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Publisher's Note

We praise Allâh that He enabled us to publish many books on religious topics in the Arabic, Urdu and English languages which acclaimed great popularity in Arab countries as well as in America, France and other European countries besides Pakistan, India and many African countries.

We try to present publications based on authentic research material in accordance with the Qur'ân and Sunnah, and free from every type of vague conception, weak authority and false ideas.

We had published Riyâdus-Saliheen with the same spirit and tradition of good research work, professional editing and excellent printing standard.

The book was compiled by Imâm An-Nawawi who was the great scholar of Hadith and Fiqh of his time. Commentaries on the Ahadith have been added by Hafiz Salahuddin Yusuf of Pakistan who had originally executed them for the Urdu edition of this book. the English translation of the book and the commentaries were revised and edited by Mahmoud Rida Murad who performed his task with utmost care and profound interest.

Now we are publishing a selection of Ahadith from Riyâdus-Sâliheen. the selection has been made by Sheikh Safiur-Rahmân Mubarakpuri who is a well known scholar of Islâm. He has selected the Ahadith keeping in view the problems of our times.

We, hopefully, can proclaim that it is the best representation of Riyâdus-Sâliheen ever produced in any language any where. May Allâh accept our sincere efforts regarding the propagation of His religion throughout the world, and bestow on us His blessings to fulfil our resolutions in this regard -- Âmeen!

Abdul Malik Mujahid
General Manager Darussalam



A Short Biographical Sketch of Imām Nawawi

Birth and Birth Place:

The complete name of Imām Nawawi is Abu Zakariya Mohyuddin Yahya, son of Sharaf An-Nawawi, son of Murry, son of Hasan, son of Husain, son of Muhammad, son of Jumuah, son of Hizam. Nawawi refers to Nawa, a place near Damascus, in the suburb of the city of Hawran. One of his ancestors named Hizam had settled at this place. Imām Nawawi was born at Nawa in the year 631 A.H. His father, a virtuous and pious man, resolved to arrange for proper and befitting education as he had discovered the symptoms of heavenly intelligence and wisdom in his promising child at an early stage.

Shaikh Yasin bin Yousuf Marakashi, a saintly figure of Nawa said: “I saw Imām Nawawi at Nawa when he was a youth of ten years of age. Other boys of his age used to force him to play with them, but Imām Nawawi would always avoid the play and would remain busy with the recitation of the Noble Qur’ân. When they tried to domineer and insisted on his joining their games, he bewailed and expressed his no concern over their foolish action. on observing his sagacity and profundity, a special love and affection developed in my heart for young Nawawi. I approached his teacher and urged him to take exceptional care of this lad as he was to become a great religious scholar and most pious saint of future. His teacher asked whether I was a soothsayer or an astrologer. I told him I was neither a soothsayer nor an astrologer but Allâh caused me to utter these words.” His teacher conveyed this incident to Imām’s father and he keeping in view the learning quest of his son, decided to dedicate the life of his son for the service and promotion of the cause of Islāmic Faith. in a short period, Nawawi learnt to read the Noble Qur’ân and by that time he nearly had attained puberty. Nawa had no academic or scholarly atmosphere and there were no religious academies or institutes



where one could earn excellence in religious learning, so his father took him to Damascus, which was considered the centre of learning and scholarship, and the students from far and wide gathered there for schooling. During that period, there were more than three hundred institutes, colleges and universities in Damascus. Imām Nawawi joined Madrasah Rawāhiyah which was affiliated with the Umayyad University. the founder and patron of this Madrasah was a trader named Zakiuddin Abul-Qasim who was known as Ibn Rawahah. Madrasah was named after him. Noted and eminent teachers of the period taught in that Madrasah. Imām Nawawi says, “I studied in this institution for two years. During my stay in Madrasah Rawāhiyah, I never had complete rest and lived on the limited food supplied by the institution.” As a routine he used to sleep very little at night. When the sleep overtook him, he would lean and slumber for a while against the support of books. After a short duration he would again be hard at his scholastic pursuits.

