MUNTAKHAB AHADITH

A Selection of Ahadith Relating to the Six Qualities of Da‘wat and Tabligh

KALIMA TAYYIBAH  |  SALĀH
‘ILM AND DHIKR  |  IKRAM-UL-MUSLIM
IKHLAS  |  DA‘WAT AND TABLIGH

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<table>
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<tbody>
<tr>
<td>a</td>
<td>Alif</td>
<td>a, i, u, at</td>
</tr>
<tr>
<td>b</td>
<td>bā</td>
<td>As in English.</td>
</tr>
<tr>
<td>t</td>
<td>tā</td>
<td>A soft dental, like the Italian t.</td>
</tr>
<tr>
<td>th</td>
<td>thā</td>
<td>Very nearly the sound of th as in thing.</td>
</tr>
<tr>
<td>j</td>
<td>jīm</td>
<td>As in English.</td>
</tr>
<tr>
<td>h</td>
<td>ḥā</td>
<td>A strong aspirate, as in hall.</td>
</tr>
<tr>
<td>kh</td>
<td>khā</td>
<td>Guttural, like the Scotch ch in loch.</td>
</tr>
<tr>
<td>d</td>
<td>dāl</td>
<td>A soft dental.</td>
</tr>
<tr>
<td>dh</td>
<td>dhāl</td>
<td>A sound between dh and z.</td>
</tr>
<tr>
<td>r</td>
<td>rā</td>
<td>Same as in English.</td>
</tr>
<tr>
<td>z</td>
<td>zā</td>
<td>Same as in English.</td>
</tr>
<tr>
<td>s</td>
<td>sīn</td>
<td>Same as in English.</td>
</tr>
<tr>
<td>sh</td>
<td>shīn</td>
<td>Same as in English.</td>
</tr>
<tr>
<td>š</td>
<td>šād</td>
<td>A strongly articulated sw.</td>
</tr>
<tr>
<td>d</td>
<td>dād</td>
<td>A strongly articulated th.</td>
</tr>
<tr>
<td>t</td>
<td>tā</td>
<td>A strongly articulated palatal t.</td>
</tr>
<tr>
<td>z</td>
<td>zā</td>
<td>A strongly articulated z.</td>
</tr>
<tr>
<td>‘</td>
<td>‘ayn</td>
<td>A guttural an, the pronunciation must be learnt by an Arabic teacher.</td>
</tr>
<tr>
<td>gh</td>
<td>ghain</td>
<td>A strong guttural gh.</td>
</tr>
<tr>
<td>f</td>
<td>fā</td>
<td>A; in English.</td>
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PREFACE

All praises to the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muhammad, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allāh, till the Day of Resurrection.

This is a reality which can be stated without any ambiguity and exaggeration, that in the Islamic world of today the most powerful, useful and all-encompassing effort, is the struggle of the Tablīghi Jamaat whose center is situated at the Tablīghi Markaz Nizamuddin, Dehli (India). The scope of this effort and its impact is not restricted to the Indian subcontinent, or Asia, but extends to many continents and to a host of Islamic and Non-Islamic states.

The history of such campaigns and revolutionary or reformative movements shows that, after passage of a period of time, or when the scope of the effort enlarges greatly (specially when, by means of it, the attainment of certain advantages and leadership becomes apparent) then such weaknesses, unwanted objectives and neglect of the original goals set in, which reduce or even totally wipe out the true influence of the work.

(1) In this assertion and testimony, there is no negation of the importance of all those useful efforts and movements which cater to the reality and needs of the present times, and which also create the ability to counter the prevailing trials and tribulations. Here, the objective is only to acknowledge and highlight the effectiveness and vastness of the efforts being made from the Tablīghi Da’wāt and its Movement, in a positive manner.
However, the Tablīghi effort (as far as the knowledge and observations of the writer go) has, to a large extent been saved from these tribulations up to now.

It is quite evident that the nature of this movement is based on giving others priority over oneself (despite one’s dire needs), a passion for sacrifice, a quest for the pleasure of Allāh, a desire for reaping rewards in the Hereafter, respect and honour of Islām and Muslims, humility and submissiveness to Allāh, the proper fulfillment of religious obligations, with a desire for further advancement, a preoccupation with the remembrance of Allāh, refraining as far as humanly possible from unprofitable and unnecessary preoccupations and undertaking protracted journeys, while enduring all sorts of hardships for the pleasure of Allāh Subḥānahū wa Ta’ālā have become a regular practice.

These special characteristics and distinctions of this work are attributable to the sincerity of its first preacher (Shēikh Muhammad Iyās Raḥimatu’llah ‘alaihi), his preoccupation with Allāh, his prayers, struggle, sacrifice and above all, the acceptance of this work by Allāh the Exalted. Beside this, it is also a consequence of those principles and preconditions which were declared essential by its first preacher from its very inception, and on which he always insisted and propagated. To think about the meanings and responsibilities inherent in the Kalimah, to acquire knowledge of the virtues of fulfilling all forms of obligatory worship, a consciousness of the virtues of knowledge and the remembrance of Allāh along with a preoccupation with the remembrance of Allāh, respect for Muslims with an appreciation and fulfillment of their rights, to correct the motives behind every action, so that it is done sincerely and solely for the pleasure of Allāh, to refrain from all that is irrelevant, and an enthusiasm and consciousness of the virtues of travelling in the path of Allāh. These are those elements and characteristics which have protected this movement from becoming a political, material organization, geared for obtaining material benefits, fame and authority, and it has remained a purely religious movement aimed at attaining the pleasure of Allāh.

These principles and elements, which have been considered essential for this movement, have been derived from the Qurā’n and Sunnah. They serve as its guardians to obtain the pleasure of Allāh and protect Deen (religion) and their sources are the Qurā’n and Prophetic practices and traditions.

There was thus a need that all the relevant Qurā’nic verses and anādīth (Prophetic practices and sayings) be compiled in a book. Praise be to Allāh, that the second preacher of this movement of inviting towards righteousness, Sheikh Muḥammad Yūsuf (son of the first preacher, Sheikh Iyās Raḥimatu’llah ‘alaihi) who had a very profound and comprehensive knowledge of books of Aḥādīth, has collected all the relevant principles, rules and precautions from their original sources in the form of a book. He has been so comprehensive and extensive that this book is not merely a compilation of these principles rules and instructions, but perhaps an encyclopedia, in which without being selective or brief, all of these have been mentioned with their relative importance. It is perhaps the will of Providence that the writer’s fortunate and worthy grandson Sheikh Sa’ad, (May Allāh prolong his life and bless him with further works of this nature), has assumed the responsibility of publishing this book for general benefit. May Allāh Ta’ālā grant acceptance to this effort and service, and make it most beneficial. And this is not hard for Allāh.  

Abul Ḥasan ‘Ali Nadavi  
Dairah Shah ‘Alamullah  
Rai Baraily U.P  
20 Dhi Qa‘adah 1418 H
(O Muslims) You are the best of the peoples, you have been sent towards mankind, to enjoin good and forbid evil. Ale-'Imrān 3:110

This verse clearly implies that the Muslim Ummah is the deputy to the Prophet, in his ordained obligations of inviting towards righteousness, enjoining good, and forbidding evil. Hence, the obligations entrusted to Rasūlullāh Ṣallallāhu 'alaihi wasallam - invitation through recitation of the Qur'ān, purifying people of undesirable qualities, and teaching the Book and Wisdom - became the prime responsibilities of Muslim Ummah as well.

Therefore, Rasūlullāh Ṣallallāhu 'alaihi wasallam taught his Ummah to spend their life and wealth in inviting towards Allāh, learning and teaching Divine knowledge, Remembering and Worshipping Allāh. The Sahābah gave preference to the above deeds over all worldly preoccupations. They were trained to practice these A'māl (actions) under all circumstances with complete dedication, patience, and forbearance withstanding all forms of difficulties and hardships. And they were taught to benefit others by sacrificing physically and materially.

In compliance with the command: ...

وَجَهَدُوا بِمُبَاطِنِهِ حَتِّى يَهْدُوُنَّ...  

And strive hard in Allāh’s cause, as you ought to strive

Al-Hajj 22:78

The Sahābah strove in the manner of prophets with piety, austerity, discipline, self-sacrifice, and giving preference to others. Thus, an environment was created in which emerged models of excellence, who became the elite of the Ummah. The era in which the deeds of Rasūlullāh Ṣallallāhu ‘alaihi wasallam were collectively practiced by the Ummah was declared to be the Khair-ul-Qurūn, (the best of all the times, or the best period of the Ummah).

Then in successive periods, the religious elite of the Ummah spent their full effort and energy in fulfilling these Prophetic
obligations. The luminance of these self-sacrificing efforts is still illuminating the world of Islām.

In these times, Allāh Subhānāhu wa Ta‘ālā placed in the heart of Sheik Muḥammad Ilyās Raḥmatullāhī ‘alaihi a restlessness and anxiety over the erosion in Islām and a burning desire to correct this state of Ummah. In the view of the religious elite of his times he was unique in this respect. He used to remain restless and concerned for the revival of all what was revealed to Rasūlullāh Ṣallallāhu ‘alaihi wasallam by Allāh Subhānāhu wa Ta‘ālā in the whole world. He advocated, with resolute determination, that any effort for the revival of Deen can only be effective and acceptable when it’s done in the manner of Rasūlullāh Ṣallallāhu ‘alaihi wasallam.

Therefore, such Da‘ī (one who invites towards Islām) need to be developed, whose desires should be consistent in knowledge, action, thought, perception, passion, compassion, and the manner of invitation to Islām - with the aspirations of prophets, particularly Muḥammad Ṣallallāhu ‘alaihi wasallam. Not only should they possess a strong Īmān and virtuous deeds, but their inner inspirations should be like those of prophets. They should cherish a fervent love of Allāh and His fear, and a state of intimacy with Him.

In character and habits, they should adhere to the Sunnah of the Prophet Ṣallallāhu ‘alaihi wasallam. Their love or hatred should be for the sake of Allāh. The motivating factor behind their inviting to Islām should be a deep compassion and mercy for Muslims, and kindness for all the creation of Allāh. The oft-repeated Devine principle for prophets, “Our reward is solely with Allāh,” should be their hallmark. They should have no other objective except the pleasure of Allāh.

They should have such a passionate desire for the revival of Deen in the world that it keeps driving them, away of their routines, in the path of Allāh; while their lives and wealth becoming mere instruments in attaining this objective. There should be no notion of personal authority, status, wealth, property, honour and fame; not even a desire for personal rest and comfort. Whether sitting, standing, speaking, or walking; every act or move should be geared in this direction.

To revive the ways of Rasūlullāh Ṣallallāhu ‘alaihi wasallam in this effort and bring all facets of life according to the commandments of Allāh Subhānāhu wa Ta‘ālā and the Sunnah of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and to equip those struggling in this path with the above mentioned qualities the Six Points (of Tablīgh) were prescribed. All the contemporary scholars and religious elite supported and commended these six qualities.

Sheikh Yūsuf Raḥmatullāhī ‘alaihi, son of Sheikh Ilyās Raḥmatullāhī ‘alaihi, dedicated his whole life striving relentlessly with a directed zeal to promote the work in this direction and raise a group of workers equipped with these qualities. These qualities have been derived from reputable books of Ahadīth, biography, and history, he compiled a three-volume book, Hayāt-us-Sahābah (The Lives of the companions of the Prophet), which gives a representative glimpse of the life of Rasūlullāh Ṣallallāhu ‘alaihi wasallam and his companions. By the grace of Allāh, this book was published during his lifetime.

