

New Edition

# Taleemat-e-Nabvi (Prophet,s Teaching

Collection of 100 Prophetic Traditions (Ahadith)  
about creed, ethics, manners, society & other  
islamic teachings.



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## **Contents**

<b>S.No</b>	<b>Topic</b>	<b>P.No</b>
1.	The Decisiveness / Legitimacy of the Hadith	1
2.	Importance and Virtue of Hadiths	1
3.	Names of some well-known books of Hadith	3
4.	Chapter # 1 Reform Intention	5
5.	Chapter # 2 Monotheism and the rejection of Polytheism	5
6.	Chapter # 3 Holding and following the Qur'an and Sunnah	6
7.	Chapter # 4 Innovation in Religious Matters is a Sin	7
8.	Chapter # 5 Belief in the End to the Prophet Hood	7
9.	Chapter # 6 Signs of hypocrisy	7
10.	Chapter # 7 Purity and cleanliness	7
11.	Chapter # 7 Purity and cleanliness	8
12.	Chapter # 8 Statement of Prayer	8
13.	Chapter # 9 The virtue of mosques	9
14.	Chapter # 10 Call to prayer (Adhaan) and Imamat (person who leads the prayer)	9
15.	Chapter # 11 Congregational prayers	9
16.	Chapter # 12 Statement of straightening the row for prayer and not covering the ankle	10
17.	Chapter # 13 Friday Prayer	10
18.	Chapter # 14 Supplication and Azkar after Namaz	10
19.	Chapter # 15 Fasting	11
20.	Chapter # 16 Pilgrimage (Hajj)	11
21.	Chapter # 17 Zakat and Sadaqat (Charity)	12
22.	Chapter # 18 Halal earnings and statement of affairs	12
23.	Chapter # 19 A statement of The apathy of the world	13
24.	Chapter # 20 Statement of knowledge	13
25.	Chapter # 21 Statement of invitation and Preaching of Religion	14



26.	Chapter # 22 Statement of Jihad (Battle) and Martyrdom (Shaheed)	14
27.	Chapter # 23 A statement of being with the organization/association and obedience to the Leader (Ameer)	15
28.	Chapter # 24 Statement of duties and conditions of Leader (Ameer)	16
29.	Chapter # 25 Etiquette and society	16
30.	Chapter # 26 Major Sins	18
31.	Chapter # 27 Statement of five valuable things	20

## **The Decisiveness / Legitimacy of the Hadith**

The last and complete teaching and guidance that Allah Almighty has sent for the guidance of human beings has two parts, one is the Qur'an and the other is the Hadith. The Allah Almighty Himself has taken the responsibility of protecting the Qur'an and the protection of the hadith was also arranged by Allah Almighty at the hands of the Companions and the great narrators.

Just as it was the duty of the Messenger of God, Muhammad ﷺ to convey the Book of God, the Qur'an, completely to the mankind, In the same way, it is the responsibility and duty of the Prophet ﷺ to present the details, by practice and elaborate by examples the principles and rules of the Faithful life mentioned in the Qur'an.

For example, the details of the rak'ah of the prayers, the details of the times of the prayers, the details of the amount of zakat, etc., are all included in the revelation that the Prophet ﷺ taught the people.

Hujjiyat-e-Hadith (Decisiveness of hadith) is a matter of belief. Without obeying every religious word of the Holy Prophet ﷺ Faith is imperfect. In the Qur'an, Allah S.W.T Himself has made it obligatory to obey the Holy Prophet ﷺ and has made his words and deeds the best example for the ummah (Community) as mentioned in Surah An-Nisa verse 80, Al-Ahzab verse 21 and An-Nisa verse 65. Similarly, a believing Muslim has no right to make his own opinion and decision against the words and deeds of the Prophet ﷺ as stated in Surah Al-Ahzab verse 36. The fact is that Hadith is a fundamental part of Islam and it is obligatory for Muslims to follow the hadiths and Sunnah of the Holy Prophet ﷺ now anyone who denies the hadiths of the Prophet ﷺ is out of the realm of Islam and is a kaafir (disbeliever).

