

30 Selected Ahadith

Adapted from Zad al-Taalibeen:
Provisions for the Seekers

BY MUFTI ASHIQ ILAHI رحمه الله عليه

Book 1



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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In today's busy world, many people find it difficult to give proper time to Islamic learning. Long hours at school or work, family duties and the fast pace of life often leave very little room for steady Deeni study.

A person may sincerely want to learn, yet the day passes quickly and it becomes difficult to stay consistent. Many Muslims therefore look for something short, simple and easy to benefit from.

For this reason, we prepared a collection of short ahadith that are easy to read, easy to understand and easy to benefit from.

This kitaab has been put together to make essential Islamic knowledge accessible to all, no matter how busy they may be.

The selection of these ahadith are taken from the well-known kitaab *Zad al-Taalibin*, which was prepared for students by the respected scholar and teacher, Sheikh Mufti Muhammad Ashiq Ilahi al-Bulandshehri رَحْمَةُ اللَّهِ عَلَيْهِ.

He lived in Madinatul Munawwarah, taught many senior ulema of the 20th century, and returned to his Creator in the blessed city of Madinatul Munawwarah.

The kitaab *Zad al-Taalibin* draws its treasures from *Mishkat al-Masabih*, presenting ahadith that are clear, and filled with guidance.

These are not ordinary teachings. They are the blessed words of our beloved Prophet Muhammad ﷺ, carrying light, mercy and wisdom for every believer.

Each hadith is a practical roadmap to living a life that pleases Allah Ta'ala.

These noble sayings are meant to be cherished, embraced and put into action

with love, because they nurture faith, refine character and bring a believer closer to Allah Ta'ala with every step.

Each lesson fits onto a single page so that a person can read one hadith a day and complete all thirty in one month.

This simple format allows individuals, families and madrasah students to learn in a steady, manageable way.

This is the first book in a continuing series, and the intention is to compile many small kitaabs of thirty ahadith each, following the style of *Zad al-Talibin*.

The purpose is to present short, valuable and uplifting teachings of Rasulullah ﷺ that touch the heart, encourage reflection and inspire a stronger love for learning Deen.

The explanations are brief and easy to understand. They are written so that anyone can benefit, but for deeper understanding, we encourage reading these ahadith with a qualified Alim or Mufti. Their guidance adds clarity, wisdom and connection to the rich tradition of our scholars.

We sincerely thank all those who helped in gathering, typing, editing and preparing this work. May Allah Ta'ala reward them with the best of rewards in this world and the next.

We humbly request everyone who reads this book to remember us, our teachers, our families and all those involved in your du'aas.

We make dua that Allah Ta'ala grants us istiqamat, fills our hearts with love for His teachings, accepts this small effort and makes it a means of guidance, benefit and closeness to Him. Aameen.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِامْرِئٍ مِمَّا تَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرْتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوُّهَا فَهَاجَرْتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

The Prophet ﷺ said, “Actions are judged by their intentions, and each person will receive only what he intended.

Whoever performs **Hijrah (emigration)** with the aim of pleasing Allah Ta’ala and His Messenger ﷺ, then his Hijrah is truly for Allah Ta’ala and His Messenger ﷺ, and whoever’s Hijrah is for worldly benefit or to marry a woman, then his Hijrah will be counted only according to the purpose he sought.” (Bukhari, Muslim)

This hadith teaches the importance of sincere intention in every action.

A deed is accepted and rewarded by Allah Ta’ala only when it is done for His sake; if the intention is not sincere, the action holds no value.

Imam Ahmad رحمه الله عليه said that this hadith, along with two others, forms the foundation of Islam.

A story is mentioned of a man who emigrated to marry a woman known as Umm Qays, highlighting how easily intentions can become mixed and reminding us of the importance of keeping our intentions solely for the sake of Allah Ta’ala.

Niyyah (intention) is a matter of the heart. It identifies what type of action a person is doing such as prayer, fasting, or charity and whether it is for the sake of Allah Ta’ala or for show.

A deed done purely for Allah Ta’ala’s pleasure is far greater than one mixed with worldly motives. If a very small amount of showing off enters an act of worship, it may not be accepted.

Scholars explain that some acts require a renewed intention throughout such as teaching, reciting Quraan, doing charity and other Ibaadat.

If a person receives praise without seeking it, it is not blameworthy.

The Prophet ﷺ referred to such praise as “advanced glad tidings from Allah for the believer.”

Scholars also recommend beginning books and works of knowledge with this hadith to remind the readers to renew their intention.

From this narration, we also learn that even everyday actions such as sleeping, eating, drinking, exercising etc become acts of worship when one intends to gain strength to obey Allah Ta’ala.



HADITH 1

الدِّينُ النَّصِيحَةُ

The Religion (Islam) is to act with sincerity. (Muslim)

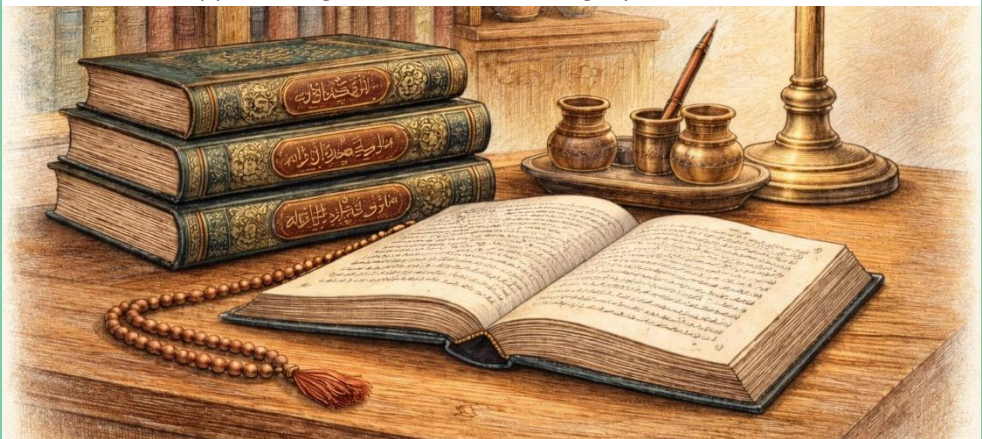
In Islam, sincerity, caring for others , being selfless is a defining mark of true faith.

