

AL-HADITH

SAYINGS OF PROPHET MUHAMMAD

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SAYINGS OF PROPHET MUHAMMAD

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(PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

This compilation has been edited by the author in August 1996 in order to be compatible with the HTML code. The original file was a Wordperfect 5.1 for MS-DOS file. It was converted to Word 7.0 and to then to HTML. The intention of launching this compilation on the Internet was pre-supposed, however this was not done until now (August 1996). Taking advantage of HTML coding/tags, navigation is made easier here as I have created links to/from the endnotes and also to/from the table of contents. This file is also available as a Word 7.0 document at the following address: <ftp://wings.buffalo.sa.edu/hadiths.zip>

I hope you will enjoy browsing/reading this compilation as much as I enjoyed making it presentable. Thank you for your time and attention.

Oslo, Norway

26 Rabi-ul-Awwal 1417

11 August 1996

Introduction

Knowledge of ahadith is essential in an effort to understand Islam. They contain rules and regulations, when implemented, would give cause to a better understanding of everyday life. This is applicable, to the individual of a society and also to the society as a whole. The messages within the ahadith are for the benefit of both, individual and society.

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Among many missions of the Prophet (peace be upon him), one was to set a pattern of conduct. The conduct of the Last Messenger (peace be upon him) can be found in the voluminous sahihs. We should make an attempt to abide by these rules.

It is unnecessary to mention that research of Islam is beyond the scope of a single individual, a task unattainable in a man's lifetime, not to say, impossible. To narrow my scope, I had decided to restrict myself to ahadith (even this is a large area of study within Islam). I decided on making a small collection of ahadith. This decision resulted in a minor project that essentially consisted of reading diverse Islamic literature and reading different aspects of Islam. I could, of course, have bought one of many voluminous compilations of ahadith, but I was convinced that I would learn more by finding and compiling them myself and indeed it has been a most fruitful experience. During the compilation, I was becoming aware of the meaning and importance of ahadith and soon realised that others too could benefit from this compilation. With this in mind I was determined to share this collection with my fellow Muslims.

All ahadith in this collection have been, so to say, copied from my source

a . Every hadith is followed by the Arabic source it can be found in (e.g. Bukhari, Muslim) along with the source I have written it from (e.g. Sayings of Muhammad by Prof. Ghazi Ahmad). If the reader feels uncertain about a particular hadith she/he can easily trace it to my source.

All the footnotes in the ahadith are not my insertions, but the author's of my sources. The titles which are given to the ahadith are also titles found in my source, they too, are not my insertions. The same applies for brackets () or [] found within some ahadith. (These comments do not apply to the titles marked as "Introduction" and "Introduction to Ahadith") The ahadith are all randomly compiled. The ahadith have been written down as I have encountered them in relevant literature.

Since I have used different literature, there have come cases where two authors use the same title, e.i. "marriage" hence the title will appear twice. This is not to be regarded as a misprint. There is no personal preference as to the choice of authors. I have obtained them from libraries and the local mosques.

A problem which was encountered was when two authors wrote on the same subject matter, but from different sahihs, both sahihs had their own wordings but giving the same meaning. I have tried to keep these sort of ahadith to a minimal as I wished to have as many diverse topics as possible. Faith, knowledge, marriage, sex, divorce, rights of wives/husbands and hospitality are a couple of areas covered in this compilation.

I have, to the very best of my abilities, tried to be as careful as possible when writing from the source, this in order not to endanger the real meaning of the ahadith, nor to give cause to misinterpretations. As far as spellings are concerned, I have thoroughly checked it. The spellings of Arabic names and places have been written exactly as I have encountered them in the source.

One of my sources, "Hayaat-ul-Muslimeen" written by, Mohammad Ashraf Ali Thanvi, has consistently used the term "Rasulullah" when addressing Prophet Mohammad (peace be upon him). The Arabic term, "sallallahu alayhi wasallam" has also been used throughout the book. For the ease of non-Muslim readers, I have replaced the Arabic "Rasulullah" by "Muhammad" and "sallallahu alayhi wasallam" by "may the blessings and peace of Allah be upon him." I have treated similarly the terms "radiallahu anhu" and "radiallahu anha." They have been replaced by "Allah be pleased with him" and "Allah be pleased with her." I have used the term "peace be upon him" throughout the compilation as most authors have used similar attributes. The same author has also mentioned the narrators' Arabic names for most ahadith, I have done likewise.

Considering the fact that I am a computer science student (1993), with access to Internet, I thought this would serve as a most remarkable media for distribution of this collection. It is recommended, to those readers who have

the possibilities, to print out the file and send a copy to the local mosques who might wish to include this compilation in their library etc. If mosques have the possibilities to print copies of this collection and have it distributed among the visitors to the mosques, it would be appreciated. Thus the collection will not only be restricted to people with network access. The more people who read it, the more it will benefit and also the one who passes on the words of the Prophet (peace be upon him) will also be rewarded by Allah. There is no doubt about this. This compilation is dedicated to the loving memories of my maternal grandfather with whom I spent my first years of a precious life.

Introduction to Ahadith

It goes without saying that Prophet Muhammad (peace be upon him) has left us with two powerful sources for the improvement of the individual, the society and for the nations, those are: the Holy Quran and ahadith. The Quran was revealed to the Last Messenger (peace be upon him) through the angel Gabriel. The ahadith show us the diversities a single person can have, and the ways these diversities may be used to produce an optimal performance, where the performance is exemplary for future generations. This was one of the main tasks of the Last Messenger (peace be upon him), to guide humanity on the right path.

