

STEPS ON THE RIGHT PATH

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A Collection of Sayings of
PROPHET MUHAMMAD



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by
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In the name of Allah
Most Gracious, Most Merciful

Preface

THE Sayings of Prophet Muhammad (peace be upon him) which appear in this book are taken from a collection entitled: “Selections from Mishkat al-Masabih” translated by Mirza Abu’l Fazl and published in 1977 by the Sind Sagar Academy, Lahore, Pakistan.

These Sayings are drawn from the collections of most of the famous scholars of Hadith (Traditions of the Prophet) and brought together in one volume. They cover a wide range of subjects, with particular emphasis on the moral teachings of Islam and spiritual values.

The editors of the present book have selected 740 of the 1086 which appeared in the earlier volume. Some of the Hadith were dropped on grounds of repetition (i.e. the subject matter was covered by other similar Hadith); others were dropped because without explanatory footnotes they might be misunderstood or taken out of context by the ordinary reader who lacks a qualified teacher.

The next process after selection was to remove the occasional errors of grammar and syntax in the translation of the selected Hadith. The remaining obstacle for modern readers in Africa was the style of the translation. The translator was apparently aiming at a dignified literary style to reflect the religious nature of the texts. However, the use of the “thee, thou, thine, hadst thou, thou wouldst” and of archaic words and syntax, creates difficulties of understanding for many people today. The editors have

changed these to modern forms where necessary to minimise the problems faced by readers for whom English is a second or third language.

Thanks are due to Mal. Ibrahim Yahya for his help in making the selection of Hadith, and to Mal. Aliyu Muhammad and Malama Fururat Yinusa for their fast and accurate typing of the manuscript. May Allah reward them.

November, 1992

Introduction

THIS book of Selected Hadith is intended for individual use and for Islamic Study Groups.

The Islamic Study Group, sometimes called an Islamic Circle, an Usrah, or various other names, has become an important feature of Islamic re-awakening, among students and adults, men and women.

The subjects of study by such groups are usually the Qur'an (with translation and interpretation), translated collections of Hadith and any other useful materials that help to awaken and enlighten Muslims.

It is important for every Muslim to undertake extensive reading of the Hadith. They are very numerous, and relate to almost every topic or facet of life. They supplement the basic teachings of the Qur'an and in some cases explain and interpret the Qur'an, showing how the Prophet (peace be upon him) demonstrated the meaning of the Qur'an by his practical example.

A Hadith is a reported saying, action or tradition of Prophet Muhammad (pbuh). In its original format it consists of two parts:

1. The Isnad (the chain of narrators): This includes the name of the person who heard and related a saying from the Prophet (pbuh) and the names of those who in turn passed it on until it was "collected" by one or more of the famous Hadith Collectors such as Bukhari, Muslim, Abu Dawud and others.
2. The Matn (i.e. the text): This part of the Hadith tells what the Prophet (pbuh) said or did, which forms the teaching

of the Hadith.

The original importance of the Isnad was to know who were the people that transmitted a particular saying of the Prophet (pbuh), because such information helped the collectors of Hadith to assess the authenticity and reliability of the Hadith. In order to make this assessment the Collector would take into account many factors, among which were:

- whether each of the narrators was totally honest and reliable and had a good memory;
- whether the people mentioned in the chain of narration could have actually met each other;
- what was the age of a narrator when he or she heard the Hadith (i.e. was he or she old enough to understand and relate it accurately);
- whether the Hadith contradicts any teaching of the Qur'an (in which case it should be rejected).

Since today's ordinary readers are not in possession of much knowledge of the biographies of those who form the chain of narrators, the listing of them in the full Isnad in every book of Hadith is regarded as unnecessary. It is common to mention only the name of the person who first heard the Hadith from the Prophet (pbuh), or sometimes only the collector (e.g. Bukhari, Muslim, etc.).

Moreover, the most important thing for the modern reader is to know "what did the Prophet say or do?" This collection therefore gives the Matn (text) first. It then indicates:

- (a) the person who narrated the Hadith (e.g. Abu Hurayrah, Aishah, etc.); and

- (b) the name of the collection(s) in which the Hadith may be found e.g. Bukhari, Tirmidhi, etc.). The name of the collector is given in abbreviated form, e.g. BU = Bukhari, MU = Muslim (see Abbreviations).

Any group leader or person who can understand Arabic and wishes to consult the original Arabic of the Hadith may find it in either the Arabic text of Mishkat al-Masabih or in the original collection of Hadith from which the particular Hadith was taken.

In order to help readers to locate a particular Hadith or to find a Hadith on a given topic, an Index is provided at the end of this book. The Glossary gives the meaning of some Arabic words used in the Hadith.

Every Study Group Leader should be aware of the danger of interpreting a Hadith in isolation, without relating it to relevant teachings of the Qur'an or to other authentic Hadith. He or she should point out this danger to members of the Study Group. It is not uncommon for young people in particular to be carried away with enthusiasm over what they read in a single Hadith and embark on a practice that might not be sanctioned by the accepted teachings of Islam. Broader study of the Hadith sometimes brings to light other Hadith that give different or even opposing information. This could be because:

- (a) one of the Hadith may be considered weak (i.e. less likely to be authentic);
- (b) the Prophet (pbuh) might have expressed a view or followed a practice which he later changed due to circumstances under the guidance of revelation;
- (c) the circumstances under which the Prophet (pbuh)

expressed a view or gave a ruling may have been different in each case, but we may no longer know what those circumstances or factors were that caused him to decide each case differently. The context is often important, which requires a knowledge of the cultural background and historical events.

The great Islamic Jurists, such as Imam Malik, Abu Hanifa, al-Shafi'i and Ibn Hanbal, and their later followers, in formulating their interpretations of Islamic jurisprudence, had a much deeper and broader knowledge of these matters than anyone alive today. Therefore it is important to consult their conclusions and views before attempting to make fresh interpretations of the Hadith.

This is not to say that there is no valid ground for difference of opinion under changing circumstances from what the early jurists said. However, their wealth of knowledge should not be swept aside or ignored if we wish to reach a deep understanding of the Hadith in their meaning, interpretation and application. The Group Leader should therefore read widely and deeply in order to prevent himself/herself or the group from falling into the pitfalls of superficial interpretation of Hadith based on enthusiasm but limited information.

The Group Leader and members of the group should also regard the search for truth as a continuous process, and avoid dogmatic attitudes. There is room for differences of opinion in the interpretation of many aspects of Islamic teachings. The Prophet is reported to have said: "Difference of opinion among my followers is a mercy". Even the great jurists, who knew and respected each other's learning, sometimes differed in their interpretations. Where such differences of

interpretation arise, the true Islamic attitude has been: “This is my opinion, based on so-and-so, but Allah knows best”. In other words, one must respect others’ opinions.

May Allah guide us on the right path to true understanding, and bless our efforts to follow His guidance and the guidance and example of His beloved Messenger, Muhammad (may peace and blessings of Allah be upon him).

B. AISHA LEMU

GLOSSARY

Ansar:	(lit., Helpers), the people of Madinah who received Prophet Muhammad when the Makkans drove him out.
Dinar:	a gold coin; 4 dirhams.
Dirham:	a silver coin.
Hijrah:	(lit., Migration), fleeing one's country for the sake of freedom to practise one's religion, the migration of Prophet Muhammad to Madinah in 622 A.C.
Islam:	the religion of revealed Truth which Muhammad (pbuh) preached and which, he said, was message of the Prophets of God throughout the ages.
Jihad:	any serious endeavour in the way of God including; a war waged in defence of religion.
Kafir:	one who hides the truth, or is ungrateful; one who rejects belief in God.
Muhajir:	one who flees his country to be able to practice his or her religion.
Mujahid:	one who does Jihad.
Mu'min:	one who has faith.
Mu'minah:	feminine of Mu'min.
Muslim:	one who accepts Islam.
Sadaqah:	almsgiving, charity.
Sawiq:	pounded wheat, oats, etc.
Sirat:	(lit., Path), the pathway to paradise.
Zakah:	(lit., purification), purifying one's wealth by giving out in charity.

ABBREVIATIONS

- AB: ABŪ-DA'UD Sulayman b. Al-Ash-ath as Sajistaniy, A.H. 202-275.
- AH: Abū 'Abdullah AHMAD b. Muhammad b. Hanbal ash-Shaybaniy, A.H. 164-241.
- BA: Abū-Bakr Ahmad b. al-Husayn al-BAYHAQĪY, A.H. 384-456.
- BU: Abū-Abdullah Muhammad, b. Isma'il al-BUKHARIY, A.H. 194-256.
- BG: BAGHAWIY
- DA: Abu-Muhammad 'Abdullah b. 'Abdurrahman ad-DARIMIY, A.H. 181-255.
- DQ: Abul-Hassan 'Aliy b. 'Umar ad-DARAQUTNIY, A.H. 305-385.
- IB: Abu 'Abdullah Muhammad b. Yazid IBNI MAJAH al-Qazwiniy, A.H. 209-273.
- MA: Abu Abdullah MALIK B. Anas al-Asbahiy, A.H. 93-179.
- MU: Abu Hassan MUSLIM b. al-Hajjaj al-Qushayriy, A.H. 204-261.
- NA: Abu Abdurrahman Ahmad b. Shu'ayb an-NASA'IY, A.H. 214-303.
- NW: Abu Yahya Zakariyya b. Sharaf Hazamiy an-NAWAWI, A.H. 631-677.
- RA: Abul-Husayn RAZIN b. Mu'awiyah al-Abdariy, died, A.H. 520.
- SH: Abu 'Abdullah Muhammad b. Idris ash-SHAFI'Y, A.H. 150-204.
- TI: Abu 'Isa Muhammad b. 'Isa at-TIRMIDHIY, A.H. 209-279.

SAYINGS OF PROPHET MUHAMMAD

(Peace be upon him)

1. There is no Muslim who performs (his) ablution, and performs it well, and then stands up and offers a short prayer, being also present (at it) with his heart and person*, but Paradise becomes his due.
'Uqbab b. 'Amir, MU: AB : NA.
2. Wearing coarse, hard cloth, and eating coarse food is not abstinence from this world; abstinence from this world is only shortness of desire.
Sufyan Al-Thaury, BG.
3. Abstinence from the world is not forbidding what is allowed, nor wasting wealth, but abstinence from the world is that one be not preoccupied with what is in one's hands,** but hold more firmly to what is in the hands of God.
Abu Dharr, TI : IB
4. The Prophet was told that I had said, "By God! I will surely fast all day long (for ever): and I will surely stand up (to pray) all night long (for ever)". He said, "Was it you who said (a thing) like that?" I said, "Yes, I said that, O Prophet of God!" The Prophet said, "You are certainly not capable of doing that, so keep fast and eat also, and stand up (to pray) at night and sleep also; fast three days of a month: that will be like constant fasting". I said, "But I am able to do more than that". He said, "There can be nothing better than that", and added, "You know not whether your life will be

* Lit., face.

** The transient joys of this world.

prolonged (and your system for ever impaired), for if you do that your eyes will sink (into their sockets) and your spirits will become weak, and no one has kept fast who fasted always".

Abdullah b. 'Amru b. al-As, BU: AB: NA

5. The Prophet came into the Mosque, and saw a rope stretched between the two columns. He said, "What is that for?" They said, "It is a cord which Zaynab (has set up), so that when she gets tired (by standing up long for prayer) she holds herself up by it". The Prophet said, "Let any of you pray out of the liveliness (of his heart) so long as he finds it pleasant, and when he gets tired, let him sit down".

Anas, BU: AB: NA.

6. O you people! Take to works such as you are able (to perform regularly) for verily God is not tired (of recompensing you) until you are tired (of working), and truly the most beloved of (all) works, in the sight of God, is that which continues (regularly) although it be little.

'Aishah, BU: MU: AB: TI: NA: MA.

7. Truly, this (your) religion is easy, and none shall be severe in religion but it will overcome him: he shall turn it into a stone and make it a tomb.

BU: NA.

8. Do not be too severe upon your own souls for then God will be severe upon you.

Anas, AB.

9. I said, "O Prophet of God! Teach me (something)." The Prophet said, "Abuse no one". I never abused after this any freeman, or slave, or camel, or sheep.

"And despise not anything good", the Prophet said; "and speak to your brother with a smiling countenance; truly that is of good acts and kindness; and if someone abuses you, and reproaches you for what he knows about you, then do not reproach him what you know about him, so that you may have the reward thereof and the sin thereof is against him".

Abu-Jarayy Jabir b. Sulaym. AB : TI.

10. Of the two who abuse and curse each other, the blame lies upon him who begins first, unless the wronged man exceeds the bounds.

Abu Hurayrah, MU : AB : TI

11. Abuse not the dead, for truly they have arrived at what they have sent on before.

'Aishah, BU: NA.

12. The adultery of the eye is looking (lustfully), the adultery of the ears is listening to (what is wrong) the adultery of the tongue is saying (what is wrong), the adultery of the hands is seizing (wrongfully) the adultery of the feet is walking (with unlawful intention) and the heart lusts and desires, and the private parts (of people) either confirm or nullify it.

Abu Hurayrah, BU : MU: Ibni Abbas, BU :MU:AB.

13. "What do you think, O Prophet of God! (if) a man finds another man with his wife, should he kill him?" The Prophet of God said, "No." Sa'd said, "Nay, by Him who has honoured you with the truth! If it were me, I should certainly deal with him with my sword before that". The Prophet said, "Listen to what your chief says. Verily, you are jealous, and I am more jealous than you, and God Almighty is more jealous

than me, (and yet this is the law)".

Abu Hurayrah, MU : AB : MA.

14. Truly, anger is from Satan.

Abu Wa'il, AB.

15. He is not strong or powerful who throws people down, but he is the strong among us who controls himself when angry.

Abu Hurayrah, BU : MU: MA.

16. When one of you is angry while standing, let him sit down; and if his anger subsides, (then well and good), otherwise let him lie down.

Abu-Dharr al-Ghifariy, AB.

17. A man begged of the Prophet a rule of conduct. "Do not be angry", said the Prophet. This he repeated several times.

Abu-Hurayrah, BU.

18. Whoever suppresses his anger, while he has the power to show it, God will call him on the Day of Resurrection before all creation, and reward him exceedingly.

Sahl b. Anas al-Julhaniy, AB : TI.

19. Verily, anger corrupts faith just as the juice of bitter plants corrupts honey.

Bahz B. Hakim, from his great grandfather, BA.

20. Whoever kills a sparrow for nothing, it will cry aloud to God on the day of resurrection, saying, O Lord! such-and-such a man killed me for nothing: he did not kill me for any good reason."

Shurayd b. Suwayd, NA.

21. There is no man who kills a sparrow or anything less than that for nothing, but God will ask him about it.
Ibn 'Umar, NA.
22. The Prophet passed by certain people who were shooting arrows at a ram, and stopped it saying, "Do not injure the brute beasts".
Abdullah b. Ja'far, NA
23. Do not take things which have life to shoot (arrows) at.*
Ibn 'Abbas, MI: TI: NA.
24. The Prophet forbade all living things, tied up and bound, to be killed.**
Jabir, MU.
25. The Prophet forbade setting brute beasts against one another.
Ibn Abbas, AB : TJ.
26. A man passed by the Prophet with a donkey branded on the face. The Prophet, noticing this said, "God curse him who has branded it". He also forbade striking and branding on the face.
Abu-Hurayrah, BU: MU.
27. An adulteress was pardoned who passed by a dog at a well holding out his tongue because of thirst which was nearly killing him. She took off her short boot and tied it to her wrapper and pulled up water for the dog; so she was pardoned because of her deed. It was asked: "Shall we then have any reward for (our good
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* i.e. For entertainment or target practice.

** This does not refer to tying animals when they are lawfully slaughtered, but to tying them in order to kill them by cruel means so that they cannot run away.

behaviour to) animals?" "There are rewards," said the Prophet "for (our good behaviour to) all endowed with fresh and tender hearts."

Abu-Hurayrah, BU: MU.

28. Once upon a time a man who was passing by felt a severe thirst. He found a well into which he descended and drank the water. Then as he came out he saw a dog holding out its tongue and eating clay due to thirst. The man said (to himself), "This dog has come to these (straits) out of thirst like that which happened to me." So he descended a second time into the well, and filling his short boot with water and holding it with his mouth, he came out and gave the water to the dog to drink. For this act of his, God was grateful to him, and pardoned him (his sins). They said, "O Prophet! have we any reward (for our acts) in regard to animals?" The Prophet said, "There is reward (for every good act done) towards every heart fresh with life."

Abu-Hurayrah, BU : MU : AB : MA.

29. A woman was damned for (her bad behaviour to) a cat which she had tied up, so that it died of hunger; for she gave her nothing to eat, nor untied her so that the cat could eat insects and reptiles of the earth.

Ibn 'Umar and Abu-Hurayrah, BU : MU.

30. An ant bit one of the great Prophets of old and he ordered their abode to be burnt; whereupon God revealed to him (saying): "If an ant has bitten you, you have burnt a people (like yourself) who celebrated the glory of their Lord."

Abu-Hurayrah, BU: MU: AB: NA.

31. Do not cut off the forelock of the horse, for decency is

attached to its forelock, nor its mane, for it protects it, nor its tail, for it is its fly-flap.

'Utbah b. Abdu-Salamiy, AB.

32. The Prophet was seen wiping the face of his horse with his wrapper; and when questioned about it, he said: "At night I had a reprimand from God in regard to my horse."

Yahya b. Sa'id, MA.

33. Truly, God is gentle, and loves the gentle, and is pleased with him and assists him. He assists not the harsh; so when you ride these dumb animals, make them stop at a place they usually graze; and if the land is barren, let them have what is good for them; and it is better for you to journey by night, for by night one can travel further than in day time.

Khalid b. Ma'dan, MA.

34. Take not the backs of your beasts for platforms (to stand on for any length of time); verily God has allowed them into your service so that you may reach (distant) countries which you cannot otherwise reach except with great trouble to yourselves.

Abu.Hurayrah, AB.

35. I was riding on a restive camel, and I turned it roughly, whereupon the Prophet said, "It is your duty to be kind."

'Aisha.

36. Once when the Prophet happened to be in a garden belonging to one of the Ansars, a camel came by the Prophet, and sobbed bitterly, and his eyes shed tears. The Prophet went up to him and stroked his head, and the camel paused. The Prophet said, "Who is the

master of this camel?" A young man of the Ansar said, "It is mine, O Prophet of God!" The Prophet said, "Do you not fear God with regard to this beast which God has given you to possess? It complains to me that you oppress him and tire him out as well."

'Abdullah b. Ja'far, AB.

37. We were on a journey with the Prophet when we saw a mother-bird with her two young ones. We took away the two young ones, and the mother-bird fluttered around us. Then the Prophet came and said, 'Who has distressed her by taking away her young ones? Return her young ones to her.' The Prophet also saw an ants' nest which we had burnt, and said, "Who has burnt this?" We said, "We (have done it)." The Prophet said, "It is not good that anyone should punish (another) by fire unless it be the Lord of fire Himself."

'Abdullah, through his son 'Abdur-Rahman, AB.

38. We were with the Prophet when a man came up: he was carrying a carpet, and he had something in his hand which he had wrapped up. He said, "O Prophet of God! as I was coming to you, I passed through a wood full of trees and therein heard the voices of young birds, and I took them up, and put them into my carpet. Then their mother came fluttering around my head: I uncovered the young ones for her, and she fell down upon them and joined them; then I wrapped them up in my carpet; and here are the young ones which I have." The Prophet said, "Put them down." Then he put them down: their mother remained with them, and refused to be without them. The Prophet said to his Companions, "Do you wonder at the

affection of the mother towards her young ones?" They said, "Yes, O Prophet of God!" The Prophet said, "By Him who has raised me up with the truth! God is more loving to His servants than the mother-bird to her young ones. Return with them, so that you put them in the place from which you have taken them, and their mother also with them." Then the man returned with them.

Amir, through Muhammad b. Ishaq, AB.

39. A man once stole some eggs from the nest of a bird, whereupon the Prophet had them restored to the nest.

BU.

40. I said, "Amongst us are some men who look for omens."* The Prophet said, "That is a thing which they find (seated) in their breasts: but let not this hinder them from doing or not doing a thing."

Mu-awiyah b. al-Hakam MU : AB : NA.

41. I said, "And among us are some men who go to consult the soothsayers." The Prophet said, "Then do not go to them (i.e. the Soothsayers)."

Mu-awiyah b. al-Hakam MU : AB : NA.

42. The evil which is in men is avarice that makes (one) restless, and cowardice that strips (one of all virtues).

Ibni 'Umar, AB.

43. "Do you know what backbiting is? It is someone speaking of what he hates in his brother." A man said, "But what if it is in my brother?" "If it is in him as you say, "the Prophet (ﷺ) replied, "You have backbitten him, and if it is not in him as you say, you have falsely

* i.e. they claim to be able to foretell the future.

accused him of it.”

Abu-Hurayrah, AB: TI

44. A man of the Ansar came to the Prophet begging of him. The Prophet said, “Have you nothing in your house?” He said, “Yes, I have a woolen carpet, with one part of which we cover ourselves, and we spread the other. I also have a cup from which we drink water.” The Prophet said, “Come to me with them both.” The man came to him with both, and the Prophet took them in his hand and said, “Who will buy these two?” A man said, “I will take them both for one dirham.” The Prophet said, “Who will give more than a dirham?” This he repeated twice or thrice. Another man said, “I will take them for two dirhams.” Then the Prophet gave them to the man, and said: “Buy food with one of these, and let it go to your family, and buy an axe-head with the other, and come to me with it.” The man came to him with it. The Prophet fixed a handle to it with his own hands, and then said: “Go, cut wood, and sell it, and let me not see you for fifteen days.” The man did as the Prophet required of him. Then he came when he had already got ten dirhams; and he bought a garment with part of it, and food with part. Then the Prophet said: “This is better for you than that you should come on the day of Resurrection with black marks upon your face.”

Anas, AB: TI: IB.

45. The upper hand is better than the lower hand; the upper hand bestows and the lower begs.

Ibni ‘Umar, BU: MU: AB: NA: MA.

46. Whoever begs of men, although he has what would

make him independent, will come on the day of resurrection with his acts of begging as scratches and wounds on his face.

Ibni Mas'ud, AB: TI: NA: NA: IB: DA.

