

*"If you love Allāh then follow me , Allāh will love you and forgive you your sins." ĀL 'IMRĀN 31*

# Words OF THE Prophet ﷺ

# WORDS *of the* PROPHET ﷺ

Sunnah (pl. *sunan*) literally means way or practice. In Islāmic terminology, it refers to any act performed, verbally encouraged or, to a lesser degree, sanctioned by the Messenger of Allāh ﷺ by being performed in his presence or knowledge and not meeting with his disapproval. Of equal if not greater importance are the characteristics that made up the personality of Muḥammad ﷺ, the concerns that impassioned him and the ideals that he strove for.

The significance of the Sunnah lies in the fact that it is the way of the beloved of the One Who is the object of our worship, our adoration, our obedience. He commanded His beloved to announce:

*“Say: if you do indeed love Allāh, follow me; Allāh will love you...”*  
(3:31)

And it is the way of the one whose love is a condition for all who claim faith:

*“None of you can be a true believer until I am more beloved to him than his child, his parent and the whole of humanity.”*

AL-BUKHĀRĪ, MUSLIM

Allāh says that he sent His beloved

*“...to recite unto them His verses and purify them, and to teach them the Book and Wisdom.”* (3:164)

The wisdom of the Messenger of Allāh has, since the dawn of his mission, served to inspire, guide, enlighten and heal millions through the journey of life. And how could it not have been of him whose

Maker has praised him thus:

*“And truly you stand on an exalted standard of character. ”* (68:4)

Today, amongst the chaos and confusion of increasingly hectic lives, living in a world that replaces meaning with material value and purpose with temporal progress, far removed as we are from the time the blessed Messenger walked upon the earth, we need perhaps more than ever before to stop along the way and enrich ourselves with the teachings of truth and meaning of the Messenger of God, teachings in essence as timeless and as old as mankind itself:

*“Say: I am no new thing among messengers...”* (46:9)

The book in your hands is an anthology of some two hundred aḥādīth (plural of ḥadīth) mostly of the second type of Sunnah referred to earlier, words of advice and teachings related to man and his relationship with his Maker, fellow human beings, and himself. Words of wisdom to mankind from one who was, after all his greatness and exalted stature, himself a man.

The book can be read cover to cover, but in addition to that we also recommend that it is used daily, for random, classical advice in our hectic, all-too-busy lifestyles.

*“Listen to me; you shall attain to life.”*

AḤMAD, AL-ḤĀKIM

صلى الله  
عليه  
وسلم

----- 1 -----

Islām has been built on five pillars; testifying that there is no god but Allāh and that Muḥammad is His Messenger; establishment of prayers (Ṣalāh); giving of alms (Zakāh); pilgrimage to the Ka`bah; and fasting during Ramaḍān.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR.

----- 2 -----

Whoever loves another for Allāh or hates another for Allāh, gives for Allāh or withholds for Allāh has indeed completed faith.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ `UMĀMAH

----- 3 -----

When the Prophet, Muḥammad ﷺ was asked by `Amr ibn `Abasah what was meant by faith, he replied '*Self-restraint and gentleness.*'

ḤADĪTH OF MUSLIM

----- 4 -----

One who is willing to accept; God as his Lord, Islām as his religion and Muḥammad as God's Messenger has savoured the taste of faith.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF AL-`ABBĀS IBN `ABD AL-MUṬṬALIB

----- 5 -----

Simplicity, too, is a part of faith.

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF ABŪ 'UMĀMAH

----- 6 -----

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

ḤADĪTH OF AḤMAD IBN ḤAMBAL  
ON THE AUTHORITY OF ANAS IBN MĀLIK

----- 7 -----

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

ḤADĪTH OF AN-NASA'Ī  
ON THE AUTHORITY OF ABŪ HURAYRAH

----- 8 -----

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

ḤADĪTH OF AṬ-ṬABRĀNĪ  
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR

----- 9 -----

Actions are only judged by their intention and every man shall receive only what he intended. Thus he whose migration was for Allāh and His Messenger; his migration was for Allāh and His Messenger (i.e. accepted); and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that which he migrated.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF `UMAR IBN AL-KHAṬṬĀB

----- 10 -----

When you face flatterers, throw dust in their faces.

ḤADĪTH OF MUSLIM  
ON THE AUTHORITY OF MIQDĀD IBN ASWAD

----- 11 -----

Asked what reward there would be for a man who desired fame and compensation for having performed *jihād*, 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.*'

ḤADĪTH OF ABŪ DĀWŪD AND AN-NASA'Ī  
ON THE AUTHORITY OF ABŪ UMĀMAH.

----- 12 -----

Keep your faith pure, even the smallest good deed will suffice.

ACCORDING TO AL -MUNDHIRĪ 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 (Ṣalāh) 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.

ḤADĪTH OF AL-MUNDHIRĪ  
ON THE AUTHORITY OF `ABDULLĀH IBN MAS`ŪD.

----- 14 -----

When a person repents, God's pleasure at this is even greater than the pleasure of one who dismounts from his camel, loses it in the desert and in a state of despondency finds it again.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ANAS IBN MĀLIK.

----- 15 -----

According to `Amr ibn al-`Āṣ, the Prophet Muḥammad ﷺ sent word to him to come clad in armour and bearing arms. *'When I came into his Presence, he was performing ablution.'*  
The Prophet said to him, '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.'*

ḤADĪTH OF AḤMAD IBN ḤAMBAL.

