

A Selection of Ahadith

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Introduction

Linguistically the word *hadith* in Arabic has multiple meanings and usages, such as “quotation”, “narrative”, “story”, “incidence”, “experience”, or “tradition”. In the Islamic terminology, the word *hadith* indicates quotations of the Exalted Messenger Mohammad, our salutes on him. There are numerous books containing 100s and 1000s of *ahadith* or quotations that have been assigned to the Holy Prophet. According to a famous Islamic scholar, Abdul Haq Muhaddis Dehlawi, the number of recognized books of *ahadith* is more than fifty, which embrace more than one million quotations. But even the most authentic books are not free from narratives that have been wrongly attributed to the Holy Prophet.

An Important Principle

It must be born in mind that the following two situations are as different as black and white:

1) 1) “Quotation of the Holy Prophet” will mean something the Prophet actually said

and

2) 2) “A quotation attributed to the Holy Prophet”

It is easy to understand that no true Muslim can disagree with the first situation. Anyone questioning or being skeptical about situation number two will not be denying the Holy Messenger’s word. What he is saying is that Mohammad, our salutes on him, would not have said this and the narrator is in error. Such a person cannot be accused of being a denier of *hadith*. He is being critical of the reporters.

Another Important Point

Even non-Muslim scholars such as Bernard Shaw, Sir William Muir and Thomas Carlyle agree that the Holy Qur’an is the Word of God and that it was committed to writing during the life of the Exalted Messenger. The Qur’an bears internal evidence to that effect when it begins, “This is a book in which there is no doubt.” (And it removes all doubt.) On the other hand, the collections of *ahadith* were compiled after Mohammad (SA) passed on and in most cases, the interval encompasses centuries.

How Do We Check the Authenticity of Ahadith?

All ahadith have been written through chains of narrators. These chains comprise of several links of reporters, in many instances, more than ten. When our scholars sit down to check on a reported hadith, their research begins and ends at one point. That is whether the narrator is reliable or not. People named in a particular hadith, were they real or fictitious, when were they born, why were they born, where did a particular storyteller live, when did he die, what was his temperament, how good was his memory, was his beard long enough, was he the son of a bondwoman, or his mother was divorced. One was caught listening to music. Another one was seen drinking date-wine. He was seen drinking water with his left hand, and another was conducting ablution with the right hand, etc.

Dr. Henry Springer of Austria, and Dr. John Gibbs of Britain, the great orientalist, noted this massive chaos among Muslim scholarship. They comment that Muslim scholars proudly claim that they have preserved the names of 500,000 narrators. The dilemma is that the same narrator who is perfectly reliable in the eyes of two scholars is totally unreliable and curseworthy according to ten others. Muslim scholars, for centuries, have been going through this mental punishment. They might well have invented 500,000 gods.

Sectarianism in Islam

A simple observation of books written by our historians and *muhadditheen* makes it plain that these are the people behind sectarian divisions in Islam. The narrators of one sect are called fabricators by another. To view the picture at a large scale, just one example will be enough: while Sunnis consider Bukhari and Muslim ahadith as the most authentic books, Shias reject that notion and consider *Nehjul Balagha* and *Al-Kafi* as the most trustworthy sources.

Criteria of Authenticity

Let us briefly examine what criteria scholars have used to examine the massive body of ahadith:

- 1) 1) The most common practice has been a review and critique of the narrators. I prefer to call it post-mortem scholastic exam. The impossibility of the success of this approach has already been discussed briefly.

- 2) 2) Many Sufis try to authenticate or dismiss history and tradition based upon clairvoyance or *kashf* and *ilham*. The best example of this phenomenon is provided by Shah Waliullah, who in the 18th century compiled forty ahadith stating that the Holy Prophet came to him and said this and did that. He took one step further when he tried to portray his meeting with the Holy Prophet as a physical experience. He claims to have retained some hair from the Holy Prophet during these imaginary visits. What is more amazing is that hundreds of Islamic scholars have promoted these experiences of Waliullah with reverence. Even a title has been given to these supposed forty encounters: “The 40 Pearls”.
- 3) 3) Evaluation of a hadith could not escape the mysterious “Ilmul Manam”, which means the “Knowledge of Dreams”. Many Mullas and Sufis claimed to have seen the Prophet and his companions in their dreams and received their guidance. They also ventured to interpret their own dreams and *kashf* to help sort and sift various ahadith. The Andalusī (Moorish Spain) school under the leadership of Sheikh Moinuddin Ibne Arabi, played in this field according to their own rules.
- 4) 4) Another criterion was projected by claimants to prophethood. This is well illustrated by Mirza Ghulam Ahmad of Qadian. He claimed visits from angels of revelation during the last 19 years of his life. He presented his “revelations” as equally authentic and authoritative as the Holy Qur’an and called the whole body of ahadith a “magician’s bag”. He said, “Anything can be taken out or thrown away from this magician’s bag.”
- 5) 5) The knowledge of *asma arrajal*. In the first few centuries, numerous Muslim and non-Muslim scholars tried to devise scientific means of analyzing the one million ahadith. Many modern scholars believe that they completely failed in their pursuit. Without going into much detail it is enough to realize that Imam Bukhari, considered the greatest *muhaddith* of all-time, reportedly came across 600,000 Prophetic sayings and using his own judgement, kept 2,800, and discarded the rest. The Imam Kallini collection, Al-Kafi, out of a similar number chose 16,000 but the book itself claims that only 5,000 of these can be considered trustworthy. No one has had the courage to venture into naming those 5,000. In short, the science of *asma arrajal* is not a science at all. It is mere conjecture. All it deals with is whether a particular hadith has one narrator or

multiple, does the chain have any weak links, do any of the reporters believe in a different school of thought, and so on.

