

*Book of*  
**AHĀDĪTH**

**Mohammad Mazhar Hussaini**

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## TRANSLITERATION

The following standard method for transliteration is followed for transliterating the Qur'ānic words (in Arabic) into English.

|   |              |     |                  |
|---|--------------|-----|------------------|
| ا | = Ā          | ع   | = ' (Silent)     |
| ب | = B          | غ   | = Gh             |
| ت | = T          | ف   | = f              |
| ث | = Th (Thorn) | ق   | = Q              |
| ج | = J          | ك   | = K              |
| ح | = Ḥ          | ل   | = L              |
| خ | = Kh         | م   | = M              |
| د | = D          | ن   | = N              |
| ذ | = Dh         | ه   | = H              |
| ر | = R          | ة   | = h (Silent)     |
| ز | = Z          | و   | = W              |
| س | = S          | ي   | = Y              |
| ش | = Sh         | و   | = Ū              |
| ص | = Ṣ          | ā   | = long a (hat)   |
| ض | = Ḍ          | ū   | = long o (shoot) |
| ط | = Ṭ          | ī   | = long e (feet)  |
| ظ | = Ḍ          | Ibn | = son of         |
|   |              | Abū | = father of      |
|   |              | al- | = the            |
|   |              | اَ  | = aw             |
|   |              | اِ  | = ay             |
|   |              | اِي | = iyy            |
|   |              | اَو | = aww            |

## ABBREVIATIONS

- (S) "Sallallahu Alaihi Wa-Sallam" meaning, peace and blessings be upon him; specifically used for Prophet Muḥammad (S).
- (AS) "Alaihis Salām" meaning, peace be upon him; used for other prophets (AS).

## Preface

The life of Prophet Muḥammad (S) is the living commentary on the Qur'ān (the Word of Allāh). There is no man in human history whose many actions and utterances have been as meticulously recorded as in the case of Prophet Muḥammad (S). Even in this technologically advanced age, with all kinds of high tech recording equipment, there is no one whose life has been recorded as completely and in so many details.

Prophet Muḥammad (S), indeed, is the last Prophet (Khatim-un-Nabiyyin). His (S) utterances, actions, approvals, habits; description of appearance and personality, and life examples have been recorded, verified with valid sources (*Rawi*), and preserved (by Divine plan) so that the practical application of the teachings of the Qur'ān could be witnessed by mankind for all time to come.

Prophet Muḥammad (S) is the most influential person in human history. The love and reverence for him, and the emulation of him (S) by his followers are unparalleled. He (S) is an excellent role model not only for Muslims in particular, but also for all human beings.

The present work has been undertaken to facilitate the seeking of guidance from Prophet Muḥammad (S) way of life. This Book of Aḥādīth has been compiled with the following objectives:

1. To introduce the reader to the Ḥadīth and the Sunnah,
2. To provide Aḥadith which are easy to read, understand, and memorize,
3. To provide factual information about the relevance of Aḥadīth to daily activities.

The Aḥādīth selected for this collection are significant for Islamic character building. These Aḥādīth (when followed) are capable of guiding the thoughts and directing the behavior of the reader, resulting in righteous personality and a meritorious character.

The author hopes that this book will help readers know, appreciate, respect, and love the Sunnah of Prophet Muḥammad (S) to the extent that they became the followers of the Sunnah in every detail for the rest of their lives. That would, insha'Allah be a true manifestation of the author's aspirations.

July 1, 2004  
Bolingbrook, Illinois.

**Mohammad Mazhar Hussaini**

## Teacher/Parent Guide

**Book of Ahadith** provides an excellent introduction and starting point to the study of Hadith. It gives basic enforcement and has a collection of Ahadith that are relevant to the student of today. These can be readily incorporated into daily life.

Section A contains basic information about the Hadith and the Sunnah as well as the process of Hadith collection. The lists of Hadith compilers and other information are handy and very helpful for the teachers/parent and student. This type of presentation makes it easy for readers to learn about the history and reliability of Ahadith.

Section B consists of Ahadith on six different subjects: Islam and Muslims, Love and Respect, Personal conduct, Things to Avoid, Etiquette and Decency, and Excellence. There are a total of forty Ahadith in Section B, with individual lesson developed for each one. These Hadith lessons are made up of three parts Key Words, Hadith, and Applying Knowledge.

The Key Word part prepares students to learn by supplying definitions of important terms at the beginning of each lesson. For easy recognition the words are printed in dark type as they appear in the following text.

In the Hadith Part of the lesson, Hadith is cited: the name of the narrator (*Sanad*) is given in English, the original Arabic text (*Matn*) of the Hadith is then presented followed by its English translation. The reference to the compiler of the Hadith collection (*Muhaddith*) is written below the English text of the Hadith.

The Applying Knowledge part explains the meaning of the Hadith pointing out its relevance to believers. This explanation is based on the Hadith itself, and/or other referenced sources from the Qur'an and authentic Ahadith. This helps the student to see the possibilities for utilizing Hadith knowledge routinely.

Section C adds forty more Ahadith on the same six subjects. All Ahadith are cited with narrator (*Sanad*), Arabic text (*Matn*), English translations, and reference. This section enhances the book by providing related Ahadith for additional enrichment learning and memorization, should it be desired.

Teachers/parents may assist the students as they study the Ahadith in Arabic originals and English translations, while noting references and

narrators. Students should read and understand the Ḥadīth, memorize it, practice applying its teaching in their daily life, and share its wisdom with others.

Book of Aḥadīth is an outstanding resource for Islamic education in class or at home. Teacher/parents should be creative in developing and sustaining the interest of the student in the study of Aḥadīth with emphasis on daily life application. These lessons lend themselves to learning activities which, insha' Allāh, will help all readers to think, feel, and live Islam.

July 1, 2004  
San Diego, CA

**Sumaiyah Bintul Islam**



***INTRODUCTION  
TO  
HADĪTH & SUNNAH***

## Lesson 1

## HĀDĪTH AND SUNNAH

Key Words:

|            |   |
|------------|---|
| Approval   | - The act of approving; favorable regard.   |
| Ḥadīth     | - (Plural: Ahādīth) Islāmic term (in Arabic) meaning the Traditions of Prophet Muḥammad (S); his sayings and dedds. |
| Matn       | - Islāmic term (in Arabic) meaning "main text".   |
| Muḥaddith  | - (Plural: Muḥaddithīn) Islamic term (in Arabic) meaning compiler of the Ḥadīth collection.                         |
| Naration   | - The act of narrating; to give an oral account of; tell (a story),   |
| Rasūlullāh | - Islāmic term (in Arabic) meaning the messenger of Allāh specifically used for prophet Muḥammad (S).               |
| Sanad      | - Islāmic word (in Arabic) meaning 'Authority'.   |
| Sifat      | - Islāmic word (in Arabic) meaning features or attributes.  |
| Sunnah     | - Islāmic term (in Arabic) meaning model behavior of Prophet Muḥammad (S)   |

## HĀDĪTH AND SUNNAH

**Ḥadīth** is an Arabic word meaning 'communication', 'story', or 'conversation'.

In the early days of Islam, the stories and communication of Prophet Muḥammad (S) dominated all kinds of conversation. The word Ḥadīth began to be used exclusively for **narrations** about or from the Prophet (S).

Ḥadīth is defined as:

*"The deed, saying, approval, or description of the sifat (features) of Prophet Muḥammad (S)"*.

**Sunnah** is an Arabic word meaning 'a way, rule, course, mode, or manner of acting or conducting a life'. Sunnah means a

system, or a path, or example.

Sunnah is defined as:

*All the traditions and practices of Prophet Muḥammad (S) that have become models to be followed by the Muslims.*

The Sunnah of Prophet Muḥammad (S) is preserved through Aḥādīth.

There are two main parts in every Ḥadīth. One part is the **Sanad** or the chain of authority of narrators and the other is the **Matn** or the main body of the text.

**Ḥadīth = Sanad + Matn**

Each Ḥadīth begins with the Sanad. The Sanad tells about the narrator or chain of narrators of that particular Ḥadīth.

After the Sanad comes the Matn. The Matn is the original message or text of the Ḥadīth. The Matn is the real essence of the Ḥadīth.

Usually a reference is written at the end of each Ḥadīth. It tells about the Muḥaddith (compiler of the Ḥadīth collection).

Aḥādīth guide us in our day to day life. They inspire us to virtuous deeds and warn us against bad actions. They help us to become better human beings.

When we say or hear the name of Prophet Muḥammad (S) we should always say "Sallallahu 'Alayhi Wa-Sallam," meaning "Allāh's peace and blessings be upon him." The abbreviation (S) stands for "Sallallahu 'Alayhi Wa-Sallam." When we say or hear the name of other prophets, such as Ibrāhīm (AS), Musa (AS), and 'Īsa (AS); we should say "Alayhis Salām," meaning "Allāh's peace be upon him." The abbreviation (AS) stands for "Alayhis Salām."

The companions of Prophet Muḥammad (S) are called "Sahābah" (singular: Sahābī). Whenever we say or hear the name of the Prophet's Sahābah (R), we should always say "Radiyahallahu Ta'āla 'Anhu, or 'Anhā, or 'Anhum," meaning "May Allāh be pleased with him, or her, or them." The abbreviation (R) stands for "Radiyahallahu Ta'āla 'Anhu, or 'Anhā, or 'Anhum."

### Applying Knowledge

Allāh is the Creator of the universe. Allāh created the universe for people, and people are created to worship Allāh. Worshipping Allāh means obeying Him. Obeying Allāh means doing things as He wants the people to do.

Allāh sent His revelations through His messengers to show people how to do things correctly. Allāh revealed His final revelation—the Holy Qur'ān was revealed to Prophet Muḥammad (S). Prophet Muḥammad (S) is the last messenger of Allāh (**Rasūlullāh**). The Qur'ān is Allāh's word, and Prophet Muḥammad (S) explained the Qur'ān by his own words, deeds, and approvals.

The example of the life of Prophet Muḥammad (S) is a perfect model (Uswat-un-Hasanah) for us to follow. We must obey Allāh and His Prophet (S), in order to be successful in this world as well as the hereafter. We should learn the Ahādīth of Prophet Muḥammad (S) and follow his Sunnah.

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## Lesson 2

## HADĪTH COLLECTIONS

**Key Words:**

- Isnād - (Verbal noun: Sanad) Islamic term (in Arabic) Meaning authorities.
- Transmit - To send from one person, thing, or place to another; to cause to spread; convey.

## HADĪTH COLLECTIONS

Prophet Muḥammad (S) was the most beloved person at his time among the Muslims. This has been true ever since - even to the present time. The companions of Prophet Muḥammad (S) transmitted his Aḥādīth in large numbers. The following table (A) provides the names of some of his companions with the approximate number of Aḥādīth they transmitted.