The Sheikh had compiled another book of ḥadīth, Muntakhab Ahadīth, in respect of these six qualities (six points). However, prior to the final compilation of this book, he left for his heavenly abode.

Sheikh Muḥammad Yūsuf Raḥmatullāhī ‘alaihi, spoke to numerous close friends and colleagues about this collection of ahādīth. He used to thank Allāh, in gratitude and was well pleased with this collection. Allāh alone knows what aspirations were in his heart and how he wanted to present the collection, to make it illuminating and effective. This is how it was destined by Allāh.
By the grace of Allah, the Urdu rendering of Muntakhab Ahadith has already been presented (Jamadi-ul-Auwal 1421 or September 2000). Now this collection of hadith with its English translation is being presented. In translating this book, it has been tried that the language remains simple and easy to grasp. For the clarification of the meanings of certain hadith, some sentences have been added in brackets. Besides this, some explanatory notes have also been added.

Since, the Sheikh could not review the draft of the book, considerable effort had to be made to correct the text of hadith, and to make a critical analysis of the transmitters, and to classify the hadith as Sahih, Hasan, or Dhaif (technical terms used in the classification of hadith) and an explanation of the difficult words of hadith. All the sources consulted have been referred to at the end of the book.

All precautions were taken in accomplishing this task and a group of scholars have substantially shared the burden. May Allah Subhanahu wa Ta’ala bless all those associated with this venture with an excellent recompense. However, human error is always there. It is an earnest request to the scholars of Deen that they may kindly inform us of any amendments that may be needed. This collection was compiled by Sheikh Yusuf Rahmatullahi ‘alaihi for a specific objective, the importance of which has been adequately explained by Sheikh Sayyad Abul Hasan Ali Nadvi Rahmatullahi ‘alaihi. It is, therefore, important to save this collection from any amendments or brevity.

Allah Subhanahu wa Ta’alah appointed Prophets ‘Alaihimus Salam to disseminate His Word and knowledge for the eternal success of mankind. To benefit fully from these branches of sublime knowledge, it is essential that fervent belief be built according to the knowledge. While reading or listening to the words of Allah or Rasullullah Sallallahu ‘alaihi wasallam, one should consider oneself completely ignorant. That is, belief in human experiences and research should be replaced by the belief in the unseen, and the heart should affirm every word, read or heard as the truth.

An etiquette of reciting or listening to the Qur’an is that one should imagine that Allah Subhanahu wa Ta’alah is addressing him, similarly when one sits to read or listen to hadith, one should think that Rasulullah Sallallahu ‘alaihi wasallam is directly addressing him. While reading or listening, the effect of the words will be proportionate to the greatness and respect that one has for the addressee and how attentive one is.

Allah Subhanahu wa Ta’alah says: ...

When they listen to what has been sent down to the Messenger (Muhammad Sallallahu ‘alaihi wasallam), you see their eyes overflowing with tears because of the truth they have recognised.

Al-Maidah 5: 83

It is reported in Bukhari

Abu Hurairah Radhiyallahu ‘anhu narrates: Rasulullah Sallallahu ‘alaihi wasallam said: When Allah decrees a matter in heaven, the
angels strike their wings in fear and submission to His word. The
decree of their Rabb sounds to them like (the chiming of) a chain on a
smooth rock. When their hearts are relieved from fear, they ask one
another what did your Rabb say? They reply that whatever He said
is the Truth, and He is the Most High and the Greatest. (Bukhārī)

In another narration from Bukhārī

Anas Rādiyallāhu ‘anhu narrates that whenever Nabi Ṣallallāhu
‘alaihi wasallam would say something (important) he would repeat
his words thrice, so that they are understood.

Therefore, it will be proper to read a ḥadīth three times. One
should be engaged in this knowledge with discipline;
suppressing ones personal desires. Practice to read and hear
attentively, lovingly and respectfully. Conversations in
between should be avoided. An attempt should be made to sit
with wudū, in the position of tashahhud, without reclining.
The objective is that the Qurʿān and words of ḥadīth affect the
heart. Such a fervent belief be built on the promises of Allāh
and His Prophet that it creates an earnest longing for Deen –
the force which makes us perform every action according to
the Sunnah of Rasūllullāh Ṣallallāhu ‘alaihi wasallam, and to
consult the scholars of Deen, for a systematic guidance in
performing our deeds (actions) correctly.

I begin this book with an excerpt from the Preface of the book,
Amāniyl Aḥbār Sharḥ Ma‘āniyl Āthār by Sheikh Muḥammad
Yūsuf Raḥmatullāhī ‘alaihi. This book is a commentary on
Imām Taḥāwi Raḥmatullāhī ‘alaihi’s famous book of ḥadīth
Ma‘āniyl Āthār, on the life and sayings of Rasūllullāh Ṣallallāhu
‘alaihi wasallam and his companions.

Muḥammad Sa‘ad Kandhlawi
Madrasah Kāshījul Uloom
Bastī Nizamuddin Aulia
New Dehli, India

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All praises be to Allāh Subḥānahū wa Ta‘ālā, Who created man, so He may lavishly spend (on man) His bounties that do not exhaust with passage of time, which are from such treasures that never deplete by spending and that are beyond human comprehension. In human beings, Allāh has hidden such jewels of inherent capabilities that, if found and applied, will entitle him to benefit from the treasures of Ar-Rahmān (the Most Beneficent). And by means of which he can attain such success as to dwell eternally in Paradise.

Allāh's salutations be upon Muḥammad Šallallāhu ‘alaihi wasallam, the Chief of all Prophets and Apostles, the one bestowed with the distinction of interceding for the sinful, and the one sent as a mercy and blessing to mankind. Allāh had chosen him, before the creation of the Pen and the Preserved Tablet, to lead all Prophets and Apostles. And selected him for conveying His message to mankind. He was selected to describe His bounties and boundless treasures that were beyond human comprehension.

Allāh endowed him with those branches of knowledge, relating to His Magnificent Self, which were never unfolded to mankind. Allāh revealed to him such of His glorious and illustrious attributes, which none knew before; neither a close angel nor an Apostle. His (The Prophet's) chest was opened and he was empowered with the capability to comprehend all the hidden qualities placed in man –qualities by means of which man can achieve a proximity to Allāh, and seek guidance in the affairs of this world and the Hereafter.

Allāh Subḥānahū wa Ta‘ālā taught Rasūlullāh Šallallāhu ‘alaihi wasallam the means of correcting the deeds of human beings, which are continually stemming from them with every passing moment. The correction of deeds forms the cornerstone of success in this world and the Hereafter, just as improper deeds result in deprivation and failure in both the worlds.

May Allāh Subḥānahū wa Ta‘ālā be pleased with the Sahābah Radhiyallāhu ‘anhum. They acquired the knowledge – knowledge, which is more numerous than the leaves of trees and the drops of rain– that continually stemmed from Nabī Šallallāhu ‘alaihi wasallam. Then they committed it to their memory, and preserved it in the most befitting manner. They accompanied the Prophet on journey and at home, and participated in all his pre-occupations: Da‘wah (preaching), Jihād (striving in the cause), ‘Ibādah (worship), and social affairs. Then they learned to practice these deeds according to the Sunnah of Rasūlullāh Šallallāhu ‘alaihi wasallam in his presence.

Blessed are the Sahābah, who acquired knowledge and its application directly from Rasūlullāh Šallallāhu ‘alaihi wasallam, without any intermediaries. Furthermore, they did not restrict these branches of knowledge to themselves; rather they conveyed this knowledge and wisdom, which was preserved in their hearts and the deeds that they performed, to others. Thus, illuminating the universe with Divine knowledge and spiritual prophetic deeds. As a result of their endeavours, the whole world became a cradle of learning and scholarship. Men became fountains of light and guidance; and their lives became firmly grounded on worship and Khilāfat.
KALIMAH TAYYIBAH

لا إله إلا الله مُحمَّد رسول الله

NONE IS WORTHY OF WORSHIP BUT ALLAH; MUHAMMAD IS THE MESSENGER OF ALLAH.

IMĀN

The literal meaning of Imān is to believe in someone’s words relying solely on his authority. In religious terms, it implies belief in the Unseen relying solely on the authority of the Messenger of Allāh Subhānahā wa Ta’ālā.

VERSES OF QUR’ĀN

Allāh Subhānahā wa Ta’ālā said to His Prophet:
And We sent no Messenger before you except that We revealed to him: There is none worthy of worship except Me, so worship Me.

Al-Anbiya 21:25

Allāh Subhānahā wa Ta’ālā says:
The believers are only those whose hearts tremble with fear whenever Allāh is mentioned. And when His verses are recited to them, these increase their faith; and in their Rabb (Sustainer) they vest their trust.

Al-Anfāl 8:2

Allāh Subhānahā wa Ta’ālā says:
And so, as for those who believe in Allāh and hold fast to Him, He will cause them to enter into a Mercy from Him and (bestow on them) a Bounty; and He will guide them to Him along a straight path.

An-Nisā 4:175

Allāh Subhānahā wa Ta’ālā says:
Indeed! We do help Our Messengers and those who believe in the life of this world and on the Day (of Resurrection) when the witnesses will stand up.

Al-Mu’min 40:51

Allāh Subhānahā wa Ta’ālā says:
It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and do not mix their belief with Zulm (by wronging themselves, that is, by worshipping others besides Allāh), for them (only) there is peaceful security and they are the rightly guided.