His Teachers and Guides:

During his stay at Damascus, he studied from more than twenty celebrated teachers. These teachers were regarded as masters and authority of their subject field and disciplines they taught. Imām studied Hadith , Islāmīc Jurisprudence, its principles, syntax and etymology from great scholars of his time. Abu Ibrāhim Ishāq bin Ahmad Al-Maghribi, Abu Muhammad Abdur-Rahmān bin Ibrāhim Al-Fazari, Radiyuddin Abu Ishāq Ibrāhim bin Abu Hafṣ Umar bin Mudar Al-Mudari, Abu Ishāq Ibrāhim bin Isā Al-Muradi, Abul-Baqa Khalid bin Yusuf An-Nablusi, Abul-Abbās Ahmad bin Salīm Al-Misri, Abu Abdullāh Al-Jiyani, Abul-Fath Umar bin Bandar, Abu Muhammad At-Tanukhi, Sharafuddin Abdul-Aziz bin Muhammad Al-Ansāri, Abul-Faraj Abdur-Rahmān bin Muhammad bin Ahmad Al-Maqdisi, Abul-Fada’il Sallar bin Al-Hasan Al-Arabi, etc.

There were hundreds of Imām’s students, among them some notables are : Alauddin bin Attār, Ibn Abbās Ahmad



bin Ibrāhim, Abul-Abbās Al-Ja'fari, Abul-Abbās Ahmad bin Farah, Rashid Ismail bin Mu'allim Al-Hanafi, Abu Abdullāh Al-Hanbali, Abul-Abbās Al-Wasti, Jamaluddin Sulaiman bin Omar Az-Zar'i, Abul-Faraj Abdur-Rahmān bin Muhammad bin Abdul-Hamid Al-Maqdisi, Badr Muhammad bin Ibrāhim, Shamsuddin Muhammad bin Abu Bakr, Ash-Shihāb Muhammad bin Abdul-Khaliq, Hibatullah Al-Barizi, Abul-Hajjāj Yusuf bin Az-Zaki, etc.

His Desire and Crave for Learning:

Imām Nawawi had endless thirst for knowledge, and it can be guessed from his daily practice of studies. He used to read daily twelve lessons and write explanation and commentary of every lesson and also made important additions. Whatever the book he read, he put down the marginal notes and explanations on that book. His intelligence, hard work, love, devotion and absorption in his studies amazed his teachers and they became fond of him and began to praise and admire him. According to Imām Dhahabi (إمام ذهبي), Imām Nawawi's concentration and absorption in academic love gained proverbial fame. He had devoted all his time for learning and scholarship. Other than reading and writing, he spent his time contemplating on the interacted and complex issues and in finding their solutions. Allāh had also conferred upon him the gift of fast memory and depth of thought, and he who makes the right use of this boon, there remains no doubt in his sagacity and discernment. Imām Nawawi made full benefit of his God-given qualities and potentialities and earned the highest degree of honour.

Imām's Simplicity and Niceness of Manners:

The learned persons, elite of the society and the public greatly respected the Imām on account of his piety, learning and excellent character. He used simple dress and ate simple food. Devout scholars do not care about worldly chattels, they give preference to religious and academic pursuits, propagation of Faith, etc. They experience more heavenly delight and joy in such activities than those who seek satisfaction in luxurious foods, precious clothes and other worldly things. Imām Nawawi had a prominent place among the erudite notables of his age. He was God-fearing person



having illustrious and glorious aims regarding propagation of Faith. Celebrated Sheikh Mohyuddin expresses his impression about Imām Nawawi as thus:

“Imām Nawawi had three distinctive commendable qualities in his person. If anybody have only one out of these three, people return to him in abundance for guidance. First, having knowledge and its dissemination. Second, to evade completely from the worldly inclinations, and the third, inviting to all that is good (Islām) enjoining Al-Ma‘rūf [i.e., Islāmic Monotheism and all that Islām orders one to do] and forbidding Al-Munkar [polytheism and disbelief and all that Islām has forbidden]. Imām Nawawi had all three in him.”

His Works and his Death:

The learned Imām had a very short life but even during this short period, he had written a large number of books on different subjects. Every work of the Imām is a masterwork and a treasure of knowledge. Hundreds and thousands of people benefit from these works.