### **Importance and Virtue of Hadiths:**

The literal meaning of the hadith is to speak. That is why it is called Hadith because it is the instruction/words of the Messenger of

Allah. Hadith is the second largest and most important source of Islamic law after the Qur'an. This is a type of revelation also called secret revelation in this regard; the hadiths are the commentary/explanation of the Holy Qur'an. Just as it is obligatory to follow the verses of the Qur'an, so it is very important to follow the hadith. In the Holy Qur'an, Allah Almighty has instructed.

[Surah Al-Hashr verse 7] وَمَا لَكُمْ الرَّسُولُ فَعَدُوًّا وَمَا نَهَكُمُ عَنْهُ فَأَنْتَهُؤا

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from”

[Surah An-Najm verse 3-4] وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“He does not speak out of (his own) desire. It is but revelation revealed (to him).”

The virtue of learning and teaching Hadith is clear from this, that the Holy Prophet ﷺ prayed for those who are engaged in this course. As the Prophet ﷺ said:

نَظَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَحَفِظَهَا وَوَعَاَهَا وَأَدَّاهَا كَمَا سَمِعَهَا

“May Allah flourish/bloom a man who hears a saying of mine, so he understands it, remembers it, and conveys it.”

There is another narration, although it has the word in its authenticity, but Hafiz Ibn Hajar said that it is narrated from thirteen companions:

مَنْ حَفِظَ عَلَىٰ أُمَّتِي أَرْبَعِينَ حَدِيثًا فِي أَمْرِ دِينِهَا بَعَثَهُ اللَّهُ فَوَقَّيَهَا وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا

“Whoever memorizes forty hadiths related to religious matter for the benefit of my ummah, Allah will raise him as a jurist on the Day of Resurrection, and I will be his intercessor and witness on the Day of Resurrection.”

On this basis, religious scholars collected forty hadiths in their own style, such as Arbaeen Nawawi (اربعين نوي), Jawama Al-Kalam (جوامع الكلم) of Mufti Muhammad Shafi, etc.

The author also compiled this collection of one hundred Hadiths which includes forty Hadiths and also took care of the following:

1. Beginners, children, women and the general public should be taught to adhere to the knowledge of hadith, as well as to be aware of their beliefs, religion, culture, worship, ethics and social etiquette and to protect themselves from sins.
2. Titles/chapters have been written on the hadiths for ease of understanding and comprehension.
3. The hadiths are arranged in such a way that the hadiths about the beliefs are brought first. Then about worship, about etiquette and then about major sins.
4. The translation of hadiths has also been written for ease of understanding.
5. All the hadiths have been collected and the reference has also been mentioned, which is given at the end of the book

### Names of some well-known books of Hadith

S.No	Name of the Book	Name of the Author	Date of Birth	Date of Death
1	Mu'ta Imam Malik	Malik bin Anas	93 Hijri	179 Hijri
2	Sahih Al-Bukhari	Muhammad ibn Isma'il al-Bukhari	194 Hijri	256 Hijri
3	Sahih Muslim	Muslim ibn Hajjaj al-Qushayri	202 Hijri	261 Huijri
4	Sunan Ibn Majah	Abu 'Abdullah Muhammad ibn Yazid ibn' Abdullah	209 Hijri	273 Hijri

5	Sunan Abu Dawud	Abu Dawud Sulaiman bin Ash'ath bin Ishaq	202 Hijri	275 Hijri
6	Sunan Tirmidhi	Muhammad ibn Isa al-Tirmidhi	209 Hijri	279 Hijri
7	Sunan An-Nisa'i	Ahmad ibn Shoaib ibn Ali Nisa'i	215 Hijri	303 Hijri
8	Tahawi	Ahmad ibn Muhammad ibn Salamah al-Tahawi	239 Hijri	321 Hijri
9	Musnad Imam Azam	Nu'man ibn Thabit Abu Hanifa	80 Hجري	150 Hijri
10	Kitab ul A'ssar	Yaqub Abu Yusuf	113 Hijri	182 Hijri
11	Kitab ul Zuhd wal Riqaq	Abdullah bin Mubarak	118 Hijri	181 Hijri
12	Moa'tta Imam Mohammad & Kitab ul A'saar	Mohammad bin Hussain Shaibani	132 Hijri	189 Hijri

## Chapter # 1 Reform Intention

1. إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ۔ [بخاری]

The action are but judged according to intentions.