Al-An‘ām 6:82
KALIMAH TAYYIBAH

Imān

Allāh Subhānahu wa Ta’ālā says:
And those who believe are intense
in their love for Allāh.
Al-Baqarah 2:165

Allāh Subhānahu wa Ta’ālā said to
His Prophet:
Say! Verily, my Salāt and my
sacrifice (of animals) and my
living and my dying are for Allāh,
Rabb (Sustainer) of the Worlds.
Al-An’ām 6:162

AḥāDĪTH

1. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ShallaLLah ‘alaihi wasallam said: Īmān (faith) has more than seventy branches; the superiormost one is saying of Lā ilāha illallāh (There is none worthy of worship except Allāh); and the inferior most is the removal of an obstacle from the way; and Ḥayā is a branch of Īmān. (Muslim)

Note: The essence of Ḥayā is that it restrains a man from evil and prevents a man from neglecting the obligations that he owes to others. (Riyāḍ-us-Salīhīn)

2. Abu Bakr Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ShallaLLah ‘alaihi wasallam said: He who accepts from me the Kalimah, which I presented to my uncle (Abu Ṭālib at the time of his death) and he rejected it, this will be a means for his salvation. (Musnad Ahmad)

3. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ShallaLLah ‘alaihi wasallam said: Renew your Īmān! It was asked: O Rasūlullāh! How do we renew our Īmān? He said: Say frequently Lā ilāha illāl-lāh. (Musnad Ahmad, Tabarānī, Targhib)

4. Jābir ibn ‘Abdullāh Rādiyallāhu ‘anhumā narrates: I heard Rasūlullāh ﷺ ShallaLLah ‘alaihi wasallam saying: The best Dhihr (remembrance of Allāh) is Lā ilāha illallāh, and the best Du’ā (supplication) is Alhamduillāh (Praise be to Allāh). (Tirmidhī)

Note: This Kalimah is the basis of the entire Deen. Without the belief in Kalimah, neither Īmān (faith) nor Aa’māl (deeds) are acceptable. Alhamduillāh (Praise be to Allāh) is said to be the best Du’ā because praising Allāh, Who is the Most Generous, amounts to asking Him for His help or favours. (Mażāhir Haque)

5. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ShallaLLah ‘alaihi wasallam said: Whenever a slave (of Allāh) says Lā ilāha illallāh sincerely, the doors of the skies are opened (for it to ascend) until it reaches the ‘Arsh (Throne of Allāh, and is readily accepted) provided he abstains from major sins. (Tirmidhī)

Note: To say sincerely means that it is free from pretence and hypocrisy. Abstaining from major sins ensures its rapid acceptance, and even if it is recited without abstaining from the major sins, it is still beneficial and rewarding. (Mirjāṭ-ul-Maʃāfī)
6. Ya’lā ibn-Shaddād Radīyallāhu ‘anhu says that my father Shaddād narrated to me in the presence of ‘Ubādah ibn-Sa‘mīt Raḍīyallāhu ‘anhu who verified the narration. He said: We were present with Nābī Šallallāhu ‘alaihi wasallam. He inquired: Is there any stranger amongst you, that is, the people of the Book? We said: No, O RaṣūlAllāh! He then asked us to shut the door and said: Raise your hands and say Lā ilāha illāllāh. So, we raised our hands for a while (and recited the Kalimah). Afterwards Nābī Šallallāhu ‘alaihi wasallam lowered his hand and said: Alhamdulillāh (Praise be to Allāh). O Allāh! Verily, You have sent me with this Kalimah and have ordered me to convey it and have promised me Paradise on it, and verily, You do not break Your Promise. He then said addressing the Šaḥābah: Indeed, rejoice for Allāh has forgiven you! (Musnad Ahmad ibn ‘Abdullāh ibn Ṭabarānī, Bazzār, Majma‘-uz-Zawādī)

7. Abu Dhar Raḍīyallāhu ‘anhu narrates that Nābī Šallallāhu ‘alaihi wasallam said: Whenever a slave of Allāh said Lā ilāha illāllāh and died believing in it, he surely entered Paradise. I asked: Even if he had fornicated and even if he had stolen? He replied: Even if he had fornicated and even if he had stolen. I again asked: Even if he had fornicated and even if he had stolen? He repeated: Even if he had fornicated and even if he had stolen. I asked the third time: Even if he had fornicated and even if he had stolen? He emphasized: Even if he had fornicated and even if he had stolen, despite their disapproval

8. Hudhaifah Raḍīyallāhu ‘anhu narrates that RasūlAllāh Šallallāhu ‘alaihi wasallam said: Islām will gradually fade as the design on cloth fades, until neither Šiyām (fasting), nor Zakāt (charity) nor Nusuk (religious devotion and sacrifice) will be known. In a certain night, the Qur‘ān will be lifted from the hearts of men leaving not a single verse on the earth, and only a few groups of people will remain, of old men and old women, saying: We found our forefathers reciting the Kalimah Lā ilāha illāllāh, so we are reciting it. Šilāh ibn-Zafr said to Hudhaifah Raḍīyallāhu ‘anhu: How will their saying of Lā ilāha illāllāh benefit them when they neither know Šiyām, nor Zakāt, nor Nusuk? Hudhaifah Raḍīyallāhu ‘anhu evaded him. So he repeated his question thrice, each time Hudhaifah evaded him. Then, after the third time, he turned and faced him saying: O Šilah! It will indeed save them from the Fire. (Mustadrak Hākim)

Note: Abu Dhar Raḍīyallāhu ‘anhu was surprised that despite such major sins, how could a man enter Paradise while justice demanded that he should be subjected to punishment. Hence, Nābī Šallallāhu ‘alaihi wasallam said emphatically to remove his astonishment that despite the disapproval of Abu Dhar, the man will enter Paradise; implying that even though he may have done sins, but because of his Imān he will turn with repentance and get his sins forgiven; or Allāh will, out of His Infinite Mercy, forgive him and send him to Paradise without any punishment or after a punishment. In any case, He will send him to Paradise. (Mu‘āriful Ḥadīth)
9. Abu Hurairah Radyallâhu anhu narrates that Rasûlullâh Sallallâhu 'alaihi wasallam said: He who says Lâ ilâha illallâh, it shall benefit him (be a means for his salvation) though before that he may be afflicted by what (Punishment) is to befall him. (Bazzâr, Tâbarânî, Târîghî)

10. - ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِـ ـِ~

11. Talha ibne-'Ubaidullâh Radyallâhu anhu narrates that Rasûlullâh Sallallâhu 'alaihi wasallam said: Indeed, I know a Kalimah which if recited by a dying man, will be a means of solace for his departing soul and will be a light for him on the Day of Resurrection (this Kalimah is Lâ ilâha illallâh). (Abu Ya'âlî, Majma-'uz-Zawâid)

12. Anas Radyallâhu anhu narrated (in a long narration) that Nabî Sallallâhu 'alaihi wasallam said: Each and everyone will be liberated from Fire, who had said Lâ ilâha illallâh, and in his heart, there was goodness (Imân) equal to the weight of a grain of barley. After them, everyone will be liberated from the Fire who had said: Lâ ilâha illallâh, and in his heart, there was goodness (Imân) equal to the weight of a grain of wheat. After that, everyone will be liberated from the Fire who had said: Lâ ilâha illallâh, and in his heart, there was goodness (Imân) equal to the weight of a particle of dust. (Bukhârî)

13. Miqdad ibne-Aswad Radyallâhu anhu narrates: I heard Rasûlullâh Sallallâhu 'alaihi wasallam saying: There shall not remain upon the earth a house made of mud or of camel’s hair in any city, village or desert, except that Allâh will make this Kalimah of Islam to enter into it, either with a big honour and love or with a submissive humiliation—either Allâh will honour them by making them from among the people of the Kalimah, or disgrace them by making them live as subjects of the Muslims. (Munad Ahmad)
your right hand so that I may pledge allegiance to you. He extended his right hand, but I withdrew my hand. At this, he asked: What is with you O `Amr? I said: I want to make a condition. He said: Make a condition of what? I said: That I be forgiven! He said: Did you not know that (the acceptance of) Islam eradicates the sins committed before it and Hijrah (migration) eradicates the sins committed before it and that Hajj (pilgrimage) eradicates the sins committed before it.

And (thereafter) no one was more revered to me than Rasūlullāh Ṣallallāhu ‘alaihi wasallam. And I could not bear to fill my eyes (with the sight) of him out of reverence for him. And if I were asked to describe him, I would not be able to do so, as I never looked at him to my fill; and had I died in that state, I would have been hopeful amongst the people of Paradise. Afterwards, we were given responsibilities regarding which I know not how I have fared. (This was the third phase of my life) So when I die (see that) I am not accompanied by a walking woman, or a fire. When you have buried me, mould the mud upon my grave (in the shape of) a mound, then remain standing around my grave for such time as it would take to slaughter a camel and distribute its meat, so that I may feel solace from you, while I see what reply I give to the messengers (angels) of my Rabb. (Muslim)

14. Ibn-e-Shimāsā Al Mahri Rahmahullāh narrates that we were present with ‘Amr ibnil-’Āṣ Raḍiyallāhu anhum while he was in the throes of death. After weeping continuously, he turned his face towards the wall. At this, his son consoled him saying: O my father! Has Rasūlullāh Ṣallallāhu ‘alaihi wasallam not given you the glad tidings of such and such? Has Rasūlullāh Ṣallallāhu ‘alaihi wasallam not given you the glad tidings of such and such? He then faced us and said: Verily the most excellent thing that we prepare (for ourselves) is the testimony of Lā ilāha illallāh wa anna Muhammad ur Rasūlullāh (There is none worthy of worship except Allāh, and that Muhammad is His Messenger). Indeed I have passed my life through three stages: I had seen myself when there was no one more bitter in hatred towards Rasūlullāh Ṣallallāhu ‘alaihi wasallam than myself, and no one more desiring to seize an opportunity to kill him than myself! And had I died in that state, I certainly would have been of the people of the Fire. Then, Allāh placed Islām in my heart, I came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: Give me

15. ‘Ur‘ar Raḍiyallāhu ‘anhu narrates Nabi Ṣallallāhu ‘alaihi wasallam said: O son of Khaṭṭāb! Go and announce amongst the people that indeed none shall enter Paradise except the Mu‘minūn (believers). (Muslim)

16. Abu Lailā Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Woe to you O Abu Sufyān! Indeed I have come to you with the success of this world and the Hereafter, so accept Islām, and enter into safety. (Tabarānī, Majma‘-uz-Zawādī)
20. ‘Abdāb ibn ‘Abdul Muṭṭalib Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihī wa Rāḥīm’ saying: He has indeed tasted the delightful flavour of Īmān; who is pleased with Allāh as Rabb, and with Islām as Deen (religion) and with Muhammad Šallallāhu ‘alaihi wa Rāḥīm’ as (Allāh’s) Messenger. (Muslim)

Note: It means that whosoever worships Allāh Subhānahu wa Ta’ālā and leads a life according to Islam with complete obedience to Rasūlullāh Ṣallallāhu ‘alaihi wasallam along with a profound love for Allāh Subhānahu wa Ta’ālā and Rasūlullāh Ṣallallāhu ‘alaihi wasallam has indeed tasted the sweetness of Īmān.

21. Anas Raḍiyallāhu ‘anhu narrates Nabi Šallallāhu ‘alaihi wa Rāḥīm’ in a Hadith Qudsi narrated: When the people of Paradise will have entered Paradise, and the people of the Fire will have entered the Fire, Allāh Ta’ālā will say: Take out from it whosoever had in his heart Īmān equal to the weight of a mustard seed. Accordingly, they will be taken out from the Fire, blackened (by it). They will be cast into the River of Life from where they shall sprout afresh, as a seed sprouts on the bank of a torrential stream.