The term *Al-Nasiha* in the famous hadith carries a broad meaning such as honest intention, goodwill, and guiding others toward what is right.

Since no single term conveys its entire depth, the phrase “acting with sincerity” reflects its meaning best.

Imam Muslim narrates from Tamim al-Dari that when asked “Toward whom?” the Prophet ﷺ replied: “Toward Allah Ta’ala, His Book, His Messenger ﷺ, the leaders of the Muslims, and the community.”

This shows that faith is expressed through wishing well, offering sincere counsel, and approaching all matters with integrity.



HADITH 2

الدُّعَاءُ مُخُّ الْعِبَادَةِ

Supplication is the essence of worship. (Tirmidhi)

Dua is called the essence of worship for two main reasons.

The first reason is that it fulfils Allah Ta'ala's command in the Quraan where He says, *"Call on Me; I will answer you"* (40:60). When a person makes dua, they are obeying this command, and this makes it one of the purest acts of worship.

The second reason is that dua reminds a person that only Allah Ta'ala can truly fulfil their needs.

When a person turns to Allah Ta'ala with trust, hope and reliance, sincerity fills the heart and true humility appears. This turning itself is worship, for it reminds a person that only Allah Ta'ala can fulfil all needs. In Dua, the heart draws closer to its Lord and feels a unique nearness.

Dua carries great reward and strengthens the bond between the servant and the Creator. It reveals our weakness and Allah Ta'ala's endless mercy, which is why it is called the essence of worship. It nurtures trust, love and dependence on Allah Ta'ala, guiding the heart to return to Him again and again.

The one who makes Dua regularly finds peace, knowing that no need is too small or too great for Allah Ta'ala. Every moment becomes a chance to call upon the One who hears every plea and answers with wisdom and mercy.

HADITH 3

الْمَرْءُ مَعَ مَنْ أَحَبَّ

A person will be with whom he loves. (Bukhari, Muslim)

The Prophet ﷺ said, “A person will be with whom he loves.”

He said this to a man who deeply loved the righteous but felt unable to reach their level of good deeds. The Prophet ﷺ comforted him by showing that sincere love carries great weight with Allah Ta’ala. On the Day of Judgment, a person will rise with those who they loved from deep down their hearts, even if their actions did not match their loved ones.

Allah Ta’ala also says in the Quraan, “Whoever obeys Allah Ta’ala and His Messenger ﷺ will be with the Prophets, the saints, the martyrs and the righteous. This is the best company to be with.” (4:69)

This reminds us that loving and following the Messenger of Allah Ta’ala ﷺ draws a person close to the purest and most noble souls.

The hadith also carries a gentle warning. Just as love for the righteous elevates a believer’s heart, turning one’s admiration toward people of sin pulls the heart downward and aligns a person with their ways, even if those actions were never done. (Mirqāt al-mafātīḥ 8:740)

This reminds the seeker to guard the heart carefully, for the heart leans toward whoever it admires.

HADITH 4

الْأَنَّةُ مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ

Calmness is from Allah Ta'ala and haste is from Shaitaan. (Tirmidhi)

This hadith speaks about normal everyday behaviour and actions.

In the matters of this world, a person is encouraged to move with calmness and patience, for haste often clouds the heart and leads to mistakes.

A steady approach allows the mind to settle and the heart to remain present, so the task is completed with clarity.

In worship, the believer is guided to respond quickly to good, letting the heart rise with eagerness while the actions themselves are carried out with stillness and devotion. (Mirqat al-mafatih 8:786)

The lovers of Allah Ta'ala understand that when an opportunity for worship appears, the soul should hasten toward it, yet the body should perform it with dignity and peace.

For example, it is disliked to run to join the salaah (prayer), but it is praiseworthy to make wudu at home and leave early for the masjid.

Going early shows a longing to stand before Allah Ta'ala, while walking calmly prepares the heart to enter His presence with humility and focus.

HADITH 5

الْمَجَالِسُ بِالْأَمَانَةِ

Gatherings are to be kept in confidence. (Abu Dawud)

Whatever a person hears or sees in a gathering should remain confidential.

Guarding the trust of a meeting is part of good character, and Rasulallah ﷺ taught us to protect the dignity and privacy of others.

When a believer keeps someone's words safe, they follow the beautiful manners shown by the Prophet ﷺ.

However, the narration mentions three important exceptions.

If a gathering includes plans to kill someone, plans to harm or violate a woman, or plans to take another person's wealth, then remaining silent is not allowed.

In such cases, speaking up and preventing harm becomes a duty, because the teachings of Rasulallah ﷺ emphasise protecting life, honour and property.

Apart from these exceptions, a believer safeguards the honour of others by not repeating what was shared in confidence.

This careful behaviour strengthens trust between people and brings a person closer to Allah Ta'ala, following the noble example of the Prophet ﷺ in every step.

HADITH 6

الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

Modesty is a branch of faith. (Bukhari, Muslim)

The Prophet ﷺ taught us that modesty (ḥaya) is one of the most precious branches of faith.

True haya is not just shyness. It is a modesty that grows from faith, a light in the heart that protects a person from sin and keeps them mindful of Allah Ta'ala in every moment.

The wise have said, "Your Lord should not find you where He has forbidden you." This captures the essence of genuine modesty.

