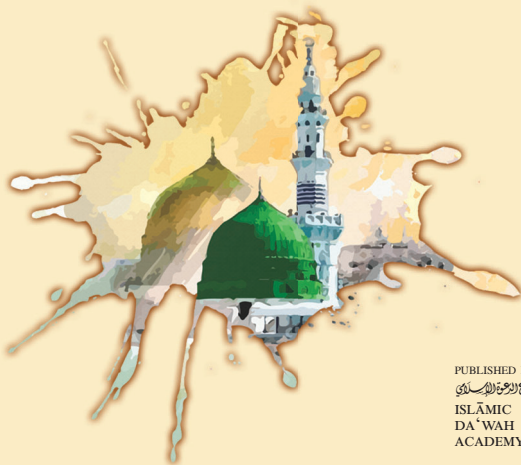


FORTY SAYINGS

of the
MESSENGER *of* MERCY

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

By Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā
Muhammad Saleem Dhorat ḥafīzahullāh



PUBLISHED BY
مجمع الدعوة للإسلام
ISLĀMIC
DA'WAH
ACADEMY



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

Whilst in Madīnah Munawwarah during the month of Ramaḍān 1425 AH (October 2004), my dear friend, brother Iqbal (lawyer by profession) from Zimbabwe phoned to ask how I was, as is his practice. In the course of our conversation he mentioned to me his desire that I compile forty Aḥādīth from the beautiful and wise words of Rasūlullāh ﷺ during my stay in Madīnah Munawwarah.

His words full of sincerity had an effect on me and I sought the Help of Allāh ﷻ and made a firm resolution to embark on the suggested compilation. Despite a lack of resources and only through the Tawfiq of Allāh ﷻ, I managed to put together forty Aḥādīth of Rasūlullāh ﷺ whilst sitting in the Rawḍah during the time of tahajjud.

The selected Aḥādīth touch on various aspects of a person's life and all clearly convey two very important and key elements of the teachings of our Beloved Rasūl ﷺ; mercy and kindness. In reality, these two attributes are at the heart of every utterance of Nabī ﷺ. Whether advice or admonition, whether concerning worldly affairs or matters of the Ākhirah, the merciful nature of Nabī ﷺ manifests itself in every one of his sayings.

It is my sincere desire that readers - both Muslim and non-Muslim - reflect on the beautiful teachings contained in these sayings and develop a greater appreciation for Islām and its most merciful Nabī ﷺ.

Also, if this compilation is given a place in the madrasah syllabus, it will be a means of nurturing our children with the knowledge that Muḥammad ﷺ was a mercy for not only Muslims but also the whole of humanity and all the creatures on this Earth. With this understanding, these Aḥādīth will also help to mould our children's lives and make them better Muslims.

Rasūlullāh ﷺ has said in a Ḥadīth, 'Whoever conveys forty Aḥādīth to my Ummah regarding affairs related to his Dīn, Allāh will raise him as a faqīh and I shall be an intercessor and witness on his behalf on the Day of Qiyāmah.' (Al-Bayhaqī)

Please read this booklet and pass it on to others so that you may also become deserving of the virtue stated in the aforementioned Ḥadīth.

May Allāh ﷻ make this work a means of guidance, peace and salvation for the compiler, readers and all those associated with its publishing, printing and distribution. Āmīn.

**(Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā)
Muhammad Saleem Dhorat (ḥafīzahullāh)
1st Muḥarram 1427 AH / January 2006**



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

﴿ Hadīth 1 ﴾

الْمُؤْمِنُ مَأْفٌ

(رواه أحمد والبيهقي)

A believer is an embodiment of love.

(Aḥmad & Al-Bayhaqī)

﴿ Hadīth 2 ﴾

الظُّلْمُ ظُلْمَاتٌ يَوْمَ الْقِيَامَةِ

(رواه البخاري ومسلم)

Oppression will be (a cause of) much darkness on the Day of Judgement.

