

Chapter 15



SALES

1. Encouraging earning by selling and other things

580. Ibn ‘Umar ؓ said, “The Messenger of Allah ﷺ was asked, ‘Which form of earning is best?’ He replied, ‘The work of a man with his hands and every truly and honestly executed sale.’” (At-Tabarani in *al-Awsat*. His narrators are trustworthy.)

2. Encouraging remembering Allah in the markets and places of heedlessness

581. ‘Umar ibn al-Khattab ؓ reported that the Messenger of Allah ﷺ said, “If someone enters the market and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ . لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ . يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ
لَا يَمُوتُ . بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘There is no god but Allah alone without partner. His is the kingdom and His is the praise. He gives life and causes death. He is the Living Who does not die. Good is in His hand and He has power over everything,’ Allah will write 1,000,000 good deeds for him and efface 1,000,000 evil deeds from him and raise him 1,000,000 degrees.” (At-Tirmidhi, and he said that its *isnad* is *gharib*. The author said that its transmitters are firmly established trustworthy narrators except for Azhar ibn Sinan, about whom there is dispute.)

3. Encouraging moderation and being judicious in seeking provision, and censure of greed and love of wealth

582. Abu Humayd as-Sa'idi ؓ reported that the Messenger of Allah ﷺ said, "Be moderate in seeking this world. Each is eased to that which was created for him." (Ibn Majah, Abu'sh-Shaykh and al-Hakim transmitted it as "Each is eased to that of it which was written for him.")

583. Abu Hurayra ؓ reported that the Messenger of Allah ﷺ said, "O people, wealth does not consist in having a lot of goods, but wealth is wealth of the self. Allah ﷻ gives to His slave whatever provision is written for him; be moderate in seeking, and take the lawful and leave the unlawful." (Abu Ya'la. Its *isnad* is good. The beginning is agreed upon.)

584. Abu'd-Darda' ؓ said, "The Messenger of Allah ﷺ said, 'Provision seeks out the slave just as his appointed time seeks him out.'" (Ibn Hibban, al-Bazzar and at-Tabarani whose wording is "Provision seeks out the slave more than his term seeks him out.")

585. Abu Sa'id al-Khudri ؓ said, "The Messenger of Allah ﷺ said, 'Even if one of you were to flee from his provision, it would overtake him just as death will overtake him.'" (At-Tabarani in *al-Awsat* and *as-Saghir* with a *hasan isnad*)

586. Sa'd ibn Abi Waqqas ؓ said, "I heard the Messenger of Allah ﷺ say, 'The best *dhikr* is that which is hidden and the best provision is what suffices.'" (Abu 'Awana and Ibn Hibban)

587. Ka'b ibn Malik ؓ said, "The Messenger of Allah ﷺ said, 'No two hungry wolves released among sheep are likely to cause more devastation to them than the greed of a man for money and honour cause to his *deen*.'" (At-Tirmidhi and Ibn Hibban who both say it is *sahih*.)

588. Abu Hurayra ؓ reported that the Messenger of Allah ﷺ said, "O Allah, I seek refuge with You from knowledge that is not useful, a

heart that is not humble, a self that is never satisfied and a supplication that is not answered.” (An-Nasa’i. Muslim and at-Tirmidhi narrate it in a *hadith* from Zayd ibn Arqam)

589. Anas ؓ said, “The Messenger of Allah ﷺ said, ‘If the son of Adam had two valleys full of wealth, he would want a third. Nothing will fill the belly of the son of Adam but earth. Allah turns to whoever turns in repentance to Him.’” (Agreed upon)

4. Encouraging seeking the lawful and consuming it and warning against acquiring the unlawful, consuming it and wearing it

590. Abu Hurayra ؓ said, “The Messenger of Allah ﷺ said, ‘Allah is good and only accepts the good. Allah gives the same command to the believers that He gives the Messengers. He says,

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

“*Messengers, eat of the good things and act rightly. I most certainly know what you do,*” [23:51] and He says,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

“*You who believe! eat of the good things We have provided for you.*” [2:172]’ Then he mentioned ‘a man who goes on a long journey, is dishevelled and dusty and stretches his hands to heaven saying, “O Lord! O Lord!” when his food is unlawful, his drink is unlawful, his clothes are unlawful, and his sustenance is unlawful. How could such a man be answered?’” (Muslim and at-Tirmidhi)

591. Anas ؓ reported that the Prophet ﷺ said, “Seeking the lawful is obligatory for every Muslim.” (At-Tabarani in *al-Awsat*, and its *isnad* is *hasan*.)

