Speech

Shaykh Muhammad bin Salih al-Uthaymeen (d. 1421 A.H.) said:

‘Speech is divided into three categories: good, evil and ordinary speech.

So good speech is required and evil speech is prohibited, that is which when a human says something evil whether it is evil in itself or it leads to evil.

As for ordinary speech: that is speech which does not have any good in it nor any evil, then this is not prohibited that a person has ordinary speech, but it is better to remain silent from speaking.

It has been said if speech is from silver then silence is from gold.

How many statements have fallen upon a person’s heart and caused tribulations, speech is in your possession as long as it does not leave your tongue; once it leaves your tongue you do not possess it.

If the issue is between being silent or speaking, then what is chosen is silence because that is safer.²

¹ [Taken from: ‘Jamia’ al-Uloom wal-Hikam’ – by Ibn Rajab (d.795 A.H.)1/p.272]

² [Taken from ‘Sharh al-Arbaeen an-Nawawi’ – Shaykh Muhammad bin Salih al-Uthaymeen p.202]

Some Aathaar of the Salaf about keeping silent and speech

Being Careful of Our Speech

From Abu Ayoob al-Ansaari who said: A man came to the Prophet *-sallAllaahu alayhi wa sallam-* and said: ‘Advise me and make it concise.’

So, the Messenger said:

‘When you stand to pray, then pray as if it is a farewell prayer. **Do not say something for which you have to apologise tomorrow** and do not have a want or hope for what other people have.’³

From Ibn Mas’ood *-Radi Allaahu anhu-* who said:

‘The people who will have the most mistakes on the Day of Judgement are the most who delve into falsehood.’⁴

From Sa’eed bin Jubayr *-Rahimabullaah-* who said I saw Ibn ‘Abbas *-Radi Allaahu anhu-* taking a hold of his tongue, he said about his tongue:

‘Speak good and you will obtain success, or remain silent and you will be secure, do that before you are regretful.’⁵

³ [Taken from ‘Silsilah Saheehah’ hadeeth no. 401- by Shaykh Albani (d.1420 A.H.)]

⁴ [‘az-Zuhd’ – by Imam Ahmad /199]

⁵ [‘az-Zuhd’ – by Imam Ahmad /236]

Contemplation Before Speaking

From Abu al-Ashhab from al-Hasan who said:

‘They used to say: the tongue of a wise person is behind his heart, so if the tongue intended to speak it would **refer to its heart**, if the speech was in favor of the heart it would speak, if that speech was against it, the tongue would withhold from speaking.

As for the ignorant person then his heart is on the tip of his tongue and it does not refer to his heart, whatever comes on his tongue he will say it.’⁶

Trials by what we say about someone else

From Yahya bin Jaabir:

‘A person never belittled someone due to a deficiency he has, except that Allaah **trials him with the like of that** deficiency.’⁷

Not to spread bad news

From al-Fudayl who said: ‘Whoever hears about al-Fahyeesha (evil deeds) and **then spreads this news**, then he is like the one who did it.’⁸

⁶ [‘az-Zuhud’ – by Imam Ahmad /331]

⁷ [ash-Sha’wb 5/6776]

⁸ [at-Tawbeekh /67]

Beautifying Ones Speech

From Amaneeyah bin Abdullaah bin ‘Amr bin ‘Uthmaan who said: We were with Umar bin AbdulAzeez and a man said to another man: ‘What’s under your armpit?’

Umar said: ‘Cannot one of you **speak with something more beautiful**, of which he has the capability to do so?’

They asked: ‘And what is that?’

He answered: ‘If he had said: under your hand it would have been more beautiful.’⁹

Backbiting

Evidences That Gheeba (Backbiting) is Not Permissible

a) Allaah the Mighty and the Majestic says:

<> وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا <<

<<And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and clear sin. >>¹⁰

b) Allaah the Mighty and the Majestic also says:

⁹ [as-Samtt /420] T.N. – Using appropriate language when talking.

¹⁰ [Ahzab: 58]

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ

>> لَحْمِ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

<<O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting).