Table A

| Name of the Companion of Prophet Muḥammad (S) | Approximate Number of Aḥādīth Transmitted |
|---|---|
| Abū Hurayrah (R)                              | 5374                                      |
| Ibn 'Umar (R)                                 | 2630                                      |
| 'Ā'ishah (R)                                  | 2210                                      |
| Ibn 'Abbās (R)                                | 1660                                      |
| Jabir bin 'Abdullāh (R)                       | 1540                                      |
| Abū Sa'īd Al-Khudrī (R)                       | 1170                                      |
| Ibn Mas'ud (R)                                | 748                                       |
| 'Abdullāh bin 'Amr bin Al-'Āṣ (R)             | 700                                       |

Some other companions, such as Abu Bakr (R), 'Umar bin Al-Khattāb (R), 'Alī Ibn Abī Tālib (R), also have transmitted Aḥādīth.

The companions (Sahabah) of the Prophet Muḥammad (S) carefully transmitted his Aḥādīth to later generations.

The collection of Aḥādīth or true stories about Prophet Muḥammad (S) and their organized systematic compilation were started while the Prophet (S) was still alive.

The following table (B) shows some of the earliest Ḥadīth collections.

**Table B**

| Name of Ḥadīth Collection           | Compiled By   | Period   | Number of Aḥādīth Included |
|-------------------------------------|---|--|----------------------------|
| Sadiqah<br>Al-Sahifah<br>Al-Sadiqah | 'Abdullāh Bin 'Amr<br>Bin Al-'Āṣ (R)                | During the life-time<br>of Prophet<br>Muḥammad (S) | 1,000                      |
| Muwatta'                            | Abū 'Abdullāh<br>Mālik Bin Anas (R)<br>(Imam Mālik) | (93 AH - 179 AH)<br>(712 CE - 795 CE)              | 1,720                      |
| Musnad                              | Ahmad Bin Hanbal<br>(Imam Hanbal)                   | (164 AH - 241 AH)<br>(781 CE - 855 CE)             | 30,000                     |

After the Muwatta' and the Musnad were collected, a number of other Ḥadīth collections were compiled at different times. Among them are the six most authentic compilations Called "**Sihah Sittah**" which means the six sound books. The compilers (Muḥaddithīn) used the strictest criteria for evaluating the authenticity of the 'Aḥādīth. These Ḥadīth collections are considered very reliable. The following table (C) illustrates the Six Sound Books (Sihah Sittah).

Table C

| Name of Ḥadīth Collection | Compiled By   | Period                                 | Number of Aḥādīth Included |
|---------------------------|---|--|----------------------------|
| SAHIH AL-BUKHĀRI          | Muḥammad bin Isma'īl (Imam Bukhāri)                         | (194 AH - 256 AH)<br>(810 CE - 870 CE) | 2,602 Aḥādīth              |
| SAHIH MUSLIM (MUSLIM)     | Muslim bin al-Hajjāj Al-Qushayri Al-Naysaburi (Imam Muslim) | (202 AH - 261 AH)<br>(818 CE - 875 CE) | 3,033 Aḥādīth              |
| JAMI AT-TIRMIDHĪ          | Muḥammad bin 'Īsa (Imam Tirmidhī)                           | (209 AH - 279 AH)<br>(824 CE - 892 CE) | 2,028 Aḥādīth              |
| SUNAN-'ABŪ DĀWŪD          | Sulayman bin 'Ash'ath (Imam 'Abū Dāwūd)                     | (202 AH - 275 AH)<br>(818 CE - 889 CE) | 4,800 Aḥādīth              |
| SUNAN-IBN MĀJAH           | Muḥammad bin Yazīd (Imam 'Ibn Mājah)                        | (209 AH - 273 AH)<br>(824 CE - 887 CE) | 4,341 Aḥādīth              |
| SUNAN-NASA'Ī              | 'Ahmed bin Shu'aib (Imam Nasa'ī)                            | (215 AH - 303 AH)<br>(830 CE - 916 CE) | 5,761 Aḥādīth              |

The Muḥaddithīn developed a systematic methodology to evaluate the authenticity of each and every Ḥadīth. First, they would look at the Matn of a particular Ḥadīth. They would accept it as authentic if it agreed with the basic teachings of the Qur'ān, or with some other authentic Ḥadīth, or with basic human reason and logic.

In addition, they would examine the people who narrated or transmitted the Ḥadīth. The chain of names of the people who transmitted the Ḥadīth is called 'Isnad. The biographies of each narrator were developed. This science is known as " 'Asma ur-Rijāl".

If one of the narrators of a Ḥadīth did not meet the basic criteria, all Aḥādīth narrated by him were rejected. If detailed information about a certain narrator was missing, the Ḥadīth

transmitted by him was classified as weak (*da'if*) and put in the category of second degree reliability.

The Muḥaddithīn carefully studied and evaluated every Ḥadīth, and put together the most reliable collection of Aḥādīth.

In addition to the Sihah Sittah, a large number of other compilations have also been published. A partial list of other widely known compilation is given in the following table (D).

**Table D**

| Name of Ḥadīth Collection | Compiled By   | Period                                   | Number of Aḥādīth Included |
|---------------------------|---|--|----------------------------|
| Sunan Darimi              | Muḥammad 'Abdullāh bin 'Abdur Rahmān Al-Darimi (Imam Darimi)                | (181 AH - 255 AH)<br>(797 CE - 869 CE)   | 3,550                      |
| Sunan Bayhaqī             | Abū Bakr 'Ahmad bin Al-Hussain Al-Bayhaqī (Imam Bayhaqī)                    | (384 AH - 458 AH)<br>(994 CE - 1066 CE)  | 25,000<br>(Estimated)      |
| Mishkat ul-Masabih        | Waliyyuddīn Abū 'Abdullāh bin 'Abdullāh Al-Khatib Al-Tabrizi (Imam Tabrizi) | (421 AH - 502 AH)<br>(1030 CE - 1109 CE) | 5,945                      |
| Riyad-us-Salihīn          | Muhyiddīn Abū Zakariyya Yahya bin Sharaf An-Nawawi (Imam Nawawi)            | (631 AH - 676 AH)<br>(1234 CE - 1278 CE) | 1,900                      |

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Section-B

***FORTY ḤADĪTH  
LESSONS***

*ISLĀM*  
&  
*MUSLIMS*

**Hadīth 1.****A MUSLIM IS SUCCESSFUL****Key Words:**

|          |  |
|----------|--|
| 'Ākhirah | - An Islamic term (in Arabic) for Hereafter.       |
| Dīn      | - An Islamic term (in Arabic) meaning way of life. |
| Islām    | - The religion of Allah; the straight path.        |
| Success  | - A favorable result; good fortune.                |

**HADĪTH**

'Abdullāh bin 'Amr (R) relates that Rasūlullāh (S) said:

قَدْ أَفْلَحَ مَنْ أَسْلَمَ

*Qad Aflaha Man Aslam*

“Whoever accepts Islām attains success.” (Muslim)

**Applying Knowledge**

Islām is complete way of life (Dīn). It is the straight path. Islām is the perfect religion which Allāh has chosen for all mankind. It is the only way of life that is acceptable to Allāh. Whoever accepts Islām becomes a Muslim regardless of his/her ethnic background, race, gender, or nationality. When a Muslim accepts and follows the Islamic way of life, he/she achieves success in this world as well as in the hereafter.

We should remember that in order to be successful, we must sincerely accept Islām as our way of life and follow it to the best of our abilities. Indeed, the real success is success in the hereafter ('Ākhirah).

**Hadīth 2.****Key Words:**

- |            |   |
|------------|---|
| Desire     | - To wish; want; long for.  |
| Mu'min     | - An Islamic term (in Arabic) for a person who adopts the faith of Islām; believer. |
| Well-being | - The condition of being well or doing well; health, happiness, and prosperity.     |

**HADĪTH**

Anas bin Mālik (R) relates that Rasūlullāh (S) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

*Lā Yu'minu Aḥadukum Ḥattā Yuhibba La Akhīhi Ma Yuhibbu  
Linafsih.*

“None of you is a Mu'min until he desires for his (Muslim) brother that which he desires for himself.”

*(Bukhāri and Muslim)*

**Applying Knowledge**

All of the Muslims are brothers and sisters to each other. They are related to each other on the basis of the belief in Islām. This relationship should be stronger than any other relationship. Muslims are like the human body in their mutual love, kindness, and compassion. When one part of the body is in pain, the entire body feels it.

We should treat each other with respect and kindness. We should not wrong, insult, or belittle others. We should care about the **well-being** of others as we care about ourselves. We should want the same things for others as we want for ourselves. We should treat others the way we would like to be treated. If we all follow this advice, Insha' Allāh we can build a strong and happy Muslim community.

## Ḥadīth 3.

## MUSLIM AND MUHĀJIR

**Key Words:**

|           |  |
|-----------|--|
| Forbidden | - Not permitted; prohibited.   |
| Harām     | - Islāmic term (in Arabic) for 'forbidden' or 'prohibited' by Allāh.                     |
| Muhājir   | - Islāmic term (in Arabic) for an 'immigrant'; a person who has moved to another place.. |
| Muslim    | - Islāmic term (in Arabic) for a person who accepts Islam.                               |

## ḤADĪTH

‘Abdullāh ibn ‘Amr ibn al-Āṣ (R) relates that the Prophet (S) said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ  
مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

*Al Muslimu man Salimal Muslimūna min lisānihi Wa Yadihi.  
Wal Muhājiru Man Hājara Ma Nahallāhu ‘Anhu*

“A Muslim is a person who does not harm another Muslim with his tongue or hands, and a Muhajir (immigrant) is one who leaves that which Allah has forbidden.”  
(*Bukhāri and Muslim*)

**Applying Knowledge**

Muslims should treat each other with respect and honor. Everything belonging to a Muslim-his life, his honor, and his property is Harām (prohibited) to another Muslim. Muslims should not harm others with their hands (by using violence).

A Muhājir is not only the one who moves from one place to another. A Muhājir is one who quits doing everything which Allāh has forbidden. He is the one who moves away from the place where he could not practice Islām to a place where he can.

We should leave everything that Allāh does not like. We should not harm other Muslims in any way. We should always treat other Muslims with respect and honor.