----- 16 -----

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

ḤADĪTH QUOTED BY AN-NAWAWĪ FROM KITĀB AL-ḤUJJAH  
ON THE AUTHORITY OF `ABDULLĀH IBN `AMR IBN AL-`ĀṢ

----- 17-----

Truly God, Exalted, has imposed certain obligations,  
do not abolish them; He has forbidden  
certain things, do not violate them;  
He has laid down certain limits, do not transgress them;  
He was silent about certain matters out of mercy for you, not  
forgetfulness, do not seek after them.

ḤADĪTH OF AD-DĀRAQUṬNĪ  
ON THE AUTHORITY OF ABŪ THA`LABAH

----- 18 -----

There is a covenant of Ṣalāh (prayers) between us and them (the disbelievers). Therefore, he who gives up Ṣalāh has disbelieved.

ḤADĪTH OF AḤMAD, AT-TIRMIDHĪ, AN-NASAĪ  
AND IBN MĀJAH ON THE AUTHORITY OF BURAYDAH.

----- 19 -----

ʿUmar ibn al-Khaṭṭāb wrote to his governors,  
*‘The most important of your matters to me is prayer (Ṣalāh), for he who guards it safeguards his faith, while he who neglects his prayers will be found to be all the more neglectful of other matters.’*

SUNAN AL-BAYHAQĪ AND MĀLIK

----- 20 -----

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

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ʿABDULLĀH IBN ʿUMAR.

----- 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 sheep which strays away from the herd.

ḤADĪTH BY ABŪ DĀWŪD  
ON THE AUTHORITY OF ABUD-DARDĀʿ.

----- 22 -----

When you lead the prayer, make it short because among those offering Ṣalāh 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.

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH

----- 23 -----

When I stand for Ṣalāh 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.

ḤADĪTH OF AL-BUKHĀRĪ.  
ON THE AUTHORITY OF ABŪ QATĀDAH

----- 24 -----

Jābir ibn Samurah related how he used to offer Friday prayers with the Prophet. He said that his prayer and his sermon were moderate in length.

ḤADĪTH 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.

ḤADĪTH OF IBN MĀJAH  
ON THE AUTHORITY OF ABŪ 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.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 27 -----

Fasting is a shield. When one of you is observing a fast, let him neither indulge in indecent talk nor create an uproar. And if someone talks abusively to him or fights with him, he should just say, *'I am fasting.'*

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 28 -----

Whoever fasts for Allāh with faith and hope for reward in the world hereafter will be forgiven for his past sins. And whoever prays for Allāh in the nights of Ramaḍān with faith and hope for reward in the world hereafter will be forgiven for all his past sins.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 29 -----

When Ramaḍān 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.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 30 -----

Anas ibn Mālik 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.

ḤADĪTH OF AL-BUKHĀRĪ.

----- 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.

ḤADĪTH OF AT-TIRMIDHĪ AND ABŪ DĀWŪD  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 32 -----

Partake of suḥūr (food taken a little before dawn during Ramaḍān), for there is a blessing in it.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ANAS IBN MĀLIK.

----- 33 -----

ʿAbdullāh ibn ʿAbbās reported that the Prophet made alms-giving on ʿĪd al-Fiṭr an obligatory act as purification for those that fasted for any futile or immodest word or deed while fasting in Ramaḍān, as well as to feed the poor.

ḤADĪTH OF ABŪ DĀWŪD.

----- 34 -----

When you pay Zakāh (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 doing so. On the contrary, he will carry the burden of it with him into the next world.

ḤADĪTH OF IBN MĀJAH  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 35 -----

Allāh has made the Muslims duty-bound to pay Zakāh (alms). It will be taken from the wealthy to be distributed among the needy.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF `ABDULLĀH IBN 'ABBĀS.

----- 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.

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF `ABDULLĀH IBN AL-'ABBĀS.

----- 37 -----

A person to whom God has given wealth but does not give Zakāh (alms) from it will find on the Day of Judgement that his wealth will turn into a poisonous serpent with two black spots on its head. It will wind itself like a yoke around

his neck and then it will seize him by the jaws and declare,  
*'I am your wealth. I am your treasure.'*

ḤADĪTH OF AL BUKHĀRĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH .

----- 38 -----

A believer who feeds another of the faithful who is hungry, will be fed of the fruits of Paradise by God on the Day of Judgement. A believer who serves water to another who is thirsty, will have his thirst quenched from the sealed drinks by God on the Day of Judgement. A believer who clothes another who is in dire need of clothing, will be rewarded with apparel from Paradise by God on the Day of Judgement.

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF ABŪ SAĪD AL-KHUDRĪ.

----- 39 -----

Abū Dharr al-Ghifārī relates that he came to the Prophet, who was sitting in the shade of the Ka'bah. When the Prophet saw him he said, *'They stand to lose'*. Abū Dharr said, *'May my parents be your ransom! 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 class.'*

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM.

----- 40 -----

Giving alms to the poor is a virtue, but giving alms to a

poor relative is two virtues: that of giving alms and that of showing kindness to one's own relatives.

HADĪTH OF AN-NASAĪ AND AT-TIRMIDHĪ  
ON THE AUTHORITY OF SALMĀN IBN `ĀMIR.

----- 41 -----

If a man who sets out with the intention of performing Ḥajj, `Umrah or Jihād meets with his death on the way, he will be granted the rewards of Jihād, Ḥajj or `Umrah by his Maker.

HADĪTH OF AL-BAYHAQĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 42 -----

Asked which deed inspired the greatest respect, the Prophet replied, '*To believe in Allāh and His Messenger.*'

When asked what ranked next in order of merit, he said, '*To perform Jihād for the sake of Allāh.*' Asked what came after that, he replied '*Ḥajj mabrūr,*' that is, performing pilgrimage while remaining free from sin.

HADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 43 -----

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

HADĪTH OF IBN MĀJAH  
ON THE AUTHORITY OF `ABDULLĀH IBN `ABBĀS.

