



## ١٣٣- باب المزاح Chapter : Good Humour

٢٥٦ - صحيح  
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ:  
حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ  
عَجَلَانَ، عَنْ أَبِيهِ أَوْ سَعِيدٍ، عَنْ  
أَبِي هُرَيْرَةَ، قَالُوا: يَا رَسُولَ  
اللَّهِ، إِنَّكَ تُدَاعِبُنَا؟ قَالَ: إِنِّي لَا  
أَقُولُ إِلَّا حَقًّا.

Abu Hurayra reported that the people said, "Messenger of Allah, you joke with us!" He replied, "But I only speak the truth."

صلى الله The Messenger of Allah عليه وسلم joked, but never anything untrue.

## ١٣٤- باب مزاح مع الصَّبِيِّ Chapter : Good Humour with a Young Boy

صلى الله The Messenger of Allah عليه وسلم joked with everyone, men, women, children. He told an old lady that the elderly will not go to Jannah, and when she

began to weep, he explained that Allah will make all the dwellers of Jannah young

(مختصر الشامل، الصفحة أو الرقم : 205)

## ١٣٥ - باب حسن الخلق Chapter : Good Manners

Sometimes when you are in a hurry, you forget your manners. The test of manners always comes when you are late for something.

You must display good manners all the time, and specially with people who are of a lower level than you. When you meet people of your own level, and they show you good manners, you reciprocate. But you should not compromise your good conduct in any situation.

٢٧٠ - صحيح  
حَدَّثَنَا ابْنُ سَلَامٍ، قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُرَرِّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِ الْحَسَنِ أَوْ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا، ثُمَّ وَضَعَ قَدَمَيْهِ عَلَى قَدَمَيْهِ، ثُمَّ قَالَ: تَرَقَّ.

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, took al-Hasan or al-Husayn by the hand and then put his feet on top of his own feet and said, "Climb up."

The Messenger of Allah صلى الله عليه وسلم was never indecent, he never spoke wrong words. Nowadays we see a trend to speak indecent words, and they have made it into an art. People pay to see these kinds of shows. Modern life seems to be to say anything you want. But you must have control, don't just say anything unthinkingly. You manners and good conduct is something which must remain with you all the time.

There are three words which describe your behaviour :

- فطرة : instinct
- طبع : nature
- أخلاق : character

٢٧١ - صحيح  
حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاجِسًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ:  
خَيْرُكُمْ أَحْسَنُكُمْ أَخْلَاقًا.

'Abdullah ibn 'Amr said, "The Prophet, may Allah bless him and grant him peace, was neither coarse nor loud. He used to say, "The best of you is the one who has the best character."

٢٧٢ - حسن صحيح

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ الْهَادِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَخْبِرْكُمْ بِأَحَبِّكُمْ إِلَيَّ، وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ؟ فَسَكَتَ الْقَوْمُ، فَأَعَادَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، قَالَ الْقَوْمُ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: أَحْسَنُكُمْ خُلُقًا.

Amr ibn Shu'ayb reported from his grandfather that the Prophet, may Allah bless him and grant him peace, said, "Shall I tell you about who among you I love the most and the one who will be seated closest to me on the Day of Rising?" The people were silent, so he repeated that two or three times. Then the people said, "Yes, Messenger of Allah." He said, "The one among you with the best character."

In all the confusion of the Day of Judgement, there will be some people who will be close to the Messenger of Allah صلى الله عليه وسلم, those who have the best manners in life, the Sahabah. They were quiet in life, they were the best people. The didn't speak and act unthinkingly.

The Messenger of Allah صلى الله عليه وسلم repeated this words because he was teaching the people not to be hasty. Allah wants us to learn to overcome our hastiness. We also tend to

judge quickly.

The muttaqi will not say anything until he negotiates with himself. Think of a muttaqi to resemble a dropper; he will not sat anything until he squeezes himself.

The Messenger of Allah صلى الله عليه وسلم had 23 years to teach the believers everything. Even the Qura'an came slowly, part by part. We value things more when they come gradually. Everything comes step by step. We are hasty, we want everything straight away.

The Arabs of the Arabian peninsula had good and bad characters. The Messenger of Allah صلى الله عليه وسلم was sent to complete their good manners, and perfect their behaviour.