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## FIVE PILLARS OF ISLAM

### Key Words:

|          |   |
|----------|---|
| Hajj     | - Islāmic term (in Arabic) for the pilgrimage to Makkah |
| Islām    | - Islāmic term (in Arabic) for peace, or submission.    |
| Salāt    | - Islāmic term (in Arabic) for worship prayer.          |
| Sawm     | - Islāmic term (in Arabic) for fasting                  |
| Shahādah | - Islāmic term (in Arabic) for bearing witness.         |
| Zakāt    | - Islāmic term (in Arabic) for obligatory poor due      |

## HADĪTH

‘Abdullāh ibn ‘umar (R) relates that Rasūlullāh (S) said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ،  
وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ

*Buniyal Islāmu ‘Ala Khams: Shahadati Al Lā Ilāha Illallāhu  
Wa Anna Muḥammad Rasūlullāh Wa Iqamiṣ Ṣalāti Wa ‘Ita  
‘izzakāti wa Hajjil bayti Wa Ṣaumi Ramaḍan.*

“**Islām** is based on five (pillars): **Shahādah** (testifying) that there is no god but Allāh and that Muhammad is the Messenger of Allāh, establishing **Salāt**, paying **Zakāt**, performing Hajj, and Sawm (fasting) in Ramaḍan.”

*(Bukhāri and Muslim)*

## Applying Knowledge

Islām is the religion of peace and submission to Allāh. It is a complete way of life. A Muslim is the follower of Islām. He or she submits totally to the will of Allāh. He or she is required to carry out the following religious duties:

1. Shahādah - Believing and bearing witness (Shahādah) that there is no god except Allāh and that Muḥammad is His Messenger.
2. Ṣalāt - Establishing the obligatory worship prayers-Salāt (in congregation)
3. Zakāt - Paying the obligatory poor-due (Zakāt) to the poor, needy, and deserving people of the Community.
4. Hajj - Performing the pilgrimage (Hajj) to Makkah once in a life time.
5. Sawm - Observing the fast (Sawm) during the month of Ramaḍan.

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**Hadith 5.****LEARN AND TEACH THE QUR'ĀN****Key Words:**

|          |   |   |
|----------|---|---|
| Follow   | - | To act according to; obey; take as a guide. |
| Guidance | - | The action of showing the way.              |
| Learn    | - | To gain knowledge or skill.                 |
| Teach    | - | To help to learn; to make understand.       |

**HADĪTH**

'Uthman bin 'Affān (R) relates that Rasūlullāh (S) said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

*Khayrukum Man Ta'allamal Qur'āna Wa 'Allamahu*

“The best among you are those who learn the Qur'ān and teach it.”  
(*Bukhāri*)

**Applying Knowledge**

The Holy Qur'ān is the Book from Allāh. Allāh sent the Qur'ān for the guidance of the mankind. We should believe that the Qur'ān is Allāh's book. We should learn to read the Qur'ān because it is the best form of remembering Allāh (Dhikr). We get closer to Allāh by reading it. We should understand the Qur'ān to know how to live a virtuous life. We should follow the Qur'ān in order to be successful in this world and in the hereafter. We should teach the Qur'ān to others so that they may also be guided.

## Hadīth 6.

## MASJID

**Key Words:**

Masjid - (Plural: Masājid) Mosque; Muslim place of Worship

## HADĪTH

'Abū Hurayrah (R) relates that Rasūlullāh (S) said:

أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا

*Aḥabbul Bilādi Ilallāhi Masajiduha Wa Abghadul Bilādi  
Ilallāhi Aswaquhā.*

“To Allāh, the dearest places are the Masajid, and the most unpleasant places are markets.” (Muslim)

**Applying Knowledge**

Masjid is a place of worship for Muslims. Allāh is worshipped, remembered, praised, and glorified in the Masjid. Muslim perform the five daily Salawat and Jumu'ah Salāt at their prescribed time in the Masjid. The Masjid is an important center where Muslim may discuss religious, social, and political issues related to the community (Ummah).

We should perform our Salāt in the Masjid. There we get the company of fellow-believers and righteous people. We should visit Masajid regularly, take care of them, and keep them clean.

The market is a place for buying and selling merchandise. We need to visit markets to buy or sell necessary things. Unnecessary market visits are waste of time and money.

We should avoid wasting time and money in markets, and instead spend more time and effort in the Masajid, learning about Islām.

## Hadīth 7.

## JIHĀD

**Key Words:**

|         |  |
|---------|--|
| Cause   | - A reason or occasion for action.   |
| Jihād   | - An Islāmic term (in Arabic) for striving with one's utmost capacity.     |
| Mujāhid | - An Islāmic term (in Arabic) for the person striving in the path of Allāh |

## HADĪTH

Anas bin Mālik (R) relates that Rasūlullāh (S) said:

لَعْدْوَةٌ فِي سَبِيلِ اللَّهِ، أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

*Laghadwatun Fī Sabīlillāhi Aw Rauhtun Khayrum  
Minaddunyā Wa Mā Fīhā.*

“To spend one morning or evening (in **Jihad**) in the **cause** of Allāh is better than the world and whatever is in it.”  
*(Bukhāri and Muslim)*

**Applying Knowledge**

Jihād means to struggle in the cause of Allāh with one's utmost capacity. The causes of Allāh include the establishment of the worship of Allāh, inviting people to the message of Allāh, working for the good of the society, and establishing the law of Allāh. Jihād is carried out by spending one's wealth, time, effort, and even life in the cause of Allāh. This Hadīth means that spending even a part of a day in Allāh's cause is better than having the whole world.

A **Mujāhid** is a person who struggles with his utmost capacity (such as his life) for the cause of Allāh with the intention to please Him alone. Allāh gives the best rewards to the Mujāhidin.

**Chapter II*****LOVE  
&  
RESPECT***

**Hadīth 1.****LOVE PROPHET MUḤAMMAD (S).****Key Words:**

|         |  |
|---------|--|
| Dearer  | - Much loved; much precious.                               |
| Example | - A person to be imitated; model; pattern of conduct.      |
| Mu'min  | - Islamic term (in Arabic) for a perfect Muslim; believer. |

**HADĪTH**

Anas bin Mālik (R) relates that Rasūlullāh (S) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ  
وَالنَّاسِ أَجْمَعِينَ

*Lā Yū'minu Aḥadukum Hatta akūna Aḥabba Ilayhi Min  
Walidihī Wa Waladihī Wannāsi Ajma'in.*

“None of you becomes a Mu'min unless I am dearer to him than his father, his sons, and all of mankind.”

*(Bukhāri)*

**Applying Knowledge**

Allāh sent Prophet Muḥammad (S) to guide mankind. Prophet Muḥammad (S) taught the teachings of the Qur'ān and showed how to follow them. He (S) did everything according to the teachings of the Qur'ān. His (S) conduct was excellent. His (S) life is a beautiful **example** for us to follow.

Prophet Muḥammad (S) should be dearer to Muslim than anyone else. This means we should love him (S) more than anyone else. Loving him (S) means admiring him, obeying him, and following him. We should do what he (S) has ordered and avoid all that he (S) has forbidden. In order to be Mu'min or a perfect Muslim, we should love the Prophet Muḥammad (S) more than anyone else.

## Hadīth 2:

## LOVE YOUR PARENTS

Key Words:

|           |   |   |
|-----------|---|---|
| Obedient  | - | Obedying or carrying out a request or command; submissive; dutiful. |
| Respect   | - | to honor; to show consideration for.                                |
| Treatment | - | The action or behavior towards something.                           |

## HADĪTH

Abū Hurayrah (R) relates that a man came to Rasūlullāh (S) and asked:

“Who is best entitled to kind **treatment** and companionship from me? Rasūlullāh (S) said:

أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ

*Ummuka thumma Ummuka Thumma Ummuka Thumma  
Abāka Thumma Adnāka Adnāka.*

“Your mother, and then your mother, and then your mother, and then your father, and then your nearer relations, and then your near relations.”

*(Bukhāri and Muslim)*

## Applying Knowledge

Muslims are required to be kind, polite, helpful, and obedient to their parents and relatives. We should respect our parents and treat them kindly even if they are non-practicing Muslims, or non-Muslims. If our parents order us to do something against Islām, we should politely explain to our parents that obedience to Allāh comes first. However, we should continue to treat our parents with kindness and respect.

We should always help our parents especially, when they grow old. We should take care of our older parents as they took care of us when we were small. Also, we should pray for our parents.

**Ḥadīth 3.****LOVE YOUR RELATIVES****Key Words:**

- |           |   |   |
|-----------|---|---|
| Blood-tie | - | A person related to another by birth; relative. |
| Sever     | - | To break off; to part; separate; cut off.       |

**HADĪTH**

Jubayr bin Muṭ‘im (R) relates that Rasūlullāh (S) said:

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ

*Lā Yadkhulul Jannatā Qāti‘un*

“One who severs (blood-ties) shall not enter paradise.

*(Bukhāri)*

**Applying Knowledge**

The family is the basic unit of an Islāmic society. To keep the family intact, Islām has emphasized maintaining good relation between family members. Love, affection, tolerance, and understanding are required between parents, children, brothers, sisters, and other blood relatives. This Ḥadīth tells us that breaking ties with relatives is strongly disapproved.

We should show affection to our younger ones and respect to the elders. We should help our relatives according to their needs. Even if we have differences, we should never break off our relations with them.

## Hadīth 4.

## LOVE YOUR NEIGHBORS

**Key Words:**

|          |  |
|----------|--|
| Behave   | - To conduct properly.                   |
| Neighbor | - One who lives near or next to another. |
| Regulate | - To direct according to a rule.         |

## HADĪTH

Abdullāh Ibn ‘Umar (R) relates that Rasuḷullāh (S) said:

خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ،  
وَأَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ

*Khayrul Ashabi ‘Indallāhi Khayruhum liṣāhibihi Wa Khayrul Jirani ‘Indallāhi Khayruhum lijārihi.*

“The best friend in the sight of Allah is he who is the well-wisher of his companions, and the best neighbor is one who behaves best towards his neighbors.”

(Tirmidhī)

**Applying Knowledge**

Neighbors are those people who live close to each other. Proper behavior among the neighbors is important for a peaceful life in the community. Since it could happen that disagreements occur between them, Islām regulates the behavior of neighbors to minimize the possibility of problems.

We are required to respect the life, property, and of all our neighbors-poor and rich, Muslim and non-Muslim alike. We should visit our neighbors, share food with them, and exchange gifts on special occasions. We should not harm or disturb our neighbor in any way. A good neighbor behaves well and offers help when it is needed.