## Chapter # 2 Monotheism and the rejection of Polytheism

2. الْكِبَائِرُ الْأَشْرَاطُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِينُ الْعَمُوسُ۔ [بخاری]

“The major sins are “To associate anyone with Allah; to disobey the parents to kill unlawfully; and to taking false oath.”

3. لَا تُشْرِكْ بِاللَّهِ هَيْئًا وَإِنْ قُتِلْتَ وَحُرِّقْتَ۔ [مسئولة]

“Do not associate anyone with Allah, even if you are killed or burned.”

4. مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ۔ [ترمذی 3373]

“Indeed, he who does not ask Allah, He gets angry with him.”

5. مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ۔ [ترمذی 1535]

“Whoever swears by other than Allah, he has committed Shirk (an act of polytheism).”

6. مَنْ أَتَى عَرَافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً۔ [مسلم]

“Whoever visits an astrologer (araf) and asks him about something, his prayer (Nimaz) will not be accepted till forty nights.”

7. لَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ۔ [مصنف ابن أبي شيبة]

“Do not make graves a place of prostration.”

8. لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا۔ [مسلم]

“Neither sit on the graves nor offer prayer directed towards them.”

9. لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ۔ [بخاری]

“Cursed be the Jews & the Christians that they made the graves of their prophets places of prostration (worship).”

10. أَنْزَلُوا النَّاسَ مَنَازِلَهُمْ۔ [ابوداؤد]

“Treat the people according to their ranks.”

### Chapter # 3 Holding and following the Qur'an and Sunnah

11. تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَسَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ رَسُولِهِ۔ [مكثوة]

“I have left two things among you, as long as you adhere to them strongly, you will never go astray. (They are :) The book of Allah and the sunnah of his Messenger’s.”

12. مَنْ تَسَسَّكَ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ۔ [مكثوة]

“One who holds fast to my sunnah in times of corruption among my ummah, will get the reward of a hundred martyrs.”

13. لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ۔ [مكثوة]

“None of you can be (true) believer unless his desires become subservient to what I have brought (of guidance and teachings).”

14. لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدَيْهِ وَوَلَدَيْهِ وَالنَّاسِ أَجْمَعِينَ [بخاری]

“None of you believes unless his love for me exceeds the love he has for parents, children and all of mankind.”

15. مَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي۔ [بخاری]

“whoever turns away from my sunnah is not of me ”

16. عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاهِدِينَ الْمَهْدِيِّينَ۔ [مشکوٰۃ]

“Make it incumbent upon yourself to abide by my guidance and the guidance of my rightly-guided Khalifahs (Caliphs).”

#### Chapter # 4 Innovation in Religious Matters is a Sin

17. كُلُّ مُخَدَّئَةٍ بِدْعَةٍ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ۔ [ترمذی]

“And the worst of affairs are innovation in religion, and every bid’ah (innovation) is the wrong path.”

18. مَنْ وَقَرَّ صَاحِبِ بِدْعَةٍ فَقَدْ أَعَانَ عَلَى هُدْمِ الْإِسْلَامِ۔ [مشکوٰۃ]

Whoever respected the Innovator (Bid’ah person) in Islam He has helped in bringing down Islam.

#### Chapter # 5 Belief in the End to the Prophet Hood

19. أَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي۔ [ابوداؤد]

“I am the last of the prophets; no prophet will come after me.”