Abdullah ibn Mas'ūd رضي الله عنه reported that the Prophet ﷺ said,

"Be shy of Allah Ta'ala as He truly deserves." He explained that real ḥaya means guarding one's thoughts, one's speech and one's desires, and remembering that death and the Hereafter are always close.

It also involves avoiding excess and living with awareness that Allah Ta'ala is watching. When a believer carries this understanding, their heart becomes softer, their actions become purer and they develop the kind of modesty that Allah Ta'ala loves.

Such ḥaya becomes a shield for the believer. It protects the eyes from what is wrong, the tongue from harmful words and the heart from slipping into sin. Through this beautiful quality, a person gains a quiet dignity that reflects their closeness to Allah Ta'ala and their love for the teachings of Rasulullah ﷺ.

HADITH 7

أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ سُوقُهَا

The most beloved of places in the sight of Allah are the masjids, and the most disliked of places in the sight of Allah are the markets.

(Muslim)

Masjids are beloved to Allah because they are places where His name is remembered, His worship is established, and hearts are connected to obedience, humility, and sincerity.

In the masjid, a person turns away from worldly distractions and focuses on drawing closer to Allah Ta'ala through salah, dhikr, and learning.

Markets, on the other hand, are places where people are often preoccupied with worldly gain. They commonly become environments in which greed, dishonesty, deception, and heedlessness are found.

The influence of Shaitaan is stronger in such places due to excessive attachment to wealth and competition for profit.

This hadith does not mean that trade itself is disliked, as earning a lawful livelihood is encouraged in Islam. Rather, it highlights that the spiritual atmosphere of a place affects the heart.

Places of remembrance nurture faith, while places dominated by worldly concerns require greater caution and self-discipline. (Mirqat al-mafatih 2:400)

HADITH 8

الْمُؤْمِنُ غَرَّ كَرِيمٌ وَالْفَاجِرُ خَبٌّ لَّئِيمٌ

A believer is simple and noble, and a transgressor is deceitful and ignoble. (Abu Dawud, Tirmidhi)

This hadith shows the clear difference between the clean heart of a believer and the corrupted heart of a sinner.

A true believer lives with sincerity, honesty, and a constant awareness of the Hereafter. His nature is gentle, open, and generous. Because he does not fill his heart with suspicion, he may sometimes be taken advantage of, but this openness reflects a heart that wishes good for others and trusts in Allah Ta'ala.

The sinner, however, lives with deceit and plotting. He cannot trust anyone because his own heart is full of mistrust. His behaviour becomes harsh and self-centered, showing a heart darkened by sin and attachment to the world.

Nabi ﷺ described such a person as ignoble, the complete opposite of the believer whose character is shaped by truthfulness, kindness, and purity.

This hadith reminds us that the true worth of a person is found in the state of the heart. A believer works to keep the heart clean and sincere, while the one who drifts away from Allah Ta'ala finds the heart becoming hard, unsettled, and lost.

HADITH 9

الظُّلُمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

Oppression will be darknesses on the Day of Judgment. (Bukhari)

The Prophet ﷺ warned that oppression will come on the Day of Judgment as layers of darkness, while the deeds of the righteous will appear as light.

These darknesses are not only the punishments of the Hereafter, but also the inner burdens and hardships that await those who commit wrongs. (Mirqat al-mafatih 8:846)

A heart stained by injustice cannot carry light.

The word zulm means to place something where it does not belong, and it includes every form of wrongdoing.

The greatest form of zulm is shirk, associating partners with Allah Ta'ala. After that come the major sins, then the minor ones, each one leaving its own mark on the soul.

Oppression against people is also zulm. This includes harming someone's honour, life or property without right. (Jami al-Ulum wa-l-Hikam 334)

Such acts darken a person's heart in this world and darken their standing before Allah Ta'ala in the next life.

This hadith reminds us to keep our actions pure and to treat others with fairness and mercy, so that our path to Allah Ta'ala remains filled with light and not darkness.

HADITH 10

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

The world is a prison for the believer and a paradise for the disbeliever. (Muslim, Tirmidhi)

For the believer, this world is like a small prison when we compare it to the joy, peace and freedom of the Hereafter. Any problem he faces in this life will feel very small when he sees the great rewards Allah Ta'ala has prepared. His heart looks forward to meeting Allah Ta'ala, just as Rasulullah ﷺ taught us to look forward to the real and eternal life that begins after death.

For the disbeliever, this life feels like a paradise, because what awaits him after death will be far more painful than anything he goes through now. Since he does not believe in the Hereafter, he holds on tightly to this world and its pleasures, not realising what is coming ahead.

This hadith reminds us that true comfort, true freedom and true happiness are only found with Allah Ta'ala. The righteous feel at peace when they stay away from the distractions of this world and focus on the life that will last forever.

There was a wealthy Muslim man who once met a poor Jewish man in Madinah. The Jewish man said, "You Muslims say this world is a prison for the believer and a paradise for the disbeliever. But look at you. You live comfortably, and I am suffering. How is this a prison for you and a paradise for me?" The Muslim replied, "Whatever comfort I have here is nothing compared to the Jannah Allah Ta'ala has promised the believers. And whatever hardship you face now is nothing compared to what will come after death for those who reject Allah Ta'ala." His answer made the meaning of the hadith clear.

HADITH 11

الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

The upper [giving] hand is superior to the lower [taking] hand.

(Bukhari, Muslim)

To give to others is a beautiful quality that Allah Ta'ala loves. In this hadith, the Prophet ﷺ teaches us that the person who gives is better than the one who only receives. When someone is able to give, it shows that Allah Ta'ala has blessed them and placed them in a position where they can help others.

Being able to support another person is a gift in itself. It is a sign of Allah Ta'ala's mercy, while needing help places a person in a more difficult position.