(Al-Bukhārī & Muslim)

﴿ Hadīth 3 ﴾

أَخْلَقُ عِيَالُ اللَّهِ، فَأَحَبُّ الْخَلْقِ إِلَى
اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ (رواه البيهقي)

All the (living) creatures are the dependants (under the care) of Allāh, and the most beloved to Allāh from all the creatures is the one who does good to His dependants.

(Al-Bayhaqī)

﴿ Hadīth 4 ﴾

الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ
وَأَمْوَالِهِمْ (رواه الترمذي)

The (perfect) believer is he from whom people feel safe and secure with regards to their lives and wealth. (At-Tirmidhī)

﴿ Hadīth 5 ﴾

مَطْلُ الْغَنِيِّ ظُلْمٌ

(رواه البخاري ومسلم)

The delaying of a well-to-do person (in the repayment of a debt) is oppression.

(Al-Bukhārī & Muslim)

﴿ Hadīth 6 ﴾

أَفْضَلُ الصَّدَقَةِ أَنْ تُشْبِعَ

كَبِدًا جَائِعًا (رواه البيهقي)

The most virtuous charity is that you feed a hungry creature. (Al-Bayhaqī)

Hadīth 7

إِنَّكَ لَيْسَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ
إِلَّا أَنْ تَفُضَّلَهُ بِتَقْوَى (رواه أحمد)

You are neither better than a white person nor a black person, unless you surpass him in piety. (Aḥmad)

Hadīth 8

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صَوْرِكُمْ
وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى
قُلُوبِكُمْ وَأَعْمَالِكُمْ (رواه مسلم)

Indeed, Allāh does not look at your physical forms and appearances nor your wealth, but looks at your hearts and your actions. (Muslim)

Hadīth 9

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، اِرْحَمُوا
مَنْ فِي الْأَرْضِ، يَرْحَمَكُم مَّنْ فِي السَّمَاءِ
(رواه الترمذي وأبو داود)

The Most-Beneficent (Allāh) has mercy on those who are merciful. Have mercy on the inhabitants of the earth, He who is in the heavens will have mercy on you.

(At-Tirmidhī & Abū Dāwūd)

Hadīth 10

لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ
بَوَائِقَهُ
(رواه مسلم)

That person will not enter Jannah (Paradise) from whose mischief his neighbour is not safe.

(Muslim)

Hadīth 11

لَا تُنْزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ

(رواه الترمذي وأبو داود وأحمد)

Mercy is not taken away but from (the heart of) a wretched person.

(At-Tirmidhī & Abū Dāwūd)

Note: Only a wretched person will not be merciful.

Hadīth 12

لَا يَحِلُّ مَالُ امْرِئٍ إِلَّا بِطَيْبِ

نَفْسٍ مِنْهُ (رواه أحمد)

Another person's property is unlawful (for you) but with his happiness. (Aḥmad)

﴿ Hadīth 13 ﴾

خَالِقِ النَّاسِ بِخُلُقٍ حَسَنِ

(رواه الترمذي وأحمد)

Deal with people with good manners.

(At-Tirmidhī & Aḥmad)

﴿ Hadīth 14 ﴾

أَدِّ الْأَمَانَةَ إِلَى مَنِ اتَّمَنَّاكَ،

وَلَا تَخُنْ مَنْ خَانَكَ (رواه الترمذي وأبو داود)

Hand over the trust to the one who entrusts you, and do not betray the one who betrays you. (At-Tirmidhī & Abū Dāwūd)

Hadīth 15

أَعْطُوا الْأَجِيرَ أَجْرَهُ، قَبْلَ أَنْ

يَجِفَّ عَرْقُهُ (رواه ابن ماجه)

Pay the employee his due before his sweat dries. (Ibn Mājah)

