

Selections from Hadith

Translated and Compiled by
Dr Shehzad Saleem



Al-Mawrid

A Foundation for Islamic Research and Education

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Publisher Al-Mawrid
Address PO Box 5185, Lahore, Pakistan.
Website www.al-mawrid.org
Printer Fine Printer, Lahore.
1st Edition November 2014

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ISBN 978-969-8799-80-9

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1. Kindness to Parents

عن أبي هريرة قال قال رجل يا رسول الله من أحق الناس بحسن الصحبة قال أمك ثم أمك ثم أمك ثم أبوك ثم أدناك أدناك

Abū Hurayrah (rta) said: “A person asked: ‘O Messenger of God! Who amongst people is the most deserving of my good treatment?’ He replied: ‘Your mother, then your mother, then your mother, then your father, then your nearest relatives according to their order [of nearness].’”¹

عن يزيد بن أبي حبيب أن ناعماً مولى أم سلمة حدثه أن عبد الله بن عمرو بن العاص قال أقبل رجل إلى نبي الله صلى الله عليه وسلم فقال أبأبعك على الهجرة والجهد أبتغي الأجر من الله قال فهل من والدك أحد حي قال نعم بل كلاهما قال فبتغي الأجر من الله قال نعم قال فارجع إلى والدك فأحسن صحبتتهما

Yazīd ibn Abī Ḥabīb reported that Nā‘im, the freed slave of Umm Salamah reported to him that ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ (rta) said: “A person came to the Prophet (sws) of God and said: “I

1. Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī. *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 4 (Beirut: Dār iḥyā’ al-turāth al-‘arabī, n.d.), 1974, (no. 2548).

[would like to] pledge allegiance to you for migration and *jihād* seeking reward only from God.” He [the Prophet (sws)] replied: “Is any of your parents alive?” The person said: “Yes; in fact both are alive.” The Prophet (sws) further asked: “Do you want to seek reward from God?” He replied: “Yes.” At this, the Prophet (sws) said: “Go back to your parents and treat them with kindness.”²

عن أبيه عن أبي هُرَيْرَةَ عن النبي صلى الله عليه وسلم قال رَغِمَ أَنْفُ ثُمَّ رَغِمَ أَنْفُ ثُمَّ رَغِمَ أَنْفُ قِيلَ مَنْ يَا رَسُولَ اللَّهِ قال مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ

Abū Hurayrah (rta) reported that the Prophet (sws) said: “Let him be humbled into dust; let him be humbled into dust; let him be humbled into dust.” It was asked: “Who O God’s Messenger?” He said: “He who found either of his parents or both of them during their old age, but [still] did not enter Paradise [by serving them].”³

2. Kindness to the Friends’ of Parents

عن عبد الله بن عُمَرَ أَنَّ النبي صلى الله عليه وسلم قال أَبْرُّ الْبَرِّ أَنْ يَصِلَ الرَّجُلُ وَدَّ أَبِيهِ

‘Abdullāh ibn ‘Umar (rta) reported that God’s

2. Ibid., vol. 4, 1975, (no. 2549).

3. Ibid., vol. 4, 1978, (no. 2551).

Prophet (sws) said: “The finest act of virtue is that a person should be kind to the loved ones of his father.”⁴

3. Knowledge of Virtue and Vice

عن النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ

Al-Nawwās ibn Sīm‘ān al-Anṣārī (rta) said: “I asked God’s Messenger (sws) about virtue and vice. He replied: “Virtue is good conduct and vice is what pinches your heart and you would not like people to know about it.”⁵

4. Honouring Kinship Ties

عن مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ

Jubayr ibn Muṭ‘im (rta) reported on the authority of his father that the Prophet (sws) said: “The severer [of ties of kinship] will not enter Paradise.”⁶

4. Ibid., vol. 4, 1979, (no. 2552).

5. Ibid., vol. 4, 1980, (no. 2553).

6. Ibid., vol. 4, 1981, (no. 2556).

عن عبد الله بن عمر أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ

‘Abdullāh ibn ‘Umar (rta) reported that God’s Messenger (sws) said: “It is not permissible for a Muslim to cut off his relations with his brother for more than three days.”⁷

5. Refraining from Mutual Grudges and Jealousy

أنس بن مالك أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَقَاطَعُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Anas ibn Mālik (rta) reported that the Prophet (sws) said: “Neither nurse mutual jealousy nor hatred nor break mutual relations, and become servants of God who are brothers to one another.”⁸

6. Suspicion, Fault Finding and Oppression

عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَهْجَرُوا وَلَا تَدَابَرُوا وَلَا تَحَسَّسُوا وَلَا يَبْغِ بَعْضُكُمْ عَلَى بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Abu Hurayrah (rta) reported that God’s Messenger (sws) said: “Do not break ties, do not nurse mutual

7. Ibid., vol. 4, 1984, (no. 2561).

8. Ibid., vol. 4, 1983, (no. 2559).

enmity, avoid suspicion, do not bid over the bid of another person and become servants of God who are brothers to one another.”⁹

عن أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ التَّقْوَى هَا هُنَا وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ بِحَسَبِ امْرَأٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرْضُهُ

Abū Hurayrah (rta) stated that God's Messenger (sws) said: “Do not nurse mutual jealousy, do not bid over the bid of another person, do not nurse mutual hate and enmity and become servants of God who are brothers to one another. A Muslim is the brother of a Muslim who neither oppresses him nor disgraces him nor belittles him. [Listen!] Piety is right here,” [and while saying this] he pointed to his chest thrice. “It is enough to call a person wicked if he belittles his Muslim brother. The life, wealth and honour of a Muslim are forbidden to another Muslim.”¹⁰

عن جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

9. Ibid., vol. 4, 1985, (no. 2563).

10. Ibid., vol. 4, 1986, (no. 2564).

اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ

Jābir ibn ‘Abdullāh (rta) reported that God’s Messenger (sws) said: “Refrain from oppression because oppression is from among [the layers of] darkness on the Day of Judgement, and refrain from stinginess because stinginess destroyed those before you for it roused them to shed blood and make lawful what was forbidden to them.”¹¹

عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ Sālim (rta) reported from his father that God’s Messenger (sws) said: “A Muslim is the brother of a Muslim. He should neither oppress him nor leave him helpless. He who fulfils the needs of his brother, God will fulfill his needs, and he who alleviated a hardship from a Muslim, God will alleviate a hardship from him from among the hardships of the Day of Judgement. And he who concealed the faults of a Muslim, God will conceal his faults on the Day of Judgement.”¹²

11. Ibid., vol. 4, 1996, (no. 2578).

12. Ibid., vol. 4, 1996, (no. 2580).

7. Visiting the Sick

عن ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ

Thawbān (rta) the freed slave of God's Messenger (sws) stated that he said: "He who visits the sick is like a person who remains among the fruit [orchards] of Paradise until he returns."¹³

عن أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ يَا بَنِي آدَمَ مَرَضْتُ فَلَمْ تُعِدْنِي قَالَ يَا رَبِّ كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرَضَ فَلَمْ تُعِدَّهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ عِدْتَهُ لَوَجَدْتَنِي عِنْدَهُ يَا بَنِي آدَمَ اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي قَالَ يَا رَبِّ وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانٌ فَلَمْ تُطْعِمْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ أُطْعِمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي يَا بَنِي آدَمَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي قَالَ يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي

Abū Hurayrah (rta) stated that God's Messenger

13. Ibid., vol. 4, 1989, (no. 2568).

(sws) said: "On the Day of Judgement, God, the Exalted and Glorious, will say: 'O Son of Adam! I was sick but you did not visit Me.' He will reply: 'My Lord! How could I visit you whereas You are the Lord of the worlds?' God will say: 'Did you not know that such and such servant of Mine was unwell and you did not visit him and did you not know that if you had visited him, you would have found Me by him? O Son of Adam! I asked food from you but you did not feed Me.' He will reply: 'My Lord! How could I feed you whereas You are the Lord of the worlds?' God will [next] say: 'Did you not know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found its [reward] with Me?' God will [then] say: 'O Son of Adam! I asked water from you but you did not provide Me.' He will reply: 'My Lord! How could I provide you with water whereas You are the Lord of the worlds?' [At this,] God will say: 'Such and such a servant of Mine asked you for water but you did not provide him, and had you given him water, you would have found its [reward] with Me.'"¹⁴

8. Sickness brushes away the Sins of Believers

عن عبد الله قال دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوعَكُ فَمَسَسَتْهُ بِيَدِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ لَتُوعَكُ

14. Ibid., vol. 4, 1990, (no. 2569).

وَعَكَّا شَدِيدًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجَلٌ لِي أَوْعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ قَالَ فَقُلْتُ ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجَلٌ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللَّهُ بِهِ سَيِّئَاتِهِ كَمَا تَحْطُ الشَّجَرَةُ وَرَفَهَا

‘Abdullāh ibn Mas‘ūd (rta) reported: “I [once] visited God’s Messenger (sws) while he was running fever. I touched him with my hand and said to him: ‘O Messenger of God! You are running high fever.’ At this, God’s Messenger (sws) replied: ‘Yes. I run fever equivalent to two people among you.’ I then said: ‘Is it because there is a double reward for you?’ Thereupon God’s Messenger (sws) replied: ‘Yes.’ He then said: ‘When a Muslim falls ill or is afflicted with some other [hardship], God sheds his minor sins the way a tree sheds its leaves.’”¹⁵

عن عائشة قالت سمعت رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يقول ما من شيءٍ يُصِيبُ الْمُؤْمِنَ حَتَّى الشَّوْكَةِ تُصِيبُهُ إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً أَوْ حُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ

‘Ā’ishah (rta) said: “I heard God’s Messenger (sws) as saying: ‘For every calamity that strikes a believer even if it is the pricking of a thorn, God writes for him a pious deed [in his account] or one of his sins is obliterated [from his account because of the

15. Ibid., vol. 4, 1991, (no. 2571).

patience he shows].”¹⁶

جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى أُمِّ السَّائِبِ أَوْ أُمِّ الْمُسَيَّبِ فَقَالَ مَالِكُ يَا أُمَّ السَّائِبِ أَوْ يَا أُمَّ الْمُسَيَّبِ تَرْفَرِينَ قَالَتْ الْحُمَّى لَا بَارَكَ اللَّهُ فِيهَا فَقَالَ لَا تَسِي الْحُمَّى فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ كَمَا يُذْهِبُ الْكَبِيرُ خَبَثَ الْحَدِيدِ

Jābir ibn ‘Abdullāh (rta) reported that God’s Messenger (sws) visited Umm Sā’ib or Umm Musayyab and said: “Umm Sā’ib or Umm Musayyab! You are shivering?” She said: “It is fever and may it not be blessed by God,” whereupon the Prophet (sws) remarked: ‘Do not curse fever for it takes away the sins of the posterity of Adam just as a furnace cleanses iron.’”¹⁷

9. Mutual Support and Unity

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

Abū Mūsā (rta) stated that God’s Messenger (sws) said: “A believer is like a building in which one brick supports the other.”¹⁸

16. Ibid., vol. 4, 1992, (no. 2572).

17. Ibid., vol. 4, 1993, (no. 2575).

18. Ibid., vol. 4, 1999, (no. 2585).

عن الثُّعْمَانَ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا
اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

Nu'mān ibn Bashīr (rta) stated that God's Messenger (sws) said: "The example of believers with regard to love, mercy and affection between one another is that of one body; when any of its limbs aches, the whole body aches because of sleeplessness and fever."¹⁹

عن الثُّعْمَانَ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْمُسْلِمُونَ كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ وَإِنْ
اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ

Nu'mān ibn Bashīr (rta) stated that God's Messenger (sws) said: "Muslims are like one body of a person; if the eye aches, the whole body aches, and if the head aches, the whole body aches."²⁰

10. Forgiveness

عن عائشة رضي الله عنها قالت ما انتقم رسول الله صلى الله عليه وسلم
لنفسه في شيء يؤتي إليه حتى تنتهك من حرّمات الله
فينتقم لله

19. Ibid., vol. 4, 2000, (no. 2586).

20. Ibid., vol. 4, 2000, (no. 2586).

‘Ā’ishah (rta) said: “God’s Messenger (sws) never took revenge from anyone for his own self except if some of God’s limits were violated. So, he would seek revenge for God.”²¹

11. Refraining from Backbiting

عن أبي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَدْرُونَ مَا الْغِيْبَةُ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَابْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَّتَهُ

Abū Hurayrah (rta) reported that God’s Messenger (sws) said: “Do you know what is backbiting?” The companions replied: “God and His Messenger know best.” Thereupon, the Prophet (sws) said: “Backbiting implies you talk about your brother in a manner which he does not like.” It was asked: “What do you say if [the fault] I mention is actually found in my brother?” The Prophet (sws) said: “If it is actually found [in him] you [are guilty of] backbiting, and if it is not found in him, then you [are guilty of] slandering him.”²²

21. Abū ‘Abdullāh Muḥammad ibn Ismā‘īl al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, 3rd ed., vol. 6 (Beirut: Dār Ibn Kathīr, 1987), 2513, (no. 6461).

22. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 4, 2001, (no. 2589).

12. Gentleness

عن جرير عن النبي صلى الله عليه وسلم قال من يُحرَم الرفق يُحرَم الخير

Jarīr (rta) reported that the Prophet (sws) said: "He who is devoid of gentleness is in fact devoid of goodness."²³

عن عائشة زوج النبي صلى الله عليه وسلم أنّ رسول الله صلى الله عليه وسلم قال يا عائشة إنّ الله رفيق يحب الرفق ويعطي على الرفق ما لا يعطي على العنف وما لا يعطي على ما سواه

‘Ā’ishah (rta), the wife of the Prophet (sws), reported that God’s Messenger (sws) said: “ ‘Ā’ishah! Indeed, God is gentle and He loves gentleness and gives [to a person who shows] gentleness what He does not give [to a person who shows] harshness and what He does not give to any other person.”²⁴

عن عائشة زوج النبي صلى الله عليه وسلم عن النبي صلى الله عليه وسلم قال إنّ الرفق لا يكون في شيءٍ إلا زانه ولا ينزع من شيءٍ إلا شانه

‘Ā’ishah (rta), the wife of the Prophet (sws),

23. Ibid., vol. 4, 2003, (no. 2592).

24. Ibid., vol. 4, 2003, (no. 2593).

reported that God's Messenger (sws) said: "Whenever gentleness is found in something it increases its grandeur and when it is taken away from anything it makes it flawed."²⁵

13. Refraining from Deception

عن أبي هريرة أنه سمع رسول الله صلى الله عليه وسلم يقول إن شر الناس ذو الوجهين الذي يأتي هؤلاء بوجه وهؤلاء بوجه

Abū Hurayrah (rta) reported that he heard God's Messenger (sws) say: "The worst amongst the people is he who has two faces; to some people he comes with one face and to others with another."²⁶

14. White Lies

حميد بن عبد الرحمن بن عوف أن أمه أم كلثوم بنت عقبة بن أبي معيط وكانت من المهاجرات الأول اللاتي بايعن النبي صلى الله عليه وسلم أخبرته أنها سمعت رسول الله صلى الله عليه وسلم وهو يقول ليس الكذاب الذي يصلح بين الناس ويقول خيراً وينمي خيراً

Ḥumayd ibn 'Abd al-Raḥmān ibn 'Awf reported that his mother Umm Kulthūm bint 'Uqbah ibn Abī Mu'īt (rta), who was amongst the first emigrants

25. Ibid., vol. 4, 2004, (no. 2594).

26. Ibid., vol. 4, 2011, (no. 2604).

who pledged allegiance to God's Messenger (sws), informed him that she heard God's Messenger (sws) as saying: "A liar is not one who tries to reconcile people and speaks good [in order to bring people together] or he conveys what is good."²⁷

15. Telling the Truth

عن عبد الله قال قال رسول الله صلى الله عليه وسلم عليكم بالصدق فإن الصدق يهدي إلى البر وإن البر يهدي إلى الجنة وما يزال الرجل يصدق ويتحرى الصدق حتى يكتب عند الله صديقاً وإياكم والكذب فإن الكذب يهدي إلى الفجور وإن الفجور يهدي إلى النار وما يزال الرجل يكذب ويتحرى الكذب حتى يكتب عند الله كذاباً

‘Abdullāh ibn Mas‘ūd (rta) stated that God's Messenger (sws) said: "It is mandatory upon you to tell the truth, because truth leads to virtue and virtue leads to Paradise, and a person who continues to speak the truth and endeavours to tell the truth and makes it his objective in life is eventually recorded as truthful with God. And refrain from lying because lying leads to vice and vice leads to the Fire [of Hell], and a person who keeps telling lies and lying becomes his objective, is eventually recorded as a liar with God."²⁸

27. Ibid., vol. 4, 2011, (no. 2605).

28. Ibid., vol. 4, 2013, (no. 2607).

16. Restraining Anger

عن أبي هريرة أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

Abū Hurayrah (rta) reported that God's Messenger (sws) said: "A strong person is not the one who wrestles well but the one who controls himself in anger."²⁹

عن أبي هريرة رضي الله عنه أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي قَالَ لَا تَغْضَبُ فَرَدَّدَ مَرَّاتًا قَالَ لَا تَغْضَبُ

Abū Hurayrah (rta) reports that a person requested the Prophet (sws): "Counsel me." He replied: "Do not be angry." He repeated this statement several times.³⁰

سُلَيْمَانَ بْنِ صُرَدٍ قَالَ اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ أَحَدُهُمَا يَغْضَبُ وَيَحْمَرُّ وَجْهُهُ فَنَظَرَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Sulaymān ibn Ṣurad (rta) reported that two persons abused each other in the presence of God's Messenger (sws). It so happened that one of them

29. Ibid., vol. 4, 2014, (no. 2609).

30. Al-Bukhārī, *Al-Jāmi' al-ṣaḥīḥ*, vol. 5, 2267, (no. 5765).

became very angry and his face became red. The Messenger of God looked at him and said: "I know some words which if he were to utter, he would get rid of his anger; [the words are:] "I seek refuge with God from Satan, the accursed."³¹

17. Showing Affection

عن أبي هُرَيْرَةَ أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ أَبْصَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ الْحَسَنَ فَقَالَ إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ مَا قَبَّلْتُ وَاحِدًا مِنْهُمْ
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

Abū Hurayrah (rta) reports that al-Aqra' ibn Hābis saw the Prophet (sws) kissing [his grandson] al-Ḥasan whereupon al-Aqra' said: "I have ten children and I have never kissed anyone of them." At this, God's Messenger (sws) said: "He who is not affectionate to others will not be shown affection [from God]."³²

18. Causing Convenience for People

عن أبي هُرَيْرَةَ عن النبي صلى الله عليه وسلم قال لقد رأيت رجلاً
يَتَقَلَّبُ فِي الْجَنَّةِ فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ كَانَتْ تَوْدِي
النَّاسِ

Abū Hurayrah (rta) reported that God's Messenger

31. Muslim, *Al-Jāmi' al-ṣaḥīḥ*, vol. 4, 2015, (no. 2610).

32. Ibid., vol. 4, 1808, (no. 2318).

(sws) said: "I have seen a person [in a dream] enjoying himself in Paradise because of the tree that he chopped from a pathway which was a source of botheration for people."³³

أَبُو بَرَزَةَ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ عَلَّمَنِي شَيْئًا أَنْتَفِعَ بِهِ قَالَ اعْزِلِ
الْأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ

Abū Barzah (rta) reported: "I said: 'O Prophet of God! Teach me something which is beneficial to me.' He said: 'Remove things from the paths of the Muslims which are [a source] of bother [for them].'"³⁴

19. Refraining from Slander

عن عبد الله بن مسعود قال قال إنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ أَلَا أُبَيِّتُكُمْ مَا الْعَصَةُ هِيَ التَّمِيمَةُ الْقَالَةُ بَيْنَ النَّاسِ

‘Abdullāh ibn Mas‘ūd (rta) reported that Muhammad (sws) said: "Should I inform you what slander is? It is tale-carrying which sows dissension amongst people."³⁵

20. Appearance can be Misleading

عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رُبَّ

33. Ibid., vol. 4, 2021, (no. 1914).

34. Ibid., vol. 4, 2021, (no. 2618).

35. Ibid., vol. 4, 2012, (no. 2606).

أَشْعَثَ مَدْفُوعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ

Abū Hurayrah (rta) reported that God's Messenger (sws) said: "Many a person with disheveled hair and laden with dust who are turned away from the doors are such that if they swear by God, God will fulfill their oath."³⁶

21. Kindness to Neighbours

بن عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ

Ibn 'Umar (rta) states that God's Messenger (sws) said: "Gabriel would continue to urge me [to be kind] towards the neighbour so much that I thought as if he would make him an heir [in inheritance]."³⁷

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ إِذَا طَبَخْتَ مَرْقَةً فَأَكْثِرْ مَاءَهَا وَتَعَاهَدْ جِيرَانَكَ

Abū Dharr (rta) reported that God's Messenger (sws) said: "O Abū Dharr! When you prepare the broth, add water to it and [in this way] care for your neighbour."³⁸

عَنْ أَبِي شُرَيْحٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَاللَّهِ لَا يُؤْمِنُ

36. Ibid., vol. 4, 2024, (no. 2622).

37. Ibid., vol. 4, 2025, (no. 2625).

38. Ibid., vol. 4, 2025, (no. 2625).

وَاللَّهِ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ قِيلَ وَمَنْ يَا رَسُولَ اللَّهِ قَالَ الَّذِي لَا
يَأْمَنُ جَارُهُ بَوَائِقِهِ

Abū Shurayḥ (rta) reports that the Prophet (sws) said:
“By God! That person will not be a believer. By God!
That person will not be a believer. By God! That
person will not be a believer.” People asked: “Who O
Messenger of God?” He replied: “A person whose
neighbour is not secure from his mischief.”³⁹

22. Cheerful Countenance

عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحْقِرَنَّ مِنَ
الْمَعْرُوفِ شَيْئًا وَلَوْ أَنَّ تَلَقَّى أَخَاكَ بِوَجْهِ طَلْقٍ

Abū Dharr (rta) stated: “the Prophet (sws) said to me:
‘Do not consider anything among good conduct to be
insignificant even if it is [as trivial as] meeting your
brother with a cheerful countenance.’”⁴⁰

23. Good and Bad Company

عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا مَثَلُ الْجَلِيسِ
الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ فَحَامِلُ
الْمِسْكِ إِمَّا أَنْ يُحْدِثَكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا

39. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 5, 2240, (no. 5670).

40. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 4, 2026, (no. 2626).

