



Ahadith-e-Mubarakah (Traditions of the Holy Prophet ﷺ)

What is Hadith

Literally *Hadith* means a saying or narration. In Islamic terminology *Hadith* means the tradition of the Holy Prophet i.e., his sayings as well as his practices. After the Holy Prophet (ﷺ) passed away, his Ahadith were narrated by his companions(ؓ). With the passage of time these were collected in books by the Muslim scholars.

After the Holy Quran, Ahadith are the most important source of Islamic law. The importance of Ahadith-e-Mubarakah is evident from the following verses of the Holy Quran.

“Accept that which the Messenger gives you and abstain from that which he forbids you” (59:7)

“One who obeys the Messenger, he obeys Allah”. (4:80)

“Obey Allah and obey the Messenger.” (5:92)

“Verily you have, in the Messenger of Allah, a good example” (33:21)

Following are a few sayings of the Holy Prophet (ﷺ) and their translation and explication.

① Hadith طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى مُسْلِمٍ وَ مُسْلِمَةٍ

Translation

“To seek knowledge is the duty of every Muslim male and Muslim female”

Explication

In this Hadith all the Muslim men and women are placed under obligation to acquire knowledge. The importance of knowledge can be judged from the very first Quranic verse revealed to the Holy Prophet (ﷺ). In this verse Allah commanded: "Read in the name of your Lord Who created man out of a clot. Read! And your Lord is Most Bountiful. He taught you by the pen. He taught you that which he (man) did not know." (96: 1-5)

It is the basic instinct of man that he wants to get the knowledge of himself and of the universe. It is only because of acquiring knowledge that man enjoys superiority over all other creatures. Knowledge was the greatest gift that Allah gave to Hazrat Adam (عليه السلام).

Islam is a practical religion which requires its believers to perform certain duties to achieve success in this world as well as in the Hereafter. Man can perform his duties entrusted to him by Allah only if he has an adequate knowledge about them. He needs knowledge to make progress in any field of knowledge.

On the Day of Judgement everyone will be answerable in respect of his deeds to Allah. He therefore must have knowledge about good and evil so that he may be able to do good and stay away from all sins.

② Hadith خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Translation

"The best of you is he who has learnt the Quran and teaches it (to others)"

Explication

The Holy Quran is the last book of Allah which He revealed to His Prophet Hazrat Muhammad (ﷺ). The word "Quran" literally means that which is read or recited. Whenever the verses of the Holy Quran were revealed to the Holy Prophet (ﷺ), he communicated them to his companions (رضي الله عنهم) and asked them to learn these verses by heart and recite them during their regular prayers.

The subject of the Holy Quran is man and it presents a complete code of

human life. It deals not only with the acts and ceremonies of divine worship such as prayers, fasting, pilgrimage etc. but also with all other aspects of human life. It provides guidance in financial, social, political and scientific affairs. We cannot achieve success in the Hereafter unless we mould our lives according to the teachings of the Holy Quran. It is, therefore, obligatory that we learn the Holy Quran, meditate over it, follow its instructions and communicate its message to others.

③ Hadith لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ

Translation

“No one of you can be a believer unless your desire is not in accordance with that (teaching) I have brought.”

Explication

Allah has bestowed the sense of good and that of evil on man, and he is free to opt for one or the other. Islam wants man to avoid the wrongs in spite of having the power to do them.

The above saying of the Holy Prophet (ﷺ) also means that a believer should mould his feelings and thoughts in accordance with the will and pleasure of Allah and His Prophet. If someone fails to do that he has not experienced the flavour of Faith. In other words the Hadith gives a message to the believers that they must obey the Holy Prophet (ﷺ). Allah says: “One who obeys the Messenger, he obeys Allah. (4:80)

④ Hadith إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

Translation

“Indeed the most perfect in faith among believers is the one who is the best in manners.”

Explication

Manners present the clear picture of man's personality. When a person shows good manners in settling affairs with others, the inner and outer

features of his personality become clear.

Good manners are the only way to turn hatred into love and enemies into friends.

It was due to good manners that the Holy Prophet, while preaching the true religion of Allah, managed to subdue even the most stubborn enemies of Islam.

All human beings should have good manners to achieve success in any field of life, but the Holy Prophet (ﷺ) has particularly put the Muslims under obligation to behave well towards all human beings irrespective of religion, race or colour. Good manners are a part of Islam, and a person cannot be a true Muslim unless he adopts good manners as a way of his life.