**Hadīth 5.****LOVE ALL PEOPLE****Key Words:**

|               |   |
|---------------|---|
| Compassionate | - Kind.   |
| Kind          | - Doing good rather than harm; sympathetic; gentle. |

**ḤADĪTH**

Anas (R) and ‘Abdullāh (R) relate that Rasūlullāh (S) said:

الْخَلْقُ عِيَالُ اللَّهِ فَاحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ عَلَى عِيَالِهِ

*Al khalqu ‘Iyalullāhi Fa Aḥabbul Khalqi Ilallāhi Man Aḥsana  
‘Alā ‘Iyālihi*

“People are Allāh’s family. The dearest to Allāh is the person who is kind to His family.” *(Tirmidhī)*

**Applying Knowledge**

Allāh created all human beings. All the people belong to one human family. Allāh divided people into different nations, races, colors, and tribes so that we may know each other. Allāh is merciful and compassionate to all the people. He wants us to be kind and compassionate to one another. Allāh loves those who are kind to other people. We should show affection to our young ones and respect to our elders.

## Hadīth 6.

## PROTECT THE HONOR

Key Words:

|              |   |
|--------------|---|
| Honor        | - Dignity; good name.   |
| Resurrection | - Coming to life after death. Allah will bring everyone to life on the Day of Resurrection, and then will judge everyone. |

## HADĪTH

Abū Al-Darda' (R) relates that Rasūlullāh (S) said:

مَنْ رَدَّ عَنْ عَرَضٍ أَخِيهِ رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ

*Man Radda 'An 'Irđi Akhīhi Raddāllahu 'An Wajhihin Nāra Yaumul Qiyāmatih.*

“Whoever protects the **honor** of his (Muslim) brother, Allāh will protect his face from the fire on the Day of **Resurrection.**”  
(Tirmidhī)

## Applying Knowledge

“The life, honor, and property of Muslims are sacred. They should be respected. Muslim should protect the honor of each other. Whoever covers up the personal failings, faults, weaknesses, and defects of somebody in this world, Allāh will cover up his/ her short comings in the hereafter (Ākhira).”

We should not go about probing into the personal faults of Muslims. This may create bad feelings and hurt them further. Islām discourages people to be inquisitive about somebody's defects. It is enough for us to know what is evident.

## Hadīth 7.

## PROTECT THE HONOR

Key Words:

|             |   |  |
|-------------|---|--|
| Charity     | - | Something that is given to help the needy; an act of good will or affection. |
| Feast       | - | A large elaborately prepared meal in honor of a person.                      |
| Guest       | - | A visitor at the home or table of another.                                   |
| Hospitality | - | An act of welcoming a guest with warmth and generosity.                      |
| Host        | - | One who entertains a guest.  |
| Right       | - | A just claim; privilege.   |

## HADĪTH

‘Abū Shurayh Khuwaylid bin ‘Amr al-Khuzai (R) relates that he heard Rasūlullāh (S) say:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ

*Man Kāna Yu'minu Billāhi Wal Yaumil Ākhiri Falyukrim  
Dayfahu Ja'izatahu.*

“One who believes in Allāh and the Day of judgement should honor his guest according to his right.”

*(Bukhāri and Muslim)*

## Applying Knowledge

“A guest is a blessing sent from Allāh. We should honor our guests. The right of a guest is good **feasting** for a day and a night, and **hospitality** for three days. After that, food and welcome are **charity**.

When we are invited as guests, it is better to take some gift for our host. We should not cause any inconvenience or problem to him or his family. We should pray for their well-being.

# ***PERSONAL CONDUCT***

## Ḥadīth 1:

## CLEANLINESS

**Key Words:**

|             |   |  |
|-------------|---|--|
| Cleanliness | - | Habitually and carefully neat and clean.   |
| Ghusl       | - | An Islāmic word (in Arabic) for bath; taking bath.   |
| 'Imān       | - | An Islāmic term (in Arabic) for faith; (Islāmic) faith or belief.  |
| Miswāk      | - | An Islāmic term (in Arabic) for tooth cleaner'.  |
| Wuḍū        | - | An Islāmic term (in arabic) for ablution;<br>Washing hands, face, and feet as taught by Prophet Muḥammad (S) for prayer. |

## ḤADĪTH

Abu Mālik Al-Ash'arī (R) relates that Rasūlullāh (S) said:

الطُّهُورُ شَطْرُ الْإِيمَانِ

*Attahūru Shaṭrul Īmān.*

“Cleanliness is a part of the faith.”

(‘Imān)

**Applying Knowledge**

The religion of Islām is perfectly pure and clean. To follow Islām, Muslims must keep themselves pure and clean. No one is allowed to enter paradise except those who are clean. In Islām cleanliness includes the cleanliness of body, mind, and environment. The cleanliness of body is attained by **ghusl** (a bath), **wuḍū**, (ablution), and use of the miswāk (tooth cleaner), among other forms of washing. Cleanliness of the environment involves keeping the clothes, house, neighborhood, etc., Clean. Cleanliness of the mind is attained by following the guidance of the Qur’ān and Sunnah.

**Hadīth 2.****TRUTHFULNESS****Key Words:**

|           |   |
|-----------|---|
| Birr      | - An Islāmic term (in Arabic) for good deeds, virtues.            |
| Intention | - A plan of action; an aim that guides action.                    |
| Truth     | - True; reality; real; genuine; actuality;<br>Conformity to fact. |

**HADĪTH**

‘Abdullāh ’Ibn Mas‘ūd (R) relates that the Prophet (S) said:

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ

*Innaṣ Ṣidqa Yahdī Ilal Birri Wa Innal Birra Yahdī Ilal Jannah.*

“Keep telling the truth, for truthfulness leads to virtuous deeds (Birr) and virtuous deeds lead to paradise.”

*(Bukhāri and Muslim)*

**Applying Knowledge**

In Islām truthfulness includes truthfulness of the heart (intention), truthfulness of the tongue (saying), and truthfulness of action. We should think rightly, say the truth, and do what we say. We should be truthful in everything. This makes us honest and trustworthy people. Telling the truth leads to doing good deeds and avoiding bad ones.

The truth is clear and a lie is clear. In between the truth and a lie is doubtful things. We should avoid the doubtful things also.

\*\*\*

## Hadīth 3.

## KINDNESS

Key Words:

|         |                                   |
|---------|-----------------------------------|
| Caring  | - to be concerned.                |
| Helping | - Doing what is needed or useful. |
| Kind    | - Gentle; merciful.               |
| Serving | - To be useful; give service to.  |

## HADĪTH

‘Ā’isha (R) relates that Rasūlullāh (S) said:

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ

*Innallāha Rafiqun Yuḥibbur Rifqa Fil Amri Kullihi.*”

“Allāh is kind and likes kindness in all things.”

*(Bukhāri and Muslim)*

## Applying Knowledge

Allāh is the Most merciful, the Most Compassionate. He is most kind to us, and we should be kind to His creation. We should be kind to our parents, relatives, neighbors, friends, and all others. A good Muslim is kind and considerate, loving and tenderhearted.

Everyday and in every way, we should treat others with kindness. We can be kind to others by saying good words to them, by **caring** about them, **helping** them, and **serving** them.

## Hadīth 4.

## MODESTY (HAYA')

Key Words:

|             |  |
|-------------|--|
| Haya'       | - An Islāmic term (in Arabic) meaning modesty, self-respect shyness. |
| Īmān        | - An Islāmic term (in Arabic) meaning faith, or belief.              |
| Modesty     | - Being humble; being decent or chaste; being shy or bashful.        |
| Shortcoming | - Fault; defect; a flaw in one's character.                          |

## HADĪTH

Abū Hurayrah (R) relates that Rasūlullāh (S) said:

الْحَيَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ،  
وَالْبَدَاءُ مِنَ الْجَفَاءِ، وَالْجَفَاءُ فِي النَّارِ

*Al Haya'u Minal Īmān Wal Īmanu Fil Jannah. Wal Badhāu  
Minal Jafā'i Waljafā'u Fin Nār.*

“Modesty (Haya) comes from belief (Īman); Īmān leads to paradise. Vulgarly comes from crudeness; crudeness leads to hell.”  
(*Tirmidhī and Ibn Hibbān*)

## Applying Knowledge

Modesty is one of the distinctive qualities of a Muslim is always modest. He or she is humble, decent, and chaste. A Muslim is ashamed to do a thing which Allāh has forbidden. He is also ashamed when he does not do a thing which Allāh has ordered him to do. Modesty enables a person to appreciate the bounties and favors of Allāh. It also makes him conscious of his own **short comings**. Īmān and Haya' (faith and modesty) exist together. When one of them goes away, the other goes away too.

Vulgarity means a lack of good manners. It comes from crudeness and those bad actions lead to the punishment of hell.



## Ḥadīth 5.

## HUMILITY

**Key Words:**

- |          |  |
|----------|--|
| Humility | - Humbleness of mind; lack of pride; modesty.  |
| Pride    | - Too high an opinion of oneself; arrogance; acting as if Better than others; scorn of others. |

## ḤADĪTH

Iyāz bin Himār Al-Mujashi'ī (R) relates that Rasūlullāh (S) said:

إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ

*Innallāha Awhā Ilayya An Tawada 'ū Hattā La Yafkhara  
Aḥadun 'Alā Aḥad.*

“Allāh has revealed to me the adoption of **humility** till non **pride** over none.”

(Muslim)

**Applying Knowledge**

All human beings are created by Allāh. No distinction is made between human beings because of color, race, nationality, financial status, beauty, or worldly possessions. There is no superiority of one over another. When someone starts thinking or acting as if he is better than others, he under values the truth and degrades people. Allāh does not like this attitude. Allāh wants Muslims to be modest and humble.

We should behave with humility by respecting everyone. None pride over none means no one should feel superior than another. They only distinction Allāh makes between people is on the basis of piety. We should try to be pious. Piety comes through Taqwa consciousness of Allāh. When we are conscious of Allāh we adopt modesty and treat everyone with respect.

## Ḥadīth 6.

## CONSISTENCY

Key Words:

|             |   |  |
|-------------|---|--|
| Constant    | - | Continuous; never stopping; steady.                  |
| Consistency | - | Keeping to the same principles and habits; firmness. |
| Moderate    | - | Keeping within proper bounds; not extreme.           |

## HADĪTH

‘Ā’īshah (R) relates that Rasūlullāh (S) said:

سَدِّدُوا وَقَارِبُوا، وَعَلِّمُوا أَنْ لَنْ يُدْخِلَهُ أَحَدُكُمْ  
عَمَلُهُ الْجَنَّةَ وَأَنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ

*Saddidū Wa Qāribū Wa ‘lamū Allany Yudkhilahu Aḥadakum  
‘Amaluhul Jannah. Wa Anna Aḥabbal A‘māli Ilallāhi  
Adwamuhā Wa In Qalla.*

“Do good deeds propely, sincerly, and moderately. And know that you deeds (alone) will not make you enter paradise, and that the deed most beloved by allāh is the most regular and **constant** even if it is little (Bukhāri).