The strong believer is better and more beloved to Allāh than the weak one, while good exists in both. Wish for things which are beneficial to you, and seek God's help.

Do not lose heart. If you are visited by misfortune, do not say, 'If only I had done such-and-such...' but say, 'Allāh decreed it and He does as He wills,' for truly 'if' opens the door for Satan's work.

ḤADĪTH OF IBN MĀJAH  
ON THE AUTHORITY OF ABŪ HURAYRAH

*'Young man,' the Prophet said to `Abdullāh ibn `Abbās, '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.'*

ḤADĪTH OF AT-TIRMIDHĪ

Umm Salamah (the Prophet's wife) recounts an incident which took place when the Prophet was at home with her.

He called out to his maiden, and when she failed to appear, he showed signs of displeasure. Umm Salamah peeped out through the curtain and saw the maid playing. The Prophet,

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

AL-ĀDĀB AL-MUFRAD BY IMĀM AL-BUKHĀRĪ.

----- 47 -----

On the Day of Judgement, the person who had enjoyed the most luxuries in the world of those destined for Hell will be brought forth and merely dipped into Hell for a moment.

Then he will be asked, *'O son of Ādam, have you ever seen the good things of Life? Have you ever known comfort?'*

And he will reply, *'No, my Lord, by God.'*

Then the person who had suffered the most affliction in the world of those destined for Paradise will be brought forth and merely dipped into Paradise for a moment.

Then he will be asked *'O son of Ādam, have you ever seen suffering? Have you ever experienced hardship in your life?'*

He will reply, *'No my Lord, by God. I have never undergone suffering. I have never seen hardship.'*<sup>1\*</sup>

ḤADĪTH OF MUSLIM  
ON THE AUTHORITY OF ANAS IBN MĀLIK.

\* 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`ādh 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.'*

ḤADĪTH OF AḤMAD IBN ḤAMBAL

----- 49 -----

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

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF SA'ĪD IBN ZAYD.

----- 50 -----

A slave may speak a word of God's pleasure,  
without attaching any importance to it,  
and yet be raised many levels by his Creator.  
And a slave may speak a word which is abhorrent to God,  
without attaching any importance to it, and it may  
sweep him straight into Hell.

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF ABŪ 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 is beautiful and He loves beauty.'*

*This has nothing to do with arrogance.  
A man is arrogant when he refuses to accept  
the truth and considers others to be inferior.'*

ḤADĪTH OF MUSLIM  
ON THE AUTHORITY OF `ABDULLĀH IBN MAS`ŪD.

----- 52 -----

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

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR.

----- 53 -----

Abū Dharr al-Ghifārī, who went to the Prophet for advice,  
was given this counsel: *'Fear Allāh, for He is the One Who  
sets right all that concerns you. Read the Qur`ān and keep  
remembering Allāh for then you will be remembered in  
the heavens and it will be a light for you on the Earth'*.

ḤADĪTH OF AḤMAD IBN ḤAMBAL.

----- 54 -----

*'The heart becomes rusted like iron in water.'*  
When asked how to repair/protect against this corrosion,  
the Prophet replied, *'Remember death frequently  
and recite the Qur`ān.'*

ḤADĪTH OF AN-NASA'Ī  
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR

According to Abū Hurayrah, the Prophet recited a verse from the Qur'ān about the Day the earth would give its account. Then he asked *'Do you know what this account will be?'* His listeners replied, *'Allāh 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 men and women have committed throughout its length and breadth, and to the exact moments of their enactment. That is what the Earth's account will be.'*

ḤADĪTH OF AT-TIRMIDHĪ.

Abstinence from the world is not by denouncing as prohibited that which is permitted or by neglecting wealth to go to waste. On the contrary, abstinence means that you do not place greater reliance on what you have in your own hands than you do on what lies in God's hands, and when misfortune strikes, you have such faith in the reward for bearing it with patience that you wish that it could remain with you.

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF ABŪ DHARR AL-GHIFĀRĪ.

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

ḤADĪTH OF AṬ-ṬABRĀNĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 58 -----

He who loves his worldly life will harm his Hereafter.  
And he who loves his Hereafter will harm his worldly life.  
Give preference, then, to that which is eternal over  
that which is temporary.

ḤADĪTH OF AḤMAD IBN ḤAMBAL  
ON THE AUTHORITY OF ABŪ MŪSĀ AL-AŠH`ARĪ

----- 59 -----

Wise is he who controls his desires  
and prepares for the life which starts after death  
and the wretched helpless one is he who makes himself a slave to  
his desires and holds false expectations from God.

ḤADĪTH OF AT-TIRMIDHĪ ON THE  
AUTHORITY OF SHADDĀD IBN `AWṢ.

----- 60 -----

On the Day of Judgement the rightful will be given  
their due to the extent that a goat with horns will  
be avenged by the goat without horns.\*

ḤADĪTH OF MUSLIM AND AT-TIRMIDHĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH

\* THAT IS, A PERSON WHO IS AS DEFENSELESS AS A GOAT WITHOUT HORNS  
WILL BE ABLE TO TAKE REVENGE AGAINST ANY INJUSTICES DONE TO HIM/HER.

----- 61 -----

The lightest punishment for those in Hell will be to wear shoes

made of fire. So harsh will be their effect that the brain will begin to boil as (if it were in) a vessel on the fireplace.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF NU`MĀN IBN BASHĪR.

----- 62 -----

On the day of Judgement, no step shall a man take until he has answered questions on five aspects of his worldly existence: his life and how he consumed it; his youth and how he depleted it; his wealth: from where he earned it and where he spent it; and what did he do with the knowledge that he had.

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF IBN MAS`ŪD.