⑤ Hadith لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوقِرْ كَبِيرَنَا

Translation

“He is not amongst us who does not show mercy to the young and respect to the elders.”

Explication

Man is the most eminent of the created beings. As such he is expected to develop in himself Allah's attributes and express them in his words and actions. For example Allah is Just, so man should also do justice. Allah is Forgiving, so man should also forgive others for their faults.

The above saying of the Holy Prophet lays stress on mercy which is the prominent attribute of Allah. It also lays stress on showing respect to elders. The young deserve most that you should have mercy on them, and the elders usually deserve that you should show respect to them. In view of the said right of the children and that of the elders, the Holy Prophet (ﷺ) has emphasized that one who does not have mercy on the young and show respect to the elders, is not amongst us. In other words such a person will not be provided with protection by the Holy Prophet (ﷺ).

6 Hadith

خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ

Translation

“The best among the people is the one who is beneficial to others.

Explication

According to the above saying of the Holy Prophet (ﷺ), the recognition of the most successful man in society is that he does to others as much good as he can do. He tries to be a source of comfort for those who are in trouble. He tries to feed those who are hungry. He tries to meet the needs of those who are deprived. In the Holy Quran Allah says that only those persons prosper who stand to benefit others and struggle for the welfare of mankind.

In the light of the teachings of the Holy Prophet (ﷺ), we should serve mankind and work for the good of people. To be beneficial to others is the only way to achieve success in this world and in the Hereafter.

7 Hadith اِرْحَمْ مَنْ فِي الْأَرْضِ يَرْحَمْكَ مَنْ فِي السَّمَاءِ

Translation

“Be kind to those who are on the earth so that He (Allah) Who is in the Heavens may be kind to you.”

Explication

This saying of the Holy Prophet (ﷺ) tells us that only those people deserve the mercy of Allah who are kind and show mercy to those who live on this earth. You should note that the Holy Prophet wants us to be kind to all the people of the world including not only Muslims but also the people of all religions, races and parts of the world.

The above saying of the Holy Prophet (ﷺ) suggests that we should be kind not only to human beings but also to other creatures of the world. This means that we should be kind even to animals especially those who are useful to mankind. Those who have no mercy on others have no right to expect that Allah will have mercy on them. The word “Islam” means

“peace”, so those who believe in Islam should be a source of peace and kindness for this world. Only those who are peaceful and kind to others, will deserve the Mercy of God on the Day of Judgement.

8 Hadith

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

Translation

“Paradise lies under the feet of mothers.”

Explication

This Hadith emphasises the importance of mothers in Islamic society. Both the parents bring up their children with great love and care. They fulfil the needs of their children at the cost of their comforts and pleasures. Naturally in return they expect and deserve respect and obedience from their children.

It is a fact that while bringing up children, mother makes more sacrifices and endures greater hardships than father. She takes care of them only out of love and affection. That is why the Holy Quran gives more importance to mother and stresses upon children to be more considerate and obedient to mother than to father.

9 Hadith

الرَّاشِي وَالْمُرْتَشِي كِلَاهُمَا فِي النَّارِ

Translation

“Both the briber and the bribee will go to hell.”

Explication

To bribe means to pay money to someone to persuade him to help you, especially by doing something dishonest. The practice of offering and accepting bribe becomes common when there is no justice in society, and people fail to get their justified rights by lawful means. Such a state of affairs in society is the worst form of national decline. Peace and order cannot prevail in the society where the people are denied their justified rights by the unjust officers. According to the Holy Prophet (ﷺ) both the briber and the bribee will become the fuel of hell.

It is notable that in the above Hadith that the briber (one who gives bribe) precedes the bribee (one who accepts bribe). Thus it has been made clear that one who offers bribe will not be spared and will be considered as sinful as the one who accepts bribe.

⑩ Hadith

مَنْ نَصَرَ قَوْمَهُ عَلَى غَيْرِ الْحَقِّ فَهُوَ كَالْبَعِيرِ الَّذِي رَدَىٰ فَهُوَ يُنْزَعُ بِذَنْبِهِ-

Translation

“One who cooperated with someone in doing something unjust he is like a person who catches hold of the tail of a camel which is falling into a pit. It is understood that he himself will also fall into the same pit.”