Islam encourages kindness, generosity and looking after others whenever we can. A believer shares from what Allah Ta'ala has given them, no matter how small it may seem, because every act of giving brings light into the heart and draws a person closer to Allah Ta'ala.

Allah Ta'ala has promised, "Whatever you spend, He will replace it." When we give for the sake of Allah Ta'ala, He returns it to us in ways we cannot imagine. Sometimes He gives us something better in this world, sometimes in the Hereafter, and sometimes in both.

Generosity is one of the qualities of righteous believers. They treat every opportunity to give as a chance to earn the pleasure of Allah Ta'ala.

In this way, giving is not only about helping others. It becomes a path of sincerity, humility and gratitude, and a way of showing love for Allah Ta'ala and for the teachings of the beloved Prophet ﷺ.

HADITH 12

الطُّهُورُ شَطْرُ الْإِيمَانِ

Purity is half of faith. (Muslim)

Some scholars explain that the word “faith” in this hadith refers to prayer, because prayer cannot be performed without purity. In this way, purity becomes half of prayer.

Others say that just as entering faith removes a person’s sins, performing wudhu washes away minor sins from the body. Both explanations show how closely purity is linked to a believer’s spiritual life.

This hadith encourages Muslims to remain clean in their hearts, actions and bodies. Purity is not only about washing with water. It is also about keeping the heart free from sin, pride and harmful intentions.

When a believer stands before Allah Ta’ala with clean limbs and a clean heart, their worship shines brighter and their connection to Allah Ta’ala becomes stronger.

The Prophet ﷺ taught us this through his noble example. He kept himself clean, he loved purity, and he showed the Ummah that looking after one’s appearance and inner character is part of true faith.

Every time a Muslim makes wudhu with sincerity, they are washing away their minor sins. They are softening their heart and preparing it to stand humbly before Allah Ta’ala.

HADITH 13

الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ

Bells are the flutes of Shaitaan. (Muslim)

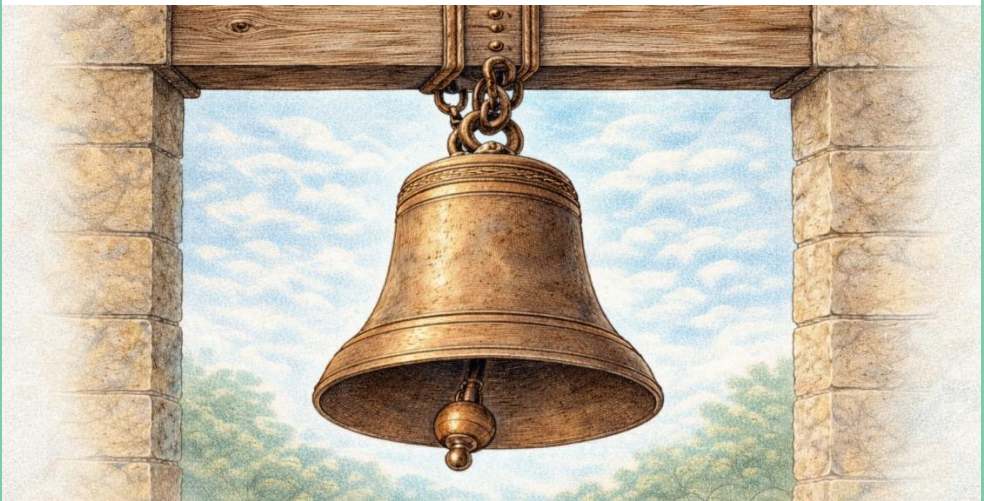
This hadith explains that the constant ringing of bells can distract a person from remembering Allah Ta'ala.

Their sound takes the mind away from good thoughts and weakens the heart's focus.

The word “flutes” is used because bells create a similar continuous sound that captures attention and leads to distraction.

Just as musical tunes can pull the heart away from Allah Ta'ala, the repeated ringing of bells can have the same effect.

By teaching this, the Prophet ﷺ reminds us to protect our minds and hearts from anything that disturbs our connection with Allah Ta'ala.



HADITH 14

الطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

The one who eats and is thankful is like the one who fasts and is patient. (Tirmidhi, Darimi)

A thankful person begins eating by taking the Name of Allah Ta'ala and ends by praising Him. Their heart shows gratitude for every bite.

The one who fasts shows patience by staying away from anything that breaks the fast.

This hadith teaches that both gratitude and patience are beautiful qualities that Allah Ta'ala rewards.

Although the reward of fasting is greater, a thankful eater is still honoured because they remember Allah Ta'ala before and after eating.

Both people are turning to Allah Ta'ala in their own way, one through gratitude and one through patience.



HADITH 15

الْبَادِئُ بِالسَّلَامِ بَرِيٌّ مِّنَ الْكِبْرِ

The one who initiates the salaam is free of pride. (Shu'ab al-iman)

Starting the greeting of salaam shows humility and a clean heart.

A believer who says salaam first removes pride from within himself, because pride stops a person from reaching out to others.

Initiating salaam also strengthens love, builds unity and brings hearts closer.

It reflects sincerity and good character, following the gentle example taught by the Prophet ﷺ.



HADITH 16

السَّوَّاکُ مَطَهْرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ

The tooth-stick purifies the mouth and pleases the Lord.

(Bukhari without a chain [ta'liqan], Nasa'i, Darimi)

This hadith teaches us the great value of using the miswak.

It cleans the mouth, strengthens the teeth and freshens the breath. It also brings pleasure to Allah Ta'ala, because Islam teaches us to be clean and presentable at all times.

The Prophet ﷺ used the miswak regularly, especially before prayer¹ and when waking up.

Aisha radiyallahu anha said that the Prophet ﷺ never woke up without using the miswak.²

In his final moments in this world, he even used the miswak one last time, showing how beloved this practice was to him.³

By keeping our mouth clean and following this sunnah, we gain both physical and spiritual benefits.