- 6) 6) The most popular Mulla of the 20th century, Maudoodi, came out with his own branded principle. He claimed that the only rightful scholar who can research a hadith would be the one who would inherently be *mizaj shenase* Rasul, someone who understands the mindset of the Holy Prophet. In other words, any hadith that Maudoodi would feel authentic should be considered as such.
- 7) 7) The end result of the above criteria used so far is that they have failed to bring up unanimity and agreement between scholars and sects of Islam. Therefore, different scholars and sects and even the masses tend to accept only those ahadith that fit into their dogmas and reject those that are otherwise.

The True Criterion

Muslims are blessed to possess Al-Furqan, the True Criterion. It must be simple that any quotation ascribed to the Holy Prophet should be judged in that light. This is because the Qur'an is the final, unchangeable Word of God for all times. There is internal evidence in the Qur'an to that effect. The Qur'an is replete with the character traits of the Holy Prophet and sheds extremely valuable light on the biography of the Prophet. **Hazrat Aisha stressed that, "The character of Mohammad (SA) was nothing but the Qur'an." Finally, the Holy Prophet himself is reported to have said, "Quotations will be presented to you in my name. You must check them with the Qur'an. Take those that are in agreement and discard those that are contradictory."** Can't this simple rule save Muslims from the mental punishment and waste of time and energy they have been going through for centuries?

Some Basic Principles in the Qur'an

Now a very important question arises. Most people do not have sufficient knowledge of the Qur'an, so how can they test a hadith according to it? The answer is made simple by the fact that the Qur'an establishes some fundamental rules. Keeping these rules in mind can empower us to assess the authenticity of our history and hadith. Briefly, the principles are:

- ❖ ❖ The Law of Requit (Qur'an 99:7): As you sow, so shall you reap. Hence, reward and punishment are natural consequences of our own actions. Any contrary statement will be non-Qur'anic. God

is not emotional. Therefore he does not reward and punish if happy or angry.

- ❖ ❖ No person can be held responsible for, or share the burden of another (53:38).
- ❖ ❖ On the authority of the Qur'an (33:21), Prophet Mohammad, the Exalted, was a model human being with the best character and conduct. No action of his was contrary to the Qur'an.
- ❖ ❖ About the companions of the Holy Prophet, the Qur'an (8:74, 9:100) tells us that Allah was pleased with them and they were pleased with Him. They were staunch and practical believers.
- ❖ ❖ The Qur'an repeatedly impresses upon us that the Laws of God never change (48:23). Hence, people do not fly in the air or walk on water.
- ❖ ❖ The Qur'an is the last Message of God and Mohammad (SA) is his final Messenger. Religion has been perfected (5:3, 6:34, 15:9, 75:17) and therefore anyone claiming Revelation after him, in any form, will be either insane or an impostor.

Exercising Common Sense

Dear Reader, we have underscored the six Qur'anic principles which should always stand as our guide. In addition, exercise of common sense can easily tell us that a certain narrative should not be ascribed to the most knowledgeable man who ever walked this earth. In fact, according to the Qur'an, people who do not use their faculties of hearing, sight and thinking cannot be Muslims and are living the life of cattle (7:179). The Holy Prophet said, "All goodness is linked to wisdom. One who has lost wisdom will not retain religion." Therefore, any narrative that falls into one of the following categories cannot be considered authentic:

1. 1. Any hadith that insults the Holy Prophet.
2. 2. Any hadith that disrespects the holy companions because they were chosen by the best judge of people.
3. 3. The Holy Messenger was the most revolutionary personality in history. He changed the future of mankind. Therefore any ahadith portraying him as a storyteller, soothsayer, a man preoccupied with women, excessive prayers, spending half his life on the prayer rug and the other half in bed, these traditions must be considered false.

4. 4. Any narrative based upon outright ignorance and against common observation cannot be a saying of the Holy Prophet. For example, “No animal is born with deformities” or “Looking at a beautiful face sharpens the eye.”

Now we have reached the point where we can present with great respect a sample of those ahadith that are in accordance with the Qur’an. Each of these ahadith can be checked in the light of the basic Qur’anic rules that we have outlined.

A Selection of Ahadith that are in agreement with the Qur’an

1. 1. *Moderation is one of the attributes of prophethood (Tirmizi).*
2. 2. *One who believes in Allah and the life Hereafter must avoid sitting around a table where alcohol is being served (Hakim).*
3. 3. *Calling bad names to a believer is sin and fighting with him is tantamount to disbelief (Bukhari).*
4. 4. *Good company is better than seclusion and seclusion is better than bad company (Nisai).*
5. 5. *One who controls his tongue walks on the path to salvation (Tirmizi).*
6. 6. *A believer is a mirror to another. If he sees any fault he informs him (Abu Daud, Tirmizi).*
7. 7. *If you have good sentiments for your brother, let him know (Baihaqi).*
8. 8. *Cleanliness is an integral part of Faith (Muslim).*
9. 9. *Attainment of knowledge is incumbent on a Muslim and a Muslimah (Ibne Majah).*
10. 10. *One who greets others first is free of arrogance (Baihaqi).*