Have you not seen how it comes out yellow and curved? (Bukhārī)

22. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallaam said: Anyone, who loves for the sake of Allāh alone and hates for the sake of Allāh alone; gives for the sake of Allāh alone and withholds for the sake of Allāh alone, has indeed perfected his Īmān. (Abu Dāwūd)
whereof there is no doubt, a guidance to those who are Al-Muttaqūn; pious and righteous persons—who believe in the unseen!” (Mustadrak Ḥākim)

26. Anas ibn-Malik Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: I wish that I could meet my brothers. The Šābahah of Nabi Šallallāhu ‘alaihi wasallam asked: Are not your brothers? He replied: You are my companions, but my brothers are those who will believe in me without having seen me. (Musnad Ahmad)

27. Abu ‘Abdur Rahmān Al Juhanī Rādiyallāhu ‘anhu narrated that we were sitting with Rasūlullāh Šallallāhu ‘alaihi wasallam, when two riders appeared. When he saw them, he said: These two men appear to be from the tribe of Kindah, Madhhij! When they reached him, it became evident that they were, in fact, from Madhhij. One of them came close to him to pledge allegiance. Upon taking the hand of Rasūlullāh Šallallāhu ‘alaihi wasallam, he said: O Rasūlullāh! What will be the reward for the one who has seen you and believes in you and verifies (that which) you (have been sent with) and follows you? Rasūlullāh Šallallāhu ‘alaihi wasallam replied: Good tidings for him. So he passed his hand over the Prophet’s hand and left, having made his pledge. Then the other came forward and took the Prophet’s hand to pledge allegiance. He said: O Rasūlullāh! The one who believes in you, and verifies you and follows you although
he had not seen you, what will he get? He replied: Good tidings to him, again good tidings to him, and again good tidings to him. So he

28. Abu Mūsā Rādiyallāhu 'anhu narrates that Rasūlullāh Šallallāhu 'alaihi wasallam said: There are three types of people, who will have

29. Awasāt Raḥimahullāh narrated that Abu Bakr Rādiyallāhu 'anhu addressed us saying: A year ago Rasūlullāh Šallallāhu 'alaihi wasallam stood at this very place where I am standing. And thereafter, Abu Bakr began to weep. Then Abu Bakr Rādiyallāhu 'anhu said: Ask Allāh for 'Afiyāh (well being) as no one has been given anything better than 'Afiyāh after Yaqīn (certainty in faith).
Beduin disbeliever with him. He said: This (Beduin) drew my sword at me while I was asleep: So I woke up, while the naked sword was in his hand and he said to me: Who can save you from me? I said to him three times: Allâh! Rasûlullâh Shâllallâhu 'alaihi wasallam did not punish him and sat down. (Bukhârî)

33. Sâlih ibn-Mismâr and Ja'far ibne-Burqa'n Raqimahullâh narrate that Nabi Shâllallâhu 'alaihi wasallam asked Hârith ibne-Mâlik: How are you, O Hârith ibne-Mâlik? He replied: A Mu'mîn, O Rasûlullâh! He asked: A true Mu'mîn? He replied: A true Mu'mîn. Nabi Shâllallâhu 'alaihi wasallam said: For every truth, there is a reality. So what is the reality of your Îmân? He replied: I have turned myself away from the world, and pass my nights awake (in worship) and pass my days in thirst (fasting). And as if I am seeing the 'Arsh (Throne) of my Rabb when it shall be brought, and as if I am seeing the people of Paradise visiting one another therein, and as if I am hearing the howling of the people of the Fire! At that, Rasûlullâh Shâllallâhu 'alaihi wasallam said: (Hârith is) A Mu'mîn whose heart has been enlightened. (Mu'sannaf 'Abdur Razzâq)

34. Mâ'îz Râdiyallâhu 'anhu narrates that Nabi Shâllallâhu 'alaihi wasallam asked which of the deeds are most virtuous? He said: Îmân on Allâh the One, then Hijâd, and then an accepted Hajj. These surpass all other deeds (in excellence), as the distance between the rising of the sun and its setting in the west. (Munsih Ahmad)

35. Abu Umâmah Ra'diyallâhu 'anhu narrates that one day the Sahâbah of Rasûlullâh Shâllallâhu 'alaihi wasallam mentioned about the (luxuries of the) world in his presence. So, Rasûlullâh Shâllallâhu 'alaihi wasallam (drawing the attention of the Sahâbah to emphasize strongly the importance of the topic) said: Behold! Will you not listen? Behold! Will you not listen? Verily, a simple, humble hardy life emanates from Îmân. Verily, a simple, humble hardy life emanates from Îmân. Meaning thereby, a hardy life with simple clothes and giving up luxuries of life to such an extent that a person's skin becomes dry. (Abu Dâwûd)

Note: This does not mean that Îmân is limited to a hardy life but Îmân encompasses within itself numerous distinguished qualities.

36. 'Amr ibne-'Abasah Râdiyallâhu 'anhu asked: Which Îmân is the best? Nabi Shâllallâhu 'alaihi wasallam replied: Hijra (generally it means migration). And then asked: What is Hijra? Nabi Shâllallâhu 'alaihi wasallam replied: To forsake evil. (Munsih Ahmad)

37. Sufyân ibne-'Abdullâh Aththaqafî Râdiyallâhu 'anhu narrated that I asked: O Rasûlullâh! Tell me something most important about İslâm, so that I will have no further need to ask about this from anyone after you. He said: Say, I believe in Allâh, and be steadfast therein. (Munsih Ahmad)

Note: First, to believe in Allâh and in all of His attributes, then comply with His Commandments and those of His Messenger. This Îmân and compliance thereof ought not to be transitional but should be held steadfastly to.
38. 'Abdul-lah ibn-'Amr ibn-'Abd al-Mun'im narrates: Rasûlullah ﷺ 'alaihi wasalam said: 'Verily, the Imaan in your hearts becomes worn just as clothes become worn out and tattered. So, keep on asking Allah to renew the Imaan in your hearts.' (Mustadrâk Hâkim)

39. Abu Hurairah Râdiyallâhu 'anhu narrates that Nabî ﷺ 'alaihi wasalam said: 'Verily, Allah has forgiven my Ummah the evil promptings or desires of their hearts, as long as they do not act upon them or speak of them.' (Bukhârî)

40. Abu Hurairah Râdiyallâhu ‘anhu narrates that some of the Sahâbah Râdiyallâhu ‘anhum came to Nabî ﷺ 'alaihi wasalam and asked him: We find that, in our hearts, arise such thoughts that we would be ashamed to talk of them. He said: Well, do you indeed feel like that? We said: Yes. He replied: That is pure Imaan. (Muslim)

Note: This means that when these thoughts instigate you, and far from believing in them, you do not even want to utter them. Then indeed this is the sign of perfect Imaan. (Nawawi)

41. Abu Hurairah Râdiyallâhu ‘anhu narrates that Rasûlullah ﷺ 'alaihi wasalam said: 'Testify frequently Lâ ilâha illallâh (None is worthy of worship except Allah) before a barrier (death or illness) comes between you and it.' (Musnad Abu Ya’lâ, Targhib)

42. ‘Uthmân ibn-'Affân Râdiyallâhu ‘anhu narrates that Rasûlullah ﷺ 'alaihi wasalam said: He, who died knowing (and believing) that there is none worthy of worship except Allah, will enter Paradise. (Muslim)

43. ‘Uthmân ibn-'Affân Râdiyallâhu ‘anhu narrates that Rasûlullah ﷺ 'alaihi wasalam said: He, who died knowing that Allah is True and He exists, will enter Paradise. (Musnad Abu Ya’lâ)

44. ‘Alî Râdiyallâhu ‘anhu narrates that Nabî ﷺ 'alaihi wasalam said in a Hadîth Qudsi that Allah Ta‘âlâ says: Indeed I am Allah, there is none worthy of worship except Me; he who acknowledges My Oneness enters My fortress, and he who enters My fortress is safe from My Punishment. (ShîrÎţ, Jami’-us-Saghîr)
45. Makhul Raḥimahullāh narrated that a very old man, with eyebrows drooping over his eyes, came and said: O Rasūllālāh! A man who had betrayed, fornicated, and not left any wish or a slightest desire (whether permitted or forbidden) but fulfilled it; if his sins were distributed amongst the entire population of the world, they would be destroyed thereby. Can his turning with repentance be accepted? Rasūlullāh Ṣallallāhu ʿalaihi wasallam asked: Have you embraced Islām? He replied: As for me, I bear witness that there is none worthy of worship except Allāh, Alone, without partner, and that Muḥammad is His slave and Messenger.

Nabī Ṣallallāhu ʿalaihi wasallam said: Then, indeed Allāh will keep forgiving you and replacing your evil deeds with righteous ones as long as you are faithful to the words of this Kalimah. At this, the old man exclaimed: O Rasūllālāh! And my betrayals and my fornication? Nabī Ṣallallāhu ʿalaihi wasallam replied: And your betrayals and your fornication. The old man then turned and left saying (out of sheer joy): Allāhū Akbar, Lā ilāha illallāhah. (Tafsīr ibn Kathīr)

47. Abū Amrah Al Ansārī Rādiyallāhu anhu narrates that Nabī Ṣallallāhu ʿalaihi wasallam said: I bear witness that there is none worthy of worship except Allāh, and that I am His Messenger. Any slave (of Allāh) who meets Allāh with this belief, this Kalimah will keep him away from Fire on the Day of Resurrection. In another narration: Anyone who meets Allāh on the day of Judgement testifying these two, (Oneness of Allāh and Prophethood of Muḥammad Ṣallallāhu ʿalaihi wasallam) shall enter Paradise, despite all his sins. (Musnad ʿAḥmad, Tabaqātī, Majmaʿ-ʿuz-Zawāid)

Note: Commentators in the light of this and similar abjādīth state that such a person will enter into Paradise either his sins being forgiven by the Mercy of Allāh or after he has withstood punishment. (Muʿāriful Ḥadīth)
48. "Ibn ibne-Mālik Ṣadiqullāhū 'anhu narrates that Nabi Ṣallallāhu 'alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allāh and that I am His Messenger can never enter Hell or be burnt by its fire. (Muslim)

49. Abu Qatādah Ṣadiqullāhū 'anhu narrates from his father that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who bears witness that there is none worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, and his tongue frequently recites it while his heart is contented with it, the Fire shall not burn him. (Bāḥaq)

50. Mu'ādh ibne-Jabal Ṣadiqullāhū 'anhu narrates that Nabi Ṣallallāhu 'alaihi wasallam said: Anyone who dies, bearing witness with the certainty of his heart that there is none worthy of worship but Allāh and that I am His Messenger, will be forgiven by Allāh. (Musnad Ahmad)

51. Anas ibne-Mālik Ṣadiqullāhū 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He will be the most blessed by my intercession on the Day of Resurrection who says Lā ilāha illā Ṣallallāhu 'alaihi wasallam with all the sincerity of his heart. (Bukhārī)

52. Abu Hurairah Ṣadiqullāhū 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He will be the most blessed of the People of the Fire. (Bukhārī)
53. Rifâ‘ah Al Juhanî Râdiyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: I testify before Allâh that any slave of Allâh who dies, bearing witness truthfully from his heart that there is none worthy of worship except Allâh, and that I am the Messenger of Allâh, and maintains righteous deeds, will certainly enter Paradise. (Musnad Ahmad)

54. ‘Umar ibnul-Khaṭṭâb Râdiyallâhu ‘anhu said: I heard Rasûlullâh Šallallâhu ‘alaihi wasallam saying: Verily I know a Kalimah, which no slave of Allâh says truthfully from his heart, and then dies in that state, except that Allâh will surely forbid him from the Fire; that Kalimah is Lâ ilâha illallâh. (Mustadrak Ibâkim)

55. ʿIyâd Al Anšârî Râdiyallâhu ‘anhu ascribes to Rasûlullah Šallallâhu ‘alaihi wasallam that he said: Verily Lâ ilâha illallâh is a Kalimah regarded precious by Allâh. It has with Allâh a high status. And it is a Kalimah that he who says it truthfully, Allâh will send him to Paradise, and he who says it insincerely, it will save his blood (life) and protect his wealth (in this world) but when he will meet Allâh on the Day of Judgement, He will take him into account. (Bazzâr, Majmaʿ-uz-Zawâîd)

Note: The Kalimah becomes a source of protection for one’s life and property even if it is said insincerely. This is because he is apparently a Muslim and as such he will neither be killed nor his property confiscated as is done with a fighting unbeliever.