Some of the Prestigious Works of Imām Nawawi are:

Commentary on Sahih Al-Bukhâri, Al-Minhâj fi Sharh Sahih Muslim, Riyâdus-Sâliheen, Kitâbur-Raudah, Commentary on Mohadhdhab, Tahdhibul-Asma was-Sifât, Kitâbul-Adhkâr, Arba‘een, At-Taqrîb fi Ilmil-Hadîth wal-Irshâd fihî, Kitâbul-Mubhamat, At-Tibyan, Al-Idâh fi Manâsikil-Hajj, Sharh Sahîh Al-Bukhârî (Naqis), Sharh Sunan Abi Dâwûd (Naqis), Tabaqat Ash-Shâfi‘iyah, Muhimmatul-Ahkâm, Manâqibush-Shâfi‘i, Bustânul-Arifeen, Al-Khulasatu fil-Hadîth, Mukhtasar At-Tirmidhî, Al-Masâ’il Al-Manthurah, Al-‘Umdah fi Tashihit-Tanbih and others.

After spending 28 years of age, Imām Nawawi returned to his hometown. Soon after his arrival at Nawa, he fell ill and died. Imām Nawawi is still living in the hearts of Muslims. His works are of everlasting value. May Allāh bless him. Âmeen



CONTENTS

Publisher's Note	4
A Short Biographical Sketch of Imām Nawawi	5
1. Sincerity And Significance of Intentions for All Actions	31
2. Repentance	34
3. Patience And Perseverance	47
4. Truthfulness	52
5. Watchfulness	54
6. Piety	61
7. Firm Belief And Perfect Reliance on Allāh	63
8. Uprightness & Steadfastness	68
9. Hastening to Do Good Deeds	70
10. Struggle (In the Cause of Allāh)	72
11. Good Actions in Later Life	79
12. Ways of Doing Good	81
13. Moderation in Worship	86
14. The Righteous Conduct	93



15. Sunnah And Its Obedience	95
16. Obedience to the Command of Allâh Is An Obligatory Duty	100
17. Prohibition of Heresies	103
18. Heretics Doing Desirable Or Undesirable Deeds	106
19. Calling to Right Guidance And Forbidding Depravity	109
20. Righteousness And Piety	111
21. Giving Counsel	113
22. Enjoining Good And Forbidding Evil	115
23. One Who Enjoins Good And Forbids Evil But Acts Otherwise	121
24. Discharging the Trusts	123
25. Unlawfulness of Oppression	126
26. Reverence Towards the Sanctity of the Muslims	130
27. Covering Faults of the Muslims	134
28. Fulfillment of Needs of Muslims	136
29. Intercession	138
30. Making Peace Among People	139
31. Superiority of Poor, Weak And Unrenowned Muslims	141
32. Treatment Towards Orphans, Girls, the Weak And the Poor	143
33. With Regard to Women	145
34. Husband's Rights	149



35. Sustentation of the Family	151
36. Spending Favoutite Things for Allâh's Sake	153
37. Urging One's Kith And Kin to Obey Allâh And Refrain From Evils	155
38. Rights of Neighbours	157
39. Kind Treatment Towards Parents, And the Ties of Relationship	159
40. Prohibition of Disobeying Parents And Severance of Relations	164
41. Excellence in Doing Good to the Friends of Parents And Other Relatives	167
42. Showing Reverence to the Family of Allâh's Messenger ﷺ	169
43. Revering the Scholars And Elders, Preferring Them to Others	172
44. Visiting the Pious Persons	175
45. Love for the Sake of Allâh	178
46. Signs of Allâh's Love	181
47. Warning Against Persecution of the Pious, the Weak And the Indigent	184
48. Judgement of People Keeping in View Their Evident Actions	185
49. Fear (Of Allâh)	187
50. Hope in Allâh's Mercy	191
51. Excellence of Good Hopes	195
52. Combining Hope And Fear	197
53. Excellence of Weeping Out of Fear From Allâh	199