And fear Allaah. Verily, Allaah is the One Who forgives and accepts repentance, Most Merciful.>>¹¹

c) From Abu Hurairah -Radi Allaahu anhu- who said that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

‘Do you know what backbiting is?’

They answered: ‘Allaah and His Messenger know best.’

He said:

‘It is to mention something about your brother which he dislikes.’

Someone asked: ‘what if what I said about him is true?’

He -sallAllaahu alayhi wa sallam- replied:

‘If what you say is true you have backbitten him, and if it is not true then you have slandered him.’¹²

¹¹ [Al-Hujuraat: 12]

¹² [Muslim]

From Abu Hurairah *-Radi Allaahu anhu-*who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘Do not envy one another; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do not undercut one another, but be you, O servants of Allah, brothers. A Muslim is the brother of a Muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Piety is right here-and he pointed to his chest three times. It is evil enough for a man to hold his Muslim brother in contempt. The whole of a Muslim for another Muslim is inviolable: his blood, his property, and his honor.’¹³

The Permissibility of a Type of Gheebah (Backbiting)

Imam Nawawi (d.676 A.H.) said in ‘Riyadh as-Saliheen’:

‘What is permissible from backbiting

Know that Backbiting is permissible for valid aims approved by the Sharia’, whereby you cannot reach those aims except by backbiting and there are six ways:

¹³ [Collected by Muslim, Hadeeth No. 35 from Arba’een Nawaweeyah]

1. Tathalumu : Being Oppressed

It is permissible for an oppressed person to speak about the oppression in the presence of the leader and the judge or someone in a similar position of authority, or the one who is capable of helping him find justice from that oppression. So, he says: ‘so-and-so has wronged me doing such and such’ etc.’

The Evidence:

Allaah says:

<< لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا >>

<<Allaah does not like that the evil should be uttered in public except by him who has been wronged. And Allaah is Ever All-Hearer, All-Knower.>>¹⁴

2. Istee'ana: Seeking Assistance in Changing Evil

It is permissible to seek somebody's assistance in changing evil and returning a sinner to what is correct.

So, one can say to the person who can offer such assistance, ‘so-and-so does such and such evil deeds. Can you rebuke him?’ etc.

¹⁴ [Nisa': 148]

His intent should be to stop the evil. If, however, one does not intend this, then this is unlawful.

The Evidence:

Allaah Ta'ala says:

<< وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ >>

<< Let their arise out of you a group of people inviting to all that is good, enjoining *Al-Ma'rúf* (good) and forbidding *Al-Munkar* (evil). And it is they who are the successful. >>¹⁵

3. Istiffta: Seeking a Legal Verdict

One who seeks a legal verdict, so he says to the Mufti (religious scholar who issues verdicts): ‘My father or my brother has oppressed me, or my husband, or so and so has oppressed me by doing such and such. In what way can I be free from it? And to get my rights, and repel the oppression? Etc.

This is permissible for a need, but it is better and more complete to say: ‘What do you say about a man or someone or husband who did such and such?’ By this way he can achieve the goal without specifying the person, even though it is permissible to specify.

¹⁵ [ala-Imraan: 104]

The Evidence:

From Aeysha -*Radi Allaahu anba-* who said: Hind, the wife of Abu Sufyan, said to the Prophet -*sallAllaahu alayhi wa sallam-*: Abu Sufyan is a stingy man and does not give me and my son adequate provisions for maintenance unless I take something from his possessions without his knowledge. The Prophet -*sallAllaahu alayhi wa sallam-* said to her:

‘Take from his possessions reasonably that much which may suffice you and your son.’¹⁶

4. Tahdeer: Warning against Evil

Warning the Muslims against evil and advising them and that is from different angles:

a) From them is the *Jarb* (criticizing) the accused narrators of hadeeth and those who are witnesses in trials. This is permissible by the *Ijma'* (consensus) of the Muslims, in fact it is obligatory for a need.

b) From them is consultation regarding getting people married, or someone wants to be a partner in business, or commitment, or in his dealings etc. or finding out about a neighbor, and it is obligatory upon the person consulted that he does not

¹⁶ [Bukhari and Muslim]

hide his condition, rather he mentions his strong and weak points which he has, and this is done with the intention of giving advice.