- 11.11. *There is reward for you in kind treatment of all living beings (Bukhari).*
- 12.12. *The worst name in the sight of Allah is to call oneself “Malik-ul-Malook” [The King of Kings] (Bukhari).*
- 13.13. *All goodness is linked to wisdom. One who has lost wisdom, will not retain religion (Mishkat).*
- 14.14. *Always help yourself. If you are riding a horse, and your whip falls on the ground, it is better for you to get off and pick it up rather than asking someone to help you (Abu Daud, Masnade Ahmad).*
- 15.15. *The most detrimental lie is when a person claims to be an eyewitness of an event of which he actually is not (Bukhari)*
- 16.16. *One who likes people to stand before him must seek his abode in the hellfire (Abu Daud).*
- 17.17. *Times will come when you will find people to be like one hundred camels, none of which is fit for riding [i.e. they will be unreliable] (Bukhari). A believer must be prepared to march alone for a noble mission and not depend on others.*
- 18.18. *Do you know who gets outside of the circle of Islam? One who knowingly helps a zalim [an oppressor] (Baihaqi). Please note that variance in or neglect of rituals does not render a person outside the blessed fold of Islam.*
- 19.19. *We do not give a position of rank to anyone who covets it (Bukhari).*
- 20.20. *Most people do not value two blessings: health and leisure time (Bukhari).*
- 21.21. *One who indulges (in vain sport like) chess is nothing but a wrongdoer. (Mishkat).*
- 22.22. *Obedience of a creation is not permissible in disobedience of the Creator (Bukhari).*
- 23.23. *One who trails behind in good deeds cannot be put ahead because of his lineage (Bukhari).*

- 24.24. *O' Fatima, the daughter of Mohammad, O' Safia, the aunt of Mohammad, do some good works for tomorrow. I cannot save you from the law of requital of Allah (Masnade Ahmad, Shafaai).*
- 25.25. *Remember that the criterion of superiority is your character. It is not your complexion, your lineage, or your wealth (Bukhari, Muslim).*
- 26.26. *Allah has not endowed cure in what He has forbidden (Bukhari).*
- 27.27. *None of you can be a believer unless he likes for his brother what he likes for himself (Masnade Ahmad).*
- 28.28. *Remember that poverty can drive a person to infidelity (Mishkat).*
- 29.29. *It is sufficient for a person to be a liar that he announces what he hears without due investigation (Maarifil Qur'an)*
- 30.30. *Nearest to Allah is the one who initiates salutation (Masnade Ahmad, Tirmizi).*
- 31.31. *Your actions will determine the kind of rulers that govern you (Mishkat, Baihaqi).*
- 32.32. *People follow the ways of their rulers (Maarifil Qur'an).*
- 33.33. *What is the life of a believer? When jihad is taking place, he is a participant and when jihad is not taking place, he is in its preparation (Tabarani).*
- 34.34. *I have left for you a simple religion in which there is no hardship (Bukhari).*
- 35.35. *I do not want extremism and disenchantment to be seen in your religion (Baihaqi).*
- 36.36. *There is no monasticism in Islam (Abu Daud).*
- 37.37. *One who does not thank people has not thanked Allah (Masnade Ahmad, Mazhari).*
- 38.38. *The Muslim Ummah is all like one body. If one part hurts, the whole body feels the pain (Muslim).*

39. *39. I am leaving one thing after me. If you hold it tight, you will never go astray. That is the Book of Allah (Seerah Shibli).*
40. *40. One whose prayer does not stop him from lewdness and evil, gets farther from Allah (Ehyaul Uloom).*
41. *41. One who lives his life by Divine rules has remembered Allah even though his prayers and fasting are insignificant. One who lives his life in violation of Divine rules has forgotten Allah even though his prayers and fasting are plenty (Qurtabi).*
42. *42. The essence of religion is wishing well for all humanity (Maarafil Qur'an).*
43. *43. Do not prevent the word of wisdom from people who have the ability to understand it (Qurtabi).*
44. *44. Using alcohol and faith cannot be together in one heart (Nisai).*
45. *45. Intoxication is the mother of all evil and the mother of all lewdness (Nisai).*
46. *46. Do not accept a gift from someone whom you have lent money (Bukhari).*
47. *47. When lewdness and usury become rampant in a township, its people have invited the wrath of Allah (Hakim).*
48. *48. One who selects friends and foes on the basis of Divine ideology has perfected his religion (Bukhari, Muslim).*
49. *49. One from whom counsel is sought bears a sacred trust (Tabarani).*
50. *50. Those who pray and hold rosaries worship in vain if they violate the basic tenets of Allah (Maarafil Qur'an).*
51. *51. Just as despair with the mercy of Allah is a great sin, similarly neglecting the law of requital is a great sin (Maarafil Qur'an).*
52. *52. Looking at your parents with kindness brings the reward of an accepted pilgrimage (Baihaqi).*