Such a simple act becomes a way of earning the pleasure of Allah Ta'ala and keeping our worship pure.

¹Sahih al-Bukhari 887

² Sahih al-Bukhari 245

³ Sahih al-Bukhari 4449

HADITH 17

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدَايِهِ

A [True] Muslim is the one from whose tongue and hand other believers remain safe. (Bukhari, Muslim)

This hadith teaches that a real Muslim is someone who brings peace and safety to others.

His words are gentle, truthful and free from harm. He does not insult, lie or hurt people with his speech. His actions are also safe, and he does not harm anyone through anger, violence, cheating or injustice.

Islam is a religion that brings goodness to every part of a person's life. When a believer controls his tongue and his actions, he reflects the mercy and kindness that Allah Ta'ala loves.

A person who harms others through speech or behaviour weakens his faith and damages the unity of the community.

This hadith reminds us that good character is shown in how we treat people every day.

A believer tries to make others feel safe, respected and valued.

When his presence brings comfort and peace, he becomes beloved to Allah Ta'ala and to the people around him.

HADITH 18

الْقُرْآنُ حُجَّةٌ لَّكَ أَوْ عَلَيْكَ

The Quraan will either be evidence for you or against you. (Muslim)

This hadith teaches us that on the Day of Judgement, the Quraan will speak on behalf of the person who lived by its teachings. If he followed its guidance, the Quraan will support him and lead him towards success.

But if someone ignored the Quraan, did not recite it, or did not act upon its commands, then the same Quraan will stand against him as a witness.

It is reported from Abdullah ibn Masud radiyallahu anhu that the Quraan will come on the Day of Judgement and intercede for the one who read it and acted upon it, guiding him into Paradise.

As for the one who neglected it, the Quraan will testify against him and push him towards punishment.

This hadith reminds us that the Quraan is not just for reciting. The Quraan is a guide that must be followed, and it will speak for or against us depending on how we lived with it.

HADITH 19

الْوَحْدَةُ خَيْرٌ مِّنْ جَلِيسِ السُّوءِ، وَالْجَلِيسُ الصَّالِحُ خَيْرٌ مِّنْ الْوَحْدَةِ. وَإِمْلَاءُ الْخَيْرِ خَيْرٌ مِّنِ السُّكُوتِ،
وَالسُّكُوتُ خَيْرٌ مِّنْ إِمْلَاءِ الشَّرِّ

Being alone is better than keeping bad company, and keeping good company is better than being alone. Speaking good words is better than remaining silent, and remaining silent is better than speaking evil. (Mustadrak, Shu'ab al-Iman)

This hadith teaches balance in social life and speech. If a person is surrounded by harmful company that leads to sin or distraction, it is safer to remain alone.

At the same time, being with righteous and positive people is better than isolation, because good company strengthens faith, manners, and remembrance of Allah Taala.

The hadith also guides a believer in how to speak. When words bring benefit, guidance, or kindness, speaking is better than silence. When speech may cause harm, hurt, or sin, silence becomes better.

A believer therefore chooses company and speech carefully, always seeking what brings goodness to the heart and pleases Allah Taala.

HADITH 20

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

One who repents from sin is like one who has no sin.

(Ibn Majah, al-Mu'jam al-kabir)

This hadith speaks about a person who turns to Allah Ta'ala with sincere repentance. When a believer truly repents, Allah Ta'ala removes the burden of those sins from his record. In this way, he becomes similar to a person who never committed that sin.

A person who never sinned does not have to answer for any wrongdoing. In the same way, the one who repents sincerely will not be questioned about the sins he turned away from. This shows how kind and forgiving Allah Ta'ala is toward His servants.

Scholars have shared different explanations about who holds a greater rank, and each view of the honourable scholars highlight a unique aspect of Allah Ta'ala's mercy and wisdom.

Mulla Ali al-Qari rahmatullahi alay explained that the one who never sinned at all has a special position, since his purity resembles the state of the prophets and the angels. Allah Ta'ala knows best

This hadith fills the heart with hope. No matter how many mistakes a person has made, sincere repentance can return him to a state of purity and closeness to Allah Ta'ala.

HADITH 21

الْإِقْتِسَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيشَةِ، وَالتَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ، وَحُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ

Moderation in spending is half of sustenance, friendliness toward people is half of intelligence, and asking good questions is half of knowledge. (Shu'ab al-Iman)

This hadith teaches three important qualities that help a believer live a balanced and wise life.

The first quality is moderation in spending. Islam encourages a person to avoid being wasteful and also to avoid being miserly. When someone spends with balance, they protect their wealth and create stability in their life. Allah Ta'ala praises those who stay between the two extremes, and moderation often becomes a reason for barakah in a person's sustenance.

The second quality is friendliness. When a person deals kindly and gently with others, their intelligence grows. Interaction with people teaches good manners, strengthens understanding and opens the heart to cooperation and wisdom. Two minds thinking together achieve more than one mind alone.

The third quality is asking good questions. Knowledge becomes complete when a person seeks clarity through thoughtful questions. Asking the right questions guides the mind, strengthens understanding and leads a person to the truth. Reflecting before asking also prepares the heart to receive the right answer. This hadith reminds us that balance, kindness and sincere learning are qualities loved by Allah Ta'ala and are signs of a mature believer.

HADITH 22

الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا
وَتَكَنَّى عَلَى اللَّهِ

The intelligent one is he who controls his desires and who works for what comes after death, and the foolish person is the one who follows his desires (Passions) and hopes about Allah (Mercy).

(Tirmidhi, Ibn Majah)

This hadith teaches that a truly intelligent person controls his desires and lives in obedience to Allah Ta'ala. He thinks about the Hereafter and prepares for it with sincere actions, knowing that every choice has consequences.