47. That one of you take his rope and go to the mountain and bring a bundle of wood upon his back and sell it, and that thereby God guards his person*, is better for him than that he should beg of men, whether they give him or not.

Zubayr, BU.

48. O Qabisah! Truly, begging is not lawful to any one of three men: namely, a man who has undertaken the burden of another (which he can no longer bear): he may ask (people to help him) until he has got sufficiency; after that let him withhold himself; a man whom a misfortune has befallen and who is in want: he may ask (the help of others) until he is settled in life: and a man who is oppressed by hunger, so that three intelligent men from his people confirm that he is starving, until he is settled in life. None besides these may beg, O Qabisah! The beggar eats unlawfully.

Qabisah b. Mukhariq, MU: AB: NA.

49. Certain people of the Ansar begged of the Prophet, and he gave them; then they again begged of him, and he gave them, so that what was with him was (all) exhausted. Then the Prophet said: "What I have of good things, I will not withhold from you: whoever would be abstemious, God will keep him abstemious;

* Lit., Face.

and whoever would be independent, God will keep him independent; and whoever would be patient, God will give him patience, and no one is granted a gift that is better and more extensive than patience.”

Abu-Sa'id al-Khudriy, BU:MU.

50. When one of you sees a bier, and is not walking with it, let him stand up until it has passed by or is put down.

Amir b. Rabi'ah, BU: MU: AB: TI: NA.

51. A bier was passing and the Prophet stood up for it, and we also stood up with him, and said: “O Prophet of God! Verily, this is a Jewish woman (who is dead).” The Prophet said: “Verily, death is terrible; so when you see a bier, stand up.”

Jabir, BU: MU.

52. A bier passed by the Prophet and he stood up. It was said to him, “Verily, it is the bier of a Jew.” Prophet said: “Was he not a living thing?”

Abdur-Rahmana b. Abu-Layla, BU: MU.

53. The Prophet denounced the giver of bribes, and the taker of bribes in deciding cases.

Ibni 'Amru b. Al-'As, AB: Abu-Hurayrah, TI.

54. He whom we have appointed an officer and for whom we have provided a provision, if he takes anything after that, he is a transgressor.

Buraydah, AB.

55. Do not rejoice at the misfortune of your brother, for God may be merciful to him and put you into trouble.

Wathilah, TI.

56. Whoever has forsaken his brother a whole year, it is as though he has shed his blood.

Abu Khirash as-Sulamy, AB.

57. No man blames another for wickedness and unbelief, but it will return upon him.

Abu-Dharr, BU.

58. A slanderer shall not enter Paradise.

Hudhayfah, BU: MU: TI: AB.

59. Every good work is charity.

Jabir, BU: MU: TI: AH, Hudhayfah, BU: MU: AB: TI.

60. Smiling in your brother's face is charity; bidding what is good is charity; forbidding what is wrong is charity; putting a man in an unknown land on the right road is charity for you; assisting a man who has a defect in the eye is charity for you; removing stones and thorns from the road is charity for you; and emptying your bucket into the bucket of your brother is charity for you.

Abu-Dharr, TI.

61. Enjoined upon every joint of a man is charity, every day on which the sun rises; doing justice between two people is charity; and assisting a man upon his beast, and loading upon it, or lifting up to it his baggage is charity; and a good word is charity; and every step which is taken towards prayer is charity; and removing hurtful things from the road is charity.

Abu-Hurayrah, BU: MU.

62. "Charity is (enjoined) upon every Muslim", said the Prophet. "But if he finds not wherewith (to do this)?" they asked. "Then let him work with both hands, and let him benefit himself, and also give in charity," said

the Prophet. "But if he be not able (to do this either) or to work?" "Then let him assist the needy, and the aggrieved." They said, "But if he cannot do that?" Then let him withhold himself from evil doing; for, verily, this is his charity."

Abu-Musa al-Ash-ariy, BU: MU.

63. No Muslim plants a plant, or sows a field, and birds, men and beasts eat therefrom, but it is his almsgiving.

Anas, BU: TI.

64. No one gives anything in alms out of good things - and God accepts only good things - but the Merciful God receives it with His right hand although it be a dry date; and it increases in the hand of the Merciful God until it becomes a larger thing than a mountain, like as one of you nurses his unweaned foal or his weaned child.

Abu-Hurayrah, BU: MU: TI: AB: NA: MA.

65. An Arab of the desert said, "O Prophet of God! Tell me about the Hijrah. The Prophet said, "Aha! it is a difficult task. Have you a camel? The man said, "Yes". "Do you also give alms for it? The man said "Yes". "And you also make gifts (of the milk) thereof?" He said "Yes". "And do you get it milked (for poor people) on the day of watering it?" He said "Yes". The Prophet said, "then do your work on this side of the seas (without undergoing the trouble of a *hijrah*), for truly, God will not leave any portion of your work (unrewarded)."

Abu Sa'id, BU: MU: AB: NA.

66. God says: "Spend (in alms), and I will spend upon you." Both the hands of God are full; spending night

and day does not affect Him Have you considered how much He has spent since He created the heavens and the earth. Yet, truly, what is in His hands is not affected.

Abu-Hurayrah, BU: MU: TI

67. A man said, "O Prophet of God! I have a dinar with me." The Prophet said, "then bestow it upon yourself." The man said he had another. "Then", said the Prophet, "bestow it upon your children." "I have yet another," the man said. "Then bestow it upon your wife", was the Prophet's reply. I have yet another, the man said. "Then bestow it upon your dependants", said the Prophet. The man said, "I have yet another." "Then," said the Prophet, "(bestow it) upon whom you wish."

Abu-Hurayrah, AB: NA.

68. Almsgiving extinguishes the anger of God.

Abu-Hurayrah, TI.

69. "Which almsgiving is the best?" It was asked of the Prophet. "The resources of the poor given in alms are the best; and you should begin with those who are related to you."

Abu-Hurayrah, AB.

70. "What is the best almsgiving?" it was asked of the Prophet. "That you give alms while you are healthy and (feel) miserly, hoping to be rich, and fearing poverty. But do not put it off to the time when (the soul) shall reach up to the throat, and you shall say, 'This is for such-and-such a person,' when it is already for such-and-such a person."

Abu-Hurayrah, BU: MU: AB: NA.

71. That a man give a dirham in alms during his life time, is better for him than that he should give a hundred dirhams at his death.

Abu-Sa'id, AB.

72. There is no Muslim who clothes a fellow-Muslim with a garment but is protected by God as long as there is any part of it left upon that person's body.

Ibni 'Abbas, TI.

73. A man said, "O Prophet of God! My mother is dead; will my giving alms for her profit her?" The Prophet said, "Yes." The man said, "I have an orchard, and I want you to witness that I give it in alms for her."

Ibni 'Abbas, BU: TI: AB: NA.

74. "What almsgiving is pleasing to you?" it was asked of the Prophet. "Water", was the Prophet's reply.

Ibni Musayyab, AB.

75. The people of the Prophet's house slaughtered a goat. Then they gave away portions to the poor, so that there remained only a small portion thereof. The Prophet asked, "What remains thereof?" They said, "Nothing but the shoulder." The Prophet said, "Nay, all of it remains except its shoulder, for the reward thereof is eternal."

'Aishah, TI.

76. Cleanliness is one-half of the faith.

Abu-Malik al-Ash'ariy, MU.

77. To be alone is better than (to have) a bad companion; and a good companion is better than being alone; and bidding what is good is better than keeping silence; and silence is better than bidding what is evil.

'Imran b. Hittan, BA.

78. The best of companions, in the sight of God, is he who is best among them to his companions; and the best of neighbours, in the sight of God is the best among them to his neighbours.

Ibni 'Umar, TI: DA.

79. When the Prophet sneezed he covered his mouth with his hand or a piece of cloth and suppressed the sound.

Abu-Hurayrah, AB: TI.

80. When one of you yawns he should close his mouth with his hand, lest Satan should enter.

Abu Sa'id Khudriy, MU.

81. Whoever sympathises with the mother of a dead child shall be clothed with a garment in Paradise.

Abu-Hurayrah, TI.

82. Whoever condoles someone in distress shall have the like of the person's reward.

Ibni Mas'ud, TI.

83. Verily God has distributed among you your dispositions like as He has distributed among you your provisions; truly God gives the world to whom He loves and to whom He loves not, but He gives not conscience (to any) except to whom He loves; and whom He gives conscience to, He loves him. By Him in whose hand stands my life! No servant (of God) truly accepts Islam unless his heart and his tongue (also) accept Islam, and no one (really) believes until his neighbours are safe from his wrong-doing.

Ibni Mas'ud, AH: BA

84. Whoso treats with contempt the authority of God on earth treats God with contempt.

Abu-Bakr, TI.

85. If a slave whose ears, lips and hands have been cut off, be put in command over you to guide you by the Book of God, then hearken to him and obey.

Ummul-Husayn, MU.

86. Hearken and obey, although a black slave, whose head is like a dried grape, be appointed to rule over you.

Anas, BU.

87. I enjoin you to fear God, and to hear and obey, although it be a black slave, for verily he among you who shall live after me, shall surely see much discord. You are to follow my example and the examples of those who come after me, being also rightly guided. And beware of new things! For verily all new things are an innovation, and all innovation (in religion) is error.

‘Irbad b. Sariyah, AB: TI.

88. Whosoever wakes up in the morning in the full security of his heart, and his body free from harm, having also his day’s food, it is as though the world, all of it, is driven to him.

‘Ubaydullah b. Mihsan, TI.

89. The son of man has no more right than that he should have a house wherein he may live, and a piece of cloth whereby he may hide his nakedness, and piece of bread, and water.

‘Uthman, TI.

90. When one of you sees another who is superior to him in point of wealth and creation, let him look to him who is below him. That is more proper so that you do not hold in contempt the favour of God towards you.

Abu-Hurayrah, BU: MU: TI.

91. Whoever will remain abstemious, God will keep him abstemious, and whoso will keep himself independent, God will keep him independent, and whoso will be steadfast, God will keep him steadfast, and no one is granted a better thing than that.

Al-Khudriy, BU: MU: AB: NA: MA.

92. “Pray to God against the idolaters,” it was said to the Prophet, “and curse them!” “I have only been sent as a mercy, and have not been sent to curse”, was the Prophet’s reply.

Abu-Hurayrah, Mu.

93. Whoever curses a thing when it does not deserve it, makes the curse return upon him.

Ibni ‘Abbas, AB: TI.

94. On one of the Prophet’s journeys, a woman of the Ansar was riding on her camel. The beast roared; whereupon the woman cursed it. The Prophet said, “Take away what is upon it, and let it go, for (now) it is cursed, (and you need have no use for it).”

‘Imran b. Husayn, MU: AB.

95. The Prophet passed by Abu Bakr while he was cursing one of his slaves, and turned to him, and said “(What!) does a truthful sincere man curse? By no means! By the God of the Ka’abah!” That day Abu Bakr freed some of his slaves, and then came to the Prophet (and said) “I will never do this again.”

‘Aishah, BA.

96. A bier passed by the Prophet and he said, “This man is either going to rest himself, or going to give rest (to others).” They said, “What is meant by that, O Prophet of God?” He said, “A servant (of God), a

Mu'min, rests (in death) from the wearied suffering existence of this world and a wicked man gives rest thereby to all creatures and the land, and the trees, and all moving things."

Abu-Qatadah, BU: MU: NA: MA.

97. The Prophet saw a large tent created over the tomb of 'Abdur-Rahman and said to someone, "O young man! pull it out; for only his work will overshadow him."

Ibni 'Umar, BU.

98. No one dies but is ashamed of himself: if he is a doer of good, he is ashamed of not doing more (good), and if he is an evil-doer, he is ashamed of not desisting.

Abu-Hurayrah, TI.

99. When the Prophet was free after the burial of a corpse, he would stop thereat, and say, "Ask forgiveness for your brother, and ask (God) to keep him steadfast; for verily now he will be questioned (as to what he has done)."

'Utham, AB.

100. When you pray over the dead, pray specially for him.

Abu-Hurayrah, AB : IB.

101. O God! You are his Lord, and you did create him, and did guide him to Islam, and you have taken his soul away. You best know his secret deeds and his public deeds. We have come to intercede (for him) so that You may forgive him.

Abu-Hurayrah, AB.

102. When a man dies, the angels say, "What has he sent on before (him)?" and the son of man says, "What has he left behind?"

Abu-Hurayrah, BA.

103. Three things follow a dead man, (of these) two return, and one remains with him; his people, his wealth, and his works follow him, but his people and wealth return, and his works alone remain.

Anas, BU: MU.

104. When a man dies, his works also stop, except three: acts of charity which are continued,* knowledge by which (all) profit, and a righteous child who prays for him.

Abu-Hurayrah, MU: AB: TI: NA.

105. Truly, what reaches the Mu'min, of his works and his good actions, after his death, is the knowledge which he acquired and spread abroad, and a righteous child which he has left (behind him), or a book which he has given to inherit, or a place of worship which he has built, or a house for the homeless which he has built, or a canal which he has caused to be excavated, or an act of charity which he has done out of his wealth while in his health and life - (the good effects of) these reach him (even) after his death.

Abu-Hurayrah, BA.

106. Let none of you long for death: if he is a doer of good works, it may be that he will increase in good works, and if he is an evil-doer, it may be that he will turn with (true) penitence.

Abu-Hurayrah, BU.

* i.e. an act of charity which continues to benefit people even after the death of the benefactor, e.g. building of a mosque, school or other public utility, or writing a book or passing on knowledge for future generations.

107. Let none of you long for death because of a (certain) injury which has befallen him; and if he must do (it), let him say, "O God! Let me live so long as life is better for me, and let me die when death is better for me."

Anas, BU: MU.

108. Truly, one of the worst sins, in the sight of God, with which a servant of God shall meet Him, after the great sins which God has forbidden, is that a man die while he has debts against him for which he has left nothing wherewith to pay them off.

Abu-Musa, AB.

109. All sins are pardoned to a martyr except (his) debts.

'Amru b. al-As, MU.

110. Putting off (the payment of debt) by a rich man is wrong doing.

Abu-Hurayrah, BU: MU: AB: TI: NA: MA.

111. The Prophet owed a man a camel; the man came to him, and demanded it, and spoke so harshly that some of the people resolved (to turn him out). But the Prophet said, "Let him demand, for the man who has a claim has a right to speak." Then the Prophet said, "Give it to him," and the man searched for a camel but could find only one that was better than the creditor's camel. The Prophet said, "Give it to him" and the creditor was glad to have it. Then the Prophet said, "The best of you is he who is the best at repaying."

Abu Hurayrah, BU: MU: TI: NA.

112. Whoever is pleased that God should save him from the distress of the day of resurrection, let him give respite to (his debtor) who is hard up, or let him remit (the debt).

Abu Qatadah, MU.

113. Truly, God is pure, and loves the pure, is cleanly and loves the cleanly, is beneficent and loves the beneficent, is generous and loves the generous.

Ibni Musayyab, TI.

114. A man came to the Prophet with his hair and beard in a disordered condition. The Prophet pointed to his hair as if to bid him put it in order. The man did as he was bidden, and then came to the Prophet. The Prophet said, "Is not this better than that one of you should come with dishevelled hair as though he were a devil?"

'Ata' b. Yasar, MA.

115. The Prophet saw a man with his hair dishevelled, and said, "What! does he not find anything with which he may put his hair in order?" On another occasion he saw a man who had on him dirty clothing, and said, "What! Does not this man find water to wash his clothes with it?"

Jabir, AB.

116. If it were not (for the fact) that I was going to put a hardship upon my people, I would surely tell them to brush their teeth before each of the prayers.

Abu Hurayrah, BU: MU: AB: TI: NA: MA.

117. I went to the Prophet in a mean dress. He said, "Have you any means?" I said, "Yes". The Prophet said, "What means have you?" I said, "God has given me all the means." "Since God has given you the means", the Prophet said, "let the signs of God's favour to you appear on you."

Abu Ahwa, from his father, NA.

118. No prayer of a grown up girl is accepted (of God) unless she wears a wrapper.*
‘Aishah, AB: TI.
119. Deliberation is of God, and haste is of Satan.
Sahl b. Sa’d as-Sa’idy, TI.
120. Take to an affair by deliberation, and if you then see any good in bringing it to a successful issue, then persist in it; and if you fear to be led into error, withhold yourself.
Anas, BG.
121. A good habit is (a source of) increase, and a bad habit a curse.
Rafi’ b. Mukayth, AB.
122. O Mu’adh! Be of noble disposition towards people.
Mu’adh b. Jabal, MA.
123. I asked the Prophet concerning righteousness and sin. He said, “Righteousness is to have a good disposition, and sin is what pricks within your bosom and what you would be averse to make public.”
A’u-Nawwas b. Sam’an, MU: TI.
124. The man of good disposition certainly attains thereby the degree of the man of prayer and fasting.
Abu-Darda’, TI.
125. “Truly, the most beloved of me among you, and the nearest to me in regard to seat on the Day of Resurrection, will be he who is the best among you in point of disposition. And the most hateful to me

* i.e. she wears clothing that covers her properly when she prays.

among you, and the farthest removed from me in regard to seat on the Day of Resurrection, will be the garrulous, and those who talk glibly, and those who talk big." The Companions said, "And O Prophet of God! who talks big?" He said, "The boastful."

Jabir, TI.

126. There will be nothing more weighty, on the Day of Resurrection, in the balance of a Muslim or Mu'min than good disposition. And God hates a shameless, impudent fellow.

Abu-Darda, AB : TI

127. The most hateful of (all) lawful things, in the sight of God, is divorce.

Muharib b. Dathar, AB.

128. O Mu'adh! God has created nothing on the face of the earth that is more beloved of him than the freeing of (slaves); and God has created nothing on the face of the earth that is more hateful to him than divorce.

Mu'adh b. Jabal, DA.

129. The woman who seeks divorce from her husband, without being forced to it by the unjust treatment of her husband, shall not find the fragrance of Paradise.

Thauban, TI: AB: IB: AH: Da.

130. The wife of Thabit b. Shammas came to the Prophet, and said, "I have no complaint against Thabit in respect of his natural disposition and judgement, but I am averse to infidelity in Islam: (I cannot love him as my husband)." The Prophet said, "Will you then give him back his garden?" She said, "Yes!" Then the Prophet said to Thabit, "Accept the garden, and give her a divorce."

Ibni 'Abbas, BU: Na.

131. There is no divorce and no emancipation under compulsion.

'Aishah, AB: IB

132. An intoxicant is the sum of all sins.

Hudhayiah, RA

133. Drink no intoxicant, for verily, it is at the head of all filthy action; and beware of sinning; for, verily, with sin alights the vengeance of God.

Mu'adh, AH.

134. All intoxicant liquors are forbidden.

'Aishah, BU: MU: AB: TI: NA: MA

135. The Prophet had the drunkard scourged with forty stripes.

'Aliy, MU: AB

136. No present or gift of a parent, out of all the gifts and presents to a child, is superior to a good liberal education.

Sa'id b. al-'As, TI: BA

137. That a man give a liberal education to his child, is better for him than that he gives a large measure of corn in alms.

Jabir b. Samurah, TI

138. Entertain people with their own (type of) entertainment.

'Aishah, AB.

139. Faith and envy cannot dwell together in the heart of a servant (of God).

Abu-Hurayrah, MU: AB

140. Be on your guard against envying others; for verily it eats up goodness as fire eats up fuel.

Abu-Hurayrah, AB.

141. Envy and jealousy, the two maladies of the people who have gone before you, are creeping into you; and these will shave you smooth. I do not say that these will shave your hair, but these will shave off the (vestiges of) religion in you. By Him in whose hand stands my life! You shall never enter Paradise unless you believe; and you shall not believe unless you love one another. Shall I tell you in what way you would love one another? Extend your greetings freely among yourselves.

Zubayr, TI

142. "He who has with him an excess of carrying animals, let him give it to him who has none; and he who has an excess of provision, let him give it to him who has it not." The Prophet (ﷺ) also made mention of several other things, so that we saw that none of us had a right to anything we had in excess.

Abu-Sa'id, MU: AB

143. A man praised another too much; whereupon the Prophet said, "Woe to you! You have struck at the neck of your companion?" This he repeated thrice, and then said, "Whoso would praise his brother in full earnest, let him say, 'I take such-and-such a one as such, and God knows him better', and let him not justify any one against God, - but say, 'I take such-and-such a one as such' if he knows that in him."

Abu-Bakarah, BU: MU: AB.

144. A man came to the Prophet and said, "O you best of (all) creatures!" The Prophet said, "That was Abraham."

Anas, MU

145. I went to the Prophet, and said, "I come from Hirah, and have seen the people there worshipping their governor, and you are more worthy of being worshipped." Whereupon he said to me, "What do you think? Would you worship my grave if you passed by it?" I said, "No". Then the Prophet said, "Do (it) not."

Qays b. Sa'd, AB: Mu'adh b. Jabal, AH.

146. The Prophet was among some Muslims and Ansar, and a camel came and prostrated itself before him. His companions said, "O Prophet of God! Even the brute beasts and trees worship you; and it is more right that we (also) should worship you." He said, "Worship (God) your Lord, and honour your brother."

'Aishah, AH.

147. I went along with the deputation of Bani 'Amir to the Prophet and said, "O Prophet of God! You are our Lord." He said, "The Lord is God." Then we said: "You are the most excellent among us, and the greatest in merit." The Prophet said, "Say you what you say, or less than that, but let not Satan carry on commerce between you (by leading you to extravagant things)."

Matruf b. 'Abdullah, AB

148. Do not eulogize me as the Christians eulogize the son of Mary, for verily I am a servant of God; call me then a servant of God and His messenger.

Ibni 'Abbas, RA

149. False evidence is held equal to associating (other gods) with God. "And avoid the abomination of idols, and the speaking of falsehood."*

150. The evidence of an impostor (male or female) is not admissible, nor that of an adulterer, nor of an adulteress, nor of one who bears a grudge against his brother, nor of one who has been punished with whipping, nor of one who is experienced in bearing witness, nor of a dependent in favour of the people of the house, nor of one's relation.

'Amru b. Shu'ayb, AB, Aishah, TI

151. Whoever sets a good example in Islam, shall have a reward for it, and also the reward of him who shall act according to it after him, without in any way detracting anything from that person's reward; and whoever sets a bad example in Islam, shall bear the burden of it and also the burden of him who shall act according to it after him, without in any way detracting anything from that person's burden.