طَيِّبَةً وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا حَسِيَّةً

Abū Mūsā (rta) reported that the Prophet (sws) said: “The example of companionship of a good person and that of a bad one is that of the owner of musk and of the one who ignites a furnace. As for the owner of musk, he will either offer it you free of charge or you will buy it from him or you will smell its sweet odour. The one who ignites a furnace [on the other hand] will either burn your clothes or you shall have to smell its repulsive odour.”⁴¹

24. Benevolent Treatment of Daughters

أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ جَاءَنِي امْرَأَةٌ وَمَعَهَا ابْنَتَانِ لَهَا فَسَأَلَتْنِي فَلَمْ أَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَأَعْطَيْتُهَا إِيَّاهَا فَأَخَذَتْهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَاهَا فَدَخَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثَتْهُ حَدِيثَهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ابْنَاتِ بَشِيءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ

‘Ā’ishah (rta), the wife of the Prophet (sws), said: “A woman came to me along with her two daughters. She then asked me for [charity] but she found nothing with me except one date. So I gave it to her. She took it and then [broke it into two parts and] divided it between her two daughters and did

41. Ibid., vol. 4, 2026, (no. 2628).

not eat anything from it herself. She then got up and went out along with her two daughters. [In the meantime,] God's Messenger (sws) came to me and I narrated to him her story. At this, God's Messenger (sws) said: 'He who is even slightly tested through the upbringing of daughters, and he deals with them kindly, then this will become a shield for him against Hell-Fire.'⁴²

عن أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَالٍ جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ وَضُمَّ أَصَابِعَهُ

Anas ibn Mālik (rta) stated that God's Messenger (sws) said: "He who brought up two girls till they reached maturity will come with me on the Day of Judgement," and he joined his fingers [to show how near he would be to the Prophet (sws)].⁴³

25. Reward of Patience in Calamities

a

عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِنِسْوَةٍ مِنَ الْأَنْصَارِ لَا يَمُوتُ لِإِحْدَاكُنَّ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَحْتَسِبُهُ إِلَّا دَخَلَتْ الْجَنَّةَ فَقَالَتْ امْرَأَةٌ مِنْهُنَّ أَوْ اثْنَيْنِ يَا رَسُولَ اللَّهِ قَالَ أَوْ اثْنَيْنِ

Abū Hurayrah (rta) stated that God's Messenger (sws) said to a woman of the Anṣār: "If anyone of you loses three children and she shows patience

42. Ibid., vol. 4, 2027, (no. 2629).

43. Ibid., vol. 4, 2027, (no. 2631).

hoping to get reward, she will enter Paradise. At this, a woman from amongst them said: “Even if they are two O God’s Messenger!” Thereupon, he replied: “Even if they are two.”⁴⁴

26. Insignificance of this World

عن أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

Abū Hurayrah (rta) stated that God’s Messenger (sws) said: “This world is a prison for a believer and Paradise for a disbeliever.”⁴⁵

27. Only Good Deeds Count

أَنَسَ بْنِ مَالِكٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ

Anas ibn Mālik (rta) reported that God’s Messenger (sws) stated: “Three things follow a deceased [in his funeral procession], and two of them return and one remains with him: his family, his wealth and his deeds follow him; the family and wealth return and he is left with the deeds [only].”⁴⁶

44. Ibid., vol. 4, 2028, (no. 2632).

45. Ibid., vol. 4, 2272, (no. 2956).

46. Ibid., vol. 4, 2273, (no. 2960).

28. Wealth is a Trial

أَنَّ عَمْرَوَ بْنَ عَوْفٍ ... أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ... قَالَ فَوَاللَّهِ مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ وَلَكِنِّي أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتَهُمْ

‘Amr ibn ‘Awf (rta) ... reported that God’s Messenger (sws) said: “... By God! It is not poverty which I fear for you; however, I fear that you be given abundance in wealth the way those before you were given; then you begin to compete with one another for them as they did and this may destroy you as it destroyed them.”⁴⁷

29. Gratitude in Deprivation

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ فَضِّلَ عَلَيْهِ

Abū Hurayrah (rta) reported that God’s Messenger (sws) said: “When anyone of you sees someone who is blessed with [more] wealth and [better] physique, he should also see him who has [lesser] wealth and

47. Ibid., vol. 4, 2273, (no. 2961).

physique.”⁴⁸

30. Kindness to Widows, Orphans and the Poor

عن أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّاعِي عَلَى
الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ

Abū Hurayrah (rta) stated that the Prophet (sws) said: “He who strives [to earn and spend] on widows and the poor is like the one who strives in the cause of God.”⁴⁹

عن أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَافِلُ الْيَتِيمِ
لَهُ أَوْ لِعَیْرِهِ أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ وَأَشَارَ مَالِكٌ بِالسَّبَّابَةِ وَالْوُسْطَى

Abū Hurayrah (rta) stated that God’s Messenger (sws) said: “One who looks after an orphan whether he is his a relative or not, I and he would be together in Paradise like this,” and [one of the narrators of this Ḥadīth:] Malik [explained the gesture of the Prophet] by drawing his index finger and middle finger close together.⁵⁰

31. Refraining from Showing Off

عن بَنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمَّعَ

48. Ibid., vol. 4, 2275, (no. 2963).

49. Ibid., vol. 4, 2286, (no. 2982).

50. Ibid., vol. 4, 2287, (no. 2983).

سَمِعَ اللَّهُ بِهِ وَمَنْ رَأَى رَأَى اللَّهَ بِهِ

‘Abdullāh ibn ‘Abbās (rta) stated that God’s Messenger (sws) said: “He who does [good] deeds to have them publicized, God will publicize his humiliation [on the Day of Judgement]. And he who shows off, God will make an example of him.”⁵¹

عن أبي هريرة... سمعت رسول الله صلى الله عليه وسلم يقول
 إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ فَأُتِيَ بِهِ فَعَرَفَهُ
 نَعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ
 قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيءٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ
 فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ
 وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَفَهُ نَعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ
 تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ قَالَ كَذَبْتَ وَلَكِنَّكَ
 تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ فَقَدْ قِيلَ
 ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ وَسَّعَ اللَّهُ
 عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَفَهُ نَعْمَهُ فَعَرَفَهَا
 قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا
 إِلَّا أَنْفَقْتُ فِيهَا لَكَ قَالَ كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ فَقَدْ
 قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ

Abū Hurayrah (rta) reports: “I heard God’s

51. Ibid., vol. 4, 2289, (no. 2986).

Messenger (sws) saying: ‘The first among people whose fate shall be decided on the Day of Judgement will be a person who was martyred while fighting. He will be brought forth and the Almighty will remind him of His favours. Once the person remembers them, the Almighty will ask: “What did you do for Me?” He will reply: “I fought for You until I embraced martyrdom.” The Almighty will say: “You have told a lie; you fought so that people would acknowledge your bravery and that has [already] taken place.” The Almighty will then order for his punishment and he will be dragged by his face and thrown into Hell. And [then] the person who studied the Qur’ān and taught it and [also] memorized it. He will be brought forth and the Almighty will remind him of His favours. Once the person remembers them, the Almighty will ask: “What did you do for Me?” He will reply: “I studied the Qur’ān and taught it for Your sake.” The Almighty will say: “You have told a lie; you studied the Qur’ān so that you could be called a scholar and memorized it so that you could be called a memorizer and that has [already] taken place.” The Almighty will then order for his punishment and he will be dragged by his face and thrown into Hell. And [then] the person who God blessed with abundance and gave him all forms of wealth. He will be brought forth and the Almighty will remind him of His favours. Once the person remembers them, the Almighty will ask: “What did you do for Me?” He will reply: “I spent [my wealth] in every way that would please You.” The Almighty will say: “You have told a lie; you did this so that

you could be called generous and that has [already] taken place.” The Almighty will then order for his punishment and he will be dragged by his face and thrown into Hell.”⁵²

32. Taming the Tongue

عن أبي هريرة أنه سمع رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ يَنْزِلُ بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

Abū Hurayrah (rta) reported that he heard God’s Messenger (sws) as saying: “A servant [of God] utters words because of which he sinks into the fire of Hell farther than the distance between the East and the West.”⁵³

33. Kindness to Neighbours and Guests

عن أبي شُرَيْحٍ الْخُزَاعِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنِ إِلَى جَارِهِ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ

Abū Shurayḥ al-Khuzā‘ī (rta) reported that the Prophet (sws) said: “He who believes in God and in

52. Ibid., vol. 3, 1513, (no. 1905).

53. Ibid., vol. 4, 2290, (no. 2988).

the Hereafter should show kindness to his neighbours, respect his guests and say kind words or remain silent.”⁵⁴

34. Sound Morals and Conduct

عبد الله بن عمرو ... قال رسول الله صلى الله عليه وسلم إن من خياركم أحاسنكم أخلاقاً

‘Abdullāh ibn ‘Amr (rta) reported that God’s Messenger (sws) said: “The best among you are those who are morally sound than others.”⁵⁵

عن أبي الدرداء عن النبي صلى الله عليه وسلم قال ما من شيء أثقل في الميزان من حسن الخلق

Abū al-Dardā’ (rta) reported that the Prophet (sws) said: “On the Day of Judgement, it will be sound moral behaviour which will carry most weight in the scales of a person.”⁵⁶

عن عائشة رَحِمَهَا اللهُ قالت سمعت رَسُولَ اللهِ صلى الله عليه وسلم يقول إن المؤمنَ ليدركُ بِحَسَنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ
‘Ā’ishah (rta) said: “I heard God’s Messenger (sws) as saying: “A believer achieves the same rank

54. Ibid., vol. 1, 69, (no. 48).

55. Ibid., vol. 4, 1810, (no. 2321).

56. Abū Dā’ūd Sulaymān ibn al-Ash‘ath al-Sajistānī, *Sunan*, vol. 4 (Beirut: Dār al-jīl, 1992), 253, (no. 4799)

through sound moral behaviour as can be achieved through fasts and the night prayers.”⁵⁷

35. Undue Elevation of the Prophet (sws)

عُمَرَ رضي الله عنه يقول ... سمعت النبي صلى الله عليه وسلم يقول لا تُطْرُونِي كما أَطَرَتِ النَّصَارَى بن مَرْيَمَ فَإِنَّمَا أَنَا عَبْدُهُ فَقُولُوا عبدَ اللَّهِ وَرَسُولُهُ

‘Umar (rta) reports: “I heard the Prophet (sws) say: ‘Do not elevate me from my status the way the Christians elevated Jesus (sws) [far] above his status. I am only God’s servant. So, call me a servant of God and His Messenger.”⁵⁸

36. Advice to Prayer Leaders

عن أبي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قال إذا صلى أحدكم للناسِ فَلْيُخَفِّفْ فَإِنْ مِنْهُمْ الضَّعِيفُ وَالسَّقِيمُ وَالْكَبِيرُ وإذا صلى أحدكم لنفسه فَلْيُطَوِّلْ ما شاءَ

Abū Huraryah (rta) reported that God’s Messenger (sws) said: “When anyone of you leads the prayer for people he should not prolong the prayer because there are the weak, the sick and the old among them; however, when anyone of you prays individually, he

57. Ibid., vol. 4, 252, (no. 4798).

58. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 3, 1271, (no. 3261).

can prolong the prayer as much as he wants to.”⁵⁹

37. Refraining from Lusting through the Eyes

عن جرير بن عبد الله قال سألت رسول الله صلى الله عليه وسلم عن نظير الفجاءة فأمرني أن أصرف بصري

Jarīr ibn ‘Abdullāh (rta) stated: “I asked God’s Messenger (sws) about the sudden gaze [on a *non-mahram* woman]. He told me to turn my eyes away.”⁶⁰

عن عبد الله بن عباس أنه قال كان الفضل بن عباس رديف رسول الله صلى الله عليه وسلم فجاءته امرأة من خثعم تستفتيه فجعل الفضل ينظر إليها وتنظر إليه فجعل رسول الله صلى الله عليه وسلم يصرف وجه الفضل إلى الشق الآخر

‘Abdullāh ibn ‘Abbās (rta) reports that [once] Faḍl ibn ‘Abbās was sitting behind him [on a camel] when a lady from the Khath‘am tribe came over. He started to stare at her and she also stared back. When the Prophet (sws) saw him, he caught hold of his face and turned it to the other side.⁶¹

59. Ibid., vol. 1, 248, (no. 671).

60. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 3, 1699, (no. 2159).

