

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحديث

«أَيُّ النَّاسِ أَحَبُّ إِلَى اللَّهِ؟»

عَنْ أَبِي عُمَرَ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ :

«يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ أَحَبُّ إِلَى اللَّهِ؟ وَأَيُّ الْأَعْمَالِ
أَحَبُّ إِلَى اللَّهِ؟
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

«أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمُ لِلنَّاسِ، وَأَحَبُّ الْأَعْمَالِ إِلَى
اللَّهِ عَزَّ وَجَلَّ سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ، أَوْ تَكْشِفُ عَنْهُ
كُرْبَةً، أَوْ تَقْضِي عَنْهُ دَيْنًا، أَوْ تَطْرُدُ عَنْهُ جُوعًا.

وَلَا نَ أَمْشِي مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ فِي هَذَا الْمَسْجِدِ (يَعْنِي مَسْجِدَ الْمَدِينَةِ) شَهْرًا.

وَمَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ. وَمَنْ كَظَمَ غَيْظَهُ - وَلَوْ شَاءَ أَنْ يُمَضِّيَهُ أَمْضَاهُ - مَلَأَ اللَّهُ قَلْبَهُ رَجَاءَ يَوْمِ الْقِيَامَةِ. وَمَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى تَتَهَيَّأَ لَهُ أَثْبَتَ اللَّهُ قَدَمَهُ يَوْمَ تَزُولُ الْأَقْدَامُ.

وَإِنَّ سُوءَ الْخُلُقِ يُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.

أَخْرَجَهُ الطَّبْرَانِيُّ فِي الْمُعْجَمِ الْكَبِيرِ 453/12 ح 13646، وَالْأَوْسَطِ 139/6 ح 6026، وَالصَّغِيرِ 106/2 ح 861، وَلَيْسَ فِيهَا الْفَقْرَةُ الْآخِرَةُ.

وَأَخْرَجَهُ ابْنُ أَبِي الدُّنْيَا فِي قَضَاءِ الْحَوَائِجِ ص 47 ح 36، وَأَبُو الشَّيْخِ الْأَصْفَهَانِيُّ فِي التَّوْبِيخِ وَالتَّنْبِيهِ ص 51 ح 97، وَابْنُ عَسَاكِرٍ فِي تَارِيخِ دِمَشْقَ 17/64 ح 3029، وَحَسَنَةُ الشَّيْخِ الْأَلْبَانِيِّ فِي السَّلْسَلَةِ الصَّحِيحَةِ 574/2 ح 906، وَانْظُرْ صَحِيحَ التَّرْغِيبِ وَالتَّهْذِيبِ 709/2 ح 2629.

Translation of Meaning

On the authority of ibnu "Umar that a man came to the Prophet (May peace and blessings of Allaah be upon him), and said:

O Messenger of Allaah! Which of the people is the dearest to Allaah? And which of the deeds is the dearest to Allaah?

The Messenger of Allaah (May peace and blessings of Allaah be upon him), said:

The dearest of the people to Allaah is the most useful of them to the people.

And the dearest of the deeds to Allaah *"azza wa jalla* is the joy you bring to a Muslim, or that you relieve him of a sorrow, or pay off his debt, or alleviate his hunger.

That I should walk with a brother (to help him finish his) job is dearer to me than to remain in *i'tikaaf* in this mosque (of Madiinah) for a month.

Whoever controls his anger, Allaah will cover his defects and faults.

And whoever restrains his rage - which he could let loose if he wills - Allaah will fill his heart with hope on the Day of Resurrection.

And whoever walks with his brother (to help him do his) job till it is finished (to his satisfaction), Allaah will make him stand firm on the Day when feet cannot hold their ground.

Bad manners spoil a (good) deed just as vinegar spoils honey.

Reported by al-Tabaraaniyy in his Mu"jam, ibnu Abi al-Dunyaa in his Qadaa'i l-Hawaa'ij, Abu l-Shaykh al-Asfahaaniyy in his al-Tawbiikh wa l-Tanbiih, ibnu "Asaakir in his Taariikh Dimashq.

According to Shaykh al-Albaaniyy (رحمه الله) this *hadiith* is *hasan*.

(*Hasan* is the second degree of authenticity, the first degree being *sahiih*).



