
***17 Hadeeths of
Arbaeen***

&

***Jami'-ul-Uloom Wal
Hikam***

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Hafizahullaah**

Note: Translation has been taken from Sunnah.com

Hadeeth: 1

It is narrated on the authority of Amirul Mu'minin, Abu Hafs 'Umar bin al-Khattab (ra) who said: I heard the Messenger of Allah (ﷺ) say: "Actions are (judged) by motives (niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated." [Bukhari & Muslim]

Hadeeth: 2

Also on the authority of Umar (ra) who said: While we were one day sitting with the Messenger of Allah (ﷺ) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) rested his knees against the knees of the Prophet (ﷺ) and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam." The Messenger of Allah (ﷺ) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ), that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Kabah at Makkah), if you can find a way to it (or find the means for making the journey to it)." He said: "You have spoken the truth." We were astonished at his thus questioning him (ﷺ) and then telling him that he was right, but he went on to say, "Inform me about Iman (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil

aspects.” He said, “You have spoken the truth.” Then he (the man) said, “Inform me about Ihsan.” He (the Prophet) answered, “It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you.” He said, “Inform me about the Hour.” He (the Prophet) said, “About that the one questioned knows no more than the questioner.” So he said, “Well, inform me about its signs.” He said, “They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings.” Thereupon the man went off. I waited a while, and then he (the Prophet) said, “O `Umar, do you know who that questioner was?” I replied, “Allah and His Messenger know better.” He said, “That was Jibril. He came to teach you your religion.” [Muslim]

Hadeeth: 3

On the authority of Abdullah, the son of Umar ibn al-Khattab (ra), who said: I heard the Messenger of Allah (ﷺ) say, “Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the salah (prayer), paying the zakat (obligatory charity), making the hajj (pilgrimage) to the House, and fasting in Ramadhan.” [Bukhari & Muslim]

Hadeeth: 4

On the authority of Abdullah ibn Masood (ra), who said: The Messenger of Allah (ﷺ), and he is the truthful, the believed, narrated to us, “Verily the creation of each one of you is brought together in his mother’s womb for forty days in the form of a nutfah (a drop), then he becomes an alaqah (clot of

blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his rizq (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e., whether or not he will enter Paradise). By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arms length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arms length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it.” [Bukhari & Muslim]

Hadeeth: 5

On the authority of the mother of the faithful, Aisha (ra), who said: The Messenger of Allah (ﷺ) said, “He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah).” [Bukhari & Muslim] In another version in Muslim it reads: “He who does an act which we have not commanded, will have it rejected (by Allah).”

Hadeeth: 6

On the authority of an-Nu’man ibn Basheer (ra), who said: I heard the Messenger of Allah (ﷺ) say, “That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a

sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart."

[Bukhari & Muslim]

Hadeeth:7

On the authority of Tameem ibn Aus ad-Daree (ra): The Prophet (ﷺ) said, "The deen (religion) is naseehah (advice, sincerity)." We said, "To whom?" He (ﷺ) said, "To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk." [Muslim]

Hadeeth:8

On the authority of Abdullah ibn Umar (ra): The Messenger of Allah (ﷺ) said, "I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the salah and pay the zakat. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islam, and their reckoning will be with Allah." [Bukhari & Muslim]

Hadeeth: 9

On the authority of Abu Hurayrah (ra):

I heard the Messenger of Allah (ﷺ) say, "What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you." [Bukhari & Muslim]

Hadeeth: 10

On the authority of Abu Hurayrah (ra): The Messenger of Allah (ﷺ) said, "Allah the Almighty is Good and accepts only that which is good. And verily Allah has

commanded the believers to do that which He has commanded the Messengers. So the Almighty has said: “O (you) Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds.” [23:51] and the Almighty has said: “O you who believe! Eat of the lawful things that We have provided you.” [2:172]” Then he (ﷺ) mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying “O Lord! O Lord!,” while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered? [Muslim]

Hadeeth: 11

On the authority of Abu Muhammad al-Hasan ibn Ali ibn Abee Talib (may Allah be pleased with him), the grandson of the Messenger of Allah (peace and blessings of Allah be upon him), and the one much loved by him, who said: I memorised from the Messenger of Allah (peace and blessings of Allah be upon him): “Leave that which makes you doubt for that which does not make you doubt.” [At-Tirmidhi] [An-Nasai] At-Tirmidhi said that it was a good and sound (hasan saheeh) hadeeth.

Hadeeth: 12

On the authority of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, “Part of the perfection of one’s Islam is his leaving that which does not concern him.” A hasan (good) hadeeth which was related by at-Tirmidhi and others in this fashion.

Hadeeth: 13

On the authority of Abu Hamzah Anas bin Malik (may Allah be pleased with him) — the servant of the Messenger of Allah (peace and blessings of Allah be

upon him) — that the Prophet (peace and blessings of Allah be upon him) said: None of you [truly] believes until he loves for his brother that which he loves for himself. [Al-Bukhari] [Muslim]

Hadeeth: 14

On the authority of Ibn Masood (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, “It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community.” [Al-Bukhari] [Muslim]

Hadeeth: 15

On the authority of Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: Let him who believes in Allah and the Last Day speak good, or keep silent; and let him who believes in Allah and the Last Day be generous to his neighbour; and let him who believes in Allah and the Last Day be generous to his guest. [Al-Bukhari] [Muslim]

Hadeeth: 16

On the authority of Abu Hurayrah (may Allah be pleased with him): A man said to the Prophet (peace and blessings of Allah be upon him), “Counsel me,” so he (peace and blessings of Allah be upon him) said, “Do not become angry.” The man repeated [his request for counsel] several times, and [each time] he (peace and blessings of Allah be upon him) said, “Do not become angry.” [Al-Bukhari]

Hadeeth: 17

On the authority of Abu Ya'la Shaddad bin Aws (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily Allah has prescribed ihsan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters." [Muslim]