592. It is related from ‘Abdullah ibn Mas‘ud ؓ that the Prophet ﷺ said, “Seeking the lawful is obligatory after the obligatory.” (At-Tabarani and al-Bayhaqi)

593. Abu Sa‘id al-Khudri ؓ said, “The Messenger of Allah ﷺ said, ‘Anyone who eats what is good and acts according to a Sunna while people are protected from his evil will enter the Garden.’ They said, ‘Messenger of Allah, there are many such in your community.’ He said, ‘And it will be thus for generations after me.’” (At-Tirmidhi who says it is *sahih*, and al-Hakim)

594. ‘Abdullah ibn ‘Amr ؓ reported that the Messenger of Allah ﷺ said, “If you have four qualities, you should not worry about what you miss of this world: safeguarding a trust, truthfulness in speech, good character, and abstinence from food.” (Ahmad and at-Tabarani with a *hasan isnad*)

595. Abu Sa‘id al-Khudri ؓ reported that the Messenger of Allah ﷺ said, “Any man who earns from the lawful and feeds himself or clothes himself [and other of Allah’s creation under his protection] it is counted as *zakat* for him.” (Ibn Hibban who says that it is *sahih*)

596. Abu Hurayra ؓ reported that the Prophet ﷺ said, “Anyone who amasses unlawful money and then gives it away as *sadaqa* will have no reward for it and will bear it as a burden.” (Ibn Khuzayma, Ibn Hibban and al-Hakim)

597. He ؓ reported that the Messenger of Allah ﷺ said, “A time will come for people when a man will not care whether what he takes is *halal* or *haram*.” (Al-Bukhari and an-Nasa’i. Ruzayn added, “At that time their supplications will not be answered.”)

598. He ؓ said, “The Messenger of Allah ﷺ was asked about what will most cause people to enter the Fire. He said, ‘The mouth and the genitals.’ He was asked about that which will most cause people to enter the Garden. He said, ‘Fear of Allah and good character.’” (At-Tirmidhi who says it is *sahih*)

5. Encouraging scrupulousness and leaving what is doubtful and what causes uneasiness in the breast

599. An-Nu‘man ibn Bashir ؓ said, “I heard the Messenger of

Allah ﷻ say, “The *halal* is clear and the *haram* is clear. But between the two there are doubtful things about which most people have no knowledge. Whoever exercises caution with regard to what is doubtful, shows prudence in respect of his *deen* and his honour. Whoever gets involved in the doubtful things is like a herdsman who grazes his animals near a private preserve (*hima*); he is bound to enter it. Every king has a private preserve and the private preserve of Allah on His earth are the things that He has made forbidden. There is a lump of flesh in the body, the nature of which is that when it is sound, the entire body is sound, and when it is corrupt, the entire body is corrupt – it is the heart.” (Agreed upon. In a narration of at-Tirmidhi there is, “Between them are doubtful matters which many people do not know whether they are *haram* or *halal*. Whoever abandons them to keep his *deen* and honour clear is safe.”)

600. An-Nawwas ibn Sam‘an related that the Prophet ﷺ said, “Complete goodness (*birr*) is good character. Wrong action is that which goes to and fro agitatedly in your self and which you would dislike other people to know about.” (Muslim)

601. Anas ؓ reported that the Prophet ﷺ found a date on the road and said, “If I were not afraid that it might be from the *zakat*, I would have eaten it.” (Agreed upon)

602. Al-Hasan ibn ‘Ali ؓ reported, “I memorised from the Messenger of Allah ﷺ, ‘Leave what gives you doubt for what gives you no doubt.’” (At-Tirmidhi and an-Nasa’i, who says it is *sahih* as does Ibn Hibban. At-Tabarani transmitted it from the *hadith* of Wathila ibn al-Asqa‘ and adds, “He was asked, ‘Who is counted as scrupulous?’ He replied, ‘The one who stops at the doubtful.’”

603. ‘A’isha ؓ said, “Abu Bakr as-Siddiq had a slave who used to pay him a levy and Abu Bakr used to eat from the levy. One day he brought something and Abu Bakr ate some of it. The slave said to him, ‘Do you know what this is?’ He said, ‘What is it?’ He said, ‘In the Time of Ignorance I used to be a soothsayer for a man. I did not do soothsaying well. I only deceived him. He met me and gave me that

from which you ate.’ So Abu Bakr inserted his hand into his mouth and vomited all that he had in his stomach.” (Al-Bukhari. The levy is that which the owner stipulates that a slave who goes out and earns should pay him each day.)

604. ‘Atiya ibn ‘Urwa as-Sa‘di ؓ said, “The Messenger of Allah ﷺ said, ‘The slave will not achieve the status of being one of the Godfearing until he leaves that in which there is no harm for fear of that in which there is some harm.’” (At-Tirmidhi who says it is *hasan*. Ibn Majah, and al-Hakim who says it is *sahih*)

605. Abu Umama ؓ said, “A man asked the Messenger of Allah ﷺ, ‘What is wrong action?’ He said, ‘When something goes to and fro agitatedly in your self, leave it.’ He asked, ‘What is belief?’ He answered, ‘When your bad action causes you sorrow and your good action delights you, then you are a believer.’” (Ahmad with a *sahih isnad*)

6. Encouraging generosity in buying and selling and asking settlement of debts properly and settling them properly

606. Jabir ibn ‘Abdullah ؓ reported that the Messenger of Allah ﷺ said, “May Allah show mercy to a man who is generous when he sells, when he buys and when he asks for settlement.” (Al-Bukhari, Ibn Majah whose wording it is, and at-Tirmidhi whose wording is, “Allah forgave a man before you who was easygoing on people when he sold and easygoing when he bought and easygoing when he settled.”)