Muhammad (peace be upon him) was a son, a husband, a father, an advisor, a warrior, a leader, a judge and most important of all, he was the Seal of the Prophets the last messenger of Allah. A man with such a character and such a vast field of responsibility is indeed deserving of biographical study, and through the ages, biographical researches have been carried out. The collection of ahadith is the result of these researchers. The study of ahadith is a science itself. To mention some branches within the study of ahadith, there is the science of *Asma'ul Rijal* (the science of study of the life-history of 500,000 narrators), the science of *Mustalih al-Hadith* (the science of classifying a hadith as authentic or weak), the science of *Gharib al-hadith* (the study of the linguistic origins of the difficult words used in ahadith). I have mentioned only three different sciences though this list can extend to over 100. This again indicates the immense importance of ahadith and the importance of understanding them.

The main source of ahadith can be found in six sahihs. These six sahihs are:

1. Sahih al-Bukhari (d. 256 A.H. = 870 A.D.).
2. Sahih al-Bukhari (d. Sahih Muslim (d. 261 A.H. = 875 A.D.).
3. Sunan Ibn Majah (d. 273 A.H. = 887 A.D.).
4. Sunan Abu Dawud (d. 275 A.H. = 888 A.D.).
5. Jami al-Tirmidhi (d. 279 A.H. = 892 A.D.).
6. Sunan al-Nisai (d. 303 A.H. = 915 A.D.).

A.H. = After Hegira A.D. = Anno Domini

In preparing their collections, these Traditions obviously used a critical technique to decide what they would include and what they should reject. Bukhari, for example, examined 600,000 traditions of which he excepted only 7,397. Their purpose was to assemble a body of traditions which would serve as a rule of life for practising Muslims, so their primary interest was in selecting such traditions as would give clear guidance concerning what Muslims belief and practice should be, what things were permissible and approved, and what were not permissible and disapproved.

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(Shariah: The Islamic Law. by Abdur Rahman I. Doi:54)

It should be quite evident from the above cited paragraph that the task of compiling ahadith was by no means simple. Although the most painstaking techniques had been employed to decide which ahadith should be included and which should be rejected there were found grounds for classification of ahadith. The ahadith are therefore classified in the following manner:

"1. Sahih: These are the genuine Traditions so declared after applying all tests.

2. Sahih al-Bukhari (d. Hasan: These are the fair Traditions although inferior in the matter of authenticity to the Sahih.

3. Daiif: These are the weak traditions which are not so very reliable."

(Ibid:57).

Before I proceed, I wish to explain the meanings of *isnad* and *matn* as the understanding of these words is considered profitable for the reader. A hadith consists of two parts. The chain of transmitters comprises one part while the message within the hadith completes it. The former is known as *isnad* while the latter is *matn*. Continuing with the classification of ahadith, the *daiif* ahadith are divided further:

a. The Mu'allaq Traditions: These are those Traditions in which one or two transmitters are omitted in the beginning of the *Isnad*.

b. The Maqtu Traditions: These are those Traditions which are reported by a *Tabi'i*, a man of second category after the Prophet.

c. The Munqati Traditions: These are the broken Traditions.

d. The Mursal Traditions: These are the incomplete Traditions in the *Isnad* of which a companion (*Sahabi*) is omitted, e.g. A *Tabi'i* says, the Prophet said....

e. The Musahhaf Traditions: These are the traditions which have a mistake in words or letters of the *Isnad* or the *Matn* e.g. Hasan is written as Hashan.

f. The Shadh Traditions: These are the traditions with a reliable chain of reporters but their meanings are contrary to other similarly attested Traditions narrated by the majority of the contemporary transmitters.

g. The Maudu Traditions: These are the fabricated and untrue Traditions."

(Ibid:57).

I have now presented a very short introduction to the background of ahadith. I would most strongly recommend the interested reader to read the book "Shariah: The Islamic Law" by Abdur Rahman I. Doi. It is a book which I have used extensively and found most interesting and informative. The same author has also published a book which is titled "Non-Muslims under Shariah", another informative book which I would recommend.

Comments or questions/queries can be forwarded to this email address riaz@online.no: Please include the word 'HADITHS' in your "Subject:" field when sending mail to the above address. Thank you.

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Lastly I would like to thank the people concerned in providing me with the facility for distributing this collection. Without their help, time, and effort, I am quite certain that this work would not have come to the notice of so many people in so many places. May Allah give them peace and bless them all. Amen.

A Muslim and Pakistani student

Allah hafiz

January 1994.

BISMILLAH-IRAHMAN-NIRAHEEM

FAITH (IMAN)

1. Islam is based on five things: the testimony that there is no god but Allah and that Muhammad (peace and blessings of Allah be upon him) is his servant and messenger, the observance of the prayer, the payment of Zakat, the pilgrimage, and the fast during Ramadan.

(Bukhari, Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

2. Da"

Sahih al-Bukhari (d. The Muslim is he from whose tongue and hand the Muslims are safe, and the Emigrant is he who abandons what God has prohibited.

(Bukhari).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

3. None of you believes till I am dearer to him than his father, his child and all mankind.

(Bukhari, Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

4. He who is not trustworthy has no Faith, and he who does not keep his Covenant has no religion.

(Baihaqi).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

5. What is Faith?

When your good deed pleases you and your evil deed grieves you, you are a believer.

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What is Sin?

When a thing disturbs (the peace of) your heart, give it up.