56. Abu Bakr Šîdîq Râdiyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: He who bears witness to Lâ ilâha illallâh---there is none worthy of worship except Allâh, with his heart verifying his tongue, shall enter Paradise from any of its doors he wishes. (Abu Ya’lî)

57. Abu Mûsâ Râdiyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: Take good news, and give good news to others, that he, who bears witness to Lâ ilâha illallâh---there is none worthy of worship except Allâh and is truthful in his testimony thereof, will enter Paradise. (Musnad Ahmad, Tabârânî, Majmaʿ-uz-Zawâîd)

58. Abu Darda Râdiyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: He will enter Paradise who sincerely bears witness that there is none worthy of worship except Allâh, and that Muhammad is His slave and Messenger. (Majmaʿ-ul-Bahrain)

59. Anas Râdiyallâhu ‘anhu narrates that Rasûlullah Šallallâhu ‘alaihi wasallam said: When I entered Paradise, I saw on both of its sides three lines written in gold. The first line read: Lâ ilâha illallâh Muhammad-ur-Rasûlullâh (There is none worthy of worship except Allâh, Muḥammad is the Messenger of Allâh). The second line read: What we had sent forth, we found (the reward) thereof, and what we had consumed, we benefitted from it, and what
we had left behind, was a loss. And the third line read: Sinful Ummah and Ever Forgiving Rabb. (Jami'-us-Ṣaghīr)

60. 'Ībān ibn-Mālik Al Anṣārī Ṣadīq Allāhu ‘a’laihi wasallāh an’ahu narrates that Nabī Ṣallallāhu ‘alaihi wasallāh said: Not shall a slave (of Allāh) appear on the Day of Resurrection having said La ilāha illā Allāh seeking only the pleasure of Allāh, except that Allāh will forbid the Fire upon him. (Bukhārī)

61. Anas ibn-Mālik Ṣadīq Allāhu ‘a’laihi wasallāh an’ahu narrates that Nabī Ṣallallāhu ‘alaihi wasallāh said: He who departs from the world with sincere belief in Allāh alone Who has no partners, and having established Ṣalāt and paid Zakāt, departs in such a state that Allāh is pleased with him. (Mustadrk Ḥākim)

Note: Sincere belief means that he was obedient from the core of his heart.

62. Abu Dhar Ṣadīq Allāhu ‘a’laihi wasallāh an’ahu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallāh said: Indeed, he is successful who has sincerely dedicated his heart to Ḥimn and purified his heart (from polytheism and hypocrisy) and kept his tongue truthful, and made his Naṣf, the innerself, satisfied (by the remembrance of Allāh), and kept his manners upright, and lent his ears to listening attentively (to the truth) and his eyes observing (with the light of Ḥimn). (Musnad Ḥāmid)

63. Jābir ibn-'Abdullāh Ṣadīq Allāhu ‘a’laihi wasallāh an’ahu said: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallāh saying: He, who meets Allāh, not ascribing any partner to Him, enters Paradise. And he, who meets Allāh ascribing a partner to Him, enters the Fire. (Muslim)

64. Ubādah ibn-Samīm Ṣadīq Allāhu ‘a’laihi wasallāh an’ahu said: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallāh saying: He who dies not ascribing any partner to Allāh, Allāh indeed forbids the Fire upon him. (A’malul Yaumi wal Ḥalāl li-in Nasīf)

65. Naswās ibn-Samān Ṣadīq Allāhu ‘a’laihi wasallāh an’ahu narrates that he heard Nabī Ṣallallāhu ‘alaihi wasallāh saying: He who dies, not ascribing any partner to Allāh, indeed, forgiveness becomes incumbent for him. (Ṭabarānī, Majma-‘uz-Zawāid)

66. Mu‘ādh Ṣadīq Allāhu ‘a’laihi wasallāh an’ahu narrates that Nabī Ṣallallāhu ‘alaihi wasallāh asked: O Mu‘ādh! Did you hear a sound last night? I replied: No. Nabī Ṣallallāhu ‘alaihi wasallāh then said: Verily, an angel came to me from my Rabb, and gave me the good tidings that whoever from my Ummah dies, not ascribing any partner to Allāh, will enter Paradise. I said: O Rasūlullāh! Should I not go out to the people and give them these good tidings? Nabī Ṣallallāhu ‘alaihi
wasallam replied: Leave them on their own, so that they may compete in righteousness. (Tabarānī)

67. Mu‘ādh ibne-Jabal Radīyallāhū ‘anhu narrates that Nabi Ṣallallāhū ‘alaihi wasallam said: O Mu‘ādh! Do you know what is Allāh’s right upon His slaves and what are the slave’s rights upon Allāh? I replied: Allāh and His Rasūl know best. He said: Indeed, Allāh’s right upon His slaves is that they worship Him, and do not ascribe any partners to Him. And the slave’s rights upon Allāh Subḥānāhū wa Ta‘ālā is that He will not punish anyone who does not ascribe any partner to Him. (Muslim)

68. Ibne-‘Abbās Radīyallāhū ‘anhumā narrates that Rasūlullāh Ṣallallāhū ‘alaihi wasallam said: He, who meets Allāh not ascribing any partner to Him, and not having killed anyone, will meet Allāh with the least burden on his back. (Tabarānī, Majma‘-uz-Zawāid)

69. Jarir Radīyallāhū ‘anhu narrates that Nabi Ṣallallāhū ‘alaihi wasallam said: He who dies, not ascribing any partner to Allāh, and has not shed blood unjustly, will be sent to Paradise, from any of its doors he desires. (Tabarānī, Majma‘-uz-Zawāid)

**BELIEF IN THE UNSEEN**

Believing in Allāh Ta‘ālā and in the Unseen Truths, and believing in all that Rasūlullāh Ṣallallāhū ‘alaihi wasallam has presented as a certainty, and rejecting material experiences, human perceptions and mortal pleasures, if they are contrary to what has been revealed to Rasūlullāh Ṣallallāhū ‘alaihi wasallam.

Belief in Allāh Ta‘ālā and His Attributes, His Messenger, and in Predestination.

**VERSES OF QUR’ĀN**

(When the Jews and Christians said as our Qiblah and that of the Muslims is the same, how can we be punished? Answering these thoughts) Allāh Subḥānāhū wa Ta‘ālā said:

It is not righteousness that you turn your faces towards the East or towards the West but the righteousness is this that they believe in Allāh and the Last Day,
and in the angels, and the Books, and the Prophets; and given their wealth, for love of Him to relatives, the orphans, the needy, and the traveller and to those who ask, and to set slaves free and establish Šalāt and give Zakāh. And those who fulfill their oaths (treaty) when they make one, and those who are patient in extreme poverty and illness, and at the time of stress during battle. Such are the truthful and such are the pious.

Al-Baqarah 2:177

Allāh Subhānāhū wa Ta’ālā says:

O mankind! Remember Allāh’s favours to you! Is there any Creator other than Allāh Who provides for you sustenance from the sky and the earth? None is worthy of worship but He. How then are you turning away (from Him).

Fātir 35:3

Allāh Subhānāhū wa Ta’ālā says:

The Originator of the heavens and the earth! How can He have a child when He has no wife, and He created all things and is the Knower of all things?

Al-An’ām 6:101

Allāh Subhānāhū wa Ta’ālā says:

Have you seen the semen that you emit (in the womb of the women)?

Al-Waqi’ah 56:63-64

Allāh Subhānāhū wa Ta’ālā says:

Have you observed the water which you drink?
If We willed We could turn it bitter. Why then do you not give thanks?

Al-Waqi’ah 56:68-72

Allāh Subhānāhū wa Ta’ālā says:

Indeed, Allāh is the One Who splits the seed and the pit (of fruits etc. for sprouting). He brings forth the living from the dead, and the dead from the living. Such is Allāh. How then are you turning away?
He is the Cleaver of the daybreak; and He has appointed the night for resting in tranquility, and the sun and the moon for calculating (time). That is the measuring of the Mighty, the Wise.
And He is the One Who has set for you the stars that you may be guided by them, in your course in the darkness of the land and the sea. We have explained Our revelations for people who have knowledge.

And He is the One Who has produced you from a single soul, and has given you a place of residing (on the earth) and then an abode (in your graves). We have explained Our revelations for people who have understanding. And He is the One Who sends down water from the sky, with which We bring forth vegetation of every kind and from them We bring forth green blades, from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen of which spring lush bunches bending with their weight; and gardens of grapes, and olive, and pomegranate, alike (featured) and unlike. Look at their fruits when they bear fruit and ripen. Indeed, herein verily are signs for those who believe. Al-An'am 6:95-99

Allāh Subhānahū wa Ta’ālā says:

So praise be to Allāh, Sustainer of the heavens, and Sustainer of the earth, the Sustainer of the worlds.

And to Him (Alone) belongs Majesty in the heavens and the earth. And He is the Mighty, the Wise.

Al-Jāhiyah 45: 36-37

Allāh Subhānahū wa Ta’ālā said to His Prophet:

Say! O Allāh! Possessor of Sovereignty! You give Sovereignty to whom You will, and You withdraw Sovereignty from whom You will. You exalt whom You will, and You abase whom You will. In Your Hand is (all) the good. Indeed, You are able to do all things.

You cause the night to pass into the day and You cause the day to pass into night, and You bring forth the living from the dead and the dead from the living, and You give sustenance to whom You choose without limit.

Āle 'Imrān 3:26-27

Allāh Subhānahū wa Ta’ālā says:

And with Him (Allāh) are the keys of the unseen (of which) none but He knows. And He knows what is in the land and in the sea. And there is not a leaf that falls...
but that He knows about it, and not a grain (seed) in the darkness of the earth, nor a thing alive (organic), or dry (inorganic) but that (it is noted) in a clear record.