Explication

This Hadith points out a major cause of the devastation of Islamic brotherhood and destruction of Islamic society. The Hadith explains that one who cooperates with his group or tribe in doing injustice, he ruins himself along with his group or tribe. The Hadith teaches us the lesson that we should always cooperate with others in doing good without any racial, ethnic, lingual or regional discrimination. It warns us that we should never cooperate with anyone, may he be our blood relation or a member of our tribe, in doing injustice otherwise we shall be led to destruction.

⑪ Hadith كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ-

Translation

“Everyone of you is the caretaker and everyone of you is answerable about his subjects.

Explication

In this saying, the Holy Prophet (ﷺ) teaches us the lesson of self-responsibility. Everyone in this world has been entrusted with some responsibility.

A ruler is responsible for the protection of the rights of the citizens. Parents are responsible for bringing up their children. A teacher is responsible for

imparting education to his students. One must perform one's duties honestly and carefully because each one of us will be answerable to Allah in this regard on the Day of Judgment. In the above saying the Holy Prophet (ﷺ) emphasizes that you will be asked on the Day of Judgement as to what extent you have fulfilled your responsibilities you were entrusted with in the world.

⑫ Hadith أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْإِسْتِغْفَارُ

Translation

“The best way to remember Allah is to say ‘There is no god but Allah’ and the best of the prayers is to seek forgiveness.”

Explication

There are two parts of this saying of the Holy Prophet (ﷺ). In the first part it says that the best way to remember Allah is to recite “La ilaha illallah” (there is no god but Allah). Thus the saying describes the importance of the faith in the unity of Allah. This is called 'Tauheed' in Arabic. 'Ilah' means the being that deserves to be worshipped. This faith is the base of Islamic religion. It is Allah who has created us and blessed us with wisdom and foresightedness and all the pleasures of life. We should believe in Allah, worship Him and love Him.

The second part of the quoted Hadith relates to prayers. The Holy Prophet (ﷺ) says that the best prayer for us is to seek forgiveness from Allah for our sins and faults. Sometimes man is so much indulged in worldly pursuits that he commits sins. The faith in Allah requires him that he should regret his sins and seek forgiveness for his sins from Allah. Allah forgives all sins. Our salvation in the Hereafter is not possible unless He forgives our sins and faults. Now if someone likes to be loved by Allah, he should recite in his heart the words 'La ilaha illallah' and 'Istighfar' which means “There is no god but Allah” and “I seek forgiveness from Allah (for my sins and faults)”

13 Hadith

الصَّلَاةُ عِمَادُ الدِّينِ وَمَنْ أَقَامَهَا فَقَدْ أَقَامَ الدِّينَ وَمَنْ هَدَمَهَا فَقَدْ هَدَمَ الدِّينَ -

Translation

“Worship is a pillar of religion. One who established worship (became regular in offering prayers) he established the religion, and one who neglected it he pulled down the religion.”

Explication

In this saying the Holy Prophet (ﷺ) has compared the religion to a building the pillar of which is worship (prayers). One who continues to offer prayers regularly, he in a way protects the structure of religion, and one who discontinues this practice, he in other words razes the whole structure of the religion to the ground.

A building cannot stand without its pillars. Similarly the structure of Islam cannot stand without prayers. If prayers are left aside, it is nothing but to weaken the religion. Prayers occupy important position in Islam. On another occasion the Holy Prophet (ﷺ) said, “Those who do not offer their prayers knowingly do not deserve to be called Muslims.”

Salaat (prayers) forms the first step towards further progress of man. It keeps man away from evil. It is also the means of levelling all differences of rank, colour and nationality. Every Muslim is under an obligation to say prayers five times a day. When the Muazzin calls the Muslims for prayers and success, every Muslim gives positive response to his call. Thus in a way he bears witness that he is true to his faith. Thus saying prayers is the only means of communication between Allah and the believer. Hence prayer is the pillar—an important pillar—of religion.

14 Hadith إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوَهَا تَسْعُونَ وَاتُّوْهُا تَمْشُونَ وَعَلَيْكُمْ السَّكِينَةُ فَمَا ذَرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَاتُوا -

Translation

“When prayers are ready for being offered, do not run to join it, but walk in a complacent (and dignified) manner (to join it). Offer the part of prayers

(along with others) that which is in your access and accomplish that which you have missed.”