The Evidence:

From Fatimah bint Qais *-Radi Allaahu anha-* who said: I came to the Prophet *-sallAllaahu alayhi wa sallam-* and said to him: ‘Muawiyah and Abu-Jahm have both sent me a proposal of marriage.’ The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘As for Muawiyah then he is poor and he has no wealth, as for Abu-Jahm then he is very hard on women.’¹⁷

c) From them is, if he sees an educated person regularly going to a Mubtada’ (a person of Bida’), or a sinful person to take knowledge from him, and he fears that the educated person will be harmed by going there.

So here he should give him advice by clarifying his condition, with the condition that he intends advice, and this is where people make mistakes. Perhaps what causes one to speak against him is jealousy and the Shaytaan deceives him with this and causes him to imagine that he is giving him advice so he becomes trialed due to this.

d) From them is when a person is in a position of authority but does not fulfill it as it should be: either that he is not appropriate for that position, or he is a sinner or neglectful person etc, then it is obligatory to mention that to the one who is generally

¹⁷ [Bukhari and Muslim]

higher in authority so that the other one is removed, and the one who is appropriate to be placed in authority. Or that his condition is known and he is dealt likewise, so that people will not be deceived by him, and that he strives to encourage him to be righteous or to change him.

5. Mujahir bil-fisq wa Bida': One Who Openly Sins and Practices Bida'

That a person openly sins or commits Bida', like the one who openly drinks alcohol, those who overpower the people, those who take taxes and taxation of wealth oppressively and the empowerment of the matters of falsehood, so here it is permissible to mention him with what he openly sins with, and it is prohibited to talk about his other deficiencies, except if there is another reason from what we have mentioned.

The Evidence:

a) From Aeysha -*Radi Allaahu anba-* who said: A man asked for permission to meet with the Prophet -*sallAllaahu alayhi wa sallam-*. He said:

‘Give him permission but he is a bad member of his tribe.’¹⁸

Imam Nawawi (d.676 A.H.) said: Bukhari used this hadeeth for the permissibility of backbiting of wicked and deceptive people.

¹⁸ [Bukhari and Muslim]

b) From Aeysha *-Radi Allaahu anba-* who said: The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘I do not think that so-and-so understands anything of our religion.’¹⁹

Bukhari said: Al-Laith bin Sa’d, is one of the narrators of this Hadeeth, said: These two men who [they were speaking about] in this Hadeeth were from the Munafiqeen (hypocrites), [meaning they do not understand the religion].

c) From Zaid bin Al-Arqam *-Radi Allaahu anbu-* who said: We set out on a journey along with the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* and we faced many hardships. ‘Abdullah bin Ubay (the chief of the hypocrites at Madeenah) said to his friends: ‘Do not spend on those who are with the Messenger of Allah *-sallAllaahu alayhi wa sallam-* until they desert him.’ He also said: ‘If we return to Madeenah, the more honourable (meaning himself, i.e., Abdullah bin Ubay) will drive out there from the lesser ones (meaning Messenger of Allaah).’

I went to the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* and informed him about that and he sent someone to ‘Abdullah bin Ubay. He asked him whether he had said that or not. Abdullah took an oath that he had not done anything of that sort and said that it was Zaid who carried a false tale to the Messenger of Allaah *-sallAllaahu alayhi wa sallam-*. Zaid said: I was so stressed because of this, until this Ayaah was revealed verifying my statement:

¹⁹ [Bukhari]

<<When the hypocrites come to you (O Muhammad), they say: ‘We bear witness that you are indeed the Messenger of Allah.’ Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.>>²⁰

Then the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* called the hypocrites in order to seek forgiveness for them from Allaah, but they turned their heads away.²¹

6. Ta’araf: Acquaintance/ Recognition

So if a person is well-known by a title, like al-‘Amash (one who is affected by an eye disease), al-‘Aaraj (the one with the limp), al-Asam (the deaf one), the blind one, al-Ahwal (the cross eyed) etc. then it is permissible to recognize them with that.

