

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 (*zakat*);
pilgrimage to the Ka'bah;
fasting during Ramadan.

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 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.

11

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.

12

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.

15

According to 'Amr ibn al-'As, the
Prophet Muhammad 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.

18

There is a covenant of *salat* (prayers)
between me and the people.
Therefore, if a man gives up *salat*,
he is guilty of *kufir* (infidelity).

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

19

'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.

26

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.

27

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.

28

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.

29

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.

34

When you pay *zakat* (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.
HADITH OF IBN MAJAH ON THE AUTHORITY OF ABU HURAYRAH.

35

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.

36

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.

37

If a person to whom God has given wealth does not give *zakat* (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.

38

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.

39

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.

40

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.

41

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.

42

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 *hajj mabrur*, that is,
performing pilgrimage while remaining free from sin.
HADITH OF AL-BUKHARI AND MUSLIM
ON THE AUTHORITY OF ABU HURAYRAH.

43

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.

44

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.

45

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.

46

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

47

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.

49

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.

50

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.

51

'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.

52

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.

53

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.

54

'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.

55

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.

56

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.

57

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

HADITH OF AT-TABARANI

ON THE AUTHORITY OF ABU HURAYRAH.

58

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.

59

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.

60

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.

61

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.

62

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.

63

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.

64

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.

65

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.

66

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.

67

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.

68

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.

69

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.

70

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.

71

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.

72

Asma' hint 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.

73

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.

74

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.

75

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.

76

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.

77

When the Prophet Muhammad 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-NASA'I
ON THE AUTHORITY OF ABU HURAYRAH.

78

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.

79

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.

80

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.

81

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.

82

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.

83

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.

84

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.

85

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'.

86

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.

87

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.

88

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.

89

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.

90

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.

91

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.

92

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.

93

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.

94

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.

95

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.

96

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.

97

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.

98

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.

99

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.

103

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-NASA'I.

104

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-BUKHARI 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.

109

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.

110

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.

113

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.

114

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.

115

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.

116

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.

129

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.

130

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 balk 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.

131

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.

132

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.

133

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.

134

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 'ATIYAH 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.

143

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.

144

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.

145

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-JAMI' AS-SAGHIR
ON THE AUTHORITY OF ANAS IBN MALIK.

146

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.

147

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.

148

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.

149

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.

150

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.

154

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.

155

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-TIRMIDHI.

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.

166

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.

167

'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.

170

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

173

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.

174

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.
HADITH 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.

185

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-NASA'I

186

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.

187

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.

188

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.

189

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.

190

'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.

191

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 supplicant 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.

196

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.

197

Whenever the meal was concluded the
Prophet Muhammad 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.

198

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.

199

Abdullah ibn Mas'ud said, 'It is as if I see the Prophet Muhammad 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)

200

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.