



Collection

with
commentary on
Ahādith

from

*Riyâdus-
Sâliheen*

Compiled by

Al-Imâm An-Nawawi



Ahādith Selected by

Sheikh Safi-ur-Rahman Mubarakpuri

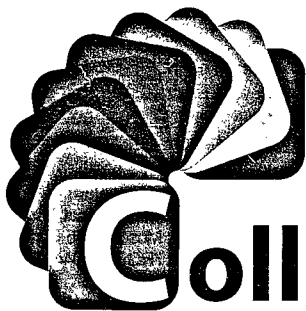




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**Collection
from**

Riyâdus-Sâliheen

**with
Commentary
on Ahādith**



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مختصر رياض الصالحين

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Ahâdîth Selected and Collected by

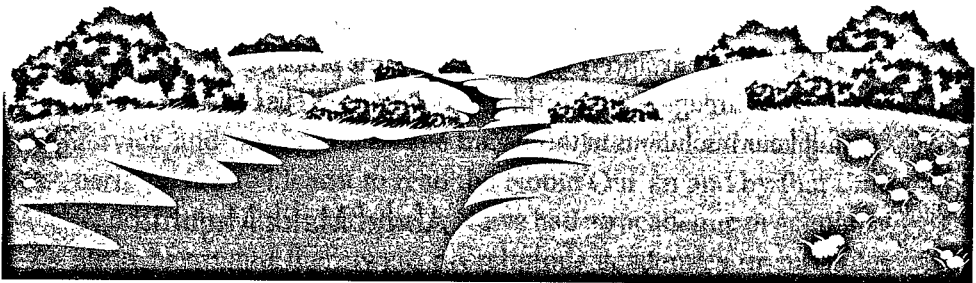
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Publisher's Note

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 anywhere. 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 Umawi 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 , Islāmic 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 Salim 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-Bukhāri, Al-Minhāj fi Sharh Sahih Muslim, Riyādus-Sāliheen, Kitābur-Raudah, Commentary on Mohadhdhab, Tahdhibul-Asma was-Sifāt, Kitābul-Adhkār, Arba‘een, At-Taqreeb fi Ilmil-Hadīth wal-Irshād fihī, Kitābul-Mubhamat, At-Tibyan, Al-Idāh fi Manāsikil-Hajj, Sharh Sahih Al-Bukhāri (Naqis), Sharh Sunan Abi Dāwūd (Naqis), Tabaqat Ash-Shāfi‘iyah, Muhimmatul-Ahkām, Manāqibush-Shāfi‘i, Bustānul-Arifeen, Al-Khulasatu fil-Hadīth, Mukhtasar At-Tirmidhī, Al-Masā’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. Āmeen



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مختارات من رياض الصالحين

(باللغة الإنجليزية)

Imam Nawawi was a great scholar of Hadith and Fiqh of his time. He compiled Riyadus-Saliheen which acclaimed an important position in the Hadith Collections. Commentaries on the Ahadith were added by Hafiz Salahuddin Yusuf of Pakistan.

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