Jarir, MU: NA

152. Faith descended at the root of the hearts of men, then came down the Qur'an, and (people) learnt from the Qur'an and from the example (of the Prophet).

Hudhayfah, BU: MU: TI

* Qur'an 22:30

153. Certain companions of the Prophet said, "We find within ourselves something which one of us would think it a great sin to speak of." The Prophet said, "Do you indeed find it to be so (very grievous)?" They said, "Yes." He said, "That (shows) the purity of faith."

Abu-Hurayrah, MU: AB

154. A man asked, "O Prophet of God! What is (the mark of) faith?" The Prophet said, "When your good work gives you pleasure, and your evil work grieves you, then you are a man of faith." The man said, "And what is sin?" He said, "When anything troubles you within yourself, forsake it."

Abu Umamah, AH

155. I asked the Prophet about the best (part of) faith. He said, "That you love for the sake of God, and hate for the sake of Him, and make your tongue act in mentioning God, and that you love for men what you love for yourself, and hate for them what you hate for yourself."

Mu'adh b. Jabal, AH

156. The best (part) of faith is to say, "There is no god but God," and the least of it is to remove all harmful things from the (public) road.

Abu-Hurayrah, BU: MU

157. Three things are at the root of faith: Withholding one's hands from (injuring) him who says, "There is no god but God", calling him neither *kafir* (disbeliever) for any of his sins, nor turning him out from Islam for any of his works.

Anas, AB.

158. There are three things by which one who possesses them shall taste the sweetness of faith, namely: whoever loves God and His Apostle more than anything besides them; and whoever loves a servant (of God) only for (the sake of) God; and whoever is averse to return to infidelity after God has saved him from it, even as he would be averse to being flung into the fire (of hell).

Anas, BU: MU: TI: NA.

159. Faith is a restraint against all violence; let no Mu'min commit violence.

Abu-Hurayrah, AB.

160. By Him in whose hand stands my life! No servant (of God really) believes until he loves for his brother what he loves for himself.

Anas, BA.

161. He has (really) no faith who does not fulfil his trust, and he has (really) no religion who does not fulfil his promise.

Ansa, BU: MU: TI: NA.

162. None of you (really) believes until he holds me dearer to him than his father and his son and all mankind.

Anas, BU: MU: NA

163. I said, "What is Islam?" The Prophet said, "Purity of speech and hospitality." I said: "And what is faith?" He said, "Patience and beneficence." I said, "Who is the best in (point of) Islam?" He said, "He from whose tongue and hands the Muslims are safe." I said: "And what is the best (point of) faith?" He said, "A kindly disposition." I said: "O Prophet of God! What is the best *Hijrah*?" He said: "That you fly from what your

Lord hates.” I said: “And what is the best prayer?” He said: “A long continued piety.”

'Amru b. 'Abasah, AH.

164. There is almsgiving for everything, and the almsgiving for the body is fasting.

Abu-Hurayrah, IB

165. The Prophet said: “O Abdullah! I have been told that you fast (all) day and stand up to pray (all night). I said, “Yes, O Prophet of God!” He said, “then do not do so. Keep fast and eat also; stand up (to pray at night), and sleep also; for verily there is a duty on (you) to (your) people, and verily there is a duty on (you) to (your) visitors; and nobody has kept fast who fasted always: (a fast of) three days in every month is (equal to) constant fasting; so fast three days in every month.”

'Abdullah b. 'Amru b. al-As, BU: MU.

When you keep fast, oil your face, so that people may not know that (you) are fasting.

BU.

166. How many people fast who have nothing of fasting but thirst, and how many people stand up (to pray all night) who have nothing of prayer except keeping awake!

Abu-Hurayrah, DA

167. He who does not abandon the speaking of falsehood and the doing (of things) like that, God has no need of his leaving off his food and his drink.

Abu-Hurayrah, BU

168. It is not good that (you) fast while on journey.

Jabir, BU: MU: AB: NA.

169. Truly, God has relieved the traveler of half (his) prayer, and has given him leave to break (his) fast; and He has also given leave in this respect to the sick and the woman who suckles a child, and to the pregnant woman, when they fear (harm) to their child.

Anas b. Malik, AB: TI: NA: IB

170. Whenever the Prophet saw Fatimah (his daughter) he would welcome her, and rising from his seat, would kiss her, and then taking her by the hand and seat her in his own seat.

'Aishah, BU

171. Whoever has a female child and does not bury her alive, nor holds her in contempt, nor prefers his male child above her, God will make him enter into paradise.

Ibni 'Abbas, AB.

172. A woman, with her two daughters, came to me begging (alms). I had nothing with me except a ripe date which I gave her. She divided the same between her two daughters, and did not eat any of it herself; she then went away. Afterwards the Prophet came to me, and I told him about it. He said, "Whoso is put in trouble on account of these daughters and yet treats them well, it shall be to him a protection against the fire (of hell)."

'Aishah, BU: MU: TI.

173. Whoever brings up two girls, so that they reach their age (of strength) I and he shall enter into Paradise together: (here the Prophet made a sign by putting together two of his fingers).

Abu Sa'id, AB: TI

174. Whoso brings up three daughters or three sisters, or two sisters or two daughters, and gives them a liberal education, and treats them well, and gives them in marriage, for him is Paradise.

Abu Sa'id, AB: TI

175. Shall I tell you of the best of charity? (It is to be charitable) to (your) daughter who has been returned to (you)* and has none to earn for her except (yourself).

Suraqah b. Malik, IB.

176. When a sin is committed in the land, and he who is present at it is averse (to it), he shall be as he who is absent from it, and he who is absent from it, but pleased with it, shall be as he who is present at it.

'Ars b. 'Umayrah al-Kindiy, BA.

177. When the children of Israel fell into sin, their learned men forbade them, but they did not desist; then they sat with them, and ate with them, and drank with them; then God struck upon their hearts, one of them upon another, and cursed them through the tongue of David. By Him in whose hand stands my life! Unless (you) inspire (people) with sympathy due (for the truth), (you shall) have done nothing.

Ibni Mas'ud, AB: TI

178. You shall surely be helped, and (you) shall attain great excellence, and (you) shall conquer; whoever then among you finds that, let him fear God, and bid what

* widowed, divorced or destitute.

is reasonable, and forbid what is wrong; and whoever tells a lie against me purposely let him find his seat in the fire of Hell.

Ibni Mas'ud, AB.

179. Those who have been before you only perished because when a high-born man among them stole they let him go unpunished, and when the weak among them stole, they stood over him to punish him. By God! If it were Fatimah, the daughter of Muhammad, who stole, I would surely cut off her hands.

'Aishah, BU: MU: AB: TI: NA.

180. Whoever of you sees wrong, let him undo it with his hand; and if he cannot (do this), then let him speak (against it) with his tongue; and if he cannot (do this either), then (let him hate it) with his heart and this is the least of faith.

Tariq b. Shihab, MU: AB: TI: NA.

181. When people see the wrongdoer, and do not seize him by the hand, God would (almost) punish them all alike. There is no people among whom a sin is committed, who have the power to undo (it) and do not undo (it), but God would (almost) punish them all alike.

Qays b. Abu-Hazim, AB: TI

182. By Him in whose hands is my life, bid what is reasonable, and forbid what is wrong, or He will certainly send against you a punishment from Him; then (you) will call on Him, and He will not answer you.

Hudhayfah, TI.

183. "Help (your) brother, the one who is doing wrong and the one who is wronged", said the Prophet. "I will help him", said someone, "when he is wronged; but now can I help him when he is doing wrong?" "Hinder him from doing wrong," said the Prophet, "and truly that is helping him."

Anas, BU: TI.

184. Let none of you be stupid (enough) to say, "I will be with people: if people do good, I will be good, and if they do evil, I will do evil", but rather so conduct yourselves that if people do good, (you) will do good, and if they do evil, (you) will avoid doing evil to them.

Hudhayfah, TI.

185. Truly, it is better that the leader should err on the side of forgiveness rather than that he should err in punishing.

'Aishah, TI.

186. Moses said, "O my Lord! Who is the most honoured of (Your) servants in (Your) sight?" God said, "He who pardons when he has the power (to avenge himself)."

Abu Hurayrah, BA.

187. I found this inscribed to the hilt of the Prophet's sword: "Forgive him who wrongs (you); join him who cuts (you) off; do good to him who does evil to (you), and speak the truth although it be against (yourselves)."

'Aliy, RA.

188. A man came to the Prophet, and said, "O Prophet of God! How many times should I forgive a servant?" The Prophet kept silent. The man repeated the

question thrice. "Forgive (your) servant seventy times every day," said the Prophet.

Ibni 'Umar, AB: TI.

189. The Prophet gave me a gift, whereupon I said, "Give it to him who is poorer than myself." The Prophet said, "Take it, and keep it as (your) wealth, and give alms out of it; for whatever comes to (you) of this wealth (while you do) not covet (it), nor beg, take it; and what is not (like this), let not (your) soul pursue it."

'Umar b. al-Khattab, BU: MU.

190. It is not lawful for a man to make a gift or to grant a donation and then withdraw it, except in the case of a parent who has given the gift to his or her child. He who withdraws his gift or donation is like the dog who licks up his own vomit.

Ibni 'Abbas and Ibn 'Umar, AB: NA: IB.

191. God says: "I am (with) the thought of My servant concerning Me: and I am with him when he remembers Me: and when he remembers Me within himself I remember him within Myself; and if he remembers Me in public, I remember him in public better than that."

Abu Hurayrah, BU: MU: TI.

192. God says: "Whoever comes with a good work, shall have ten like it, and I will also give more; and whoever comes with an evil work the reward thereof is evil like it: and I also pardon. And whoever draws near to Me by a foot, I draw near to him by a yard; and if he draws near to Me by a yard, I draw near to him by a mile; and if he comes to Me walking, I come to him running; and whoever comes to Me with an earth full of sins,

but associates nothing with Me, I come to him with an equal measure of forgiveness.”

Abu Dharr, MU.

193. God says: “My servant continues to draw near to Me by voluntary services, so that I love him; and when I love him, I become his hearing whereby he hears, and his sight whereby he sees, and his hands wherewith he seizes, and his feet wherewith he walks. And if he asks of Me, I give him, and if he betakes himself to Me, I give him refuge.”

Abu-Hurayrah, BU.

194. If (you) rely upon God as He ought to be relied upon, He will provide for you as He provides for the birds; they go out empty and hungry in the morning and come back big-bellied in the evening.

‘Umar, TI.

195. Truly, God sleeps not, and it is not fit for Him to sleep: He presses (the balance) down and raises it: to Him is taken up the work of the night before the work of the day, and the work of the day before the work of the night. His veil is Light; were He to remove it, the brightness of His face would surely burn (all) His creation as far as His sight extends.

Abu-Musa, MU.

196. There is none more patient at the hurtful things which He hears than God: they call (some) His son, and yet He keeps them safe and provides for them (in life).

Abu-Musa al-Ash-ariy, BU: MU.

197. God says to His angels, “When a servant of Mine resolves to do an evil deed, do not write it down until he has done it; then write it down against him as one

(sin); but if he leaves it for My sake write down for him a good deed; and when he resolves upon a good deed, and does not do it, write down for him a good deed, but if he does it, write down for him ten to seven hundred good deeds.”

Abu-Hurayrah, BU: MU: TI.

198. Whoever bears witness that there is no God but God, his heart being sure of it, give him the glad tidings of paradise.

Abu-Hurayrah, MU.

199. The best of sayings is, “There is nothing worthy of worship but God.”

Abu-Hurayrah, BU: MU: AB: TI: NA.

200. God accepts only what is good.

Abu-Hurayrah, BU: MU.

201. Truly, men will follow you, and truly men will come to you from (all) quarters of the earth to understand religion; so when they come to you, enjoin goodness upon them.

Abu-Sa'id al-Khudriy, TI.

202. (All) creation is the family of God, and the most beloved of (all) creation to God is he who does good to His family.

Anas and 'Abdulla, BA.

203. O Abu Dharr! treat not with contempt anything good, even it be to meet (your) brother with an open countenance.

Anas and 'Abdullah, BA.

204. And, truly, it is an act of goodness that (you) meet (your) brother with an open countenance, and that

(you) pour water out of (your) bucket into (your) brother's vessel.

Jabir, TI.

205. Once a man walked in the streets and found the branch of a tree full of thorns lying on the road, which he threw away; whereupon God was thankful to him and pardoned him (his sins).

Abu-Hurayrah, BU: MU: AB: TI: MA.

206. Feed the hungry, visit the sick, and free the captive.

Abu-Musa, BU: AB.

207. Whoever makes a gift of milk or money (to the poor), or guides the misguided and the blind on the way, shall have (a reward) like that of a man who free a captive.

Bara', TI.

208. God will say on the Day of Resurrection, "O son of man! I was sick, and (you) did not visit Me." The man will say, "O my Lord! How could I visit (You) when (You) are the Lord of all the worlds?" God will say "Did you now know that such a one of My servants was sick, and (you) did not visit him? (Did) you not know that if (you) had visited him (you) could had surely found Me with him?" God will say, "O son of man! I asked food of (you), and (you) did not feed Me." The man will say, "O my Lord! How could I feed (You) when (You) are the Lord of all the worlds?" God will say, "Did (you) not know that if (you) had fed him, (you) would surely have found that with Me?" God will say, "O son of man! I asked drink of (you), and (you) did not give Me (anything) to drink." The man will say, "O my Lord! How could I give (You) to drink when (You) are the Lord of all the

worlds.” God will say, “Such a one of My servants asked you for something to drink and (you) did not give him; truly if (you had) given him something to drink (you) would surely have found that with Me.”

Abu-Hurayrah, MU.

209. Whoever seeks refuge for the sake of God, give him refuge; and whoever asks for the sake of God, give him; and whoever calls on you, respond to him; and whoso does good to you, return the same to him; and if (you) do not find anything to return to him, pray (to God) for him, until (you) see that (you) have made (him) plentiful return.

Ibni ‘Umar, AB: NA: AH.

210. There is not one of you but his Lord will speak to him, and there shall be no interpreter between him and God; and he shall look to his right, and he shall see no other than what he has sent on before (him), and he shall look to his left, and he shall see no other than what he has sent on before (him); and he shall look before him, and shall see no other than the fire (of hell) which shall meet his face. So fear the fire (of Hell), although it be by (giving) a ripe date (in alms); and whoso finds not (even this to give), then let him save himself by a good word.

‘Adiy b. Hatim, BU: MU: TI: NA.

211. Know that the man who lends his she-camel to the people of a family, who milk her every morning and evening, shall, truly, have a great reward.

Abu-Hurayrah, MU.

212. Visit the graves, for truly these will make you indifferent to the world and remind you of the

hereafter.

Ibni Mas'ud, IB.

213. Good thoughts are (parts) of good worship.

Abu-Hurayrah, AB: AH.

214. "Be straightforward, and draw near (to God), keep to the golden mean, and preach and act, but know that none of you shall be saved merely by works," said the Prophet. (Someone asked): "And neither (you), O Prophet of God?" He said, "Neither myself; unless God cover me with mercy from Himself."

Abu-Hurayrah, BU: MU: Cf. Jabir, Mu.

215. He who is not thankful to men is not thankful to God.

Abu-Sa'id, TI.

216. Truly, the grave is the first stage of the (many) stages of the Hereafter.

'Uthman, TI: IB.

217. Sit not upon graves, nor pray towards them.

Abu-Marthad al-Ghanawiy, MU.

218. If the son of man had two vast plains full of wealth he would yet long for a third, and nothing fills the innermost part of the son of man but dust.

Ibni 'Abbas, BU: MU.

219. Man has not filled a worse vessel than (his) belly. A few mouthfuls suffice the son of man to keep his vigour steady; and if it cannot be helped, then let there be one-third of food, one-third of drink, and one-third of breath (in your belly).

Al-Migdam b. Ma'dikarib, TI: IB.

220. The best of your leaders are those whom you love and who love you; for whom you pray, and who pray for

you; and the worst of your leaders are those whom you hate, and who hate you; whom you curse, and who curse you.

‘Auf b. Malik al-Ashja’iy, MU.

221. Truly, the most beloved of men in the sight of God on the Day of Resurrection, who will be seated nearest to Him, will be the just leader; and truly the most hated of men in the sight of God on the Day of Resurrection, who will be most severely punished, and seated farthest from Him, will be the tyrannical leader.

Abu-Sa’d, TI

222. O God! he who is made a guardian over the affairs of my people in anything, and becomes troublesome to them, (I pray You to) be troublesome to him; and whoever is made a guardian over the affairs of my people in anything, and is kind to them, (I pray You to be) kind to him.

‘Aishah, MU.

223. There is no governor who rules (his) Muslim subjects and dies, having also played false with them, but God will forbid him Paradise.

Ma’quib b. Yasar, BU: MU.

224. The tyrant shall not enter into Paradise.

‘Uqbah B. ‘Amir, AB: AH: DA.

225. When you follow up the vices of your people, (you) will bring ruin upon them.*

Abu Sa’id, TI: AB: IB; Tariq b. Shihab, NA: AH

* i.e. by invading their privacy.

226. God says: I am God - there is no god besides Me: I am the King of (all) kingdoms, and the King of (all) kings; the hearts of kings are in My hands; and truly when My servants obey Me, I change the hearts of their kings to them with mercy and kindness; and verily when My servants sin against Me, I change their hearts with anger and chastisement, and they inflict direct punishment upon them. Do not then occupy yourselves with cursing (your) kings, rather occupy yourselves with the remembrance (of Me) and humility (towards Me), that I may suffice you against your kings.

Abu Darda' NA.

228. As (you) will be, so will be those who shall be put in command over you.

Yahya b. Hashim, from Yunus b. Abu-Ishaq, from his father, BA.

229. The Prophet gave a boy (whose parents were divorced) the option to go with his father or his mother; the boy preferred going with his mother, and took hold of his mother's hand; whereupon the mother went away with him.

Abu Hurayrah, AB: TI: NA.

230. A woman came to the Prophet and said: "Verily my belly served as a receptacle for this my son, and my breast served as a skin bag for him (to drink out of), and my bosom served as a refuge for him; and now his father has divorced me, and he (also) desires to take him away from me." The Prophet said, "(You have) a better right to have him so long as (you do) not marry again."

'Amru b. Shu'ayb, AB.

231. "O Prophet of God! There is a man who does not give me the right of a guest when I am on a journey; should I then perform my duty to him by receiving him as my guest when he happens to be on a journey?" "Yes," said the Prophet, "receive him hospitably."
'Auf b. Malik, TI.
232. Hospitality extends to a guest for three days, after which it becomes Sadaqah (almsgiving).
Abu-Hurayrah, AB.
233. Whoever believes in God and in the last day, let him honour his guest with all kindness; at the same time it is not lawful for a guest to remain with his host so as to make him sin (by his inability to treat him for a longer period equally hospitably).
Abu-Shurayh, B: MU: AB: TI: MA.
234. There are two favours (of God) which many among men are foolish (enough) to ignore - health and leisure.
Ibni 'Abbas, TI.
235. It is lying enough for a man to say whatever he hears.
Abu-Hurayrah, MU.
236. Verily, in the body there is a piece of flesh: when it is in good condition, the whole body is in good condition; and when it is corrupt, the whole body is corrupt: it is the heart.
Nu'man b. Bashir, BU: MU: AB: TI: NA.
237. The fire (of Hell) is veiled by passions, and Paradise is veiled by hardships.
Abu-Hurayrah, BU: MU.
238. A man said, "O Prophet of God when is the hour of Judgement (to come)?" He said, "Woe to (you)! What

(have you) prepared for it?”

Anas, BU: MU.

239. The man said, “And tell me about the hour (of Judgement, when it is to come).” The Prophet said, “The man of whom it is asked has no more knowledge (of it) than the man who asks (him).”

Yahya b. Ya'mur, BU: MU: TI.

240. Whoever leaves (fashionable) garments by way of humility while it is in his power (to wear them), God will call him on the day of resurrection, at the head of all creation, and reward him exceedingly.

Mu'adh b. Anas, TI.

241. He who humbles himself for (the sake of) God, God will exalt him: he is small in his own mind, and great in the eyes of the people. And he who is proud and haughty, God will render him contemptible, and he is small in the eyes of the people and great in his own mind, so that he becomes more contemptible to them than a dog or a pig.

Umar, BA.

242. To bid what is reasonable is charity, and to forbid what is wrong is charity.

Abu-Dharr, MU.

243. You shall find the double-faced, who come to these (people) with one face, and come to the others with another face, to be the worst of men in the sight of God on the day of resurrection.

Abu-Hurayrah, BU: MU: AB: TI: MA.

244. The signs of a hypocrite are three, although he fasts and prays and thinks that he is a Muslim: when he

speaks, he is false; when he promises, he fails; and when he is trusted, he plays false.

Abu-Hurayrah, MU.

245. He who is two-faced in this world, shall have two tongues of fire on the day of resurrection.

'Ammar b. Yasir, AB: DA.

246. There are four qualities which being (found) in any one make him a complete hypocrite; and whoever has one of these, has one hypocritical quality until he avoids it: treachery when trusted, lying when speaking, backing out of agreements, and wickedness when quarreling.

Ibni 'Umar, BU: MU: AB: TI: NA.

Cf. 'Abdullah b. 'Amru, BU: MU.

247. In the latter days there will come forth men who will deceive the world by religion, clothed before men in sheep-skin to give the impression of gentleness, their tongues sweeter than sugar, and their hearts the hearts of wolves. God says: "What! will they not be attentive, or will they falsely impute a crime to Me? I swear by Myself! I will surely raise up from among them a trouble for these (people), leaving the meekest among them in confusion."

Abu-Hurayrah, TI.

248. You (O Muslims), have only been raised up to make (life) easy, and you have not been raised up to make (life) hard.

Abu-Hurayrah, BU: AB: TI: NA.

249. Whoever sees the weak point of a man, and yet hides it from others is as one who saves the life of a female child that was buried alive.

‘Uqbah b. ‘Amir, AB.

250. God will be merciful to the man who uses indulgence when he sells and when he buys, and when he demands payment (of his debtors).

Jabir, TI.