- 53.53. *Hurting the feelings of parents brings punishment in both worlds (Baihaqi).*
- 54.54. *Two habits cannot be together in a believer: miserliness and rudeness (Tirmizi).*
- 55.55. *Actions done to impress others are a lesser form of shirk (Masnade Ahmad). Shirk means to acknowledge other gods aside from Allah.*
- 56.56. *An ignorant person who is generous is better in the Sight of Allah than a worshipper who is miserly (Tirmizi).*
- 57.57. *When responsibilities are entrusted to the incompetent, beware of a Qayamat [oncoming uprising] (Bukhari).*
- 58.58. *A just person is the beloved of Allah and an unjust person remains far from His Grace (Maarifil Qur'an).*
- 59.59. *In the Resurrection, you will be in the company of the Holy Prophet if you love him. (Bukhari)*
- 60.60. *One who encourages another person to do good receives an equal reward (Mazhari).*
- 61.61. *Let me tell you the best deeds in Islam. Feed the needy and greet people even though you may not know them (Bukhari, Muslim).*
- 62.62. *A rider should greet a pedestrian, one who walks should greet the sitting, and a small group should greet the larger group (Bukhari, Muslim).*
- 63.63. *Action after due contemplation is from Allah, and doing things in haste is from Satan (Mazhari, Bahre Muhit).*
- 64.64. *One part of the Qur'an explains another. Expounding the Qur'an against its own exposition is not permissible for anyone (Maarifil Qur'an).*
- 65.65. *You must help the oppressor. How can you help him? Stop him from oppression (Bukhari, Muslim).*
- 66.66. *A drinker of alcohol is as much a transgressor as an idol-worshipper (Ibne Majah)*

- 67.67. *The advantage of being a Muslim is that a person quits what is vain (Maarifil Qur'an).*
- 68.68. *Perseverance in adversity brings help from Allah (Tirmizi, Musnade Ahmad).*
- 69.69. *I am the warner for everyone who receives the Holy Qur'an (Maarifil Qur'an).*
- 70.70. *Do not waste time in empty criticism of officials. Correct your own actions and Allah will resolve all your problems (Mishkat).*
- 71.71. *Destitute is the one who finds his parents or either one of them in old age and fails to enter Paradise [because he failed to serve them] (Muslim).*
- 72.72. *Be mindful of your weights and measures (Abu Daud).*
- 73.73. *On the Balance of Deeds, the best action will be good conduct with people (Abu Daud, Tirmizi).*
- 74.74. *The very first of your actions that will be judged is caring for your family (Tabarani).*
- 75.75. *On the Balance of Deeds, the heaviest deeds will be two: good conduct and timely silence (Maarifil Qur'an).*
- 76.76. *Just as the use of haram [unlawful] is sin, similarly considering halal [lawful] as haram is also a sin because it violates the Law of Allah (Mazhari, Ruhul Maani).*
- 77.77. *Do not raise your voices to remember Allah. The best remembrance is that which is in silence (Masnade Ahmad, Baihaqi).*
- 78.78. *Pray to Allah when you have no doubt in its acceptance (Maarifil Qur'an).*
- 79.79. *The Religion (Islam) is easy (Maarifil Qur'an).*
- 80.80. *A man of knowledge [scholar] outstands to a worshipper just as a prophet outstands common people (Bayanul Ilm).*

81. 81. *One person who has understanding of religion is stronger against Satan than one thousand worshippers (Tirmizi).*
82. 82. *If an evil is committed by you, erase it with a good deed (Masnade Ahmad).*
83. 83. *Think well of Allah. You will find Him as you think of Him (Bukhari).*
84. 84. *Shun even a possibility of slander (Qurtabi).*
85. 85. *Every recipient of blessings in the world has to contend with jealousy (Maarafil Qur'an).*
86. 86. *Who is your worst enemy? Your own desire that rebels against Divine Values (Maarafil Qur'an).*
87. 87. *The person who keeps telling his miseries has not persevered (Maarafil Qur'an).*
88. 88. *Swearing in the name of other than Allah is shirk [polytheism] (Tirmizi).*
89. 89. *Give glad tidings to people instead of creating hatred (Bukhari).*
90. 90. *Modesty is an integral part of faith (Bukhari).*
91. 91. *If modesty is disregarded, you will do as you desire (Bukhari).*
92. 92. *One who adopts sincere humility will be raised in rank by Allah (Mazhari).*
93. 93. *On the Day of Resurrection, you will be addressed by your and your father's names. Choose good names for yourselves (Qurtabi).*
94. 94. *Hellfire is haram [forbidden] for eyes that stay awake for defending the Islamic frontier (Hakim, Baihaqi).*
95. 95. *Tribulation is not the only test of character. Wealth and décor of the world will be a greater test for you (Ibne Abi Hatim).*
96. 96. *Your Islam can be virtuous only if you quit vain deeds (Bukhari).*

97. 97. *Man tends to follow his friends. Therefore think before choosing your friends (Bukhari).*
98. 98. *Moderation in spending is one of the signs of wisdom (Ibne Kathir).*
99. 99. *Love of wealth and greed for power devour the Islam of a person (Tabarani).*
100. 100. *Any unnecessary building will bring tribulation to the one who orders its construction (Abu Daud).*
101. 101. *Remember that all towns are the towns of Allah and all men are His servants. Therefore, reside at any place wherever you find decent provision (Masnade Ahmad).*
102. 102. *You must provide rest and recreation to your hearts (Abu Daud).*
103. 103. *Rushing through walking takes away the dignity of the believer (Jamaa Saghir).*
104. 104. *A woman is nearest to Allah when she is at her home (Tirmizi).*
105. 105. *Any gathering of people where Allah is not remembered will bring sorrow in the Hereafter (Masnade Ahmad).*
106. 106. *The wealth of another is not permissible without his hearty approval (Maarafil Qur'an).*
107. 107. *Do justice regardless of whether you are pleased or displeased (Qurtabi).*
108. 108. *Never blame a Muslim for a sin from which he has sought repentance (Qurtabi).*
109. 109. *When three persons get together, two of them should not indulge in whispering (Bukhari, Muslim).*
110. 110. *One who does not refrain from lies and deception while fasting, Allah has no concern with his thirst or hunger (Bukhari).*
111. 111. *Giving or receiving loans of gold or silver is usury (Muslim). The wisdom is obvious here. Because of inflation, the poor will find it difficult to pay back the loan.*