It is prohibited to mention that about them from the angle of belittlement, if it is possible to recognize them with other than that, then that is foremost.

The Evidence:

Allaah said:

<< وَلَا تَنَابَرُوا بِالْأَلْقَابِ >>

²⁰ [63:1]

²¹ [Bukhari and Muslim]

<< nor insult one another by nicknames.>>²²

So these are the six reasons which the scholars have mentioned and most of them have a consensus and their evidences from the authentic hadeeth are well-known.²³

Speaking about the people of *Bida'*

Shaykh ul-Islam Ibn Taymeeyah *-Rahimullaah-* said:

‘And if giving advice is obligatory for general and specific religious interests: like regarding narrators of hadeeth who make mistakes and lie, then like Yahya bin Sa’eed said: I asked Malik, Thawri, al-Laith bin Sa’ad – I think it was him - and al-Awza’ee about a man who is accused in hadeeth or he does not memorize hadeeth? They said: ‘Make clear his condition.’

Some of the people said to Ahmad bin Hanbal:

‘I find it difficult to say about a person that he has such and such problem, and so and so is like such and such.’

Imam Ahmad said:

‘If you remain silent and I remain silent when will an ignorant person know the authentic from the unauthentic?!’

Likewise the leaders of *Bida'* from the people who have statements that oppose the Book and the Sunnah, or worship which opposes the Book and the Sunnah, it is

²² [Hujaraat: 11]

²³ [Taken from ‘Riyadh as-Saliheen’ by Imam Nawawee (d.676 A.H.) p.526]

obligatory to clarify their condition and warn the *Ummah* against them and this is in agreement with the Muslims. So much so that it was said to Ahmad bin Hanbal:

Is a person who fasts, prays and makes *Itikaf* more beloved to you or speaking against the people of *Bida*?’

He answered:

‘If he fasts, prays and makes *Itikaf* then that is for himself, and if he speaks against the people of *Bida*’ then that is for the Muslims and that is better.’

So it is clear that this benefit is general for all the Muslims for their religion and it is in the same class as *Jihad* in the path of Allaah. Since purifying the path of Allaah and His *Deen*, His *Minahij* (methodologies), His *Sharia*’ and repelling the injustice of these people and their hostility upon this is a general responsibility, which is something that is in agreement among the Muslims.

If it was not the case that Allaah made people in order to repel the harm of these people, the *Deen* would have become corrupted. The corruption of the *Deen* would be greater than the corruption caused by being conquered by the enemy at war. Since if these people take-over they do not corrupt the hearts and what is in the heart is from the *Deen*, but they do it slowly, as for the People of *Bida*’ then they corrupt the hearts from the onset.’²⁴

²⁴ [Taken from ‘Majmoo fatawa’ 28/231-232]

What the Scholars of Hadeeth Said About the Permissible Gheebah

a) As narrated by al-Hakim (d.405 A.H.) in ‘al-Mudkhal ila as-Saheeh’ (1/160-161) and al-Khateeb in ‘al-kafayah’ (p.44) That Abu Bakr bin Khalad said to Yahya bin Sa’eed:

‘Do you not fear that these whom you have left their hadeeth will be your adversaries/opponents with Allaah?’

He answered:

‘It is more beloved to me that these people will be my adversaries/opponents rather than, that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* is my adversary/opponent by saying: why did you narrate a hadeeth upon me seeing that it is a lie!?’²⁵

b) al-Khateeb narrated in ‘Tareekh Bagdad’ (12/316) from Abdullaah bin Ahmad bin Hanbal who said: ‘Abu Turaab al-Nakhshabee came to my father, and my father began saying: ‘so and so is a weak narrator, so and so is trustworthy.’

Abu Turaab said: ‘O Shaykh! Do not backbite the scholars.’