And He is the One Who takes your souls by night (when your are asleep), and has knowledge of all that you have done by day. And He brings you back to life each day that a term appointed (your life period) be fulfilled. And afterward unto Him is your return. Then He will proclaim unto you what you used to do.  
Al-An'am 6:59-60

Allāh Subḥānahū wa Ta‘ālā said to His Prophet:
Say: Shall I choose for a protecting friend other than Allāh, the Originator of the heavens and the earth, Who feeds and is never fed?  
Al-An'am 6:14

Allāh Subḥānahū wa Ta‘ālā says:
And nothing exists, except that We have treasures of it. And We do not send it down except in an appointed measure.  
Al-Hijr 15:21

Allāh Subḥānahū wa Ta‘ālā says:
Do these hypocrites seek honour, and power at the hands of disbelievers? Verily, then to Allāh belongs all honour and power.  
An-Nisā 4:139

Allāh Subḥānahū wa Ta‘ālā says:
And so many a moving (living) creature carry not their own provision. Allāh provides for them and for you. He is the Hearer, the Knower.  
Al-Ankabūt 29:60

Allāh Subḥānahū wa Ta‘ālā said to His Prophet:
Say (to mankind): what do you think, if Allāh took away your hearing and your sight and sealed your hearts. Who is there other than Allāh Who could restore it for you? See how We display Our revelations to them? Yet still they turn away.  
Al-An'am 6:46

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam
Say (to mankind): Have you considered, if Allāh made the night unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you the light? Will you then not hear?  
Al-Qasas 28:71-72
Allāh Subhānahū wa Ta’ālā says:
And of His signs are the ships, like (floating) mountains in the sea;
If He wills, He calms the wind so that they keep still upon its surface.
Indeed, herein are signs for every patient and grateful (heart).
Or (if He wills), He causes them to perish, on account of that which they have earned and He forgives much.
Ash-Shūrā 42: 32-34

Allāh Subhānahū wa Ta’ālā says:
And indeed We had given Dāwūd grace from Us (by saying): O hills Glorify Allāh with him! And (O) birds you also. And We made the iron soft for him.
Sabā 34:10

Allāh Subhānahū wa Ta’ālā says:
(Because of the mischief of Qarīm) We made him sink into the earth with his dwelling. Then he had no group and party to help him other than Allāh, nor was he of those who could save himself.
Al-Qasās 28:81

Allāh Subhānahū wa Ta’ālā says:
Then We revealed to Mūsā (saying)! Strike the sea with your staff. And (as he did this) it parted, (causing many through ways) and each part was like a huge mountain.
Ash-Shūrā 26:63

Allāh Subhānahū wa Ta’ālā says:
And Our ordaining (a thing and its coming into being) is but one act like the twinkling of an eye.
Al-Qamar 54:50

Allāh Subhānahū wa Ta’ālā says:
Indeed He (Allāh) is the One Alone Who creates and He is the One Alone Whose Orders prevail.
Al-ʾAraf 7:54

Allāh Subhānahū wa Ta’ālā says:
(Every messenger gave the same message to his people; worship Allāh) You have none worthy of worship but Him.
Al-ʾAraf 7:59

Allāh Subhānahū wa Ta’ālā says:
And if all the trees on the earth were pens, and the seas, with seven more seas, (were) to help it (were made ink), even then the words of Allāh (describing His wonders, grandeur and majesty) would not be exhausted. Indeed, Allāh is Mighty, Wise.
Luqāmān 31:27

Allāh Subhānahū wa Ta’ālā said to His Prophet:
Say! Nothing befalls us save that...
which Allāh has decreed for us. He is our Protector, Lord and Helper; (so there is some good in whatever befalls us), and in Allāh let the believers put their trust.

At-Tawbah 9:51

Allāh Subhānahā wa Ta‘ālá says:

If Allāh inflicts you with hardship, there is none who can remove it but Him; and if He desires good for you, there is none who can repel His Bounty. He causes it to reach whomsoever He wills of His bondsmen; He is Forgiving, the Merciful.

Yūnus 10:107

AHADITH

72. Abu Hurairah Ṭadiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Imān is that you believe in Allāh, and His angels, and meeting Him (in the Hereafter), and His Messengers, and that you believe in the Resurrection. (Bukhārī)

73. ‘Umar ibnil-Khaṭṭāb Ṭadiyallāhu ‘anhu narrates that he heard Nabi Ṣallallāhu ‘alaihi wasallam saying: He who dies believing in Allāh, and the Last Day, it will be said to him: Enter from any of the eight doors of Paradise that you wish. (Musnad Ahmad)

74. ‘Abdullāh ibne-Mas‘ūd Ṭadiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily in the heart of man, a thought is stirred by Shaitān, and a thought is stirred by an angel. As for the thought stirred by Shaitān, it instigates towards the doing of evil, and falsifying the Truth. And as for the thought stirred by the angel, it urges towards the good, and confirmation of the Truth. So he, who finds in his heart the thought of doing good and affirming the Truth, should know that it is (guidance) from Allāh and should praise (and thank) Allāh, and he who finds in his heart the other thought (from Shaitān) should seek refuge in Allāh from Shaitān, the accursed; and then Rasūlullāh Ṣallallāhu ‘alaihi wasallam recited this verse from the Qur‘ān, “Shaitān makes you fear poverty and bids you to commit evil deeds” (Sūrah Baqarah 2:268) (Tirmidhī)

71. Abu Hurairah Ṭadiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Imān is that you believe in Allāh, and His angels, and meeting Him (in the Hereafter), and His Messengers, and that you believe in the Resurrection. (Bukhārī)

72. ‘Umar ibnil-Khaṭṭāb Ṭadiyallāhu ‘anhu narrates that he heard Nabi Ṣallallāhu ‘alaihi wasallam saying: He who dies believing in Allāh, and the Last Day, it will be said to him: Enter from any of the eight doors of Paradise that you wish. (Musnad Ahmad)
74. Abu Darda’ Radiyallahu ‘anh narrates that Rasûlullâh ﷺ said: Revere Allâh (hold Allâh in the highest regard, the Exalted, Majestic and Glorious), He will forgive you. (Musnad Ahmad)

75. Abu Darda’ Radiyallahu ‘anh narrates that Rasûlullâh ﷺ said: (as-Sunnah)

76. Abu Musâ Al Ash’ârî narrates that Rasûlullâh ﷺ said: (as-Sunnah)
Belief in the Unseen

77. Ibne-Abūs Rādiyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily Allāh Ta’ālā has created Isrā’īl ‘Alaīhis Salām. From the day he was created he has been keeping both his feet in line, not raising his eyes. There are seventy (veils of light) between him and the Sustainer, Blessed and Exalted. If he were to come near any of those (veils of light), he would be set ablaze. (Maṣaḥīḥ-hus-Sunnah)

78. Zurārah ibn-Awfa Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked Jibrail ‘Alaīhis Salām: Have you seen your Rabb (Sustainer)? Jibrail ‘Alaīhis Salām trembled and replied: O Muhammad! Indeed between me and Him are seventy veils of light, if I were to come close to any of them, I would be burnt. (Maṣaḥīḥ-hus-Sunnah)

79. Abu Hurairah Rādiyallāhu ‘anhu reported from Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsi that Allāh ‘Azza wa Jall said: Spend, (O man), I shall spend on you. And then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The Hand (treasures) of Allāh is full and spending day and night continuously does not effect its fullness. And he said: Do you see, what He spent since He created the sky and the earth? And His ‘Arsh (Throne) was over the waters. Indeed this has not decreased that which is in His Hand? In His Hand is the Scale (of justice), whereby he raises and lowers (people). (Bukhārī)

Belief in the Unseen

80. Abu Hurairah Rādiyallāhu ‘anhu reports that Nabi Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi narrated: Allāh shall seize the earth on the Day of Resurrection, and fold the sky. In His right hand, then He will say: I am the King. Where are the kings of the earth? (Bukhārī)

Note: The attribute of seizing the earth, folding the sky, the Hand of Allāh, and the like are all Truth, the reality of which is beyond our grasp as it does not have any resemblance with the attributes of creation. Allāh has no resemblance to His creation; neither in His Entity, nor in His Attributes, but in words alone. Allāh and His Attributes are far above the comprehension of any of His creation.

81. Abu Dhar Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily I see what you do not see, and I hear what you do not hear. The sky creaks (with the Greatness and Magnificence of Allāh), and it is its right to creak! There is not, therein, the space of four fingers, but that an angel is lowering its forehead in prostration to Allāh. By Allāh! If you knew what I know, you would have laughed little and wept much, and you would not have taken pleasure from your wives in beds, and you would have gone out to the tops of the lofty heights, supplicating fervently to Allāh. Indeed, I wish that I were (but) a plant to be plucked (from the earth)! (Tirmīzī)

82. Abu Hurairah Rādiyallāhu ‘anhu reported that: Verily Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If the Faithful and righteous do not follow the path of Allāh then this world is a prison, and the Hereafter is a place of refuge. (Bukhārī)
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<tr>
<th>Arabic Name</th>
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<tr>
<td>Al-Haqq</td>
<td>The Continually Forgiving</td>
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<td>Al-Qahtān</td>
<td>The Most Dominant</td>
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<td>The Greatest in Majesty</td>
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<tr>
<td>The Creator</td>
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<td>The One Who brings creation into being</td>
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<td>The One Who designs and gives shape to the creation</td>
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<tr>
<td>Al-Hâkim</td>
<td>The Most Wise</td>
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<tr>
<td>Name in Arabic</td>
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<td>Al-Wadad</td>
<td>The Most Loving</td>
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<td>Al-Majid</td>
<td>The Glorious and Exalted</td>
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<td>Al-Ba‘ith</td>
<td>The Resurrector of the dead</td>
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<td>Ash-Shahid</td>
<td>The Witness</td>
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<td>Al-Haq</td>
<td>The Absolute True in His Being and Attributes</td>
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<td>Al-Wakil</td>
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<td>Al-Qawwal</td>
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<td>Al-Wali</td>
<td>The Loving Patron and Supporter</td>
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<td>The Praiseworthy</td>
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<td>Al-Mubdii’u</td>
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<td>Al-Muhyyi</td>
<td>The Giver of Life</td>
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<td>Al-Ḥayy</td>
<td>The ever Living</td>
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<td>Al-Qayyum</td>
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<td>Al-Majid</td>
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<td>Al-Wali</td>
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<td>Al-Ahad</td>
<td>The Single</td>
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<td>Al-Ṣamad</td>
<td>The One Who Depends on none and all others depend on Him</td>
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<td>Al-Qadir</td>
<td>The Most Powerfully Able</td>
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<td>Al-Muqtadir</td>
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<td>The Advancer</td>
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<td>Al-Barr</td>
<td>The Amply Beneficent</td>
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<td>Al-Tawwâb</td>
<td>The Acceptor of Repentance</td>
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<td>Al-Muntaqim</td>
<td>The Avenger</td>
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<td>Al-‘Afuw</td>
<td>The Pardoner</td>
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Note: Allāh Subhānahū wa Ta’ālā has many names as mentioned in the Qur’ān and Aḥādith. Of them, ninety nine are in this hadith. (Maḥāhir-e- Ḥaqq)
86. Abu Hurairah Radıyallahu ‘anhu reports that Nabi Sallallahu ‘alaihi wasallam in a Ḥadīth Qudsi narrates that Allāh Subhānahū wa Ta‘ālā has said: The son of Ādām hurts Me by abusing Time (era), whereas I am Time (era). Authority of all affairs is in My Hand and I alternate the night and the day. (Bukhārī)

87. Abu Mūsā Al Ash‘arī Radıyallahu ‘anhu narrates that Nabi Sallallahu ‘alaihi wasallam said: No one is more patient over injurious words which he hears than Allāh! Men (the Mushrikīn) attribute a son to Him, yet He keeps them in a state of well being and provides for them! (Bukhārī)

88. Abu Hurairah Radıyallahu ‘anhu reports that Nabi Sallallahu ‘alaihi wasallam in a Ḥadīth Qudsi said: When Allāh had created the creation, He wrote in His Book which is with Him above the Throne: Indeed My Mercy prevails over My Anger. (Muslim)
90. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Verily Allāh has one hundred Mercies. He has sent down from these one Mercy among the jinn, men, animals, and creeping insects. By it, they (all) show kindness to one another, and by it, they show mercy to one another, and by it, a beast shows kindness to its young; and Allāh has withheld ninety-nine Mercies which He will grant to His slaves on the Day of Resurrection. (Muslim)

And in another version of Muslim: When it will be the Day of Resurrection, He will complete them with this Mercy (and that is, He will bestow upon His slaves the complete one hundred Mercies). (Muslim)