## Applying Knowledge

Allāh wants us to do good deeds. At the same time He does not want to overburden us. It is not our good deeds alone that take us to paradise, rather it is Allāh’s mercy and His favor which allows us to enter.

We should take upon ourselves the deeds which are within our ability. When we take up any god deed, it should be done moderately with **consistency**. We should do things within proper, right, and reasonable limit avoiding the excesses. Things should be done uniformly and regularly even if it is little.

**Hadīth 7.****SELF CONTENTMENT****Key Words:**

|                  |   |                                   |
|------------------|---|-----------------------------------|
| Riches           | - | Wealth; abundance of property;    |
| Self-contentment | - | Self-satisfaction; being pleased. |

**HADĪTH**

Abū Hurayrah (R) relates that the Prophet (S) said:

لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ

*Laysal Ghina 'An Kathratil 'Aradi Wa Lakinnal Ghinā  
Ghinan Nafs.*

“**Riches** does not mean having a great amount of property, but riches is **self-contentment**.” (Bukhāri)

**Applying Knowledge**

People usually associate wealth with happiness. Happiness, however, does not necessarily come from abundance of property. In fact, if wealth is not earned and used according to Islāmic manners, it brings disgrace and unhappiness.

Happiness comes with self-contentment. When one is contented with whatever Allāh has given to him, he will be happy.

We should thank Allāh and be satisfied with whatever He has given to us. The best way to thank Allāh is to earn and use the wealth according to the way Allāh and His messenger (S) have commanded us to earn and use it.

***THINGS  
TO  
AVOID***

## Hadīth 1.

## DON'T BE A HYPOCRITE

Key Words:

- |           |   |   |
|-----------|---|---|
| Entrust   | - | To give something in trust; hand over for safe keeping. |
| Hypocrite | - | A person who pretends to be what he is not; pretender.  |

## HADĪTH

‘Abdullāh bin ‘Amr (R) relates that Rasūlullāh (S) said:

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا إِذَا أُوْتِمِنَ خَانَ  
وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ

*Arba ‘un Man Kunna Fīhi Kāna Munāfiqan Khalīṣā Idhaw  
Tumina Khāna Wa Idha Haddatha Kadhaba Wa Idha ‘Āhada  
Ghadara Wa Idha Khāṣama Fajar.*

“The sign of a **hypocrite** are four: when he is **entrusted** with something, he cheats; when he talks, he lies; when he makes a promise, he breaks it; and when he argues, he insults.”  
(*Bukhāri and Muslim*)

## Applying Knowledge

A hypocrite is somebody who says one thing and does another. If someone has one of the characteristics mentioned in the Ḥadīth, he or she has that much of hypocrisy in his or her behavior until he or she get rid of it.

In order not to be hypocrite we should be honest in keeping trusts. We should always speak the truth and keep our promises. We should be decent in our discussion, and never use harsh or insulting language in our disagreements.

## Hadīth 2.

## CONTROL ANGER

**Key Words:**

|         |   |  |
|---------|---|--|
| Anger   | - | Feeling a strong displeasure.            |
| Control | - | To keep down; to restrain; to hold back. |
| Refuge  | - | Shelter; security; protection; safety.   |
| Strong  | - | Having much force or power.              |
| Trait   | - | A quality of mind or character.          |

## HADĪTH

Abū Hurayrah (R) relates that Rasūlullāh (S) said:

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

*Laysash Shadidu Bissur'ah. Innamash Shadīdul  
Ladhī Yamliku Nafsahu Indal Ghadab.*

“The strong one is not the one who overcomes people with his strength, but the one who controls himself while in anger.”  
(*Bukhāri and Muslim*)

**Applying Knowledge**

Anger is a natural human **trait**. It is reaction to something that is not pleasing. When we are angry we lose control over our judgement and language. We cannot think or act properly. We may hurt ourselves or others while in anger. When we are angry we should keep silent. It helps us to control our anger. We should avoid taking any action in anger. Prophet Muḥammad (S) recommended saying the following phrase when one is angry:

*“I seek refuge with Allāh against Shaytan the rejected one..”*

Prophet Muḥammad (S) also suggested that when one of us is angry while standing, we should sit down, and if our anger goes away it is good; otherwise we should lie down.

**Hadīth 3.****AVOID BACKBITING****Key Words:**

|              |   |   |
|--------------|---|---|
| Backbiter    | - | The one who slanders the character of a person behind his back                    |
| Slander      | - | A malicious statement or report; to say bad things hurting reputation of a person |
| Verification | - | A confirmation of a truth or fact; determining the accuracy or truth.             |

**HADĪTH**

Hudhayfah (R) reported that he heard Rasūlullāh (S) saing:

لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ

*La Yadkhulul Jannata Nammām.*

“A backbiter shall not enter paradise.” (Muslim)

**Applying Knowledge**

Islām discourages saying anything about someone in his absence that may displease him. Backbiting is talking about someone behind his back. If what is said is true, it is backbiting, and if it is not true, it is slander.

We should avoid backbiting. We should never slander anyone because slandering is a lie. If we hear others backbiting or slandering, we should stop the conversation or walk away from it.

We should not say anything unpleasant about anyone else. We should not go on telling all that we have heard without **verification**.

**Hadīth 4.****DO NOT QUARREL****Key Words:**

|             |   |   |
|-------------|---|---|
| Quarrelsome | - | Fond of fighting and disputing; too ready to quarrel. |
| Sight       | - | Judgement; regard; opinion.                           |

**HADĪTH**

‘Ā’īshāh (R) relates that the Prophet (S) said:

إِنَّ أَبْغَضَ الرَّجَالِ إِلَى اللَّهِ الْأَكْثَرُ خَصِيمٌ

*Inna Abghadar Rijāli Ilalāhil Aladdul Khaṣīm.*

“The most hated person in the sight of Allāh is the most quarrelsome person.”  
(*Bukhāri*)

**Applying Knowledge**

A quarrel is an angry dispute or disagreement. It involves a fight with words and often leads to breaking off friendly relations. Allāh does not like quarrelsome behavior.

We should avoid quarreling, bickering, wrangling, and squabbling. This will help us keep good relations with others. We should abstain from using harsh and abusive language especially in our disagreements. We should learn to respect the rights and opinions of others. With patience and tolerance we can resolve our differences in peaceful ways and decent manners.



## Hadīth 5.

### AVOID SUSPICION

#### Key Words:

|           |   |  |
|-----------|---|--|
| Avoid     | - | To keep away from; stay clear of.  |
| Fault     | - | A mistake; error; minor vice.  |
| Guilty    | - | At fault; responsible for committing a crime.  |
| Lie       | - | A falsehood; to present false information with the intention of deceiving              |
| Suspicion | - | To suspect; to think a person guilty without proof; to have a doubt about or distrust. |

### HADĪTH

Abū Hurayrah (R) relates that Rasūlullāh (S) said:

إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ اكْذِبُ الْحَدِيثِ

*Iyyākum Wazzann. Fa Innazzanna Akdhabul Hadīth.*

“Avoid suspicion (zann), because suspicion is the biggest lie.”  
(*Bukhāri and Muslim*)

#### Applying Knowledge

Suspicion means thinking that someone is guilty of doing wrong without clear proof. Suspecting people without any proof is not right. Suspicion, therefore, is considered the biggest lie. We should avoid suspicion.

Everyone has his own faults, including ourselves. We should not search for the faults of others. We should trust each other and learn to have good feelings about other.

## Hadīth 6.

## AVOID JEALOUSY

**Key Words:**

|          |   |  |
|----------|---|--|
| Jealousy | - | A jealous condition or feeling; dislike or fear of rivals. |
| Malice   | - | A wish to hurt or make suffer; grudge; active ill-will.    |
| Virtue   | - | Moral excellence; goodness.                                |

## HADĪTH

Abū Hurayrah (R) relates that the Prophet (S) said:

إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا  
تَأْكُلُ النَّارُ الْحَطَبَ

*Iyyākum Wal Ḥasad. Fa Innal Ḥasada. Ya 'kulul Hasanāti  
kamā Ta 'kulun Nārul Ḥatab.*

“Avoid **jealousy** for this destroys **virtues**, just as fire  
destroys wood.” (Abū Dāwūd)

## Applying Knowledge

People may feel jealous of others who have more money, better possessions, or the like. Prophet Muḥammad (S) advised Muslim to avoid jealousy, enmity, and malice. These feelings can make one wish to hurt others. This ill-will among people may result in destruction, just as a fire may destroy wood.

We should not be jealous of what others have because Allāh knows what is best for us all.

We should neither go against our Muslim brother or sister, nor hurt him/her, nor look down upon him/ her, nor bring shame on him/her. We should wish well to everyone.

## Hadīth 7.

## AVOID VAIN TALK

Key Words:

|              |   |   |
|--------------|---|---|
| Dissension   | - | Hard feeling caused by differences of opinion; discord; disagreement. |
| Extravagance | - | Careless and lavish spending; wastefulness of funds, and resources.   |
| Vain         | - | Worthless; senseless; of no use.                                      |

## HADĪTH

Al-Mūghīrah bin Shu'bāh (R) relates that the Prophet (S) said:

إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ،  
وَكَثْرَةَ السُّؤَالِ

*Innallāha Kariha Lakum Thalāthā. Qīla Wa Qāl. Wa Ida'atul  
Māli Wa kathratus Su'āl.*

“Indeed, Allāh detests three things: **Vain** talk, wasting of wealth, and asking too many questions.” (*Bukhāri*)

## Applying Knowledge

Prophet Muḥammad (S) advised us to avoid useless talk, talking too much, wasting of wealth by extravagance, asking too many questions (in dire need).

We should speak the truth and leave alone that which does not concern us. We should be careful in earning as well as spending our wealth. The wealth is a trust from Allāh and it should be used for good causes. We should limit our questions especially about disputed religious matters which may cause dissension. We should avoid asking for something from others because we may lose respect if we continue to do so.

**Hadīth 8.****INTOXICANTS ARE FORBIDDEN**Key Words:

|              |   |   |
|--------------|---|---|
| Forbidden    | - | Not permitted; prohibited; not allowed. |
| Intoxication | - | Drunkness; an intoxicated condition.    |

**HADĪTH**

‘Ā’īshāh (R) related that the Prophet (S) said:

كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ

*Kullu Sharābin Askara Fa Huwa Harām.*

“All drinks that produce intoxication are forbidden”

(*Bukhāri*)

**Applying Knowledge**

Everything that intoxicates, i.e., Intoxicants such as liquors and all the intoxicating drugs, is forbidden in Islām. Intoxicants change the way one thinks and acts. Intoxicants are dangerous to one’s Health, and even to one’s family and friends.