54. Leading An Ascetic Life	201
55. Excellence of Simple Living	206
56. Contentment And Self-Esteem	216
57. Assistance Without Greed	221
58. Livelihood By Hands	222
59. Generosity in A Good Cause	224
60. Prohibition of Miserliness	227
61. Selflessness And Sympathy	228
62. Remembrance of Death	231
63. Visiting Graves for Men	234
64. Longing for Death	236
65. Leading An Abstemious Life	238
66. Seclusion At Times of Corruption	240
67. Modesty And Courtesy	242
68. Pride And Self-Conceit	244
69. Good Conduct	247
70. Clemency, Tolerance And Gentleness	249
71. Forgiveness of the Ignorant	251
72. Endurance of Afflictions	254
73. Indignation Against the Transgression of Divine Laws	255



74. Obligation of Rulers to Show Kindness to Their Subjects	258
75. The Just Ruler	260
76. Obedience to the Ruler	261
77. Aspiring for Office	263
78. Appointment of Pious Governors, Advisers And Judges	265
79. Prohibition of Appointing An Aspirant Person to A Public Office	266
1. The Book of Good Manners	267
80. Exaltation of Modesty	268
81. Secrecy of Private Matters	270
82. Fulfillment of Promises	272
83. Excellence of Meeting With A Smiling Countenance And Politeness	274
84. Brevity in Preaching	275
85. Walking Solemnly (Towards the Mosque) to Perform As-Salāt	277
86. Honouring the Guest	279
87. Conveying Glad Tidings	281
88. Bidding Farewell	286
89. Istikhārah And Consultation	289
90. Different Routes for Going And Returning on ‘Eid Prayer	291
91. Using the Right Hand	293



2 .The Book About the Etiquette of Eating 295

92. Mentioning Bismillâh Before And Saying Al-Hamdu Lillâh After Eating 296
93. Criticizing Food 298
94. If An Uninvited Person Is Accompanied With An Invited Person 299
95. Eating From Front 300
96. Eating From the Side of the Vessel 301
97. Eating in a Reclining Posture 302
98. Excellence of Eating With Three Fingers And Licking Them 303
99. Etiquette of Drinking Water 304
100. Undesirability of Drinking Directly From the Mouth of A Water-Skin 305
101. Undesirability of Blowing Into the Vessel While Drinking 306
102. Permission to Drink While in A Standing Posture 307
103. Cupbearer Drinking Last 309
104. Drinking Water From Clean Vessels Except Gold And Silver Ones 310

3 .The Book of Dress 319

105. Wearing White Clothes And Red, Green, Yellow And Black Made From Cotton But Not Silk 312
106. Excellence of Qamees 314
107. The Length of Qamees And the Sleeves, the End of the Turban, the



Prohibition of Wearing Long Garments	315
108. Giving Up Elegant Clothes	316
109. Moderation in Dress	317
110. Prohibition of Wearing Silk for Men And Its Permissibility for Women	318
111. Prohibition of Using the Skin of the Leopard	319
112. Supplication At the Time of Wearing New Dress	320
4. The Book of the Etiquette of Sleeping, Lying And Sitting Etc.	321
113. What Is to Be Said At the Time of Sleeping	322
114. Lying Down on One's Back And Placing One Leg Upon the Other	323
115. Etiquette of Attending Company And Sitting With Companions	324
116. Visions in Dreams	326
5. The Book of Salutations	328
117. Promoting Greetings	329
118. Words to Be Used for Offering Greetings	331
119. Etiquette of Offering Greetings	333
120. Excellence of Greeting At the Time of Entry Into the House	335
121. Greeting One's Wife And Other Women	336
122. Excellence of Greeting on Arrival And Departure	337
123. Seeking Permission to Enter (Somebody's House) And Manners Relating to It	338