251. Whoever releases a Muslim by the legal annulment of a bargain, God will release him from his sin.

Abu-Hurayrah, AB.

252. If you have sold the fruit (of a tree) on credit to (your) brother, and a calamity befalls him, then it is not lawful for (you) to take anything from him. How can you take the substance of (your) brother without right?

Jabir, MU.

253. Actions are only (judged) by intentions.

‘Umar, BU: MU: AB: TI: NA.

254. It is of the greatest sins, the Prophet said, for a man to abuse his parents. They said, “And does a man abuse his parents?” The Prophet said, “Yes, a man (when he) abuses the father of (another) man, and he in turn abuses his father, and likewise (when) he abuses (another’s) mother, and he in turn abuses his mother.”

Ibni ‘Amru b. Al-‘As, BU: AB: TI.

255. I said, “O Prophet of God! Tell me a word about Islam that (may be enough for me, and) I may not have to ask any one about it after you.” The Prophet said, “Say: I believe in God; and then keep straight on.”

Sufyan b. ‘Abdullah ath-Thaqafi, MU.

256. A man said, “O Prophet of God! Which is the best (part) of Islam?” He said, “That you give food (to the

hungry) and extend greetings to all whom (you know) and those you do not know.”

Ibni ‘Amru b al-‘As, BU: MU: NA.

257. Every religion has a distinctive virtue, and the distinctive virtue of Islam is modesty.

Zayd B. Talhan, MA.

258. Whoever walks with a wrongdoer that he may strengthen him, knowing all the while that he is a wrongdoer, has departed from Islam.

Aus b. Shurahbil, BA.

259. It is of the beauties of Islam that a man leaves off what does not concern him.

Aliy b. Al-Husayn, TI: MA.

260. Truly your blood and your wealth and your property are sacred (and inviolable) even as this day of yours is sacred in this your city during this month of yours.

No criminal shall be charged except for (the evil) that lies against him, and no father shall be charged with regard to (an offence by) his son, nor the son with regard to (an offence by) his father.

Truly, a Muslim is a brother to a Muslim; and nothing which belongs to his brother is lawful to a Muslim, unless what he acquires from him lawfully.

Truly, all usury of (the Days of) Ignorance is forbidden: (you) shall only have the capital of your money: wrong not, nor be wronged, and the usury of (my uncle) ‘Abbas, all of it, is cancelled.

Truly, all blood-vengeance of (the Days of) Ignorance is forbidden (and all blood-feud abolished), commencing with the bloodshed in (the Days of) Ignorance of (my nephew Ayas) son of Rabi’ah, son

of Harith son of ‘Abdul-Muttalib, who was given for nursing to the family of Layth, and whom (the tribe of) Hudhayl killed.

You shall surely meet your Lord, and He will ask you concerning your works. Take care! Do not return to unbelief after I am gone, striking off the necks of one another among you.

Let him who is present deliver (this message) to him who is absent; it may be that he that is told may remember better than he who has heard it (at first hand).

Abu-Bakarah Nufay b. Al-Harith ath-Thaqafi, BU: MU: AB.

261. Strive with those who join (other gods with God) with your wealth and your lives and your tongues.

Anas, AB: NA.

262. The Pilgrimage of my people is (also) a Jihad in the way of God.

Abu-Umamah, AB.

263. The travels of my people are (also) a Jihad in the way of God.

Abu-Umamah, AB.

264. When the Prophet sent Mu’adh as a governor to Yemen, he asked. “How will you decide when a case is set before you?” He said, “I will decide by the book of God.” “But if you find nothing (therein about it)?” “Then I will decide by the example of the Prophet.” “And if you find nothing in the example of the Prophet?” “Then I will exercise my own judgement, and I will not fail.” The Prophet stroked his chest.*

Harith b. ‘Amru, AB: TI.

* i.e., with satisfaction.

265. Whoever decides (a question) without knowledge, it shall be a sin against him; and whoso advises his brother in a matter in which he knows the right to be otherwise, he has defrauded him.

Abu-Hurayrah, AB.

266. Truly the just shall be near God on pulpits of light, on the right hand of the Merciful (God): those who are just in the exercise of their authority, and to their people, and to those over whom they are made guardians.

Abdullah b. Al-'As, MU: NA.

267. Whoever has been made a guardian over the affairs of men in anything, and then shuts his door against the Muslims, or those who have been wronged, or those who stand in need (of his help), God will shut the doors of His mercy against him in his (time of) need and poverty, when he shall stand most in need of Him.

Abu-sh-Shamkh al-Azdiy, BA.

268. There are three classes of judges: one who recognizes the right, and decides accordingly - this man goes to paradise;

The other who recognizes the right but goes in for wrong in his decision - this man goes to hell; and the third who decides the cases of men in ignorance - he also goes to hell.

Buraydah, AB.

269. When the judge strives (to know the right), and finds it out, he has two rewards; and if he strives but makes a mistake, yet he has one reward.

'Amru b. Al-'As, BU: MU: AB.

270. God is with the judge so long as he is not doing wrong;

but when he does wrong, God leaves him, and Satan takes His place.

Ibni Abu-Aufa, TI.

271. When two parties come to you for decision, do not decide before you have heard the words of the other, as you have heard the words of (only) one party; for it is most proper that the facts should be evident to you.

‘Aliy, AB: TI.

272. Let no one judge between two parties in a dispute when he is in a rage.

Abu-Bakr, BU: MU: AB: TI: NA.

273. The Prophet decided that both parties in a suit should sit before the judge.

Ibnuz-Zubayr, AB.

274. I am only a man: and you bring your disputes to me; it may be that one of you has a better way of bringing home his own argument than the other, and I decide in his favour in accordance with what I have heard; but he in whose favour I (so) decide a thing (against) the right of his brother, it is for him only a part of the fire of Hell. Let him then (who will) pursue it or let him leave it.

Ummi Salamah, BU: MU: TI: AB: NA: MA.

275. God is kind, and loves kindness.

‘Aishah, MU.

276. He who is devoid of kindness is devoid of (all) good.

Jarir, MU.

277. O ‘Aishah! Upon you is (enjoined) kindness. Beware of harshness and impudence! Verily there is no kindness in a thing but it adorns it, and there is nothing

from which it is taken out, but it becomes hateful.

‘Aishah, MU.

278. The last thing which the Prophet enjoined upon me at the time I placed my feet on the stirrups, was: “O Mu’adh! Behave towards the people with kindness.”*

Mu’adh, MA.

279. The most perfect of Mu’mins, in point of faith, is he who is the best in disposition; and the best of you is he who is the best among you to his people.

Abu-Hurayrah, AB: TI.

280. The best of you is he who is the best to his people.**

‘Aishah, TI.

281. Verily, it is among the best (parts) of goodness for a man to be good to those who bore love to his parent after he (or she) is gone.

Ibni ‘Umar, MU.

282. The ties of blood are suspended from the Throne (of God), and say “Whoever regards us, him will God regard and whoever cuts us asunder, him will God cut asunder.”

‘Aishah, BU: MU.

283. Whoever desires for himself an increase of provision and a long term (of life), let him regard all ties of blood.

* This was the parting injunction of the Prophet to Mu’adh as he was departing for Yemen as its governor.

** Or wife.

Anas, BU: MU.

284. Whoever desires that God Almighty should extend to him provision, and lengthen his life, let him fulfil his duty to his kinsmen.

Abu-Hurayrah, BU: TI.

285. A man said, "O Prophet of God! I have relatives whom I care about although they do not care about me, and I do good to them though they do evil to me, and I am mild to them though they are brutal to me." The Prophet said, "If you are as you say, it is as though you give them hot ashes, and you shall continue to have with you (a helper) from God to back you up against them, so long as (you) act thereon."

Abu-Hurayrah, MU.

286. No one who cuts asunder the ties of blood shall enter Paradise.

Jubayr b. Mut'im, BU: MU.

287. Almsgiving to a poor man has one merit, and almsgiving to him who is related by blood has two, namely, that of charity and gift.

Sulayman b. 'Amir, TI: NA: IB: AH: DA.

288. I said, "O Prophet of God! (What do you think?) If I go to the son of my uncle asking for something, and he does not give it to me, disregarding (the ties of kinship); and then later on he wants something from me, and comes to me, and asks of me, while I have taken an oath that I would not give him (anything) nor recognise the ties of kinship (what should I do?)" The Prophet bade me do that which was better, and to expiate my oath.

Abul-Ahwas, NA: IB.

289. Measure your corn: therein is a blessing for you.

Miqdam b. Ma'dakarib, BU.

290. The Prophet of God would say to those who measured out and weighed (corn, etc.), "You have been put in charge of an affair, (the neglect of) which caused those who were before you to be destroyed."

Ibni 'Abbas, TI.

291. Measure out when you sell (anything) and measure when you buy.

'Uthman, BU.

292. The Prophet of God passed by a heap of corn in the market place and thrust his hand into it; then his fingers felt damp. He said, "What is this, O owner of corn?" The man said, "O Prophet of God! rain fell upon it." The Prophet said, "Why do you not then keep (the wet portion of) it above the (dry) corn, so that people may see it? He who deceives us, is not of us."

Abu-Hurayrah, MU.

293. Whoever walks in the path seeking knowledge therein, God will thereby make easy for him the path of Paradise.

Abu-Hurayrah, MU.

294. Whoever goes forth in search of knowledge, engages himself in the cause of God until he returns (home).

Anas, TI: DA.

295. Whoever seeks knowledge, it will be an atonement for him for what is past.

Anas, TI: Sakhbarah al-Azdiy, TI: DA.

296. Whoever seeks after knowledge and attains it, shall have a double reward, and if he does not attain it (yet) he shall have one reward.

Wathilah b. Asqa', DA.

297. Do you know who is the most beneficent? God is the Most Beneficent; then, of the children of man, I am the most beneficent, and after me the most beneficent among them is the man who acquires knowledge and spreads it: he will come on the Day of Resurrection as a chief by himself.

Anas b. Malik, BA.

298. The Prophet of God passed by two gatherings in his Mosque, and said, "Both of them are (working) for good, but one of them is superior to the other. As to the one, they call upon God and eagerly (strive) after Him; so if He pleases, He may give them, and if He pleases He may withhold (His provision) from them; and as to the other, they learn wisdom or knowledge, and teach the ignorant; so these are superior; and I am only raised up as a teacher."

'Abdullah b. 'Amru, DA.

299. The Prophet of God was asked about two men who were of the children of Israel which of them was superior. One of them was a learned man who observed the appointed prayers, and then sat down, and taught men good, and the other fasted (all) day (long) and stood up (to pray all) night (long), the Prophet said: "The superiority of this learned man who observed the appointed prayers and then sat down and taught men good, over the worshipper who fasted (all) day (long) and stood up (to pray all) night

(long) is as my superiority over the least among you.”

Hasan, DA.

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

Abu-Umamah, T: Makhu, DA.

301. Whoever walks in the path seeking knowledge thereby, God will make him walk in the paths of Paradise; and verily, the angels spread their wings out of pleasure for the seeker after knowledge; and truly those who are in the heavens and the earth, and fishes in the water, all ask pardon for him; and truly, the excellence of a learned man over a mere worshipper, is as the excellence of the full moon over the stars. And, truly, the learned men are the inheritors of the Prophets; for indeed the Prophets' heritage is not dinars nor dirhams, but the heritage of knowledge; whoso then receives this, he has received ample good fortune.

Abu-Darda, AB: TI: Kathir b. Qays, TI: AB: IB: AH: DA.

302. The best of men is he who understands religion; if people stand in need of his (service), he benefits them, and if they have no need of him, he remains independent.

Aliy, RA.

303. None deserve to be envied except two men: he whom God has given judgement, and who decides according to the same, and who teaches it to others; and the man

whom God has given wealth and who spends it usefully.

Ibni Mas'ud, BU: MU.

304. A man who understands (religion) is harder on Satan than a thousand worshippers.

Ibni 'Abbas, TI: IB

305. To acquire knowledge is binding upon all Muslims, men and women and the placing of knowledge with the undeserving is as the hanging of jewels and pearls and gold round the necks of pigs.

Anas, IB: BA.

306. Knowledge from which no benefit is gained is like a treasure from which nothing is expended in the way of God.

Abu-Hurayrah, AH: DA.

307. Knowledge is like a stray (animal) to the wise, so wherever he may find it, let him take it.

Abu-Hurayrah, AH: DA.

308. The very worst of the worst are the bad learned men, and truly the best of the best are the best of the learned men.

Ahwas b. Hakim, DA.

309. Truly, the worst of men in the sight of God in respect of rank on the Day of Resurrection shall be the learned man who did not profit by his knowledge.

Abu-Darda', DA.

310. Truly, God has revealed to me, (saying), whoso goes about in (search of knowledge), I will speed him on to the path of the garden (of bliss); and he whose eyes I may have snatched away, I will recompense him with

the garden (of bliss); and superiority in knowledge is better than superiority in worship; and the root of religion is abstinence.

'Aishah, BA.

311. Whoever shall seek knowledge to show himself bold against the learned and to do mischief therewith to the simple-minded folk and to turn the attention of the people towards him, God will make him enter into the fire (of Hell).

Ka'b b. Malik, TI: Ibni 'Umar, IB.

312. Verily, God does not take away knowledge from people, but takes it by taking away the learned; so that when no learned people remain, people take the ignorant for their heads; they refer their causes to them, and they decide without knowledge, erring themselves and leading (others) into error.

Ibni 'Amru b. Al-'As, BU: MU: TI.

313. The person who is questioned about knowledge, and hides it (knowingly), shall be bridled with a bridle of the fire on the Day of Resurrection.

Abu-Hurayrah, AB: TI: AH: Anas, IB.

314. It is not fit for him who has anything of knowledge to waste himself.

'Umar, BU.

315. Learn your duties and teach people their duties.

Abu-Hurayrah, TI.

316. Verily, the best thing is what you eat from your own earning.

'Aishah, AB: NA: IB.

317. Never has any one eaten a better thing than what he

eats from the work of his hand.

Maqdam b. Ma'dikarib, BU.

318. All land is the land of God, and the creatures are (all) the creatures of God; whoever makes a dead land productive, he is the best entitled to it.

'Urwah, AB.

319. Whoever makes a dead land, productive it is his; there is no right of expropriation (against him).

'Urwah, b. Zubayr, AB: TI: MA.

320. Whoever cultivates and inhabits a land which is nobody's shall have the best right to it.

'Aishah, BU.

321. Whoso wrongs any one in respect of a span of land, will have on the Day of Resurrection a collar about his neck of the weight of seven earths.

Abu-Salamah b. 'Abdur-Rahman, BU: MU.

Cf. Ibni 'Umar, BU.

322. The liberal man is near to God, near Paradise, near (the hearts of) men and farther from the fire (of Hell); and the miser is farther from God, farther from Paradise, farther from (the hearts of) men and near the fire (of Hell); and an ignorant liberal man is more beloved of God than a miserly worshipper.

Abu-Hurayrah, TI.

323. By Him in whose hand my soul is, you shall by no means enter Paradise until you believe, and you shall by no means believe until you love one another.

Abu-Hurayrah, MU: AB: TI.

324. Shall I tell you of a thing which when you do it you

will love one another? Extend greetings among yourselves.

Abu-Hurayrah, MU.

325. God says: Those who love one another for My sake, shall have pulpits of light on the day of resurrection: the Prophets and martyrs shall envy them.

Mu'adh b. Jabal, TI.

326. There are some among the servants of God who are neither Prophets nor martyrs, but whom the Prophets and martyrs will yet envy on the Day of Resurrection because of the position they shall have from God: these are the people who love others, not their kin only, for the mercy that they expect from God. And by God! Their faces shall shine with light, and they shall be in the light of God; they shall not fear when all (other) men shall fear, nor shall they grieve when all (other) men shall grieve.

'Umar b. Al-Khattab, AB.

327. A man shall be raised up on the Day of Resurrection with him whom he loves in this world.

Abu-Dharr, AB: Safwan b. 'Assal, TI.

328. One day as the Prophet was performing (his) ablution, his companions washed themselves with his ablutionary (water); the Prophet said to them, "What makes you do this?" They said, "The love of God and His apostle." The Prophet said "Rather let him who rejoices to love God and His apostle, or who loves God and His apostle, be truthful and sincere in what he says and let him restore his trust when he is trusted

and let him be good to those who are his neighbours.”

‘Abdur-Rahman b. Abu-Qurad, BA.

329. When the Prophet sent me as governor of Yemen, he said, “Beware of leading a luxurious life, for verily the servants (of God) never lead a luxurious life.”

Mu’adh b. Jabal, AH.

330. When a servant (of God) tells a lie, (his) angel goes away from him to the distance of a mile, because of the internal commotions of what he brings.

Ibni ‘Umar, TI.

331. Woe to him who tells something new, and tells lies, so that he may thereby make (his) people laugh! Woe to him! Woe to him!*

Bahz b. Hakim, TI: AB: AH: DA.

332. One day when the Prophet was sitting in our house, my mother called me, saying: “Come, I will give you something.” The Prophet said, “What do you desire to give him?” She said, “I desire to give him some dried dates.” The Prophet said to her, “Take care! If you do not give him something, a lie will be written down against you.”

‘Abdullah b. ‘Amir, AB.

333. He is not a liar who reconciles two men, and speaks good, and adds good from himself.

Ummi Kulthum, daughter of ‘Uqbah, BU: MU: AB: TI.

334. Every one is born in the natural religion - the natural religion of God in which He has constituted mankind. It is his parents who make him a Jew, or a Christian, or

* the Hadith refers specifically to a person who makes people laugh by telling lies about someone in the form of joke that could offend him.

a Magian, just as the animals give birth to whole animals (and then men mutilate them). Do you perceive any mutilated young one among them, before you yourselves mutilate it? Every child is born in this religion until his tongue declares him out of it.

Abu-Hurayrah, BU: MU: AB: TI: MA.

335. The best beloved of Me among you is he who is the best in manners.

Ibni 'Amru, BU: MU.

336. I have been raised up to complete good manners.

Malik, MA.

337. The Prophet used to say: "O God! (You have) made my creation good; make also my manners good!"

'Aishah, AH.

338. If someone is sitting down do not make him stand up for you to sit in his place; but make room for all, and God will make room for you.

Ibni 'Umar, BU: MU: AB: TI.

339. When there are three men, let not two engage in a private conversation without the third, for that may grieve him.

Ibni 'Umar, BU: MU: AB: MA.

340. "Beware of sitting on the roadside!" Said the Prophet. They said: "But we sit there and talk of business." "Then", said the Prophet, "do as it ought to be done." "And how ought it to be done?" They asked. "Lower your eyes to the ground, restrain yourselves from hurting any one, return the salutation of him who salutes, bid what is reasonable, and forbid what is

wrong, relieve the aggrieved, and guide aright the erring.”

Abu-Sa'id al-Khudriy, BU: MU: AB: 'Umar b. Al-Kattab, AB.

341. You will see nothing conducive to love like marriage.

Ibni Abbas, IB.

342. The best of marriages is that which is most convenient (to both parties).

'Uqbah b. 'Amir, AB.

343. When a servant (of God) marries, he perfects half his religion; and let him fear God with regard to the remaining half.

Anas, BA.

344. Verily, marriage lowers the eye to the ground, and is a safeguard against immodesty; and whoso is not able (to do this), upon him is (enjoined) fasting, for truly it is his castration.

'Abdullah b. Mas'ud, BU: MU.

345. Consult women in regard to (the marriage of) their daughters.

Ibni 'Umar, AB.

346. A (woman) may be married for four qualifications: for her wealth, for her birth, for her beauty, and for her religion. But you should look for religious women; and if you choose for any other consideration, your hands will be rubbed in dirt!

Abu-Hurayrah, BU: MU: AB: NA.

347. A widow has a better right over her person than her guardian, and permission must be asked of a virgin (also) in regard to her person (in marrying her), and

her permission is by (her) silence.

Ibni 'Abbas, MU: AB: TI: NA: MA.

348. An orphan girl shall be consulted with regard to herself and if she keeps silent, this is her permission; and if she refuses it shall not be lawful (to marry her) against her (will).

Abu-Hurayrah, TI: AB: NA: Abu-Musa, DA.

349. A virgin girl complained to the Prophet that her father had married her while she was averse to it; whereupon the Prophet gave her her option (either to ratify or dissolve the marriage).

Ibni 'Abbas, AB.

350. A young woman complained to the Prophet, saying, "My father has married me to the son of his brother so that he may rise through me above his poverty, and I am averse to it." The Prophet sent for her father and when he came, the Prophet gave her the option (either to ratify or dissolve the marriage) whereupon she said, "O Prophet of God! I allow what my father has done, but I desired that I should let women know that a father has nothing to bid (in the matter of a young woman's marriage)."

'Aishah, NA.

351. A man made a proposal of marriage to a woman of the Ansar. The Prophet said to him, "(Have you) seen her?" The man said: "No". "Then go," said the Prophet, "and see her."

Abu-Hurayrah, MU: NA.

352. When one of you offers a proposal of marriage to a woman, if he be able to see in her what leads him to

marry her, let him do it.

Jabir, AB.

353. I offered a proposal of marriage to a woman, whereupon the Prophet said to me, "Have you seen her?" I said, "No". The Prophet said, "Then see her, for it will be most conducive to love between you."

Mughirah b. 'Shu'bah, TI: NA: IB: AH: DA.

354. When he whose religion and character please you offers a proposal of marriage, then marry him; if you do it not, there will be mischief-making in the earth and general corruption.

Abu-Hurayrah, TI.

355. The Prophet forbade a man from proposing marriage against the proposal of his brother, unless the first man who proposed had given it up, or given him permission.

Ibni 'Umar, BU: MU: AB: TI: NA: MA.

356. When a man married, the Prophet would say, "God bless (you), and unite you both in good works."

Abu-Hurayrah, AB: TI.

357. The Prophet taught us the following marriage service: Praise be to God! We ask help of Him, and we ask pardon of Him, and we betake ourselves to God from the wickedness of our souls, and from the evil of our works; he whom God guides, none can lead astray, and whom He leads astray, no guide has he. And I bear witness that there is no god but God, and I bear witness that Muhammad is His servant and His apostle. O (you) who believe! Fear God with His due fear, and die not unless you are Muslims. O you who believe! Fear God by whom you beg of one another,

and respect the wombs that bore you, verily God is watching over you. O you who believe! Fear God and speak words well directed: He will dispose for you your works aright and pardon you your sins. And whoever obeys God and His apostle, he shall be blessed with a great bliss.