607. ‘Abdullah ibn Mas‘ud ؓ said, “The Messenger of Allah ﷺ said, ‘Shall I inform you of the one who is unlawful to the Fire and the one to whom the Fire is unlawful? Every person who is friendly and affectionate, gentle and easygoing.’” (At-Tirmidhi who says it is *hasan*, and at-Tabarani who adds, “lenient,” and his *isnad* is excellent. Ibn Hibban considers it *sahih*)

608. Abu Hurayra ؓ reported that a man came to ask the Prophet ﷺ to pay a debt he owed him and spoke rudely to him. One of the Companions made for him but the Messenger of Allah ﷺ said, “Let him be. Anyone with something due him is allowed to speak.” Then he

said, "Give him one the same age as the one he is owed." They said, "Messenger of Allah, we can only find an older, more valuable one." He said, "Give it to him. The best of you is he who is most generous in settlement." (Agreed upon. It is from Abu Rafi' in *Muslim*)

609. Abu Hurayra ؓ said, "A man was brought to the Prophet ﷺ who asked him to settle a loan he had made him of half a *wasq* and he gave him a *wasq*. He said, 'Half a *wasq* is yours and half is from me.' The owner of a *wasq* came demanding it and he gave him two *wasqs*. He said, 'You have a *wasq* and a *wasq* is from me.'" (Al-Bazzar and there is nothing wrong with its *isnad*. The *wasq* is a measure equivalent to sixty *sa'* [and the *sa'* is approximately four double handfuls]. Some say the *wasq* is a camel-load.)

610. 'Abdullah ibn Rabi'a reported that the Prophet ﷺ borrowed 30,000 or 40,000 from him when he went on the military expedition to Hunayn and then later he settled it. Then the Prophet ﷺ said to him, "May Allah bless you in your family and your property. The only repayment of a loan is repayment in full and praise."

7. Encouraging releasing the one who regrets [having made a purchase or sale]

611. Abu Shurayh ؓ reported that the Messenger of Allah ﷺ said, "If anyone releases a brother from a sale, Allah will release him from his wrong actions on the Day of Rising." (At-Tabarani in *al-Awsat* and his transmitters are trustworthy narrators)

8. Warning against giving short weight and measure

612. Ibn 'Abbas ؓ said, "If stealing from the spoils is evident among a people, Allah will cast terror into their hearts. If fornication and adultery spread among a people, there will be much death among them. If a people give short measure and weight, Allah will cut off their provision. If a people judge without right, bloodshed will spread among them. If a people betray their contracts, Allah will give their enemies power over them." (Malik narrated it from a Companion who did not attribute it to the Prophet ﷺ (*mawquf*), at-Tabarani narrated it attributed to the Prophet ﷺ (*marfu'*))

9. Warning against cheating, and encouraging faithfulness in sales and other matters

613. Abu Hurayra ؓ reported that the Messenger of Allah ﷺ said, “Anyone who bears arms against us is not one of us. Anyone who cheats us is not one of us.” (Muslim)

614. He reported that the Messenger of Allah ﷺ passed by a heap of grain and put his hand in it and his fingers felt moistness. He said, “You with the grain, what is this?” He said, “The rain caught it, Messenger of Allah.” He said, “So why didn’t you put it at the top so that people could see it? Anyone who cheats us is not one of us.” (Muslim related it and at-Tirmidhi has “Anyone who cheats...”)

615. Wathila ibn al-Asqa’ ؓ reported, “I heard the Messenger of Allah ﷺ say, ‘Anyone who sells something with a fault without making that fault clear is the object of Allah’s hatred, and the angels curse him.’” (Ibn Majah)

616. Tamim ad-Dari ؓ reported that the Messenger of Allah ﷺ said, “The *deen* is sincerity.” We said, “Towards whom, Messenger of Allah?” He said, “To Allah, His Book, His Messenger, the rulers of the Muslims and their common people.” (Muslim)

617. Hudhayfa ibn al-Yaman ؓ reported that the Messenger of Allah ﷺ said, “Whoever is not concerned with the affairs of the Muslims is not one of them. Anyone who does not have sincerity in the morning and evening towards Allah, His Messenger, His Book, his ruler and the common Muslims is not one of them.” (At-Tabarani)

618. Anas ؓ reported that the Prophet ﷺ said, “None of you believes until he loves for his brother what he loves for himself.” (Agreed upon. Ibn Hibban has “The slave will not achieve the reality of *iman* until he loves for people what he loves for himself.”)

10. Warning against Hoarding

619. Ma‘mar ibn Abi Ma‘mar, or it is said Ibn ‘Abdullah ibn Nadla said, “The Messenger of Allah ﷺ said, ‘Anyone who hoards food

commits an offence.” (Muslim, Abu Dawud. At-Tirmidhi who says it is *sahih*, and ibn Majah both of whom have, “Only someone who commits an offence hoards.”)

11. Encouraging traders to be truthful and warning against lying and swearing oaths, even if they are true

620. Abu Sa‘id al-Khudri رضي الله عنه reported that the Prophet ﷺ said, “The truthful trustworthy merchant is with the Prophets, the utterly truthful and the martyrs.” (At-Tirmidhi, who says it is *hasan*. Ibn Majah related it from Ibn ‘Umar as “The truthful trusty Muslim merchant will be with the martyrs on the Day of Rising.”)

621. It is related that Anas said, “The Messenger of Allah ﷺ said, ‘The truthful merchant will be under the shadow of the Throne on the Day of Rising.’” (Al-Isbahani. I say: “Al-Baghawi narrated it in *Sharh as-Sunna*.”)