----- 63 -----

The cautious man travels early in the morning.  
And the early morning traveller reaches his destination.  
Hear well: Allāh's reward is peerless.  
Hear well: Allāh's reward is Paradise.

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF ABŪ 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 beyond human imagination.

ḤADĪTH OF MUSLIM ON THE  
AUTHORITY OF ABŪ HURAYRAH

----- 65 -----

According to Asmā' bint Abū 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.

ḤADĪTH OF AL-BUKHĀRĪ.

----- 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 caller will cry out: *'This is the Paradise you were promised.  
You have been made its inheritor in return for your good deeds'* (7:43)

ḤADĪTH OF MUSLIM AND AT-TIRMIDHĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 67 -----

A man addressed the Prophet: *'O Messenger of God, who rightfully  
deserves the best treatment from me?'*  
*'Your mother,'* the Prophet replied. *'Then who?'* the man asked.  
*'Your mother,'* replied the Prophet. *'Then who?'* asked the man again.  
*'Your mother,'* said the Prophet. The man asked again, *'Then who?'*  
*'Your father,'* said the noble Prophet.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

The Prophet once exclaimed,  
*'Shame on him! Shame on him! Shame on him!'*  
When asked who the man in questions was, the Prophet replied,  
*'He who had both or one of his parents with him in their old age  
and yet failed to enter Paradise (through serving them).'*

ḤADĪTH OF MUSLIM ON  
THE AUTHORITY OF ABŪ HURAYRAH.

Abū Usayd as-Sā`idī tells of how they were once with the Prophet when a man from the Banū Salamah arrived in their midst. Addressing the Prophet, he asked, *'O Messenger of Allāh, does there remain any form of piety towards my parents that I can perform after their deaths?'* The Prophet, replied, *'Yes, pray for them and seek forgiveness for them. Fulfil their obligations now that they are gone and keep relations with their kin through kindness and respect their friends.'*

ḤADĪTH OF ABŪ DĀWŪD.

The one who maintains family ties is not one who merely treats his relatives well in order to return their good treatment of him. The one who really maintains family ties is a person who treats them well despite them being unkind to him.

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF `ABDULLĀH IBN `AMR.

----- 71 -----

He who eats to his fill while his immediate neighbours  
go hungry is not a true believer.

ḤADĪTH OF AḤMAD IBN ḤAMBAL  
ON THE AUTHORITY OF `ABDULLĀH IBN `ABBĀS.

----- 72 -----

Asmā' bint Abū Bakr related how her foster mother,  
a polytheist (someone who practices *shirk*), came to her during  
the period of the treaty of al-Ḥudaybiyah. Concerned that her foster  
mother was a polytheist, she addressed the Prophet,  
'O Messenger of Allāh, my idolatrous (mushrikah) mother has come  
to me and she wants something from me. Should I give it to her?'  
'Yes. Treat her well!' replied the Prophet.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM.

----- 73 -----

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

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 74 -----

When a man dies, none of his good deeds lives on after him,  
except for three things: *ṣadaqah jāriyah* (ongoing charity),\*  
knowledge which can benefit others, or virtuous offspring who will  
pray for him.

HADĪTH OF MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

\* THAT IS, 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 -----

No believer should ever loathe his believing wife.  
If one quality in her does not find favour with her husband, some  
other quality will be to his liking.

HADĪTH OF MUSLIM  
ON THE AUTHORITY OF ABŪ 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 are making them swallow hot dust. And you will always  
have Allāh's help against them so long as you continue to be well-  
behaved towards them.'

HADĪTH OF MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 77 -----

When the Prophet Muḥammad ﷺ 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 herself or her wealth which is displeasing to her husband.'*

ḤADĪTH OF AN-NASA'Ī  
ON THE AUTHORITY OF ABŪ 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.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ MAS' ŪD.

----- 79 -----

A person once said to the Prophet, '*O Messenger of Allāh, a certain woman is said to offer Ṣalāh (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.'*

ḤADĪTH OF AḤMAD IBN ḤAMBAL  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 80 -----

When the Prophet was asked by `Ā'ishah to which of two neighbours she should send a gift, he replied, '*To the one whose door is closest to your own.'*

ḤADĪTH OF AL-BUKHĀRĪ.

----- 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.

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 82 -----

A believer is a mirror to another believer. A believer is a brother to another believer. He saves him from losses and he protects his back.

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF ABŪ HURAYRAH

----- 83 -----

According to Anas ibn Mālik, 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 be with me in Paradise.'*

ḤADĪTH OF MUSLIM.

----- 84 -----

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

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR.

----- 85 -----

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

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF ABŪ MŪSĀ AL-ASH`ARĪ.

----- 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.

ḤADĪTH OF AḤMAD IBN ḤAMBAL  
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR.

----- 87 -----

When a servant of one of you prepares a meal for him, bearing its heat and smoke, let him take the servant's hand and seat him beside him to eat. Should he refuse, then let him take a morsel of

food and feed him it (before beginning himself).

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH

----- 88 -----

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

ḤADĪTH OF IBN MĀJAH  
ON THE AUTHORITY OF `ABDULLĀH IBN `ABBĀS.

----- 89 -----

When the Prophet was asked which form of Islām was best, he replied, *'That you should feed the people and extend greetings of peace to those that you know and those that you do not.'*

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF `ABDULLĀH IBN `AMR IBN AL-`ĀṢ.

----- 90 -----

On the Day of Judgement, Allāh will say,  
*'O son of Ādam, 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?'*

Allāh 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?'*

ḤADĪTH OF MUSLIM  
ON THE AUTHORITY OF ABŪ 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 (i.e. something insignificant or deficient).