(Ahmad).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

MAJOR SINS AND SIGNS OF HYPOCRISY

6. The major sins are associating other objects of worship with God, disobedience to parents, murder, and deliberate perjury.

(Bukhari, Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

7. There are three signs of a hypocrite: when he speaks he speaks lies, when he makes a promise he breaks it, and when he is trusted he betrays his trust.

(Bukhari).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

8. Avoid the seven noxious things.(1) Associating anything with God, (2) magic,(3) killing one whom God has declared inviolate without a just cause, (4) devouring usury, (5) consuming the property of an orphan, (6) running back from the battlefield and, (7) slandering chaste women who are believers but indiscreet.

(Bukhari, Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

9. Four characteristics constitute anyone who possesses them a sheer hypocrite, and anyone who possesses one of them possesses a characteristic of hypocrisy till he abandons it: when he is trusted he betrays his trust, when he talks he lies, when he makes a covenant he acts treacherously and when he quarrels he abuses.

(Bukhari, Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

KNOWLEDGE

10. When a man dies no further reward is recorded for his actions, with three exceptions: Sadqa which continues to be supplied, or knowledge from which benefit continues to be reaped, or the prayers of a good son to his dead father.

(Muslim).

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(Sayings of Muhammad. by Prof. Ghazi Ahmad).

11. If anyone removes (one of the) anxieties of this world from a believer, God will remove (one of the) anxieties from him on the Day of Resurrection; if one smoothes the way for one who is destitute, God will smooth the way for him in this world and the next; and if anyone conceals the faults of a Muslim, God will conceal his faults in this world and the next. God helps a man as long as he helps his brother. If anyone pursues a path in search of knowledge God will thereby make easy for him a path to paradise.

(Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

12. He who goes out in search of knowledge is in God's path till he returns.

(Tirmidhi, Darimi).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

13. The search of knowledge is an obligation laid on every Muslim.

(Ibn Majah, Baihaqi).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

14. The one who would have the worst position in God's sight on the Day of Resurrection would be a learned man who did not profit from his learning.

(Darimi).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

SUPPLICATIONS (DUA)

15. A man is granted supplication provided he does not ask for anything sinful or for breaking ties of relationship. (Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

16. You have two characters which God likes; gentleness and deliberation.

(Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

157. For one who does not stumble and no sage who does not have experience.

(Ahmad, Tirmidhi).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

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158. Do not leave a fire burning in your houses while you are asleep.

(Bukhari, Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ah" Consider how a matter will turn out; than if you think its issue will be good carry on with it, but if you fear going astray hold back.

(Sharra-as-Sunna). (Sayings of Muhammad. by Prof. Ghazi Ahmad).

159. A good way of acting, a good manner of conduct and moderation are twenty-fifth part of prophecy.

(Abu Dawud).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

160. When a man tells something and then departs it is trust. (What he told should be treated confidential).

(Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

THE EXCELLENCE OF THE POOR AND THE PROPHET'S LIVELIHOOD

161. When one of you looks at someone who is superior to him in property and appearance, he should look at someone who is inferior to him.

(Bukhari, Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

162. Seek me among you weak ones, for you are given provision from God, God will be satisfied with few good deeds from him. (Baihaqi).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

163. God loves His poor, believing servant who refrains from begging and yet has children. (Ibn Majah).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

164. O God, grant me life as a poor man, cause me to die as a poor man, and resurrect me in the company of the poor.

(Tirmidhi, Baihaqi).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

165. Abu Dharr said: My friend ordered me to observe seven things. He ordered me to love the

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poor and be near them; he ordered me to consider my inferior and not consider my superior; he ordered me to join ties of relationship even when relatives are at a distance; he ordered me not to ask anyone for anything; he ordered me to speak the truth even when it is bitter; he ordered me not to fear for God's sake reproach anyone may cast on me; and he ordered me to repeat often, "There is no might and no power except in God," for these words are a part of the treasure under the throne.

(Ahmad).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

HOPE AND AVIDITY

166.

63. The on" Those who are nearest to God are they who are first to give a salutation.

(Ahmad, Tirmidh" The son of Adam becomes decrepit, but two things remain young in him: avidity for property and avidity for life.

(Bukhari, Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

167. When you go into your family, sonny, give a salutation. It will " The first thing which effects the well-being of this people is firm belief and asceticism, and the first thing which affects its corruption is niggardliness and (useless) hope. (Baihaqi).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

168. God loves the pious rich man who is inconspicuous.

(Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

HYPOCRISY AND OSTENTATION

169. God does not look at your forms and possessions, but He looks at your hearts and your deeds.

(Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

170. When a man prays publicly in a good manner and prays secretly in a good manner, God most high says, "This is My servant indeed."

(Ibn Majah).

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(Sayings of Muhammad. by Prof. Ghazi Ahmad).

ANGER AND PRIDE

171. He is a bad man who is proud and puts on airs and forgets the Most Great and Sublime One.

(Tirmidhi, Baihaqi).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

173. If anyone guarantees me what is between his jaws and what is between God's messenger, Muhammad, (peace and blessings of Allah be upon him) did not come to his family during the night, but was accustomed to enter only in the morning or in the evening.

(Bukhari, Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

188. God's messenger, Muhammad, (peace and blessings of Allah be upon him) used to arrive from a journey only in the daytime during the forenoon, and that when he arrived he went first to the mosque where he prayed two Raka's, after which he sat in it and gave audience to the people.