112. 112. *Fear Allah in your treatment of women (Muslim, Abu Daud).*
113. 113. *Avoid extremes in religion. Previous nations were destroyed because of it (Ibne Majah, Nisai).*
114. 114. *While attending a funeral, the Holy Prophet said, “O’ people prepare for this day” (Ibne Majah).*
115. 115. *Allah is kind only to those who are kind to His creations (Bukhari).*
116. 116. *Allah loves not the person who tries to be prominent among his companions (Zarqani).*
117. 117. *Exchange gifts. It helps establish affection between you (Maarafil Qur’an).*
118. 118. *Fulfill the right of love to your children, give them good education and training, and you will be saved from the Hellfire (Bukhari).*
119. 119. *Fear Allah in matters relating to animals (Abu Daud).*
120. 120. *Man chooses a lady for a wife for wealth, family, beauty and character. Remember that character comes first (Bukhari).*
121. 121. *Times will come when the smoke of usury will reach every inhabitant of the earth (Ibne Majah, Nisai).*
122. 122. *Paradise lies under the feet of your mothers (Shibli).*
123. 123. *Acceptance of Islam by a single person due to your efforts is the more precious wealth for you (Muslim).*
124. 124. *Actions are linked to intentions (Bukhari, Muslim).*
125. 125. *Anyone who goes to a diviner or believes in him, denies the Book that Allah has revealed unto me (Mishkat).*
126. 126. *A father will not be punished for his son’s faults and vice versa (Dare Qatani).*

127. 127. *He who contacts a diviner, astrologer, or psychic to seek information about some lost property will have his prayer rejected for 40 days (Mishkat).*
128. 128. *Let there be no doubt that amulets, voodoo, superstitious taboos and magic are shirk (Abu Daud, Ibne Majah).*
129. 129. *There is absolutely no such thing as ghoul (Abu Daud). "Ghoul" includes superstitious creatures such as witches, goblins, demons, vampires, and evil spirits.*
130. 130. *Trying to determine your fate by means of divining arrows, drawing lines and by bird voices are handiworks of Satan (Abu Daud, Ibne Majah).*
131. 131. *Do not hit anyone on the face (Bukhari).*
132. 132. *Allah is clement and he loves clemency in all matters (Abu Daud, Nisai).*
133. 133. *What is reward and punishment in the Life Hereafter? Allah will say, "I return to you your own actions" (Tirmizi, Muslim).*
134. 134. *An Arab has no superiority over a non-Arab and a non-Arab has no superiority over an Arab, neither a black is better than a white, nor is a white better than a black (Masnade Ahmad).*
135. 135. *The mercy of Allah dominates His wrath (Bukhari).*
136. 136. *If three of you are traveling, let one of you be the emir [leader] (Zadul Maad).*
137. 137. *As soon as the need for travel has been accomplished, return to your homes (Zadul Maad).*
138. 138. *Death is a gift for the believer (Baihaqi). It is a transition to a better form of life.*
139. 139. *Cultivate the habit of talking only when necessary (Baihaqi).*
140. 140. *Serve food to the elderly first (Muslim).*

141. 141. *When necessary be strict in teaching manners to children (Masnade Ahmad).*

142. 142. *Spend on your family according to your capacity (Masnade Ahmad).*

143. 143. *There is no such thing as bad omen (Bukhari, Muslim).*

144. 144. *Remember five special blessings (Zaadil Maad):*

- a) a) *youth before senility*
- b) b) *health before illness*
- c) c) *prosperity before poverty*
- d) d) *leisure before business*
- e) e) *life before death*

145. 145. *Fill only one-third of your stomach with food. Leave the rest two-thirds for water and air (Zaadil Maad).*

146. 146. *Remember the commandments of Allah frequently in your homes (Uswah Rasul).*

147. 147. *The best among you is he who learns the Qur'an and teaches others (Uswah Rasul).*

148. 148. *Just one verse [65:2] of the Qur'an is sufficient for you: "The person who is mindful of the Laws of Allah will find exit out of tribulation" (Bukhari).*

149. 149. *Among the sinners, those are commendable who repent from their hearts and then walk the Right Path (Tirmizi, Ibne Majah).*

150. 150. *O' Muslims, I particularly admonish you to train your children properly (Tabarani).*

151. 151. *Avoid argument and do not promise your brother that which you cannot fulfill (Tirmizi).*

152. 152. *Utter not from your tongue words for which you will have to ask forgiveness (Masnade Ahmad).*

153. 153. *Do not invest your hope in what you see in the hands of human beings (Masnade Ahmad).*