Hadīth 16

يَسِّرُوا وَلَا تَعَسِّرُوا، وَبَشِّرُوا

وَلَا تُنْفِرُوا (رواه البخاري ومسلم)

Create ease (for people) and do not create hardship, give glad tidings (of grace and reward from Allāh ﷻ) and do not drive (them) away. (Al-Bukhārī & Muslim)

﴿ Hadīth 17 ﴾

أَطْعِمُوا الْجَائِعَ، وَعَوِّدُوا الْمَرِيضَ،
وَفُكُّوا الْعَانِي (رواه البخاري)

Feed the hungry, visit the sick and free the captive. (Al-Bukhārī)

﴿ Hadīth 18 ﴾

لَا يَقْضِيَنَّ بَيْنَ اثْنَيْنِ وَهُوَ
غَضَبَانِ (رواه البخاري)

A judge should not pass judgement between two people whilst he is angry. (Al-Bukhārī)

﴿ Hadīth 19 ﴾

اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ،
فَارْكَبُوهَا صَالِحَةً، وَكُلُّوهَا صَالِحَةً

(رواه أبو داود)

Fear Allāh regarding these mute animals; mount them when they are fit (i.e. they have fully rested) and consume them when they are (fed well and) suitable (to be consumed). (Abū Dāwūd)

Note: Rasūlullāh ﷺ is emphasising that animals should always be treated well, whether they are kept for personal use or bought for consumption.

﴿ Hadīth 20 ﴾

إِيَّاكُمْ أَنْ تَتَّخِذُوا ظُهُورَ دَوَابِّكُمْ

مَنَابِرَ (رواه أبو داود)

Abstain from making the backs of your animals pulpits. (Abū Dāwūd)

Note: If you intend to have a long conversation with someone, then do not remain seated on the back of your animal as you would do when delivering a sermon on a pulpit. Rather, dismount from the animal and let it rest.

﴿ Hadīth 21 ﴾

لَا تَجْلِسُ بَيْنَ رَجُلَيْنِ

إِلَّا بِإِذْنِهِمَا (رواه أبو داود)

Do not sit between two people but with their permission (so that they are not inconvenienced). (Abū Dāwūd)

﴿ Hadīth 22 ﴾

إِتَّقِ دَعْوَةَ الْمَظْلُومِ ، فَإِنَّهُ لَيْسَ

بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ

(رواه البخاري ومسلم)

Fear the curse of the oppressed, for there is no veil between him and Allāh (i.e, his du‘ā is readily accepted). (Al-Bukhārī & Muslim)

Hadīth 23

لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا

(رواه مسلم)

Do not make any living thing (e.g. a bird) a target (merely for practising archery etc.).

(Muslim)

Hadīth 24

لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ

الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

(رواه البخاري ومسلم)

The (truly) strong one is not he who is a good wrestler. The truly strong one is he who has control over himself at the time of anger.

(Al-Bukhārī & Muslim)

﴿ Hadīth 25 ﴾

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا
وَ يَعْرِفَ شَرَفَ كَبِيرِنَا

(رواه الترمذي وأبو داود)

He who does not show mercy to our young,
nor acknowledges the honour and status of
our elders is not from amongst us.

(At-Tirmidhī & Abū Dāwūd)

﴿ Hadīth 26 ﴾

لَيْسَ الْمُؤْمِنُ بِالَّذِي يَشْبَعُ وَجَارُهُ
جَائِعٌ إِلَى جَنْبِهِ

(رواه البيهقي)

He who eats to his full whilst his
neighbour next door remains hungry is not
a (perfect) believer. (Al-Bayhaqī)

Hadīth 27

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

(رواه الترمذي)

One who is not grateful to people is not grateful to Allāh. (At-Tirmidhī)

Hadīth 28

مَنْ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا

(رواه ابن ماجه)

He who plunders and loots is not from amongst us. (Ibn Mājah)