(Bukhari, Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

189. God's messenger, Muhammad, (peace and blessings of Allah be upon him) used to keep to the rear when travelling and urge on the weak. He would take some up behind him and would make supplication for them all.

(Abu Dawud).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

190. The Lord of the people on a journey is their servant, and he who precedes them in service will not be preceded by them on account of any deed but martyrdom.

(Baihaqi).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

THE PROPHET'S (PEACE AND BLESSINGS OF ALLAH BE UPON HIM) CHARACTER

191. Anas said: I served the Prophet (peace and blessings of Allah be upon him) for ten years and he never said to me, "Shame!" or "Why you do such and such?" or "Why did you not do such and such."

(Bukhari, Muslim).

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(Sayings of Muhammad. by Prof. Ghazi Ahmad).

192. Jabir said that when God's messenger (peace and blessings of Allah be upon him) was asked for anything, he never said, "No."

(Bukhari, Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

193. A'isha said: God's messenger (peace and blessings of Allah be upon him) used to patch his sandals, sew his garments and conduct himself as anyone of you did in his house. (Tirmidhi).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

194. Anas told that when a man had asked the Prophet (peace and blessings of Allah be upon him) for enough sheep to fill the valley between two mountains and had been given them, went to his people and said, "Accept Islam, my people, for I swear By God that Muhammad gives gifts to such an extent that there is no fear of poverty.

(Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

195. Anas said: God's messenger (peace and blessings of Allah be upon him) was one of the men in character. One day he sent me to do something, and I said, "I swear by God that I will not go." But in my heart I felt I should go to do what God's messenger (peace and blessings of Allah be upon him) has commanded me, so I went out and came upon some boys who were playing in the street. All of a sudden God's messenger (peace and blessings of Allah be upon him) who had come up behind caught me by the back of the neck, and when I looked at him he was laughing. He said, "Did you go where I ordered you, little Anas?" "Yes, I am on my way, messenger of God." (Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

196. Abu Huraira told that when God's messenger (peace and blessings of Allah be upon him) was asked to invoke curse on the polytheists he replied, "I was not sent as one given to cursing; I was sent only as a mercy."

(Muslim).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

197. Al-Aswad told that he asked A'isha what the Prophet (peace and blessings of Allah be upon him) use to do in his house, she replied that he used to engage himself in Mihna i.e. the service of his family, and when the time for prayer came, he went out to prayer.

(Bukhari).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

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198. Jabir b. Samura said God's messenger (peace and blessings of Allah be upon him) was far from talkative. (He spoke only when he had a good reason for doing so).

(Sharra-as-Sunna).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

199. Anas told that when God's messenger (peace and blessings of Allah be upon him) shook hands with a man, he did not withdraw his hand till the other did so, and he was not seen to put forward his knees in front of one with whom he was sitting.

(Tirmidhi).

(Sayings of Muhammad. by Prof. Ghazi Ahmad).

201. Hind, son of Khadija from her former husband, says about the Prophet (peace be upon him): "Kind of heart, he was nice and sweet-tempered. He never liked to displease or cause offence to anybody. He thanked even for trifling favours. He took whatever food was placed before him, without making any adverse remark. He never got angry for anything concerning his own person, nor did he think of taking revenge or letting down anybody, but if anyone opposed what was just and right, he used to get sore and helped the right cause with all his might." I [Muhammad (peace and blessings of Allah be upon him)] forbade that a sword which has " It is not allowable for a man to keep apart from his brother for more than three days, the one turning away and the on"

(Tirmidhi). (Muhammad The Ideal Prophet. by Sayyid Suliman Nadwi).

202. O God as Thou hast made my form beautiful so make my character beauti" He who does an act which our matter is not [in agreement] with, will have it rejected. (Muslim).

(Forty Hadith translated by. Ezzedin Ibrahim and Denys Johnson-Davies).

207. The believers whose faith " None of you [truly] believes until he wishes for his brother what he wishes for himself.(Bukhari, Muslim).

(Forty Hadith translated by. Ezzedin Ibrahim and Denys Johnson-Davies).

208. There should be neither harming nor reciprocating harm.

(Ibn Majah and Daraqutni).

(Forty Hadith translated by. Ezzedin Ibrahim and Denys Johnson-Davies).

219. Allah the Almighty is good and accepts only that which is good. Allah has commanded the Messengers, and the Almighty has said: "**O ye Messengers! Eat of the good things and do right.**" And Allah has said: "**O ye who believe ! Eat of the good things wherewith We have provided you.**" Then the Prophet (peace be upon him) mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky [saying]:

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O Lord! O Lord! while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!

(Muslim).

(Forty Hadith translated by. Ezzedin Ibrahim and Denys Johnson–Davies).

220. There are three (persons) whose *salat* does not rise even a single span above their heads; a man leading a congregational *salat* while the people hate him, a woman passing the night while her husband is angry with her, and two quarrelling brothers.

(Ibn Majah, Ibn Hibban).

(The Lawful and Prohibited in Islam (arb: Al Halal Wal Haram Fil Islam) by. Yusuf Qaradawi).

329. Whoever wants to take an oath should take it in the name of Allah or keep silent.

(Muslim).

(The Lawful and Prohibited in Islam (arb: Al Halal Wal Haram Fil Islam) by. Yusuf Qaradawi).

330. Anyone who swears by (anything) other than Allah has committed *shirk*.

(Abu Dawud, Tirmidhi, Hakim).

(The Lawful and Prohibited in Islam (arb: Al Halal Wal Haram Fil Islam) by. Yusuf Qaradawi).

