

WORDS OF THE PROPHET MUHAMMAD

صلى الله
عليه وسلم

Selections from the Hadith



WORDS

— OF THE —

PROPHET
MUHAMMAD

SELECTIONS FROM
THE HADIDTH

COMPILED BY
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cpsInternational
centre for peace and spirituality

Goodword

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Foreword

The present volume is an anthology compiled from the Hadith literature, an Islamic source second only to the Qur'an in religious importance. Although brief, it covers, directly or indirectly, the more important aspects of the Hadith's teachings. The sayings of the Prophet Muhammad, may peace be upon him, have been handed down to posterity through both oral and written traditions, the foundations of which were laid by the Prophet's Companions, some of whom were also his scribes.

The following are some of the principles by which he sought to guide his followers. Eternal in essence, they are of value not only to Muslims, but to humanity at large.

— 1 —

Islam has been built on five pillars:
testifying that there is no god but God
and Muhammad is His Messenger;
performance of prayers;
alms-giving (*ṣakat*);
pilgrimage to the Ka'bah;
fasting during Ramadan.

HADIH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF 'ABDULLAH IBN 'UMAR.

— 2 —

Anyone who befriends another
or makes an enemy,
gives or withholds,
has perfected his faith,
if what he does is done for the sake of
the Almighty.

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ABU UMAMAH.

— 3 —

When the Prophet Muhammad, may peace
be upon him, was
asked by ‘Amr ibn ‘Abasah what
was meant by faith, he replied,
‘Self-restraint and gentleness.’

HADITH OF MUSLIM.

— 4 —

One who is willing to accept
God as his Lord,
Islam as his religion
and Muhammad as God’s Messenger
has savoured the taste of faith.

HADITH OF AL-BUKHARI AND MUSLIM ON THE
AUTHORITY OF AL-‘ABBAS IBN ‘ABD AL-MUTTALIB.

— 5 —

Simplicity, too, is a part of faith.

HADITH OF ABU DAWOD
ON THE AUTHORITY OF ABU UMAMAH.

— 6 —

A man without trust
is a man without faith.
And a man who does not fulfill his
promises is a man without faith.

HADITH OF AHMAD IBN HANBAL
ON THE AUTHORITY OF ANAS IBN MALIK.

— 7 —

Greed and faith can never co-exist
in the human heart.

HADITH OF AN-NASA'I
ON THE AUTHORITY OF ABO HURAYRAH.

— 8 —

God loves those believers who labour to
earn a living through lawful means.

HADITH OF AT-TABARANI
ON THE AUTHORITY OF 'ABDULLAH IBN 'UMAR.

— 9 —

Actions are judged by their intention
and every man shall be judged
accordingly.

Thus he whose migration was for God
and His Messenger; his migration was
for God and His Messenger;
and he whose migration was to achieve
some worldly benefit or to take some
women in marriage, his migration was
for that for which he migrated.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ‘UMAR IBN AL-KHATTAB.

— 10 —

When you see sycophants, throw dust in
their faces.

HADITH OF MUSLIM
ON THE AUTHORITY OF MIQDAD IBN ASWAD.

Asked what reward there would be for a
man who desired fame and
compensation for having performed
jihad, the Prophet said,
‘there is no reward for him.’

When asked the same question three
times over, the Prophet gave the same
reply each time. Then he said,
‘God accepts those deeds which were
performed purely for His sake and which
were meant to seek His pleasure.’

HADITH OF ABU DAWUD AND
AN-NASA'I ON THE AUTHORITY OF ABU UMAMAH.

Keep your faith pure.
Even the smallest good deed will suffice.

ACCORDING TO AL-MUNDHIRI WHEN
MU'ADH IBN JABAL WAS APPOINTED RULER OF YEMEN,
HE ASKED THE PROPHET FOR ADVICE AND WAS GIVEN
THE ABOVE REPLY.

— 13 —

One who says his prayers (*Salat*) with
great propriety when he is in the
presence of others,
but does so without proper reverence
when he is alone,
is committing an act of contempt
for his Lord.

HADITH OF AL-MUNDHIRI
ON THE AUTHORITY OF ‘ABDULLAH IBN MAS’UD.

— 14 —

When a person repents,
God’s pleasure at this is even greater
than that of one who dismounts from
his camel, loses it in the desert and then
finds it again all of a sudden.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ANAS IBN MALIK.

According to ‘Amr ibn al-’As, the Prophet Muhammad, may peace be upon him, sent word to him to come clad in armour and bearing arms.

‘When I came into his presence, he was performing his ablutions.’

The Prophet said to me,

‘O ‘Amr, I am sending you on a mission. God will bring you back safe and will reward you with spoils.’

I said, ‘O Prophet, I did not migrate for the spoils. It was for the sake of God and His Messenger.’ The Prophet replied, ‘The best wealth for a good man to possess is that which has been lawfully acquired.’

HADITH OF AHMAD IBN HANBAL.

— 16 —

None of you truly believes until your
own inclinations are in accordance with
the message I have brought.

HADITH QUOTED BY
AN-NAWAWI FROM *KITAB AL-HUJJAH*
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘AMR IBN AL-’AS

— 17 —

God has imposed certain moral obligations,
do not abrogate them;
He has forbidden certain things,
do not indulge in them;
He has laid down certain limits,
do not transgress them;
He is silent on certain matters,
do not knowingly argue over them.

HADITH OF AD-DARQUTNI
ON THE AUTHORITY OF ABU THA’LABAH.

There is a covenant of *salat* (prayers)
between me and the people.

Therefore, if a man gives up *salat*,
he is guilty of *kufr* (infidelity).

HADITH OF AHMAD, AT-TIRMIDHI, AN-NASA'I
AND IBN MAJAH ON THE AUTHORITY OF BURAYDAH.

‘Umar ibn al-Khattab wrote to his
governors that the most important thing
of all to him was prayer (*salat*).

A man who prayed regularly
safeguarded his faith.

And a man who was found wanting in
his prayers would be found wanting
even more in other matters.

MISHKAT AL-MASABIH

— 20 —

A *salat* offered in congregation
is 27 times more worthy of reward than
the *salat* offered
alone.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘UMAR.

— 21 —

Anywhere that three Muslims reside,
the prayer must be offered in
congregation, otherwise Satan will
overpower them.
Adhere, therefore, to congregational
prayer, lest the wolf eat up the goat
which strays away from the herd.

HADITH BY ABU DAWUD
ON THE AUTHORITY OF ABU’ DARDA.

— 22 —

When you lead the prayer,
you should make it short
because, among those offering *salat* there
may be some who are
infirm, sick and old.
But when you offer individual prayers,
you may lengthen them as much
as you wish.

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ABU HURAYRAH.

— 23 —

When I stand for *salat*,
I want to offer a long prayer,
but I shorten it when I hear a child's
cry, because I do not want to cause
anxiety to the mother.

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ABU QATADAH.

— 24 —

Jabir ibn Samurah related how he used to offer Friday prayers with the Prophet.

He said that the latter's prayer,
as well as his sermon were
moderate in length.

HADITH OF MUSLIM.

— 25 —

Everything has a cleansing agent.
And fasting is the cleansing agent for
the body.

Fasting is more a matter of patience
than of anything else.