The use of intoxicants even in a small quantity is sinful and prohibited. Allāh punishes everyone who deals directly or indirectly with the intoxicants. We should advise our relatives, friends, and neighbors to stay away from intoxicants.

***ETIQUETTE***  
***&***  
***DECENCY***

## Hadīth 1.

### GOOD INTENTION (NIYYAH)

#### Key Words:

|           |   |  |
|-----------|---|--|
| Action    | - | A deed; something that is done or performed.   |
| Carry out | - | To put into practice; to follow.               |
| Intention | - | A plan of action; an aim that guides action.   |
| Judge     | - | To decide.                                     |
| Reward    | - | Something given in return for worthy behavior. |

### HADĪTH

‘Umar Ibn Al-Khattāb (R) narrated that Rasūlullāh (S) said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ

*Innamal A‘mālu binniyyāt. Wa Innamā Likullim Ri’im Mā Nawā.*

“**Actions** are **judged** according to their **intentions** (niyyah), and every person will be dealt with according to what he intends...”  
(*Bukhāri and Muslim*)

#### Applying Knowledge

The reward for actions depend on intentions. Therefore, Allāh **rewards** every person according to what he has intended. When we intend to do something good, Allāh rewards us for our good intentions. When we **carry it out**, Allāh rewards us ten to seven hundred times more.

When we intend to do something bad but do not do it, Allāh rewards us for not doing it. If we carry it out, we are called to account for only one bad deed.

We should always intend to do good and try to carry out all that is good. We should avoid bad intentions. We should not carry out anything that is bad

## Hadīth 2.

## DO GOOD

Key Words:

|           |   |                                   |
|-----------|---|-----------------------------------|
| Behave    | - | To act properly; conduct oneself. |
| Deed      | - | An act or action; doing.          |
| Follow up | - | to do after.                      |
| Wipe out  | - | Obliterate; undo.                 |

## HADĪTH

Abū Dharr Jundub (R) and Abū ‘Abd-ar-Rahmān Mu‘ādh (R) related that Rasūlullāh (S) said:

إِتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا،  
وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

*Ittaqillāha Haithumā kunta Wa atbi ‘issayyi’atal Hasanata  
Tamḥuha Wa khāliqinnā sa Bikhulqin Hasan*

“Be conscious of Allāh wherever you are, and **follow up** a bad deed with a good one and it will **wipe it out**, and **behave well** towards people.” (Tirmidhī)

**Applying Knowledge**

To err is human. Everyone makes mistakes. However, one must feel sorry for having done wrong and ask forgiveness.

We should try our best to avoid bad deeds. However, if a bad deed is committed, we should feel sorry for it. We must seek the forgiveness of the injured person and we should also sincerely ask for Allāh’s forgiveness. Allāh is Oft-Forgiving. We should determine not to repeat the same mistake again in the future. We should always try to do a virtuous deed to wipe out the effect of our bad deeds/sins.

Consciousness of Allāh (taqwa) helps us avoid mistakes, errors, and sins. It obviously results in good behavior towards people.

**Hadīth 3.****GREETINGS (SALĀM)****Key Words:**

|            |   |                                      |
|------------|---|--------------------------------------|
| Greeting   | - | Salutation.                          |
| Pedestrian | - | Walker; the person who goes on foot. |
| Precede    | - | To come or go before in order.       |

**HADĪTH**

Abū ‘Umāmah Sudayy bin ‘Ajlan al-Bihlī (R) relates that the Prophet (S) said:

إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ

*Inna Awlan Nāsi Billāhi Man badā’ahum Bissalām.*

“The person closest to Allah is one who precedes others in greeting.”  
(Abū Dāwūd)

**Applying Knowledge**

Muslim greet each other with the greeting of peace “Assalām-u-‘alaykum” which means peace be upon you. The person replying should give the same greeting or a better one by saying “Wa‘alaykum-us-Salām wa Rahmatullāh, “meaning,” And on you be peace and mercy of Allāh.

This Hadīth says that it is best to be the first to greet another. A younger person should first greet an older one. A rider should greet a pedestrian, a pedestrian should greet someone who is sitting, and a small group should greet a large group.

Men can shake hand with each other. Women can shake hands with other women. Men and women may exchange greetings without shaking hands.



**Hadīth 4.****WEAR DECENT DRESS****Key Words:**

|              |   |   |
|--------------|---|---|
| Arrogance    | - | Haughtiness; too much pride; a feeling of being better than others. |
| Decent       | - | Proper and right; modest; appropriate.                              |
| Extravagance | - | Careless and lavish spending; wastefulness of funds.                |
| Privaaey     | - | Seclusion; being away from others.                                  |
| Showing      | - | To act for show.  |
| Transparent  | - | Easily seen through; see through.                                   |

**HADĪTH**

‘Ammār bin Shu‘ayb reports from his father who reports from his grand father that Rasūlullāh (S) said:

الْبَسُوا مَا لَمْ يُخَالِطَهُ اسْرَافٌ وَلَا مَخِيلَةٌ

*Ilbasū Mā lam Yukhalit Hu Isrāfunw Walā Makhīlah.*

“Put on any dress which does not Combine extravagance and arrogance.” (‘Ahmad, Nasa’ī, and Ibn Mājah)

**Applying Knowledge**

The purpose of clothing is to cover the body and protect it from heat or cold. Islām requires that the man cover his body at least from his naval to his knees. A woman’s dress should cover all of her body except for the hands and face.

Muslims should wear clean and decent clothing. Our dress should neither be too tight nor be transparent to show the shape of our body. Islām forbids nakedness and showing off in dress. Men should not wear women’s clothes. Women should not wear men’s clothes. Muslims should avoid careless, wasteful, and lavish spending on clothing. They should also avoid dressing which may display arrogance.

We should change our clothes in privacy. We should remember to mention the name of Allāh while putting on as well as taking off the clothes.

## Hadīth 5.

## EATING MANNERS

**Key Words:**

|         |   |   |
|---------|---|---|
| Du'ā    | - | An Islamic term (in Arabic) for prayer; supplication.   |
| Hell    | - | The place where wicked people are punished after death. |
| Mention | - | To speak about.   |

## ḤADĪTH

'Umar bin 'Abi Salamah (R) relates that Rasūlullāh (S) said:

سَمِّ اللَّهَ وَ كُلْ بِيَمِينِكَ وَ كُلْ مِمَّا يَلِيكَ

*Sammallāha Wa kul Biyamīnika Wa kul Mimmā Yalīk.*

“**Mention** the name of Allah, eat with your right hand, and eat from that part of the dish that is nearest to you.”

(*Bukhāri*)

**Applying Knowledge**

Muslims begin eating by mentioning the name of Allāh:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillāhir Raḥmānir Raḥīm.*

In the name of Allāh, the Most Merciful, the Most Compassionate.”

The following du‘ā is recited before eating:

اللَّهُمَّ بَارِكْ لَنَا فِي مَا رَزَقْتَنَا وَقِنَا عَذَابَ النَّارِ

*Allāhumma Bārik Lanā Fīmā Razaqtanā Waqinā  
Ādhābannār.”*

“O Allāh! Bless the food that you have given us and protect us from the punishment of hell.” (Tirmidhī)

We should eat with our right hand and eat from that part of the dish that is nearest to us.

The following du‘ā is recited after eating:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

*“Alḥamdu lillāhilladhī Aṭ‘amanā Wa saqānā Wa Ja‘alnā  
Minal Muslimīn.”*

“Praise be to Allāh, the One Who gave us the food and drinks, and made us Muslims.” (Tirmidhī)

These are Islāmic manners for eating.

**Chapter VI*****EXCELLENCE***

**Hadīth 1.****EXCELLENT CONDUCT****Key Words:**

|             |   |   |
|-------------|---|---|
| Akhlāq      | - | An Islāmic term (in Arabic) for conduct, character, manner, or morals |
| Character   | - | Attribute; moral and ethical strength.                                |
| Conduct     | - | Behavior; the way a person acts.                                      |
| Considerate | - | Thoughtful; having regards for the needs and feelings of others.      |

**HADĪTH**

‘Abdullāh ibn ‘Amr ibn Al-‘Ās (R) says that by nature the Prophet (S) neither talked indecently, nor did he listen to indecent talk. He (S) used to say:

إِنَّ مِنْ خَيْرِكُمْ أَحْسَنِكُمْ أَخْلَاقًا

*Inna Min Khayārikum Aḥsanukum Akhlāqa.*

“The best of you are those who have excellent ‘Akhlāq (conduct).”

*(Bukhāri and Muslim)*

**Applying Knowledge**

The best person according to Islām is the one who has an excellent character. A person is considered to be of excellent character when he is humble, considerate of others, respectful of individuals and community, and stays away from all that is unlawful (Harām). Having a good character brings peace and happiness in life.

We should try to be truthful, humble, kind, forgiving, respectful, helpful, and generous. These qualities make the best character. We should deal with people on the basis of these qualities.

## Hadīth 2.

## SEEKING KNOWLEDGE

***Key Words:***

|            |   |   |
|------------|---|---|
| Beneficial | - | Producing good; helpful; profitable.                                    |
| Dīn        | - | An Islāmic term (in Arabic) meaning way of life Islām is a way of life. |
| Fard       | - | An Islāmic term (in Arabic) meaning obligatory duty.                    |
| Jihād      | - | an Islāmic term (in Arabic) meaning struggle (in the cause of Allāh).   |
| Knowledge  | - | All that is known or can be learned.                                    |
| Obligatory | - | Required; binding morally or legally; compulsory.                       |
| Seeking    | - | Searching; the act of trying to find somethin                           |

## ḤADĪTH

Anas (R) relates that Rasūlullāh (S) said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ

*Talabul 'Ilmi Farīdatun 'Alā kulli Musliminw Wa Muslimah.*

“The seeking of knowledge is an obligatory duty (Fard) on every Muslim man and Muslim woman.”

*(Ibn Mājah)*

**Applying Knowledge**

Learning about the Dīn of Islām is a duty for every Muslim. Through knowledge one can understand more about right and wrong. Knowledge makes one a better human being. It helps him or her make use of things in a **beneficial** manner. It makes his or her life easier, happier, and more fruitful.

In Islām, knowledge includes the proper knowledge of Dīn such as Qur'ān and Ḥadīth as well as the general knowledge of all other useful subjects such as math, science, and language. We should continue to learn all through our lives. When we travel for knowledge, it is considered as **Jihād**. We should seek knowledge, put our knowledge to useful practice, and teach others.