154. 154. *There is no goodness in showing contempt for wealth because through it people's rights are fulfilled and it frees you from depending on others (Baihaqi).*
155. 155. *Visit the sick and keep your visit brief (Uswah Rasul).*
156. 156. *If you are successful in some good work persist with it (Baihaqi).*
157. 157. *One who seeks goodly provision for his family is in the Way of Allah (Bukhari, Muslim).*
158. 158. *Pay the laborer before his sweat dries (Ibne Majah).*
159. 159. *Avoid taking loans because that brings grief at night and humiliation during the day (Baihaqi).*
160. 160. *Seek the shelter of Allah from dependency and poverty (Hakim, Nisai).*
161. 161. *The hoarder of grain is curseworthy [he invites the displeasure of Allah] (Ibne Majah, Mishkat).*
162. 162. *The one who gives a bribe and the one who receives it shall both be in the Hellfire (Tabarani).*
163. 163. *Men must not dress and behave like women and women must not dress and behave like men (Bukhari).*
164. 164. *Greet your family members when you enter your homes and when you leave them (Baihaqi, Mishkat).*
165. 165. *One who wears flowing clothes in arrogance will not attain the Grace of Allah (Abu Daud, Nisai).*
166. 166. *Welcome your guest outside your home and accompany him to your door when he leaves (Ibne Majah, Baihaqi).*
167. 167. *The best prayer to Allah is asking for peace in this world and in the Hereafter (Tirmizi).*
168. 168. *O' Muslims! Spend time in the company of the elderly. Ask questions to men of knowledge and meet with the wise (Tabarani).*

169. 169. *Seek good neighbors before you get a home and seek a good companion before you travel (Tabarani).*
170. 170. *For a young person who respects the elderly, Allah will appoint people who will respect him in later life (Tirmizi, Mishkat).*
171. 171. *Do not be enslaved by people's opinions. Be a man of conviction and determination (Tirmizi, Mishkat).*
172. 172. *Simple living is an integral part of faith (Abu Daud).*
173. 173. *The worst container man has ever filled is his stomach. A few morsels are enough for the son of Adam (Masnade Ahmad).*
174. 174. *Through silence a person can attain the status that is better than 60 years of worship (Mishkat).*
175. 175. *O' believers! When one of you gets angry, it is mandatory for him to be silent (Uswah Rasul).*
176. 176. *The most blessed wedding is the one that is not prodigal (Mishkat).*
177. 177. *When your children begin talking, teach them "La Ilaha Il-Allah" (Tirmizi).*
178. 178. *Conducting your work with dignity and serenity is one of the qualities of prophethood (Tirmizi).*
179. 179. *One who shows not kindness to children and respects not the elderly is not one of us (Tirmizi).*
180. 180. *One who knowingly attributes a false quotation to me should seek his abode in the Hellfire (Bukhari).*
181. 181. *Remember that religion is simple and easy. Therefore adopt moderation (Bukhari).*
182. 182. *Do not fall into the habit of disputation. Previous nations have been destroyed because of it (Bukhari).*

183. 183. *The Hellfire is haram [forbidden] for the one whose feet get dirty in the Way of Allah (Bukhari).*

184. 184. *Do not stop charity lest provision be stopped from you (Bukhari).*

185. 185. *Sight the moon before beginning fasting. If it is cloudy, complete the count for thirty days (Bukhari).*

186. 186. *There is no goodness in fasting during travel (Bukhari).*

187. 187. *There is great reward for you in planting a tree and growing crop (Bukhari).*

188. 188. *Some people asked the Holy Prophet, "People bring us meat and we do not know whether they have recited the name of Allah on it or not. The Prophet replied, "You should [recite the name of Allah], say 'Bismillah' and eat it" (Bukhari, vol.1).*

189. 189. *I will be the plaintiff on behalf of the laborer who is not paid wages by his employer (Bukhari).*

190. 190. *Allah dislikes a contentious human being (Bukhari).*

191. 191. *A man asked the Holy Prophet, "Will there be any reward for me for the good deeds I did before Islam?" The Prophet replied, "You have embraced Islam because of your good deeds [this is a reward in itself]" (Bukhari).*

The last 12 Ahadith were from Vol.1. Now we will present a few from Vol.2.

192. 192. *Do not desire confrontation with the enemy, but if it is imposed upon you be steadfast (Bukhari).*

193. 193. *A person who has the following four habits is an ardent munafiq [hypocrite] (Bukhari):*

- a) a) *when he talks, he tells lies*
- b) b) *when he makes a promise, he breaks it*
- c) c) *when he is entrusted, he violates the trust*
- d) d) *when he fights, he calls bad names.*

194. 194. *Hold back children at sunset. That is when devils reign (Bukhari).*

195. 195. *Free the prisoner, feed the hungry, and visit the sick (Bukhari).*

196. 196. *Those who were good in Jahiliya [Ignorance before Islam] are better in Islam (Bukhari).*

197. 197. *The most respectable among people is the one who is best in character (Bukhari).*

198. 198. *Ridiculing someone for his lineage belongs to the days of Jahiliya and so is wailing for the dead (Bukhari).*

Now begins vol.3 of Bukhari.