Explication

This saying of the Holy Prophet (ﷺ) teaches us the etiquette of saying congregational prayers. In the first place, we should try our best to reach mosque in time to join the initial Takbeer (Takbeer-e-Oola) for offering congregational prayers. Supposing someone misses the initial Takbeer due to some constraint, or he reaches mosque late when the prayers have already been started, he should not try to join the prayers in a hurry. Rather he should maintain his dignity and self-possession. According to the etiquette of Divine worship, he should walk decently to reach mosque. He should offer as many Rak'ats as are in his access along with the congregation and should accomplish comfortably those he has missed. He should not rush to mosque to join the worshippers, as this act is not liked by Allah. To run for prayers is against the rules of etiquette set for the mosque and human dignity.

15 Hadith

إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنْصِتْ وَالْإِمَامُ يَخُطِّبُ فَقَدْ لَغَوْتَ-

Translation

“When you said to the person beside you, 'Be silent', when the Imam was giving sermon, you made an absurd talk.”

Explication

The foremost etiquette of learning is to listen to the word of knowledge silently and attentively. In order to gain benefit from the religious precepts it is significant that we pay attention to what is being said. We cannot understand a speech unless we listen to it attentively. We can follow a precept only if we understand it. So it has been enjoined on us that we remain silent and attentive when the Friday Address, which is the source of guidance to Islamic teachings, is being delivered.

The above quoted Hadith also suggests that if someone is talking when the

Friday Address is being made, it is not desirable to forbid him to speak because it will further divert the attention of the listeners.

16 Hadith

مَنْ تَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ اتَّخَذَ جَسْرًا إِلَى جَهَنَّمَ -

Translation

“On Friday one who went (ahead) by jumping over the necks of people, he made his bridge (way) to hell.”

Explication

In this Hadith the Muslims' attention has been drawn to the Friday prayers etiquette, social manners, human respect, courtesy and discipline. In this saying the Holy Prophet (ﷺ) has comprehensively taught the above mentioned good features of the Muslim society under the topic of Friday prayers etiquette. The Holy Prophet (ﷺ) forbade the Muslims to jump over the necks of others in order to reach some preceding rank of worshippers. It is evident that such an act is against the social etiquette, against the respect of people who have come early to say the Friday prayers and against the courtesy and good mannerism. One should, therefore, sit wherever one finds place.

17 Hadith

مَنْ صَامَ رَمَضَانَ وَقَامَهُ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ -

Translation

“One who observed fast during the month of Ramadhan and offered prayers (in the night hours) to bear witness that he is true to his faith and for reward he will be forgiven for his former sins”

Explication

Fast is an important article of Islam. In the month of Ramadhan there prevails a particular atmosphere which develops a religious temperament, patience and piety in man. This month, therefore, can be called the spring season of virtues. The Muslims are under obligation to fast during the

month of Ramadhan. Now whoever observes fast in order to fulfil the requirements of his faith and hopes to get reward from Allah on the Day of Judgement, he will be forgiven for all of his earlier sins.

18 Hadith

لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ افْطَارِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ-

Translation

“For the fast observer there are two events of happiness. One event of happiness for him is the moment when he breaks his fast, and the second one is when he will meet his Lord (on the Day of Judgement)”

Explication

Fast seems to be a hard worship, but in fact it brings comfort to the fast observer in this world and will be a source of blessing for him in the Hereafter.

A fast observer abstain from eating and drinking in obedience to the command of his Lord. But at sunset, the breaking of fast is a great source of delight for him. At that moment he is benefited by the Divine blessings and he feels very delighted. In addition to this his pleasures and joys will know no bounds when he meets his Lord in the Hereafter.

19 Hadith
مَنْ حَجَّ الْبَيْتَ فَقَضَىٰ مَنَاسِكَهُ وَسَلِمَ
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ-

Translation

“One who performed pilgrimage to K'aba and observed all rites of Hajj, and the Muslims remained safe from his tongue and hands, he will be forgiven for his earlier sins.”

Explication

Hajj (pilgrimage to K'aba in Makkah) is an important article of Islam. Every Muslim with means is under an obligation to perform Hajj of Baitullah (K'aba) at least once in his or her life. Every year there is a

magnificent gathering of the Muslims from every part of the world for the performance of Hajj. On this occasion it is necessary to show tolerance and selflessness and overlook others' faults. Everyone should take care not to use a word that may break the heart of any other Muslim brother nor should he physically do any harm to others. According to the above Hadith one who keeps these teachings in his mind during the performance of Hajj, he will be forgiven for his earlier sins.