So my father turned to him and said:

‘Woe to you! This is advice, this is not backbiting.’²⁶

²⁵ [‘al-Mudkhal ila as-Saheeh’ by al-Hakim (1/160-161)]

²⁶ [‘Tareekh Bagdad’ by al-Khateeb al-Bagdadi (12/316)]

c) Shaykh AbdurRahmaan al-Mua'alamee said in his introduction to the book 'al-Jarh wa Ta'deel' by Ibn Abee Haatim (1/B):

'[This type of backbiting] was made permissible out of piety and protection for the Sharia' not for attacking/criticizing the people. Just as criticizing (al-Jarh) witnesses is permissible, likewise is the permissibility of criticizing narrators.

Ascertaining matters of the Deen is more fundamental than Ascertaining the rights of people and wealth, that is why the scholars made it obligatory upon themselves speaking about this.²⁷

d) Shaykh-ul-Islaam Ibn Taymeeyah -*Rabimullaah*- said:

'If a person leaves prayers and commits evil deeds, then it is upon the individual who has had dealings with that other person and has lived with him and feared that his Deen will become corrupt, should clarify what the person is about so that the people will keep away from dealing with him.

If a Mubtada' (a person of Bida') calls to beliefs which oppose the Book and the Sunnah, or follows a way (Manhaj) which opposes the Book and the Sunnah, it is feared that this man will misguide the people with his misguidance then his matter is clarified for the people so that they fear his misguidance and get to know his condition.

²⁷ ['al-Jarh wa Ta'deel' by Ibn Abee Haatim (1/B)]

All of this is obligatory from the angle of advice and hoping for the Face of Allaah Ta'ala, not due to a desire that a person has against another person. Like if there is a worldly enmity between them of jealousy between them, of hatred from a person or a dispute between them for leadership. This is from the actions of Shaytaan, 'and indeed actions are but by intentions and everyone will have what he intended.'

Rather the intent of the one advising is that Allaah corrects that person and that he stops harming the Muslims in their Deen and their Duniya, and he follows an easy path which will make him firm with this intent.'²⁸

Speaking About the Dead

From Anas bin Malik *-Radi Allaahu anhu-* said: 'A Janazah passed by and the people praised the deceased with goodness, so the Prophet of Allaah *-sallAllaahu alayhi wa sallam-* said:

'It is obligatory, it is obligatory, it is obligatory.'

Another Janazah passed by and the people mentioned the deceased with evil, so the Prophet of Allaah *-sallAllaahu alayhi wa sallam-* said:

'It is obligatory, it is obligatory, it is obligatory.'

Umar said:

'May my father and mother be sacrificed for you, a Janazah passed by and the people praised the deceased with goodness, and you said: 'It is obligatory, it is obligatory, it is obligatory.' Another Janazah passed by and the people

²⁸ [Majmoo' Fatawa 28/220-221]

mentioned the deceased with evil, and you said: ‘It is obligatory, it is obligatory, it is obligatory.’

So the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘The one whom you praised with goodness then Paradise is obligatory for him, and the one whom you mentioned with evil then Hell-Fire is obligatory upon him. You people are the witnesses of Allaah on the earth, you people are the witnesses of Allaah on the earth, you people are the witnesses of Allaah on the earth.’²⁹

Imam Nawawi (d.676 A.H.) said about this hadeeth:

‘If it is said: how can you unite the mention of evil with the authentic hadeeth in Bukhari and other books regarding the prohibition against cursing the dead? The answer is that the prohibition against cursing the dead is other than al-Munafiq (hypocrite) and all other Kuffar, and other than the one who openly commits sins or Bida’. As for these people then it is not prohibited to mention them with evil, to warn against their way, and to follow their traces and to have their mannerisms.’³⁰

3- Kindness to Neighbours

Shaykh Muhammad bin Salih al-Uthaymeen (d. 1421 A.H.) said:

²⁹ [Saheeh Muslim]

³⁰ [Taken from the ‘Sharh Saheeh Muslim’ by Imam Nawawi 7/949/18]

‘The obligation of being kind to the neighbour is due to the saying of the Messenger -*sallAllaahu alayhi wa sallam*:- ‘who believes in Allah and the Last Day should be generous to his neighbour’ and this absolute kindness goes back to the custom of the people, so sometimes kindness to the neighbor is by visiting him, giving Salam to him and by sitting with him. Sometimes by calling him to your home and honouring him. Sometimes by giving him a gift, so the issue returns back to the custom of the people.’