The foolish person follows his every desire and continues doing wrong actions and hopes in Allah Ta'ala's Mercy. He forgets the warnings in the Quran that remind us of both Allah Ta'ala's mercy and His punishment.

Scholars explain that the soul is like a horse that runs wild without reins. When guided, it becomes calm and obedient. In the same way, the lower self needs discipline, or it leads a person into harm.

This hadith shows that wisdom is found in self-control, sincere repentance and preparation for the life after death. Desire brings regret, while guidance brings peace and honour with Allah Ta'ala.

HADITH 23

الْمُؤْمِنُ مَأْلَفٌ وَلَا خَيْرَ فِي مَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ

The believer is someone who gets along with others, and others get along with him. There is no good in a person who does not get along with people, and people do not get along with him.

(Musnad Ahmad, Shu'ab al-iman)

This hadith teaches that a believer is friendly, approachable and easy for others to be around. He brings people together and helps create unity in the community.

Allah Ta'ala encourages this spirit of togetherness in the Quraan when He says, "And hold firmly to the rope of Allah, all of you together, and do not be divided. And remember the favor of Allah upon you: you were enemies and He joined your hearts together, so by His grace you became brothers..."

(Quraan 3:103)

When Muslims meet each other with warmth, smiles and good manners, it strengthens their hearts and creates love between them.

A believer behaves in a way that makes others feel comfortable and valued, and this encourages everyone to treat one another with kindness.

This hadith reminds us that good character is not only shown in worship. It also appears in how we speak, how we treat people and how we build bonds of love for the sake of Allah Ta'ala.

HADITH 24

الْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ

Music/songs cause hypocrisy to grow in the heart just as water causes crops to grow. (Shu'ab al-iman)

This hadith teaches that music and singing have a strong effect on the heart. Their influence can turn a person away from remembering Allah Ta'ala and weaken the light of faith inside.

Just as water helps plants grow, these forms of entertainment can help wrong desires grow when the heart is left unprotected.

The Quraan warns against speech and activities that distract from the truth.

Many early scholars explained that singing and musical entertainment can open a door that leads a believer away from obedience.

When a person fills the heart with the Quraan and good actions, faith becomes stronger and hypocrisy fades.

This hadith reminds us to guard the heart and choose what brings closeness to Allah Ta'ala, because the state of the heart shapes the direction of a person's life.

HADITH 25

التُّجَّارُ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ فَجَارٌ إِلَّا مَنِ اتَّقَىٰ وَبَرََّ وَصَدَقَ

Traders will be gathered on the Day of Judgement as transgressors, except those who feared Allah Ta'ala, were righteous, and spoke the truth. (Tirmidhi, Ibn Majah, Darimi)

This warning applies because traders often fall into dishonesty when trying to make a sale. Many people exaggerate the quality of their goods, hide faults, or speak in ways that mislead buyers. The Prophet ﷺ taught that those who behave in this manner will be raised on the Day of Judgement as transgressors, since they harmed others through unfair dealings.

A believer who fears Allah Ta'ala does not allow wealth to control his heart. He remains honest, even when he could gain more by deceiving others. Truthful traders speak clearly, avoid dishonesty, and treat every customer with kindness. Such people are excluded from this severe warning, because they protect their hearts from greed and injustice.

The Prophet ﷺ promised that honest businesspeople will be honoured with the company of the prophets, the truthful ones and the martyrs. This is a great reward that shows how much Allah Ta'ala values fairness and sincerity in trade. The term “traders” includes all shopkeepers, business owners, salespeople and brokers, and this guidance applies to every form of buying and selling in daily life.

A believer remembers that every transaction is recorded, every word is witnessed, and every action is taken into account by Allah Ta'ala. When a trader keeps this awareness alive, his business becomes a path of worship and blessing.

HADITH 26

التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ

A truthful and trustworthy trader will be in the company of the prophets, the very truthful, and the martyrs.

(Tirmidhi, Darimi, Daraqutni)

A believer who is honest in his business and protects the trust of others is honoured with a high rank in the sight of Allah Ta'ala.

His dealings show sincerity, fairness and a heart that remains mindful of Allah Ta'ala in every transaction.

The Prophet ﷺ explained that such a trader will be gathered with the prophets, the truthful and the martyrs on the Day of Judgement, or he will enjoy their company in Paradise.

This great reward is given to those who earn their living with clean hearts and truthful speech. They stay away from deception and treat every customer with respect.

This hadith reminds us that integrity in daily dealings is a path to closeness with Allah Ta'ala.

A believer keeps his earnings pure, avoids harming others and remains trustworthy in all matters.

When a person lives this way, his business becomes a means of worship, and his character becomes a light for those around him.

HADITH 27

آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ

The signs of a hypocrite are three:

when he speaks he lies, when he makes a promise he breaks it, and when he is trusted he betrays the trust. (Bukhari, Muslim)

This hadith teaches that three actions are signs of hypocrisy.

When a person lies, breaks promises and fails to honour trusts, he shows behaviour that weakens faith and harms others. These actions damage trust between people and create darkness in the heart.

Scholars explain that hypocrisy appears in two forms.

One form is hypocrisy in belief, which means pretending to be a Muslim while hiding disbelief. The other form is hypocrisy in actions, which means showing traits that resemble those of hypocrites while still being a believer.

The traits mentioned in this hadith belong to hypocrisy in actions. When a person allows these habits to grow, they take away sincerity and bring spiritual harm.

Breaking a promise includes making a promise without any intention to fulfil it or leaving a promise without a valid reason. Islam teaches that a believer must be truthful, dependable and trustworthy in every matter.

This hadith reminds us to speak honestly, keep our word and protect every trust we are given. These qualities purify the heart, strengthen faith and bring a believer closer to Allah Ta'ala.