Translation of Meaning in Parts

عَنْ أَبِي عُمَرَ

On the authority of ibnu "Umar

أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ

that a man came to the Prophet

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(May peace and blessings of Allaah be upon him),

فَقَالَ :

and said:

«يَا رَسُولَ اللَّهِ!

O Messenger of Allaah!

أَيُّ النَّاسِ

Which of the people

أَحَبُّ إِلَى اللَّهِ؟

is the dearest to Allaah?

وَأَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟

And which of the deeds is the dearest to Allaah?

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

The Messenger of Allaah (May peace and blessings of Allaah be upon him), said:

«أَحَبُّ النَّاسِ إِلَى اللَّهِ

The dearest of the people to Allaah

أَنْفَعُهُمْ لِلنَّاسِ،

is the most useful of them to the people.

وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ

And the dearest of the deeds to Allaah "azza wa jalla

سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ،

is the joy you bring to a Muslim,

أَوْ تَكْشِفُ عَنْهُ كُرْبَةً،

or that you relieve him of a sorrow,

أَوْ تَقْضِي عَنْهُ دَيْنًا،

or pay off his debt,

أَوْ تَطْرُدُ عَنْهُ جُوعًا.

or alleviate his hunger.

وَلَأَنْ أَمْشِيَ مَعَ أَخٍ فِي حَاجَةٍ

That I should walk with a brother (to help him finish his) job

أَحَبُّ إِلَيَّ

is dearer to me

مِنْ أَنْ أَعْتَكِفَ

than to remain in *i"tikaaf*

فِي هَذَا الْمَسْجِدِ (يَعْنِي مَسْجِدَ الْمَدِينَةِ)

in this mosque (of Madiinah)

شَهْرًا.

for a month.

وَمَنْ كَفَّ غَضَبَهُ

Whoever controls his anger,

سَتَرَ اللَّهُ عَوْرَتَهُ.

Allaah will cover his defects and faults.

وَمَنْ كَظَمَ غَيْظَهُ

And whoever restrains his rage

— وَلَوْ شَاءَ أَنْ يُمْضِيَهُ أَمْضَاهُ —

- which he could let loose if he wills -

مَلَأَ اللَّهُ قَلْبَهُ

Allaah will fill his heart

رَجَاءً

with hope

يَوْمَ الْقِيَامَةِ.

on the Day of Resurrection.

وَمَنْ مَشَىٰ مَعَ أَخِيهِ فِي حَاجَةٍ

And whoever walks with his brother (to help him do his) job

حَتَّىٰ تَتَهَيَّأَ لَهُ

till it is finished (to his satisfaction),

أَثْبَتَ اللَّهُ قَدَمَهُ

Allaah will make him stand firm

يَوْمَ تَزُولُ الْأَقْدَامُ.

on the Day when feet cannot hold their ground.

وَإِنَّ سُوْءَ الْخُلُقِ

Bad manners

يُفْسِدُ الْعَمَلَ

spoil a (good) deed

كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.»

just as vinegar spoils honey.



شرح المفردات والإيضاحات النحوية والصرفية

Lexical & Grammatical Notes

أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The verb جَاءَ mostly takes an object
as in the following *ayaat*:

﴿وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا...﴾

And when Our messengers came to Luut (Q11:77)

Here لُوطًا is مَفْعُولٌ بِهِ, and therefore it is مَنْصُوبٌ.

﴿وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ﴾.

And I have come to you from Sheba with sure tidings.
(Q27:22)

Here the pronoun كَ is its مَفْعُولٌ بِهِ.

In the Glorious Qur'aan جَاءَ is not used with إِلَى.

فَقَالَ: «يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ أَحَبُّ إِلَيَّ
اللَّهُ؟... فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«أَحَبُّ النَّاسِ إِلَيَّ اللَّهُ أَنْفَعُهُمْ لِلنَّاسِ،

نَفْعَ نَفْعًا (a-a),

to be useful,
to be advantageous,
to benefit.

Allaah says in the Qur'aan:

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ ... ﴿٣٠﴾

Neither your relatives nor your children will avail you on the
Day of Resurrection ... (Q60:3)

The اسمُ الْفَاعِلِ is نَافِعٌ and the اسمُ التَّفْضِيلِ is أَنْفَعُ,
e.g.:

الدَّرَاجَةُ أَنْفَعُ لِي مِنَ السَّيَّارَةِ فِي هَذِهِ الْقَرْيَةِ.