## Hadīth 3

## HEALTH AND FREE TIME

Key Words:

|          |   |   |
|----------|---|---|
| Blessing | - | A giving of Allāh's favor.  |
| Health   | - | Condition of being well or not sick; freedom from illness of any kind |

## HADĪTH

Ibn 'Abbās (R) relates that Rasūlullāh (S) said:

نِعْمَتَانِ مُغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ

*Ni 'matāni Maghbūnun Fīhimā Kathirun Minan Nās, Aṣṣiḥatu Wal Farāgh.*

“There are two **blessings** which many people lose: **health** and free time for doing good.” (Bukhāri)

## Applying Knowledge

Health and time are two important blessing from Allāh. When we are healthy we have energy and vigor to do more. We should utilize our health to excel in doing good. Similarly, we should utilize our time wisely in doing virtuous deeds. We should never waste our energy or time in unnecessary things.

We should thank Allāh for keeping us healthy and granting us time to be alive. The best way to thank Allāh is to use these blessings in doing good things before we lose the opportunity.

## Hadīth 4.

### FRIEND

#### Key Words:

|           |   |  |
|-----------|---|--|
| Befriend  | - | To act as a friend to; take someone as a friend. |
| Companion | - | A person who accompanies with another.           |
| Exhort    | - | To urge by strong argument, advice, or appeal.   |
| Virtuous  | - | Righteous; having moral excellence and goodness. |

### HADĪTH

Abū Hurayrah (R) relates that the Prophet (S) said:

الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدَكُمْ مَنْ يُخَالِلُ

*Arrajulu 'Alā Dīni Khalīlih. Falyanzur Aḥadukum  
Man Yukhālil.*

“A person is likely to follow the way of life (Dīn) of his friend, so watch whom you **befriend**.”

*(Abū Dāwūd and Tirmidhī)*

#### Applying Knowledge

A man is known by the company he keeps. Prophet Muḥammad (S) said that it is better to be alone than to have a bad **companion**, and to have a good companion is better than being alone. We should be careful about choosing our friends. We should make friendships with **virtuous** people, because a person will usually follow what his or her friends do.

Our friendship should be for the sake of Allāh alone. Muslims are the protecting friends of one another. We should **exhort** one another to all that is good and prohibit one another from all that is bad. We should look after the wellbeing of our friends and help them in their needs. We should try to prevent our friends from doing wrong.



## Hadīth 5.

## CORRECTING EVIL

Key Words:

|           |   |  |
|-----------|---|--|
| Correct   | - | To remove the errors or mistakes from.           |
| Evil      | - | Bad; wrong; harmful; wicked.                     |
| Forbid    | - | To order not to do something; prohibit.          |
| Indecency | - | Something that is offensive; immodest; improper. |

## HADĪTH

Abū Sa‘īd Al-Khudrī (R) relates that he heard Rasūlullāh (S) saying:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ  
فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

*Man Ra'a Minkum Munkaran Fal Yughayyirhu Biyadih, Fa Inlam Yastati 'Fabilisānih, Fa Inlam Yastati ' Fa Biqalbih, Wa Dhalika Ad'aful Īmān.*

“If anyone among you sees an evil action, he should correct it with his own hands, and if he is unable to do so, he should **forbid** it with his tongue; if he is unable even to do this; he should at least consider it bad within his heart; this is the lowest degree of (Īmān) faith.”

(Muslim)

## Applying Knowledge

Muslims have the responsibility of doing all that is good and inviting other people to all that is good. They also have the responsibility of avoiding all that is bad and forbidding people from all that is bad. Allāh has forbidden all kinds of evil, **indecency**, and oppression. If we see a bad action, we should try to correct it with wisdom.

We should help both the oppressed and the oppressor. The help to the oppressed person is to relieve him from oppression. The help to the oppressor is to stop him from oppression and aggression.

## Hadīth 6.

## GOOD DEEDS

Key Words:

|               |   |   |
|---------------|---|---|
| Cheerful      | - | Joyful; pleasant; glad.                           |
| Deed          | - | An act or action; something done; doing.          |
| Insignificant | - | Having little importance; trivial; not important. |
| Sincerity     | - | Honesty; free from pretense or deceit.            |

## HADĪTH

Abū Dharr (R) relates that the Prophet (S) said:

لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِيقٍ

*Lā Tahqiranna Minal Ma'rūfi Shay'an Walaw An Talqa  
Akhāka Biwajhin Talīq.*

“Do not consider even the smallest good deed as **insignificant**; even meeting your brother with a cheerful face (is a good deed).”  
(Muslim)

## Applying Knowledge

Every good deed - big or small - is important. Glorifications of Allāh (such as saying Alhamdulillah, Subhān Allāh, Lā ilāha illallāh, or Allāh-u-Akbar) are good deeds. A cheerful face or a smile to someone is a good deed. Other good deeds are: removing an obstruction from a road which might cause inconvenience to the travellers, advising someone to do good, and stopping someone from doing evil.

We should do as many good deeds as we can. Allāh rewards those who do good deeds when they are done with **sincerity**.

## Section C

***FORTY  
OTHER AHĀDĪTH***

*ISLĀM*  
&  
*MUSLIMS*

**Hadīth 1.****THE QUR'ĀN**

Abū 'Umāmah (R) relates that he heard Rasūlullāh (S) saying:

اقْرَأُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

*Iqra'ul Qur'an Fa Innahu Yā'ti Yaumul Qiyāmati  
Shafī'an Li Aṣḥābihi.*

“Study the Qur'ān (regularly) for it will act as an intercessor and entreat for its readers on the Day of Judgement.”  
(Muslim).

**Hadīth 2.****REMEMBRANCE OF ALLĀH**

Jābir (R) relates that he heard Rasūlullāh (S) saying:

أَفْضَلُ الذِّكْرِ: لَا إِلَهَ إِلَّا اللَّهُ

*Afdaludhdhikri Lā Ilāha Illallāh.*

“The best remembrance of Allāh is Lā ilāha illallāhu.”

(Tirmidhī)

**Hadīth 3.****HEREAFTER (ĀKHIRAH)**

Anas bin Mālik (R) relates that the Prophet (S) said:

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ

*Allāhumma Lā 'Aysha illā 'Ayshul 'Ākhirah.*

“O allāh! There is no comfort, but the comfort of the hereafter (Al-Ākhirah).” *(Bukhāri and Muslim)*

**Hadīth 4.****PARADISE AND HELL**

Abū Hurayrah (R) relates that Rasūlullāh (S) said:

حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ

*Hujibatīn Naru Bishshahawati Wa Hujibātil Jannatu Bilmakārih.*

“Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor.”

*(Bukhāri and Muslim)*

**Hadīth 5.****SUPPLICATION (DU‘Ā)**

Nu‘mān bin Bashīr (R) relates that Rasūlullāh (S) said:

الدُّعَاءُ هُوَ الْعِبَادَةُ

*Addu 'āu Huwal 'Ibādah.*

“Supplication (Du‘ā) is worship (‘ibadah)”

*(Abū Dāwūd and Trimidhī)*

**Hadīth 6.****VIRTUE AND SIN**

Nawwās ibn Sam‘ān (R) relates that the Prophet (S) said:

الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ،  
وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ

*Albirru Husnul Khuluqi. Wal Ithmu Mā Hāka Fī Nafsika Wa  
Karihta Anyattali ‘a ‘Alayhin Nās.*

“Virtue is good conduct, and sin is that which pinches your mind and you would feel afraid if people should come to know of it.”  
(Muslim)

**Hadīth 7.****LEARNING FROM MISTAKES**

Abū Hurayrah (R) relates that the Prophet (S) said:

لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ

*Lā Yuldaghul Mu‘minu Min Juhirin Wahidin Marratayn*

“A believer is not stung twice (by something) out of one and the same hole.”  
(Bukhāri and Muslim)

**Hadīth 8.****TEST OF ‘UMMAH**

K‘āb bin ‘Iyād (R) relates that he heard Rasūlullāh (S) said:

إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً، وَفِتْنَةُ أُمَّتِي الْمَالُ

*Inna Likulli Ummatin Fitnah Wa fitnatu Ummatī Almāl.*

“Every ‘ummah (people) has a test to undergo, my ummah will be tried through wealth.”  
(Tirmidhī)

**Hadīth 9:****BELIEVERS AND DISBELIEVERS**

Abū Hurayrah (R) relates that Rasūlullāh (S) said:

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

*Addunyā Sijnul Mu'mini Wa Jannatul Kāfir.*

“The world is a prison for the believers and paradise for the disbelievers.” *(Muslim)*

**Hadīth 10:****MUSLIM BROTHER**

Abū Hurayrah (R) relates that Rasūlullāh (S) said:

الْمُسْلِمُ أَخُ الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ

*Almuslimu Akhul Muslimi, Lā Yazlimuhu Walā Yakhdhuluhu  
Walā Yahqiruh.*

“A Muslim is the brother of a Muslim: He should not be wronged, insulted, or belittled.” *(Muslim)*



Chapter II

*LOVE*  
&  
*RESPECT*

**Hadīth 1.****RESPECT MUSLIM BROTHERS AND SISTERS**

Abū Hurayrah (R) relates that Rasūlullāh (S) said:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَعَرَضُهُ وَمَالُهُ

*Kullul Muslimi 'Alal Muslimi Harām, Damuhu Wa  
'Irḍuhu Wa Māluh.*

“Everything belonging to a Muslim is unlawful (Harām) for another Muslim: his blood, his honor, and his property.” (Muslim)

**Hadīth 2.****LOVE YOUR FATHER**

‘Abdullāh bin ‘Amr (R) relates that Rasūlullāh (S) said:

رَضِيَ الرَّبُّ فِي رِضَى الْوَالِدِ وَسُخْطَ الرَّبُّ فِي سُخْطِ الْوَالِدِ

*Riḍarrabi Fī Riḍal Walidi Wa Sukhtur Rabbi Fī Sukhtil Wālid.*

“The pleasure of the Lord (Rabb) is in the pleasure of the father and displeasure of the Lord is in the displeasure of the father.” (Rirmidhī)

**Hadīth 3.****LOVE YOUR FAMILY**

Abū Mas‘ūd Al-Badrī (R) relates that the Prophet (S) said:

نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ

*Nafaqatur Rajuli 'Alā Ahlihi Ṣadaqah.*

“A man’s spending on his family is a deed of charity (Ṣadaqah).” (Bukhāri)

**Hadīth 4.****RIGHTEOUS WIFE**

‘Abdullāh ibn ‘Amr (R) relates that Rasūlullāh (S) said:

الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ

*Addunyā Matā‘ Wa khayrul Matā‘ihā Almar’atus Swalihah.*

“The entire world is full of resources, and among them the best resource is a righteous wife.” (Muslim)

**Hadīth 5.****EMPATHY WITH NEIGHBOR**

Ibn ‘Abbās (R) relates that he heard Rasūlullāh (S) saying:

لَيْسَ الْمُؤْمِنُ بِالَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ

*Laysal Mu’minu Billadhī Yashba ‘u Wa Jāruhu Ja ‘i ‘un Ilā Jambih.*

“He is not a believer (Mu’min) who eats to his full while his neighbor remains hungry near him.” (Bayhaqī)

**Hadīth 6.****BE CONSIDERATE OF NEIGHBORS**

Anas (R) relates that Rasūlullāh (S) said:

لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بِوَأْتِقَهُ

*Lā Yadkhulul Jannata Man Lā Ya ‘manu Jaruhu Bawā’iqah.*

“One whose neighbor is not safe from his misdeeds shall not enter paradise (Jannah).” (Muslim)

**Hadīth 7.****BE KIND TO PEOPLE**

Jarir (R) relates that Rasūlullāh (S) said:

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ

*Lā Yarhamullāhu Man Lā Yarhamum Nās.*

“Allāh has no mercy on him who is not kind to people.”