Ibni Mas'ud, TI: AB: NA: IB: AH: DA.

358. I said, "O Prophet of God! What do you think of spells which we make use of, and medicine with which we treat (ourselves), and (other) things which we adopt in order to save (ourselves) thereby: do these turn from the decree of God at all?" He said, "These are of the decrees of God".

Abu-Khuzamah, from his father, TI: IB: AH.

359. Whoso gives a medicine, being not known in medicine, shall be held responsible (for the result).

'Amru b. Shu'ayb, AB: NA.

360. A trustworthy and truthful merchant shall be with the Prophets and the truthful and the martyrs and the righteous.

Abu-Sa'id, TI.

361. Swearing clears the goods, but blots out the gain.*

Abu-Hurayrah, BU: MU.

362. The seller and the buyer have each the choice (either of selling or buying) so long as they are not separated. But if the seller and the buyer speak the truth, and point out (the real worth of their merchandise), they shall be blessed in their merchandise; and if they tell a

* If a seller swears that what he is selling is good and thereby convinces someone to buy it, while what he is selling is actually bad or faulty, his financial gain will be cancelled out by his sin of deception.

lie, and hid (the defect or the merit), they may perhaps make a profit, but the blessing (of God) is blotted out of the merchandise.

Hakim b. Hazam, BU: MU: AB: TI: NA.

363. When God decided (to create) the creation, He wrote a writing which is with Him upon His Throne, namely, "Verily My mercy overtakes My anger."

Abu-Hurayrah, BU: MU.

364. Verily, God has a hundred (degrees of) mercy, out of which He has sent down one (degree) of mercy amongst men (barbarous and civilized), and brutes and reptiles; and by it are they kind to one another; and by it do they show mercy to one another; and by it the wild animals are kind to their young; and God has reserved for Himself ninety-nine (degrees of) mercy by which He will show mercy to His servants on the Day of Resurrection.

Abu-Hurayrah, BU: MU.

365. Certain prisoners-of-war came to the Prophet and there was a woman among them whose breast flowed (with milk) and who was running about (restlessly). When she found a child among the prisoners, she took him and clung to him, clinging, and gave him to drink (of her milk). Then the Prophet said to us, "What do you think? Will this woman throw her child far away into the fire?" We said, "No, when she has the power not to throw him." The Prophet said, "God is more merciful to His servants than this (woman) to her child."

'Umar b. Al-Khattab, BU: MU.

366. We were with the Prophet on one of his expeditions, when he passed by a number of people and asked, "What are you?" They said, "We are Muslims." And a woman was making a fire blaze for her kettle, and she had her son with her; and when the flame rose high, she kept it away from him. Then the Prophet came (to her). She said, "Are you the Prophet of God?" He said, "Yes." She said, "I'll sacrifice my father and my mother for you! Is not God the most merciful of those who show mercy?" The Prophet said, "Yes." She said, "Is not God more merciful to His servants than the mother to her child?" He said, "Yes." She said, "Truly the mother would never cast her child into the fire". The Prophet cast down his head, and wept; then he lifted up his head to her, and said, "Truly God punishes none of His servants except the arrogant, the stubborn, who rise in rebellion against God, and refuse to say that there is no god but God."

'Abdullah b. 'Umar, IB.

367. Mercy is an offshoot of the Merciful (God): Whoso then shall come up to it, shall come up to God; and whoso shall cut himself off from it, God will cut him off (from Himself).

Ibni 'Amru, AB: TI.

368. The merciful (God) is merciful to the merciful; be merciful to those who are on earth, and He who is in heaven will be merciful to you.

Ibni 'Amru, AB: TI.

369. God is not merciful to him who is not merciful to other people.

Jarir b. 'Abdullah, BU: MU.

370. The Prophet of God kissed his grandson Hasan, the son of 'Ali, in the presence of Aqra' b. Habis; whereupon Aqra' said, "I have children, and yet I have never kissed any of them." The Prophet looked toward him, and said, "Have I the power (to put into you) mercy if God has deprived you of it? He who shows no mercy shall have no mercy shown him."

Abu-Hurayrah, BU: MU: AB: TI: RA.

371. He is not of us who is not merciful to the young, nor honours the old, nor bids what is just, nor forbids what is wrong.

Ibni 'Abbas, TI.

372. Whoever injures a Mu'min, God will injure him for it; and whoever puts a Mu'min into trouble, God will put him into trouble.

Abu-Sirmah, TI.

373. He whom God has given wealth, and who does not pay its Zakah, his wealth shall be made, on the Day of Resurrection, into a bald-headed serpent having two fangs: it shall be put upon him as a collar on the Day of Resurrection; then will it seize the two projecting parts of his lower jaw, and say, "I am your wealth, I am your treasure."

Abu-Hurayrah, BU.

374. Whoever shows (a way) to good, shall have a reward like that of the man who does it himself.

Abu Mas'ud al-Ansari, MU.

375. That a single person be guided aright by your guidance, is better for you than red camels*.

* The dearest possession of an Arab.

376. He to whom death comes while he is in search of knowledge so as to revive Islam, between him and the Prophets there shall be but one degree (of excellence) in the garden (of bliss).

Hassan, DA.

377. Whoever calls (men) to guidance, shall have a reward like the reward of him who follows it, without reducing anything from the latter's rewards; and whoever calls (men) to error, upon him shall be the sin like the sin of him who follows it, without reducing anything from the latter's sins.

Abu-Hurayrah, MU: AB: TI: MA.

378. May God endow with splendour and beauty (the face of) the man who hears anything from me, and then delivers it just as he has heard it! It may be that he who shall be told shall grasp it better than he who has heard it.

Ibni Mas'ud, TI.

379. When the Prophet sent any of his companions on a mission, he would say, "Cheer the people, and do not inspire (them) with aversion, and make (it) easy (for them), and do not make (it) difficult (for them)."

Abu-Musa, BU: MU.

380. The Prophet sent my grandfather Abu-Musa, and Mu'adh, to Yemen, and said, "Make (it) easy (for the people), and do not inspire (them) with aversion; and work in accord, and dispute not (among yourselves)."

Abu-Buroah, BU: MU.

381. I have left two things among you: You shall not go

astray so long as you hold fast to them: the book of God and the example of the Prophet.

Malik b. Anas, MA.

382. Eat and give alms and clothe yourselves without being extravagant or vain.

Ibni 'Amru, b. al-'As, BU: NA.

383. Wear your white clothes, for they are the best for you; and bury your dead in the same.

Ibni 'Abbas, AB: TI.

384. I fell ill at the Farewell Pilgrimage, and the Prophet came to visit me. I said, "O Prophet of God! I am suffering severely from the effects of illness, as you see, and I have substance which I have none to inherit except my only daughter. Shall I give two-thirds of my substance in alms?" The Prophet said "No." I said, "Then one-third?" The Prophet said, "Yes, one-third; and one-third is (also) much; truly it is better that you leave your heirs rich than that you leave them needy to beg of people; and you shall not expend anything seeking thereby the pleasure of God, but you will (also) be rewarded for it, even what you put into the mouth of your wife."

Sa'd b. Abu-Waqqas, BU: MU: AB: TI: NA: MA.

385. Abu-Lubabah proposed to give away all that he had in charity, but the Prophet said, "A third out of that will be sufficient (for charity) from you."

'Imran b. Husayn, NA: AB.

386. Truly, modesty is from faith.

Ibni 'Umar, BU: MU.

387. Faith has seventy odd branches, and modesty is a branch of the faith.

Abu-Hurayrah, BU: MU: AB: TI: NA.

388. There is no shamelessness in a thing but makes it hateful; and there is no modesty in a thing but adorns it.

Anas, TI.

389. Truly, modesty and faiths are related to each other: when one of them is taken away, the other also is taken away.

Ibni 'Abbas, and Ibni 'Umar, BA.

391. Modesty is from faith, and faith will be in Paradise; and impudence is from tyranny, and tyranny will be in the fire (of Hell).

Abu-Hurayrah, TI: AH.

392. Let no man look upon the hidden parts of a man, nor a woman upon the hidden parts of a woman.

Abu-Said, MU.

393. Asma', daughter of Abu-Bakr, come to see the Prophet with a thin cloth over her. The Prophet turned aside from her, saying, "O Asma'! when a woman reaches maturity, it is not good that any part of her (body) should be seen except this and this," (pointing to his face and hands).

'Aishah, AB.

394. He who holds a monopoly is a sinner.

Ma'mar, MU: AB: TI.

395. The Prophet has cursed all professional mourners.

Abu-Sa'id al-Khudriy, AB.

396. He is not of us who slaps his cheeks and tears his collar and mourns the mourning of (the Days of) Ignorance.

Ibni Mas'ud, BU: MU: TI: NA.

397. The Prophet was passing by a woman who was weeping near a grave, and said, "Fear God, and be patient." She said, "Away from me! my calamity has not befallen you and you do not know it." The woman was afterwards told that it was the Prophet; whereupon she came to the door of the Prophet where she found no door-keeper. She said to the Prophet, "I did not know you, O Prophet of God!" The Prophet said, "Patience is only (becoming) at the first (stroke) of grief."

Anas, BU: MU.

398. We went with the Prophet to Abu-Sayf, the blacksmith, who was the husband of the nurse of Ibrahim, the Prophet's son. The Prophet took his son, and kissed him, and smelt him. Afterwards we went in to (see) him when Ibrahim was in his dying moments. The eyes of the Prophet flowed with tears; whereupon 'Abdur-Rahman son of 'Auf said, "Do you O Prophet of god, shed tears?" The Prophet said, "O son of 'Auf! these are a mercy." Then he shed tears again, and said, "My eyes run down with tears, and my heart is near sinking, and yet I say nothing but what my Lord pleases; and truly O Ibrahim! I am grieved at parting with you."

Anas, BU: MU: AB.

399. The Prophet wept over the dying Sa'd b. 'Ubadah, and said, "Do you not hear? Truly God punishes not the running down of the eyes (with tears), nor the grief of

the heart, but He punishes this (pointing to his tongue), or is merciful.”

‘Abdullah b. ‘Umar, BU: MU.

400. Zaynab, daughter of the Prophet, died, and the women wept (over her). ‘Umar was going to strike them with his whip, when the Prophet turned him aside with his own hands, and said, “O ‘Umar! (behave) with gentleness.” (And to the women) he said, “Beware! and resist Satan.” Then he said, “Whatever is from the eye and from the heart is from God and from mercy, and whatever is from the hand and from the tongue is from Satan.”

Ibni ‘Abbas, AH.

401. The daughter of the Prophet sent for him, saying, “My child is dying, so come to us.” The Prophet sent her his good wishes, saying, “Truly, God’s is what He has taken, and His is what He has given, and with Him everything is for a stated term. Be patient then, and hope for Divine requital.” Then she sent for him again, urging him to come to her; whereupon the Prophet stood up, and with him Sa’d b. ‘Ubadah, Mu’adh b. Jabal, Ubbayy b. Ka’b, Zayd b. Thabit, and (other) men. The child was lifted up to the Prophet, his soul shaking with noise. The Prophet’s eyes ran with tears. Sa’d said, “O Prophet of God! what is this?” The Prophet said, “This is a (portion of the) mercy which God has placed into the hearts of His servants who are merciful.”

Usamah b. Zayd, BU: MU.

402. No man dies and his mourners mourn for him, wailing aloud and uttering unbecoming remarks like,

“O our protector!”, “O our Lord!” or the like, but God appoints two angels who beat the man and ask him, “Were you like that?”

Abu-Musa, TI.

403. Truly, the likeness of myself and the likeness of that with which God has sent me is as the likeness of a man who comes to his people, and says, “Truly I have seen with my own eyes a large army (coming to attack you), and I am an urgent warner, so save yourselves.” A part of his people obeyed him, and left by night and arrived at their place of safety, and they were saved; and a part of them called it a lie, and awoke in their places in the morning, and the army came upon them and destroyed them, and annihilated them. That is the likeness of him who obeys me, and follows what I have brought to him, and the likeness of him who rebels against me and calls (the truth) which I have brought to him a lie.

Abu-Musa, ‘Abdullah b., Qays al-Ash’ariy, BU: MU.

404. By my father and mother! I never saw a teacher, either before or after him, who taught better than the Prophet. By God! He never looked severe, nor punished, nor abused.

Mu’awiyah b. Al-Hakam, MU: AB: NA.

405. If I had (a heap of) gold like (Mount) Uhud, it would have given me pleasure not to have allowed three (successive) nights to pass over me when I should have anything of it (left) to me, except a part which I would have used (to pay) for my debt.

Abu-Hurayrah, BU.

406. The Prophet departed from the world but never had his fill of barley bread.

Abu-Hurayrah, BU.

407. Even on the days when the family of the Prophet would get two mouthfuls of meal, one of these was sure to be of dates.

'Aishah, BU: MU: TI.

408. Many a month would pass over us when we never kindled the fire at the hearth; only dates and water would be our food unless we were given some meat (then we would light the fire).

'Aishah, BU: MU: TI.

409. The Prophet would spend several successive nights without having anything to eat, and his wives also; and when he did have anything to eat, it was mostly wheaten bread.

Ibni 'Abbas, TI.

410. The Caliph 'Umar, speaking of the extended dominions of Islam under him and of the consequent prosperity of his people, said that he had seen the Prophet restless from hunger the whole day when he did not find anything to fill his belly with.

Nu'man b. Bashir, MU.

411. My Lord offered to make the broad pebble-bed of Makkah gold for me, but I said, "No, my Lord! Rather (grant) that I may fill (my belly) one day, and be hungry (another) day, and that when I am hungry, I may humble myself before you and remember you and that when I am filled I may praise you and be thankful to you.

Abu-Umamah, TI: AH.

412. The Prophet slept upon a mat, and stood up with its mark on his body. I said, "O Prophet of God! I wish you had bidden us spread (a soft bed) for you and we had done (it)." The Prophet said, "What have I to do with this world, when my relation with it is like that of a rider (on horseback) who seeks the shade of a tree, and then rests, and leaves it."

Ibni Mas'ud, TI: BI: AH.

413. I have been subjected to fear in regard to God such as none other has been subjected to, and I have been given to suffer in regard to God such as none other has been given to suffer.

Anas, TI.

414. There is no Mu'min but of all mankind I am his nearest kin in this world and the hereafter. "The Prophet is nearer of kin to the Mu'min than themselves."* Whichever Mu'min then leaves a debt or dependent people of his household (for whom he leaves nothing), let him come to me, for I am his kinsman.

Abu-Hurayrah, BU: MU.

415. In his journey, the Prophet would remain in the rear, taking care of the weak, and seating them behind him, and he would also pray for them.

Jabir, AB.

416. When the Prophet came to Madinah, the people there were engrafting their palm-trees. The Prophet said, "What are you doing?" They said, "We are doing a

* Qur'an 33:6

thing which we have (always) been doing.” The Prophet said, “Perhaps it were better if you had not done it.” Then they left it; but the trees did not produce fruit as much as before. This being mentioned to the Prophet, he said, “I am only a man: when I bid you anything relating to the affairs of your religion, receive it, and when I bid you anything as my opinion, then I am only a man.”

Rafi' b. Khadij, MU.

417. The Prophet was more modest than a virgin in her closet; and when he saw anything which he hated, we could see it in his face.

Al-Khudiry, BU: MU.

418. The Prophet of God never touched the hands of any woman: he would only receive their oral pledge; and when they had accepted it, he would say, “Now you may go, I have received your pledge.”

'Aishah, BU: MU: AB: TI.

419. I was never more jealous of any one of the Prophet's wives than I was of Khadijah although I never saw her, for the Prophet remembered her much, and many a time would he slaughter a sheep, and cut it into pieces, and send it to the friends of Khadijah; and many a time would I tell him, “It is as though there never was a woman in the world except Khadijah!” whereupon the Prophet would say (dilating upon her virtues), “Truly, she was such-and-such, and I had children from her.”

'Aishah, BU: MU.

420. He whose good work pleases him and whose evil work seems evil to him, that is the Mu'min.

Ibni 'Umar, TI.

421. A Mu'min is artless, beneficent; a wicked man is cunning and cowardly.

Abu-Hurayrah, AB: TI.

422. The most perfect of Mu'min, in point of faith, is he who is the best in manners.

Abu-Hurayrah, AB: DA.

423. Truly, the Mu'min reaches, by his good manners, to the degree (of excellence) of the man who stands up praying all night and fasts all day long.

'Aishah, AB.

424. A Mu'min does not slander, not curse, nor is he a doer of filthy actions, not is he an impudent fellow.

Ibni Mas'ud, TI: BA.

425. There are two qualities which do not occur together in a Mu'min - miserliness and bad disposition.*

Abu-Sa'id, TI.

426. A Mu'min is as a building to another Mu'min, being the (cause of) strength to one another.**

Abu-Musa, NA.

427. The likeness of the Mu'min in love, mercy and sympathy to one another, is as the likeness of the body; when a part thereof has a complaint, the whole body responds to it by keeping awake the whole night, and with hot fever.

Nu'man b. Bashir, BU: MU.

* Or "Character", "manner".

** i.e. as a supporting wall.

428. I visited the Prophet and entered without a greeting. The Prophet said to me. "Go back and say 'Peace be upon you. May I come in?'"

Kildah b. Hambal, AB: TI.

429. The Mu'min is the abode of friendship; and there is no good in him who does not befriend nor is befriended.

Abu-Hurayrah, AH: BA.

430. "What do you think of a man," it was said to the Prophet, "who works a good work, and people praise him for it, and love him for it?" The Prophet said, "That is the immediate good tidings of the Mu'min."

Abu-Dharr, MU.

431. The Prophet was asked which Mu'min was the best. "The best of them in character," was the reply. "Which Mu'min is the most intelligent?" They asked. "He who most frequently remembers death, and prepares himself best for the same as it alights upon him." Said the Prophet.

Anas, RA.

432. It is not lawful for a Mu'min to forsake a Mu'min for more than three days; and if three days pass away, let him meet him, and salute him; then if the other responds, both share in the merit that they have in the sight of God; but if the other does not, he draws upon himself a sin; and in the Hereafter he who leaves his brother for more than three days, shall enter the fire of Hell.

Abu-Hurayrah, AB.

433. No adulterer commits adultery and, while he commits adultery, is also a Mu'min; and no thief steals and, while he steals, is (also) a Mu'min and none drinks an

intoxicant and, while he drinks it, is (also) a Mu'min; and no robber robs, (all) men looking on him the while, and while he robs, is (also) a Mu'min; and none of you cheats and, while cheats, is (also) a Mu'min; beware then, beware!*

Ibn Abbas, BU.

434. Wondrous are the affairs of the true Mu'min. For there is good in all his affairs and this is so only for the true Mu'min. When something pleasing happens to him, he is grateful (to God), and that is good for him, and when something displeasing happens to him, he exercises patience and perseveres, and that is good for him.

Suhayb b. Sinan, MU.

435. The most perfect of Mu'min, in point of faith, is he who is the best among them in manners, and the best among them to his womenfolk.

Abu-Hurayrah, TI: Cf. 'Aishah, TI.

436. The Mu'min dies with his sweat on the brow.**

Burayday, TI: NA.

437. He is not a Mu'min who eats his fill while his neighbour lies hungry by his side.

Ibni 'Abbas, BA.

438. The world is a prison for the Mu'min and a paradise for the Kafir.

Ibni 'Abbas, BA.

439. The first thing that will be decided between men on

* Another tradition: "And none kills, and while he kills, is also a Mu'min".

** i.e. he continues to strive to please his Lord until he dies.

the Day of Resurrection is blood-shedding.

'Abdullah b. Mas'ud, BU: MU.

440. If the people of the heavens and the earth united to shed the blood of a Mu'min, God would certainly overthrow them (all) into the fire (of hell).

Abu-Sa'id and Abu-Hurayrah, TI.

441. Ibni Mas'ud relates that a man was brought to him and he was told: This is so-and-so and his beard smells of alcohol. Ibni Mas'ud said, "We have been forbidden to search for faults, we can take note only of that which is overt."

Ibni Mas'ud, AB.

442. When a servant (of God) accepts Islam, and his Islam proves good, God writes down for him all the good he has done in the past, and blots out from him all the evil he has done in the past; and after that the reward for every good act (done by him) is (reckoned as) ten like it to seven hundred, and every evil is (punished) only with its like, unless God passes it over.

Abu-Sa'id al-Khudriy, BU: NA: Abu-Hurayrah, BU: MU.

443. All Muslims are sacred to Muslims: they are brothers and helpers to one another.

Bahz b. Hakim, NA.

444. A Muslim is brother to a Muslim: he does not forsake him, nor speak to him what is false, nor wrong him. And, truly, one of you is a mirror to his brother; so if he sees anything hurtful in him, let him point it to him with his fingers.

Abu-Hurayrah, TI

445. A Muslim is brother to a Muslim: let him not wrong him, nor forsake him, nor despise him. It is evil

enough for man to despise his brother Muslim. Everything that belongs to a Muslim - his wealth, his blood, and honour - is sacred to a Muslim. Take care! Let there be no commercial transaction against one another amongst you; but be you all servants of God and brothers to one another. It is by no means lawful for a Muslim to leave his brother alone for more than three days.

Abu-Hurayrah, BU: MU: BA: TI: MA.

446. It is not lawful for a Muslim to break with his brother for more than three nights, turning aside from each other when they meet; and the better of the two is he who first begins the salutation.

Abu-Ayyub, BU: MU: TI: AB: MA.

447. A Muslim is he from whose tongue and hands the Muslims are safe; and a Mu'min is he in whom mankind have an asylum for their blood and their wealth.

Abu-Hurayrah, TI: NA; Cf. 'Abdullah b. 'Amru, BU: MU.

448. A Muslim has a four-fold duty towards a Muslim: to return his salutation, to visit him while sick, to follow his bier, and to respond to his call.

Abu-Hurayrah, BU: MU: AB: TI: NA.

449. A Muslim is brother to a Muslim: he wrongs him not, nor forsakes him and whoever shall remove the wants of a brother, God will remove his wants; and whoever relieves a Muslim from a distress, God will relieve him from the distress of the Day of Resurrection; and whoever hides the fault of a Muslim, God will hide his faults on the Day of Resurrection; and whoever walks with a wronged person, so as to establish him in his

rights, God will establish his feet on the *Sirat* on the Day of Resurrection when (other) men's feet shall stumble.