91. ‘Umar ibn-Khaṭṭāb Rādiyyallāhu ‘anhu narrates that some prisoners (of war) were brought before Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and a woman from amongst the prisoners was searching (for her child). Upon finding the infant among the prisoners, she took him, placed him with her body and began nursing him. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to us: Do you think this woman can cast her son into the fire? We replied: No, by Allāh, so long as she is in a position not to cast him. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh is more Merciful to His slaves than this woman is to her son! (Muslim)

92. Abu Hurairah Rādiyyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam stood up for Salāt, and we, too, stood up with him. A village, while he was engaged in Salāt, supplicated loudly: O Allāh! Bestow Mercy on me and Mūhimmad and do not bestow Mercy on anyone besides us! When Nabi Ṣallallāhu ‘alaihi wasallam (completed Salāt and) offered Salām, he said to the village: Undoubtedly you have confined a very vast thing, meaning Allāh’s Mercy. (Bukhārī)

93. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: By the One in Whose Hand is the life of Muhammad, anyone from mankind, Jew or Christian, who hears of me and then dies without believing in that with which I have been sent, will certainly be among those who go to Hell. (Muslim)
sleeping. Some of them said: Verily he is sleeping. And others said: Verily, his eyes are sleeping but his heart is awake. Then they said: Undoubtedly, there is an example for this companion of yours. One of them said: Then set forth an example for him. Some of them said: He is sleeping. The others said: His eyes are sleeping, but his heart is awake. Then they said: His example is that of a man who has built a house and offered therein a feast and sent an invitor. So, whoever accepted the invitation, entered the house, and ate of the feast. And whoever did not accept the invitation did not enter the house, nor did he eat of the feast. Then the angels said: Interpret this (example) to him so that he may understand it. Some of them said: He is sleeping, the others said: Verily, his eyes are sleeping, but his heart is awake! Then they said: The house stands for Paradise, the invitor is Muḥammad Ṣallallāhu ‘alaihi wasallam; whoever obeys Muḥammad Ṣallallāhu ‘alaihi wasallam, obeys Allāh and whoever disobeys Muḥammad Ṣallallāhu ‘alaihi wasallam, disobeys Allāh. And Muḥammad Ṣallallāhu ‘alaihi wasallam has distinguished the people (that is, through his message the good is distinguished from bad and the believers from the unbelievers). (Bukhārī) 

Note: The sleeping of the prophets ‘Alaihimus Salām is different from that of common people. A man during sleep becomes unaware of his surroundings and happenings; whereas this is not the case with prophets. Their sleep relates only to their eyes, whereas their hearts continue to be devoted to Allāh Subhānāhu wa Ta’ālā. (Bazul Majhūd)

95 - عن أبي موسى رضي الله عنه عن النبي ﷺ قال إني مثلي ونفسي ما تعني الله به كم كل جزلي أن أقوم فأفرَقُ كفاً، فتحنا إلى رأيت الأجري بيني، رأيت أنا الناى المريبي، فأطعه طائفة من قومى فأذجوا فأطلقوه على مهلهما فنجوا، وركبت طائفة منهم فأضحوا مكانتهم فضحى الأجري فألتهكم وأخاهكم، فذكى مثل من أطعه أتاع ما جبت به ونفسي عن مثلي وقال في الصباح: وذكى لما جبت به من الحي، ورواه البخاري، باب الإنسان، بسن سنة، رم: 7238.

96. ‘Abdullāh ibn-Thābit Raḍiyallāhu ‘anhu narrates that ‘Umar ibn-Nilā-Ṭaḥtāb came to Nabi Ṣallallāhu ‘alaihi wasallam and said: O RasūlAllāh! Indeed, I passed by a brother of mine from the tribe of Quraizah; so he wrote me some comprehensive (passages) from the Tūrah. Should I not show them to you? (‘Abdullāh) said: Thereupon, the face of RasūlAllāh Ṣallallāhu ‘alaihi wasallam changed colour. ‘Abdullāh ibn-Thābit then said: So I said to Umar: Do you not see the expression (of anger) on the face of RasūlAllāh Ṣallallāhu ‘alaihi wasallam? ‘Umar Raḍiyallāhu ‘anhu (realizing his mistake hastily) said:

زَيَّىَ بِنْ أَبِي عَلَيْبٍ رَبِّي وَإِلَيْسَ مِنِّي حَيَابًا وَمَيَنُونٌ رَمَيْنِي وَإِلَيْسَ مِنِّي حَيَابًا

We are pleased with Allāh Ta’ālā as our Rabb and with Islām as our Religion and with Muḥammad Ṣallallāhu ‘alaihi wasallam as His Messenger.

‘Abdul-lāh said: At that the anger of Nabi Ṣallallāhu ‘alaihi wasallam subsided, and he said: By the One in Whose Hand is the life of Muḥammad, if Mūsā were to appear among you, and then you followed him, and forsook me, you would indeed go astray. Verily you are my share from amongst the nations, and I am your share
from amongst the prophets (your success thus lies in following me).
(Musnad Ahmad)

97. Abu Hurairah Rađiyallahu ‘anhu narrates that Rasūllullah Ṣallallahu ‘alaihi wasallam said: All of my Ummah will enter into Paradise, except he who refused. The Šahībah said: O Rasūllullah! And who would refuse? He replied: He who obeyed me entered Paradise, and who disobeyed me, refused! (Bukhārī)

99. ‘Abdullah ibne-‘Amr Rađiyallahu ‘anhumu narrates that Rasūllullah Ṣallallahu ‘alaihi wasallam said: None of you would attain perfection in Iman, until his desires are made subject to that (Deen) which I have brought. (Sharb-ḥus-Sunnah lil Baghawī, Jāmi’ul-‘Ulūm wal Ḥukum)

99. Anas ibne-Mālik Rađiyallahu ‘anhu narrates that Rasūllullah Ṣallallahu ‘alaihi wasallam said to me: Sonny! If you can keep your heart, morning and evening, devoid of deceit and ill-will towards anyone, then do so. Then he said to me: Sonny! And this is my Sunnah, and he, who revives my Sunnah, has indeed loved me; and he who loves me will be with me in Paradise. (Tirmidhī)

100. Aras ibne-Mālik Rađiyallahu ‘anhu narrates that a group of three (men) came to the houses of the wives of Rasūllullah Ṣallallahu ‘alaihi wasallam asking about the worship of Allāh by Nabi Ṣallallahu ‘alaihi wasallam. So when they were informed, it seemed less (than their expectation). They said: Where are we, compared to Rasūllullah Ṣallallahu ‘alaihi wasallam when Allāh has forgiven his past and future sins. So one of them said: As for me, I will offer Salāt throughout the night forever, and another said: I will fast forever and I will not break my fast. And another said: I will forsake women, never to marry. Then Rasūllullah Ṣallallahu ‘alaihi wasallam came to them and said: Are you the ones who have said such and such? Behold. By Allāh! Indeed I am the one who fears Allāh most amongst you, and the most pious amongst you. Yet (in spite of that) I fast, and break fast, and offer Salāt and I sleep (at night) and I marry women, so whoever turns away from my Sunnah is not from me!
(Bukhārī)

101. Abu Hurairah Rađiyallahu ‘anhu narrates that Nabi Ṣallallahu ‘alaihi wasallam said: He who holds fast to my Sunnah during the time of corruption in my Ummah, for him is the reward of a Martyr. (Tabarānī, Targhib)
to the man, after Rasūlullāh ʿalaihi wasallam had left: Take your ring and benefit thereby. He replied: No! By Allāh, I will never take it, as Rasūlullāh ʿalaihi wasallam had thrown it away. (Muslim)

Note: It is forbidden for men to wear golden ornaments.

105. Zainab Radyiyyallāhu ṣallīma narrates: I called upon Umme Ḥabibah Radyiyyallāhu ṣallīma, the wife of Nabi Šallallāhu ʿalaihi wasallam, when her father Abu Sufyān ibne-Ḥarb had passed away. Umme Ḥabibah asked for a perfume, containing some yellow substance Khaṭāq or something else. She applied some of it on a maid, then, rubbed the two sides of her own face (with it) and then said: By Allāh! I have no need for fragrance but that I heard Rasūlullāh Šallallāhu ʿalaihi wasallam saying: It is not permissible for a woman who believes in Allāh and the Last Day to mourn over a deceased more than three days, except over a husband, which is for four months and ten days. (Bukhārī)

Note: Khaṭāq is a type of combined fragrance of which saffron is a major ingredient.

106. Anas ibne-Ḵalīl Ṣallallāhu ṣallīma narrates that indeed a man asked Nabi Šallallāhu ʿalaihi wasallam: When would be the Last Hour O Rasūlullāh? Rasūlullāh Šallallāhu ʿalaihi wasallam replied: What have you prepared for it? He replied: I have not prepared for it with much of Šalāt, nor Saʿūm, nor Ṣadāqah; but I love Allāh and His Messenger. He said: (On the day of Resurrection) You will be with those whom you loved (in this world). (Bukhārī)
come after me. Each one of them would desire, that he could see me, 
even in exchange for (sacrificing) his family and wealth! (Muslim)

Abu Hurairah Radıyallahu 'anhu narrates that indeed 
Rasūlullāh ﷺ alaihi wasallam said: I have been given 
superiority over the rest of the prophets in six respects: I have been 
given words which are concise but comprehensive in meaning; I 
have been helped by fear (in the hearts of enemies); and captured 
enemy assets have been made lawful to me; the earth has been made 
for me a place of worship and ceremonially pure; I have been sent to 
the entire mankind; and the line of prophets ended on me. (Muslim)

Abu Hurairah Radıyallahu 'anhu narrates that indeed 
Rasūlullāh ﷺ alaihi wasallam said: Indeed my example and 
the example of the preceding prophets is that of a man who built 
a house, and perfected and beautified it, but left a place for one brick 
in a corner. Now, people move around the house and marvel at its
Belief in the Unseen

3. Why a brick was not placed in this corner? Rasûlullâh ﷺ called the Prophet, and I am the seal of the prophets. (Bukhâri)

4. ‘Abdullâh ibn ‘Amr ibn ‘Abdul-Malik reported: ‘As R âdiyyullâh ‘anhumasays: I heard Rasûlullâh ﷺ said on a day that Allah had written the destiny of the entire creation fifty thousand years before he created the skies and the earth. He said: And at that time His Throne was upon the water. (Muslim)

5. ‘Abdullâh ibn ‘Amr Radhiyallâh ‘anhumasays: I was (riding) behind Nabi ‘u主打llâh ‘alaihi wasallam one day; when, he said to me: O lad! Indeed, I will teach you (some) words of wisdom: Guard the Commandments of Allah, He will guard you! Guard the Commandments of Allah, you will find Him before you (Allah will help you). If you ask, ask from Allah alone, and when you seek help, seek help from Allah alone, and believe that if the entire mankind gathered to benefit you by anything, they cannot benefit you except by that which Allah has written for you! And if they gathered to harm you with anything, they cannot harm you except by that which Allah has written for you. The pens of destiny have been lifted, and the (ink of the) scrolls has dried! (Tirmidhi)

Note: The decision of destiny can never be changed.