﴿ Hadīth 29 ﴾

مَنْ يُحْرَمِ الرَّفْقَ يُحْرَمِ الْخَيْرَ

(رواه مسلم)

Whoever is deprived of gentleness is deprived of goodness. (Muslim)

﴿ Hadīth 30 ﴾

مَنْ عَزَى ثَكْلِي، كُسِيَ بُرْدًا فِي الْجَنَّةِ

(رواه الترمذي)

Whoever consoles a bereaved mother will be dressed with a (special) garment in Jannah (Paradise). (At-Tirmidhī)

Hadīth 31

مَنْ قَتَلَ مُعَاهِدًا، لَمْ يَرِحْ رَائِحَةَ

الْجَنَّةِ (رواه البخاري)

Whoever kills a person with whom there is a treaty will not smell the fragrance of Jannah (Paradise). (Al-Bukhārī)

Hadīth 32

مَنْ كَفَّ غَضَبَهُ، كَفَّ اللَّهُ عَنْهُ عَذَابَهُ

يَوْمَ الْقِيَامَةِ (رواه البيهقي)

Allāh will withhold His Punishment on the Day of Judgement from the one who restrains his anger. (Al-Bayhaqī)

Hadīth 33

مَنْ أَشَارَ عَلَىٰ أَخِيهِ بِأَمْرٍ، يَعْلَمُ أَنَّ
الرُّشْدَ فِي غَيْرِهِ، فَقَدْ خَانَهُ

(رواه أبو داود)

Whoever advises his brother concerning a matter, knowing that correct guidance lies in something else, has betrayed him.

(Abū Dāwūd)

Hadīth 34

مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ عَنْهُ، أَظَلَّهُ
اللَّهُ فِي ظِلِّهِ

(رواه مسلم)

Allāh will grant a place in His Shade (Mercy) to that person who grants respite to a poor person (in the repayment of a debt) or cancels the debt (partly or altogether). (Muslim)

﴿ Hadīth 35 ﴾

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ

الْآخِرِ، فَلَا يُوْذِ جَارَهُ (رواه البخاري ومسلم)

Whoever believes in Allāh and the Last Day should not cause harm to his neighbour. (Al-Bukhārī & Muslim)

﴿ Hadīth 36 ﴾

إِذَا كُنْتُمْ ثَلَاثَةً، فَلَا يَتَنَاجَى اثْنَانِ

دُونَ الْآخِرِ حَتَّى تَخْتَلِطُوا

بِالنَّاسِ، مِنْ أَجْلِ أَنْ يُحْزِنَهُ

(رواه البخاري ومسلم)

When there are three of you (together), then two of you should not talk privately excluding the third, until you mix with others, as doing so will upset him. (Al-Bukhārī & Muslim)

﴿ Hadīth 37 ﴾

إِذَا طَبَخْتَ مَرَقَةً، فَأَكْثِرْ مَائَهَا

وَتَعَاهَدُ جِيرَانَكَ (رواه مسلم)

When you prepare soup, increase the amount of water in it and look after your neighbours.

(Muslim)

﴿ Hadīth 38 ﴾

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

(رواه البخاري ومسلم)

He who is not merciful will not be shown mercy. (Al-Bukhārī & Muslim)

﴿ Hadīth 39 ﴾

أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا

(رواه البخاري)

I and the one who takes responsibility of an orphan will be like this in Jannah (Paradise).

(Al-Bukhārī)

Note: Rasūlullāh ﷺ showed his blessed hand with the index and middle fingers together, indicating close proximity.

﴿ Hadīth 40 ﴾

مَنْ عَالَ جَارِيتَيْنِ حَتَّى تَبْلُغَا، جَاءَ
يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ وَضَمَّ أَصَابِعَهُ

(رواه مسلم)

One who looks after and provides for two girls until they reach puberty, he and I will come on the Day of Judgement (together like these fingers). Rasūlullāh ﷺ put his fingers together (to indicate close proximity).

(Muslim)