331. If any woman asks her husband for a divorce without some strong reason, the fragrance of the Garden will be forbidden for her. (Abu Dawud).

(The Lawful and Prohibited in Islam (arb: Al Halal Wal Haram Fil Islam) by. Yusuf Qaradawi).

332. If someone claims a person as his father with the knowledge that he is not his father, the Garden will be forbidden to him.

(Bukhari, Muslim).

(The Lawful and Prohibited in Islam (arb: Al Halal Wal Haram Fil Islam) by. Yusuf Qaradawi).

333. The one who claims descent from someone other than his (real) father, and the slave who attaches himself to someone other than his (real) master, are cursed by Allah, His angels, and the people, Allah will accept neither repentance nor ransom from such person on the Day of Resurrection. (Bukhari, Muslim).

(The Lawful and Prohibited in Islam (arb: Al Halal Wal Haram Fil Islam) by. Yusuf Qaradawi).

334. Wasting the sustenance of his dependents is sufficient sin for a man.

(Abu Dawud, Nisai, Hakim).

(The Lawful and Prohibited in Islam (arb: Al Halal Wal Haram Fil Islam) by. Yusuf Qaradawi).

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335. Each one of you is a caretaker (*ra'iy*) and is responsible for those under his care.

(Bukhari, Muslim).

(The Lawful and Prohibited in Islam (arb: Al Halal Wal Haram Fil Islam) by. Yusuf Qaradawi).

336. The Prophet (peace be upon him) use to say: "The best of you are those who have the best morals. (Bukhari)

(A Manual of Hadith by. Maulana Muhammad Ali).

344. Mu'aviyah ibn Jahimah reported, Jahimah came to the Prophet (peace be upon him) and said: "O Messenger of Allah! I intend that I should enlist in the fighting force and I have come to consult thee. He said "Hast thou a mother?" He said, "Yes." He said: "Then stick to her, for paradise is beneath her two feet. (Nisai).

(A Manual of Hadith by. Maulana Muhammad Ali).

345. Abu Huraira said, The Messenger of Allah (peace be upon him) said: "The most perfect of the believers in faith is the best of them in moral excellence, and the best of you are the kindest of you to their wives. (Tirmidhi).

(A Manual of Hadith by. Maulana Muhammad Ali).

346. Narrated Anas bin Malik (Allah be pleased with him): The people of Mecca asked Allah's Apostle (peace be upon him) to show them a miracle. So he showed them the moon split in two halves between which they saw the Hira mountain.

(Sahih Al-Bukhari Vol 5).

(Dr. Muhammad Muhsin Khan et.al.).

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(i.e. Ascension of the Prophet (peace be upon him) to the heavens).

390. Narrated Anas bin Malik from Malik bin Sa'sa'a (Allah be pleased with him) that Allah's Apostle (peace be upon him) described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "It means from his throat to his pubic area," or said, "from the top of the chest." The Prophet (peace be upon him) further said, "He then took out my heart. Then a gold tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey, was brought to me." (on this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet (peace be upon him) said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened it was asked, 'Who is it?' Gabriel answered, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there.

Gabriel said (to me), 'This is your father, Adam; pay him your greetings.' So I greeted him and he

returned the greeting to me and said, 'You are welcomed, o pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the second heaven, there I saw Yaya (i.e. John) and Isa (i.e. Jesus), who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, o pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the third heaven, there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, o pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, o pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the fifth heaven, there I saw Harun (i.e. Aron) Gabriel said (to me), 'This is Aron; pay him your greetings.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, o pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greetings.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, o pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay him your greetings.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, o pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the farthest limit). Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the farthest limit.' Behold! There ran four rivers, two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you

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and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israil (in vain). Go back to your Lord and ask for reducing your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back and Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israil, so go back to your Lord and ask for reducing your followers' burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's order.' When I left, I heard a voice saying, 'I have passed My Order and have reduced the burden of My Worshipers.'"

(Sahih Al-Bukhari Vol 5).

(Dr. Muhammad Muhsin Khan et.al.).

WOMEN IN ISLAM

391. Reported from Anas b. Malik, the Prophet said: "Girls are models of affection and sympathy and a blessing to the family. If a person has one daughter, God will screen him from the fire of hell owing to his daughter; if he has two daughters, God will admit him to paradise; if he has three, God will exempt him from the obligation of charity and Jihad." (Kanz al-Ummal:277).

(Women in Islam by M. Mazheruddin Siddiqi).

392. Abu Hurairah says, "The Prophet of God said that if a person has three daughters whom he provides for and brings up, God will surely reward him with paradise."

(Kanz al-Ummal).

(Women in Islam by M. Mazheruddin Siddiqi).

393. According to Abdullah ibn Mas'ud, the Prophet is reported to have said; "If a daughter is born to a person and he brings her up, gives her a good education and trains her in the arts of life, I shall myself stand between him and hell-fire.

(Kanz al-Ummal).

(Women in Islam by M. Mazheruddin Siddiqi).

394. Ibn Abbas reported that a virgin grown-up girl came to the Prophet of Allah and narrated that her father had given her in marriage to a person whom she disliked. The Prophet gave her option.

(Abu Dawud).

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(Women in Islam by M. Mazheruddin Siddiqi).

395. Khansa' b. Khidham reported that her father gave her in marriage, after she had become a widow. She disliked it and came to the Prophet. He annulled the marriage.

(Bukhari).

(Women in Islam by M. Mazheruddin Siddiqi).