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH

According to Anas ibn Mālik, when Allāh's Messenger said, '*Help your brother, irrespective of whether he is the oppressor or the oppressed,*' a man exclaimed, '*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 is your help to him.*'

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM.

According to `Abdullāh 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 yourselves.*

*O God! have I conveyed your message?*

*When I am gone, do not become infidels and start killing each other.'*

ḤADĪTH OF AL-BUKHĀRĪ.

----- 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.

Truly a black maid with split ears who has faith is better for you.

ḤADĪTH OF IBN MĀJAH  
ON THE AUTHORITY OF ʿABDULLĀH IBN ʿAMR IBN AL-ʿĀṢ.

----- 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.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 96 -----

According to Jarīr ibn ʿAbdullāh, when he asked the Prophet about a man's gaze falling inadvertently on a strange woman, the Prophet replied, *'Turn your eyes away.'*

ḤADĪTH OF MUSLIM.

----- 97 -----

O young people, let him who possesses the means among you marry, for it is most effective in lowering the gaze and in

preserving chastity. And he who cannot marry should observe fasts,  
for fasting will be a shield for him.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF `ABDULLĀH IBN MAS`ŪD.

----- 98 -----

A woman is married for one of four reasons:  
her wealth; her lineage; her beauty; her piety.  
Woe betide you! Attain success with her that has piety.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 99 -----

The best gift from a father to his child is education and upbringing.

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF SA`ĪD IBN AL-`ĀŞ.

----- 100 -----

The best marriage is the easiest and simplest one.

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF `UQBAH IBN `ĀMIR.

----- 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.

ḤADĪTH OF IBN MĀJAH  
ON THE AUTHORITY OF SURĀQĀH IBN MĀLIK.

----- 102 -----

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

ḤADĪTH OF IBN MĀJAH.

----- 103 -----

According to `Abdullāh ibn `Abbās, the Prophet cursed men who imitate women and women who imitate men.

ḤADĪTH OF AL-BUKHĀRĪ, ABŪ DĀWŪD AND AN-NASAĪ.

----- 104 -----

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

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF ABU AD-DARDĀ'.

----- 105 -----

Save yourselves from envy; Envy eats up virtue as fire eats up wood.

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF ABŪ 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 they turn their faces away from each other. The better of the two is the one who greets the other first.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ AYYŪB AL-ANṢĀRĪ

----- 107 -----

An honest and trustworthy merchant will be with the Prophets, those who were devoted to the truth and the martyrs.

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF ABŪ SA'ĪD AL-KHUDRĪ.

----- 108 -----

According to Abū Mūsā al-Ash`arī, 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.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM.

----- 109 -----

How evil is the man who hoards essential supplies!  
He is crestfallen if Allāh wills the prices of merchandise to fall,  
(and is) delighted if the prices rise.

ḤADĪTH OF AL-BAYHAQĪ  
ON THE AUTHORITY OF MU`ĀDH.

----- 110 -----

You will observe that the believers in their kindness, love and affection are as one body; when one part of it is afflicted, the entire body feels its pain; sleep is lost and fever develops.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF NU`MĀN IBN BASHĪR.

----- 111 -----

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

ḤADĪTH OF AḤMAD IBN ḤAMBAL  
ON THE AUTHORITY OF ABŪ 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 sin. If he orders him to sin, then he is not to pay heed to him or obey him.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR.

----- 113 -----

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

ḤADĪTH OF IBN MĀJAH  
ON THE AUTHORITY OF `UQBAH IBN `ĀMIR.

----- 114 -----

Avoid falling into 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 be you, O servants of God, brothers.

ḤADĪTH OF MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 115 -----

None has ever eaten anything better than that which is from the labour of his own hand, truly the Prophet of God, Dāwūd (David) عليه السلام, would eat from the labour of his own hands.

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF AL-MIQDĀM IBN MA`DĪKARIB

----- 116 -----

According to Suhayl, when Allāh'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 Allāh regarding these beasts that cannot speak.  
Mount them when they are in good condition,  
and dismount them in good condition.'*

ḤADĪTH OF ABŪ DĀWŪD.

----- 117 -----

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

ḤADĪTH OF MUSLIM  
ON THE AUTHORITY OF MA`MAR.

----- 118 -----

According to Rāfi` 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.'*

ḤADĪTH OF AḤMAD IBN ḤAMBAL.

----- 119 -----

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

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 120 -----

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

ḤADĪTH OF AḤMAD IBN ḤAMBAL  
ON THE AUTHORITY OF WĀTHILAH.

----- 121 -----

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

ḤADĪTH OF IBN MĀJAH AND AD-DĀRIMĪ  
ON THE AUTHORITY OF `UMAR IBN AL-KHAṬṬĀB.

----- 122 -----

Allāh shows compassion to those who show kindness while buying and selling and recovering debts.

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF JĀBIR

----- 123 -----

One who denies any heir their legacy will be denied the legacy of Paradise by the Almighty.

ḤADĪTH OF IBN MĀJAH  
ON THE AUTHORITY OF ANAS IBN MĀLIK.

----- 124 -----

Becoming martyred in the way of God expiates everything, except for debt.

ḤADĪTH OF MUSLIM  
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR.

----- 125 -----

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

ḤADĪTH OF IBN MĀJAH  
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR.

----- 126 -----

There was a man who used to give loans to poor people. When his assistant would go to them to recover the loans, he would tell 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 God, He forgave him.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ 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.

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH

----- 128 -----

Save yourself from the curse of the oppressed person who seeks his rights from Allāh, for Allāh never denies the rightful claimant his rights.

ḤADĪTH OF AL-BAYHAQĪ  
ON THE AUTHORITY OF `ALĪ IBN ABĪ ṬĀLIB.

----- 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 charity.