HADITH 28

الْكِبَائِرُ: الْإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ

The major sins are associating partners with Allah, disobeying one's parents, taking an innocent life, and taking a false oath. (Bukhari)

This hadith mentions four major sins in Islam.

Associating partners with Allah Ta'ala is the greatest wrong a person can commit, because only Allah Ta'ala deserves worship.

Disobeying parents is also a serious sin, since parents are the ones who cared, protected and sacrificed the most. Islam teaches that honouring parents is among the highest duties of a believer.

The hadith also warns against the unlawful taking of a life. Killing someone without right is a terrible crime that destroys families and communities. A believer must always protect others from harm and value every human life.

Another major sin mentioned is taking a false oath intentionally. This is when a person swears by Allah Ta'ala knowing that he is lying. Such an oath shows great disrespect to the name of Allah Ta'ala and traps the person in serious sin. A believer keeps his speech honest and never uses the name of Allah Ta'ala in a false or careless way.

This hadith reminds us that a believer protects his faith by avoiding these major sins. He worships Allah Ta'ala alone, treats his parents with love and respect, values the lives of others and always speaks the truth.

HADITH 29

الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَتَطَّلَعَ عَلَيْكَ النَّاسُ

Righteousness is good character, and sin is what creates uneasiness in your heart and what you dislike others to become aware of.

(Muslim, Tirmidhi)

Good character in this hadith includes all the acts that please Allah Ta'ala, whether they are between a person and his Creator or between a person and others. Some scholars explain that righteousness is everything that brings peace to the heart of a believer. A person with taqwa recognises goodness because his heart feels settled and at ease when he does it.

This hadith also teaches that sin has signs. One sign is that the heart feels disturbed and uncomfortable when a person thinks about sinning. Another sign is that he would feel ashamed if others were to find out about it. This is true for someone whose heart is clean, whose fitrah is alive and who has returned to obedience. Someone who is drowning in sin does not feel this discomfort, because his heart becomes numb to shame.

Scholars mention that this hadith refers to situations where a ruling is not completely clear. When a person cannot find a clear answer in the Quraan or Sunnah, his heart can help guide him. If his chest tightens and he dislikes others knowing about the action, then he should leave it for the sake of Allah Ta'ala.

This hadith teaches us that a believer listens to his heart when it is guided by faith, and he chooses the path that keeps his character pure and his heart at peace.

HADITH 30

الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ

All created beings are Allah's dependants, and the most beloved of creation to Allah is the one who is good to His dependants.

(Shu'ab al-iman)

This hadith teaches that every person is part of the creation of Allah Ta'ala and lives under His care and mercy.

When the hadith says "Allah's dependants," it means all the people whom Allah Ta'ala provides for, protects and sustains every moment.

Since humanity is under the care of Allah Ta'ala, treating people kindly is a way of honouring the One who created them.

The most beloved people to Allah Ta'ala are those who bring benefit to others.

A believer shows kindness through gentle speech, helpful actions and a heart that wishes good for everyone.

Whether it is family, neighbours or strangers, the one who brings comfort, support or relief to others earns a special place with Allah Ta'ala.

This hadith reminds us that good character is not only shown in worship, prayer and fasting. It is also shown in how we deal with people every day.

When a believer helps others and spreads kindness, he reflects the mercy that Allah Ta'ala has shown to him.

NOTE REGARDING NARRATIONS

Mufti Ashiq Ilahi Bulandshehri رحمه الله عليه included a small number of weak narrations in Zad al-Taalibin because the main aim of the book is to encourage good deeds, build good character, and soften the heart.

Scholars have permitted using weak narrations in matters of virtues and reminders, with clear conditions.

The narrations in this kitaab generally highlight qualities like sincerity, humility, compassion, generosity, repentance, and awareness of Allah Taala, which are firmly established through the Quran and hadith.

COLLECTION OF AHADITH 1 - 30

Hadith 1

الَّذِينَ النَّصِيحَةُ

The Religion (Islam) is to act with sincerity.

Reference: Muslim

Hadith 2

الدُّعَاءُ مَعُ الْعِبَادَةِ

Supplication is the essence of worship.

Reference: Tirmidhi

Hadith 3

الْمَرْءُ مَعَ مَنْ أَحَبَّ

A person will be with whom he loves.

Reference: Bukhari, Muslim

Hadith 4

الرَّكَاتُ مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ

Calmness is from Allah and haste is from Satan.

Reference: Tirmidhi

Hadith 5

الْمَجَالِسُ بِالْأَمَانَةِ

Gatherings are to be kept in confidence.

Reference: Abu Dawud

Hadith 6

الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

Modesty is a branch of faith.

Reference: Bukhari, Muslim

Hadith 7

أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا

The most beloved of places in the sight of Allah are the masjids, and the most disliked of places in the sight of Allah are the markets .

Reference: Muslim

Hadith 8

الْمُؤْمِنُ غَرَّكَرِيمٌ وَالْفَاجِرُ خَبٌّ لَيْئِمٌ

A believer is simple and noble and a transgressor is deceitful and ignoble.

Reference: Abu Dawud, Tirmidhi

Hadith 9

الظُّلُمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

Oppression will be darknesses on the Day of Judgement.

Reference: Bukhari

Hadith 10

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

The world is a prison for the believer and a paradise for the unbeliever.

Reference: Muslim, Tirmidhi

Hadith 11

الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

The upper [giving] hand is superior to the [lower] taking hand.

Reference: Bukhari, Muslim

Hadith 12

الطُّهُورُ شَطْرُ الْإِيمَانِ

Purity is half of faith.

Reference: Muslim

Hadith 13

الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ

Bells are the flutes of Satan.

Reference: Muslim

Hadith 14

الطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

The one who eats and is thankful is like the one who fasts and is patient.

Reference: Tirmidhi, Darami

Hadith 15

الْبَادِئُ بِالسَّلَامِ بَرِيٌّ مِّنَ الْكِبْرِ

The one who initiates the salām is free of pride.