61. Ibid., vol. 2, 973, (no. 1334).

38. Spreading Hearsay

عن حَفْصِ بْنِ عَاصِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

Hafṣ ibn ‘Āṣim (rta) stated that God’s Messenger (sws) said: “It is enough for a person to be regarded a liar if he narrates every thing he hears [without verifying it].”⁶²

39. Some Major Sins

عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلَا أُبَيِّنُكُمْ بَعْضَ الْكِبَائِرِ ثَلَاثًا الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا فَجَلَسَ فَمَا زَالَ يُكْرِّرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ

Abū Bakrah (rta) said: “[Once] we were with God’s Messenger (sws). He said: ‘Should I not inform you about the three greatest of the major sins? [They are:] Associating with God, disobeying parents and [giving] a false statement or a false testimony.’ And [while he was saying this,] God’s Messenger (sws) was leaning on a support. He [then] sat [upright] and continued to repeat these words until we wished that he become silent.”⁶³

62. Ibid., vol. 1, 10, (no. 5).

63. Ibid., vol. 1, 91, (no. 87).

40. Kindness to Servants

عَبْدَ اللَّهِ بْنِ عُمَرَ يَقُولُ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَمْ نَعْفُو عَنْ الْخَادِمِ فَصَمَتَ ثُمَّ أَعَادَ عَلَيْهِ الْكَلَامَ فَصَمَتَ فَلَمَّا كَانَ فِي الثَّالِثَةِ قَالَ اعْفُوا عَنْهُ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً

‘Abdullāh ibn ‘Umar (rta) says that a person came to the Prophet (sws) and asked him: “O Messenger of God! How many times should we forgive our servant?” At this, he remained silent. The question was repeated to him and he [still remained] silent. When he was posed the question a third time, he replied: “Forgive him seventy times every day.”⁶⁴

41. Sanctity of Life, Wealth and Honour

عَنْ بَنِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنِيَّ أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنْ هَذَا يَوْمٌ حَرَامٌ أَتَدْرُونَ أَيُّ بَلَدٍ هَذَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ بَلَدٌ حَرَامٌ أَتَدْرُونَ أَيُّ شَهْرٍ هَذَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ شَهْرٌ حَرَامٌ قَالَ فَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا

64. Abū Dā‘ūd, *Sunan*, vol. 4, 341, (no. 5164).

‘Abdullāh ibn ‘Umar (rta) stated that the Prophet (sws) [in the sermon of the last *hajj*] at Minā asked: “Do you know what day this is?” The companions replied: “God and the Messenger know.” The Prophet (sws) remarked: “This is the sacred day. So do you know which city is this?” The companions replied: “God and the Messenger know.” The Prophet (sws) said: “This is the sacred city. Do you know which month is this?” The companions replied: “God and the Messenger know.” The Prophet (sws) said: “This is the sacred month.” He [further] said: “Indeed, God has made your lives, your wealth, and your honour as sacred as this day of yours in this month of yours in this city of yours.”⁶⁵

42. Etiquette of Eating

عُمَرُ بْنُ أَبِي سَلَمَةَ يَقُولُ كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ فَمَا زِلْتُ تَلُوكَ طَعْمَتِي بَعْدُ

‘Umar ibn Abī Salamah (rta) says: “I was an infant and was being brought up under [the supervision] of God’s Messenger (sws) when while eating my hand would circulate all over the plate. When God’s Messenger (sws) [saw this,] he remarked: ‘Young Man! Eat after taking God’s name with the right hand

65. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 5, 2247, (no. 5696).

from the part of the plate near you.’ Consequently, after this I would eat in this manner.”⁶⁶

43. Moderation in Preaching

أَبُو وَائِلٍ خَطَبَنَا عَمَّارٌ فَأَوْجَزَ وَأَبْلَغَ فَلَمَّا نَزَلَ قُلْنَا يَا أَبَا الْيَقْظَانَ لَقَدْ أَبْلَغْتَ وَأَوْجَزْتَ فَلَوْ كُنْتَ تَنْفَسْتَ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ طُولَ صَلَاةِ الرَّجُلِ وَقِصَرَ خُطْبَتِهِ مَثْنَةٌ مِنْ فَقْهِهِ فَأَطِيلُوا الصَّلَاةَ وَأَقْصِرُوا الْخُطْبَةَ وَإِنَّ مِنَ الْبَيَانِ سِحْرًا

It is narrated by Abū Wā'il: “ ‘Ammār (rta) delivered a sermon to us that was very brief and concise. When he descended [from the pulpit] we said: ‘O Abū al-Yaqzān! You were concise and brief in your speech. We wish that you had gone into details.’ At his, he said: ‘I heard God’s Messenger (sws) saying: “The lengthening of a person’s prayer and the shortness of his sermon is a sign of his wisdom. So, increase [the time of] your prayer and decrease [the time of] your speech. Indeed, some sermons are [as potent as] magic.”’⁶⁷

عَنْ أَبِي وَائِلٍ قَالَ كَانَ عَبْدُ اللَّهِ يُذَكِّرُ النَّاسَ فِي كُلِّ خَمِيسٍ فَقَالَ لَهُ رَجُلٌ يَا أَبَا عَبْدِ الرَّحْمَنِ لَوَدِدْتُ أَنَّكَ ذَكَرْتَنَا كُلَّ يَوْمٍ قَالَ أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمْلِكُمْ وَإِنِّي أَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا

66. Ibid., vol. 5, 2056, (no. 5061).

67. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 2, 594, (no. 869).

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّنَا بِهَا مَخَافَةَ السَّامَةِ عَلَيْنَا

It is narrated by Abū Wā'il that 'Abdullāh ibn Mas'ūd (rta) would instruct and remind people [about religion] every Thursday. A person from among them said: "O Abū 'Abd al-Raḥmān, I want you to remind us every day." He replied: "I don't do this lest it may be burdensome on you. I remind you at intervals the way the Prophet (sws) used to remind us at intervals lest we may become fed-up."⁶⁸

44. Refraining from Arrogance

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً قَالَ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبَرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ

'Abdullāh ibn Mas'ūd (rta) reported that the Prophet (sws) said: "A person in whose heart is the slightest trace of arrogance will not enter Paradise." A person asked: "A person likes that his clothes be nice and his shoes [also] be nice. [Is this not arrogance?]" The Prophet (sws) replied: "God is beautiful and likes what is beautiful. Arrogance [actually means] denying the truth and regarding people to be inferior."⁶⁹

68. Al-Bukhārī, *Al-Jāmi' al-ṣaḥīḥ*, vol. 1, 39, (no. 70).

69. Muslim, *Al-Jāmi' al-ṣaḥīḥ*, vol. 1, 93, (no. 91).

45. The Sweetness of Faith

عن أنسٍ عن النبي صلى الله عليه وسلم قال ثلاثٌ من كُنَّ فيه
وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا
وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا
يَكْرَهُ أَنْ يُقَذَفَ فِي النَّارِ

Anas ibn Mālik (rta) reported that the Prophet (sws) said: “He who has three qualities will acquire the sweetness of faith: “God and His Messenger become dearer to him than the rest; he loves people only because of God; he dislikes returning to disbelief the way he dislikes being cast into Hell.”⁷⁰

46. Blessings of a Thorough Wudū

عن عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى
تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ

‘Uthmān ibn ‘Affān (rta) stated that God’s Messenger (sws) said: “A person who does *wudū* in a thorough manner, his sins will leave his body to the extent that they will even depart from under his fingernails.”⁷¹

70. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 14, (no. 16).

71. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 216, (no. 245).

47. Importance of the Prayer

عَبْدُ اللَّهِ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ قَالَ الصَّلَاةُ عَلَى وَقْتِهَا قَالَ ثُمَّ أَيٌّ قَالَ ثُمَّ بِرُّ الْوَالِدَيْنِ قَالَ ثُمَّ أَيٌّ قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ

‘Abdullāh ibn Mas‘ūd (rta) stated: “I asked the Prophet (sws): ‘Which deed is liked best by God?’ The Prophet (sws) replied: ‘The prayer offered at its time.’ [I then] asked: ‘After that?’ He replied: ‘Kindness to parents.’ [I then] asked: ‘After that?’ He replied: ‘Waging *jihād* for the cause of God.”⁷²

48. The Prayer Erases Sins

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِيَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ قَالُوا لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا قَالَ فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهَا الْخَطَايَا

Abū Hurayrah (rta) reports that he heard God’s Messenger (sws) saying: “Consider the fact that if there is a stream flowing near the door of anyone of you in which he bathes five times every day; can any trace of dirt remain on him?” They replied: “No trace of dirt will remain.” The Prophet (sws)

72. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 197, (no. 504).

[thereupon] said: “This is the example of five prayers. God erases sins through them [in a similar manner.]”⁷³

49. Importance of the *Tahajjud* Time

عن أبي هريرة أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ

Abū Hurayrah (rta) reported that God’s Messenger (sws) said: “The Almighty descends on the lower sky every night when the last one-third part [of it] remains and says: ‘Who is there to invoke Me so that I may answer his invocations; who is there to ask Me so that I may give to him; who is there to seek forgiveness from Me so that I may forgive him.’”⁷⁴

50. Reward of the Congregational Prayer

عن بن عمر أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً
‘Abdullāh ibn ‘Umar (rta) reported that God’s

73. Ibid., vol. 1, 197, (no. 505).

74. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 521, (no. 758).

Messenger (sws) said: "The reward of praying in congregation is twenty seven times that of praying alone."⁷⁵

51. The Best Prayer

عن جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ

Jābir (rta) reported that God's Messenger (sws) said: "The best prayer is one in which [a person] stands for a long period."⁷⁶

52. Blessings of Fasting

عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلٍ لِي أَدَمُ يُضَاعَفُ الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ قَالَ اللَّهُ عَزَّ وَجَلَّ إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ

Abū Hurayrah (rta) stated that God's Messenger (sws) said: "Every deed of the son of Adam will fetch ten times to seven hundred times reward except the fast. This is because he fasted for Me and I [only] will reward him. He left his carnal desire and

75. Ibid., vol. 1, 450, (no. 650).

76. Ibid., vol. 1, 520, (no. 756).

eating only for My sake. There are two occasions of happiness for a person who fasts: one when he breaks his fast and the other when he meets his Lord. And the smell of the mouth of a person who fasts is more pleasant to God than musk.”⁷⁷

53. Optional Monthly Fasts

مُعَاذَةُ الْعَدْوِيَّةِ أَهْمَا سَأَلَتْ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ قَالَتْ نَعَمْ فَقُلْتُ لَهَا مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ قَالَتْ لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ يَصُومُ

Mu‘ādhah al-‘Adwiyah asked ‘Ā’ishah (rta), wife of the Prophet (sws): “Did God’s Messenger (sws) fast for three days every month?” She replied: “Yes.” I [then] asked: “Which days of the month would he fast?” She replied: “He would not be specific in this regard and would fast whichever [three] days he wanted to.”⁷⁸

54. Kindness to Wives

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ — (أَنَّ) خَطَبَ (رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) النَّاسَ (فِي حَجَّةِ الْوَدَاعِ) وَقَالَ — اتَّقُوا اللَّهَ فِي النِّسَاءِ

77. Ibid., vol. 2, 807, (no. 1151).

78. Ibid., vol. 2, 818, (no. 1160).

فَاتَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ ...
وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

Jābir ibn ‘Abdullāh (rta) reports – that God’s Messenger (sws) delivered the sermon in the last *hajj* and said: “Fear God about your wives [that you do not commit any excess against them] because you have acquired them with God’s protection and have legalized sexual relations with them because of a word of God ... It is your responsibility to provide them with maintenance and residence according to the norms [of the society].”⁷⁹

عن أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَفْرَكُ
مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا وَرَضِيَ مِنْهَا آخَرَ

Abū Hurayrah (rta) stated that God’s Messenger (sws) said “A believing husband should not hate a believing wife. If he dislikes one habit of hers, there may be other [habits] he which he likes.”⁸⁰

55. Taking the Initiative in Salutations

عن أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُسَلِّمُ الصَّغِيرُ
عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ

Abū Hurayrah (rta) reported that the Prophet (sws) said: “The young should say *salām* to the elder, the

79. Ibid., vol. 2, 889-890, (no. 1218).

80. Ibid., vol. 2, 1091, (no. 1469).

one who walks should say *salām* to the one who sits and the smaller crowd should say *salām* to the bigger one.”⁸¹

56. The Etiquette of Sneezing

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال إذا عطس أحدكم فليقل الحمد لله وليقل له أخوه أو صاحبه يرحمك الله فإذا قال له يرحمك الله فليقل يهديكم الله ويصلح بالكم

Abū Hurayrah (rtā) reported that the Prophet (sws) said: “When anyone of you sneezes, he should say: الحمد لله⁸² and if his brother or companion hears these words, he should reply by saying يرحمك الله.⁸³ And when he says يرحمك الله, the [first person] should say: يهديكم الله ويصلح بالكم (may Allah guide you and keep you well.)”⁸⁴

57. Personal Hygiene

عن أبي هريرة رضي الله عنه سمعت النبي صلى الله عليه وسلم يقول الفطرة خمس الختان والاستحداذ وقص الشارب وتقليم الأظفار وتنف الأباط

81. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 5, 2301, (no. 5877).