ḤADĪTH OF MUSLIM  
ON THE AUTHORITY OF ANAS IBN MĀLIK.

----- 130 -----

The lawful is clear and the unlawful is clear.  
But between these two are matters which are unclear.  
Thus, a man who avoids that which may be a sin will be even more sure to avoid the open sin.  
And it is feared that he who dares to engage in that which he is doubtful of will eventually indulge in open sin.

Sins are God's forbidden ground.  
Any that grazes around the forbidden ground risks straying into it.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF NU`MĀN IBN BASHĪR.

----- 131 -----

*'On the Day of Judgement,' said the Prophet, 'Allāh will not even look at a man who in a show of arrogance lets his clothes sweep the ground.'*

*At this, Abū Bakr said, 'One end of my sarong trails unless I take particular care of it.'*

*The Prophet replied, 'You are not of those who do it out of arrogance.'*

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR

----- 132 -----

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

ḤADĪTH OF AL-BAYHAQĪ  
ON THE AUTHORITY OF AWS IBN SHURAHĪBĪL.

----- 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.

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 134 -----

Anger is from the devil, and the devil has been created from fire, and fire is extinguished by water. Therefore, when any of you feels angry, let him perform ablution.

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF `ATIYYAH AS-SA`DĪ.

----- 135 -----

When any of you feels angry, he should sit down if he is standing. And if the anger passes off with this, well and good. If not, he should lie down.

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF ABŪ DHARR AL-GHIFĀRĪ.

----- 136 -----

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

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF JĀBIR IBN `ABDULLĀH.

----- 137 -----

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

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF `ABDULLĀH 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.

ḤADĪTH OF AḤMAD IBN ḤAMBAL  
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR.

----- 139 -----

Whoever among you sees an evil action, let him change it with his hand; if he is not able to do so, let him change it with his tongue; if he is not able to do so, let him change it with his heart. And that is the weakest state of faith.

ḤADĪTH OF AN-NASA'Ī  
ON THE AUTHORITY OF ABŪ SA`ĪD AL-KHUDRĪ.

----- 140 -----

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

ḤADĪTH OF AḤMAD  
ON THE AUTHORITY OF `ABDULLĀH IBN `UMAR.

----- 141 -----

It is not proper for a man to sit between two men (i.e. interrupt their talk) and so separate them without seeking their permission.

ḤADĪTH OF ABŪ DĀWŪD AND AT-TIRMIDHĪ  
ON THE AUTHORITY OF `AMR IBN SHU`AYB.

----- 142 -----

Both the giver of bribes and their taker are cursed by God.

ḤADĪTH OF AT-TIRMIDHĪ, ABŪ DĀWŪD & IBN MĀJAH  
ON THE AUTHORITY OF `ABDULLĀH IBN `AMR IBN AL-`ĀṢ.

----- 143 -----

By his own account, `Amr ibn `Abasah met the Prophet  
in Makkah 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.'*

`Amr asked, *'What has God sent you with?'*

The Prophet replied, *'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.'*

ḤADĪTH 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.

ḤADĪTH OF AṬ-ṬABRĀNĪ  
ON THE AUTHORITY OF ANAS IBN MĀLIK.

----- 145 -----

The way to make amends for backbiting is to pray for the forgiveness of the person whom you have spoken ill of.  
Say, 'O God, forgive us as well as him'.

ḤADĪTH OF AL-BAYHAQĪ  
ON THE AUTHORITY OF ANAS IBN MĀLIK.

----- 146 -----

Explaining the verse, '*good and evil are never equal; fend off evil with good...*' (41:43), `Abdullāh ibn `Abbās said that God will protect those who exercise self-restraint when angry, forgiveness when badly treated. He will force their enemies to bow down before them as if they were his dear friends.

ḤADĪTH OF AL-BUKHĀRĪ.

----- 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 pricked him – God redeems thereby some of his failings.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM.

----- 148 -----

Anas ibn Mālik relates that as he was walking with the Prophet, who happened to have a thick-bordered Najrānī *burd* (cloak) 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 Muḥammad, 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.’*

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM.

----- 149 -----

A bedouin once urinated in the Prophet's Mosque, and people got up to beat him. The Prophet said, *'Leave him alone, and throw a bucket of water over his urine. You have only been sent to make things easy, not to make things difficult.'*

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 150 -----

According to `Ā'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 various other commonplace chores himself.

ḤADĪTH OF AT-TIRMIDHĪ.

----- 151 -----

According to `Ā'ishah, the Prophet never gave others tasks which were beyond their capabilities.

ḤADĪTH OF AL-BUKHĀRĪ.

----- 152 -----

According to `Abdullāh ibn `Amr ibn al-`Āṣ, 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.

ḤADĪTH OF ABŪ DĀWŪD.

----- 153 -----

`Ā'ishah said that she had never seen the Prophet show his palate in laughter. He would only smile.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM.

----- 154 -----

Sā'ib has thus recorded his commendation of the Prophet; *'In the period of Ignorance (i.e. before Islām) when you were my partner in business, you were the finest of all partners. You never deceived me, nor did you quarrel with me.'*

ḤADĪTH OF ABŪ DĀWŪD.

----- 155 -----

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

ḤADĪTH OF AT-TIRMIDHĪ.

----- 156 -----

According to Jābir, the Prophet never said 'no' to any (Ḥalāl) request.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM.

----- 157 -----

ʿAbdullāh ibn Masʿūd told how during the battle of Badr one camel was shared by three men, namely Abū Lubābah, ʿAlī ibn Abī Ṭālib 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 are stronger than I am, nor am I less eager for rewards than you.'*

ḤADĪTH OF AḤMAD IBN ḤAMBAL.