HADITH OF IBN MAJAH
ON THE AUTHORITY OF ABU HURAYRAH.

If the observer of a fast does not give up
false utterances and their pursuit,
then God does not require him to give
up his food and water.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

Fasting is like a shield.
When one of you is observing a fast,
neither should you indulge in indecent
talk nor should you create an uproar.
And if someone talks ill of you,
or fights with you,
you should just say,
‘I am observing my fast.’

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

The man who keeps a fast in full faith,
and for reward in the world hereafter,
will be forgiven his past sins.
And the man who prays in the night
during Ramadan with faith and for
reward in the world hereafter,
will be forgiven all his past sins.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

When Ramadan comes,
the doors of Heaven are opened,
the doors of Hell are closed,
the devils are put in chains,
and the doors of mercy are opened.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

— 30 —

Anas ibn Malik said that they used to
travel with the Prophet.

Those who observed a fast
never found fault with those who
did not keep the fast.

Similarly, those not observing the fast
never said anything amiss
to those who kept their fast.

HADITH OF AL-BUKHARI.

— 31 —

Any man who misses a fast without a
reason, such as illness,
can never atone for it,
even if he fasts for the rest of his life.

HADITH OF AT-TIRMIDHI AND
ABU DAWUD ON THE AUTHORITY OF ABU HURAYRAH.

— 32 —

Partake of *sahur* (food, taken a little before dawn during Ramadan), for there is a blessing in it.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ANAS IBN MALIK.

— 33 —

‘Abdullah ibn al-’Abbas reported that the Prophet made alms-giving on ‘Id-ul-Fitr an obligatory act. As well as providing food for the poor, it was meant to atone for any absurdity or immodesty that may have been committed during fasting in the month of Ramadan.

HADITH OF ABU DAWUD.

When you pay *ḡakat* (alms),
you have done your duty, as is
obligatory.

But a person who amasses unlawful
wealth and then makes gifts to the poor
from it will have no spiritual reward for
so doing.

On the contrary,
he will carry the burden of it with him
into the next world.

HADLTH OF IBN MAJAH
ON THE AUTHORITY OF ABU HURAYRAH.

God has made the Muslims
duty-bound to pay *Zakat* (alms).
It will be realised from the wealthy to
be distributed among the needy.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ‘ABDULLAH IBN AL-’ABBAS.

The owner of any land which is irrigated
by rain water or a stream, or which is
situated close to a river, is obliged to
give one tenth of its produce to the
needy.

The owner of such land as is irrigated
by other methods will pay half this
amount.

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ‘ABDULLAH IBN AL-’ABBAS.

If a person to whom God has given
wealth does not give *ḡakat* (alms),
he will find that,
on the Day of Judgement,
his wealth turns into a poisonous snake
with two black spots on its head.
It will be like a yoke around his neck.
Then it will seize him by the jaws and
declare,
I am your wealth.
I am your treasure.’

HADITH OF- AL-BUKHARI
ON THE AUTHORITY OF ABU HURAYRAH.

A believer, who feeds another of the faithful who is hungry, will be fed on the fruits of Paradise by God on the Day of Judgement.

And a believer, who serves water to another who is thirsty, will have his thirst slaked from the sealed drinks by God on the Day of Judgement.

And if a believer clothes another of the faithful who is in dire need of clothing, he too will be rewarded with apparel from Paradise by God on the Day of Judgement.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF ABU SA'ID AL-KHUDRI.

Abu Dharr al-Ghifari relates that he came to the Prophet, who was sitting in the shade of the Ka’bah. When he saw me he said,

‘They stand to lose.’

I said, ‘May my parents ransom you. To whom do you refer?’

‘To those with an excess of riches,’ he replied, ‘who just squander their wealth, heedless of the fact that they can be saved only if they spend generously for a good cause. And there are very few wealthy men of that ilk.’

HADITH OF AL-BUKHARI AND MUSLIM.

Giving alms to the poor
is a single good deed,
but giving alms to a poor relative has
the double virtue of giving alms and,
at the same time,
treating one's own relative well.

HADITH OF AN-NASA'I AND AT-TIRMIDHI
ON THE AUTHORITY OF SALMAN IBN 'AMIR.

If a man who sets out with the
intention of performing Hajj,
'umrah or *jihad* meets with his death on
the way, he will be granted the rewards
of jihad, Hajj or *'umrah*
by his Maker.

HADITH OF AL-BAYHAQI
ON THE AUTHORITY OF ABU HURAYRAH.

Asked which deed inspired the greatest
respect, the Prophet replied,
‘To believe in God and
His Messenger.’

When asked what ranked next in order
of merit, he said,
‘To perform *jihad* for the sake
of God.’

Asked what came after that,
he replied *haji mabrur*, that is,
performing pilgrimage while remaining
free from sin.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

A man who decides to perform Hajj
should act with promptness,
for he may fall sick,
or his mount may get lost, or a need
may arise that becomes an obstacle.

HADITH OF IBN MAJAH
ON THE AUTHORITY OF ‘ABDULLAH IBN AL-’ABBAS.

God’s blessings are for everyone,
but a strong believer is better than a
weak one. Wish for things which are
beneficial to you, and in this,
seek God’s help. Do not lose heart.
If you are visited by misfortune, do not
say, ‘If I had done this or that, it could
have been averted.’ Because ‘if opens
the door to Satan.

HADITH OF IBN MAJAH
ON THE AUTHORITY OF ABU HURAYRAH.

Young man,
(the Prophet said to ‘Abdullah ibn
al-’Abbas) hear some words of advice:
Be mindful of God and God will protect
you.

Be mindful of God and you will find
Him before you.

If you ask, ask of God;
if you seek help, seek help of God.

Know that if all the people were to
gather together to give you the benefit of
anything, it would be
something that God had already
prescribed for you, and that if they
gathered together to harm you with
anything, this would only be as God
had already ordained.

HADITH OF AT-TIRMIDHI.

Umm Salamah (the Prophet's wife)
recounts an incident which took place
when the Prophet was at home
with her. He called out
to the maid servant, and
when she failed to appear,
he showed signs of displeasure.
Then Umm Salamah peeped out
through the curtain and saw the maid
playing.

The Prophet, who was holding a *miswak*
(a twig for cleaning the teeth) in his
hand, said to the maidservant,
'If I had had no fear
of retribution
on Judgement Day,
I would have hit you with this twig.'

AL-ADAB AL-MUFRAD BY IMAM AL-BUKHARI

On the Day of Judgement, from
amongst all those destined for Hell,
a particular man,
the richest man in the world,
will be brought forth and cast into Hell
for a moment.

Then he will be taken out
and will be asked, ‘O son of Adam,
have you ever known the good things of
life?

Have you ever seen comfortable days?’

And he will reply,

‘By God, O Lord, never.’

Then from amongst all those
destined for Paradise,
one who has suffered the most in
the world

will be brought forth
and will be allowed to enter Paradise
for a moment.

Then he will be taken out and asked,
‘O son of Adam,

have you ever seen suffering?
Have you ever experienced hardship
in your life?’
He will reply, ‘By God, no.
I have never suffered.
I have never undergone hardship.’ *

HADITH OF MUSLIM
ON THE AUTHORITY OF ANAS IBN MALIK.