199. 199. *When you read the Qur'an, do so until your heart is into it (Bukhari).*

200. 200. *The worst wedding party is the one at which the rich are invited and the poor are left out (Bukhari).*

201. 201. *A believer is not stung from the same hole twice (Bukhari).*

202. 202. *One from whose torment his neighbor does not feel safe cannot be a believer (Bukhari).*

203. 203. *If you believe in Allah and the Hereafter, say something that is good or stay silent (Bukhari).*

204. 204. *Do not publicize your sins (Bukhari).*

205. 205. *Do not deride the times (Bukhari). The believer should hold himself accountable instead of blaming the times and other people.*

206. 206. *In an assembly, no person should displace another to take his seat (Bukhari)*

207. 207. *The Holy Prophet said, "O' Allah, I seek refuge in you from laziness, cowardice, senility, and miserliness (Bukhari).*

208. 208. *The love of wealth and life grows as the son of Adam advances in age (Bukhari).*

209. 209. *True wealth is in the heart (Bukhari).*
210. 210. *Paradise and Hellfire are closer to you than your shoelace (Bukhari). We build our Paradise and Hellfire every minute.*
211. 211. *One who has done injustice to another person must seek his forgiveness (Bukhari).*
212. 212. *Whenever the Holy Prophet was given two ways to accomplish a task, he chose the easier way (Bukhari).*
213. 213. *A promise of nazar [offering] does not change consequences, but it does make the miser spend some of his wealth (Bukhari).*
214. 214. *The Pen of Accountability has been lifted from the insane until he regains health, from the child until he grows to sensibility, and the somnolent until he wakes up (Bukhari).*
215. 215. *Do not ask anyone to return your gift (Bukhari).*
216. 216. *Do not seek office. If it is given to you for asking, you will be enslaved of it. If you get it without asking, you will be helped (Bukhari).*
217. 217. *Guarantee me your tongue and guarantee me your chastity and I guarantee you Paradise (Bukhari).*
218. 218. *Do not indulge in preplanned bidding in an auction (Bukhari).*
219. 219. *Tell not a dream that has caused grief in you (Bukhari).*
220. 220. *Everyone of you is a shepherd and everyone of you will be questioned about the persons under your care (Bukhari).*

Now an Assortment of Ahadith

221. 221. *If people do not stop the oppressor, all of society will suffer the consequences (Tirmizi).*
222. 222. *Peek not into homes and enter them not without permission (Shibli).*

223. 223. *The righteous person among you is the one from whom goodness is expected (Tirmizi).*
224. 224. *A time will come along when the Qur'an will survive only in letter [it will be read without understanding] (Baihaqi).*
225. 225. *The word of wisdom is the lost property of the believer. Attain it wherever you find it (Tirmizi).*
226. 226. *Only a hypocrite can insult these three persons (Musnade Kabir):*
a) a) *an old Muslim*
b) b) *a scholar of religion*
c) c) *a just ruler*
227. 227. *Anger spoils faith just as vinegar spoils honey (Baihaqi).*
228. 228. *Denounce not the Life Hereafter for the world, and denounce not the world for the Hereafter (Mishkat).*
229. 229. *Do not offer the poor food that you dislike (Abu Daud).*
230. 230. *Allah does not like an old man or an old woman who behave as youngsters (Nisai).*
231. 231. *Guard yourself against greed because that is eternal poverty (Masnade Kabir).*
232. 232. *Silence is dignity for the scholar and a veil for the ignorant (Ghazali).*
233. 233. *Faith is not acceptable without action, and action is not acceptable without faith (Ibne Kathir).*
234. 234. *Every good deed is charity (Bukhari).*
235. 235. *Shall I tell you a better work than fasting, prayer, and charity? It is to improve your mutual relations (Abu Daud).*
236. 236. *Kindness in speech is a form of charity (Hakim).*
237. 237. *The giving hand is better than the taking hand (Bukhari).*

238. 238. *Money earned with greed will remain devoid of blessing (Bukhari).*
239. 239. *Speaking truth in front of a tyrannical power is the best jihad (Tirmizi).*
240. 240. *Let me tell you who a real strongman is. He is the one who controls his temper (Muslim).*
241. 241. *First tie your camel, and then trust in God (Baihaqi, Tirmizi).*
242. 242. *Countless people in my Ummah will go straight to Paradise because they did not indulge in amulets, voodoo, magic, omens, and branding for cure (Bukhari).*
243. 243. *I have been sent for the perfection of human conduct (Muwatta Malik).*
244. 244. *Among Muslims, the perfect faith is of the one who is best in conduct (Tirmizi).*
245. 245. *The simplest act of faith is that you remove something harmful from a pathway (Kanzul Ammal).*
246. 246. *Keeping a horse [or a ride] for display brings doom for the owner (Bukhari).*
247. 247. *Parents cannot give a better gift to their children than a good education and a good upbringing (Muslim).*
248. 248. *A person who sleeps with a full stomach while his neighbor remains hungry cannot be a believer (Bukhari).*
249. 249. *One who raises an orphan will be with me in Paradise (Bukhari, Muslim).*
250. 250. *There is no religion in he who violates his pledge (Masnade Ahmad, Tabarani).*
251. 251. *Modesty can only bring goodness (Bukhari).*
252. 252. *Ease the poor debtor or excuse his debt (Muslim).*

253. 253. *One who forgives people is raised by Allah in honor (Tirmizi).*

254. 254. *Allah raises him who adopts humility for the sake of Allah (Tirmizi).*

255. 255. *Accept responsibility for three acts and I take responsibility of Paradise for you (Baihaqi, Hakim):*

- a) a) *when you speak, speak the truth*
- b) b) *when you make a pledge, fulfill it*
- c) c) *when you are entrusted, do not violate the trust*

256. 256. *Evil are people who do backbiting and hurt relationships between friends (Masnade Ahmad).*