You must change your intention. If you ate generous by nature, so change your intention and be generous for the sake of Allah.

Bad manners are dismissed by Islam, a Muslim cannot have an evil character.

٢٧٣ - صحيح

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ.

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I was sent to perfect good character."

٢٧٤ - صحيح

حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: مَا خَيْرَ رَسُولٍ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا، فَإِذَا كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا أَنْتَقَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ، إِلَّا أَنْ تَنْتَهَكَ حُرْمَةَ اللَّهِ تَعَالَى، فَيَنْتَقِمَ اللَّهُ عَزَّ وَجَلَّ بِهَا.

'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, was never given a choice between two things but that he chose the easier of the two as long as it was not a wrong action. If it was a wrong action. then he was the last person to do it. The Messenger of Allah, may Allah bless him and grant him peace, never took revenge on his own behalf. But when the respect of Allah Almighty was violated, he would take revenge on behalf of Allah Almighty."

Your manners show with the people who are close to you, your family members, your servants. Your first battle is to have good manners with those who are close to you. This is more challenging. To praise your husband is also part of good manners.

When the Messenger of Allah صلى الله عليه وسلم had a choice, he always chose the easier option. He never tried to challenge himself.

Allah doesn't want you to torture yourself. Sometimes you just want to prove yourself to the people. This is not the right way. The easy way should not be haram. Someone who wants to be be rich quickly cannot cheat and steal; this is easier, but it's haram.

The Messenger of Allah صلى الله عليه وسلم also never took revenge for himself, for any wrong done to him. He only became angry when someone violated the rules of Allah. Taking the difficult path when you have a choice, and taking revenge for yourself, are both forms of misbehavior. Good conduct is to take the easy way, and not take revenge, leave it to Allah.

When A'ishah رضي الله عنها was asked about the character of the Messenger of Allah صلى الله عليه وسلم, she replied : His character was the Qura'an.

كان خلقه القرآن (صحيح الجامع ، الصفحة أو الرقم: 4811)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ زُبَيْدٍ، عَنْ مَرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّ اللَّهَ تَعَالَى قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ، كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ تَعَالَى يُعْطِي الْمَالَ مَنْ أَحَبَّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ يُحِبُّ، فَمَنْ ضَنَّ بِالْمَالِ أَنْ يَنْفِقَهُ، وَخَافَ الْعَدُوَّ أَنْ يُجَاهِدَهُ، وَهَابَ اللَّيْلَ أَنْ يُكَابِدَهُ، فَلْيُكْثِرْ مِنْ قَوْلٍ: لَا إِلَهَ إِلَّا اللَّهُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ.

'Abdullah said, "Allah Almighty shared out your character between you as He divided your provision between you. Allah Almighty bestows wealth on those He loves and those He does not love. He only gives faith to those He loves. Whoever is stingy about spending his wealth and fears to fight the enemy and is in terror of enduring the night should repeat frequently. "There is no god but Allah. Glory be to Allah. Praise be to Allah, and Allah is greater."

The manners are a provision, just like money. When you struggle to adopt the good manners from the deen, then they will become a part of you. Good manners cannot be imitated, they have to come as an obedience. For instance, you don't like to share things with people, so you force yourself, for the sake of Allah, and eventually, it becomes a part of your character.

The manner itself, and the percentage of it, are both your share of, the provision, ordained by Allah. If you don't have it, ask Allah. When you see a weakness, or something lacking in someone, this is from Allah. You can only ask a person to give you something he has, if he doesn't have it, how can he give it to you? Can you ask a poor person for money? So focus on yourself. You try to be the best yourself.

Wealth is not a measure of the love and pleasure of Allah, but the deen is. With faith, you will have manners too. You see film stars and fashion models with all the wealth and worldly possessions, but how can this mean that Allah is pleased with them? A poor person who follows the deen in the best way he can may be more beloved to Allah. The anchor is belief.

If you are afraid of struggle, and unable to do so many worships, such as praying in the night, facing the enemy, giving charity although you have the money, there is a solution. Increase in the dhikr. This will give you the strength to do all the worship. There is always a solution in deen. This dhikr will help you in reforming yourself.