* THAT IS, JUST ONE MOMENT IN HELL
WOULD SUFFICE TO MAKE AN EVIL PERSON FORGET
ALL THE ENJOYMENT HE MAY HAVE HAD IN LIFE,
WHILE THE MERE SIGHT OF PARADISE
WOULD BE ENOUGH TO MAKE A RIGHTEOUS MAN
FORGET ALL THE SUFFERING
HE MAY HAVE EXPERIENCED IN THE LIFE
OF THIS WORLD.

— 48 —

According to Mu’adh ibn Jabal, when
the Prophet appointed him governor of
Yemen, he said, ‘Abstain from luxuries,
for those who live luxurious lives are no
servants of God.’

HADITH OF AHMAD IBN HANBAL.

A man who acquires a stretch of land
by tyranny
will be made to wear a yoke
made of seven earths around his neck
on the Day of Judgement.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF SA'ID IBN ZAYD.

A man may speak of God's pleasure
without giving it much importance
and yet be raised in status
by his Creator.
A man may say something which is
abhorrent to God,
without attaching any importance to it,
and it may sweep him
straight into Hell.

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ABU HURAYRAH.

‘A man who has as much as an iota of arrogance in his heart will not enter Paradise.’ Hearing these words of the

Prophet, a man asked,

‘What if a man likes to dress in good clothes and wear good shoes?’

The Prophet said, ‘God himself possesses elegance. And He likes elegance. This has nothing to do with arrogance. A man is arrogant when he refuses to accept the truth and considers others to be inferior.’

HADITH OF MUSLIM
ON THE AUTHORITY OF ‘ABDULLAH IBN MAS’UD.

God accepts the repentance of a man right to his last gasp, before he dies.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘UMAR.

Abu Dharr al-Ghifari, who went to
the Prophet for advice, was given
this counsel:

‘Fear God, for He is the one Who sets
right all that concerns you. Read the
Qur’an and keep remembering God. For
then you will be remembered in the
heavens. And that will be a light for you
on the earth.’

HADITH OF AHMAD IBN HANBAL.

‘The heart becomes rusted
like iron in water.’

When asked how to banish this
corrosion, the Prophet replied,
‘Remember death frequently and
recite the Qur’an.’

HADITH OF AN-NASA’I
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘UMAR.

According to Abu Hurayrah, the Prophet
recited a verse from the Qur'an about
the Day the earth would give its account.

Then he asked,

‘Do you know
what this account will be?’

His listeners replied,
‘God and His Messenger know better.’

‘The account
the earth will give,’ said the Prophet,
‘is the witness it will bear
to the deeds and misdeeds
all men and women have committed
throughout its length and breadth,
and to the exact moments of
their commission. That is what
the earth’s account will be.’

HADITH OF AT-TIRMIDHI.

Following the rule of abstinence from worldly things does not mean that what is normally permitted becomes prohibited or that wealth should be allowed to go to waste. On the contrary, such abstinence means that you should place greater reliance on what God intends for you than on what you have in hand yourself. And when misfortune strikes, you should relish its continuance for the reward this will bring.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF ABU DHARR AL-GHIFARI.

Anyone who unjustly flogs his servant will be punished on the Day of Judgement.

HADITH OF AT-TABARANI
ON THE AUTHORITY OF ABU HURAYRAH.

Love for the life of this world is
damaging to the life of the Hereafter.

Anyone who values the life of the
Hereafter will be indifferent to the life of
this world. Therefore, prefer that which
is eternal to that which is ephemeral.

HADITH OF AHMAD IBN HANBAL
ON THE AUTHORITY OF ABU MUSA AL-ASH'ARI.

Wise is he who controls his desires and
prepares for the life which starts after
death. And cast down is he who lives
for the love of this world and has false
expectations from God.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF SHADDAD IBN AUS.

On the Day of Judgement the rightful
will be given their due. So much so that
a goat with horns will be avenged for
the goat without horns. *

HADITH OF MUSLIM AND AT-TIRMIDHI
ON THE AUTHORITY OF ABU HURAYRAH.

* THAT IS, A PERSON WHO IS AS
INSIGNIFICANT AS A GOAT WITHOUT HORNS WILL
ALSO RECEIVE HIS DUE ON THAT DAY.

The lightest punishment for those in
Hell will be two sparks under both feet.
So searing will be their effect that the
brain will begin to boil like a vessel on
the fireplace.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF NU'MAN IBN BASHIR.

On the Day of Judgement,
no step shall a man stir until he has
answered questions on five aspects of his
wordly existence:

his life and how he spent it;
his knowledge and what use he has made
of it; his wealth, how he acquired it and
how he has spent it;
and his body and how he has utilized it.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF ABU HURAYRAH.

The cautious man travels early in the
morning. And the early morning
traveller reaches his destination.
Pay heed. God's reward is peerless.
Pay heed. God's reward is Paradise.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF ABU HURAYRAH.

The man who enters Paradise will live in eternal blessedness. He will never be needy. Neither will his clothes wear out, nor will he lose his youth. Paradise has everything – things which have never been seen or heard of, and which are quite beyond human imagination.

HADITH OF MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

According to Asma' bint Abu Bakr, the Prophet once stood up and delivered a sermon in which he spoke of the trials that a man would be subjected to beyond the grave. When he delivered this discourse, the believers wept bitterly.

HADITH OF AL-BUKHARI.

When those destined for Paradise
enter it,
to each a herald will cry:
‘Now you will enjoy good health
forever. You will never fall ill.
You will retain your youth forever.
You will never grow old.
You will be prosperous forever.
You will never be needy.
This is the essence of God’s promise
to you.’
Then a cry will go up: ‘This is
the Paradise you were promised.
You have been made its inheritor
in return for your
good deeds’ (7:43).

HADITH OF MUSLIM AND AT-TIRMIDHI
ON THE AUTHORITY OF ABU HURAYRAH.

A man thus addressed the Prophet:
‘O Messenger of God, who rightfully
deserves the best treatment from me?’

‘Your mother,’
the Prophet said.

‘Then who?’
the man asked again.

‘Your mother,’
replied the Prophet.

‘Then who?’
asked the man once again.

‘Your mother,’
said the Prophet.

The man asked once more,

‘Then who?’

‘Your father,’
said the noble Prophet.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

The Prophet once exclaimed,

‘Shame on him!

Shame on him!

Shame on him!’

When asked who the man in question
was, the Prophet replied,

‘He is one who had both or one
of his parents with him in their old age,
yet he failed
to enter
Paradise.’

HADITH OF MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

Abu Usayd as-Sa'idi tells of how they
were once with the Prophet
when a man from the Banu Salmah
arrived in their midst.

Addressing the Prophet,
he asked, 'O Messenger of God,
Are there any outstanding debts
which I have to repay
after my parents' deaths?'

The Prophet, replied,
'Yes, pray for them
and seek forgiveness for them.
And fulfill their obligations now that
they are gone.
And treat their relations with kindness.
And respect
their friends.'

HADITH OF ABU DAWUD.

A man who treats his relatives well
in order to return their good treatment
of him shows no real love
for them.

The man who really shows love
for his relatives is one who
treats them well
despite their being unkind
to him.