257. 257. *Telling something about your brother which he dislikes to hear is backbiting (Abu Daud).*

258. 258. *On the Day of Resurrection, you will see a person in bad condition before Allah. He will be the one with two faces. When he goes to some people, he presents one face and to others he presents another face (Bukhari).*

259. 259. *In your mutual relations (Bukhari, Muslim):*

- a) a) *refrain from bad assumption of others*
- b) b) *do not spy onto each other*
- c) c) *do not vie to outdo each other in wealth or power*
- d) d) *do not be jealous of one another*
- e) e) *keep your hearts clean of malice*
- f) f) *turn not your faces away from one another*

260. 260. *The most generous is he who attains knowledge and then conveys it to people (Mishkat).*

261. 261. *The Holy Prophet sought refuge in Allah against miserliness, laziness, senility, self-pity, and cowardice (Bukhari, Muslim).*

262. 262. *Faith and miserliness cannot get together in one heart (Nisai).*

263. 263. *Beware of the cry of the oppressed because there is no barrier between him and Allah (Bukhari).*

264. 264. *No heart can be free of omens, bad assumption, and jealousy. The companions asked, "How do we get rid of these?" The Holy Prophet replied, "Cancel not your decision because of omen, equate not assumptions with truth, and when jealousy breeds itself, commit not yourself to wrongdoing" (Fathul Bari).*
265. 265. *In conversation, brevity is better (Abu Daud).*
266. 266. *Good assumption about people is a form of devotion [to Allah] (Abu Daud).*
267. 267. *No wisdom equals strategic action (Baihaqi).*
268. 268. *Moderation in spending is half of your economy (Baihaqi).*
269. 269. *What is pride? Denying the truth and treating people with contempt (Muslim).*
270. 270. *A person who quits an assembly for a short while and then returns is more deserving of sitting in the same place (Muslim).*
271. 271. *What is discrimination? Helping your own people when they are doing wrong (Abu Daud, Mishkat).*
272. 272. *Be guardians of your tongue (Tirmizi).*
273. 273. *Striving for lawful earning is a sacred duty for you (Mishkat).*
274. 274. *Five transgressions match five punishments (Qurtabi):*
- a) a) *violation of a treaty brings domination by the enemy*
 - b) b) *judgement without Divine Laws brings poverty and dependence*
 - c) c) *lewdness brings contagious disease*
 - d) d) *deception in weight and measure brings famine*
 - e) e) *withholding charity brings drought*
275. 275. *A person discharges his duty of thankfulness when he appreciates his benefactor in public (Maarifil Qur'an).*
276. 276. *Make best efforts for success and then leave the result to Allah (Maarifil Qur'an).*

277. 277. *A person who believes in magic and trusts in it will be among those who will never enter Paradise (Tarsile Islam).*
278. 278. *One who hangs an amulet in his neck, Allah leaves the amulet to guard him (Masnade Ahmad).*
279. 279. *One who wears an amulet commits shirk (Masnade Ahmad).*
280. 280. *He is not one of us who goes to astrologers, Diviners, and fortunetellers (Masnade Ahmad).*
281. 281. *Hazrat Aisha said that the character of the Holy Prophet was Al-Qur'an (Bukhari, Muslim and others).*
282. 282. *Good people are those who treat women well and bad are the ones that insult them (Nisai).*
283. 283. *A person who does not prefer a son to a daughter, Allah will enter him into Paradise (Masnade Ahmad).*
284. 284. *Women are the other halves of men (Tarsile Islam).*
285. 285. *Treat your servants as you treat your brothers (Bukhari, Muslim).*
286. 286. *If you think of someone as inferior, remember that even he is your brother. You could have been in his place (Tarsile Islam).*
287. 287. *One who strives for the helpless is like the one who is busy in the way of worship and jihad day and night (Nisai, Tirmizi).*
288. 288. *One who does not care for believers is not one of them (Tarsile Islam).*
289. 289. *Who is an Arab? Remember that Arabic is only a language; therefore anyone who can speak Arabic is an Arab (Nisai). Nations are formed on ideology, not language or race.*
290. 290. *Anyone who afflicts a non-Muslim in the Islamic State has afflicted me (Shibli).*
291. 291. *Allah does not look at your lineage, your body, or your wealth. He looks at your hearts (Shibli).*

292. 292. *Be kind to the dwellers of the earth and the Creator of the Universe will be kind to you (Abu Daud, Hakim).*
293. 293. *If Allah has bestowed upon you His bounty, it should be evident from your appearance (Bukhari).*
294. 294. *Tattooing is strictly forbidden for you (Tirmizi).*
295. 295. *Kindness must be returned with kindness (Tirmizi).*
296. 296. *Do you know who is truly destitute? One who has a warehouse of good deeds and worship but has snatched the rights of people (Tirmizi, Muslim).*
297. 297. *Allah had written in the scrolls of Abraham, "O' ruler! I had given you authority so that you would stop the complaint of the oppressed from reaching me" (Maarifil Qur'an).*
298. 298. *It is mandatory for a wise person to remain aware of events of his time (Maarifil Qur'an).*
299. *No divorce takes place in duress (Darami, ibne Majah).*
300. *It is mandatory for the wise to remain aware of current events (Maarifil Qur'an).*
301. *Human beings will not be held accountable for innocent mistakes (Bukhari and Muslim).*
302. *Do your best and then trust in God (Mishkat).*