396. According to Ayesah, the Prophet's wife, he said about women: "They are like pleasing roses."

(Kanz al-Ummal).

(Women in Islam by M. Mazheruddin Siddiqi).

397. Man is the ruler in his home. He will be held responsible for the conduct of his dependents, and woman is the ruler in her husband's home. She will also be held responsible for the conduct of her dependents.

(Bukhari).

(Women in Islam by M. Mazheruddin Siddiqi).

398. A person who has a female slave in charge and takes steps to give her a sound education and trains her in arts and culture, and then frees her and marries her, he will be doubly rewarded.

(Sahih Bukhari, Kitab al-Nikah).

(Women in Islam by M. Mazheruddin Siddiqi).

399. A report from Bahz b. Hakim states: I inquired the Prophet (peace be upon him) about his teaching in respect of women. He replied: "Feed them as you feed yourselves, clothe them as you clothe yourselves, and do not beat or scold them."

(Kanz al-Ummal).

(Women in Islam by M. Mazheruddin Siddiqi).

400. When one of you asks for a woman in marriage, if he is able to look at her" According to a report from Abdullah b. 'Umar, the Prophet (peace be upon him) declared: "The whole world is a thing to be made use of and the best thing in the world is a virtuous wife." (Muslim).

(Women in Islam by M. Mazheruddin Siddiqi).

401. Ayesah praised the women of Ansar for their spirit of enquiry and learning, saying, 'How praiseworthy are the women of Ansar that their modesty does not prevent them from attempts at learning and the acquisition of knowledge.'

(Sahih Muslim Kitab al Tahrat).

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(Women in Islam by M. Mazheruddin Siddiqi).

402. Umar, the Second Caliph, says, 'When a person marries a woman, and the woman stipulates that she would not be taken out of the town or city, of her residence, it is necessary for the husband to abide by the stipulation.'

(Tirmidhi p. 385).

(Women in Islam by M. Mazheruddin Siddiqi).

403. Ali, the Fourth Caliph, say: 'The conditions laid down by God take precedence over the conditions set by man.'

(Ahmad).

(Women in Islam by M. Mazheruddin Siddiqi).

404. A report from Ibn Abbas states that the Prophet (peace be upon him) said: 'A previously married woman is more a guardian for herself than her guardian and a virgin should be asked permission about herself, and her permission is her silence.'

(Muslim).

(Women in Islam by M. Mazheruddin Siddiqi).

405. Abu Hurairah reports that the Prophet (peace be upon him) said: 'A grown-up girl shall be asked permission about herself. If she is silent, it is her permission; and if she declines, there shall be no compulsion on her.'

(Muslim).

(Women in Islam by M. Mazheruddin Siddiqi).

406. Ibn Abas reported that the Prophet (peace be upon him) declared: 'Those women are adulteresses who marry themselves without the presence of witnesses.'

(Tirmidhi).

(Women in Islam by M. Mazheruddin Siddiqi).

407. Ibn Umar says: 'Uthman b. Mazu'um left behind a young daughter. My uncle, Qudamah, married her to me, and did not even consult her. When the girl came to know this, she disliked this marriage and she wished to marry Mughirah b. Shu'bah. So she was married to Mughirah.'

(Ibn Majah).

(Women in Islam by M. Mazheruddin Siddiqi).

408. Ayesha, says, 'A girl came and stated that her father had given her in marriage to his nephew and she disliked him. I told her to wait till the Prophet arrived. When the Prophet came, I told him the full story of the girl. He at once sent for the father of the girl and enquired whether

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the facts stated were true, after which he told the girl she was at liberty to choose or repudiate her husband. The girl replied that she chose to retain her marriage, and she wanted only to know whether women had the rights in the matter.' (Nasai).

(Women in Islam by M. Mazheruddin Siddiqi).

409. Salam who was at that time with the Messenger" Ayesah said, the Prophet (peace be upon him) of God declared: 'Marriage of a woman is invalid without there being a guardian.'

(Tirmidhi Kitab al-Nikah).

(Women in Islam by M. Mazheruddin Siddiqi).

410. Ayesah, the wife of the Prophet (peace be upon him), reports: The Prophet (peace be upon him) of God said: 'The best of you is he who is best to his wife.' (Tirmidhi).

(Women in Islam by M. Mazheruddin Siddiqi).

411. A report from Abu Hurairah says: 'No believer should be angry towards his wife. If some of her qualities are displeasing, there will be many other qualities worth appreciation.'

(Nail al-Autar).

(Women in Islam by M. Mazheruddin Siddiqi).

412. The Angel of God advised me so many times about women that I became convinced that it is not lawful for a man to divorce his wife, except when she commits adultery.

(Irshad al-Muhtaj, Huquq al-Azwaj).

(Women in Islam by M. Mazheruddin Siddiqi).

413. According to a report from Anas b Malik, the Prophet (peace be upon him) said: 'Girls are models of affection and sympathy and a blessing to the family. If a person has one daughter, God will screen him from the fire of hell owing to his daughter; if he has two daughters, God will admit him to Paradise; if he has three, God will exempt him from the obligations of charity and Jihad.'

(Kanz al-Ummal).

(Women in Islam by M. Mazheruddin Siddiqi).

THE PRAYER (SALAT)

414. According to Uthman, may God be pleased with him, the blessed Prophet (peace be upon him) said: 'To perform the late evening Prayer, (*Isha*), in congregation is equivalent to spending half the night in vigil, while to perform the dawn Prayer, (*Fajr*), in congregation is like keeping vigil throughout the night.' (Muslim).