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘UMAR.

He who satiates himself,
while his immediate neighbours
go hungry,
is not a true believer.

HADITH OF AHMAD IBN HANBAL
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘ABBAS.

Asma' bint Abu Bakr related how her foster mother, a believer in polytheism (*shirk*), had come to her during the period of the treaty of al-Hudaybiyyah. Concerned that her foster mother was a polytheist, she addressed the Prophet, 'O Messenger of God, my idolatrous (*mushrik*) mother has come to me and she wants something from me. Should I give it to her?' 'Yes. Treat her well,' replied the Prophet.

HADITH OF AL-BUKHARI AND MUSLIM.

A man who has two wives, but does not give them equal treatment, will find half his body lost on the Day of Judgement.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF ABU HURAYRAH.

When a man dies, nothing lives on after him, except for three things: *sadaqah jariyah* (continuing charity), * knowledge which can benefit others, or virtuous offspring who will pray for him.

HADITH OF MUSLIM ON
THE AUTHORITY OF ABU HURAYRAH.

* THAT IS, HIS CHARITY, THE BENEFIT OF WHICH CONTINUES EVEN AFTER THE DONOR HAS PASSED AWAY, SUCH AS THE BUILDING OF A BRIDGE OR A HOSPITAL, OR THE DIGGING OF A WELL.

A believer should never loathe a believing wife. If one quality in her does not find favour with her husband, some other quality will be to his liking.

HADITH OF MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

A man once went to the Prophet with a grievance against his relatives.

‘O Messenger of God,’ he said, ‘I have some relatives whom I treat with kindness. Yet they show me no kindness. I treat them well and they treat me badly. I show them forbearance and they treat me with brutality.’

The Prophet replied, ‘If you are as you say you are, then it is as if you have smeared their faces with dust. And you will always have God’s help against them so long as you continue to be well-behaved towards them.’

HADITH OF MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

When the Prophet Muhammad, may peace
be upon him, was asked who was
the best of all women,
he replied, “The woman whose husband
feels pleased to see her, who obeys when
her husband commands, and who does
not take a stand
about her or her wealth
which is displeasing
to her husband.’

HADITH OF AN-NASAI
ON THE AUTHORITY OF ABU HURAYRAH.

When a man spends on his family
members with the intention of seeking
God’s pleasure, then his spending
becomes an act of charity.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU MAS’UD.

A person once said to the Prophet,
‘O Messenger of God, a certain woman
is said to offer *salat* (prayers), observe
fasts and give alms generously,
but she hurts her neighbours
by the way she speaks.’

The Prophet replied,
‘She will go to Hell’
Then the man said,

‘O Messenger of God, a certain other
woman says fewer prayers, keeps fewer
fasts voluntarily and offers little in the
way of alms. She only gives a few pieces
of cheese.

But she never hurts her neighbours
with her tongue.’

The Prophet replied,
‘She will enter Paradise.’

HADITH OF AHMAD IBN HANBAL
ON THE AUTHORITY OF ABU HURAYRAH.

When the Prophet was asked by
‘A’ishah to which of two neighbours she
should send a gift, he replied,
‘To the one whose door is closer to your
own.’

HADITH OF AL-BUKHARI.

The Prophet once exclaimed,
‘By God, he is not a believer!
By God, he is not a believer!
By God, he is not a believer!’
The people asked,
‘O Messenger of God, who?’
‘The man whose excesses prevent his
neighbour from living in peace,’
replied the noble Prophet.

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ABU HURAYRAH.

A believer is a mirror to another believer.
A believer is a brother to another believer.
He saves him from losses.
He safeguards his interests in his
absence.

HADITH OF ABU DAWUD
ON THE AUTHORITY OF ABU HURAYRAH.

According to Anas ibn Malik, the Prophet said to him, ‘O my son, if you can act in such a way that you spend your mornings and your evenings without wishing anyone ill, then that is how you should always act.’ Then he added, ‘O my son, this is my way. And anyone who loves my ways, loves me. And anyone who loves me will live with me in Paradise.’

HADITH OF MUSLIM.

Each one of you is a shepherd.
And each one of you will be asked
about your flock.
A ruler also is a shepherd and he will
be asked about his flock.
And every man is a shepherd to his family.
And a woman is the custodian of her
husband's house and his children.
Thus each one of you is a shepherd,
and each one will be asked about his
flock.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF 'ABDULLAH IBN 'UMAR.

You should visit the sick, feed the
hungry and set prisoners free.

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ABU MUSA AL-ASH'ARI.

Whenever God makes a man responsible for other people, whether in greater or lesser numbers, he will be questioned as to whether he ruled his charges in accordance with God's decrees or not.

And that will not be all. God will question him even about his family members.

HADITH OF AHMAD IBN HANBAL
ON THE AUTHORITY OF 'ABDULLAH IBN 'UMAR.

If you show kindness to your servant while employing him in some task, this will weigh heavily in your favour on the Day of Judgement. That will be your reward.

HADITH OF 'AMR IBN HURAYTH.

The best person among you is the one
who treats his family members well And
I am the best person
for my family.

HADITH OF IBN MAJAH
ON THE AUTHORITY OF ‘ABDULLAH IBN AL-’ABBAS.

When the Prophet was asked which
form of Islam was better, he replied, ‘To
feed the people and extend greetings
of peace to them –
be they of your acquaintance
or not.’

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘AMR IBN AL-’AS.

On the Day of Judgement, God will say,

‘O son of Adam, I was sick, but you
did not visit Me.’

The man will reply,

‘O my Lord, how could I visit You – the
Lord of the whole universe?’

God will say, ‘Did you not know that
such and such a man had fallen ill?

Yet you did not visit him.

Did you not know that had you gone
there to visit him, you would have found

Me there with him?’

HADITH OF MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

O Muslim women, do not belittle the gift of any woman in your neighbourhood, even if it happens to be a goat's hoof.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

According to Anas ibn Malik, when God's Messenger said, 'Help your brother, irrespective of whether he is the oppressor or the oppressed,' a man said, 'O Messenger of God, I can help the oppressed, but how can I help the oppressor?' The Prophet replied, 'Stop him from committing an act of oppression. That in itself is a form of help.'

HADITH OF AL-BUKHARI AND MUSLIM.

According to ‘Abdullah ibn ‘Umar, the Prophet, addressing the people on the occasion of the farewell pilgrimage, exhorted them to listen carefully to what he had to say:

‘All Muslims are brothers.
They constitute one brotherhood.
Nothing belonging to one Muslim
can become legitimate property
of another, unless it has been freely and
willingly given. Do not, therefore, do
injustice to your own selves. O God,
have I conveyed your message?
Woe betide you. When I am gone,
do not become infidels
and start killing each other.’

HADITH OF AL-BUKHARI.

Do not marry women for their beauty. It is possible that their beauty may destroy them. Do not marry them for their wealth. It is possible that their wealth may make them rebellious. Instead, marry them on the basis of their faith. And a black maid who is a believer is much better for you.

HADITH OF IBN MAJAH
ON THE AUTHORITY OF 'ABDULLAH IBN 'AMR IBN AL-'AS.

The worst feast is the marriage feast to which the rich are invited and the poor are not. And anyone who does not accept an invitation commits an act of disobedience against God and His Messenger.