#### Chapter # 6 Signs of hypocrisy

20. آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا تُتِمِّنَ خَانَ۔ [مشکوٰۃ]

“The signs of hypocrite are three: when he speak, he is false; when he promises, he fails; and, when he is trusted, he betrays.”

21. مَنْ كَانَ ذَاوِ جِهَيْنٍ فِي الدُّنْيَا كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ - [دارمی]

“Whoever is double face in the world, (i-e. Talks to people in different voices) he will be having two tongues of fire in his mouth on the day of Resurrection.”

### Chapter # 7 Purity and cleanliness

22. الطُّهُورُ شَطْرُ الْإِيمَانِ - [مسلم]

“Cleanliness is a part of Faith.”

23. لَا تُقْبَلُ صَلَاةٌ مِنْ أَحَدِكُمْ حَتَّى يَتَوَضَّأَ - [بخاری]

“The prayer shall not be accepted for one until he performs the wudu.”

24. السِّوَاكُ مَطَهْرَةٌ لِلْفَمِ وَمَرْضَاةٌ لِلرَّبِّ - [بخاری]

“Miswak cleans the mouth thoroughly and is (also) greatly pleasing to the Lord.”

### Chapter # 8 Statement of Prayer

25. الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ - [ترمذی]

“The covenant between me and these people is that of prayer (i-e I take the pledge of prayer from everyone who accept Islam which is a special sign and a basic requirement of faith) thus, whoever gives it up, turn aside (so to speak), from the course of Islam and takes to disbelief.”

26. مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاصْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ [ابوداود]

“When your children attain the age of seven, insist upon them to offer up prayer (regularly) and when they are ten years old, punish them if they do not.”

27. اَعْتَدُوا فِي السُّجُودِ وَلَا يَسْطِ أَحَدُكُمْ ذِرَاعَيْهِ الْبَسَاطِ الْكَلْبِ - [مكلاوة]

“Prostrate (Carry out sajdah ) with moderation and do not spread your arms, on the ground as a dog does.”

### Chapter # 9

#### The virtue of mosques

28. أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا - [مسلم]

“The parts of the land dearest to Allah are the mosques and the most hateful, the market-places.”

29. مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ - [مسلم]

“Whoever builds a mosque for Allah (i-e solely for His pleasure and with the aims of earning the diving reward), Allah will have a mansion built for him in paradise.”

### Chapter # 10

#### Call to prayer (Adhaan) and Imamat (person who leads the prayer)

30. لِيُؤَدِّنَ لَكُمْ خَيْرًا كُمْ وَلِيُؤَمِّكُمْ قَرَأْتُكُمْ - [ابوداؤد]

“The best of you should call to prayer (call Adhaan) and the best of you who can recite should lead the prayer (Imam)”

### Chapter # 11

#### Congregational prayers

31. صَلَاةُ الْجَمَاعَةِ تَفْضَلُ صَلَاةَ الْفَذْرِ بِسَبْعٍ وَعِشْرِينَ - [بخارى و مسلم]

“To offer prayers with the congregation is twenty seven times more meritorious than to offer it alone.”

## Chapter # 12

## Statement of straightening the row for prayer and not covering the ankle

32. لَتَسُوْنَ صُفُوْفِكُمْ اَوْ لِيُخَالِفَنَّ اللّٰهُ بَيْنَ وُجُوْهِكُمْ۔ [بخاری]

“You must straighten your rows, or Allah will after your faces.”

33. مَا اسْفَلَ مِنَ الْكُعْبَيْنِ مِنَ الْاِرْدَارِ فِي النَّارِ۔ [بخاری]

The part of the pajama that comes below the ankles will be in free (Jahanam).

## Chapter # 13 Friday Prayer

34. مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ ضَرُوْرٍ كَتَبَتْ مُتَافِقًا فِي كِتَابٍ لَا يُبَدَّلُ۔ [مهكوة]

“Anyone who neglects the Friday prayer without valid reason will be recorded as a hypocrite that will never be amended or changed.”

