

Jalāl ad-Dīn as-Suyūṭī

Ḥadīth 24

مُدَارَاةُ النَّاسِ صَدَقَةٌ

Courtesy to people is *ṣadaqa*.²⁴

Mudāra'a means gentleness and being indulgent. If someone is put to the test by having to associate with people in his work and social relations, and he is gentle and kind to them and does not make them averse, he will have *ṣadaqa* recorded for him (*Fayḍ al-Qadīr* 5:519).

Ḥadīth 25

الْبَرَكَهُ مَعَ أَكْبَرِكُمْ

Blessing is found among your great men.²⁵

“Your great men” means those who are experienced in matters, and who are mindful of increased rewards. Therefore you should keep them company in order to follow their opinion and be guided by them. Or what is meant is those with a rank in knowledge, even if they are young, must be esteemed in order to preserve the sanctity of what Allāh (glory be to Him and may He be exalted) has given them (*Fayḍ al-Qadīr* 3:220).

Ḥadīth 26

الْمُجَالِسُ بِالْأَمَانَةِ

One’s companion is given a trust.²⁶

Al-Arbaʿīn

A Muslim must not divulge a conversation which he has with his companion unless it is something which it is forbidden to conceal which will result in harm to the Muslims. This ḥadīth indicates that one should keep the company of trustworthy people and avoid treacherous people (see *Fayḍ al-Qadīr* 6:261–262).

Ḥadīth 27

المُسْتَشَارُ مُؤْتَمَنٌ*

One who is consulted is given a trust.²⁷

A person who is consulted is entrusted with what he is consulted about. If someone entrusts a secret to his brother and entrusts him with himself, he puts him in the position of a trust, and so he must only suggest to him what he believes to be correct. It is like a trust belonging to man who only feels safe leaving his property with someone who is trustworthy. If there is a secret, the disclosure of which will ruin someone, it is better to only confide it to someone trustworthy. That encourages that by which the bulk of the *dīn* is obtained: faithfulness to Allāh, His Messenger, and the common Muslims. The result of that is mutual love and harmony. The opposite of that is mutual hatred and disagreement (see *Fayḍ al-Qadīr* 6:268).