82. Gratitude is for God.

83. May God have mercy on you!

84. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 5, 2298, (no. 5870).

Abū Hurayrah (rta) reports: "I heard the Prophet (sws) say: 'Five things are from among [the norms of] human nature: circumcision, shaving the pubes, clipping the moustache, paring fingernails and removing hair under the armpits.'"⁸⁵

أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ لَا أَنِ أَشَقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَاكِ

Abū Hurayrah (rta) reported that God's Messenger (sws) said: "Had it not been for the fact that this would burden my *ummah*, I would have directed them to clean their teeth before every prayer."⁸⁶

58. The Real Contest

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ

Anas ibn Mālik (rta) said that God's Messenger (sws) stated: "Paradise is encircled with hardships and Hell is encircled with desires."⁸⁷

59. Sympathy

أَبَا قَتَادَةَ ... قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

85. Ibid., vol. 5, 2209, (no. 5552).

86. Ibid., vol. 6, 2645, (no. 6813).

87. Muslim, *Al-Jāmi' al-ṣaḥīḥ*, vol. 4, 2174, (no. 2822).

يقول من سرّه أَنْ يُنَجِّيهُ اللهُ مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ فَلْيَنْفَسْ عَنْ
مُعْسِرٍ أَوْ يَضَعْ عَنْهُ

Abū Qatādah (rta) reported: "... I heard God's Messenger (sws) as saying: "He who likes that God deliver a person from the suffering of the Day of Judgement should give respite to a poor borrower or reduce the burden of loan from him."⁸⁸

60. Cleanliness

عن أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الطُّهُورُ شَطْرُ الْإِيمَانِ

Abū Mālik al-Ash'arī (rta) stated that God's Messenger (sws) said: "Cleanliness is part of faith."⁸⁹

61. What can be done for a Deceased?

عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ
الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ
يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

Abū Hurayrah (rta) reported that God's Messenger (sws) said: "When a person dies, his deeds [that

88. Ibid., vol. 3, 1196, (no. 1563).

89. Ibid., vol. 1, 203, (no. 223).

benefit him] end except three: an abiding [work of] charity [that he initiated], useful knowledge [that he left behind] and pious children who pray for him.”⁹⁰

62. Helping the Oppressor

عن أنس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنْصُرُهُ إِذَا
كَانَ مَظْلُومًا أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ قَالَ تَحْجِزُهُ أَوْ
تَمْنَعُهُ مِنَ الظُّلْمِ فَإِنْ ذَلِكَ نَصَرُهُ

Anas ibn Mālik (rta) stated that God’s Messenger (sws) said: “Help your brother whether he is the oppressor or the oppressed.” A person thereupon said: “I can help him if he is oppressed but please tell me how can I help him if he is the oppressor?” The Messenger (sws) replied: “Stop him from oppression. This is how you can help him.”⁹¹

63. The True Believer!

عن أنس عن النبي صلى الله عليه وسلم قال لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى
يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Anas ibn Mālik (rta) reported that the Prophet (sws) said: “No one among you can be a true believer

90. Ibid., vol. 3, 1255, (no. 1631).

91. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 6, 2550, (no. 6552).

unless he likes for his brother what he likes for himself.”⁹²

جَابِرًا يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمُسْلِمُ مَنْ
سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Jābir (rta) states: “I heard the Prophet (sws) say: ‘A [true] Muslim is one from whose tongue and hands other Muslims are secure.’”⁹³

64. Beware of the Pleading of the Oppressed

عَنْ بَنِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ
مُعَاذًا إِلَى الْيَمَنِ فَقَالَ أَتَقْدَعُونَ الْمَظْلُومَ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ
حِجَابٌ

Abdullāh ibn ‘Abbās (rta) reports that when the Prophet (sws) sent Mu‘ādh ibn Jabal (rta) to Yemen [as its administrator] he said: “Beware of the pleading of an oppressed person because there is no obstruction between it and God.”⁹⁴

65. Some Treasured Traits

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ إِنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا

92. Ibid., vol. 1, 14, (no. 13).

93. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 65, (no. 41).

94. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 2, 864, (no. 2316).

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ
 حَتَّى نَفَدَ مَا عِنْدَهُ فَقَالَ مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَذْخِرَهُ
 عَنْكُمْ وَمَنْ يَسْتَغْفِرْ يُعْفِهِ اللَّهُ وَمَنْ يَسْتَغْنِ يُعْنِهِ اللَّهُ وَمَنْ يَتَصَبَّرْ
 يُصْبِرْهُ اللَّهُ وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ

Abū Sa‘īd al-Khudrī (rta) reported: “Some people from the Anṣār asked [for charity] from God’s Messenger (sws). So, he gave it to them. They again asked and he again obliged until he was left with nothing. So, he said: ‘Whatever is with me of wealth I did not withhold from you. So, he who wants to become chaste, God will make him chaste; and he who showed contentment, God will grant him wealth and he who asks for patience from God, God will grant him patience and no person can be given a grant better and bigger than patience.’”⁹⁵

66. Repentance

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فِي
 أَرْضٍ فَلَاةٍ

Anas ibn Mālik (rta) stated that God’s Messenger (sws) said: “The Almighty is more pleased with the repentance of a servant than anyone of you who

95. Ibid., vol. 2, 534, (no. 1400).

suddenly found his camel he had lost in a desert.”⁹⁶

عن أبي موسى عن النبي صلى الله عليه وسلم قال إِنَّ اللَّهَ عَزَّ
وَجَلَّ يَسْطُرُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ وَيَسْطُرُ يَدَهُ بِالنَّهَارِ
لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا

Abū Mūsā Ash‘arī (rta) reported that the Prophet (sws) said: “God, the Powerful, the Mighty, spreads His hands at night so that a person who has sinned in the day returns [to Him] and [also] spreads His hand in the day so that a person who has sinned in the night returns [to Him] until the sun rises from the West [on the Day of Judgement.]”⁹⁷

بن عمر قال قال رسول الله صلى الله عليه وسلم يا أَيُّهَا النَّاسُ
تُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ

‘Abdullāh ibn ‘Umar (rta) stated that God’s Messenger (sws) said: “O People! Seek repentance from God. Thus, I seek repentance [from Him] a hundred times every day.”⁹⁸

67. Honesty in Selling Goods

عن أبي هريرة أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةٍ

96. Ibid., vol. 5, 2325, (no. 5950).

97. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 4, 2113, (no. 2759).

98. Ibid., vol. 4, 2075, (no. 2702).

طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَنَالَتْ أَصَابِعُهُ بَلَلًا فَقَالَ مَا هَذَا يَا صَاحِبَ
الطَّعَامِ قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ قَالَ أَفَلَا جَعَلْتَهُ فَوْقَ
الطَّعَامِ كَيْ يَرَاهُ النَّاسُ مِنْ غَشٍّ فَلَيْسَ مِنِّي

Abū Hurayrah (rta) reported that [once] God's Messenger (sws) passed by a pile of grain and he inserted his hand in it. His fingers could feel wetness, whereupon he said: "O you owner of this grain! What is this?" He replied: "It rained on this pile O Messenger of God!" He said: "Why did you not place this wet grain on the top so that people could have seen it; he who deceives [others] has no relation with me."⁹⁹

68. Whispering in a Gathering

عن عبد الله قال قال رسول الله صلى الله عليه وسلم إذا كنتم
ثلاثة فلا يتناجى اثنان دون صاحبهما فإن ذلك يُحرّنه

‘Abdullāh ibn Mas‘ūd (rta) stated that God's Messenger (sws) said: "When there are three of you, two of them should not whisper leaving aside the third because this will aggrieve him."¹⁰⁰

69. Blessings of Guiding Others

عن أبي مسعود الأنصاري ... قال رسول الله صلى الله عليه

99. Ibid., vol. 1, 99, (no. 102).

100. Ibid., vol. 4, 1718, (no. 2184).

وسلم من دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ

Abū Mas'ūd al-Anṣārī (rta) stated: ... God's Messenger (sws) said: "A person who guided someone to a good deed will get the same reward as the person who did this good deed."¹⁰¹

70. Best Charity

عن أبي هُرَيْرَةَ قَالَ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَكْظَمُ فَقَالَ أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغَنَى وَلَا تُمَهِّلَ حَتَّى إِذَا بَلَغْتَ الْحُلُقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا أَلَا وَقَدْ كَانَ لِفُلَانٍ

Abū Hurayrah (rta) stated that a person came to God's Messenger (sws) and asked: "O Messenger of God! Which charity is the best?" At this, he replied: "That you give in charity whilst you are hale and hearty, covet wealth, have fear of poverty and also have hope for more wealth. Do not delay this charity until when your soul reaches your collar bone [at the time of death and then] you say: 'for such and such, there is this [amount] and for such and such [this amount]'. Now it already belongs to such and such."¹⁰²

عن أبي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ

101. Ibid., vol. 3, 1506, (no. 1893).

102. Ibid., vol. 2, 716, (no. 1032).

الصَّدَقَةُ مَا كَانَ عَنْ ظَهْرِ غِنًى وَابْدَأْ بِمَنْ تَعُولُ

Abū Hurayrah (rta) reported that God's Messenger (sws) said: "The best charity is that after giving which a person does not end up poor and begin with those who are your financial obligation."¹⁰³

71. Charity not accepted from Illegal Money

عبد الله بن عمر ... قال إني سمعت رسول الله صلى الله عليه وسلم يقول ... ولا صدقة من غلول

‘Abdullāh ibn ‘Umar (rta) said: "I heard God's Messenger (sws) say: '... Charity given from money [earned] illegally will not be accepted.'"¹⁰⁴

72. Acts of Virtue are Charity

عن سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ قِيلَ أَرَأَيْتَ إِنْ لَمْ يَجِدْ قَالَ يَعْتَمِلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ قِيلَ أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ قَالَ يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ قِيلَ لَهُ أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ قَالَ يَأْمُرُ بِالْمَعْرُوفِ أَوْ الْخَيْرِ قِيلَ أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ قَالَ يُمَسِّكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ

103. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 5, 2048, (no. 5041).

104. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 204, (no. 224).