----- 158 -----

Abū Hurayrah relates how the Prophet never criticised food. *'If he liked it, he ate it. If he did not, he just left it.'*

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM.

----- 159 -----

According to ʿAbdullāh ibn Masʿūd, the Prophet said that none of his Companions should complain to him of another. *'I would like to be able to come to you with a clear heart.'*

ḤADĪTH OF ABŪ DĀWŪD.

----- 160 -----

According to ʿĀʾishah, the Prophet held that cleaning the teeth helped in maintaining oral hygiene. *'And'* said the Prophet, *'it gives pleasure to the Lord.'*

ḤADĪTH OF AḤMAD IBN ḤAMBAL AND AN-NASAĪ.

----- 161 -----

Verily, God Almighty and His angels, and those who inhabit the heavens and even the ants in their holes and the fish in their water, bless those who teach mankind good.

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF ABŪ UMĀMAH.

----- 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 something which, if followed, will create love among you? Spread the greeting of peace among yourselves.

ḤADĪTH OF MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 163 -----

According to `Abdullāh ibn `Abbās, the Prophet forbade the staging of fights between animals.

ḤADĪTH OF AT-TIRMIDHĪ.

----- 164 -----

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

MAJMA` AZ-ZAWĀ'ID FROM AṬ-ṬABRANĪ.

----- 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.

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF ZAYD IBN ARQAM.

----- 166 -----

According to Khuraym ibn Fātik, 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)

ḤADĪTH OF ABŪ DĀWŪD.

----- 167 -----

The man who indulges in backbiting will not enter Paradise!

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 168 -----

A man once asked the Prophet if bigotry (tribalism/nationalism)  
was to love one's tribe 'No,' replied the Prophet,  
'*Bigotry is to help your tribe to tyrannise others.*'

ḤADĪTH OF IBN MĀJAH  
ON THE AUTHORITY OF `UBĀDAH IBN KATHĪR ASH-SHĀMĪ.

----- 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.

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF JUBAYR IBN MUṬ`IM.

----- 170 -----

According to Abū Hurayrah, the Prophet once asked his listeners if they knew what *ghībah* (backbiting) was, to which they replied, '*God and His Messenger knew better.*'

The Prophet then explained that *ghībah* means, '*speaking of your brother in a manner that is hurtful to him.*' He was then asked, '*What if my brother is actually at fault?*' The Prophet replied, '*It is precisely when he is at fault that your speaking of him is backbiting; if he is not, it is slander.*'

ḤADĪTH OF MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 171 -----

On the day of Judgement, you will discover the worst man to be the one who is two-faced.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 172 -----

ʿAbdullāh said that it was not proper to tell lies either in seriousness or in humour. Neither was it proper to make promises to one's children and then not fulfil them.

AL-ADAB AL-MUFRAD BY IMĀM AL-BUKHĀRĪ

----- 173 -----

There are four characteristics which together make a person a complete hypocrite, while any one who possesses a trait among them possesses a trait of hypocrisy until he abandons it.

They are: to betray a trust when entrusted;  
to lie when speaking; to break promises after making them;  
and to use foul language when in an argument with others.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ʿABDULLĀH IBN ʿAMR IBN AL-ʿĀṢ.

----- 174 -----

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

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF ABŪ SA ʿĪD AL-KHUDRĪ.

----- 175 -----

Do not quarrel with your brother (any Muslim). Do not ridicule him. You should refrain from making a promise and then going back on it.

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF ʿABDULLĀH IBN ʿABBĀS.

----- 176 -----

A man who helps his people in an unjust cause  
is like a man who catches hold of the tail of a camel  
which is falling into a well.

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF `ABDULLĀH IBN MAS`ŪD.

----- 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.

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF BAHZ IBN ḤĀKIM.

----- 178 -----

Do not rejoice at the misfortunes of your brother.  
It may be that God will show him compassion and afflict you.

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF WĀTHILAH.

----- 179 -----

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

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 180 -----

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

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF `ABDULLĀH IBN `AMR.

----- 181 -----

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

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF ANAS IBN MĀLIK.

----- 182 -----

Calling unto God in supplication is worship.

ḤADĪTH OF ABŪ DĀWŪD AND AT-TIRMIDHĪ  
ON THE AUTHORITY OF NU`MĀN IBN BASHĪR.

----- 183 -----

O Allāh, Turner of hearts, turn our hearts to Your obedience.

ḤADĪTH OF MUSLIM  
ON THE AUTHORITY OF `ABDULLĀH IBN `AMR IBN AL-`ĀŞ.

----- 184 -----

According to Abū Bakr aṣ-Ṣiddīq, 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 indeed wronged myself much*

*and there is no one but You who can forgive sins.  
Forgive me, therefore, with forgiveness from yourself  
and show me compassion.*

*Verily, you are Forgiving, Compassionate.'*

ḤADĪTH OF AT-TIRMIDHĪ AND MUSLIM.

----- 185 -----

According to Mu`ādh, the Prophet took his hand in his own hands and said, 'O Mu`ādh, 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."'

ḤADĪTH OF ABŪ DĀWŪD AND AN-NASA'Ī

----- 186 -----

Abū Mālik al-Ashja`ī relates from his father that when anyone entered the fold of Islām, 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. Guide me, grant me well-being and sustenance.'

ḤADĪTH OF MUSLIM.

----- 187 -----

God has given utterance to these words: 'I am with My servant whenever he remembers Me; when his lips are busy for Me.'

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 188 -----

O Allāh, I obtain one promise from You,  
and never do You go against Your promise.

I am, after all, a human,  
so any Muslim that I have ever harmed,  
spoken ill of, cursed or flogged,  
then in compensation for that  
give him Your blessings,  
Your purity and Your nearness.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ HURAYRAH.

