

## Sixth hadith

وَعَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: 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 الْكُذْبَ، وَإِنْ كَانَ مَارِحًا، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ

Abu Umama al-Bahili reports that Messenger of God (pbuh) said; “I guarantee a house in Paradise for one who gives up arguing, even if he is right; and I guarantee a home in the middle of Paradise for one who abandons lying even in his jokes; and I guarantee a house in the highest part of Paradise for one who has good manners.”<sup>494</sup>

## Analysis of the hadith

The hadith is authentic according to criteria of Abu Dāwud for he reported it with a sound chain of transmitters. If all the narrators in the transmission of hadith chain is upright and have the retentive memory the hadith is qualified as authentic. This hadith has only upright and trustworthy narrators in its transmission chain therefore it is authentic.

Morality requires to be free from all kind of immoral habits and conducts. The Prophet mentioned two evil conducts and then promised tremendous reward for a moral person. If one obtains good characteristics and purify himself from the negative habits and conducts, he will be rewarded with a house in the highest part of Paradise.

Arguing to prove others unfair and humiliating them is a bad habit and evil conduct. Moral person never acts against his morality. Arguing with others may cause enmity and hatred between them. In order to prevent negative feelings to grow in the hearts of one’s brothers or sisters, one should abandon arguing even if he is right. It is not proper conduct to force others to accept one’s arguments for this approach may cause more harm.

The other immoral conduct or bad habit is lying or false statement. If a person deceives his friends who trusted him, he betrays his trust. Morality requires to be true even in jokes. If one lies to make joke and entertain others he loses the state of morality. The Prophet condemned a person who lies to make people laugh with strong expressions.<sup>495</sup> Having good characteristics is against the immoral habits and evil deeds.

Lie or false statement is a major sin and it cannot be classified as white or serious lies. Lie is forbidden with its all kinds and one cannot be a good believer as long as he does not leave it. Morality is like a very nice dress that increases the beauty of its owner. It is reported that once Abdullah ibn Mubarak had a trip with a person who had bad habits. Abdullah endured his annoying conducts during journey and treated him kindly. When the travel ended, Abdullah cried as if he separated from his confidant friend. His friends were surprised. Therefore, he explained the reason for his tears as his pity for the immoral person. Because, although they were separated his bad habits remained with him and this fact saddened Abdullah and caused him to cry.

<sup>494</sup> Abu Dāwud, *Sunan*, Adab, 7; Tirmidhi, *Sunan*, Birr, 58.

<sup>495</sup> Abu Dāwud, *Sunan*, Adab, 80.

### Seventh hadith

وعن جابر رضي الله عنه أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: إِنْ مِنْ أَحَبِّكُمْ إِلَيَّ، وَأَقْرَبِكُمْ مِنِّي مَجْلِساً يَوْمَ الْقِيَامَةِ، أَحْسَبُكُمْ أَخْلَاقاً. وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ، التَّرْتَارُونَ وَالْمُنْتَسِفُونَ وَالْمُنْفِيهِفُونَ قالوا: يا رسول الله قَدْ عَلِمْنَا التَّرْتَارُونَ وَالْمُنْتَسِفُونَ، فَمَا الْمُنْفِيهِفُونَ؟ قال: الْمُتَكَبِّرُونَ

Jabir reports the Messenger of God (pbuh) said; “the dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in morality; and the most abhorrent among you to me and the farthest of you from me will be the pompous, the garrulous, and *al-Mutafayhiqun*.” The Companions asked him, “O Messenger of God! We know about the pompous and the garrulous, but we do not know who *al-Mutafayhiqun* are.” He replied, “The arrogant people.”<sup>496</sup>

### Analysis of the hadith

The hadith is *hasan* (fair) according to Tirmidhi. He recorded it in his Sunan. People will be called to account from their life and will be treated according to their deeds. The hadith explains that people will be in various ranks in Paradise or Hell. The best place in paradise is the place that is closest to the Prophet (pbuh). Being neighbor to the Messenger of God is the best reward for Believers. The Prophet will use his intercession right for his followers in Judgment Day and the closest ones will benefit from it most. In order to benefit from the rewards of Paradise and compliments of the Prophet one must have good morality. Indeed, he is sent to educate people with good characters and perfect them in human values. He who benefits most from his teachings will benefit most from the eternal blessings of Paradise.