Ibni 'Umar, AB: RA.

450. The Muslim who mixes with people and steadfastly perseveres under the injuries inflicted by them, is better than he who does not mix nor steadfastly persevere under the injuries inflicted by them.

Yahya b. Waththab, TI; Ibni 'Umar, TI: IB.

451. "O Prophet of God! What is it that is unlawful (for men) to withhold from (each other)?" It was asked of the Prophet. "Water", said the Prophet. The man said, "What else?" The Prophet said, "Salt." "What again?" "Fire", was the reply. "What again?" "Whatever good you do is good for you," replied the Prophet.

Buhaysah Fuzariya, AB.

452. "By God! He believes not," the Prophet repeated thrice. "And who believes not?" It was asked. He said, "He whose neighbours are not secure from the calamities (inflicted by him)."

Abu-Hurayrah, BU: MU.

453. Gabriel (the angel of revelation) failed not to enjoin upon me the duty of neighbours towards one another, so-much-so that I imagined that God was also going to appoint the neighbours as heirs of the deceased.

'Aishah, BU: MU: AB: TI; Ibni 'Umar, BU: MU.

454. A man said, "O Prophet of God! How am I to know when I do (a thing), whether it be good or evil?" The

Prophet said, "When you do hear your neighbours say, 'You have done good,' you have done good; and when you do hear them say, 'You have done evil', you have done evil."

Ibni Mas'ud, IB.

455. A man said, "O Prophet of God! Such-and-such a woman is reported for her frequent prayers and fastings and almsgiving, but she offends her neighbours by her tongue." The Prophet said, "She will be in the fire (of Hell)." The man said, "Such-and-such a woman is reputed less for her fasting and almsgiving and prayers, and she gives but little in Sadaqah, but she does not offend her neighbours by her tongue." The Prophet said, "She will be in Paradise."

Abu-Hurayrah, AH: BA.

456. Whoever takes an oath (for something), and then sees good in doing otherwise, let him break his oath, and do that which is better.

Abu-Hurayrah, AH: BA.

457. The Prophet heard 'Umar swearing by his father, and said, "Truly God forbids you to swear by your forefathers; and whoever would swear, let him swear by God the Most High, or keep quiet."

Abu-Hurayrah, MU: TI: MA.

458. Whoever takes away the right of a Muslim by swearing (falsely), God will disallow Paradise to him, and force him into the fire (of Hell). They said, "And though it be a small thing?" "Although it be the lopped off branch of thorny tree," said the Prophet.

Iyas b. Tha'labah al-Harithiy, MU: NA: MA.

459. God is more worthy that men should be ashamed before Him rather than before the men.

Bahz b. Hakim, AB: TI.

460. No obedience is (due) to a creature in respect of a sin against the Creator.

Nawas b. Sim'an, BG.

461. There is no obedience due to sinful commands: obedience is only in regard to what is reasonable.

Alily, BU: MU.

462. A Mujahid is he who does Jihad with his own self in obeying God; and a Muhajir is he who flies from (all) crimes and sins.

Fudalah, BA.

463. A Muhajir is he who flees what God has forbidden.

Ibni 'Amru b. Al-'As, BU: MU: AB: BA.

464. O young man! Guard (yourself), God will keep you safe; keep (His commandments), and you shall find Him before you; know God in affluence, He will know you in distress; when you ask, ask of God; and when you ask help, ask help of God; for, truly, if (all) creatures unite to benefit you in anything which God does not decree for you, they have no power over that; and if they unite to injure you in anything which God does not decree for you, they have no power over that; pens are dried, and scrolls have been rolled up; and if you are able to work for God with pleasure in certainty, then work on; and if you are not able, then

truly there is much good in patiently bearing what you are averse to and know that truly with patience there is help, and that with sorrow there is joy, and that with difficulty comes ease.

Ibni 'Abbas, TI: AH: RA.

465. He is not of us who is not merciful to our younger people, nor honours the old among us.

Anas, TI.

466. No young man honours an old man because of his age; but God will also make others honour him in his old age.

Anas, TI.

467. Seize the five opportunities before the five (calamities): your youth before your weakness from old age; your health before your sickness; your affluence before you poverty; your leisure before your business; your life before your death.

'Amru b. Maymum al-Audiy, TI.

468. Truly, God has ordained certain ordinances: lose not sight thereof; and He has prescribed certain things: draw not near to them; and He has left certain things (without mentioning them), not that He has forgotten them: wrangle not therein.

Abu-Thu'labah Khushanniy, RA.

469. I and he who takes charge of an orphan, whether his own or of others, shall be in Paradise like this (pointing with his forefinger and the middle finger leaving but little space between the two).

Sahi b. Sa'd, BU: AB: TI.

470. Whoever takes an orphan from among the Muslims, to feed him and to give him drink, God will certainly

make him enter into Paradise, unless he has committed a sin which shall not be pardoned.

Ibni 'Abbas, TI.

471. Whoever strokes the head of an orphan, not stroking it but for God, shall have merits for each of the hairs over which his hand passes; and whoever does good to an orphan-girl or to an orphan-boy who is with him, I and he will be in Paradise like these two (putting together his two fingers).

Abu-Umamah, TI: AH.

472. The best house of the Muslims is the house in which there is an orphan who is best dealt with, and the worst house of the Muslims is the house in which an orphan is badly dealt with.

Abu-Hurayrah, IB.

473. "Whoever receives an orphan hospitably, entertaining him with his food and his drink, God will certainly give him Paradise unless he has committed a sin which is not pardoned; and whoever brings up three daughters or like them three sisters, and gives them a liberal education, and is merciful to them, so that God makes them independent, God will certainly give him Paradise." A man said, "O Prophet of God! What if they are two?" The Prophet said, "Although they be two or even one."

Ibni 'Abbas, BG.

474. Paradise is nearer to you than the tip of your sandals; and the fire (of Hell) likewise.

Ibni Mas'ud, BU.

475. God says: "I have prepared for my righteous servants

what no eye has seen and no ear has heard, nor has the heart of man (conceived).”

Abu-Hurayrah, BU: MU.

476. The Prophets shall be in Paradise, and those who bear witness (to the truth)* shall be in Paradise and the children shall be in Paradise, and the female children who have been buried alive shall be in Paradise.

Abu-Malik al-Ash'ariy, AB.

477. The parent is the central gate of Paradise; if you please, destroy the gate or preserve the same.

Abu-Darda, TI.

478. A man said, “O Prophet of God! What are the rights of parents over their children?” He said, “They are your paradise and your hell.”

Abu-Umamah, IB.

479. The pleasure of God is in the pleasure of the parent and the displeasure of God is in the displeasure of the parent.

Ibni 'Umar, TI.

480. “May his nose be rubbed in the dirt!” The Prophet repeated this three times. It was said, “Whose nose?” The Prophet said, “He who finds his parents or either of them in old age, and yet enters not into Paradise (by being dutiful to them).”

Abu-Hurayrah, MU: TI.

481. Truly, the best of all goodness is that a man show kindness to the people who bore love to his parent after he or she is gone.

Ibni 'Umar, MU: AB: TI.

* or, martyrs.

482. I said, "O Prophet of God! Whom should I be (specially) good to?" The Prophet said, "To your mother." This he repeated thrice. "Then," said the Prophet, "to your father, then to him who is near of kin, in order of closeness."

Bahz b. Hakim, from his father, who reported it from his grandfather Mu'awiyah b. Haydat al-Qushayriy, AB: TI.

483. A man came and said, "O Prophet of God! who is the most worthy among people to be treated with kindness!" The Prophet said, "Your mother". This he repeated thrice; "then," he said "your father."

Abu-Hurayrah, BU: MU.

484. A man came to the Prophet, and said, "I have fallen into a great sin; will (my) repentance avail me?" The Prophet said, "Is your mother (living)?" He said, "No." The Prophet said, "Is there a sister of (your) mother (living)?" He said, "Yes." "Then," said the Prophet, "be good to her".

Ibni 'Umar, TI.

485. The sister of a mother is in the place of a mother.

Bara' b. 'Azib, TI.

486. A man came, and said, "O Prophet of God! I desire to do battle (for the cause of God), and I have come to consult you." The Prophet said, "Is your mother (living)?" The man said, "Yes". The Prophet said, "Then attend upon her, for, truly, Paradise is near her feet."

Mu'awiyah b. Jahimah, NA.

487. A man from among the people of Yemen fled to the Prophet of God. The Prophet said, "(Who) are your (people) in Yemen?" He said, "My parents." The

Prophet said, "Have they given you permission?" He said, "No." "Then," said the Prophet, "go back to them, and ask permission of them: and if both give you permission, then do Jihad, otherwise be dutiful to them both."

Abu-Sa'id, AB.

488. Another man (who had come to the Prophet with a similar purpose) said, "I have left my parents weeping." The Prophet said, "Go back to them, and make them both laugh, even as you have made them weep."

Ibni 'Amru b. Al-As, AB: NA.

489. A man asked permission of the Prophet (to take part) in a Jihad. The Prophet asked, "Are your parents living?" He said, "Yes". The Prophet said, "Then go, and do Jihad (strive hard) for them."

Ibni 'Amru b. Al-As, BU: MU: AI: TI: NA.

490. A man came, and said, "O Prophet of God! I am seeking your approval to flee (my country for the sake of religion) and to do Jihad, and I seek reward from God (alone)." "Is either of your parents living?" asked the Prophet. "Yes", the man said, "both of them are living." The Prophet said, "Would you then have your reward from God?" He said, "Yes." "Then", said the Prophet, "go back to your parents, and associate kindly with them."

Ibni 'Amru b. Al-As, MU.

491. My mother came to me (to see me) while she was yet of those who joined (other gods with God). Then I asked for the decision of the Prophet of God, saying,

“My mother has come to (see) me, although she is averse (to our faith); should I then show affection to my mother?” The Prophet said, “Yes you must show affection to your mother.”

Asma', daughter of Abu-Bakr, BU: MU: AB.

492. A man said, “O Prophet of God! I have wealth and children, and my father is in want of my wealth.” The Prophet said, “Both you and your wealth are of your father. Truly, your children are the best (part) of your earnings; so eat of the earnings of your children.”

Ibni 'Amru b. Al-As, AB.

493. A man of the tribe of Salamah came to the Prophet and said, “O Prophet of God! can I still do any good to my parents after they are dead?” He said, “Yes: by prayers for them, and asking pardon for them, and fulfilling their covenants after them, and regarding the ties of blood in respect of those who are only related through them, and by honouring their true friends.”

Abu-Usayd Malik b. Rabi'ah a's-Sa'idiy, AB: IB.

494. He is not of us who calls (men) to tribal partisanship, and he is not of us who fights for tribal partisanship, and he is not of us who dies for tribal partisanship.

Jubayr b. Mut'im, AB.

495. Fear God wherever you are, follow an evil action by a good action; it will blot it out; and meet people with a good character.

Abu-Dharr, AH.

496. You are not good, O Abu-Dhar, because of your red or black complexion, but you are more excellent because of your piety.

Abu-Dharr, AH.

497. "Truly, God looks not to your figures, nor to your bodies, but He looks into your hearts and to your works of piety." Then pointing to his breast, the Prophet said, "Herein lies piety." This he repeated thrice.

Abu-Hurayrah, BU: MU: AB: TI: MA.

498. No servant (of God) reaches to piety until he leaves aside that about which there is no prohibition, for fear of this being doubtful.

Atiyyah a's-Sa'idiy, TI.

499. "Which people are the most honourable?" it was asked of the Prophet. "The most honourable of them, in the sight of God, is the most pious of them," was the Prophet's reply.

Abu-Hurayrah, BU: MU.

500. God says: "O son of man! make yourself available for My service: I will fill your breast with independence, and I will make up for your poverty; and if you do (it) not, I will fill your hand with business, and will not make up for your poverty."

Abu-Hurayrah, IB: AH.

501. All earth is made a place of prayer for me, and (equally) pure: any of my followers may pray anywhere they find the time of prayer.

Jabir, NA; Cf. Abu-Dharr, BU: MU.

502. Say a part of your prayer in your homes.

Ibni 'Umar, BU: MU: AB: TI: NA.

503. Whoever comes to this my mosque, let him not come but for good works which he may learn or which he may teach; for he will be in the grade of the Mujahid in

the service of God, and whoever comes for a purpose besides that, he will be in the grade of a man who looks for provisions besides this.

Abu-Hurayrah, IB: BA.

504. When any of your women asks permission of you to (go) to the mosque, do not hinder her.

Ibni 'Umar, BU: MU: AB: MA.

505. When you hear of plague in any part of the land, go not into it; and if it happens to be raging in a part of the land while you are in it, then do not leave it.

Usama, BU: MU: TI: MA.

506. O 'Aishah! turn not the poor away (from your door) without giving them something, although it be a date. O 'Aishah! love our poor, and let them come near you; God will bring you nearer to Himself on the Day of Resurrection.

Anas, TI.

507. He who strives for the (well-being of) poor widows and the poor, is like him who strives in the cause of God, or like him who fasts all day and stands up (to pray) all night.

Safwah b. Sulaym, MU: AB: MA

508. He who strives (to relieve) the needy, the desolate, and the poor, is as one who strives in the service of God; is as one who stands up (to pray all night) and does not relax and rest; and as one who fasts and breaks (it) not."

Abu-Hurayrah, BU: MU.

509. He is not a poor man who goes about for a mouthful or two of food or a few dried dates, but he is the poor man who finds not enough to make himself independent,

nor is he known (to be poor) so that people might give him alms, nor does he stand begging of people.

Abu-Hurayrah, BU: MU: AB: NA: MA.

510. The Prophet sent Mu'adh as a governor to Yemen, saying, "You shall go to the People of the Book, and the first thing to which you should invite them is the service of God; and when they have known God, then inform them that God has enjoined upon them to give alms (zakat), which shall be taken from the rich among them and returned to the poor among them; and when they obey that (commandment), then take from them. And fear the prayer of the wronged, for truly there is no veil between him and God.

Ibni 'Abbas, BU: MU: AB: TI: NA.

511. The worst of feasts are the marriage feasts in which the rich are invited and the poor left out.

A'raj, BU: MU: AB: MA.

512. Calling (upon God) is prayer.

Nu'man b. Bashir, TI: AB: NA: IB: AH.

513. Let every one of you ask of his Lord all that he wants.

Anas, TI.

514. Ask forgiveness and security of God; for, truly, none has been given anything better than security after certainty (of faith).

Abu-Bakr, TI: BA.

515. Ask, and you shall be given it; ask, and you shall be given it.

Ibni Mas'ud, TI.

516. Between the servant (of God) and infidelity stands the leaving off of prayer.

Jabir, MU: AB: TI.

517. The key of paradise is prayer, and the key of prayer is cleanliness.

Jabir, AH.

518. God does not accept a prayer without purity, nor a Sadaqah out of embezzled money.

Ibni 'Umar, MU: TI.

519. No prayer of a servant of God is unanswered so long as he prays not for sin or to cut off the ties of kinship.

Abu-Hurayrah, MU.

520. Ask God of His grace; for truly God loves that He should be asked; and the best of prayers is persevering patiently for its fulfilment.

Ibni Mas'ud, TI.

521. God does not cease to come up to a servant (of His) while he is at his prayer so long as he does not turn his attention otherwise; then does God withdraw and turn aside.

Abu-Dharr, AB: NA.

522. Call upon God being also certain of (His) response, and know that God responds not to the call of a negligent, careless heart.

Abu-Hurayrah, TI.

523. When one of you prays, let him not say, "O God! pardon me if you please; have mercy upon me if you please; give me provision if you please," but let him carry firmly in his mind (what he asks), and let him be most eager, for truly God does not make much of a thing which He grants.

Abu-Hurayrah, MU.

524. I said, "O Apostle of God! give us permission in

regard to castration.” He said, “He is not of us who castrates or is castrated; truly the castration of my people is to fast.” I said, “Then give us permission in regard to monasticism.” He said, “The monasticism of my people is to sit in places of worship waiting for prayers.”

‘Uthman b. Maz’un, BG

525. Three prayers are answered - there is no doubt therein; the prayer of a parent; the prayer of a wayfarer; and the prayer of a wronged person.

Abu-Hurayrah, TI: AB: IB.

526. There is no Muslim servant (of God) who prays for his brother behind his back, in secret, but the angels say, “Amen! and you shall also have the like.”

Abu-Darda’, AB.

527. Whoever prays against him who has wronged him, he has already avenged himself.

‘Aishah, TI.

528. The Prophet announced to the people the death of Negus* on the day on which he died, and went out with them to the place of prayer, and made them stand in rows, and offered a short prayer (for him).

Abu-Hurayrah, BU: MU.

529. Truly, there is employment enough in prayer.

Ibni Mas’ud, BU: MU: AB: NA.

530. It is not right for people to talk in prayer; it is only commemorating the name of God and magnifying Him and reciting the Qur’an.

Mu’awiyah b. Al-Hakam, MU: AB: NA.

* The Christian king of Abyssinia who had given refuge to the early Muslims, and later became a Muslim himself.

531. Truly, neglect of duty is not blameworthy during sleep; neglect is only blameworthy while awake; so when one of you forgets his prayer, let him say it at the time when he remembers it.

Abu-Qatadah, AB.

532. I heard the Prophet say that no prayer (is allowed) when the food is present (which a person is going take), nor when one feels a call of nature.

‘Abdullah b. Muhammad b. Abu-Bakr, from ‘Aishah, MU: AB.

533. When any one of you feels sleepy while praying, let him sleep, so that his drowsiness may leave him.

‘Aishah, BU: MU: AB: TI: NA: MA.

534. Nothing renders a (true) prayer void.

Abu-Sa’id, BU: MU: AB: NA: MA.

535. Pray standing; and if you are not able, then (do it) sitting; and if you are not able (to do this either), then (do it) lying upon your side.

‘Umar b. al-Husayn, BU: AB: TI: NA.

536. The Prophet prayed also with Umamah, a daughter of his daughter, Zaynab, in his lap.

Abu-Qatadah, BU: MU: AB: MA.

537. O God! I beg of Your guidance, piety, chastity and independence.

‘Abdullah b. Mas’ud, MU.

538. O God! I beg of You a useful knowledge, an acceptable work, and a good provision.

Ummi Salamah, IB: BA: AH.

539. O God! Give us good in this world, and good in the

hereafter, and save us from the torment of the fire (of Hell).

Anas, BU: MU.

540. O God! I beg of You health, chastity, faith, and a good character, and pleasure in (Your) decree.

‘Abdullah b. ‘Amru, BA.

541. O God! make me be most thankful to You and to remember You much and that I may follow Your counsel, and keep Your commandments.

Abu-Hurayrah, TI.

542. When a man accepted Islam, the Prophet would teach him prayers, and bid him pray in these words: “O God! pardon me, and have mercy upon me, and guide me, and keep me safe.”

Abu-Malik al-Ashja’yi, MU.

543. O God! purify my heart from (all) hypocrisy, and my work from (all) show, and my tongue from (all) falsehood, and my eyes from (all) deception; for truly, You know the deceitfulness of eyes and what (people’s) breasts do hide.

Ummi Ma’bad, BA.

544. O God! let me profit by what You have taught me, and teach me what would profit me, and give me increase in knowledge. Praise to God in all conditions (of life)! I seek refuge in God from the state of the people of the fire (of Hell).

Abu-Hurayrah, TI: IB.

545. O God! set light for me my religion which is the protection of my affairs; and set light for me my world in which I have my subsistence; and set light my hereafter to which is my return, and make my life a

(cause of) increase to me of all good things, and make (my) death a (cause of) repose from all evil.

Abu-Hurayrah, MU.

546. O God! by Your knowledge of the secret, and by Your power over the creation, let me live so long as You know life is better for me, and let me die when You know death better for me. O God! I beg of You fear of You in secret and in public, and I beg of You the speaking of truth amidst pleasure and anger; and I beg of You a pleasure that fails not; and I beg of You a joy of the eyes that never ends, and I beg of You pleasure in (Your) decree; and I beg of You repose in life after death, and I beg of You the delight of looking at Your Face, and a passionate love to meet You without adversity to afflict (me) or a trial that may lead (me) astray. O God! adorn us with the adornment of faith, and make us guides, being (also) rightly-guidede.

'Ata' b. as-Sa'ib, NA.

547. O God! grant us a portion of Your fear whereby You may intervene between ourselves and our rebellion against You and Your obedience by which You may make me reach Your Paradise, and the certainty (of faith) whereby You may make light to us the calamities of this world, and give us to enjoy by our hearing and our sight and our power so long as You keep us alive, and make this state to succeed us; and appoint our revenge against those who wrong us, and help us against those who are at enmity with us, and put us not into calamities affecting our religion, and

make not this world our greatest sorrow, nor the amount of our knowledge; and put him not in authority over us who has no mercy upon us.

Ibni 'Umar, TI.

548. The following is a prayer of the Prophet which he said over a bier: "O God! pardon him and have mercy upon him, and keep him safe, and forgive him, and honour his entertainment, make his entrance easy, and wash him with water and ice and hail, and cleanse him from (all) faults just as we cleanse white clothes of (all) pollution; and give him in exchange a better abode than his abode (here), and a people better than his people, and fellows better than his fellows (here); and make him enter into Paradise, and give him refuge from the torment of the grave, and from the torment of the fire (of Hell)."

'Auf b. Malik, MU.

549. The following is another specimen of the Prophet's prayer over the dead: "O God! pardon the living among us and the dead among us, and those who are present of us, and those who are absent of us, and the younger among us, and the older among us, and the male among us, and the female among us. O God! he whom You cause to live among us, make him live according to Islam, and he whom You take away from us, take him away while in faith."

Abu-Hurayrah, AB: TI: IB: AH; Ibrahim al-Ashhaliy, NA.

550. The Prophet used to receive presents and also send presents in return.

'Aishah, BU: AB: TI.

551. Send presents to one another, for truly presents take

away the grudge of the heart; and let no neighbour despise the present of his neighbour, be it ever so little.

Abu-Hurayrah, TI.

552. He who steps along proudly shall not enter Paradise; nor a boaster.

Harithah b. Wahb, AB: BA.