## Chapter # 14

## Supplication and Azkar after Namaz

35. اِنَّ النَّبِيَّ ﷺ كَانَ يَقُوْلُ فِي ذُبْرِ كُلِّ صَلَاةٍ مَكْتُوْبَةٍ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ، اَللّٰهُمَّ لَا مَانِعَ لَنَا اَعْطَيْتَ وَلَا مُعْطِيْ لَنَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ۔ [بخاری]

The Messenger of Allah ﷺ used to say after every Farz Prayers:

”اَلَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ  
اَللّٰهُمَّ لَا مَانِعَ لَنَا اَعْطَيْتَ وَلَا مُعْطِيْ لَنَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ“

“(There is no one worthy of worship except Allah. He is one and without partner. Unto Him belong sovereignty and unto Him belongs all praise and He Has power over

all things. O Allah! No one can withhold what you bestow, and no one can bestow what You decide to withhold, and the prosperity of no prosperous one can benefit (protect) in front of you.”

36. طُوْبَى لِمَنْ وَجَدَ فِي صَحِيْفَتِهِ إِسْتِغْفَارًا كَثِيْرًا۔ [ابن ماجه]

“Blessed is The one who finds a great amount of Istighfar (Repentance) in his record,” (that is, he will find in the hereafter that he had asked Allah for forgiveness of sins frequently in the world.”

37. مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا۔ [مسلم]

“Anyone conveys blessings on me once, Allah will bless him ten times.”

38. لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاِ۔ [ترمذی]

“Nothing is more honorable in the sight of Allah than supplication.”

### Chapter # 15 Fasting

39. مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ۔ [بخاری]

“Whoever fasted the month of Ramadhan out of sincere Faith (belief) and hoping for reward from Allah , then all his previous sins will be forgiven .”

### Chapter # 16 Pilgrimage (Hajj)

40. مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجِعَ كَيَوْمِ وُلِدَتْهُ أُمُّهُ۔ [بخاری]

“Whoever perform the Hajj and commits no lustful act during it nor disobeys God (in any other way) shall return from it as pure and sinless as he was when his mother gave him birth.”

## Chapter # 17

### Zakat and Sadaqat (Charity)

41. مَنْ اسْتَفَادَ مَا لَا فَلَازَ كُوفَةٍ فِيهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ۔ [ترمذی]

“Whoever may earn or obtain wealth from any source, Zakah will not be applicable on it unless complete a year passes by.”

42. بَادِرُوا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّهَا هَلَا۔ [شعب الایمان]

Initiate on charity as scourge is not surpassed by it.

## Chapter # 18

### Halal earnings and statement of affairs

43. أَلَا لَا يَجُزُّ مَالُ امْرِئٍ إِلَّا بِطَيْبِ نَفْسٍ مِنْهُ۔ [مسند احمد]

“Beware! acquiring anything from other’s wealth is only permissible with his consent.”

44. لَا يَدْخُلُ الْجَنَّةَ جَسَدٌ غُذِيَ بِالْحَرَامِ۔ [مشکوٰۃ]

“The body that has been nurtured up on haraam will not enter Paradise (Jannah).”

45. مَنْ غَشَّأْنَا فَلَكَئْسَ مِثْلًا۔ [ترمذی]

“whoever cheats , is not one of us.”

46. لَعَنَ رَسُولُ اللَّهِ ﷺ الْاِخْلَ الرَّبُوَ وَمُؤَكَّلَهُ وَكَاتِبَهُ وَهَآ هِدْيَتُهُ وَقَالَ هُمْ سَوَاءٌ [مشکوٰۃ]

“Allah’s Messenger (PBUH) cursed the accepter of interest, its prayers, the one who records it and the two witnesses and he said they are all equal.”

## Chapter # 19

## A Statement of the Apathy of the World

47. إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْبَالُ۔ [ترمذی]

“Verily, every ummah has fitnah and fitnah of my ummah is wealth.”

48. إِزْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ وَإِزْهَدْ فِي مِمَّا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ۔ [ابن ماجه]

“Cultivate detachment to the world and Allah will love you, and cultivate aloofness toward what people possess and men will begin to love you.”

49. كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِدٌ سَابِلٌ۔ [بخاری]

“Be in this world as if you are a stranger or a traveller.”

50. الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ۔ [مسلم]

“The world is prison-house of the believer and paradise, of the infidel.”

## Chapter # 20

## Statement of knowledge

51. مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ۔ [بخاری 71 و مسلم]

When Allah wants to do good to a person, He makes him comprehend the religion.

52. مَنْ طَلَبَ الْعِلْمَ كَانَ كَفَّارَةً لِمَا مَضَى۔ [ترمذی]

“Whoever seeks knowledge, he is atoning for what has passed (of sins while doing so).”

53. تَدْرُسُ الْعِلْمَ سَاعَةً مِنَ اللَّيْلِ خَيْرٌ مِنْ إِحْيَائِهَا۔ [مشکوٰۃ]

“Teaching/learning knowledge for a while at night is better than the whole night’s worship.”

54. مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ - [ترمذی]

“He who goes out (of his house or country) to seek knowledge is in the path of Allah till he returns.”

55. خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ - [بخاری]

“The best among you and the most excellent the one he who learns the Qur’an and teaches it other people.”

### Chapter # 21

#### Statement of invitation and preaching of religion

56. بَلِّغُوا عَنِّي وَلَوْ آيَةً - [مكثورة]

“Convey for me even if it were a single sentence/verse”

57. مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ - [مكثورة]

“The one who leads (anyone) towards a good deed will get a reward equal to that of the person who does that.”

58. مَنْ سُئِلَ عَنْ عِلْمٍ عَلَيْهِ ثُمَّ كَتَمَهُ الْيَوْمَ الْقِيَامَةِ يَلْجَأُ مِنْ نَارٍ - [ابوداؤد]

“The one who was asked about something that he knew but conceals it will have a bridle of fire put on him on the Day of Resurrection.”

### Chapter # 22

#### Statement of Jihad (Battle) and Martyrdom (Shaheed)

59. جَاهِدُوا النُّشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالسِّبْغَةَ - [مكثورة]

“Wage Jihad against the polytheist and idolaters with your wealth (possessions), body & tongue.”

60. الْجِهَادُ مَا ضَ مِّنْ بَعَثَنِي اللَّهُ إِلَى أَنْ يُقَاتِلَ أَحْرَامِي أَلَدَّ جَالٍ - [ابوداؤد]

“Jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my ummah will fight with the Dajjal (Antichrist).”

61. مَنْ جَهَّزَ غَارِيًّا فِي سَبِيلِ اللَّهِ فَقَدْ غَرَّأَوْ مِنْ خَلْفِ غَارِيًّا فِي أَهْلِهِ فَقَدْ غَرَّأَ- [مكتوبة]

“If anyone provides a participant of Jihad in the way of Allah with (necessities equipment of Jihad) then (in the sight of Allah) he too has participated in Jihad and battle.”

62. مَنْ مَاتَ وَلَمْ يُغَرِّزْ وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ مَاتَ عَلَى شُعْبَةٍ مِنَ النِّفَاقِ- [مكتوبة]

“He who dies without ever having participated in Jihad, or thought of it (or formed an intention to participate) has died on a mode of hypocrisy.”

63. يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ- [مكتوبة]

“All the sins of a Martyr are forgiven, (by virtue of martyrdom) except loan.”

### Chapter # 23

#### A statement of being with the organization/association and obedience to the Leader (Ameer)

64. يَدُ اللَّهِ عَلَى الْجَمَاعَةِ- [ترمذی]

Allah's Hand (help) assistance is with the Jama'ah.

65. اِتَّبِعُوا السَّوَادَ الْأَعْظَمَ فَإِنَّهُ مِنْ هَدْيِ هَدَى فِي النَّارِ- [مكتوبة]

“Follow the significant majority, for whoever separates will be cast into Hell (Jahannam).”