124. Saying 'Al-Hamdu Lillâh' on Sneezing, Its Reply And Manners Relating to Sneezing And Yawning	340
125. Excellence of Hand Shaking At the Time of Meeting	342
6. The Book of Visiting the Sick	344
126. Visiting the Sick	345
127. Supplication for the Sick	347
128. Supplication When One Is Disappointed About His Life	350
129. Helping A Dying Person to Pronounce 'Lâ Ilâha Illallâh'	352
130. Supplication to Be Made Soon After A Person's Death	353
131. Good Words to Be Uttered Before A Dying Person And His Family	354
132. The Ruling of Crying And Wailing Over A Dead Person	356
133. Prohibition of Disclosing the Physical Defects of the Deceased	358
134. Funeral Prayer And Procession And the Dislike of Women Participating in These	359
135. Participation in Funeral Prayers And Formation of Three Rows Or More	360
136. Supplications in Funeral Prayers	361
137. Haste in Burial	364
138. About Speedy Repayment of the Debts of A Deceased Person	365
139. Admonition Beside the Grave	366



140. Supplication for the Deceased After His Burial	368
141. Charity on Behalf of the Deceased And Praying for Him	369
142. Praising the Deceased	371
143. Superiority of One Who Is Bereaved of His Infants	372
7. The Book of Etiquette of Travelling	373
144. Setting Journey on Thursday	374
145. Undertaking A Journey in A Group And Appointing A Leader	376
146. Staying, Riding, Encamping At Night And Sleeping During the Journey	377
147. Helping A Companion	379
148. Supplication At Riding	381
149. Supplications During Journey	383
150. Supplication If One Fears	384
151. Supplication on Alighting At A Halt	385
152. Returning Home Soon After the Accomplishment of A Task	386
153. Supplication At the Time of Returning Home	387
154. Entering the Mosque for Two Rak'ah Prayer Upon Returning From A Journey	388
155. Prohibiting Woman From Travelling Alone	389
8. The Book of Virtues	391
156. The Excellence of Reciting the Qur'ān	392



157. Warning Against Forgetting the Qur'ān	394
158. Inducement Towards the Recitation of Some Special Verses And Sūrah	395
159. The Merits of Ablutions	401
160. The Excellence of Adhān	404
161. The Excellence of As-Salāt	406
162. Excellence of the Morning (Fajr) And 'Asr Prayers	408
163. The Excellence of Proceeding Towards the Mosque Walking	409
164. Waiting for As-Salāt	410
165. The Excellence of Performing Salāt in Congregation	411
166. Urging to Observe 'Ishā' And Fajr Prayers in Congregation	414
167. Strict Orders for Observance of Obligatory Salāt	415
168. The Excellence of Standing in the First Row (In Salāt)	417
169. The Excellence of Optional Prayers Along With the Obligatory	419
170. Emphasis on Performing Two Rak'ah Sunnah Before Dawn Prayer	421
171. Briefness in the Two Rak'ah Sunnah Before Fajr Prayer	422
172. Lying Down on One's Right Side After the Sunnah of Fajr Prayer	424
173. Sunnah of Zuhr Prayer	426
174. Sunnah of the 'Asr Prayer	427
175. Sunnah of the Maghrib Prayer	428



176. Sunnah of the ‘Ishā’ Prayer	430
177. Sunnah of Friday Prayer	431
178. Offering Nawfil Prayers At Home	432
179. Witr Prayer	434
180. The Duha (Forenoon) Prayer	436
181. Time for the Duha (Forenoon Optional) Prayer	438
182. Inducement to Perform Tahiyyatul-Masjid	439
183. Two Rak‘ah of Voluntary Prayer After Ablution	440
184. The Friday Prayer	441
185. Prostrating Out of Gratitude	444
186. Standing in Prayers At Night	446
187. The Excellence of Optional (Tarâweeh) Prayer During Ramadân	450
188. The Superiority of Lailatul-Qadr (The Night of Decree)	452
189. The Excellence of Using Miswāk (Tooth-Stick)	455
190. The Excellence And Obligation of the Payment of Zakāt	456
191. The Excellence of Observing Saum (Fasts) During Ramadân	463
192. Charity During Ramadân	467
193. Prohibition of Saum After the Middle of Sha‘bān	468
194. Supplication At the Sight of the Crescent	470
195. Merit of Suhūr (Predawn Meal in Ramadân) And the Excellence	