Abū Mūsā al-Ash‘arī (rta) reported that the Prophet (sws) said: “Charity is obligatory on every Muslim.” It was asked: “What should be done if he does not have anything?” The Prophet (sws) replied: “He should use his hands and benefit his soul and do charity.” It was asked: “What if he does not have the capacity?” The Prophet (sws) replied: “He should help a distressed needy person.” It was asked: “What if he does have the capacity to do this?” The Prophet (sws) replied: “He should advise others to virtue.” It was asked: “What if he is not able to do this?” The Prophet (sws) replied: “He should abstain from evil. This is [also] charity.”¹⁰⁵

أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لُ سَلَامِي مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ قَالَ تَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ قَالَ وَالْكَلِمَةُ الطَّيْبَةُ صَدَقَةٌ وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ

Abū Hurayrah (rta) reports that Muḥammad (sws) said: “At the rising of the sun, charity becomes obligatory on every joint of a Muslim. If he decides between two people with justice, this is charity; if he helps a person in his conveyance by lifting up that person or his provisions on it, then this is charity;

105. Ibid., vol. 2, 699, (no. 1008).

good words are charity; every step taken to go for offering the prayer is charity; removing harmful things from a path is also charity.”¹⁰⁶

73. Spending on the Family

عن أبي مَسْعُودٍ الْبَدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَى أَهْلِهِ نَفَقَةً وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً

Abū Mas‘ūd al-Badrīy (rta) reported that the Prophet (sws) said: “When a person spends on his family and he hopes for its reward, then this will be [an act] of charity for him.”¹⁰⁷

74. Remembering God

عن أبي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ

Abū Mūsā al-Ash‘arī (rta) stated that the Prophet (sws) said: “The example of the person who keeps God in remembrance and the one who does not is that of a living person and a dead one.”¹⁰⁸

106. Ibid., vol. 2, 699, (no. 1009).

107. Ibid., vol. 2, 695, (no. 1002).

108. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 5, 2353, (no. 6044).

75. How to Live in this Temporary World

عن عبد الله بن عمر رضي الله عنهما قال أخذ رسول الله صلى الله عليه وسلم بمنكبي فقال كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ
 ‘Abdullāh ibn ‘Umar (rta) said: “God’s Messenger (sws) held my shoulder and said: ‘Live in this world as a stranger or as a traveler.’”¹⁰⁹

76. The Path to Paradise

عن سهل بن سعد عن رسول الله صلى الله عليه وسلم قال من يَضْمَنَ لِي ما بينَ لَحْيَيْهِ وما بينَ يَدَيْهِ وَخَلْفَيْهِ ضَمَنْ لِي الْجَنَّةَ

Sahl ibn Sa’d (rta) reported that God’s Messenger (sws) said: “He who assured me the protection of his tongue and private parts, I will assure him [a place in] Paradise.”¹¹⁰

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوَّلًا أَذَلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

Abū Hurayrah (rta) stated that God’s Messenger (sws) said: “You cannot go into Paradise until you believe [in the truth] and you cannot believe [so] until you mutually love one another. Should I not

109. Ibid., vol. 5, 2358, (no. 6053).

110. Ibid., vol. 5, 2376, (no. 6109).

tell you a strategy which if you adopt you will start loving one another: ‘spread *salām* among your selves.’”¹¹¹

عن أنس بن مالك رضي الله عنه أنه مرَّ على صبيانٍ فسَلَّمَ عليهم وقال كان النبي صلى الله عليه وسلم يفعلُهُ

Anas ibn Mālik (rta) would say *salām* to the children when he passed by them and said that the Prophet (sws) would do this.¹¹²

77. Avoiding Fame

[عن] سَعْدُ بْنُ أَبِي وَقَّاصٍ . . . سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ

Sa’d ibn Abī Waqqās (rta) reported: “... I heard God’s Messenger (sws) say: ‘Indeed, God loves the person who is pious, contented and un-known.’”¹¹³

78. Wealth of a Person

عن أبي هريرة أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ الْعَبْدُ مَالِي مَالِي إِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثُ مَا أَكَلَ فَأَقْنَى أَوْ لَبَسَ فَأَبْلَى

111. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1. 74, (no. 54).

112. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 5, 2306, (no. 5893).

113. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 4. 2277, (no. 2965).

أَوْ أُعْطِيَ فَاقْتَنَى وَمَا سِوَى ذَلِكَ فَهُوَ ذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ

Abū Hurayrah (rta) reported that God's Messenger (sws) said: "A person says: 'My wealth! My wealth!' His wealth actually has three portions: what he consumed was finished, what he wore became worn out and what he gave in charity, he collected [with God]. Whatever remains is going to vanish and he will leave it for people."¹¹⁴

79. Persistence in Supplicating

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قِطْعَةٍ رَحِمٍ مَا لَمْ يَسْتَعْجِلْ قِيلَ يَا رَسُولَ اللَّهِ مَا الْاسْتَعْجَالُ قَالَ يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ أَرِ يَسْتَجِيبُ لِي فَيَسْتَحْسِرُ غِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ

Abū Hurayrah (rta) reported from the Prophet (sws) that he said: "The supplication of a person is always accepted [by God] if he does not supplicate about a sin or severing blood relationships as long as he does not become hasty." It was asked: "O Messenger of God! What do you mean by hastiness?" He replied: "A person says: 'I have supplicated enough and think that it will be not accepted,' so he gets tired at this and stops supplicating."¹¹⁵

114. Ibid., vol. 4, 2273, (no. 2959).

115. Ibid., vol. 4, 2096, (no. 2735).

80. Essence of Religion

عن تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدِّينُ النَّصِيحَةُ
قُلْنَا لِمَنْ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

Tamīm al-Dārī (rta) reported that the Prophet (sws) said: "Religion is well-wishing for God, for His Book, for His Messenger, for the rulers of the Muslims and for their common masses."¹¹⁶

81. Contentment

عن عبد الله بن عمرو بن العاص أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَوُزِقَ كَفَافًا وَفَتَّعَهُ اللَّهُ بِمَا آتَاهُ

‘Abdullāh ibn ‘Amr al-‘Ās (rta) reported that God’s Messenger (sws) said: "He succeeded who accepted faith and was given livelihood according to his basic needs and God gave him contentment on this livelihood."¹¹⁷

82. Hiding the Secrets of the Spouse

أَبَا سَعِيدٍ الْخُدْرِيِّ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ
مَنْ أَشَرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ

116. Ibid., vol. 1, 74, (no. 55).

117. Ibid., vol. 2, 730, (no. 1054).

وَتُقْضَىٰ إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا

Abū Sa‘īd al-Khudrī (rta) says that God’s Messenger (sws) said: “The most evil of people in the sight of God on the Day of Judgement with regard to his status is the man who is intimate with his wife and she is intimate with him and then he reveals her secrets.”¹¹⁸

83. Greed for Public Office

عبد الرحمن بن سُمُرَةَ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا عَبْدَ الرَّحْمَنِ بْنَ سُمُرَةَ لَا تَسْأَلُ الْإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ
مَسْأَلَةٍ وَكَلْتَ إِلَيْهَا وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا

‘Abd al-Rahmān ibn Samurah (rta) stated: God’s Messenger (sws) said to me: “Abd al-Rahmān! Do not seek public office. If it is granted to you because of your desire you shall be consigned to it, and if it is granted to you without your desire, you shall be helped.”¹¹⁹

84. Reacting on Badly Cooked Food

عَنْ أَبِي هُرَيْرَةَ قَالَ مَا عَابَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
طَعَامًا قَطُّ كَانَ إِذَا اشْتَهَى شَيْئًا أَكَلَهُ وَإِنْ كَرِهَهُ تَرَكَهُ

118. Ibid., vol. 2, 1060, (no. 1437).

119. Ibid., vol. 3, 1273, (no. 1652).

Abū Hurayrah (rta) said: “God’s Messenger (sws) never criticized food. If he desired to eat something, he would eat it and if he did not like something, he would not eat it.”¹²⁰

85. Gracious Accommodation of Human Error

عن عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ
فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ

‘Amr ibn al-‘Āṣ (rta) reports that he heard God’s Messenger (sws) say: “If a ruler passes a judgement and tries his best to arrive at the truth and then succeeds, he will be entitled to two units of reward, and if a ruler passes a judgement and tries his best to arrive at the truth but does not succeed, he will still be given a unit of reward.”¹²¹

86. Abstaining from the Ambiguous

عن التُّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ الْحَلَالُ بَيْنَ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَةٌ فَمَنْ تَرَكَ
مَا شُبِّهَ عَلَيْهِ مِنَ الْإِثْمِ كَانَ لِمَا اسْتَبَانَ أَتَرَكَ وَمَنْ اجْتَرَأَ عَلَى مَا

120. Ibid., vol. 3, 1632, (no. 2064).

121. Ibid., vol. 3, 1342, (no. 1716).

يَشْكُ فِيهِ مِنَ الْإِثْمِ أَوْ شَكَ أَنْ يُوَاقِعَ مَا اسْتَبَانَ وَالْمَعَاصِي حِمَى
اللَّهِ مَنْ يَرْتَعَ حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ

Nu'mān ibn Bashīr (rta) stated that the Prophet (sws) said: "What is not prohibited is clear and what is prohibited is [also] clear. In between the two are ambiguous matters. So, he who abstained from ambiguous sins will even more abstain from clear sins. He who is bold enough to commit ambiguous sins is more likely to fall into clear sins. And sins are prohibited areas of God. An animal which grazes at the borders of these areas is likely to enter into them."¹²²

87. The Real Criteria before God

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا
يَنْظُرُ إِلَى صَوْرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

Abū Hurayrah (rta) stated that God's Messenger (sws) said: "Indeed, God does not look at your appearance and wealth; He, in fact, looks at your hearts and your deeds."¹²³

122. Al-Bukhārī, *Al-Jāmi' al-ṣaḥīḥ*, vol. 2, 723, (no. 1946).

123. Muslim. *Al-Jāmi' al-ṣaḥīḥ*, vol. 4, 1987, (no. 2564).

88. Two Envable Persons

عَبْدَ اللَّهِ بْنِ مَسْعُودٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَةٍ فِي الْحَقِّ وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا

‘Abdullāh ibn Mas‘ūd (rta) says that God’s Messenger (sws) said: “Only two people are worthy of envy: a person whom God has given wealth and he went about spending it for the cause of the truth and a person whom God blessed with wisdom and he decided [the affairs of people] through it and taught it [to them].”¹²⁴

89. Becoming a High Achiever

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكَ الرِّبَاطُ

Abū Hurayrah (rta) reported that God’s Messenger (sws) [once] said: “Should I not guide you to that through which God erases sins and increases the status [of a person]?” The companions said: “Why not, O Messenger of God!” [At this,] he remarked:

124. Ibid., vol. 1, 559, (no. 816).

“Doing *wuḍū* in a thorough manner in difficult circumstances, abundant footsteps to the mosque and waiting [in the mosque] for the [next] prayer after [offering] the prayer; this [wait] is called *ribāṭ*”¹²⁵,¹²⁶

90. Attentiveness in Reading the Qur’ān

عن جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَءُوا الْقُرْآنَ مَا أَتَلَفْتُمْ عَلَيْهِ قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا
Jundab ibn ‘Abdullāh (rta) stated that God’s Messenger (sws) said: “Read the Qur’ān as long as your hearts are inclined to it; when you feel disinterested in it, move away.”¹²⁷

91. Patience and Gratitude

عن صُهَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لَأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

Ṣuḥayb (rta) stated that God’s Messenger (sws) said: “Amazing is the matter of a believer. All his affairs are well and this [feature] is for none but a believer: if good circumstances befall him, he is grateful and

125. Ie., its reward is equivalent to surveillance of border areas in a *jihād*. (Translator)

126. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 219, (no. 251).