553. Whoever wears garments to show off, God will clothe him with the garment of disgrace.

Ibni 'Umar, AB.

554. God will not look, on the Day of Resurrection, upon him who wears long robes out of pride.

Ibni 'Umar, BU: MU: TI: NA: MA.

555. Whoever has pride in his heart, of the weight of an atom, shall not enter Paradise. A man said, "But if one likes to have good clothes and good shoes?" The Prophet said, "God is beautiful, and loves beauty. Pride is rejecting the truth and despising people."

Ibni Mas'ud, MU: AB: TI.

556. A handsome man came to the Prophet, and said, "I love beauty, and I have been given it as you see, so that I do not like to be behind any one in respect of (even) the latchet of my shoes. Is that pride, O Prophet of God?" "No." said the Prophet, "but to reject the truth, and despise people is pride."

Abu-Hurayrah, AB.

557. Let all people who boast of their forefathers who are dead, desist; they will only be coals of Hell (fire), or they will become more disgraceful in the sight of God than a black-beetle which rolls filth by its nose. Truly, God has now taken away from you the show-off of (the Time of) Ignorance, and its boasting of

forefathers. Man is only a pious Mu'min or a wicked sinner. Human beings are all the children of Adam, and Adam was from dust.

Abu-Hurayrah, TI: AB.

558. Whoever looks into the letter of his brother without his permission, he only looks into the fire (of Hell into which he shall be thrown).

Ibni 'Abbas, AB.

559. Truly, you are living at a time when he among you who shall abandon one-tenth of what is commanded (by Allah), will be ruined; then will come a later time when he among them who shall act upon one-tenth of what is commanded (by Allah), will be saved.

Abu-Hurayrah, TI.

560. The most hateful of men in the sight of God is the most contentious, quarrelsome fellow.

'Aishah, BU: MU: TI: NA.

561. No nation went astray after guidance which they had unless they were given to dispute (among themselves).

Abu-Hurayrah, TI: IB: AH.

562. The Prophet of God came out to (meet) us while we were disputing about the decree of God, and he was enraged, so that his face reddened as though the seeds of the pomegranate were pressed upon his cheeks, and he said, "What! have you been commanded to do this, or was I sent to you with this? Those who were before you perished only because they disputed about this affair. I beseech you, again, I beseech you, not to dispute about it".

Abu-Hurayrah, TI: 'Amru b. Shu'ayb, IB.

563. The Prophet of God was sitting in the midst of his companions, when a man rose against Abu-Bakr, and insulted him; but Abu-Bakr turned a deaf ear. The man insulted him a second time and Abu-Bakr took no heed. He repeated the insult a third time, whereupon Abu-Bakr retorted. Immediately, the Prophet of God stood up (to go away). Abu-Bakr said, "O Prophet of God! are you angry with me?" He said, "No! but an angel had come down from heaven to give him the lie to what (the man) said to you; but since you have retorted the angel has gone away, and now Satan sits (with you); so I am not going to sit while Satan sits."

Ibni Musayyab, AB.

564. Learn the Qur'an and teach people the same; for truly I am only a man who shall be taken away (from among you).

Ibni Mas'ud, DA: DQ.

565. The Prophet loved an action which could be performed regularly, although it were little.

Ummi Salamah, NA

566. A man said to the Prophet, "Should I tie the legs of (my) camel and then rely (upon God), or should I leave it free, and then rely (upon God to take care of it)?" The Prophet said, "Tie its legs and then rely (upon God)."

Anas, TI.

567. Religion is sincere admonition.

Abu-Hurayrah, TI; Tamin and Dariy, MU: AB: NA

568. A man shall be asked concerning five (things) on the Day of Resurrection: concerning his life, how he spent

it; concerning his youth, how he grew old; concerning his wealth, whence he acquired it and in what (way) he spent it; and what was it that he did with the knowledge that he had.

Ibni Mas'ud, TI.

569. I said, "O Prophet of God! why do you not appoint me an official?" The Prophet stroked his hands upon my shoulders, and said, "O Abu Dharr! You are a weak man, and this is a trust; and verily on the Day of Resurrection it shall be a (cause of) disgrace and contrition except to him who has held it as it ought to be held, and has fulfilled it as it was his duty to fulfil."

Abu-Dharr, MU: AB.

570. I went to the Prophet in company with two of my nephews: one of them said, "O Prophet of God! appoint us (governors) over a part of what God has given you to rule." The other also said the same thing. Whereupon the Prophet said, "By God! I do not appoint him an official who asks for it, or anyone who covets it."

Abu Musa, BU: MU: AB: NA.

571. Take care! each of you is a shepherd, and each of you shall be asked concerning his flock: a leader is a shepherd over (his) people, and he shall be asked concerning his flock; and a man is shepherd over the people of his house, and he shall be asked concerning his flock and a woman is a shepherd over the house of her husband, and over his children, and she shall be asked concerning them; and the slave of a man is a shepherd over the substance of his master, and he shall be asked concerning it. Take care, then, each of

you is a shepherd, and each of you shall be asked concerning his flock.

Ibni 'Umar, BU: MU: AB: TI.

572. These three will not be charged with any crime, namely: children until they attain their age (of strength), the sleeping man until he wakes up, and the insane man until he is cured (of his malady).

Ibni 'Umar, BU: MU: AB: TI

573. Whoever sets a good example in Islam shall have his own reward and the reward of him who shall act upon it after him, without detracting anything from the latter's rewards; and whoever sets a bad example in Islam, its burden shall lie upon him as also the burden of him who shall act upon it after him, without detracting anything from the latter's burden.

Jarir, MU.

574. I never saw the Prophet referred to in any case relating to retaliation but he commanded forgiveness therein.

Anas, AB: NA.

575. A case in which a man had killed another was referred to the Prophet. He handed the man over to the nearest kinsman of the murdered man; but the man said, "I do not desire to kill him." The Prophet said, "Take care! if he speaks the truth, and you kill him, you will enter the fire of Hell." Then the man let him go free.

Abu-Hurayrah, AB: NA: IB.

576. Deception appears not in a people but God (also) casts dread into their hearts, nor adultery spreads among a people but there are numerous deaths also among them, nor do a people stint (their) weights and measures but (their) provision is (also) cut off from

them; and no people rule unjustly but there is also blood-shedding among them; and no people break their covenant but (their) enemy is (also) placed in authority over them.

Ibni 'Abbas, MA.

577. Verily, God punishes not the general population for the doing of particular men, until they see wrongdoing in their midst, and having the power to oppose it, do not oppose it; and when they do this, God punishes the people in general and in particular.

'Adiy b. Adiy al-Kindiy, BG.

578. God is good, and He accepts nothing but good works.

Abu-Hurayrah, MU: TI

579. A man said, "O Prophet of God! Tell me about righteousness." The Prophet said, "(Righteousness) is that you serve God as if you see Him; and although you see Him not, yet truly He does see you."

Yahya b. Ya'mur, BU: MU: TI.

580. He who eats things acquired lawfully, and acts according to (my) example, and he from whose mischief men are safe, shall enter Paradise.

Abu-Sa'id Khudriy, TI.

581. Affairs are of three (kinds): an affair the truth whereof is evident – follow this; an affair the wrong whereof is evident – avoid this; and an affair whereof there is difference (of opinion) - leave it to God.

Ibni 'Abbas, AH.

582. Truly, God has enjoined many an injunction; do not then violate it; and He has forbidden many unlawful things; do not then draw near to them; and He has laid down bounds, do not then transgress them; and He

has been silent upon (many) things, without forgetting (them); do not dispute about them.

Abu-Tha'labah al-Khushaniy, DQ.

583. An Arab of the desert came to the Prophet, and said, "Teach me a work that may make me enter into Paradise." The Prophet said, "You have asked a great question although you have cut short your speech. Set free (all) breathing beings, and set free the necks (of men from servitude). And love your kinsman who wrongs you; and if you are not able to do that, then feed the hungry and give drink to the thirsty, and bid what is good and forbid what is wrong and if you cannot do that, then withhold your tongue unless for good."

Bara b. 'Azib, BA.

584. There are seven people whom God will draw under His own shadow on the Day of Resurrection, when there will be no shadow except His: a just leader; a young man who has spent his youth in the service of God; a man whose heart is suspended in the place of prayer when he goes out of it until he returns to it; two men who love each other for the sake of God, uniting thereat and separating thereat; a man who remembers God alone, his eyes running with tears; a man whom a woman of birth and beauty attracts, and he says, "Truly, I fear God"; and a man who gives alms and hides it, so that his left hand knows not what his right hand expends.

Abu-Hurayrah, BU: MU.

585. "Shall I tell you about the gates of (all) righteousness? Fasting is a shield, and almsgiving extinguishes sins

even as water extinguishes fire; and the prayer of a man at midnight (also does the same). And shall I tell you about that which governs all that?" Here the Prophet took hold of his tongue, and said: "Withhold yourself from (using) this wrongfully". I said, "O Prophet of God! shall we indeed be caught up for what we speak by it?" The Prophet said, "Beware, O Mu'adh! for what else throws men into the fire (of Hell) upon their faces or upon their noses, but the harvests of their tongues."

Mu'adh, TI: IB: AH.

586. The most worthy of men is he who first begins the salutation.

Abu-Umamah, AB: TI.

587. A man must salute his wife and children on entering his house.

Anas, TI.

588. The Prophet would pass children and wish them, "Peace!"

Jarir, AH; Anas, BU.

589. The Prophet would pass women and wish them "Peace!"

Jarir, AH; Anas, BU.

590. The rider shall salute the man who walks; the man who walks shall salute the man who is sitting, and the smaller party shall salute the larger party.

Abu-Hurayrah, BU: MU: TI: AB.

591. The Prophet would tell me, "O my child! when you go into your family greet (them), it will be a blessing to you and to the people of your house."

Anas, TI.

592. When you go into your houses, salute the people thereof, and when you go out, take leave of the people thereof by a salutation.

Qatadah, BA.

593. A man came to the Prophet, and said, "O Prophet of God! a man comes to me to take away my property." The Prophet said, "Remind him of God!" He said, "But if he takes no heed?" The Prophet said, "Then ask help of those who are about you." He said, "But if there are no Muslims about me?" "Then ask the help of the king against him." "And if the king be far away from me?" "Then fight for your property until you be of the martyrs in the hereafter, or save your substance."

Mukhariq, NA.

594. None of you has faith until his lusts are subdued to what (teachings) I have brought (him).

Abdullah b. 'Amru, NW

595. O Abu Dharr! there is no wisdom like organizing, and no abstinence like self-restraint, and no distinction like good manners.

Abu-Dharr.

596. Mention was made before the Prophet of a man who worshipped (much) and strove after it, and mention was made of a man who guarded himself from sin. The Prophet said, "Weigh not the former equally with guarding (oneself) from sin."

Jabir, TI.

597. Your servants are your brothers and your stewards: God has placed them under your hands; whoever then has a brother under his hand, let him feed him out of

what he eats himself, and let him clothe him out of what he clothes himself; and compel them not to do a task which will overpower them, and if you do compel them (to any such work), then assist them in doing the same.

Ma'rur b. Suwayd, BU: MU: AB: TI.

598. When any of your servants comes to one of you with food, if you do not make him sit to dine with you, at least give him a mouthful or two thereof; for, verily, he has stood by its heat and its management.

Abu-Hurayrah, BU: AB: TI.

599. Take each other by the hand: all grudges shall depart from you; and make presents to each other: this will increase love among you, and will take away the deepest hatred.

'Ata al-Khurasaniy, MU.

600. Whoever causes (others) to hear (of his virtues), God will disgrace him thereby; and whoso shows (himself) off, God will show (him) down thereby.

Jundub, BU: MU.

601. Whoever makes people hear about his work, God will disgrace him thereby within the hearing of His creatures, and will make him contemptible and will belittle him.

'Abdullah b. 'Amru, BA.

602. He who prays to make a show, does but associate (another god with God) and he who fasts to make a show, does but associate (another god with God), and he who gives alms to make a show, does but associate (another god with God).

Shadad b. Aus, AH.

603. A time will come to people when nothing will remain of Islam except its name, nor anything of the Qur'an except its formalities; their places of worship will be well preserved and in use, while they will (really) be ruined because of their guidance; their learned men will be the worst of (all) who are under heaven; from these will come forth mischief-making, and in them will it settle.

Ali, BA.

604. "Seek refuge in God against the Valley of Sorrows", said the Prophet. "And what is the Valley of Sorrows?" they asked. "It is a vale in Hell from which Hell itself seeks refuge to God a hundred times a day." "And who shall enter therein?" "The reciters of the Qur'an who make a show of their works," was the Prophet's reply.

Abu-Hurayrah, TI.

605. The Prophet mentioned something (of strife and bloodshed), and said "That will be at the time when knowledge will depart (from you)." I said, "O Prophet of God! and how will knowledge depart (from us), when we read the Qur'an, and make our children read it, and our children will make their children read it, till the Day of Resurrection?" The Prophet said, "Alas for you! I considered you to be the most intelligent man in Madinah. Do not these Jews and Christians read the Torah and the Evangel, and act not at all on what is in them both?"

Ziyad b. Labid, IB: TI: AH; Abu-Umamah, DA.

606. The first of those who shall be called to account, on the Day of Resurrection, shall be he who has learnt the whole of the Qur'an by heart, and he who has been

killed in the way of God, and he who has an abundance of wealth. Then shall God say to him who has got the whole of the Qur'an by heart, "Did I not teach you what I revealed to My Prophet?" He shall say, "Yes, my Lord!" God shall say, "And what have you done in regard to what you learnt therein?" He shall say, "I was constantly at it in the hours of night and in the hours of day." God shall say to him, "You liar," and the angels also shall say, "You liar; you only desired that people should say that such-and-such one was a reciter of the Qur'an: and that has been said already."

And the master of wealth shall be brought before God; and God shall say: "Did I not give you an abundance of wealth, so that you were not in want of anything?" He shall say, "Yes, my Lord!" God shall say, "And what have you done with what I gave you?" He shall say, "I regarded the rights of kinship, and gave alms." God shall say to him: "You liar" and the angels also shall say to him, "Nay, but you desired that men should say that such-and-such one was a generous man; and that has been said already."

Then shall he who has been killed in the way of God be brought before Him, and God shall say to him, "What was it that you were killed for?" He shall say, "You did bid us to do Jihad in Your way, and I fought, and was killed." God shall say to him, "You liar," and the angels also shall say, "You liar." And God shall say to him, "Nay, but you desired that men should say that such-and-such one was a valiant man; and that has been said already."

These are the three men who, of all creatures, shall be first sent into Hell.

Shaqiy al-Asbahiy, MU: NA: TI.

607. The most enviable of my friends, in my sight, is certainly a Mu'min without many burdens and responsibilities; a man who takes pleasure in prayer, and best performs the service of his Lord, and obeys Him in secret, and who is obscure among people, who is not pointed to with fingers, and who has a sufficiency of provision, and is patient with it, and whose death is made easy, for whom few women cry, and few are his legacies.

Abu-Umamah, TI: IB: AH.

608. Verily, God loves (His) servant, the pious, the independent, the humble.

Sa'id, MU.

609. Verily, God loves the good, the pious, the humble, who when they are absent are not inquired of, and if they are present are not called nor drawn near: their hearts are lamps for guidance, they emerge out of all dark dust.

'Umar b. al-Khattab, IB: BA.

610. I asked the Prophet concerning goodness and sin. He said, "Goodness is good manners, and sin is what strikes within your breast, and what you are averse to disclose to people."

Nawas b. Sam'un, MU.

611. The food of two suffices for three and the food of three suffices for four.

Abu-Hurayrah, BU: MU.

612. O ‘Aishah! beware of the least of sins, for verily there will be a question about it from God.

‘Aishah, IB: BA.

613. Truly, when a servant (of God) commits a fault, a (dark) spot is laid in his heart, and when he tears himself off and asks pardon and turns repentant, his heart is brushed clean; but if he returns (to it), it goes on increasing so that it overpowers his heart, and that is the rust (of the heart).

Abu-Hurayrah, TI.

614. The grievous sins are the joining (of others with God), disobedience to parents, the killing of breathing beings, and swearing to a lie.

‘Abdullah b. ‘Amru, BU: MU.

615. “When the children of Israel fell into sin, their learned men forbade them, but they desisted not; then they sat in their meetings, and ate and drank with them; then God struck (their) hearts, one of them upon another, and cursed them through the tongue of David and Jesus son of Mary; that was because they rebelled and were transgressors.” All this while the Prophet was reclining, and now he sat up, and said, “No, by Him in whose hand stands my life! bid what is just and forbid what is wrong, and seize the hands of the wrongdoer, and incline him to the truth, and confine him to the truth, or God will strike (your) hearts, one of them upon another, and then will He curse you as He cursed them.”

Ibni Mas’ud, TI: AB.

616. God pardons the sin of all who do not associate anything with Him, except him between whom and

his brother there is a deep rooted hatred; of these will He say, "Leave these two until they are reconciled."

Abu-Hurayrah, MU: AB: TI: MA.

617. Have you considered what is a poor man? Verily, the poor man among my people is he who shall come on the Day of Resurrection with prayers and fastings and almsgiving, and also having reviled this (man) or falsely accused that (man), and having devoured the substance of this (man), and having shed the blood of that (man), and having beaten this (man); for this (man) a part of his good works; so that if his good works fail before what lies against him is decided, (a part) of their faults shall be taken, and imposed upon him, and then shall he be thrown into the fire (of Hell).

Abu-Hurayrah, Mu.

618. A tale-bearer shall not enter into Paradise.

Hudhayiah, BU: MU.

619. A faithful believer is not a slanderer, or a shameless, impudent talker.

Ibni Mas'ud, TI.

620. The best of God's servants are those who, when seen, remind of God and the worst of God's servants are those who walk about with slander, dividing friends, and seeking to put good men into trouble.

'Abdur-Rahman b. Ghanm, and Asthma' daughter of Yazid, AH: BA.

621. Let none of you call out to his slave, saying, "My slave-boy!" or "My slave girl!" nor let a slave call out to his master, saying "My Lord!" but let the master call out to the slave, saying "My young man!" or "My young

girl!” for, truly, you are all slaves, and your Lord is God Almighty.

Abu-Hurayrah, BU: MU: AB.

622. Whosoever frees a Muslim (from captivity), will thereby be pardoned for his sins and saved from Hell.

‘Amru b. ‘Abasah, GB.

623. “Which slave is more meritorious to emancipate?” asked a disciple. “The slave who carries the highest value, and whom his people like,” was the Prophet’s reply.

624. When the slave-girl of a man gives birth to a child by that man she becomes free after his death.

Ibni ‘Abbas, DA.

625. Ali separated a mother from her child,* but the Prophet forbade that, and cancelled the sale.

Ali, AB.

626. Whosoever separates a mother from her child, God will divide between him and those dear to him on the Day of Resurrection.

Abu-Ayyub, TI.

627. The Prophet of God granted me two youths who were brothers to each other; afterwards I sold one of them. Then the Prophet of God said, “What have you done with your young man?” I told him what I had done with him. Whereupon the Prophet said, “Take him back, take him back.”

Ali, TI.

* i.e. sold the mother separately from her child.

628. Whoever shall accuse a slave, who is innocent of what he is accused of, shall be whipped on the Day of Resurrection.

Abu-Hurayrah, BU: MU: TI: AB.

629. "We had a female slave, and one of us beat her with the hand." The story reached the Prophet, and he commanded us, saying: "Emancipate her."

Mu'awiyah b. Suwayd b. Muqrin, MU: AB: TI.

630. I was whipping my slave with a whip, when I heard a loud voice calling from behind me, "Take care, O Abu-Mas'ud" but I did not recognize the voice because of the rage I was in; but when he came near me, lo! it was the Prophet. He said, "Take care, O Abu-Mas'ud! know that God has more power over you to punish you than what you have over this young man." I said, "I will never again strike a slave after this, and I am going to set him free." The Prophet said, "If you do it not, you will surely enter the fire (of Hell)."

Abu-Mas'ud al-Badriy, BU: MU: AB: TI.

631. Whoever kills his slave, we will kill him; and whoever mutilates his slave, we will mutilate him; and whoever castrates his slave, we will castrate him (also).

Samurah, AB: NA: IB.

632. Whoever holds fast to my example during the corruption of my people, he shall have the reward of a hundred martyrs.

Abu-Hurayrah, BA.

633. A time will come over people when the steadfast among them in their religion shall be like one who holds a live coal in (his) hands.

Anas, TI.

634. Whoever shall throw himself from (the top of) a mountain and kill himself, shall be in the fire of Hell, for ever and ever more; and whoso shall take poison and kill himself shall be in the fire of Hell, for ever and ever more; and whoso shall kill himself with iron, shall be in the fire of hell, for ever and ever more.

Abu-Hurayrah, BU: MU: AB: TI: NA.

635. Beware of suspicion! For, verily, nothing is more false than suspicion; and be not inquisitive, nor overhear anything, nor dispute anything with another, nor envy one another, nor hate one another, nor leave one another in the lurch; and be you all servants of God and brothers to one another, as God has commanded you.

Abu-Hurayrah, BU: MU: AB: TI: MA.

636. Verily, God has granted to all who have rights their respective rights: no testament is (lawful) in favour of an heir.*

'Amru b. Kharijah, AB: NA: IB.

637. God says: "The son of man grieves Me when he abuses Time, whereas I am Time: in My hand are all affairs - I change the night and the day."

Abu-Hurayrah, BU: MU: AB: IB.

638. A person's speech may be sinful, except in respect of urging of doing of good, and forbidding the doing of evil and remembrance of God.

Ummi Habibah, TI.

* i.e. it is not lawful to make a will in favour of a relative who is automatically entitled to inherit in accordance with the Shari'ah.

639. God hates the man who talks glibly, who moves about his tongue like a cow.

Ibni 'Amru b. Al-'As, TI.

640. Whoever learns to turn about words, in order to captivate the hearts of men, God will not accept (his) repentance or atonement on the Day of Resurrection.

Abu-Hurayrah, AB.

641. Perish those who make a show of intelligence and skill in speaking!

Ibni Mas'ud, MU: AB.

642. Truly, many a speech is enchantment, and truly much poetry is nonsense.

Ibni 'Abbas, AB;

Cf. Ubayy b. Ka'b, BU: AB: Ibni 'Umar, BU: AB: TI: MA.