622. It is related from Abu Umama that the Messenger of Allah ﷺ said, “When the trader has four qualities, then his provision is good: when he buys, he does not criticise [the goods]; when he sells, he does not praise [the goods]; he does not omit to mention hidden defects in sales; and he does not swear oaths in any of that.” (Al-Asbahani. He and al-Bayhaqi narrate it from Mu‘adh with the wording: “The best earning is that of traders who, when they talk do not lie; when they are trusted they do not betray; when they make a promise they do not break it; when they buy, they do not criticise [the goods]; when they sell, they do not praise [the goods]; and when they have a debt, they do not procrastinate, and when they are owed something, they are not oppressive.”)

623. Isma‘il ibn ‘Ubayd ibn Rifa‘a reported from his father from his grandfather that he went out with the Messenger of Allah ﷺ to the place of prayer and saw people buying and selling and he said, “Company of traders!” And so they responded to the Messenger of Allah ﷺ and raised their heads and eyes to him. He said, “Traders will be raised up on the Day of Rising as lying deviants except those who are fearful of Allah, kind in their dealings and tell the truth.”

(At-Tirmidhi who says it is *sahih*, Ibn Majah, Ibn Hibban who says it is *sahih*, and al-Hakim)

624. ‘Umar ؓ said, “The Messenger of Allah ﷺ said, ‘The oath is either violated or regretted.’” (Ibn Majah, and Ibn Hibban says it is *sahih*)

625. Abu Dharr ؓ reported that the Messenger of Allah ﷺ said, “There are three people whom Allah will not speak to nor look at nor purify on the Day of Rising, and they will have a painful punishment.” Abu Dharr said, “The Messenger of Allah ﷺ read it three times. I said, ‘They are ruined and have lost! Who are they, Messenger of Allah?’ He said, ‘Someone who lets his garment hang down and trail on the ground, someone who keeps track of the favours he has done people hoping for recompense, and someone who sells his goods by making false oaths.’” (Muslim and the four)

626. Abu Sa‘id ؓ said, “A bedouin passed with a sheep and I asked, ‘Will you sell it for three dirhams?’ He said, ‘No, by Allah!’ Then later he sold it [to me]. I mentioned that to the Messenger of Allah ﷺ and he said, ‘He has sold the Next world for this world.’” (Ibn Hibban)

12. Warning against one partner cheating the other

627. Abu Hurayra ؓ said, “The Messenger of Allah ﷺ said, ‘Allah ﷻ says, “I am the third of two partners as long as one of them does not cheat his partner. If he cheats, then I leave them.”’” (Abu Dawud, and al-Hakim who said that its *isnad* is sound. Ruzayn added at the end, “And shaytan comes.” Ad-Daraqutni transmitted it as, “The hand of Allah is over two partners as long as one of them does not cheat his partner. When one of them cheats his companion, He removes it from over them.”)

13. Warning against separating a mother and her child in sales and the like

628. Abu Ayyub ؓ reported, “I heard the Messenger of Allah ﷺ say, “If anyone separates a mother from her child, Allah will separate him from those he loves on the Day of Rising.” (At-Tirmidhi who says

that it is *hasan*, and al-Hakim and ad-Daraqutni. Al-Hakim said that its *isnad* is *sahih*.)

14. Warning against debts and encouraging those with debts and the person who marries to intend to fulfil them, and hastening to discharge the debt of the deceased

629. Abu Sa'id al-Khudri ؓ said, "I heard the Messenger of Allah ﷺ say, 'I seek refuge with Allah from disbelief and debt.' A man said, 'Messenger of Allah ﷺ, do you equate disbelief with debt?' 'Yes.'" he replied. (An-Nasa'i and al-Hakim who said it is *sahih*)

630. Abu Hurayra ؓ said, "The Messenger of Allah ﷺ said, 'If someone takes people's property intending to repay it, Allah will repay it for him, and if someone takes it intending to waste it, Allah will destroy him.'" (Al-Bukhari and Ibn Majah)

631. 'Aisha ؓ reported that the Messenger of Allah ﷺ said, "If any of my community has a debt which he strives to pay but dies before paying it, I am his guardian." (Ahmad with an excellent *isnad*, Abu Ya'la, and at-Tabarani in *al-Awsat*)

632. 'Imran ibn Husayn ؓ said, "Maymuna used to have a lot of debts and her family spoke to her about that and criticised her and were cross with her. She said, 'I will not leave debt when I have heard my close and affectionate friend ﷺ say, "Anyone who takes on a debt while Allah knows that he means to settle it, then He will settle it for him in this world."'" (An-Nasa'i, Ibn Majah and Ibn Hibban who says it is *sahih*)

633. 'Abdullah ibn Ja'far ؓ said, "The Messenger of Allah ﷺ said, 'Allah is with the debtor until he settles his debt as long as it is not for something which Allah dislikes.'" Abdullah ibn Ja'far used to say to his treasurer, "Go and contract a debt for me. I dislike to spend a night without Allah being with me." (Ibn Majah with a *hasan isnad*. Al-Hakim says it is *sahih*)