In this village, a bicycle is more useful to me than a car.

وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ سُرُورٌ

Here أَحَبُّ is *mubtada'*,
and its *khavar* is سُورٌ.

... سُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ

And this sentence is a نَعْتٌ of سُورٌ ,
and therefore, it is فِي مَحَلِّ رَفْعٍ.

وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ سُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ

أَوْ تَكْشِفُ عَنْهُ كُرْبَةً،

(a-i), كَشَفَ عَنْهُ الْغَمَّ كَشَفًا

To relieve someone of his affliction, e.g.:

﴿فَإِذَا كُشِفْنَا عَنْهُ ضُرُّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ

مَسَّهُ...﴾

But when We have relieved him of his harm, he goes his way as if he had never invoked Us because of a harm that had afflicted him. (Q10:12)

أَوْ تَكْشِفُ عَنْهُ كُرْبَةً،

كُرْبَةً،

sorrow, grief, distress,

كُرْبٌ pl.

أَوْ تَكْشِفُ عَنْهُ كُرْبَةً،

The *taqdiir* is:

أَوْ أَنْ تَكْشِفَ عَنْهُ كُرْبَةً.

Here the *مَصْدَرٌ مُؤَوَّلٌ* is *ma"tuuf* of *سُرُورٌ*.

وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ سُرُورٌ تُدْخِلُهُ
عَلَى مُسْلِمٍ أَوْ تَكْشِفُ عَنْهُ كُرْبَةً،

Here is an example of the omission of the *ḥarf masdariyy* *أَنْ* in the Glorious Qur'aan:

وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا ﴿٢٤﴾

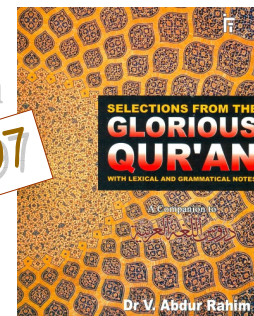
And of His signs is that He shows you the lightning to induce fear and hope ... (Q30: 24).

Here *يُرِيكُمْ* is for *أَنْ يُرِيَكُمْ*.

(See:

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أَوْ تَقْضِي عَنْهُ دَيْنًا،

قَضَى الدَّيْنَ قَضَاءً (a-i),
to pay back the debt.

دَيُونٌ debt, pl دَيْنٌ.

أَوْ تَطْرُدُ عَنْهُ جُوعًا.

طَرَدَ طَرْدًا (a-u),
to drive away,
to chase away,
to expel, repel.

لَأَنَّ أَمْشِيَ مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ

حَاجَةٌ, need,

حَوَائِجُ, حَاجَاتُ pl

لَأَنَّ أَمْشِيَ مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ

الْلاَمُ + أَنْ = لَأَنَّ

This is لَامُ الْإِبْتِدَاءِ which is used to strengthen the meaning.

If there is already إِنَّ at the beginning of the sentence, this *laam* is moved to the *khavar* of إِنَّ and is called الْلاَمُ الْمُزْحَلَّةُ.

لَأَنْ أَمْشِيَ مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكَفَ

أَنْ أَمْشِيَ is *masdar mu'awwal*,
and it is the *mubtada'*,
and its *khavar* is أَحَبُّ.

The *taqdiir* of أَنْ أَمْشِيَ is مَشْيِي (my walking):

مَشْيِي مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ...

أَنْ أَمْشِيَ مَعَ أَخٍ فِي حَاجَةٍ

means to go with him to finish the task he is heading for, especially when he is not able to do it himself for any reason like the lack of know-how, strength or financial resource.

لَأَنْ أَمْشِيَ مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ

(viii) اَعْتَكِفَ اَعْتَكَا فَاً

to remain in the mosque, especially during the last ten days of Ramadāan as an act of "ibaadah.

مِنْ أَنْ أَعْتَكِفَ فِي هَذَا الْمَسْجِدِ (يَعْنِي مَسْجِدَ الْمَدِينَةِ) شَهْرًا.

مَفْعُولٌ فِيهِ is شَهْرًا.

وَمَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

سَتَرَ (a-u),

to cover, conceal,
hide, shield.

غَضِبَ (i-a),

to be angry.