----- 189 -----

O Allāh, I seek protection in You from anxiety and grief,  
from powerlessness and laziness,  
from miserliness and cowardice,  
and from the burden of loans  
and from being overcome by men.

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ANAS IBN MĀLIK.

----- 190 -----

ʿĀʾishah 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 ʿĀʾishah, anyone who is judged strictly will be ruined.'

ḤADĪTH OF AḤMAD IBN HAMBAL.

----- 191 -----

According to Abū Sa`id al-Khudhri, the Prophet said,  
*'Whenever one of the faithful prays for anything  
which involves no sin or the breaking up of a relationship,  
God is certain to grant one of three things.*

*Either He grants the petitioner his prayer in this world,  
or He keeps it for him in the world hereafter,  
or He saves him from a misfortune of equal measure.'*

*'Then we shall surely amass much good!' exclaimed his listeners.*

*'God's blessings are yet greater,' replied the Prophet.*

ḤADĪTH OF AḤMAD IBN ḤAMBAL.

----- 192 -----

This is the invocation of a troubled man:

*'O Allāh I am a petitioner for Divine Mercy.*

*Do not abandon me even for a moment to my own desires,  
and keep all my affairs in order.*

*There is no God but You.'*

ḤADĪTH OF ABŪ DĀWŪD  
ON THE AUTHORITY OF ABŪ 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.

ḤADĪTH OF AT-TIRMIDHĪ  
ON THE AUTHORITY OF `AMR IBN `ABASAH.

----- 194 -----

God spreads out His hands by night  
for the sinners of day-time to repent.  
And He spreads out His hands by day  
for the sinners of night-time to repent.  
This will continue till the sun rises from the West.\*

ḤADĪTH OF MUSLIM  
ON THE AUTHORITY OF ABŪ MŪSĀ AL-AŠH`ARĪ.

\* ONE OF THE LAST SIGNS BEFORE JUDGEMENT DAY,  
AFTER WHICH THE DOORS OF REPENTANCE ARE FOREVER CLOSED.

----- 195 -----

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

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM  
ON THE AUTHORITY OF ABŪ MŪSĀ AL-AŠH`ARĪ.

----- 196 -----

According to Tamīm ad-Dārī, the Prophet ﷺ said,  
'*Religion is sincerity. Religion is sincerity. Religion is sincerity.*'  
When asked towards whom, he replied,  
'*Towards God, His Messenger, His Book,  
the Muslim rulers and the common people.*'

ḤADĪTH OF MUSLIM.

----- 197 -----

Whenever a meal was concluded,  
the Prophet Muḥammad ﷺ would say,  
*'Praise be to Allāh, being in plenty,  
in the best form and blessed;  
praise which we are ever in need of making,  
which does not desert us, and whose desire never leaves us  
and we can never dispense of, O Our Lord.'*

ḤADĪTH OF AL-BUKHĀRĪ  
ON THE AUTHORITY OF ABŪ UMĀMAH.

----- 198 -----

Truly your Lord has shame and is generous.  
He feels embarrassed before His servant when he raises his hands  
up towards Him to turn them away empty.

ḤADĪTH OF ABŪ DĀWŪD AND AT-TIRMIDHĪ  
ON THE AUTHORITY OF SALMĀN AL-FĀRSĪ.

----- 199 -----

ʿAbdullāh ibn Masʿūd said, *'It is as though I can see the  
Messenger of Allāh describing one of the Prophets\*  
who is assaulted by his people until blood flows from his body.  
Wiping the blood from his face, he says,  
"God, forgive my people for they know not what they do".'*

ḤADĪTH OF AL-BUKHĀRĪ AND MUSLIM.

\* THE ALLUSION IS PROBABLY MADE TO THE  
PROPHET NŪḤ (NOAH)

----- 200 -----

O God, I seek divine guidance so that  
I may remain steadfast on 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.

ḤADĪTH OF AT-TIRMIDHĪ.

In the Name of Allāh, the Most Compassionate, the Most Merciful

## PROPHET MUḤAMMAD'S ﷺ LAST SERMON

*This sermon was delivered on the Ninth Day of Dhul-Hijjah 10 A.H.*

*in the Uranah valley of Mount `Arafāt in Makkah.*

*Below are a collection of advices as narrated by Imām Aḥmad.*

*After praising and thanking Allāh the Prophet ﷺ said:*

"O People, lend me an attentive ear, for I know not whether after this year I shall ever be amongst you again. Therefore listen to what I am saying very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds. Allāh has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived. Your capital is yours to keep. You will neither inflict nor suffer any inequity. Allāh has judged that there shall be no interest and that all the interest due to `Abbās ibn `Abd al-Muṭṭalib (the Prophet's uncle) be waived.

Every right arising out of homicide in pre-islamic days is henceforth waived and the first such right that I waive is that arising from the murder of Rabī`ah ibn al-Ḥārith.

O People, the unbelievers indulge in tampering with the calender in order to make permissible that which Allāh forbade, and to forbid that which Allāh has made permissible. With Allāh the months are twelve in number. Four of them are holy, three of these are successive and one occurs singly between the months of Jumāda and Sha`bān.

Beware of Satan for the safety of your religion. He has lost all hope of that he will be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allāh's trust and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to be unchaste. O People, listen to me in earnest, worship Allāh, say your five daily prayers, fast during the month of Ramaḍān, and give your wealth in Zakāh. Perform Ḥajj if you can afford to.

All mankind is from Adam and Eve; an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white - except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not therefore do injustice to yourselves. Remember one day you will meet Allāh and answer your deeds. So beware: do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my Sunnah, if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allāh, that I have conveyed Your message to Your people."