of Delaying Having It Till Before Dawn	471
196. The Superiority of Hastening to Break the Fast, And the Supplication to Say Upon Breaking It	472
197. Safeguarding As-Saum	474
198. Matters Relating to As-Saum	475
199. Observing Saum in the Months of Muharram And Sha‘bān	477
200. As-Saum During the First Ten Days of Dhul-Hijjah	479
201. Observing Saum on the Day of ‘Arafah, ‘Ashûra’ And Tāsû‘ā	480
202. The Desirability of Fasting Six Days in the Month of Shawwāl	482
203. Observing Saum (Fasting) on Monday And Thursday	483
204. Observing Three Days of Fastings in Every Month	484
205. Providing Something to the Person Observing Saum for Breaking the Fast	485
9 .The Book of I’tikāf	486
206. I’tikāf in Ramadān	487
10. The Book of Hajj	488
207. The Obligation of Hajj	489
11. The Book of Jihād	492
208. Obligation of Jihād	494
209. Martyrdom Without Fighting	500
210. Emancipation of Slaves	502



211. Kind Attitude Towards Slaves	504
212. Merit of the Dutiful Slave	506
213. Fair Bargaining	507
12. The Book of Knowledge	510
214. Knowledge Which Is Learnt And Taught for the Sake of Allâh	511
13. The Book of Praise And Gratitude to Allâh	517
215. The Obligation of Gratitude	518
14. The Book of Invoking Allâh's Blessing Upon Allâh's Messenger ﷺ	520
216. Supplicating Allâh to Exalt His Mention Its Excellence And Its Manner	521
15. The Book of the Remembrance of Allâh	524
217. The Excellence of the Remembrance of Allâh	525
218. Remembrance of Allâh in All Conditions	536
219. Supplication At the Time of Going to Bed And Waking Up	538
220. The Excellence of Gathering in Which Allâh Is Remembered	539
221. Remembrance of Allâh in the Morning And in the Evening	544
222. Supplication Before Going to Bed	549
16. The Book of Du'â (Supplications)	552
223. Supplications, Their Virtues & Supplications of the Prophet ﷺ	553
224. The Excellence of Supplicating in One's Absence	559



225. Some Verdicts Pertaining to Supplications	560
226. Superiority of Auliya'	562
17. The Book of the Prohibited Actions	573
227. Backbiting And Guarding One's Tongue	574
228. Listening to Backbiting	578
229. Some Cases Where It Is Permissible to Backbite	581
230. Prohibition of Calumny	585
231. Carrying Tales	587
232. Double-Faced People	588
233. Falsehood	589
234. Ascertainment of What One Hears And Narrates	590
235. Giving False Testimony	592
236. Prohibition of Cursing One Particular Man Or Animal	593
237. Cursing the Wrongdoers	595
238. Reviling A Muslim	597
239. Abusing the Deceased	598
240. Prohibition of Maligning	599
241. Nursing Rancour And Enmity	601
242. Prohibition of Envy	603
243. Prohibition of Spying on Muslims & to Be Inquisitive About	



Others	604
244. Despising Muslims	606
245. Prohibition of Rejoicing Over Another's Trouble	608
246. Deriding One's Lineage	609
247. Deceiving Others	610
248. Prohibition of the Treachery And Breaking One's Covenant	612
250. Arrogance And Oppression	616
251. Breaking Ties And Relationships	618
252. Prohibition of Two Holding Secret Counsel to the Exclusion of Conversing Together A Third	620
253. Prohibition of Cruelty	622
254. Chastisement With Fire	625
255. Procrastinating By A Rich Person to Fulfill His Obligation	627
256. Undesirability of Giving A Gift And Then Asking Back for It	628
257. Prohibition of Devouring the Property of An Orphan	629
258. Taking Ar-Ribā	631
259. Prohibition of Show-Off	634
260. Gazing At Women And Beardless Handsome Boys	638
261. Prohibition of Meeting A Non- Mahram Woman in Seclusion	641
262. Prohibition for Men And Women Apeing One Another	643