كَفَّ (a-u),

to desist, refrain,
renounce. abstain.

وَمَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

عَوْرَةٌ, something one wants to hide like one's defects, faults and imperfections.

As an extension of the meaning, it also means *private parts*.

Its plural is: عَوْرَاتٌ.

In the sense of private parts, it occurs in the following *ayah*:

﴿أَوْ الطُّفْلَ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ﴾.

... or children who have not yet attained knowledge of women's private parts ... (Q24:31)

Note that here الطُّفْلُ is used as plural.

عَوْرَةٌ also means a weak point in a house, a fort or a border from where the enemy can get in.

In this sense, it occurs in the following *ayah*:

﴿وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ
إِنْ يُرِيدُونَ إِلَّا فِرَارًا﴾.

And a group of them were asking the Prophet's permission (to stay away from the battle) saying, 'Our homes are indeed exposed'. They were not exposed. They only wished to flee. (Q33:13)

Its plural in this sense is also: عَوْرَاتٌ.

وَمَنْ كَظَمَ غَيْظَهُ

غَيْظٌ, wrath, rage.

وَمَنْ كَظَمَ غَيْظَهُ

كَظَمَ فُلَانٌ غَيْظَهُ كَظْمًا وَكَظُومًا (a-i),
to suppress one's wrath.

Allaah سبحانه وتعالى says in the Glorious Qur'aan:

﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَآظِمِينَ الْغَيْظَ
وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾.

Those who spend (in Allaah's Cause) in prosperity and adversity, and restrain (their) rage, and forgive people. Allaah loves those who do good. (Q3:134)

وَمَنْ كَظَمَ غَيْظَهُ - وَلَوْ شَاءَ أَنْ يُمَضِّيَهُ أَمْضَاهُ -

مَضَى مُضِيًّا (a-i),

to go, pass, proceed.

أَمْضَى يُمَضِّي إِمْضَاءً (iv),

to allow something to proceed.

Note

دُخُولٌ was originally مُضَوِيٌّ like مُضِيٌّ.

But because of the final *yaa'*,

the *waaw* was changed to *yaa'*,

and later assimilated into it.

مُضَوِيٌّ

مُضَوِيٌّ

مُضَوِيٌّ

مُضَوِيٌّ

And as the *dammah* is incompatible with the *yaa'*,

it was changed to *kasrah*.

مُضَوِيٌّ

مُضَوِيٌّ

وَمَنْ كَظَمَ غَيْظَهُ - وَلَوْ شَاءَ أَنْ يُمَضِّيَهُ أَمْضَاهُ - مَلَأَ اللَّهُ قَلْبَهُ رَجَاءً يَوْمَ الْقِيَامَةِ.

مَلَأَ يَمْلَأُ مَلْئًا

(a-a), to fill.

رَجَا يَرْجُو رَجَاءً

(a-u), to hope.

مَلَأَ اللَّهُ قَلْبَهُ رَجَاءً

تَمْيِيزٌ Here رَجَاءٌ is

وَمَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى تَتَهَيَّأَ لَهُ

(ii), هَيَّأَ الشَّيْءَ تَهْيِئَةً

to prepare something,
to make it ready.

(v), تَهَيَّأَ لَهُ الشَّيْءُ

to be readied.

أَثَّبَتَ اللَّهُ قَدَمَهُ يَوْمَ ...

(iv), أَثَّبَتَ الشَّيْءَ إِثْبَاتًا
to fix something, to make it firm.

يَوْمَ تَزُولُ الْأَقْدَامُ.

(a-u), زَالَ يَزُولُ زَوَالًا
to move,
not to remain firm.

وَإِنَّ سَوْءَ الْخُلُقِ يُفْسِدُ الْعَمَلَ

سَوْءَ الْخُلُقِ,
bad manners.

(a-u), فَسَدَ الشَّيْءُ فَسَادًا
to become rotten, to decay.

(iv), أَفْسَدَ الشَّيْءَ إِفْسَادًا
to spoil.

كما يُفسدُ الخَلُّ العسلَ.

الخَلُّ, vinegar.

The Prophet (صلى الله عليه وسلم) said,

«نعم الإدامُ الخَلُّ».

إِدَامٌ is anything with which bread is eaten such as butter, jam, cheese, etc.

In modern Arabic مُخَلَّلٌ means *pickled vegetables*.