66. قَالَ عُمَرُ رضي الله عنه: لَا إِسْلَامَ إِلَّا بِالْجَمَاعَةِ وَلَا جَمَاعَةَ إِلَّا بِالْأَمِيرِ وَلَا أَمِيرًا إِلَّا بِالسُّنَنِ وَالطَّاعَةِ- [جامع بيان العلم]

“Hazrat Umar(R.A) said that Islam is not perfect/ complete without congregation/organization (Jamaat) and Jamaat without Leader (Ameer) and Ameer without obedience.”

67. وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي - [بخاری]

“And whoever obeyed Ameer (one who holds authority) obeyed me, and whoever disobeyed the Ameer disobeyed me.”

### Chapter # 24

#### Statement of duties and conditions of Leader (Ameer)

68. سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ - [مشکوٰۃ]

“The leader of the nation/community is their servant in the journey”

69. أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ - [مسلم]

“Beware; All of you are guardians and responsible for your wards ( and the things under your jurisdiction).”

70. إِذَا وَسَّدَ الْأُمْرَ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ - [بخاری]

“When affairs are handed over to the ineligible then wait for the Saa’h (name of the day of judgement).”

71. لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ إِمْرَأَةٌ - [مشکوٰۃ]

“The nation that entrusts its affairs to women can never prosper.”

### Chapter # 25 Etiquette and society

72. حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيضِ وَإِتِّبَاعُ الْجَنَائِزِ وَإِجَابَةُ الدَّعْوَةِ وَكَشْحِيبَتِ الْعَاطِسِ - [مشکوٰۃ]

“There are five rights of a Muslim over a Muslim: to respond to the greetings; to visit him when he is ill; to attend his funeral; to accept his invitation to a feast; and

to make the prayer of mercy for him by saying Ya-rahmakullaah (May the mercy of Allah be on you) when he sneeze.”

73. **اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ** [مسلم]

“A Muslim is he from (the mischief) of whose tongue and hand the Muslim are safe.”

74. **لَا يَجُزُّ لِمُؤْمِنٍ أَنْ يَتَّبِعَهُ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ** [مشکوٰۃ]

“It is not allowed for a Muslim to keep apart from his brother for more than three days”

75. **مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ** [بخاری]

“Whoever screened (hide the secrets of a Muslim), Allah will screen him on the day of Resurrection.”

76. **إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَ بِالسَّلَامِ** [مشکوٰۃ]

“Those who are nearest to Allah are they who are first to give a salutation.”

77. **إِذَا كَلَّ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَإِذَا هَرَبَ فَلْيُشْرَبْ بِيَمِينِهِ** [مشکوٰۃ]

“When one of you eats, he should eat with the right hand, and when he drinks, he should drink with the right hand.”

78. **لَيْسَ الْمُؤْمِنُ بِالَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ** [تزاورمال]

“He is not a believer who eats to his fill while his neighbor is hungry.”

79. **الْمَجَالِسُ بِالْأَمَانَةِ** [مشکوٰۃ]

“Meetings should be held with trust. (If a consolation is held at a meeting or a decision is taken in strict confidence,

those who participate in it should hold themselves bound in trust not to disclose it).”

80. لَا تَجْلِسُ بَيْنَ رَجُلَيْنِ إِلَّا بِإِذْنِهِمَا۔ [ابوداود]

“Do not sit between two persons without their permission.”

81. مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسُّوءِ كَمَا مِلَ الْمِسْكُ وَتَافِخِ الْكَبِيرِ۔ [بخاری]

“The example of a good companion and a bad companion is like that of the musk (Fragrance) seller and a man who has bellows (i-e blacksmith).”

82. الْمَرْءُ مَعَ مَنْ أَحَبَّ [بخاری]

“A man will be with those whom he loves.”

83. لَا تُصَاحِبِ إِلَّا الْمُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا [ترمذی]

“Associate only with a believer and let only a God-fearing/Pious man eat your meals.”

84. مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ۔ [مشکوٰۃ]

“He who loves or hates, offers favors or withholds them for the sake of Allah, truly perfects his Faith.”