634. Muhammad ibn 'Abdullah ibn Jahsh ؓ said, "The Messenger of Allah ﷺ was sitting where the biers were set in place.

He raised his head towards heaven and then lowered his gaze and placed his hand on his brow and said, ‘Glory be to Allah! Glory be to Allah! What a severe warning has been sent down!’ On the following day I asked the Messenger of Allah ﷺ, ‘What is the severe warning which was sent down?’ He replied, ‘Concerning the debt. By the One who has my self in His hand, if a man is killed in the Way of Allah and then is brought to life and then is killed while owing a debt, he will not enter the Garden until his debt is paid.’” (An-Nasa’i, at-Tabarani in *al-Awsat*, and al-Hakim who says that its *isnad* is *sahih*)

635. Abu Musa ؓ reported that the Messenger of Allah ﷺ said, “The greatest of wrong actions with Allah which a slave should meet Him with after the major wrong actions that Allah has forbidden, is that a man die owing a debt without leaving enough to pay it.” (Abu Dawud and al-Bayhaqi)

636. Abu Hurayra ؓ reported that the Prophet ﷺ said, “The self of the believer is attached to his debt until it is paid for him.” (Ahmad and at-Tirmidhi who says it is *hasan*; Ibn Majah, and Ibn Hibban who says it is *sahih* and his wording is, “As long as he owes a debt.”)

637. The author said that it is a *sahih hadith* from Abu Hurayra ؓ that when a dead man with debts used to be brought to the Messenger of Allah ﷺ, he used to ask, “Has he left any surplus to pay his debts with?” If he was told that he had left enough to pay his debts, he would lead the prayer over him. Otherwise he said to the Muslims, “Pray over your companion.” When Allah granted him openings [and booty], he said, “I have closer ties to the believers than their own selves [See Surat al-Ahzab 33:6]. If any believer dies leaving a debt, I will pay it. If anyone leaves property, it goes to his heirs.”

15. Encouraging words to be said by the debtor, the anxious, grieved and despairing

638. ‘Ali ؓ reported that a slave with a contract to buy his freedom came to him and said, “I am unable to fulfil my contract to buy my freedom. Please help me.” He said, “Shall I teach you some words

which the Messenger of Allah ﷺ taught me? Even if you had a debt the size of a mountain, Allah would pay it for you. Say:

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ ، وَ اَغْنِنِيْ بِفَضْلِكَ عَنْ مِّنْ سِوَاكَ

‘O Allah, give me enough of what You have made lawful to suffice me from what You have made unlawful, and give me independence by Your bounty from all other than You.’” (At-Tirmidhi who says it is *hasan* and al-Hakim who says it is *sahih*)

639. Abu Sa‘id al-Khudri ؓ said, “The Messenger of Allah ﷺ entered the mosque and there was a man of the Ansar called Abu Umama sitting in it. He asked, ‘Abu Umama, why do I see you sitting in the mosque outside of the times of prayer?’ He replied, ‘Worries which cling to me and debts, Messenger of Allah.’ He asked, ‘Shall I teach you some words such that when you say them, Allah ﷻ will remove your worries and settle your debts for you?’ He said, ‘Yes, Messenger of Allah!’ He said, ‘Say in the morning and evening:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ ، وَ اَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ ، وَ اَعُوْذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ ، وَ اَعُوْذُ بِكَ مِنْ غَلَبَةِ الدِّیْنِ وَقَهْرِ الرِّجَالِ

“O Allah, I seek refuge with You from care and sorrow. I seek refuge with You from powerlessness and laziness. I seek refuge with You from cowardice and meanness. I seek refuge with You from being overcome by debt and overpowered by men.” He said, ‘I said that and Allah removed my cares and settled my debts for me.’” (Abu Dawud.)

640. Abu Bakra ؓ reported that the Messenger of Allah ﷺ said, “The words of someone in affliction are:

اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ ، فَلَا تَكِلْنِيْ اِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ ، وَاصْلِحْ لِيْ شَأْنِيْ كُلَّهُ

‘O Allah, I hope for Your mercy, so do not entrust me to myself for the blink of an eye and mend all of my affairs for me.’” (At-Tabarani; Ibn Hibban says it is *sahih* and adds at the end of it:

لَا إِلَهَ إِلَّا أَنْتَ

“*There is no god but You.*”)

641. Ibn ‘Abbas رضي الله عنه reported that the Messenger of Allah ﷺ said, “If someone clings to asking for forgiveness, Allah will appoint him a way out of every constriction, and relief from every care and will provide for him from where he does not reckon.” (The Four except at-Tirmidhi, and al-Hakim who said that its *isnad* is *sahih*. It is from the transmission of al-Hakam ibn Mus‘ab)

642. Asma’ bint ‘Umayy رضي الله عنها said, “The Messenger of Allah ﷺ said to me, “Shall I teach you some words to say in affliction?:

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً

‘*Allah, Allah is my Lord, I do not associate anything with Him.*’” (Abu Dawud and it is his wording, an-Nasa’i and Ibn Majah. In a narration of at-Tabarani under ‘supplication’: “He should say:

اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً

‘*Allah is my Lord. I do not associate anything with Him*’ three times.” He adds at the end, “They were the last words of ‘Umar ibn ‘Abdu’l-‘Aziz when he was dying.”)