127. Ibid., vol. 4, 2053, (no. 2667).

this is well for him and if hardships befall him, he is patient; so, this [also] is well for him.”¹²⁸

92. Persistence in Righteous Deeds

عن عائشة رضي الله عنها قالت لم يكن رسول الله صلى الله عليه وسلم في الشهر من السنة أكثر صياماً منه في شعبان وكان يقول خذوا من الأعمال ما تطيقون فإن الله لن يمل حتى تمثّلوا وكان يقول أحبّ العمل إلى الله ما دأوم عليه صاحبه وإن قلّ

‘Ā’ishah (rta) said: “God’s Messenger (sws) would fast the most in the month of Sha‘bān from [among all the months of] the year and would say: “Select deeds and activities for which you have strength because God will never get tired; only you will,” and would also say: “The deed most liked by the Almighty is the one that a person does persistently even though it is small [in magnitude].”¹²⁹

93. Six Mutual Rights of Muslims

عن أبي هريرة أنّ رسول الله صلى الله عليه وسلم قال قال حقّ المسلم على المسلم ستّ قيل ما هنّ يا رسول الله قال إذا لقيته فسلم عليه وإذا دعاك فأجبه وإذا استنصحك فانصَح له وإذا

128. Ibid., vol. 4, 2295, (no. 2999).

129. Ibid., vol. 1, 540, (no. 782).

عَطَسَ فَحَمَدَ اللَّهَ فَشَمَّتُهُ وَإِذَا مَرَضَ فَعُدَّهُ وَإِذَا مَاتَ فَاتَّبَعَهُ

Abū Hurayrah (rta) reported that God's Messenger (sws) said: "A Muslim has six rights on a fellow Muslim." The companions asked: "What are they, O Messenger of God?" He replied: "When you meet him, say *salām* to him; when he invites you, accept this invitation; when he asks for your advice, advise him; when he sneezes and thanks God [on this], you pray that God has mercy on him; when he falls sick, visit him; when he dies, follow his [funeral procession]."¹³⁰

94. Exemplary Conduct of a Borrower

عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَقَاضَاهُ فَأَغْلَظَ فَبِهِ أَصْحَابُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَوُهُ فَإِنْ لَصَاحِبِ الْحَقِّ مَقَالًا ثُمَّ قَالَ أَعْطُوهُ سَنًا مِثْلَ سَنَةِ قَالُوا يَا رَسُولَ اللَّهِ لَا نَجِدُ إِلَّا أَمْثَلَ مَنْ سَنَّهُ فَقَالَ أَعْطُوهُ فَإِنْ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ قَضَاءً

Abū Hurayrah (rta) reported that a person came to the Prophet (sws) and demanded back [the camel] borrowed from him by the Prophet (sws)] and spoke harshly. At this, the companions were about to grab him when God's Messenger (sws) said: "Let him be because he who has a right [on someone, also] has the right to express his demand." The Prophet (sws)

130. Ibid., vol. 4, 1705, (no. 2162).

then told the companions: "Give him back a camel of the same age as the one [he had lent]." They replied: "We do not find a camel but one that is older to this." The Prophet (sws) replied: "Give it to him because the best of you are those who return a debt in a befitting manner."¹³¹

95. Hopelessness and Frustration

عن أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضُرٍّ أَصَابَهُ فَإِنْ كَانَ لَا بُدَّ فَاعْلَمْ فَلْيَقُلْ اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي

Anas ibn Mālik (rta) reported that the Prophet (sws) said: "No one among you should desire death if some suffering afflicts him. And if he cannot but help do something, he should say: 'God! Grant me life as long as life is better for me and give me death when death is better for me.'"¹³²

96. A Wise Muslim

عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ

131. Al-Bukhārī, *Al-Jāmi' al-ṣaḥīḥ*, vol. 2, 809, (no. 2183).

132. Ibid., vol. 5, 2146, (no. 5347).

Abū Hurayrah (rta) reported that the Prophet (sws) said: "A believer is not bitten from the same hole twice."¹³³

97. Decency in Conversation

عن أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمْ يَكُنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَّابًا وَلَا فَحَّاشًا وَلَا لَعَّانًا كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمُعْتَبَةِ مَا لَهُ تَرَبَّ جَبِينُهُ

Anas ibn Mālik (rta) stated: "God's Prophet (sws) would not abuse, talk lewd or curse; when angry he would say to one of us: 'What has overcome him; may his forehead be covered in dust'¹³⁴." ¹³⁵

98. God's Graciousness

عن أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ هَمٍّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ وَمَنْ هَمَّ بِحَسَنَةٍ فَعَمَلَهَا كُتِبَتْ لَهُ عَشْرًا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكُتَبْ وَإِنْ عَمَلَهَا كُتِبَتْ

Abū Hurayrah (rta) stated that God's Messenger (sws) said: "A person who resolved to do a virtue

133. Ibid., vol. 5, 2271, (no. 5782).

134. In classical Arabic, this is a very affectionate phrase expressing mild anger. (Translator)

135. Ibid., vol. 5, 2243, (no. 5684).

but could not do it, its reward will be written down for him; a person who resolved to do a virtue and was able to do it, its reward ranging from ten to seven hundred times [the weight of the virtue] will be written down for him and a person who attempted to do a vice and was not able to do it, it is not written [in his account], and if he does it, it is written in his account.”¹³⁶

99. Fasting recommended for Bachelors

عن عبد الله قال قال لنا رسول الله صلى الله عليه وسلم يا معشر الشباب من استطاع منكم الباءة فليتزوج فإنه أغض للبصر وأحصن للفرج ومن لم يستطع فعليه بالصوم فإنه له وجاء

‘Abdullāh ibn Mas‘ūd (rta) stated that God’s Messenger (sws) said to us: “O Young Men! Those among you who have the means should marry because it is the best way to restrain the eyes and control sexual desires. But he who does not have the means should fast because it helps in restraining this desire.”¹³⁷

100. Inter-Gender Imitation

عن ابن عباس رضي الله عنهما قال لعن رسول الله صلى الله عليه

136. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 118, (no. 130).

137. Ibid., vol. 2, 1018, (no. 1400).

وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ
بِالرِّجَالِ

‘Abdullāh ibn ‘Abbās (rta) said: “God’s Messenger (sws) cursed men who assume the appearance of women and cursed women who assume the appearance of men.”¹³⁸

101. True Richness

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الْغِنَى عَنْ
كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى عَنِ النَّفْسِ

Abū Hurayrah (rta) stated that the Prophet (sws) said: “Richness does not come from abundance in assets; [In reality,] rich is a person who is rich at heart.”¹³⁹

102. Giving is better than Begging

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ عَلَى الْمَنْبَرِ وَذَكَرَ الصَّدَقَةَ وَالتَّعَقُّفَ
وَالْمَسْأَلَةَ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى فَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ
وَالسُّفْلَى هِيَ السَّائِلَةُ

‘Abdullāh ibn ‘Umar (rta) reported that [once when]

138. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 5, 2207, (no. 5546).

139. Ibid., vol. 5, 2368, (no. 6081).

on the pulpit God's Messenger (sws) mentioned about charity, abstention from beggary and that the upper hand is better than the lower one. The upper hand is the one which gives and the lower is the one which asks.¹⁴⁰

103. Avoiding Superstitions

عن أبي هُرَيْرَةَ عن رسول الله صلى الله عليه وسلم قال ما أُنْزِلَ
الله من السَّمَاء من بَرَكَةٍ إِلَّا أَصْبَحَ فَرِيقٌ مِنَ النَّاسِ بِهَا كَافِرِينَ
يُنْزِلُ اللهُ الْعَيْثَ فَيَقُولُونَ الْكَوْكَبُ كَذَا وَكَذَا

Abū Hurayrah (rta) reported that God's Messenger (sws) said: "Whatever blessings God sends down from the heavens there is always a group of people that becomes its rejecter [such that] God sends down rain and they say that it is because of such and such a star."¹⁴¹

104. Taking Back Gifts is Detestable

عن ابن عَبَّاسٍ رضي الله عنهما قال قال النبي صلى الله عليه وسلم
الْعَائِدُ فِي هَبْتِهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ

‘Abdullāh ibn ‘Abbās (rta) stated that the Prophet (sws) said: "A person who takes back his gift is like a dog who throws up and then licks what he has

140. Ibid., vol. 2, 519, (no. 1362).

141. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 84, (no. 72).

thrown up.”¹⁴²

105. Selecting a Spouse

عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَافْظَرْ بِذَاتِ
الدِّينِ

Abū Hurayrah (rta) reported that the Prophet (sws) said: “A woman is married for four reasons: her wealth, her status, her beauty and her religiosity. Select the one who is religious.”¹⁴³

106. Asserting a Supplication

عن أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقُولَنَّ
أَحَدُكُمْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ لِيَعْرِضَ فِي
الدُّعَاءِ فَإِنَّ اللَّهَ صَانِعُ مَا شَاءَ لَا مُكْرَهَ لَهُ

Abū Hurayrah (rta) stated that the Prophet (sws) said: “When anyone of you supplicates, he should not say: ‘God! If You want, forgive me, if You want, have mercy on me.’ He should assert himself while asking from God because God will do what He wants. No one can force Him.”¹⁴⁴

142. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 2, 915, (no. 2449).

143. Ibid., vol. 5, 1958, (no. 4802).

144. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 4, 2063, (no. 2679).

107. Conduct of Sitting on Pathways

عن أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالْجُلُوسَ فِي الطَّرَفَاتِ قَالُوا يَا رَسُولَ اللَّهِ مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا تَتَحَدَّثُ فِيهَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا أُبَيِّتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ قَالُوا وَمَا حَقُّهُ قَالَ غَضُّ الْبَصَرِ وَكَفُّ الْأَذَى وَرَدُّ السَّلَامِ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ

Abū Sa‘īd al-Khudrī (rta) reported that the Prophet (sws) said: “Refrain from sitting on pathways.” The companions said: “We have no option but to sit on pathways because we sit and chat with one another.” God’s Messenger (sws) said: “If you have no option, then fulfill your obligation towards the pathways.” The companions asked: “What is this obligation?” He replied: “Guarding the gaze, removing harmful [things], responding to *salām*, urging people to virtue and stopping them from vice.”¹⁴⁵

108. Refraining from Abusing the Dead

عن عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا

‘Ā’ishah (rta) stated that the Prophet (sws) said: “Do not abuse the dead because they have received what

145. Ibid., vol. 3, 1675, (no. 2121).

they sent forward.”¹⁴⁶

109. Who are the Poor in Reality?

عن أبي هريرة أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَدْرُونَ مَا الْمُفْلِسُ قَالُوا الْمُفْلِسُ فِينَا مَنْ لَّا دِرْهَمَ لَهُ وَلَا مَتَاعَ فَقَالَ إِنَّ الْمُفْلِسَ مَنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أَخَذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ

Abū Hurayrah (rta) reported that God's Messenger (sws) said: "Do you know who is poor [among us]?" The companions replied: "A poor person among us is one who is penniless and is without provisions. At this, the Prophet (sws) remarked: "The poor of my *ummah* is one who would come on the Day of Judgement with prayers, fasts and *zakāh* but he would have abused some person and falsely accused another of fornication, devoured the wealth of a person and shed the blood of another and beat up another. Then one good deed after another will be given from his account and given [to the one he had oppressed]. If these good deeds will fall short to pay back what he was liable for, the sins of those he had oppressed will be taken and credited into his account

146. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 470, (no. 1329).

and then he will be thrown into the Fire [of Hell].”¹⁴⁷

110. Humility

عن عِيَّاضِ بْنِ حِمَارٍ أَخِي بَنِي مُجَاشِعٍ قَالَ قَامَ فِينَا رَسُولُ اللَّهِ ذَاتَ يَوْمٍ خَطِيبًا فَقَالَ ... إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ وَلَا يَبْغِ أَحَدٌ عَلَى أَحَدٍ

‘Iyād ibn Hīmār (rta) said: “[Once] God’s Messenger (sws) delivered a sermon to us and said: ‘God has revealed to me that you should show humility so that no one should express superiority over another and no one should commit excess against another.’”¹⁴⁸

عن أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ

Abū Hurayrah (rta) reported that God’s Messenger (sws) said: “Charity does not in any way decrease wealth and the person who forgives, God increases his respect, and each person who shows humility for God, God elevates his status.”¹⁴⁹

147. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 4, 1997, (no. 2581).