## Chapter # 26 Major Sins

85. الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ۔ [مشکوٰۃ]

“Oppression will be darkness on the Day of Resurrection”

86. لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تِصَالٌ وَلَا رِيْزٌ۔ [مشکوٰۃ]

“Angels (of mercy and blessings) do not enter a house wherein there is a dog or picture.”

87. خَالِفُوا الْمُشْرِكِينَ أَوْ ذُرُّوا اللَّحْيَ وَأَحْفُوا الشَّوَارِبَ۔ [مشکوٰۃ]

“Oppose the polytheists (Mushrikeen), grow/leave beard and trim/cut your mustaches.”

88. إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَتَدْرُونَ مَا الْعَيْبَةُ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ۔ قَالَ ذِكْرُكَ أَحَاك بِمَا يَكْرَهُ قَبِيلٌ أَفَرَأَيْتَ إِنْ كَانَ فِي أَرْضِي مَا أَقُولُ؟ قَالَ إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَيْبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَيْتَهُ۔ [مسلم]

“The messenger of Allah ﷺ said: “Do you know what is backbiting?” “Allah and His Messenger know best”, the companions ﷺ replied. The messenger of Allah ﷺ thereupon, observed: “When you talk about a brother in a way that hurts or harm him, it is backbiting”. “Would it also amount of backbiting if I spoke of an evil of my brother that was actually, present in him? “Asked the companion. “It will be back-biting only when the evil is present in him, while if it is not present (in him), it will slander (which is even worse than backbiting)” the prophet ﷺ relied.

89. لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ [مكشوفة]

“Whoever violates the rights of kinship shall not go to Heaven.”

90. لَا يَدْخُلُ الْجَنَّةَ قَتَاكٌ۔ [مكشوفة]

“The Tale-bearer shall not enter Heaven.”

91. الْغِنَاءُ يُنْبِتُ الرِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزُّرْعَ۔ [مكشوفة]

“Singing/Music produces hypocrisy in the heart just as water makes crops grow.”

92. إِنَّ يَسِيرَ الرِّيَاءِ شِرْكٌ۔ [مشكل الاثر]

“Indeed, a little show off is also shirk/ polytheism.”

93. مَنْ كَوَّاهُ لِلَّهِ رَفَعَهُ اللَّهُ وَمَنْ تَكَبَّرَ وَضَعَهُ اللَّهُ۔ [مكشوفة]

“Whoever observes meekness, (for the sake of Allah i-e with the aim of earning His good pleasure), Allah will exalt him and whoever shows arrogance Allah will reduce him to a lower condition.”

[مكثورة]

94. كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

"For a man to be a liar, it is enough for him to narrate every hearsay (without research)."

95. لَيْسَ مِنَّا مَنْ مَتَّامَنَ حَمْرَبَ الْخُدُودِ وَوَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ. [بخاری]

"Whoever slaps his cheeks (beats his face) and tears his clothes and bewails in the manner of the (polytheists of old in moment of loss or grief) is not one of us."

96. مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ. [مكثورة]

"Whoever imitates a nation will be counted of them."

97. مَنْ يَضْمَنُ لِي مَا بَيْنَ رِجْلَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنَ لِي الْجَنَّةَ. [مكثورة]

"Whoever guarantees me (The chastity of) what is between his jaws (i-e his tongue and what is between his legs (i-e his private parts) , I guarantee him paradise."

98. أَلْتَأْتِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ. [ابن ماجه]

"The one who repents from sin is like one who did not sin."

## Chapter # 27

### Statement of five valuable things

99. اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ هَيَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَعِغْنَاكَ

قَبْلَ فَقْرِكَ وَفَرَاعَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ. [مكثورة]

"Take advantage of five before five, your youth before your old age, your health before your illness, your wealth before your poverty, your emptiness before your work and your life before your death."

100. إِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ. [بخاری]

"Verily, (the rewards of) the deeds depends upon the last actions (deeds)."