643. Ibn ‘Abbas رضي الله عنه reported that the Messenger of Allah ﷺ used to say in affliction:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْعَظِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

“*There is no god but Allah, the Forbearing, the Immense. There is no god but Allah, Lord of the Immense Throne. There is no god but Allah, the Lord of the heavens and the earth, and Lord of the Noble Throne.*” (Agreed upon, and at-Tirmidhi says in the first:

الْعَلِيمُ الْحَلِيمُ

“the All-Knowing, the Forbearing”, and an-Nasa’i and ibn Majah have:

الْحَلِيمُ الْكَرِيمُ

“the Forbearing, the Generous” and in the last two:

سُبْحَانَ اللَّهِ

“Glory be to Allah” instead of “There is no god but Allah.”)

644. Ibn Mas‘ud ؓ said, “The Messenger of Allah ﷺ said, ‘Shall I teach you some words which Musa ؑ said when he crossed the sea with the Children of Israel?’ We said, ‘Yes, Messenger of Allah.’ He said: ‘Say:

اَللّٰهُمَّ لَكَ الْحَمْدُ ، وَإِلَيْكَ الْمَشْتَكَى ، وَأَنْتَ الْمُسْتَعَانُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

الْعَلِيِّ الْعَظِيمِ

O Allah, praise is Yours and the complaint is made to You and You are the one from whom help is sought. There is no strength nor power except by Allah, the High, the Immense.” ‘Abdullah said, “I have not omitted them since I heard them from the Messenger of Allah ﷺ.” (At-Tabarani in *as-Saghir* with an excellent *isnad*)

645. Abu Hurayra ؓ said, “The Messenger of Allah ﷺ said, ‘Nothing distressed me but that Jibril appeared in a form before me and said, ‘O Muhammad, say:

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ، وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا ...

“I have relied on the Living who does not die. ‘Praise be to Allah who has not taken a son...” to the end of the sura [Surat al-Kahf 18: 111].” (At-Tabarani, and al-Hakim says it is *sahih*)

16. Warning about the false perjurious oath which is called ‘penetrating’ because it makes the swearer continue right through to the wrong action which will take him to the Fire

646. Ibn Mas‘ud ؓ reported that the Prophet ﷺ said, “Whoever swears an oath depriving someone of his property without right, will meet Allah and find Him angry with him.” ‘Abdullah said, “Then the Messenger of Allah ﷺ recited to us its confirmation in the Book of Allah:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا ...

‘Those who sell Allah’s contract and their own oaths for a paltry price...’ up until the end of the *ayah* [Surah Ali ‘Imran: 77].” In one variant, “Al-Ash‘ath ibn Qays entered and said, ‘There was a dispute between me and another man about a well.’ The Messenger of Allah ﷺ said, ‘Your two witnesses or his oath.’ I said, ‘Then he will swear and not care.’ He said, ‘Whoever, when taken into custody and called to take an oath swears an oath in order to deprive a Muslim man of property and commits perjury will meet Allah and find Him angry with him,’ and the *ayat* was revealed.” (Agreed upon)

647. Al-Harith ibn al-Barsa’ ؓ said, “I heard the Messenger of Allah ﷺ say during the hajj while he was between the two pillars, ‘Anyone who takes the property of his brother with a false oath should take his seat in the Fire. Let those of you who are present convey to those who are absent,’ two or three times.” (Al-Hakim and the wording is his, at-Tabarani, and Ibn Hibban who says that it is *sahih*, and his wording is: “Let him take up house in the Fire.”)

648. ‘Imran ibn Husayn ؓ reported that the Prophet ﷺ said, “Whoever swears an oath for which he is detained (*masburah*) falsely should take his seat in the Fire for that reason.” (Abu Dawud and al-Hakim. Al-Khattabi said, “*Masburah* means the obligatory [oath] for which the person is detained, and is also called the ‘oath of patience (*sabr*)’. The root of *sabr* is ‘to be restrained’ an example of which is ‘he killed him *sabran*’, i.e. he was detained to be killed and was forced to it.)

649. Abu Umama ibn Tha'laba al-Harithi ؓ reported that the Messenger of Allah ﷺ said, "If anyone appropriates the right of a Muslim man by an oath, Allah has made the Fire mandatory for him and forbidden him the Garden." They said, "Even if it is something insignificant, Messenger of Allah?" He replied, "Even if it is only a piece of *arak* [tree]." (Muslim, an-Nasa'i, Ibn Majah and Malik who repeated the last statement)

650. 'Abdullah ibn 'Amr ibn al-'As ؓ reported that the Prophet ﷺ said, "The major wrong actions are: associating something else with Allah, disobedience to parents and, the false oath." (Al-Bukhari, at-Tirmidhi and an-Nasa'i. In one variant there is that, "A bedouin came to the Prophet ﷺ and said, 'Messenger of Allah, what are the major wrong actions?' He replied, 'Associating something else with Allah.' He asked, 'Then what?' He replied, 'Making false oaths.' He asked, 'What is a false oath?' He replied, 'That by which the property of a Muslim man is misappropriated,' meaning that someone lies in the oath.)