643. Whoever believes in God and the Last Day, let him say what is good, or keep silent.

Abu-Hurayrah, TI.

644. He who restrains his tongue, God will hide his weakness; and he who suppresses his anger, God will avert from him His torment on the Day of Resurrection.

Anas, BA.

645. Speak not much, for truly, speaking much without the mention of God is hard-heartedness, and verily the man farthest removed from God is the hard-hearted.

Ibni 'Umar, TI.

646. There were three men of the children of Israel: a leper, a bald-headed man, and a blind man. God desired to try them so He sent to them an angel. He came to the leper, and said "What thing do you like best?" He said,

“A good complexion and a good skin, and that the thing which men look upon as unclean (in me) go away from me.” The angel then passed his hands (over him), and his uncleanness passed away from him and he was given a good complexion and a good skin. Then the angel asked, “And what property do you like best?” The man said, “Camels,” whereupon he was given she-camels ten months gone with young. Then the angel said, “God bless you with them!” and went away.

The angel then came to the bald-headed man, and said, “What thing do you like best?” He said, “Beautiful hair, and that the thing which men look upon as unclean (in me) go away from me.” Then the angel passed his hands (over him) and his uncleanness passed away, and he was given beautiful hair. The angel also asked, “And what possessions do you like best?” He said, “Cows”, whereupon he was give a big cow with young. Then the angel said, “God bless you with them!” and went away.

The angel then came to the blind man, and said, “What thing do you like best?” He said, “That God restore my eyesight and that I may see my people.” Then the angel passed his hands (over him), and God restored his eyesight to him. The angel (also) asked, “And what possessions do you like best?” He said, “Sheep”, whereupon he was given sheep that multiplied exceedingly, and brought forth young, so that each of the three men had a valley full of their own herds.

Some time afterwards the angel returned to the leper and said, “I am a poor man who has lost everything on

my journey, and I cannot reach my destination but by God's grace; and I beg of you, by Him who has given you a beautiful complexion and beautiful skin, and possessions, (give me) a camel by which I may reach my destination." The man said, "There are many claims (which I have to satisfy, and I cannot possibly attend to you)." The angel said, "I think I know you. Were you not a leper whom people looked upon as unclean, and were you not a poor man, and has not God given you everything?" The man said, "I have only inherited this substance from my forefathers." Whereupon the angel said, "If you are a liar, God will bring you back to what you were (formerly)." Then the angel came to the bald-headed man, and spoke as he had spoken to the first man, and received the same reply; whereupon the angel said, "If you are a liar, God will bring you back to what you were (formerly)." Then he came to the blind man, and said, "I am a poor man, a way-farer, who has lost everything on my journey, and I cannot reach my destination but by God's grace; and I beg of you by Him who has restored to you your eyesight, a sheep, that I may reach my destination." The man said, "I was before this a blind man, and God restored to me my eyesight, so take away what you please, and leave (for me) what you please; for, by God! I will not today demand of you anything which you take for the sake of God." The angel said, "keep your possessions for yourself, for I was only trying you (all), and God is pleased with you and angered against your companions."

Abu-Hurayrah, BU: MU.

647. Restore the trusts to those who trust you and deal not

falsely with him who deals falsely with you.

Abu-Hurayrah, AB: TI.

648. Truly, the treasurer who is a Muslim and fulfils (his trust, and who gives what he is bidden (to give) in full and with a good conscience, is one of the two charitable men (who shall be rewarded for it).

Abu-Musa, BU: MU: AB: NA.

649. The Prophet said, "When trusts are betrayed, then wait you for the judgement (of God to descend upon the earth)." It was asked, "And how shall trusts be betrayed?" The Prophet said, "When affairs are committed to those who are not worthy (of them)."

Abu-Hurayrah, BU.

650. Truly, truth is goodness, and goodness leads to Paradise; and verily lying is wickedness, and wickedness leads to the Hell fire.

Ibni Mas'ud, MU.

651. Avoid all things doubtful in favour of those that are not doubtful; verily truth brings a quiet mind, and falsehood brings doubt.

Abul-Jauza', TI: NA.

652. God will not look upon the man who comes in unto a man or woman from his or her back parts.

Ibni 'Abbas, TI.

653. The Prophet cursed the taker of usury and the giver of it, and the writer of it, and the witness to it, and said they were all equal.

Jabir, MU.

654. Shall I tell you of the worst among you? It is he who eats alone, and whips (his) slave, and refuses help (to the needy).

Abu-Hurayrah, RA.

655. There are three (kinds of) people whose adversary I will be on the Day of Resurrection: a person who swears by men and then deceives; a person who sells a free man into slavery and devours his price; and a person who hires a workman, and gets his services, and then does not fully pay his wages.

Abu-Hurayrah, BU.

656. Truly, God has forbidden you disobedience to mothers, and the burying of female children alive, and has forbidden (you) covetousness, and has made talkativeness and much questioning and the wasting of possessions hateful to you.

Mughiran, BU: MU.

657. There are three (kinds of) people who will not enter into Paradise: he who is stubborn to his parents, a habitual drunkard, and one who reproaches people with what he gives.

Ibni 'Umar, NA.

658. There are three (kinds of) people to whom God will not speak on the Day of Resurrection, nor will He look upon them, nor will He purify them; and for them there will be a painful torment: an old adulterer, a lying king, a proud fellow.

Abu-Hurayrah, MU: NA.

659. The deceitful shall not enter Paradise, nor the miserly, nor those who reproach (men) for the benefits conferred upon them.

Abu-Bakr, TI.

660. Whoever dies while he is clear of three things - namely, pride, embezzlement, and debt - shall enter Paradise.

Thauban, TI.

661. Fear to do wrong, for verily wrongdoing will be (a cause of) darkness on the Day of Resurrection; and fear avarice, for verily avarice destroyed those who were before you, leading them on to shed blood among themselves, and to make their unlawful things lawful.

Jabir, MU.

662. Verily, God hates three things in you: wrangling, wasting one's wealth, and frequent, useless questioning.

Al-Mughirah, BU: MU: AB.

663. Avoid the seven destructive things; the joining (of others) with God; the killing of breathing beings which God has forbidden unless by right; the devouring of usury; devouring the wealth of the orphan; the turning (one's) back on the day of battle; and the slander of chaste women who are believing (but) careless (in their behaviour).

Abu-Hurayrah, BU: MU.

664. Moderation in expenses is half of livelihood, and the love of men is half of wisdom, and good questioning is half of knowledge.

Ibni 'Umar, TI: IB.

665. Serve the Merciful (God), and give food (to the needy), and extend greetings and you shall enter Paradise in peace.

Ibn 'Umar, TI: IB.

666. Shall I tell you of him who will be shut out from the fire (of Hell)? Every quiet, good-natured person.

Ibni Mas'ud, TI.

667. The Prophet was asked as to what would mostly make people enter into the fire (of Hell). "The mouth and the private parts", said the Prophet. Being asked as to what would mostly make people enter Paradise, the Prophet said, "the fear of God, and a good character."

Abu-Hurayrah, TI.

668. Whosoever shall give me a pledge for (the right use of) what is between his two jaws and what is between his two legs, I shall guarantee Paradise for him.

Sahl b. Sa'd, BU: TU

669. Give me to understand six things about yourselves, and I guarantee you Paradise; namely be truthful when you talk and fulfil when you promise, and restore (a thing) when you are trusted (with it), and guard yourselves from immodesty, and lower your eyes to the ground, and withhold your hands (from what is wrong).

'Ubadah b. A's-Samit, BA.

670. Following the middle way, steadiness, and good manners, are parts out of the twenty-four parts of a Prophet's character.

Ibni 'Abbas, AB: MA.

671. I said, "O Prophet of God! Enjoin upon me (a rule of

conduct)." The Prophet said, "I enjoin upon you the fear of God; for truly it will best adorn all your affairs." I said, "Tell me something more." He said, "The reading of the Qur'an and the remembrance of God, for that will be (a cause) of your mention in heaven, and a light for you in the earth." I said, "Tell me something more." He said, "Take care that you do not laugh excessively, for that deadens the heart, and takes away the light of your countenance." I said, "Tell me something more." He said, "Speak the truth although it be bitter." I said, "Tell me something more." He said, "Fear not, concerning God, the abuse of your detractor." I said, "Tell me something more." He said, "Conceal in others what you know (is) in yourself."

Abu-Dharr, BA.

672. Whosoever believes in God and in the Last Day, let him honour his guests; and whosoever believes in God and in the Last Day let him be good to his neighbours; and whosoever believes in God and in the Last Day, let him speak what is good or keep silent.

Abu-Hurayrah, BU: MU: AB.

673. My Lord has bidden me nine things: the fear of God in secret and in public; a just word amidst anger or pleasure, and a (middle) way in poverty and affluence; and that I perform my duties as a relative to him who cuts off all ties with me, and that my silence be for reflection, and my speaking be a reminder (of God), and my looking be an example and that I bid justice.

Abu-Hurayrah, IB: RA.

674. Three men have a right to the help of God: the one

who does Jihad in the service of God, the slave who desires to pay for his freedom, and the man who marries (a woman); desiring to live chastely with her.

Ibni 'Abbas, AB: TI.

675. O 'Abdul-Qays! in your character there are two traits which God and His apostle love, namely, mildness and deliberation.

Ibni 'Abbas, AB: TI.

676. Wealth decreases not by almsgiving, and God only increases His servant in might by his forgiveness; and no servant (of God) shows humility for the sake of God, but God also exalts him.

Abu-Hurayrah, MU: TI: NA.

677. He who has a good character shall have a house built for him in the highest apartment of Paradise.

Abu-Umamah, TI.

678. The intelligent man is he who contemplates himself, and acts for what is after death; and he is the weak man who makes his soul follow his lust, and desires from God what he fancies.

Shaddad b. Aus, TI: IB.

679. Shall I tell you about the best among you and the worst among you? The best among you is he from whom good is expected and from whose evil (people) are secure; and the worst of you is he from whom good is not expected and from whose evil (people) are not secure.

Abu-Hurayrah, TI: BA.

680. I can swear for three things: wealth suffers not by charity; no servant of God is wronged, who bears it patiently but God increases thereby his honour; and

no servant of God opens for himself the door of beggary but God (also) opens up for him the door of poverty.

Abu-Kabshah al-Anmariy, TI.

681. He who visits a sick person ceases not to plunge in (the ocean of) mercy until he sits down; and when he sits down he is immersed therein.

Jabir, MA: AH.

682. Whoever visits a sick person, a crier calls out (to him) from heaven, saying, "Be you of good cheer! Walk cheerfully! Take a happy home in Paradise."

Abu-Hurayrah, IB.

683. When you go to the sick (to visit him), cheer him up in his distress; for verily that would not avert anything but would improve his spirits.

Abu-Sa'id, TI: IB.

684. When you go in to visit a sick man, wish for him a length of life, for that will please him.

Abu-Sa'id, TI.

685. Whoever vows that he will obey God, let him obey Him; but whoever vows that he will rebel against God, let him not rebel against Him.

'Aishah, BU: AB: TI: MA.

686. Do not fulfill a vow in which there is sin.

Imran b. Husayn, MU.

687. "My sister has vowed," said one of his disciples, "that she would walk up to the Ka'bah barefooted, but she finds she cannot do that, and she bids me inquire of you what she should do." The Prophet said, "Let her

walk on foot or ride, for verily God has no need of your sister's walking."

'Uqbah b. 'Amir, BU: MU: AB: TI: NA.

688. The Prophet saw an old man being led between his two sons, and said, "What is the matter with him?" They said, "He has vowed that he would (thus) walk." The Prophet said, "Verily God needs not this punishment of himself", and bade him ride.

Anas, BU: TI: NA.

689. The Prophet saw a man standing in the sun, and inquired about him. They said, "This is Abu-Isra'il, who has vowed that he would stand in the sun, and fast, and not break it, nor come in the shade, nor speak." The Prophet said, "Tell him to come in the shade, and speak, and let him complete (his fasting)."

Ibni 'Abbas, BU: AB: MA.

690. A man stood up on the day the conquest of Makkah, and said, "O Prophet of God! I have vowed to God that if He gave you the victory over Makkah, I would offer a short prayer of thanksgiving to Him in the Sacred Temple at Jerusalem." The Prophet said, "Pray here." The man said the same thing again. The Prophet said, "Pray here." The man again said the same thing. "Then," said the Prophet, "it is your own concern."

Jabir, AB.

691. On the day when the Prophet of God would meet (his) enemies (in battle), he would wait until the declining of the sun; and then he would stand up among his companions, and say, "Never wish to meet (your)

enemy (on the battle field) but ask God for protection; and when you do meet him, then stand steadfast, and know that Paradise is beneath the shade of swords.” Then would he say, “O God! who has sent down the book, and drives the clouds, and routs the great armies, (we pray You) rout these, and help us against them.”

Abdullah b. Aufa, BU: MU: AB.

692. When the Prophet appointed a commander over an army, great or small, he would enjoin upon him more especially the fear of God, and upon the Muslims who were with him, goodness; then would he say, “March in the name of God, and fight with him who believes not in God; and march forth and defraud not, nor betray, nor mutilate, nor kill children or old men.”

Buraydah, MU: AB: TI.

693. The Prophet of God was asked about a man who fought for bravery or who fought for attachment or who fought to be seen (of men), which of them was in the way of God? He said: “He who fights that the word of God be exalted, is in the way of God.”

Abu-Musa, BU: MU: AB: TI: NA.

694. When the Prophet sent an army, great or small, he would tell them, “When you see a place of prayer or hear a crier calling (men to worship), then kill no one.”

‘Islam al-Muzaniy, AB: TI.

695. The Prophet of God used to take his women folk with him in his expeditions, and they used to nurse the wounded and were given a portion out of the spoils (of war).

Najdah b. ‘Amir al-Haruriy, MU: AB: TI.

696. I accompanied the Prophet on seven expeditions, and lived in the dwellings of men; I prepared food for them, and nursed the wounded.

Ummi 'Atiyyah, MU.

697. I went forth with the Prophet of God on his expedition to Khaybar with five other women, and offered to assist men in the way of God by helping them with arrows; and we had also medicine with us for the wounded, and a drink of *sawiq*. Then when God gave the Prophet victory he divided the spoils between us as he divided it among men.

Hashraj b. Ziyad, from his grandmother, AB.

698. In one of the battles of the Prophet a woman was found killed whereupon the Prophet forbade the killing of women and children.

Ibni 'Umar, BU: MU: AB: NA: MA.

699. No one shall torment (another) with fire except God.

Ibni 'Umar, BU: MU: AB: NA: MA.

700. When one of you fights, avoid (hurting) the face.

Abu-Hurayrah, BU: MU.

701. I heard the Prophet of God forbidding to bind anyone in order to kill him.

Abu-Ya'la, AB.

702. The Prophet of God forbade plundering and mutilation.

'Abdullah b. Tazid al-Ansairy, BU.

703. Whosoever purposely kills any with whom he is bound by a treaty, without real cause, God will forbid him Paradise.

Abu-Bakr, AB: NA.

704. Fear the prayer of the wronged, for, there is no veil between him and God.

Ibni 'Abbas, BU: MU: AB: TI: NA.

705. If you have excessive strength, do not injure the weak.

Ibni 'Auf, RA.

706. He who fulfils the wants of any one of my people, desiring to please him thereby, pleases Me.

Anas, BA.

707. He who comes to help the aggrieved, God writes down for him three and seventy acts of pardon, one of which makes amends for all his affairs, and two and seventy (go) to make for degrees (of excellence) on the Day of Resurrection.

Anas, BA.

708. Whoever relieves a Mu'min from a distress in this world, God will relieve him from his distress on the Day of Resurrection; and whoever makes it easy for a man in straitened circumstances to pay his debt, God will make (everything) easy for him in this world and the hereafter; and whoever hides the faults of a Muslim, God will cover up his faults in this world and the Hereafter. God is always ready to help His servant so long as the servant is ready to help his brother. And whoever walks in the path seeking knowledge therein, God will make easy to him the path of Paradise.

Abu-Hurayrah, MU: AB: TI.

709. There are three things which if a man does them, God will draw him under His own shadow, and will make him enter into Paradise: kindness to the weak, affection towards parents, and doing good to the slave.

Jabir, TI.

710. There is a trial for every people, and the trial of my people is by wealth.

Ka'b b. 'Iyad, TI.

711. What is the best wealth? It was asked of the Prophet. "The best of it is a tongue that mentions (God), and a grateful heart, and a righteous wife, and assisting a Mu'min because of his faith."

Thauban, TI.

712. There is no harm in riches, for him who fears God (in what he does); and for him who works piety, health is better than riches, and cheerfulness of disposition better than pleasures.

AH.

713. "He is indeed a poor man who has no wife," said the Prophet. "What, although he has plenty of wealth?" it was asked of him. The Prophet said, "And though he has plenty of wealth. And poor indeed is the woman who has no (help) mate, although she be ever so rich!"

Ibni Abu-Najih, RA.

714. Let no Mu'min hate a Mu'minah: if he hates her for one trait in her character, let him be pleased with another that is in her.

Jabir, MU: Abu-Hurayrah, Mu.

715. The best of you is he who is the best among you to his wife.

'Aishah, TI: DA; Ibni 'Abbas, IB.

716. Beat not the hand-maids of God*

Ayas b. 'Abdullah, AB: IB: DA.

* i.e. women

717. And enjoin upon one another goodness towards women; verily they are married to you: you have no power over them at all, unless they commit a flagrant filthy action; but if they be devoted to you, then seek no way against them. And, verily, you have rights over your women, and your women have rights over you.

'Amru b. Al-Ahwas, TI.

718. Should I not tell you of the best treasure of man? (It is) a virtuous woman; when he looks upon her, she gladdens him; and when he tells her (anything), she obeys him; and when he is absent from her, she watches his (interests).

Ibni 'Abbas, AB.

719. "What rights have a wife over her husband?" it was asked of the Prophet. "That he feed her when he eats himself, and that he clothes her when he clothes himself, and does not strike her upon the face, nor revile her, nor leave her alone unless in her own house."

Hakim b. Mu'awiyah, AB.

720. Hind, wife of Abu-Sufyan, said, "O Prophet of God! Abu-Sufyan is a miserly fellow; he does not give me what may be enough for me and for my children, unless I take it from him while he does not know." The Prophet said, "Take what may be enough for you and for your children, in reason."

'Aishah, BU: MU: AB: NA.

721. Whoever has two wives, and does not deal equitably between them shall come on the Day of Resurrection with half his body fallen off.

Abu-Hurayrah, AB: MU: AB: NA.

722. The world is a provision, and best provision of the world is a virtuous woman.

Amru b. Al-As, MU: NA.

723. I and the woman whose cheeks have grown dark (on account of the cares and anxieties of her children) shall be like this on the Day of Resurrection; (here the Prophet put together his middle and forefingers).

'Auf b. Malik al-Ashja'i'y, AB.

724. No man is alone with a strange woman, but Satan is the third among them.

Ibni 'Umar, TI.

725. Take care that no man sit alone with a woman, unless she be his near relative.

Ibni 'Abbas, BU: MU.

726. Join not with the women whose husbands are absent, for truly Satan runs in each son of man like the running of (his) blood. They asked: "And what about you, O Prophet of God?" He said, "It also flows in my veins, but God has strengthened me against him, and has kept me safe."

Jabir, BU: MU: AB: TI.

727. I questioned the Prophet with regard to a sudden glance cast at a woman; he said: "Turn away your glance."

Jarir, MU: AB: TI.

728. O Ali! do not follow up a glance by another for you may have the first, but you may not have the second.

Buraydah, AB: TI.

729. "Truly," said the Prophet, "out of (many things)

which I fear for you after me, is the splendour of this world and the adornment thereof, which will be opened up to you.” A man said, “O Prophet of God! shall good bring evil?” The Prophet kept silent for a while, and then spoke: “Certainly good brings no evil; but truly out of (the many) plants which the spring (season) brings forth is also that which, when the belly is puffed up with it, would kill, or nearly destroy; and truly this wealth is pleasant and sweet, and a good companion of the Muslim who gives out of it to the poor and the orphan and the homeless; so he who takes it by his right and lays it out in its right (place), a good help is that; but he who takes without having any right (to it), is as he who eats and is not filled, and it shall be a witness against him on the Day of Resurrection.

Abu-Sa'id al-Khudriy, BU: MU: NA.

730. He who seeks the world in a lawful manner in order to abstain from begging, and to strive for (the maintenance of) his people, and for affection to his neighbour, shall meet God on the Day of Resurrection, his face (shining) like the moon on the night of full-moon; but he who seeks the world in an unlawful manner for ostentation and pride and show, shall meet God, and He will be angry with him.

Abu-Hurayrah, BA.

731. What I fear most for you is passion for wealth, and your greed, and your immodesty, and mischief-making that will lead you astray.

Abu-Hurayrah, RA.

732. The love of this world is the beginning of all sins.
733. The Prophet said, "Can any one walk over water without wetting his feet?" They said, "No, O Prophet of God!" "Like that is the man of the world: he is not safe from sins," said the Prophet.
Anas, BA.
734. Truly, the steep path lies before you: no laden (soul) shall pass it.
Ummi Darda', BA.
735. Be you in this world as though you were a stranger, or a traveller on the road.
'Abdullah b. 'Umar, BU.
736. A man came to the Prophet and said, "Truly I love you." He said, "Look to what you say." The man said, "By God! I love you." This he repeated thrice. The Prophet said, "If you are truthful and sincere, then prepare armour for poverty: poverty certainly hurries more quickly to him who loves me than the tumbling stream in full flow."
'Abdullah b. Mughaffal, TI.
737. There are two things to which the son of man is averse: he is averse to death, whereas death is better for the Mu'min than trials; and he is averse to want of wealth, whereas want of wealth will be least reckoned with.
Mahmud b. Labid, AH.
738. A man shall be brought on the Day of Resurrection and thrown into the fire (of hell), and his intestines shall forthwith come out in the fire, and he shall therein turn round and round like the turning of a donkey working a mill; whereupon the people of the

fire shall come out together, and say, “O such and such! what are you doing? Did you not bid us do what was good, and forbid us to do wrong?” He shall say, “I bade you do good, but did not go in for it myself, and forbade you to do wrong, but went in for it myself.”

Usamah b. Zayd, BU: MU.

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