148. Ibid., vol. 4, 2198, (no. 2865).

149. Ibid., vol. 4, 2001, (no. 2588).

111. Seven Blessed People

عن أبي هُرَيْرَةَ عن النبي صلى الله عليه وسلم قال سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ الْإِمَامُ الْعَادِلُ وَشَابُّ نَشَأَ بِعِبَادَةِ اللَّهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إني أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ يَمِينُهُ مَا تُنْفِقُ شِمَالُهُ وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ

Abū Hurayrah (rta) reported that the Prophet (sws) said: "God will provide shade to seven people on the day when none can provide shade except He. [They are:] a just ruler, a young person who grew up while worshipping God, a person whose heart always remained in the mosque, two individuals who loved one another for God so much so that they stayed together because of it and left one another because of it, a person who was tempted by a lady of status and beauty and he [on the contrary replied:] 'I fear God,' a person who gave in charity secretly such that his right hand did not know what the left had spent and a person who remembered God when he was alone and his eyes become watery."¹⁵⁰

150. Ibid., vol. 2, 715, (no. 1031).

112. Avoiding Allegations

عن أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَعَ إِحْدَى نِسَائِهِ فَمَرَّ بِهِ رَجُلٌ فَدَعَاَهُ فَجَاءَ فَقَالَ يَا فُلَانُ هَذِهِ زَوْجَتِي فُلَانَةٌ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ كُنْتُ أَظُنُّ بِهِ فَلَمْ أَكُنْ أَظُنُّ بِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِّ

Anas ibn Mālik (rta) reported that [once] the Prophet (sws) was with one of his wives when a person passed by him. So the Prophet (sws) called him over. The person came to him. At this, the Prophet (sws) said: “O you! This is my such and such wife.” The person then replied: “O Messenger of God! Who am I to think in this way? How can I think about you in such a manner?” At this, God’s Messenger replied: “Indeed, Satan is found in a person like the blood that circulates [in his body].”¹⁵¹

113. Responsibility of the Rulers

عن مَعْقِلٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ

Ma‘qil (rta) reports: “I heard God’s Messenger (sws) say: ‘A person who is made the ruler of the Muslims

151. Ibid., vol. 4, 1712, (no. 2174).

neither strives [for their welfare] nor wishes well for them will never enter Paradise with them.”¹⁵²

114. Obedience to Rulers

عن أبي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكَ السَّمْعَ وَالطَّاعَةَ فِي عُسْرِكَ وَيُسْرِكَ وَمَنْشَطِكَ وَمَكْرَهِكَ وَأَثَرَةٍ عَلَيْكَ

Abū Hurayrah (rta) stated that God’s Messenger (sws) said: “It is obligatory upon you to listen to and to obey [your rulers] whether you are in difficulty or in comfort, whether willingly or unwillingly and even when you do not receive what is your right.”¹⁵³

عن ابنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ

‘Abdullāh ibn ‘Umar (rta) reported that the Prophet (sws) said: “It is obligatory upon a Muslim to listen and to obey [his rulers] whether he likes it or not, except when he is ordered to commit a sin. If he is ordered so, he should neither listen nor obey.”¹⁵⁴

عن أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْمَعُوا وَأَطِيعُوا وَإِنْ

152. Ibid., vol. 1, 126, (no. 142).

153. Ibid., vol. 3, 1467, (no. 1836).

154. Ibid., vol. 3, 1469, (no. 1839).

اسْتَعْمَلَ حَبَشِيٌّ كَانَ رَأْسُهُ زَيْبَةً

Anas ibn Mālik (rta) reported from the Prophet (sws): “Listen and obey even if an Abyssinian slave whose head is like a raisin is made your ruler.”¹⁵⁵

بن عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ إِلَى اللَّهِ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَأَى
مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ عَلَيْهِ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِرًّا فَمَاتَ
إِلَّا مَاتَ مَيِّتَةً جَاهِلِيَّةً

‘Abdullāh ibn ‘Abbās (rta) reported that the Prophet (sws) said: “He who sees something despicable in his ruler should tolerate it because he who even slightly disassociates himself from the state authority and dies in this condition shall die the death of *jāhiliyyah*.”¹⁵⁶

115. Concealing the Faults of Others

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَسْتُرُ عَبْدٌ
عَبْدًا فِي الدُّنْيَا إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

Abū Hurayrah (rta) reported that the Prophet (sws) said: “On the Day of Judgement, God will conceal the faults of that person who conceals the faults of others in this world.”¹⁵⁷

155. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 246, (no. 661).

156. Ibid., vol. 6, 2588, (no. 6646).

157. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 4, 2002, (no. 2590).

116. Twelve Supplications of the Prophet (sws)

(i)

اللهم أَسْلَمْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي
إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ اللَّهُمَّ
أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ

O God! I have consigned myself to You and submitted my affairs to You and rested my back against You while fearing Your might and while moving towards You with fondness. There is no refuge and resting place after running away from You, and if ever there is, then it is with You. Lord! I professed faith in the Book that You have revealed and professed faith in the Prophet whom You have sent as a Messenger.¹⁵⁸

(ii)

اللهم رَحِمَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي
شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ

O God! I am hopeful of Your mercy. Please do not consign me to my base desires for even a moment and reform all my affairs. Lord! There is no deity except You.¹⁵⁹

158. Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 97, (no. 244). On the authority of al-Barā’ ibn ‘Āzib (rta).

159 Abū Dā’ūd, *Sunan*, vol. 4, 324 (no. 5090). On the authority of Abū Bakrah (rta).

(iii)

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي
حُكْمِكَ عَدْلٌ فِي قَضَاؤِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ
نَفْسُكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ
اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِيْعَ قَلْبِي
وَنُورَ صَدْرِي وَجِلَاءَ حُزْنِي وَذَهَابَ هَمِّي

O God! I am Your servant, the son of Your male servant and maid servant. My forehead is in Your hands. Your commands are implemented on me. Your decision about me is correct. By means of every name of Yours by which You have called Yourself or revealed in Your Book or taught to any of Your creations or adopted in knowledge specific to You, I request You to make the Qur'ān the season of spring for my heart, the radiance of my chest, the remedy of my sorrow and the solution of my difficulties.¹⁶⁰

(iv)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ
وَالْجُبْنِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

O God! I seek refuge with You from sorrow,

160 Aḥmad ibn Ḥanbal, *Musnad*, vol. 1 (Cairo: Mu'assasah al-Qurṭubah, n.d.), 391, (no. 3712). On the authority of 'Abdullāh ibn Mas'ūd (rta).

distress, meekness, laziness, stinginess, cowardice, and from the burden of debt and from the dominance of people.¹⁶¹

(v)

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي فَاقْضِهِ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ

O God! I seek goodness through Your knowledge and through Your might I seek strength, and I request from You Your great blessings, because You have the might and I do not have the might. You know everything and I do not know, and You have knowledge of the unseen. God! If in Your knowledge this action [which I intend to do] is better with regard to my religion, my life and my fate, then destine it for me and make it easy for me and then add blessings to it for me. God! In Your knowledge if this action is evil for me, for my religion and for my fate, then turn it away from me and [God!] whatever is better for me, ordain that for me

161 Al-Bukhārī, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 3, 1059, (no. 2736).
On the authority of Anas ibn Mālīk (rta).

wherever it is, and then make me satisfied with it.¹⁶²

(vi)

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Gratitude is for God alone who gave us life after death and one day towards Him shall be the return.¹⁶³

(vii)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

O God! I have wronged my soul a lot and none except You can forgive my sins. So forgive me through Your compassion and have mercy on me. Indeed, You are Forgiving and Ever Merciful.¹⁶⁴

(viii)

اللَّهُمَّ بَعِّلْكَ الْعَيْبَ وَقُدِّرْكَ عَلَى الْخَلْقِ أَحْيَيْنِي مَا عَلِمْتَ الْحَيَاةَ
خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ
خَشْيَتِكَ فِي الْعَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا

162. Ibid., vol. 1, 391, (no. 1109). On the authority of Jābir ibn 'Abdullāh (rta).

163. Ibid., vol. 5, 2326, (no. 5953). On the authority of Ḥudhayfah ibn al-Yamān (rta).

164. Ibid., vol. 1, 286, (no. 799). On the authority of Abū Bakr al-Ṣiddīq (rta).

وَالْعُزْبَ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ
وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ
بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ
إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِزِينَةِ
الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

O God! Through the help of Your knowledge of the unknown and Your might over Your Creation give me life till the time You deem it appropriate for me, and give me death when You deem it appropriate for me. O God! And I seek humility towards You in open and in private, and want to be guided to the truth in happiness and in sorrow and request You to make me a moderate person between poverty and affluence and want a blessing which will never end and the contentment of the eyes which will never cease, and seek the courage to be happy at Your decisions and seek the serenity of life after death, and seek from You the fondness of meeting You and the joy of seeing You in a manner that I do not remain in hardships which are harmful and in a trial which leads [a person] astray. O God! Please grant us the grace of faith, and make us such that we ourselves remain among the guided and are a source of providing guidance to others.¹⁶⁵

165. Abū ‘Abd al-Rahmān Aḥmad ibn Shu‘ayb al-Nasā’ī, *Sunan*, 2nd ed., vol. 3 (Ḥalab: Maktab al-maṭbū‘āt al-islāmiyyah, 1986.), 54, (no. 1305). On the authority of ‘Ammār ibn Yāsir (rta).

(ix)

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنْ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

Glory be to He Who has made this [means of] transport subservient to us otherwise we would not have been able to make it subservient to us, and in indeed we are to return to our Lord. O God! We ask from You piety and virtue in this journey of ours and ask from You [to make us do] deeds which please You. Lord! Make this journey of ours easy for us and shorten its length. O God! You are the companion in this journey and the guardian for the family left behind. O God! I seek refuge with You from the hardships of this journey and from any evil sight that I may see and from any evil which may await me when I return to my family and my wealth.¹⁶⁶

166. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 2, 978, (no. 1342). On the authority of ‘Abdullāh ibn ‘Umar (rta).

(x)

اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلَجِ وَالْبَرَدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا
 كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ
 كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

O God! Wash my sins with water of snow and hail and cleanse my heart of sins the way a white cloth is cleansed of dirt and distance me from my sins the way you have distanced the East and the West from one another.¹⁶⁷

(xi)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ
 نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

O God! I seek refuge with You from knowledge which is not beneficial, from the heart which is devoid of humility, from the soul whose [greed] is never quenched and from the supplication which is never accepted.¹⁶⁸

(xii)

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ

167. Ibid., vol. 4, 2078, (no. 2704). On the authority of 'Ā'ishah (rta)

168. Ibid., vol. 4, 2088, (no. 2722). On the authority of Zayd ibn Arqam (rta).

بِهِ مِنِّي اللَّهُمَّ اغْفِرْ لِي جَدِّي وَهَزْلِي وَخَطِيئِي وَعَمْدِي وَكُلَّ ذَلِكَ
عِنْدِي اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا
أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O God! Forgive my mistakes and foolishness and my excesses I commit in my affairs and all those things which You are more aware of than me. O God! Forgive whatever I have done with seriousness and whatever I have done in jest, whatever I have done intentionally and whatever I have done unintentionally. All this is from me. O God! Forgive whatever I have sent forward and whatever I have left behind and whatever I have concealed and whatever I have done openly and that also which You know more than me. It is You Who sends forward and it is You Who relegates backwards and You have power over all things.¹⁶⁹

169. Ibid., vol. 4, 2087, (no. 2719). On the authority of Abū Musā al-Ash‘arī (rta).