651. 'Abdullah ibn Unays ؓ said, "The Messenger of Allah ﷺ said, 'Among the greatest wrong actions are: associating something else with Allah, disobedience to parents, and the false oath. By the One in Whose hand my self is, a man does not swear to the like of a gnat's wing but that it will be a brand in his heart on the Day of Rising.'" (At-Tirmidhi who says it is *hasan*, Ibn Hibban and this is his wording, at-Tabarani in *al-Awsat*, and al-Bayhaqi whose wording is: "If a person who swears an oath by Allah, when detained and called to take an oath [*yameen sabr*, see 648], includes in it as much as a gnat's wing it will be a spot on his heart on the Day of Rising." In a variant of at-Tirmidhi it is, "It will be made...")

17. Warning against usury and misappropriation

652. Ibn Mas'ud ؓ said, "The Messenger of Allah ﷺ cursed those who take usury and those who pay it." (Muslim and an-Nasa'i; Abu Dawud and at-Tirmidhi added in it, "and the two witnesses to it and the scribe who records it." Muslim has it from Jabir with the same addition. He added, "He said, 'They are the same.'" Ahmad, Abu Ya'la, Ibn Khuzayma and Ibn Hibban have it by another route from

Ibn Mas‘ud: “Those who take usury, pay it, its two witnesses and its scribe, if they know of it, are cursed on the tongue of Muhammad.” Ibn Khuzayma and Ibn Hibban added at the end, “On the Day of Rising.”)

653. ‘Awn ibn Abi Juhayfa reported from his father who said, “The Messenger of Allah ﷺ cursed the tattooer and those who are tattooed, those who take usury and those who pay it.” (Al-Bukhari and Abu Dawud)

654. Abu Hurayra ؓ said, “The Messenger of Allah ﷺ said, ‘Usury consists of seventy wrong actions, the least of which is that a man has intercourse with his mother.’” (Ibn Majah and al-Bayhaqi)

655. Ibn ‘Abbas ؓ said, “The Messenger of Allah ﷺ forbade fruit to be bought before it could be eaten.” He said, “When usury appears in a town, they bring down on themselves the punishment of Allah.” (Al-Hakim who says that its *isnad* is *sahih*)

656. ‘Amr ibn al-‘As ؓ said, “I heard the Messenger of Allah ﷺ say, ‘There is no people among whom usury becomes dominant but that they are afflicted by drought, and there is no people among whom bribery becomes dominant but that they are seized by terror.’” (Ahmad)

657. Ibn Mas‘ud ؓ reported that the Prophet ﷺ said, “If anyone takes more by usury the end of his affair is paucity.” (Ibn Majah, al-Hakim says it is *sahih* and in a variant of his there is, “Even if usury is a lot, it ends in little.”)

658. ‘A’isha ؓ reported that the Messenger of Allah ﷺ said, “If anyone wrongs someone else even to the extent of a piece of land measuring a hand’s width, his neck will be encircled with it comprising seven [levels of] land.” (Agreed upon. Muslim has from Abu Hurayra, “No one unjustly takes a piece of land measuring a hand’s width but that Allah will encircle his neck down to seven earths on the Day of Rising.” In regard to “encircle his neck,” it is said that it means

encircling in the sense of responsibility, not garlanding, which is that he will have imposed on him the carrying of it on the Day of Rising, meaning it will be his responsibility. It means that the earth will swallow him up and become like a collar around his neck. That is what al-Baghawi prefers and he sought evidence for that in the *hadith* of Ibn 'Umar where he says, "If anyone even takes land measuring a hand's width without right, on the Day of Rising he will be swallowed up by the earth to the extent of seven earths." (Al-Bukhari))

659. Ya'la ibn Murra ؓ said, "I heard the Messenger of Allah ﷺ say, 'If any man takes land measuring a hand's width wrongfully, Allah ﷻ will oblige him to dig to the level of seven earths and then put it around his neck on the Day of Rising until He decides between people.'" (Ahmad and at-Tabarani, and Ibn Hibban says it is *sahih*. In a variant of Ahmad there is, "Whoever takes land unjustly will be obliged to bear its soil to the Gathering [on the Day of Rising]." In a variant of at-Tabarani there is, "Anyone who takes land measuring a hand's width will be obliged to dig in it until he reaches water and then carry it to the Gathering.")

660. 'Abdullah ibn Mas'ud ؓ said, "The Messenger of Allah ﷺ said, 'Anyone who expropriates a man's land unjustly will meet Allah while He is angry with him.'" (At-Tabarani)

661. Abu Humayd as-Sa'idi ؓ reported that the Prophet ﷺ said, "It is not lawful for a Muslim to take the staff of his brother from him without his freely given consent." He said, "That is due to the severity with which Allah has forbidden the property of a Muslim to a Muslim. (Ibn Hibban in his *Sahih*)

18. Warning against building beyond need out of competing in boastfulness and aggrandisement

662. Anas said, "The Messenger of Allah ﷺ went out one day when we were with him, and he saw a raised dome. He asked, 'What is this?' His companions replied, 'It belongs to so-and-so – a man of the Ansar.' He was silent and kept it in himself until its owner came to the Messenger of Allah ﷺ and greeted him while he was among the

people. He turned from him. He did that several times until the man recognised anger and aversion in him. He complained of that to his companions. He said, ‘By Allah, I do not recognise the Messenger of Allah ﷺ.’ They said, ‘He went out and saw your dome.’ He went to his dome and demolished it until he had razed it to the ground. The Messenger of Allah ﷺ went out one day and did not see it. He asked, ‘What happened to the dome?’ They said, ‘Its owner complained to us that you turned away from him. We informed him and so he demolished it.’ He said, ‘Every building is misfortune for its owner except what is unavoidable, except what is unavoidable.’” (Abu Dawud and it is his wording)

663. Jabir ؓ reported that the Messenger of Allah ﷺ said, “When Allah desires evil for a person, He makes brick and mud seem so desirable to him that he builds.” (At-Tabarani with an excellent *isnad*. He related it in *al-Awsat* from Abu Bushayr al-Ansari as “When Allah desires abasement for a person, he spends his money in building.”

