

## ٣٠- الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ

### Word Meaning:

dependents	عِيَالِهِ	the creation	الْخَلْقُ
who is good	أَحْسَنَ	the most beloved	فَأَحَبُّ

### Translation :

All created beings are Allah's dependents, and the most beloved of creation to Allah is the one who is good to His dependents. *(Bayhaqī, Shu'ab al-īmān)*

### Explanation:

"Allah's dependents" means His creation. It has also been related, "The best of you is the one who is the most beneficial to people" *(Mirqat al-mafatīh~ 8=731).*

## ٣١- الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

### Word Meaning:

remain safe	سَلِمَ	a [true] muslim	الْمُسْلِمُ
tongue	لِسَانِ	the muslims	الْمُسْلِمُونَ
		his hand	وَيَدِهِ

### Translation :

A [true] Muslim is he from whose tongue and hand other Muslims remain safe. *(Bukhārī, Muslim).*

## Explanation:

One of the fundamental characteristics of Islam and a true Muslim is to protect people from harm and evil. The only case in which it is permitted to harm someone is if it is the only way to prevent an even greater harm and evil. We have to be sure that we treat people well, refrain from harming them, and take steps to ensure harm is reduced from the environment and other people.

٣٢ - وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ

## Word Meaning:

whom trust	أَمِنَهُ	the [true] believer	الْمُؤْمِنُ
their lives	دِمَائِهِمْ	the people	النَّاسُ
		their possessions	أَمْوَالِهِمْ

## Translation :

And a [true] believer is he whom people trust with their lives and possessions. (*Tirmidhī*)

٣٣ - وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ

## Word Meaning:

who exerts	جَاهَدَ	the warrior	الْمُجَاهِدُ
in	فِي	himself	نَفْسَهُ
		obedience	طَاعَةِ

## Translation:

And a [true] warrior is the one who exerts himself in obedience to Allah. (*Ahmad, Bayhaqī, Shu'ab al-īmān*)

## Explanation:

"Exerting oneself in obedience to Allah" is considered the greater *jihād*, which includes within it the lesser *jihād-that is*, fighting in the path of Allah. Hence, there is no conflict in this hadith with the lesser form of *jihād*. It is included in this hadith along with other struggles like refraining from everything Allah has prohibited, fulfilling everything Allah has commanded, and doing one's best to procure His pleasure. The true warrior is, therefore, the one who is most obedient to Allah in all aspects of his faith.

٣٤- وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ

## Word Meaning:

who abandons	هَجَرَ	the emigrant	الْمُهَاجِرُ
sins	الذُّنُوبَ	the wrongs	الْخَطَايَا

## Translation:

And a [true] emigrant is he who abandons all wrongs and sins. (*Ahmad, Bayhaqī, Shu'ab al-īmān*)

## Explanation:

This is because it is more difficult to completely abstain from sins than to emigrate from one place to another, or because the sole purpose of emigrating is to facilitate the worship of Allah (*Mirqāt al-Mafātih* 1:199, *Mazād al-rāghibin* 18).

## ٣٥ - الْبَيِّنَةُ عَلَى الْمُدَّعِيِ وَالْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ

### Word Meaning:

the accuser	الْمُدَّعِيِ	the burden of proof	الْبَيِّنَةُ
the accused	الْمُدَّعَى عَلَيْهِ	the swearing of the oath	الْيَمِينُ

### Translation:

The burden of proof is on the accuser and swearing the oath is on the one accused. (*Bayhaqī*)

### Explanation:

Imam Nawawi states that this hadith constitutes one very important principle of Islamic law, which is that the accuser, plaintiff, or claimant is burdened with providing proof to back his claim. If he is unable to do this then an oath will be required from the defendant. (*Mirqāt al-Mafātih* 7:326)

## ٣٦ - الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكْفُ عَلَيْهِ ضَيْعَتُهُ وَيَحُوطُهُ مِنْ وَرَائِهِ

### Word Meaning:

mirror	مِرْآةٌ	the believer	الْمُؤْمِنُ
he safeguards	يَكْفُ	brother	أَخُو
protects him	يَحُوطُهُ	destruction	ضَيْعَتُهُ
		his absence	وَرَائِهِ

### Translation:

A believer is a mirror for a believer, and a believer is the brother of a believer; he safeguards him from destruction and protects him in his absence.

(*Abū Dāwūd, Tirmidhī, Bukhārī, Al-Adab alMufrad*).

### Explanation:

"*Protects him in his absence*" means that he preserves his respect, honor, and rights in front of others in his absence (*Mirqāt al-Mafātih 8:720*).

٣٧- الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى  
كُلَّهُ وَإِنْ اشْتَكَى رَأْسَهُ اشْتَكَى كُلَّهُ

### Word Meaning:

like	كَ	the believers	الْمُؤْمِنُونَ
single	وَاحِدٍ	a person	رَجُلٍ
it pains	اشْتَكَى	if	إِنْ
his whole (body)	كُلَّهُ	his eye	عَيْنُهُ
		his head	رَأْسَهُ

### Translation:

Believers are like a single person; if his eye is in pain his whole body pains, and if his head is in pain his whole body pains. (*Muslim*)

### Explanation:

"*Like a single person*" means like the various limbs of a person, as believers all share the same faith (*Mirqāt al-Mafātih 8:685*).

٣٨ - السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ نَوْمَهُ  
وَطَعَامَهُ وَشَرَابَهُ فَإِذَا قَضَىٰ أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ  
فَلْيُعِجِّلْ إِلَىٰ أَهْلِهِ

**Word Meaning:**

piece	قِطْعَةٌ	the travelling	السَّفَرُ
It deprives	يَمْنَعُ	the punishment	الْعَذَابِ
his sleep	نَوْمَهُ	one among you	أَحَدَكُمْ
his drink	شَرَابَهُ	his food	طَعَامَهُ
his purpose	نَهْمَتَهُ	he has accomplishd	قَضَىٰ
he should hurry back	لْيُعِجِّلْ	his destination	وَجْهِهِ
his family	أَهْلِهِ	to	إِلَىٰ

**Translation:**

Travelling involves a degree of punishment; it deprives one of his sleep, food, and drink. Therefore, when one has accomplished his purpose at his destination, he should hurry back to his family. (*Bukhārī, Muslim*)

**Explanation:**

Khattabi states that this hadith encourages residency [over continuous travel], so that the Friday and other congregational prayers are not missed (which are not obligatory in congregation for a traveler), and so that the rights of family and relatives can be fulfilled (*Mirqāt al-Mafātih* 7:450).

## ٣٩ - قَفْلَةٌ كَغَزْوَةٍ

### Word Meaning:

like كَ

the return قَفْلَةٌ

the battle غَزْوَةٍ

### Translation:

The return from battle is like the battle itself [in reward].  
(*Abū Dāwūd*)

### Explanation:

This is because the warrior is returning to rest, regain his strength, and see to the needs of his family, with an intention to return to battle if needed (*Mirqāt al-Mafātih* 7:402).

## ٤٠ - سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ

### Word Meaning:

the group

الْقَوْمِ

the leader

سَيِّدُ

their servant

خَادِمُهُمْ

the journey

السَّفَرِ

### Translation:

On a journey, the leader of the group is their servant.  
(*Ibn Māja, Bayhaqī, Shu'ab al-īmān*)

### Explanation:

This means that the person who has been elected the leader of the group is responsible for the rest of them and should see to their interests. It could also mean that the person from among them, who [voluntarily] attends to their needs and serves them, deserves to be their leader, even though he may not be of similar status to them in some aspects (*Mirqāt al-Mafātih* 7:465).