He continues:

‘That the Deen of Islaam is a Deen of compassion, bringing people closer and making acquaintances which is different to other religions, so indeed you see people of one religion yet they hardly know one another, separated/divided even to the extent a neighbor does not know what is happening to his neighbor.’³¹

From Anas bin Malik who said:

‘Some guests from Bahrain came to visit the Prophet -*sallAllaahu alayhi wa sallam*. The Prophet requested for some water for *wudu*, and he made *wudu*. They rushed to the water from his *wudu*, and they drank whatever they could from it. Whatever poured on to the ground, they wiped their faces, heads and chests with it. The Prophet -*sallAllaahu alayhi wa sallam*- said to them:

‘What made you do this?’

³¹ [Taken from ‘Sharh al-Arbaeen an-Nawawi’ – Shaykh Muhammad bin Salih al-Uthaymeen p.203 point no.3]

they said: for the love of you, perhaps Allaah will love us O Messenger of Allaah.’

The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘If you love that Allaah and His Messenger will love you, then continue to have three characteristics: truthful speech, fulfilling trusts and being good to your neighbour; if the neighbour is harmed, your good deeds are erased just like the sun melts an ice-berg.’³²

From Abu Hurairah *-Radi Allaahu anhu-* who said: ‘A man said O Messenger of Allaah! I have a neighbor who annoys/harms me.

The Messenger said to him:

‘Go and take your furniture and put it in the street.’

So he went and put his furniture out in the street, and the people gathered around him, and said what’s wrong with you? He said: I have a neighbor who annoys/harms me, and I mentioned this to the Prophet *-sallAllaahu alayhi wa sallam-* and he said:

‘Go and take your furniture and put it in the street.’

So the people began saying: ‘O Allaah! Curse him, O Allaah disgrace him.’ When this reached the neighbor he came and said to the man:

‘Go back to your home, I swear by Allaah I will not annoy/harm you.’³³

³² [‘Silsilah as-Saheehah’ No. 2998]

³³ [Taken from ‘Saheeh al-Adab al-Mufrad’ by Imam Bukhari no.124/53, Albaani declared it Hasan Saheeh]

4- Generosity to the Guest

Ibn Daqeeq al-Eid (d.702 A.H.) said:

‘As for the saying of the Messenger *-sallAllaahu alayhi wa sallam-*: ‘should be generous to his neighbour, - should be generous to his guest.’

In this hadeeth is a definition of the right of the neighbour and the guest and being good to them and this hadeeth includes protecting your limbs (i.e. your tongue) and Allaah Ta’ala has entrusted us in His Book with being good to one’s neighbour.

The Messenger *-sallAllaahu alayhi wa sallam-* said: ‘Jibraeel *-alayhi sallam-* kept advising me with the neighbour so much so that I thought that the neighbour would be an inheritor.’

Being a host to guests is from Islaam and it is the manners of the Prophets and righteous people. The scholars hold it to be obligatory, and the majority hold it to be from noble manners.’³⁴

From ‘Uqbah bin ‘Aamir in a narration ascribed to the Prophet: *-sallAllaahu alayhi wa sallam-*:

‘There is no good in the one who does not receive guests.’³⁵

From Umar bin al-Khattab from the Prophet:

‘Indeed food for one is enough for two and indeed food for two is enough for three and four, and indeed food for four is enough for five and six.’³⁶

³⁴ [Taken from ‘al-Ibreezeeyah fee Sharh al-Arbaeen an-Nawawi’ p.85]

³⁵ [Taken from: ‘Silsilah as-Saheehah’ No.2434]

³⁶ [Taken from: ‘Silsilah as-Saheehah’ No.1686]

All Praise belongs to Allaah, may His peace
and blessings be upon our final
Prophet Muhammad, his
family, his companions
and all those who
follow his
guidance.