Bad habits and immoral conducts cause a person to be far from the Prophet and Paradise. In this respect, three examples from bad habits are mentioned in the hadith; the pompous, the garrulous and the arrogant. Moral people act as they are and they never pretend. Speaking with people as if role playing in a movie is blamed by the Prophet. People should be natural and act normally in their relations with others. Acting different than one’s real personality is hypocrisy. They pretend speaking eloquently to delude others.

Arrogant people are away from God’s mercy. God loves humble people. Satan was expelled from Paradise because of his arrogance. Thus, a person who has the same evil habit will be far from Paradise. Humbleness and modesty bring a person closer to God and His Messenger.

### Eighth hadith

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِأَشَجِّ عَبْدِ الْقَيْسِ: إِنَّ فِيكَ خَصْلَتَيْنِ يُجِبُهُمَا اللهُ: الْجُلْمُ وَالْأَنَاةُ

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<sup>496</sup> Tirmidhi, Sunan, Birr, 71.

Ibn ‘Abbas reports that Messenger of God (pbuh) said to Ashaj Abd al-Qays; “you possess two qualities that God loves; clemency and precaution.”<sup>497</sup>

### Analysis of the hadith

The hadith is authentic according to criteria of Imam Muslim and he recorded it in his *saḥīḥ* collection. The other hadith imams such as Abu Dāwud, Tirmidhi and Ibn Mājah also reported it in their Sunan collections. The tribe of Bani Abd al-Qays lived in Bahrain and Munqiz ibn Hibban from this tribe came to Medina for business purpose. He embraced Islam when he met with the Prophet. He was instructed by the Prophet to invite his people to Islam by an official letter of the Prophet. However, he could not dare to give the letter to his tribe’s men. Nevertheless, he started to perform the daily-prescribed prayers in his home secretly. His wife informed her father Ashaj Abd al-Qays about the situation of her husband. Ashaj read the letter and converted to Islam. He informed his tribe about the letter. Thereupon, they chose Islam and decided to send a delegation to Medina.

Ashaj Abd al-Qays’s real name was Abdullah ibn Awf but he was called as Ashaj for he had a wound of sword or knife on his face. The Arabs used to call a person who has a wound of sword on his face as Ashaj. The delegation departed to Medina after the conquest of Makka and when arrived at the city they run to the Masjid to see the Prophet immediately. However, Ashaj did not rush to see the Prophet. He had a shower, put his best garment on and applied fragrance. Then he came to the presence of the Prophet. The Prophet was pleased with his attitude.

The other good character that pleased the Prophet was his precaution. When the Prophet invited the delegation to give a pledge of allegiance for themselves also for their tribesmen all accepted the offer but Ashaj did not. He said that he could only give a pledge of allegiance for himself. However, he expressed that he would invite his people to Islam if the Prophet could send a guide with them to his tribe. He also stated that he would be together with the people who accepted the invitation and fight against those who would reject. The Prophet was very much pleased with his words and said; “you possess two qualities that God loves; clemency and precaution.” Thereupon, Ashaj asked; “are these qualities in me before Islam or did I achieve them now?” “You have always had them” the Prophet replied. Ashaj said; “I praise God who created me with these qualities.”

The hadith informs about two qualities of morality that God loves them. One of them is clemency (*hilm*) is a characteristic opposite to wrath. *Hilm* that is translated as clemency here can give the meaning of intellect too. Rudeness, rigidness and wrath is a bad habit and raise hatred and enmity in hearts. God praised the Prophet by emphasizing on his clemency;

“It was by a mercy from God that (at the time of the setback), you (O Messenger) were lenient with them (your Companions). Had you been harsh and hard-hearted, they would surely have scattered away from about you. Then pardon them, pray for their forgiveness, and take counsel with them in the affairs (of public concern), and when you are resolved (on a

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<sup>497</sup> Muslim, *Saḥīḥ*, ĩmān, 25; Abu Dāwud, *Sunan*, Adab, 149.

course of action), put your trust in God. Surely, God loves those who put their trust (in Him).”<sup>498</sup>

The other quality that God loves is precaution (anat-taanni). This merit is opposite of rushing when doing something. Precaution is not rushing when doing something and considering the preliminaries and their results of such thing. Precaution is a result of acting with patience. In order not to regret after doing something, a person should act cautiously and think about its result. This merit is not postponing the duty; rather it is doing it in the best way. The conducts of Ashaj are good examples of clemency and precaution.