263. Prohibition of Following the Manners of Satan And Disbelievers	645
264. To Dye Hair Black	646
265. Shaving A Part of Head	647
266. Prohibition of Wearing False Hair, Tattooing And Filling of Teeth	648
267. Plucking Grey Hairs	651
268. Using the Right Hand for Cleaning After Toilet	651
269. Wearing One Shoe Or Sock	652
270. Leaving the Fire Burning	653
271. Bewailing the Deceased	654
272. Consultation With Soothsayers	657
273. Believing in Ill Omens	659
274. Drawing Portraits	661
275. Prohibition of Keeping A Dog Except As A Watchdog Or Hunting Dog	663
276. Undesirability of Hanging Bells Round the Necks of Animals	664
277. Undesirability of Riding A Camel Which Eats Animals' Waste	665
278. Spitting in the Mosque	666
279. Quarrelling Or Raising Voices in the Mosque	668
280. Undesirability of Entering the Mosque After Eating Raw Onion Or Garlic	670
281. Undesirability of Sitting With Erected Legs During Friday Sermon	672



282. Having A Hair Cut Or Paring Nails During Ten Days of Dhul-Hijjah	673
283. Prohibition of Swearing in the Name of Anything Besides Allâh	674
284. Swearing Falsely	676
285. Expiating the Oath By A Person Who Breaks It for A Better Alternative	678
286. Expiation of Oaths	680
287. Swearing in Transaction	681
288. Addressing Somebody As ‘The King of Kings’	681
289. Conferring A Title of Honour Upon A Sinner And A Hypocrite	682
290. Reviling Fever	683
291. Reviling the Wind	684
292. Attributing Rain to the Stars	685
293. Calling A Muslim An Infidel	666
294. Prohibition of Obscenity	666
295. Pretentiousness And Exaggeration During Conversation	687
296. Self-Condemnation	689
297. Describing the Charms of A Woman to A Man	690
298. Abomination of Saying: “Forgive Me If You Wish, O Allâh!”	691
299. Abomination of Saying: “What Allâh Wills And So-And-So Wills”	692
300. Abomination of Holding Conversation After ‘Ishâ’ (Night) Prayer	693



301. Refusal By A Woman When Her Husband Calls Her to His Bed	695
302. Observing An Optional Saum By A Woman Without the Permission of Her Husband	696
303. Prohibition of Raising One's Head Before the Imām	697
304. Abomination of Joining As-Salāt When the Food Is Ready Or One Is in Need to Answer the Call of Nature	698
305. Prohibition of Raising One's Eyes Towards the Sky During As-Salāt	699
306. Undesirability of Glancing in One Direction Or the Other During Prayer	700
307. Facing the Graves During Salāt	700
308. Passing in Front of A Worshipper While He Is Offering Salāt	701
309. Undesirability of Offering Optional Prayer After the Announcement of Iqāmah	702
310. Selecting Friday for Fasting	703
311. Extending Fast Beyond One Day	704
312. Sitting on the Graves	705
313. Prohibition of Plastering And Building Over the Graves	705
314. Prohibition for A Slave to Run Away From His Master	706
315. Intercession in Hudūd	706
316. Relieving Nature on the Paths	708



317. Urinating Into Stagnant Water	708
318. Giving Preference to Children Over One Another in Giving Gifts	709
319. Prohibition of Mourning Beyond Three Days (For Women)	711
320. Malpractices	713
321. Squandering Wealth	715
322. Prohibition of Pointing With A Weapon At Another Brother in Faith	716
323. Leaving the Mosque Without Offering Salāt After the Adhān	717
324. Rejecting the Gift of Perfume	718
325. Praising A Person in His Presence	719
326. Departing From Or Coming to A Place Stricken By An Epidemic	721
327. Prohibition of Magic	724
328. Utensils Made of Gold And Silver	725
329. Wearing Saffron-Coloured Dress	727
330. Prohibition of Observing Silence From Dawn Till Night	727
331. Attributing Wrong Fatherhood	728
332. Doing That Which Allāh And His Messenger ﷺ Have Prohibited	730
333. Expiation for the Violation of Commandments of Allāh	731



18. The Book of Miscellaneous Ahādith of Significant Values

733

334. Ahādith About Dajjāl & Portents of the Hour

734

19. The Book of Forgiveness

763

335. Seeking Forgiveness

764

336. Bounties Which Allāh Has Prepared in Paradise

771