HADITH OF AL-BUKHARI' AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

According to Jarir ibn ‘Abdullah, when
he asked the Prophet about a man’s gaze
falling inadvertently on a strange woman,
the Prophet replied,
‘Turn your eyes away.’

HADITH OF MUSLIM.

O young people, those among you who
are able
must enter into marriage. For
it helps to divert your attention from
women. And
it is a safeguard
against lust.
And those who cannot marry should
observe fasts, for fasting too
is a safeguard.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ‘ABDULLAH IBN MAS’UD.

There are four reasons for a man to

marry a woman:

her wealth;

her lineage;

her beauty;

her faith.

Woe betide you!

Only enter into marriage with one who

has faith.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

The best gift from a father to his child

is education and upbringing.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF SA'ID IBN AL-'AS.

— 100 —

The best dower is the easy one.

HADITH OF ABU DAWUD
ON THE AUTHORITY OF UQBAH IBN 'AMIR.

— 101 —

Should I not tell you what is the best charity? To spend on the daughter who has been returned to you (a divorced or widowed daughter) when there is no one else to earn for her.

HADITH OF IBN MAJAH
ON THE AUTHORITY OF SURAQAH IBN MALIK.

— 102 —

According to 'A'ishah, once when a child was brought to the Prophet, he fondled him and said, "These children make cowards and misers of the parents. And they are the flowers of the Almighty."

HADITH OF IBN MAJAH.

According to ‘Abdullah ibn al-’Abbas,
the Prophet cursed those men who try to
resemble women
and women who try
to resemble men.

HADITH OF AL-BUKHARI ABU DAWUD AND AN-NASAI.

On the Day of Judgement, what will
weigh most heavily in favour of the
believer will be his good morals.
God abhors those who indulge in
shameless talk and use indecent language.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF ABU’D DARDA.

— 105 —

Save yourselves from envy.
For envy eats up virtue
as fire eats up wood.

HADITH OF ABU DAWUD
ON THE AUTHORITY OF ABU HURAYRAH.

— 106 —

It is not proper
for a man to keep away
from his brother for more than
three days, and then when they meet to
turn their faces away from
each other.
The better of the two is the one who
greet the other first.

HADITH OF AL-BUKHARL AND MUSLIM
ON THE AUTHORITY OF ABU AYYUB AL-ANSARI.

— 107 —

An honest and trustworthy merchant (in the world hereafter) will be with the Prophets, the truthful and the martyrs.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF ABU SA'ID AL-KHUDRI.

— 108 —

According to Abu Musa al-Ash'ari,
the Prophet said,
'Believers are like the
different parts of a building, each one
supporting the other.'
Then he demonstrated what he meant
by interlocking his fingers.

HADITH OF AL-BUKHARI AND MUSUM.

How evil is the man who hoards
essential supplies! If God wills it that the
prices of merchandise fall, that makes him
unhappy.

But if the prices rise, that makes him
happy.

HADITH OF AL-BAYHAQI ON THE AUTHORITY OF MU'ADH.

You will observe that the believers are
like the parts of the body in relation to
each other in matters of kindness, love
and affection. When one part of the
body is afflicted, the entire body feels it;
there is loss of sleep and a fever
develops.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF NU'MAN IBN BASHIR.

— 111 —

To earn through labour is the best way
to earn, provided the work
is done
with sincerity.

HADITH OF AHMAD IBN HANBAL
ON THE AUTHORITY OF ABU HURAYRAH.

— 112 —

It is obligatory for a Muslim to pay heed
to his ruler and obey him, whether he
likes him or not, as long as the ruler
does not order him to commit a sin.
If he orders him to sin, then he is not
to pay heed to him or obey him.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF 'ABDULLAH IBN 'UMAR.

Muslims are brothers. When one Muslim sells something to another, it is his duty to inform the other of any defect in the merchandise.

HADITH OF IBN MAJAH
ON THE AUTHORITY OF ‘UQBAH IBN ‘AMIR.

Avoid falling under suspicion.
For suspicion does the worst damage.
Do not inquire into the lives of others.
Do not pry.
Do not exaggerate what others say.
Bear each other no malice, and
do not hurt each others’ interests.
And, by being brothers to each other
become the servants of God.

HADITH OF MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

The best sustenance is that which you
earn by your own industry.

The Prophet Dawud (David) used to
earn his sustenance with his own hands.

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF MIQDAM IBN MA'DIKARIB.

According to Suhayl when God's
Messenger passed by a camel and
noticed that it had become so thin that
its back and its stomach seemed to be
touching, he said, 'Fear God when
dealing with these beasts. Mount them
when they are in good condition,
and leave them in that
same state.'

HADITH OF ABU DAWUD.

— 117 —

A merchant who hoards goods in order
to raise their price is a sinner.

HADITH OF MUSLIM ON THE AUTHORITY OF MA'MAR.

— 118 —

According to Rafi' ibn Khadij, when the
Prophet was asked which was the best
kind of earning, he replied, 'That for
which a man works with his hands.
And honest trading.'

HADITH OF AHMAD IBN HANBAL.

— 119 —

A time will come when people will no
longer care about whether their wealth
has been lawfully or unlawfully acquired.

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ABU HURAYRAH.

— 120 —

It is not just
for a man to sell his merchandise
without disclosing its defects.
It is proper for the vendor to
tell the buyer of any defects
of which he is aware.

HADITH OF AHMAD IBN HANBAL
ON THE AUTHORITY OF WATHILAH.

— 121 —

The trader who does not hoard essential
supplies receives
His sustenance,
while the hoarder of essential supplies
is cursed.

HADITH OF IBN MAJAH AND AD-DARIMI
ON THE AUTHORITY OF ‘UMAR IBN AL-KHATTAB.

— 122 —

God will show compassion to those
who show kindness while buying and
selling, and recovering debts.

HADITH OF AL-BUKHARI ON THE AUTHORITY OF JABIR.

— 123 —

One who denies an heir his legacy will
be denied the legacy of Paradise by the
Almighty.

HADITH OF IBN MAJAH
ON THE AUTHORITY OF ANAS IBN MALIK.

— 124 —

One who makes sacrifices for the sake of
God will have all his sins pardoned,
except for his debts.

HADITH OF MUSLIM
ON THE AUTHORITY OF 'ABDULLAH IBN 'UMAR.

— 125 —

Pay the labourer his wages even before
his sweat dries up.

HADITH OF IBN MAJAH
ON THE AUTHORITY OF 'ABDULLAH IBN 'UMAR.

— 126 —

There was a man who used to give loans to poor people. When his assistant had to go to them to recover the loans, he would urge him to be forgiving to those who were not able to pay back his loans with ease, believing that, in that way, perhaps God would show him forgiveness. When that man came face to face with the Almighty, He forgave him.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

— 127 —

If a man commits something to your
care, be sure to return it to him.
Never betray anyone's trust, not even if
the person concerned has failed to stand
by his commitments
to you.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF ABU HURAYRAH.

— 128 —

Save yourself from the curse of an
oppressed person, who seeks his rights
from God, for God
never denies the righteous
their rights.

HADITH OF AL-BAYHAQI
ON THE AUTHORITY OF 'ALI IBN ABI TALIB.