### Ninth hadith

وعن عائشة رضي الله عنها قالت: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ

A’isha reports that the Messenger of God (pbuh) said; “God is Clement Companion and loves leniency in all matters.”<sup>499</sup>

### Analysis of the hadith

Bukhari and Muslim agreed on the authenticity of this hadith and recorded it in their *sahīh* collections. Additionally, the authors of Sunan such as Tirmidhi and Ibn Mājah reported it in their hadith books. *Rifq* that is translated as lenience here literally means being easy and lenient to people in words, acts and conducts when dealing with them. Treating people kindly is the essential meaning of *rifq*.

God loves Believers to be kind, gentle and merciful to each other. The Prophet said; “God is Clement Companion and loves leniency. He gives success and prosperity to lenient and clement people while He deprives those who causes distress.”<sup>500</sup> In another occasion he stated; “clemency and leniency adorn everything where it is adjoined while everything else is deformed without it.”<sup>501</sup> God is lenient to His servants for He only commanded them what is easy and doable from religious duties. There is no responsibility beyond human capacity in Islam. He declared in the Qur’an; “God wills ease for you, and He does not will hardship for you.”<sup>502</sup>

Once a group of Jews came to the Prophet and their representative insulted the Prophet when greeted him by manipulating the word ‘salam’ which means peace to a word ‘sam’ which means death. By noticing a devious insult, A’isha became angry and replied ‘may God’s wrath and curse be upon you.’ Thereupon, the Prophet said, ‘O A’isha! Calm down, God loves leniency and clemency in every matter.’ She said, ‘did not you hear what the man said.’

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<sup>498</sup> Qur’an 3: 159.

<sup>499</sup> Bukhari, *Sahīh*, Adab, 22; Muslim, *Sahīh*, Birr, 48.

<sup>500</sup> Muslim, *Sahīh*, Birr, 77; Ab Dāwud, *Sunan*, Adab, 10.

<sup>501</sup> Muslim, *Sahīh*, Birr, 78; Ab Dāwud, *Sunan*, Adab, 10.

<sup>502</sup> Qur’an 2: 185.

## Commentary on Unforgettable Hadiths of Prophet Muhammad

This time the Prophet told her that did not you hear I said to him, may the same thing happen to you' (this is enough, no need to act harsher than this).<sup>503</sup>

The Prophet always acted with mercy and ease as long as people do not violate the rights of God and the rights of people. He always forgave people because of his personal rights and treated them kindly even they insulted to him. Once a Bedouin urinated in the Masjid<sup>504</sup> and some people rushed to beat him up. However, the Prophet (pbuh) said, "Leave him alone and pour a bucket of water over it. You are supposed to make things easy but not to make them difficult."<sup>505</sup>

Speaking softly and treating people kindly is good quality and with this virtue, a person is loved by God and also by people. God enjoins mildness and prohibits harshness in human relations. He promises a reward for gentle behavior and warns Believers against unkindness. The Prophet sated; "he who is deprived of leniency and gentleness is, in fact, deprived of all good."<sup>506</sup>

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<sup>503</sup> Please check for this event Bukhari, *Sahīh*, Adab, 35; Muslim, *Sahīh*, Salam, 10.

<sup>504</sup> In the time of the Prophet, there was no carpet or any other material to put to the ground of the Masjid, the ground was sand.

<sup>505</sup> Bukhari, *Sahīh*, Wudu, 58; Muslim, *Sahīh*, Tahara, 98.

<sup>506</sup> Muslim, *Sahīh*, Birr, 74.