*(Bukhāri and Muslim)*

**Hadīth 8.****LOVE AND AFFECTION TO THE PEOPLE**

Ibn ‘Abbās (R) relates that Rasūlullāh (S) said:

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوقِّرْ كَبِيرَنَا

*Laysa Minnā Man lam Yarham Ṣaghīranā Wa Lam Yu’waqqir  
Kabīaranā.*

“He is not of us who does not show affection to our young ones nor respect to our elders.”

*(Bayhaqī)*

# ***PERSONAL CONDUCT***

**Hadīth 1.****PATIENCE (ṢABR)**

Anas (R) relates that Rasūlullāh (S) said:

الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

*Aṣṣabru 'Indaṣ Ṣadmatil ūlā*

“The real patience (Ṣabr) is at the first stroke of a calamity.” (Bukhāri)

**Hadīth 2.****NICE WORDS**

Abū Hurayrah (R) relates that the Prophet (S) said:

وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ

*Walkalimatut Ṭayyibatu Ṣadaqah*

“Even saying nice words is a charity (Sadaqah).”

(Bukhāri and Muslim)

**Hadīth 3.****COVER OTHER'S PERSONAL SHORTCOMINGS**

Abū Hurayrah (R) relates that the Rasūlullāh (S) said:

لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

*La Yasturu 'Abdun 'Abdan Fiddunya Illā Satarahul Lāhu Yawmal Qiyāmah.*

“One who covers up the failings of somebody in this world, will have his shortcomings covered up by Allāh on the Day of judgement (Qiyāmah).” (Muslim)

## MODERATION IN EXPENDITURE

Ibn ‘Umar (R) relates that rasūlullāh (S) said:

الْإِقْتِسَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيشَةِ

*Al Iqtisādu Fin Nafaqati Nişful Ma ‘īshah.*

“Moderation in expenditure is half of livelihood.”

(Bayhaqī)

***THINGS  
TO  
AVOID***



**Hadīth 1.****AVOID RIFT**

Abū Dardā (R) relates that Rasūlullāh (S) said:

فَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ

*Fasādu Dhatil Bayni Hiyal Hāliqah.*

“Arift between two Muslims is destructive.”

(*Abū Dāwūd and Tirmidhī*)

**Hadīth 2.****DO NOT TAUNT, CURSE, OR ABUSE**

Ibn Mas‘ūd (R) relates that Rasūlullāh (S) saying:

لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا بِاللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَدِيِّ

*Laysal Mu'minu bitta'āni Wala Billa'āni Walal  
Fahishi Walal Badhi'.*

“The believer (Mu'min) is neither a taunter, nor a curser, nor indecent, nor an abuser.”

(*Tirmidhī and Bayahqī*)

**Hadīth 3.****DO NOT REJOICE OVER  
THE TROUBLES OF OTHERS**

Wasilah bin Al-'Asqa'ī (R) relates that Rasūlullāh (S) said:

لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ، فَيَرْحَمَهُ اللَّهُ وَيَبْتَلِيكَ

*Lā Tuzhirish Shamātata Li Akhīk, Fa Yarhamuhul  
Lāhu Wa Yabtalik*

“Do not rejoice over the troubles of your brother, lest Allāh might have mercy on him and involve you in this trouble.”

(*Tirmidhī*)

**Hadīth 4.****DO NOT RUN AFTER WEALTH**

‘Abdullāh Ibn Mas‘ūd (R) relates that Rasūlullāh (S) said:

لَا تَتَّخِذُوا الضَّيْعَةَ فَرْتَرُ غُبُوا فِي الدُّنْيَا

*Lā Tattakhidud Day‘ata Fātarghabū Fiddunyā.*

“Do not try too much to acquire property or else you will be absorbed by being enamored with the world.”

(Tirmidhī)

**Hadīth 5.****DO NOT EXAGGERATE**

‘Abdullāh ‘Ibn Mas‘ūd (R) relates that the Prophet (S) said:

هَلَكَ الْمُتَنَطِّعُونَ

*Halakal Mutanatti‘ūn.*

“The people who exaggerate are ruined.” (Muslim)

**Hadīth 6.****DO NOT MEET A (STRANGER)  
WOMEN IN PRIVACEY**

Ibn ‘Abbās (R) relates that Rasūlullāh (S) said:

لَا يَخْلُونَ أَحَدُكُمْ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ

*Lā Yakhluwanna Aḥadakum Bimrā‘atin Illā Ma‘ā Dhī Maḥram*

“None of you should meet a (stranger) woman in privacy unless she is accompanied by a relative within the prohibited degrees (Mahram).” (Bukhāri and Muslim)

*ETIQUETTE*  
&  
*DECENCY*

**Ḥadīth 1.****GREET BEFORE SPEAK**

Jābir (R) relates that Rasūlullāh (S) said:

السَّلَامُ قَبْلَ الْكَلَامِ

*Assalāmu Qablal Kalām.*

“Greeting before speaking.”

(*Tirmidhī*)

**Ḥadīth 2.****GREETING THE RESIDENTS**

Qatādah (R) relates that the Prophet (S) said:

إِذَا دَخَلْتُمْ بَيْتًا فَسَلِّمُوا عَلَى أَهْلِهِ وَإِذَا خَرَجْتُمْ  
فَأُودِعُوا أَهْلَهُ بِسَلَامٍ

*Idhā Dakhaltum Baytan Fasallimū ‘Alā Ahlihi, wa  
Idhā Kharajtum Fa Awadi ‘ū Ahlahu Bisalām.*

“When you enter a house greet (Salām) its inmates and when you leave, then depart with greetings of peace (Salām).”

(*Bayahqī*)

**Ḥadīth 3.****HAND SHAKE**

‘Aṭā Al-Khurasanī (R) relates that Rasūlullāh (S) said:

تَصَافَحُوا يَذْهَبُ الْغِلُّ

*Tasāfahu Yadhhabul Ghilla*

“Shake hands with each other. It makes malice vanish.”

(*Mālik*)

**Hadīth 4.****EATING TOGETHER**

‘Umar bin Al-Khattāb (R) relates that Rasūlullāh (S) said:

كُلُوا جَمِيعًا وَلَا تَفَرَّقُوا فَإِنَّ الْبَرَكَاتَ مَعَ الْجَمَاعَةِ

*Kulū Jamī‘anw Wala Tafarraqu Fa Innal Barakata  
Ma‘al Jamā‘ah.*

“Eat together and not separately, because blessing (Barakah) is with the company (Jamā‘ah)” (*Ibn Mājah*)

**Hadīth 5.****APPEARANCE**

Ibn ‘Umar (S) relates that Rasūlullāh (S) said:

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

*Man Tashabbaha Biqawmin Fa Huwa Minhum*

“Whoever imitates a people is among them.”

(*Abū Dāwūd and Ahmad*)

Chapter VI

***EXCELLENCE***

**Hadīth 1.****THE HONOR OF BEING A STUDENT**

Anas (R) relates that Rasūlullāh (S) said:

مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ

*Man Kharaja Fī Talabil 'Ilmi Fahuwa Fī Sabīlillahi Hatta Yarji'a.*

“Whoever goes out to seek knowledge is in Allāh’s path (Fī-Sabīlillāh) till he returns.” (Tirmidhī and Darimī)

**Hadīth 2.****MAKING THINGS EASY**

Anas bin Mālik (R) relates that Rasūlullāh (S) said:

يَسِّرُوا وَلَا تَعْسِرُوا، وَبَشِّرُوا وَلَا تُنْفِرُوا

*Yassirū Walā Tu'assirū, Wa Bashshirū Wala Tunaffirū*

“Make things easy to people, do not make it hard for them; give them good tidings and do not make them run away.” (Bukhāri)

**Hadīth 3.****BEST FRIEND**

‘Abdullāh bin ‘Umar (R) relates that Rasūlullāh (S) said:

خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ

*Khayrul Ashabi ‘Indallahi Khayruhum Liṣahibih.*

“The best friend in the sight of Allāh is the one who is best to his friend.”  
(*Tirmidhī and Darimī*)

**Hadīth 4.****BROTHER**

Abū Hurayrah (R) relates that Rasūlullāh (S) said:

إِنَّ أَحَدَكُمْ مِرَاةٌ أَخِيهِ

*Inna Aḥadakum Mir ‘ātu’ Akhīh.*

“Surely each one of you is a mirror for his brother.”

(*Tirmidhī*)

**Hadīth 5.****PIETY (TAQWA)**

Sa‘ād bin Abi Waqās (R) relates that Rasūlullāh (S) said:

إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ

*Innallāha Yuhibbul ‘Abdat Taqiyyal Ghaniyyal Khafī.*

“Allāh loves and befriends a servant who is pious, abstinate, and unostentatious.”  
(*Muslim*)



**Hadīth 6.****VIRTUES**

Abū Mūsa (R) relates that Rasūlullāh (S) said:

عُودُوا الْمَرِيضَ، وَأَطْعَمُوا الْجَائِعَ، وَفُكُّوا الْعَانِي

*Ūdul Marīḍa Wa Aṭ'imul Jā'i'a Wa Fukkul 'Ānī.*

“Visit the sick, feed the hungry, and free the captive.”

(*Bukhāri*)

**Hadīth 7.****HARDSHIP**

Abū Hurayrah (R) relates that Rasūlullāh (S) said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ

*Man Yuridillahu Bihi Khayran Yaṣib Minhu.*

“When Allāh wants to favor somebody, He tries him by putting him under some hardship.”

(*Bukhāri*)