If a Muslim farms the land or plants a tree, and then a bird, a beast or a man eats something from it, he receives in return the reward of a charity.

HADITH OF MUSLIM
ON THE AUTHORITY OF ANAS IBN MALIK.

What is lawful and what is forbidden are both quite clear. But between them are matters which are not clear. A man who avoids the unclear will be even more careful to avoid an open sin. But it is feared that a man who does not baulk at unclear sins will indulge even in open sin. And sin is like a grazing ground forbidden by God. A beast that passes by it risks the chance of straying into it.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF NU'MAN IBN BASHIR.

On the Day of Judgement, God will not even look at a man who, in a show of arrogance, lets his clothes sweep the ground. Abu Bakr said, ‘The cloth which I have worn around my waist trails no matter what I do. ‘To this the Prophet said, ‘You are not one of those who do it out of arrogance.’

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘UMAR.

One who walks with a tyrant,
in the full knowledge that he is a tyrant,
in order to strengthen him,
is such as has already left the fold
of Islam.

HADITH OF AL-BAYHAQI
ON THE AUTHORITY OF AUS IBN SHURAHABIL.

A man who borrows things, with the
intention of returning them, has them
returned on his behalf
by the Almighty.

A man who borrows things, with no
intention of returning them, has such
possessions destroyed by the Almighty.

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ABU HURAYRAH.

Anger is the devil,
and the devil has been created from fire.
And fire is extinguished by water,
therefore, when any of you feel angry,
you should perform your ablutions.

HADITH OF ABU DAWUD
ON THE AUTHORITY OF 'ATTYAH SA'DI.

— 135 —

When any of you feel angry, you should sit down if you are standing. And if your anger passes off with this, well and good. If not, you should lie down.

HADITH OF ABU DAWUD
ON THE AUTHORITY OF ABU DHARR AL-GHIFARI.

— 136 —

When a man tells you something in confidence, you must not betray his trust.

HADITH OF ABU DAWUD
ON THE AUTHORITY OF JABIR IBN ‘ABDULLAH.

— 137 —

On the Day of Judgement, the tyrant’s own tyranny will descend upon him in the form of darkness.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘UMAR.

— 138 —

When there are three of you, one
should not be left out while the other
two share a secret, for this will
cause him grief.

HADITH OF AHMAD IBN HANBAL
ON THE AUTHORITY OF 'ABDULLAH IBN 'UMAR.

— 139 —

Whosoever of you sees an evil action, let
him change it with his hand;
and if he is not able to do so,
then with his tongue;
and if he is not able to do so,
then with his heart, for that is the
minimum that is desirable from a
believer.

HADITH OF AN-NASA'I
ON THE AUTHORITY OF ABU SA'ID AL-KHUDRI.

— 140 —

No one should have to ask another to vacate his seat for him. Room should be made for him without his asking.

HADITH OF AHMAD
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘UMAR.

— 141 —

It is not proper for a man to sit between two men and thus separate them, without seeking their permission.

HADITH OF ABU DAWUD AND
AT-TIRMIDHI ON THE AUTHORITY OF ‘AMR IBN SHU’AYB.

— 142 —

Those who take bribes and those who give bribes are cursed by God.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘AMR IBN AL-’AS.

By his own account, ‘Amr ibn ‘Abasah met the Prophet in Mecca in the early days of his prophethood, and asked him,

‘What are you?’

He replied, ‘I am a Prophet.’

‘Amr then asked,

‘What is a Prophet?’

He replied, ‘I have been sent by God.’

‘What has God sent you with?’

‘Amr asked.

‘With the commandment to destroy idols and to treat one’s relatives with kindness;

to believe in one God and not to treat anyone as His partner,’ replied the Prophet.

HADITH OF MUSLIM.

Three things are part of the good morals
of a believer.

When he is overcome by anger,
his anger should not drive him to
falsehood.

When he is happy,
his happiness should not take him
beyond the bounds of what is right.

When he has power,
he should not stake a claim to
something which is not his.

HADITH OF AT-TABARANI
ON THE AUTHORITY OF ANAS IBN MALIK.

The way to atone for slander is to pray
for the forgiveness of the person whom
you have slandered. Say, ‘O God, forgive
me as well as him.’

HADITH OF AL-JAMP AS-SAGHIR
ON THE AUTHORITY OF ANAS IBN MALIK.

Explaining verse 41:34 of the Qur'an,
‘Abdullah ibn ‘Abbas said that those
who exercised self-restraint when angry,
or when confronted by mischief,
would be protected
by God.

He would force their enemies
to bow down before them as if
they were His dear friends.

HADITH OF AL-BUKHARI.

Whenever a believer is stricken with
any hardship, or pain, or anxiety, or
sorrow, or harm, or distress—even if it
be a thorn that has hurt him— God
redeems thereby some of his failings.

HADITH OF AL-BUKHARI AND MUSLIM.

Anas ibn Malik relates that as he was walking with the Prophet, who happened to have a thick-bordered Najrani burd (sheet) around his shoulders, a Bedouin came up to him and tugged at it.

‘I saw that it had left a mark on his neck. Then the Bedouin said,
“O Muhammad, order some of the wealth of God which you have in your possession to be given to me.”
The Prophet looked at him and smiled, then he gave orders for something to be given to him.’

HADITH OF AL-BUKHARI AND MUSLIM.

A bedouin once urinated in the Prophet's Mosque, and people got up to punish him. The Prophet said, 'Leave him alone, and throw a bucket of water over his urine.

You are here to make things easy,
not to make things difficult.'

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ABU HURAYRAH.

According to 'A'ishah, the Prophet used to cobble his shoes, stitch his clothes and do the kind of housework that is done in all homes. He was a human being just like anybody else. He used to milk his goat and do sundry other chores himself.

HADITH OF AT-TIRMIDHI.

— 151 —

According to ‘A’ishah, the Prophet never gave others tasks which were beyond their capabilities.

HADITH OF AL-BUKHARI.

— 152 —

According to ‘Abdullah ibn ‘Amr ibn al-’As, the Prophet was never seen to eat while reclining on a pillow. And no one had seen even two men walking behind him at any time.

HADITH OF ABU DAWUD.

— 153 —

‘A’ishah said that she had never seen the Prophet show off his palate.
He used just to smile.

HADITH OF AL-BUKHARI AND MUSLIM.

Sa'ib has thus recorded his commendation of the Prophet; 'In the period of Ignorance (i.e. before Islam) when you were my partner in business, you were the finest of all partners. You never deceived me. Neither did you quarrel with me.'

HADITH OF ABU DAWUD.

According to Ya'ala when he asked Umm Salamah how the Prophet recited the Qur'an, she replied, 'The Prophet used to recite the Qur'an with great clarity. Each word could be heard distinctly.'

HADITH OF AT-TLRMIDHI.

— 156 —

According to Jabir, the Prophet never said ‘no’ to any request.

HADITH OF AL-BUKHARI AND MUSLIM.

— 157 —

‘Abdullah ibn Mas’ud told how during the battle of Badr, one camel was shared by three men, namely Abu Lubabah, ‘Ali ibn Abi Talib, and the Prophet. When it was the Prophet’s turn to walk, the other two would say to him, ‘Mount the camel. We will walk in your place.’ The Prophet would reply, ‘Neither of you is stronger than I am, nor am I less eager for rewards than you.’