(Inner Dimensions of Islamic Worship. by Al-Ghazali).

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(Translated by Muhtar Holland).

416. Said the Prophet,(peace be upon him): 'The five set Prayers may be compared to a stream of fresh water, flowing in front of your house, into which you plunge five times each day. Do you think that would leave any dirt on your body?' When they replied: 'None at all!' The Prophet, on him be peace, said: 'Indeed the five Prayers remove sins, just as water removes dirt.' (Muslim).

(Inner Dimensions of Islamic Worship. by Al-Ghazali).

(Translated by Muhtar Holland).

415. Said the Prophet, (peace be upon him): 'On the Day of Resurrection, three people will find themselves on the ridge of black musk. They will have no reckoning to fear, nor any cause for alarm while human accounts are being settled. First, a man who recites the Quran to please God, Great and Glorious is He, and who leads the Prayer to people's satisfaction. Second, a man who gives the Call to Prayer in a Mosque, inviting people to God, Great and Glorious is He, for the sake of His good pleasure. Third, a man who has a hard time making a living in this world, yet is not distracted from the work of the Hereafter.'

(Tirmidhi).

(Inner Dimensions of Islamic Worship. by Al-Ghazali). (Translated by Muhtar Holland).

ALMSGIVING (ZAKAT)

417. Said the Prophet (peace be upon him): 'The most meritorious form of Almsgiving is the effort to help a poor man, made in secret, by one who is himself of little means.'

(Ahmad).

(Inner Dimensions of Islamic Worship. by Al-Ghazali).

(Translated by Muhtar Holland).

418. Abu Said a-Khudri reported Allah's Messenger as saying, "the world is sweet and verdant, and Allah having put you in it in your turn watches how you act; so fear the world and fear women, for the trial of the Bani Israel had to do with woman."

(Muslim).

(Ideal Woman in Islam. by Imran Muhammad).

HUSBAND-WIFE SEXUAL RELATIONSHIP

441. Ibn Abbas (Allah be pleased with him) reported that Allah's Messenger (peace be upon him) said: "If anyone amongst you intends to go to his wife he should say: In the name of Allah, O Allah, ward us against Satan and keep away the Satan from the one that you have bestowed upon us, and if He has ordained a male child for them, Satan will never be able to harm him."

(Bukhari, Muslim).

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(Ideal Woman in Islam. by Imran Muhammad).

442. Abu Said a-Khudri reported Allah's Messenger as saying, "The most important of the trusts in the sight of Allah in the Day of Judgement is that a man goes to his wife and she goes to him (and the breach of trust is) that he should divulge her secret."

(Muslim).

(Ideal Woman in Islam. by Imran Muhammad).

443. Abu Dharr reported that the Messenger of Allah told his companions that "...in man's sexual intercourse (with his wife) there is *Sadqa* (charity)." They (the companions) said: Messenger of Allah, is there a reward for him who satisfied his sexual passion among us? He said: Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward."

(Muslim).

(Ideal Woman in Islam. by Imran Muhammad).

444. Hazrat Aisha (Allah be pleased with her) said: "I never looked at (or, I never saw) Allah's Messenger's private parts."

(Ibn Majah).

(Ideal Woman in Islam. by Imran Muhammad).

445. Ibn Abbas reported: "It was revealed to the Messenger of Allah: your wives are a tilth for you. So come to your tilth as you like; come from the front and back, and guard against the rectum and menstruation."

(Ibn Majah, Tirmidhi).

(Ideal Woman in Islam. by Imran Muhammad).

ACQUISITION OF AND IMPARTING DEENI KNOWLEDGE

Muhammad (peace be upon him) said: "no one has given his children anything better than adab (which in this context refers to Denni knowledge)."

(Tirmidhi, Baihaqi).

(Hayaat-ul-Muslimeen. by Maulana Mohammad Ali Thanvi).

448. Muhammad (peace be upon him) said: "O Abu Zarr (a Sahaabi) if you go anywhere to learn one ayaat of the Qur'aan, it is better for you than a hundred rakaats (*Nafal*) Salaat; if you go anywhere to acquire one law of the knowledge (of Deen), it is better for you than performing a thousand rakaats (Nafal) Salaat, irrespective of whether you practised on it (the knowledge) or not."

(Ibn Majah).

ALMSGIVING (ZAKAT)

(Hayaat-ul-Muslimeen. by Maulana Mohammad Ali Thanvi).

TAKING SPECIAL CARE TO FULFIL THE RIGHTS OF MUSLIMS

449. Hadhrat Abu Hurairah (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "On the Day of Qiyaamah, the one in the vilest of conditions will be a two-faced person. He says one thing (in favour) of one person and then another thing (in regard to the same affair) to another person."

(Bukhari, Muslim).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

450. Hadhrat Sufyaan Ibn As'ad Khadrami (Allah be pleased with him) narrates that he heard Muhammad (peace be upon him) say: "Indeed it is an act of the greatest abuse of trust if you tell a Muslim brother something which is false while he believes that you are telling him the truth."

(Abu Dawud).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

451. Hadhrat Muaaz (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "Whoever taunts a brother (Muslim) with a sin (which the Muslim has committed), will not die until he (the taunter) commits the same sin." (Tirmidhi).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

452. Hadhrat Abdur Rahman Ibn Ghanam and Asma Bint Yazeed (Allah be pleased with them) narrate that Muhammad (peace be upon him) said: "The worst among the servants of Allah are those who gossip and create rifts between friends."