20 Hadith لِكُلِّ دَاءٍ دَوَاءٌ وَدَوَاءُ الذُّنُوبِ الْإِسْتِغْفَارُ۔

Translation

“There is a remedy for every disease, and the remedy for sins is to seek forgiveness”

Explication

God has created a cure (remedy) for every disease in the world. There is no disease without cure. A sin is also a kind of disease. There must be, therefore, some remedy for sins, too. Allah has declared that the remedy for sins is to seek forgiveness. God forgives all kinds of sins provided that forgiveness is sought with devotion.

In the twenty-fourth part of the Holy Quran, it is said, 'Say, O my servants! You who have been reckless regarding their souls (have been indulged in sinful activities), they should not despair of the mercy of Allah. Verily Allah forgives sins altogether. He is indeed the Forgiving, the Merciful.' All the religions have laid stress on the mercy and love of God, but these attributes of Allah have been described in a more clear and unconditional manner in Islam. This saying of the Holy Prophet (ﷺ) expresses the overall mercy of Allah. In the first place one should not commit sins, but if one does, one must seek forgiveness of Allah and resolve that he will not commit the sin again.

21 Hadith

مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنْعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ-

Translation

“One who loved (someone) in the way of Allah, hated (someone) in the way of Allah, granted (something) in the way of Allah and withheld (something) in the way of Allah, he has indeed accomplished his faith”

Explication

This Hadith describes the four basic principles for the accomplishment of faith.

1. If one loves somebody, one should do in the way of Allah.
2. If one dislikes somebody, one should do in the way of Allah.
3. If one grants something to somebody, one should do in the way of Allah.
4. If one withholds something, one should do in the way of Allah.

The Holy Prophet (ﷺ) declared the above four principles to be compulsory for the accomplishment of faith. Allah's love for mankind is limitless. In response, man should also consider Allah to be the centre of his love and devotion. In this world if man loves somebody he should do so to fulfil the wish of Allah. We should not feel animosity against somebody. However, if we are satisfied that Allah does not like a person due to his evil activities, we should also take a dislike to him. Allah does not like a disobedient, arrogant and unjust person, then why should we have a soft corner in our hearts for him.

Sometimes we give gifts or grant money to somebody to help him. This should not be done under false pretences, nor should we have any selfish motive behind this act of kindness. Similarly if we withhold something from giving it away, we should do this in accordance with the wish of Allah. We must not do anything against His wish.

22 Hadith مَنْ صَلَّى عَلَيَّ مَرَّةً فَتَحَ اللَّهُ لَهُ بَابًا مِنَ الْعَافِيَةِ-

Translation

The Holy Prophet (ﷺ) said, “One who showers blessing on me once, Allah opens for him the gate of peace and safety.”

Explication

By showering blessing (Darud) on the Holy Prophet (ﷺ) we indicate our love and devotion to him. In our daily prayers we recite blessing on the Holy Prophet (ﷺ) in these words. “O Allah! Exalt Muhammad and the true followers of Muhammad as Thou did exalt Ibrahim and the true followers of Ibrahim. Verily thou art Praised, Magnified. O Allah ! Bless Muhammad and the true followers of Muhammad as Thou did bless Ibrahim and the true followers of Ibrahim. Verily Thou art Praised, Magnified.”

In Surah Ahzaab, Allah commands us to shower blessings on the Holy Prophet: “Allah and His angels send blessings on the Prophet. O you who believe send blessings on him and salute him with all respect.”

In this verse of the Holy Quran, Allah says that as Allah and His angels honour and bless the Holy Prophet (ﷺ), the believers should also honour and bless him. Allah commands us to do so because the Holy Prophet (ﷺ) endured great suffering and hardship in order to lead us to Allah's mercy. We cannot recompense him for his countless favours and limitless love that he had for mankind. What we can do is to pray to Allah to exalt him and to shower His blessings on him. We should recite Darud with great reverence, love and devotion to the Holy Prophet (ﷺ).

23 Hadith

مَنْ إِغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ-

Translation

“ One whose feet were covered with dust in the way of Allah, Allah made him safe from fire.”

Explication

An obedient worshipper will get reward for whatever suffering and inconvenience he undergoes to fulfil the wish of his Lord. Every step, that a true believer takes in the way of Allah, will become the cause of his salvation and spiritual exaltation. To set off on a journey for seeking knowledge, performing prayers, helping a Muslim brother or inquiring after an ailing person is also a means of success.

If a person leaves home for preaching Islam to the disbelievers, he will get reward for the every step he takes. If a person leaves home with an intention to wage a religious war (Jihad) in the way of Allah, his act is liked by Allah to such an extent that Allah will prohibit the fire of hell to touch his body.