HADITH OF AHMAD IBN HANBAL.

— 158 —

Abu Hurayrah relates how the Prophet
never criticised food.

‘If he liked it, he ate it. If he did not,
he just left it.’

HADITH OF AL-BUKHARI AND MUSLIM.

— 159 —

According to ‘Abdullah ibn Mas’ud, the
Prophet said that none of his
Companions should complain to him of
another. ‘I would like to come to you
with a clear heart.’

HADITH OF ABU DAWUD.

— 160 —

According to ‘A’ishah, the Prophet held
that cleaning the teeth helped in
maintaining oral hygiene. ‘And,’ said
the Prophet, ‘it gives pleasure to the Lord.’

HADITH OF AHMAD IBN HANBAL AND AN-NASA’I.

— 161 —

Verily, God Almighty, and His angels,
and those who inhabit the heavens,
even the ants in their holes and
the fishes in their waters,
bless the good teachers of mankind.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF ABU UMAMAH.

— 162 —

You will not enter Paradise
unless you have faith,
and you cannot be one of the faithful
unless you love each other.
Should I not tell you things which,
if followed,
will create love among you?
One is to observe the practice of greeting
each other.

HADITH OF MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

— 163 —

According to ‘Abdullah ibn al-’Abbas,
the Prophet forbade the staging of fights
between animals.

HADITH OF AT-TIRMIDHI.

— 164 —

According to ‘Abdullah ibn ‘Umar, the
Prophet forbade not only indulgence in
slander and backbiting, but even
listening to such talk.

MISHKAT AL-MASABIH.

— 165 —

When a man makes a promise with the
intention of fulfilling it, but for some
valid reason is unable to do so,
he does not thereby commit a sin.

HADITH OF ABU DAWUD
ON THE AUTHORITY OF ZAYD IBN ARQAM.

According to Khuraym ibn Fatik, the Prophet rose after the completion of his morning prayer and said, ‘The giving of false evidence is like committing idolatry.’

He repeated this three times. Then he recited this passage of the Qur’an: ‘Shun the loathsome evil of idolatrous beliefs and practices; and shun every word that is untrue. Dedicate yourselves to God and serve none besides Him’ (22:30-31).

HADITH OF ABU DAWUD.

‘The man who indulges in backbiting will not enter Paradise!’

HADITH OF BUKHARI
ON THE AUTHORITY OF ABU HURAYRAH.

— 168 —

A man once asked the Prophet if bigotry
was to love one's tribe.

‘No,’ replied the Prophet.

‘Bigotry is to help your tribe to tyrannise
others.’

HADITH OF IBN MAJAH ON THE
AUTHORITY OF ‘UBADAH IBN KATHIR ASH-SHAMI.

— 169 —

He who preaches bigotry
is not one of us.

And not being one of us,
he may go ahead
and fight in the cause of bigotry.
He who dies for such a cause
is not one of us either.

HADITH OF ABU DAWUD
ON THE AUTHORITY OF JUBAYR IBN MUT‘IM.

According to Abu Hurayrah, the Prophet once asked his listeners if they knew what slander was, to which they replied that God and His Messenger knew better.

The Prophet then explained that slander meant speaking of one's brother in a manner that was hurtful to him.

He was then asked, what if one's brother was actually at fault. The Prophet replied that, if he was at fault, then what was said against him was just backbiting and, if he was not, it was calumny.

HADITH OF MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

— 171 —

‘On the Day of Judgement, you will
discover the worst man to be the one
who had two faces.’

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

— 172 —

‘Abdullah said that it was not proper
to tell lies
either in serious or in light vein.
Neither was it proper to make
promises to one’s children and then
not fulfill them.

AL-ADAB AL-MUFRAD BY IMAM AL-BUKHARI

There are four characteristics which together make a person a complete hypocrite.

The taint of hypocrisy will attach to the trustee who breaks his trust, to the speaker who tells untruths, to the maker of promises who fails to keep them and to the man who uses foul language when in disagreement with others. This taint will remain unless the wrongdoer mends his ways.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘AMR IBN AL-’AS.

When three men travel together, they should make one of them their leader.

HADITH OF ABU DAWUD
ON THE AUTHORITY OF ABU SA’ID AL-KHUDRI.

— 175 —

Do not quarrel with your brother.

Do not ridicule him.

You should refrain from making
a promise

and then going back on it.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF ABDULLAH IBN AL-'ABBAS.

— 176 —

A man who helps his people
for an unjust cause
can be compared with a man,
who catches hold of the tail of a camel
which is falling into a well

HADITH OF ABU DAWUD
ON THE AUTHORITY OF 'ABDULLAH IBN MAS'UD.

— 177 —

It is ruinous for a man to tell lies so
that others may laugh.
It is ruinous for him.
It is ruinous for him.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF BAHZ IBN HAKIM.

— 178 —

Do not rejoice in the misfortunes of
your brother.
For God may show him compassion,
but create difficulties for you.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF WATHILAH.

— 179 —

The most perfect of believers, in point
of faith, is he who is the best in manners.

HADITH OF ABU DAWUD
ON THE AUTHORITY OF ABU HURAYRAH.

— 180 —

Even if a group of people in a jungle number only three, it is still incumbent upon them to choose a leader.

HADITH OF ABU DAWUD
ON THE AUTHORITY OF ‘ABDULLAH IBN ‘AMR.

— 181 —

None of you (truly) believes, until he wishes for his brother what he wishes for himself.

HADLTH OF BUKHARI
ON THE AUTHORITY OF ANAS IBN MALIK.

— 182 —

Calling God in personal prayer is worship.

HADITH OF ABU DAWUD AND AT-TIRMIDHI
ON THE AUTHORITY OF NU‘MAN IBN BASHIR.

— 183 —

O God,
only You can change our hearts.
We beseech You to do so,
so that we may submit to You.

HADITH OF MUSLIM ON THE
AUTHORITY OF ‘ABDULLAH IBN ‘AMR IBN AL-’AS.

— 184 —

According to Abu Bakr as-Siddiq, when
he asked the Prophet to tell him of
some invocations which he could recite
in his prayers, the Prophet said, ‘Say,
God, I have been an oppressor to
myself. And there is no one but You
who can forgive my sins.
Therefore forgive me in Your generosity.
And show me compassion. Verily, You
are Forgiving and Compassionate.’

HADITH OF AT-TIRMIDHI AND MUSLIM.

According to Mu'adh, the Prophet took
his hand in his own and said,
'O Mu'adh, by God, I love You.' Then
he said, 'I give you this counsel: after
each prayer,
you must not omit to say,
"O God, help me to remember You,
and thank You, and worship You with
devotion."

HADITH OF ABU DAWUD AND AN-NASAI

Tariq ibn Ahyam relates that when
anyone entered the fold of Islam, the
Prophet would teach him to pray. Then
he would instruct him how to invoke
his Maker in these words:
'O God, forgive me and have mercy
on me. Give me prosperity and sustenance.'

HADITH OF MUSLIM.

God has given utterance to these words:
‘We are with Our servant whenever he
remembers Us; when his lips are busy
for Us.’