(Tirmidhi).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

453. Hadhrat Ibn Abbaas (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "Do not unnecessarily dispute with a brother (Muslim) nor joke with him in such a way which displeases him. Do not promise him something which you cannot fulfil."

(Tirmidhi).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

454. Hadhrat Zaid bin Arqam (Allah be pleased with him) narrates that according to Muhammad (peace be upon him) one who has the intention of fulfilling a promise but fails because of some real reason is not guilty of sin.

(Abu Dawud, Tirmidhi).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

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455. Hadhrrat Abu Hurairah (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "Despising a Muslim is a sufficient evil in a man."

(Muslim).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

456. All things of a Muslim are sacred and to be honoured by other Muslims. His life, property and honour must be respected.

(Muslim).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

457. Hadhrrat Abu Hurairah (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "Every man is a mirror to his brother (Muslim)."

(Tirmidhi).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

458. Hadhrrat Abu Hurairah (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "A Mu'min (Believer) is the repository of love. There is no goodness in a man who does not have love for anyone nor does anyone love him."

(Ahmad, Baihaqi).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

459. Hadhrrat Anas (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "He who fulfils a need of a person in order to give him pleasure, has given me pleasure; whoever has given me pleasure has given Allah pleasure, He will give him Jannat."

(Baihaqi).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

460. Hadhrrat Anas (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "Seventy three acts of pardon (Maghfirat) are recorded for a person who aids a man in difficulty. Of these (seventy three pardons) one is sufficient for the rectification of all his affairs. The other seventy two will serve as means for the acquisition of lofty stages in the Aakhirah."

(Baihaqi).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

461. Hadhrrat Abu Hurairah (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "Whenever a Muslim visits a sick brother (Muslim) or merely goes to meet his brother, then Allah says: 'You are holy; your walking is holy; you have arranged your abode in Jannat.'"

(Tirmidhi).

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(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

462. Hadhrat Abu Ayyub Ansaari (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "It is not lawful for a Muslim to sever his ties with another Muslim for more than three days, in such a way that when they meet, the one who turns his face one way and the one other turns his face the other way. The better of these two is the one who makes Salaam first." (Bukhari, Muslim).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

463. Hadhrat Abu Hurairah (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "refrain from suspicion. The worst of lies is suspicion (thinking ill of others on mere supposition). Do not pry into the private affairs of others. Do not bid a higher price (for any object of sale) with the intention to deceive (and not to buy). Do not have jealousy for one another nor entertain malice for each other. Do not scandal (gheebat). Fear Allah! All servants (of Allah) should live like brothers."

(Bukhari, Muslim).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

464. Hadhrat Abu Bakr Siddique (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "A man who harms any Muslim and deceives him, is accursed." (Tirmidhi).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

FASTING

465. Muhammad (peace be upon him) said: "Allah Ta'Ala has ordained fasting in Ramadhan compulsory, and I have decreed (by the command of Allah) wakefulness at night (i.e. Taraweeh, etc.) Sunnat. Whoever in the state of Imaan and the belief of thawaab fasts in Ramadhan and stays awake at night (i.e. for taraweeh), emerges from sin, purified as the day when his mother gave birth to him." (Nisai).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

466. Hadhrat Abu bin Umar (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "Fasting and the Qu'ran will intercede on behalf of one on the Day of Qiyaamah. The Fast will proclaim: 'O Allah! I prevented him from eating at carnal desire. Therefore for my sake accept my intercession on his behalf.' The Qu'ran will proclaim: 'I prevented him from sleep. Therefore accept my intercession on his behalf.' The intercession of both will be accepted." (Ahmad, Tibrani, Hakim).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

467. Hadhrat Ibn Umar (Allah be pleased with him) narrates, in a lengthy hadith, that Muhammad (peace be upon him) said: "Fasting is exclusively for Allah Ta'ala. The thawaab of it (being limitless) no one knows besides Allah Ta'ala." (Tibrani, Baihaqi).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

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468. Hadhrat Abu Saeed Khudri (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "The doors of the Heavens are opened up on the first night of Ramadhan. Not a single Door (among the Doors of Heaven) is then closed until the last night of Ramadhan. For every Salaat performed (this refers to Taraweeh Salaat) during the nights of Ramadhan, Allah Ta'ala records one and a half thousand good deeds for every Sajdah (of the Salaat). And, for the fasting person, Allah Ta'ala creates in Jannat a mansion of red Ya'koot (a precious stone in Jannat). This mansion will have seven thousand entrances. (So huge will these entrances be that in each entrance will be located) a palace of gold adorned with red Ya'koot. When the Muslims fast the first day of Ramadhan, Allah Ta'ala forgives all his sins committed from the first of the previous Ramadhan. Daily (i.e. during Ramadhan) from the time of Fajr Salat until sunset, seventy thousand Malaaikeh supplicate for his forgiveness. In return for every Sajdah which he (the fasting person) makes, of any Salat, whether during the day or night, he will obtain (such a wonderful) tree (so huge) that a horseman will take five hundred years to pass under its shade." (Baihaqi).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

469. Muhammad (peace be upon him) said: "Fasting is a shield and a powerful fortress."

(Ahmad, Baihaqi).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

470. Hadhrat Abu Hurairah (Allah be pleased with him) narrates that Muhammad (peace be upon him) said: "Keep fasting and you will remain healthy."

(Tibrani).

(Hayaat-ul-Muslimeen. by Mohammad Ashraf Ali Thanvi).

471.