Reference: Shu'ab al-Iman

Hadith 16

السِّوَاكُ مَطَهْرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ

The tooth-stick purifies the mouth and pleases the Lord.

Reference: Bukhari (ta'liqan), Nasa'i, Darami

Hadith 17

الْمُسْلِمُ مَنِ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

A true Muslim is the one from whose tongue and hand other believers remain safe.

Reference: Bukhari, Muslim

Hadith 18

الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

The Quraan will either be evidence for you or against you.

Reference: Muslim

Hadith 19

الْوَحْدَةُ خَيْرٌ مِّنْ جَلِيسِ السُّوءِ، وَالْجَلِيسُ الصَّالِحُ خَيْرٌ مِّنْ الْوَحْدَةِ. وَإِمْلَأْ الْخَيْرَ خَيْرٌ مِّنَ السُّكُوتِ، وَالسُّكُوتُ خَيْرٌ مِّنْ إِمْلَاءِ الشَّرِّ

Being alone is better than keeping bad company, and keeping good company is better than being alone. Speaking good words is better than remaining silent, and remaining silent is better than speaking evil.

Reference: Mustadrak, Shu'ab al-Iman

Hadith 20

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

One who repents from sin is like one who has no sin.

Reference: Ibn Majah, al-Mu'jam al-Kabir

Hadith 21

الْإِفْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيشَةِ، وَالتَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ، وَحُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ

Moderation in spending is half of one's sustenance, friendliness toward people is half of one's intelligence, and asking good questions is half of one's knowledge.

Reference: Shu'ab al-Iman

Hadith 22

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا

وَتَمَنَّى عَلَى اللَّهِ

The intelligent one is he who controls his desires and who works for what comes after death, and the foolish person is the one who follows his vain desires and hopes about Allah Ta'ala.

Reference: Tirmidhi, Ibn Majah

Hadith 23

الْمُؤْمِنُ مَأْلُفٌ وَلَا خَيْرَ فِيهِمْ لَا يَأْلُفُ وَلَا يُؤْلَفُ

The believer is someone who gets along with others, and others get along with him. There is no good in a person who does not get along with people, and people do not get along with him.

Reference: Musnad Ahmad, Shu'ab al-Iman

Hadith 24

الْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ

Music/songs cause hypocrisy to grow in the heart just as water causes crops to grow.

Reference: Shu'ab al-Iman

Hadith 25

التَّجَارُ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنْ اتَّقَى وَبَرَ وَصَدَقَ

Traders will be gathered on the Day of Judgement as transgressors, except those who feared Allah Ta'ala, were righteous in their oaths, and spoke the truth.

Reference: Tirmidhi, Ibn Majah, Darami

Hadith 26

التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ

A truthful and trustworthy trader will be in the company of the prophets, the very truthful, and the martyrs.

Reference: Tirmidhi, Darami, Daraqutni

Hadith 27

آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِيَ خَانَ

The signs of a hypocrite are three:

when he speaks he lies, when he makes a promise he breaks it, and when he is trusted he betrays the trust.

Reference: Bukhari, Muslim

Hadith 28

الْكِبَائِرُ: الْإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ

The major sins are associating partners with Allah Ta'ala, disobeying one's parents, taking an innocent life, and taking a false oath.

Reference: Bukhari

Hadith 29

الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ

Righteousness is good character, and sin is what creates uneasiness in your heart and what you dislike others to become aware of.

Reference: Muslim, Tirmidhi

Hadith 30

الْخَلْقُ عِبَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِبَالِهِ

All created beings are Allah Ta'ala's dependants, and the most beloved of creation to Allah Ta'ala is the one who is good to His dependants.

Reference: Shu'ab al-iman

REFERENCES HADITH 1 – 30

Hadith Number	Mishkat al-Masabih	Mirqat al-Mafatih [I]	Number in Mirqat [II]	Mirqat al-Mafatih [II]	Mazahir-e-Haq
Hadith on Intention	11	1:39	1	1:192	1:78
1	423	9:224	4966	8:701	4:542
2	194	5:37	2231	5:13	2:471
3	426	9:250	5008	8:740	4:564
4	429	9:279	5054	8:785	4:596
5	430	9:283	5062	8:791	4:601
6	12	1:70	5	1:140	1:96
7	68	2:192	696	2:400	1:493
8	432	9:297	5085	8:812	4:613
9	434	9:319	5123	8:846	4:636
10	439	9:347	5158	9:7	4:670
11	162	4:175	1843	4:351	2:232
12	38	1:318	281	2:5	1:273
13	338	7:327	3895	7:446	3:779
14	365	8:182	4205	8:40	4:104
15	400	9:69	4666	8:450	4:367
16	44	2:6	381	2:94	1:323
17	15	1:108	6/33	1:143/1:198	1:98
18	38	1:320	281	2:7	1:673
19	414	9:162	4864	8:602	4:481
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NB:

Please consult a qualified Aalim before acting upon any ruling in this book, as certain matters require proper scholarly guidance to be correctly understood.

Any errors, omissions, or shortcomings found in this publication are solely due to our own limitations and deficiencies. We seek the forgiveness of Allah سبحانه وتعالى for any mistakes that may have occurred and ask Him to accept this humble effort, overlook its shortcomings, and make it beneficial for all who read it.

We humbly request your du'aas for all those who contributed towards the research, preparation, publication, and distribution of this book.

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to grant us sincerity (ikhlaas), steadfastness (istiqamah), beneficial knowledge, and acceptance (qubool) in all our efforts.

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May He accept this humble effort, forgive our shortcomings, shower His mercy upon us, our parents, our teachers, and the entire Ummah of Prophet Muhammad ﷺ. آمِينَ يَا رَبَّ الْعَالَمِينَ

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