HADITH OF BUKHARI
ON THE AUTHORITY OF ABU HURAYRAH.

O God, I have obtained one promise
from You. And on no account will You
go against it. After all, I am a human
being. (If ever) I have harmed a Muslim,
or have spoken ill of him,
or cursed him, or flogged him, then in
compensation for all this, give him Your
blessings, Your purity and Your
nearness.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

O God, I seek Your protection from
misery and grief,
from weakness and laziness,
and from the burden of loans
and from things that will make others
overcome me.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ANAS IBN MALIK.

‘A’ishah related how she heard the
Prophet praying thus: ‘O God, be
lenient with me while judging me.’
When she asked him what leniency of
judgement meant, he said, ‘God’s
forgiveness after He has seen a man’s
record. O ‘A’ishah, anyone who is
judged strictly will be ruined.’

HADITH OF AHMAD IBN HANBAL.

According to Abu Sa'id al-Khudri, the Prophet said, 'Whenever one of the faithful invokes blessings which involve no sin or the breaking up of a relationship, God is certain to grant one of three things.

Either He gives the suppliant His Blessings in this world, or He keeps them for him in the world hereafter, or

He saves him from some misfortune.'

His listener then said, 'Now we shall invoke God's blessings even more.

'God's blessings are boundless,' replied the Prophet.

HADITH OF AHMAD IBN HANBAL.

— 192 —

This is the invocation of
a troubled man:

‘O God I am a petitioner for Divine
Mercy. Do not abandon me even for a
moment to any desires. And keep all my
affairs in order. There is no God but
You.’

HADITH OF ABU DAWUD
ON THE AUTHORITY OF ABU BAKR.

— 193 —

God is nearest to His servant in the last
phase of the night.
If possible,
be one of those
who remember God during this period.

HADITH OF AT-TIRMIDHI
ON THE AUTHORITY OF ‘AMR IBN ‘ABASAH.

— 194 —

God extends His hand at night so that
He may accept the repentance of those
who indulge in wickedness
during the day.

God extends His hand during the day
so that He may accept the repentance of
those who indulge in wickedness
at night.

This will continue till the sun rises
in the west.

HADITH OF MUSLIM
ON THE AUTHORITY OF ABU MUSA AL-ASH'ARI.

— 195 —

Those who remember God and those
who do not are as different from each
other as the living and the dead.

HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU MUSA AL-ASH'ARI.

According to 'Tamim ad-Dari,
the Prophet said,
'Well-wishing is faith.
Well-wishing is faith.
Well-wishing is faith.'
When asked towards whom, he replied,
'Towards God, His Messenger,
His Book,
the Muslim rulers and the
common people.'

HADITH OF MUSLIM.

Whenever the meal was concluded the Prophet Muhammad, may peace be upon him, would say,

‘Praise be to God, in plenty,
in the best form and in abundance.
The praise, which we ourselves offer and
the praise which does not desert us, and
whose desire never leaves us and we do
not become indifferent to praise (of
God), O Our Lord.’

HADITH OF AL-BUKHARI
ON THE AUTHORITY OF ABU UMAMAH.

God is bountiful and feels unhappy if
He has to refuse to grant a wish.
He feels embarrassed when a man holds
out both his hands before Him, and He
has to disappoint him by turning him
away empty-handed.

HADITH OF ABU DAWUD AND
AT-TIRMIDHI ON THE AUTHORITY OF SALMAN AL-FARSI.

‘Abdullah ibn Mas’ud said, ‘It is as if I
see the Prophet Muhammad, may peace be
upon him, describing
the life of one of the prophets,¹ who is
assaulted by his people until the blood runs.
He wipes the blood from his face
and says, “O God, forgive my people for
they know not what they do.”’

HADITH OF BUKHARI AND MUSLIM.

1. THE ALLUSION IS PROBABLY MADE TO THE PROPHET
NUH (NOAH)

O God, I seek divine guidance
so that I may remain steadfast
in what is just.

I seek divine guidance in order to be
firm in righteousness.

I seek divine guidance in the manner
that I express my gratitude
for Your favours
and worship with devotion.

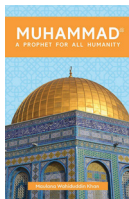
I seek from You a tongue that speaks
the truth
and a heart which is pure
and clean.

HADITH OF AT-TIRMIDHI.

BOOKS, BOOKLETS AND LEAFLETS OF MAULANA WAHIDUDDIN KHAN

BOOKS

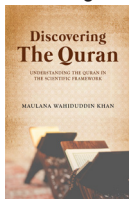
Muhammad: A Prophet for All Humanity



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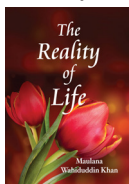


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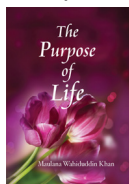
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The book explains that man harbours unlimited desires in his heart, but these desires remain unfulfilled. Desires can only be fulfilled in eternal Paradise if one lives one's life as per the creation plan of God in this world.

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The book explains the creation plan of God, told by God through His prophets throughout human history, that this life is a test. After death, God will mete out rewards or punishments commensurate with the record of human beings on earth.

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LEAFLETS

About the Hadith



The leaflet explains that Hadith are the records kept of the sayings and actions of the Prophet Muhammad. It is the Hadith which gives the details and necessary explanations of Quranic injunctions.

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The Destination of Man



The Creator of man has created him as an eternal creature and has divided his life into two stages—the pre-death period in this world for a test and eternal post death period for reward or punishment, based on how he performs in this world.

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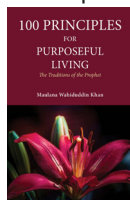
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BOOKS

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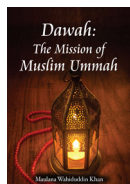


The theme of the book is *maarifah*, i.e., the realization of God. The journey of realization begins with a questing spirit and only the one who is sincere in this journey can find God.

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BOOKLETS

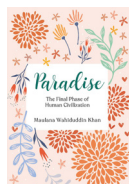
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The author says that dawah work is the mission of Muslim Ummah. He urges them to renounce violence and peacefully engage in dawah work based on sincere well-wishing.

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LEAFLETS

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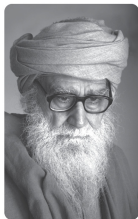
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The present volume is an anthology compiled from the Hadith literature, an Islamic source second only to the Quran in religious importance. Although brief, it covers, directly or indirectly, the more important aspects of the Hadith's teachings. The sayings of the Prophet Muhammad ﷺ have been handed down to posterity through both oral and written traditions, the foundations of which were laid by the Prophet's Companions, some of whom were also his scribes.



Maulana Wahiduddin Khan (1925-2021) was an Islamic scholar, spiritual guide, and an Ambassador of Peace. He authored over 200 books and recorded thousands of lectures giving the rational interpretation of Islam in the modern idiom. His English translation, *The Quran* is widely appreciated as simple, clear and in contemporary style. He founded Centre for Peace and Spirituality—CPS International in 2001 to re-engineer minds toward God-oriented living and present Islam as it is based on peace, spirituality, and co-existence. Maulana breathed his last on 21 April 2021 in New Delhi, India. His legacy is being carried forward through the CPS International Network.

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