19. Warning against denying the hireling his wages and the command to hasten to give it

664. Abu Hurayra ؓ reported that the Prophet ﷺ said, “Allah, exalted is He, says: ‘I will be the adversary of three people on the Day of Rising and for whoever I am an adversary I will destroy him: a man who gives something for My sake and then betrays it, a man who sells a free man and then consumes the money he gets for him, and a man who hires an employee and makes full use of him and then does not pay him his wages.’” (Al-Bukhari and Ibn Majah)

665. Ibn ‘Umar ؓ said, “The Messenger of Allah ﷺ said, ‘Give the employee his wages before his sweat is dry.’” (Ibn Majah reported it. One of his transmitters is ‘Abdu’r-Rahman ibn Zayd ibn Aslam, who is weak although some consider him a trustworthy narrator. The same as that is related from Abu Hurayra ؓ from the Prophet ﷺ which Abu Ya’la reported. At-Tabarani transmitted it in *al-Awsat* from Jabir. In summary, in spite of the fact of its being *gharib*, it gains in strength because of the number of paths of transmission)

20. Encouraging slaves to discharge the right of Allah and the right of their masters

666. Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "When the slave is faithful to his master and worships Allah well, he has his reward twice over." (Agreed upon)

21. Warning the slave against running away from his master

667. Jarir ؓ said, "The Messenger of Allah ﷺ said, 'As for a runaway slave, the protection is lifted from him.'" (In the variant of Muslim, "When a slave runs away, his prayer is not accepted." In one variant, "He is a disbeliever until he returns.")

668. Jabir ibn 'Abdullah ؓ said, "The Messenger of Allah ﷺ said, 'There are three whose prayer is not accepted nor does a good action of theirs rise to heaven....'" and he mentioned the *hadith* in which is, "...the runaway slave until he returns and puts his hand in that of his masters." (At-Tabarani in *al-Awsat*, Ibn Khuzayma who says it is *sahih*, and Ibn Hibban)

669. Jabir ؓ said, "The Messenger of Allah ﷺ said, 'If a slave dies while a runaway, he will enter the Fire, even if killed in the way of Allah.'" (At-Tabarani in *al-Awsat* with a *hasan isnad*)

22. Encouraging emancipation and warning against enslaving a free man and selling him

670. Abu Hurayra ؓ said, "The Messenger of Allah ﷺ said, 'If anyone frees a Muslim man, for every limb of his Allah will save a limb of his own from the Fire.'" (Agreed upon. In a variant of at-Tirmidhi there is, "If anyone frees a Muslim slave, for every limb of his Allah will free a limb of his own from the Fire, even his genitals for his genitals." In the transmission of the two *Sahih* collections by way of Sa'id ibn Marjana narrating from Abu Hurayra, Sa'id said, "I went with him to 'Ali ibn al-Husayn and he went to a slave for whom 'Abdullah ibn Ja'far had given 10,000 dirhams or 1,000 dinars and set him free.")

671. Abu Umama رضي الله عنه reported that the Prophet ﷺ said, “When a Muslim man frees a Muslim man, he is his emancipation from the Fire. Each limb of his spares a limb of his from the Fire. If a Muslim man frees two Muslim women, they are his emancipation from the Fire. Each limb of theirs spares one of his limbs from the Fire.” (At-Tirmidhi, who said it is *sahih hasan*. Ibn Majah transmitted it from Ka’b ibn Murra. Ahmad and Abu Dawud related it from Ka’b ibn Murra or Murra ibn Ka’b as-Sulami who added in it, “If a Muslim woman frees a Muslim woman, she is her emancipation from the Fire. Each of her limbs spares one of hers.”)

672. Wathila ibn al-Asqa’ رضي الله عنه said, “I was with the Messenger of Allah ﷺ on the Tabuk expedition when some of Banu Saleem came to him and said, ‘Our companion has necessitated it.’ He said, ‘Free a slave for him and for every limb of his Allah will free one of his limbs from the Fire.’” (Abu Dawud, Ibn Hibban who says it is *sahih* and al-Hakim. The meaning of his words, “necessitated it,” is “he committed such a wrong action as necessarily requires punishment in the Fire”.)

673. ‘Abdullah ibn ‘Umar رضي الله عنه said, “The Messenger of Allah ﷺ said, ‘There are three whose prayer will not be accepted...’ and he mentioned the *hadith* in which there is, “a man who enslaves a man he had freed.” (Abu Dawud and Ibn Majah. Al-Khattabi said, “‘Enslaving a man one had freed’ is to free a man and then conceal his being freed or deny it. Worse than that is to bind him after freeing him and force him to serve.”)