6. ‘Abdullâh ibn ‘Amr Radhiyallâh ‘anhumasays: I heard Râdiyyullâh ‘alaihi wasallam said: No person is a true believer until he believes that destiny, good and bad, is from Allah. (Musnad Ahmad)

Note: One must believe that whatever befalls him is predestined from Allah, and he does not know what good is hidden in it for him.

KALIMAH TÂYYIBAH

Belief in destiny guards one’s Îmân and is a protection from the promptings of Shaitân.
believes in the Resurrection after death, and 4. He believes in
destiny. (Tirmidhi)

118 - عن أبي حنيفة رضي الله عنه قال: قال عائشة بنت أبي بكر
الصادقية لابنها: يا بني! إنك لن تجد
طقس حقيقة الإيمان حتى تعلم أن ما أصابك لم يكن ليحتسبك وما أخطأك لم
يكن ليتصنيك. ستبحث رسول الله ﷺ يقول: إن أول ما حقق الله تعالى
الطم فكان: فكان، فكان، فكان، فكان، فكان، فكان، فكان، نما نكتب،
فإن كنت مهاجرًا، يا بني! إنك في تبحث رسول الله ﷺ يقول: من
مات على غير هذا فليس منه. رواه أبو حاتم. (Abu Dawi'd)

119 - عن أبي مالك رضي الله عنه عن النبي ﷺ قال: كله
الله بالزمن ملكاً فقيل: أي رب تفقه، أي رب علمه، أي يوم
أراؤه الله تقدس فهذا أراؤه الله، ف天使 آمن، آمن التي هي
في الدنيا، أن لا يظلم، في الدنيا، أن لا يظلم، في الدنيا، أن لا
يظلم. رواه البخاري. (Bukhari)

120. Anas Radhiyallahu 'anhu narrates that Rasûlullâh =allah sweallam said: Verily, the magnitude of the reward is
proportional to the magnitude of the affliction. And indeed when Allah loves people He afflicts them, and those who accept it gladly receive Allah’s pleasure, but those who are displeased receive Allah’s displeasure. (Tirmidhi, Ibn'majah)

121. 'Aishah Radhiyallahu 'anah, the wife of Rasûlullâh =allah sweallam narrates: I asked Rasûlullâh =allah sweallam about the plague. So he informed me that it is a punishment (that) Allah sends upon whom He wills; and verily, Allah has made it a source of mercy for the believers. Anyone who remains in his place patiently, at the time of an epidemic of plague, anticipating (reward from Allah), believing that nothing shall befall him but what Allah has written for him, then (by destiny, if he is afflicted by plague there) will be the reward of a martyr for him. (Regardless whether he dies or not because of the plague). (Bukhari)

Note: Another hadith clarifies the order of the Sharî'ah, that if plague breaks out in a region, whoever happens to be there should not leave, and who is outside that locality should not enter. Therefore, this hadith grants solace for the one who stays patiently in the locality of the plague. Plague is considered a communicable disease in which lymph nodes enlarge mainly in the neck, armpit or groins. The patient generally dies on the second or third day. (Faatu'l-Barr)

Some scholars have termed every epidemic disease as plague. (Takmilah Fathul Mulhim)
Belief in the Unseen

122. Anas Radiyallahu 'anhu narrates: I served Rasûlullâh Sallallahu 'alaihi wasallaam for a period of ten years from the age of eight. During this period, he never scolded me for any loss that took place at my hands. And if anyone of his family scolded me, he would say: Leave him, for indeed, if a thing was destined, it had to happen. (Maśâbîh-bis-Sunnah)

123. 'Abdullâh ibn-'Umar Radiyallahu 'anhu narrates that Rasûlullâh Sallallahu 'alaihi wasallaam said: Every thing is destined, even mental weakness and intelligence. (Muslim)

124. Abu Hurairah Radiyallahu 'anhu narrates that Rasûlullâh Sallallahu 'alaihi wasallaam said: A believer who is strong is better and more beloved to Allâh than the one who is weak. Although both bear goodness. Aspire for what benefits you, and seek help from Allâh; and do not give up. And if any adversity befalls you, do not say if I had done this or that, it would have resulted in such and such. But say, Allâh so destined and did it as He desired. For verily (the word) "if" opens the way for the work of Shaitân. (Muslim)

Note: For a man to say that "if I had done this or that it would have resulted in such and such" is forbidden when it is used in the context of negating destiny; and to say that destiny is nothing but relying solely on one's planning and efforts is a situation in which Shaitân gets the opportunity to remove his belief in destiny.

Belief in the Unseen

125. 'Abdullâh ibn-Mas'îd Radiyallahu 'anhu narrates that Rasûlullâh Sallallahu 'alaihi wasallaam said: Behold! Indeed, the 'Trusted Spirit' Jibraîl 'Alaihis Salâm inspired in my heart that undoubtedly no one shall die until he has consumed in full his allotted sustenance. So fear Allâh, and in your quest for sustenance, be dignified and upright. The delay in your sustenance should not lead you into seeking it by forbidden means. For undoubtedly that which is with Allâh, can only be obtained by His obedience. (Saähîr us Sunnah lil Bagawî)

126. 'Awf ibn-Mâlik Radiyallahu 'anhu narrates that Nabî Sallallahu 'alaihi wasallaam gave a decision between two men. And that the one against whom the decision had been given, turned away and said: 'Ask Allâh to give you good fortune.' (Allâh is sufficient for me, and what an excellent Disposer of affairs is He). Thereupon Rasûlullâh Sallallahu 'alaihi wasallaam remarked: Allâh Ta'alâa condemns inadequate efforts. Therefore, carry out your affairs diligently and intelligently. However inspire of this, if a matter overpowers you then say: 'Ask Allâh to give you good fortune.' (Allâh is sufficient for me, and what an excellent Disposer of affairs is He). (Abu Dâwûd)
BELIEF IN THE HEREAFTER

VERSES OF QUR’ÂN

Allâh Subhânahû wa Ta’âlâ says:

O mankind! Fear your Sustainer. Indeed! The tremor of the Hour (of Doom) is a tremendous thing.

On the day when you see it, every nursing mother will forget her nursing, and every pregnant one will abort her burden (foetus) out of fear; and you will see mankind as drunken; yet, they will not be drunk, but indeed punishment of Allâh is severe (because of which they will appear drunken).


Allâh Subhânahû wa Ta’âlâ says:

(On the Day of Resurrection) And no close friend will ask a friend (about his condition).

Though they shall be made to see one an another. The guilty man will long to be able to ransom himself from the Punishment of that Day at the price of his children,

And his spouse, and his brother,

And his kinsfolk whoever sheltered him

And all that the earth contains; so that it might save him. But never!

Al-Ma’ârij 70: 10-15

Allâh Subhânahû wa Ta’âlâ says:

And think not that Allâh is unaware of what the wicked do. He is only giving them a respite till a day, when eyes will stare (in terror).

As they come hurrying on in fear, their heads upraised, their gaze not returning (back) to them, and their hearts empty (of any hope of betterment because of the circumstances of extreme fear on the day of judgement).

Ibrahim 14: 42-43

Allâh Subhânahû wa Ta’âlâ says:

The weighing (in the Balance) on that Day is true. As for those whose scale is heavy, they are those who are the successful.

And as for those whose scale is light, they are those who will lose their own selves (by entering Hell) by denying our revelations.

Al-A’raf 7: 8-9

Allâh Subhânahû wa Ta’âlâ says:

Gardens of Eden! They (who have done good deeds) will enter them wearing armlets of gold and pearls...
and their raiment (clothes) therein is silk.
And they say: Praise is to Allah who has put away grief from us.
Indeed! Our Sustainer is Forgiving, Bountiful;
Who, of His grace, has given us abode in the mansion of eternity,
where no toil touches us, nor can weariness affect us. Fatir 35: 33-35

Allâh Subhânahu wa Ta’âlâ says:

Indeed! Those who feared (Allâh)
will be in a place secure.
Amid gardens and springs.
Attired in silk and silk embroidery,
-facing one another.

And so it will be. And We shall wed them to fair maidens with wide lovely eyes.
They call therein for every variety of fruit, in safety.

They taste not death therein, save the first death. And He has saved them from the doom of Hell.

A bounty from your Sustainer.
That is the supreme triumph.
Ad-Dukhân 44: 51-57

Allâh Subhânahu wa Ta’âlâ says:

Verily the righteous shall drink from a (cup of wine) flavoured with Camphor from a spring of Paradise called Kâfir.
A spring from where the slaves of Allâh will drink, causing it to gush forth (wherever they wish) abundantly.
They (are those) who fulfil their ordained deeds sincerely, and they fear a Day whose evil will be wide spread (to one and all).
And they feed, for the love for Him, the poor, the orphans, and the captives,
(Saying:) We feed you, seeking only Allâh’s countenance. We wish from you no reward, nor thanks.

Verily we fear from our Sustainer a Day, hard and distressful.
So, Allâh will save them from the evil of that Day (for their obedience and sincerity) and give them a light of beauty and joy.
And their recompense shall be Paradise and silken attire.
They will be reclining therein on raised couches; they will find therein neither (the heat of) a sun nor the bitter cold.
And the shade of the trees is close upon them; and the branches of fruits thereof will hang low within their reach.
And amongst them will be passed around goblets of silver and
beakers (as) of glass,
Crystal clear, but made of silver.
They will determine the measure thereof, according to their desire.
And they will be given to drink from a cup (of wine) mixed with Zanjābil (ginger flavoured),
From a spring called Salsābil.

And youths of everlasting youth will serve them; when you look at them you would think they were as scattered pearls;
And when you look there (in Paradise), you will see a delight (that cannot be imagined) and a great dominion.
Their raiment will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver; and their Sustainer will slake their thirst by giving them a pure drink Himself.
(And it will be said to them): Verily, this is a reward for you; and your endeavour has found acceptance.

Al-Insān 76: 5-22

Allāh Subḥānahā wā Taʿālā says:
And those on the right hand, what of those on the right hand?
(They will be) Amongst thorn-less Lote trees.
And clustered plantains with fruits piled one above another.
In a shade long extended.

Belief in the Hereafter

By water flowing constantly.
And fruits in abundance.
Neither out of reach, nor forbidden (perennial).
And on couches raised high.
Verily, We have created them (maidens) of a special creation.
And made them virgins.
Beloved of their husbands only,
equal in age.
For those of the Right Hand.
A multitude of those (of the Right Hand) will be from the first generations (who embraced Islām).
And a multitude (of those of the Right Hand) will be from later generations.

Al-Wāqiah 56:27-40

Note: According to another interpretation the previous generations means people from the previous Ummah; and later generations means people from this Ummah. (Bayānul Qurʾān)

Allāh Subḥānahā wā Taʿālā says:
Therein (Paradise), you shall have (all) that you desire; and therein you shall have (all) that you ask for.
A gift of welcome, from (Allāh) the Oft-Forgiving, the Most Merciful.

Fussūlat 41: 31-32

Allāh Subḥānahā wā Taʿālā says:
And indeed for the transgressors, will be an evil journey’s end.
Belief in the Hereafter

Hell, where they will burn, an evil resting place.
This is indeed so (for the transgressors)! Boiling fluid and rotting wound discharge; let them taste it.
And other (torments) of similar kind all together.  Swād 38: 55-58

Allāh Subḥānāhū wa Taʿālā will say to the dwellers of Hell:
Depart you to that which you used to deny!
Depart you to a shadow (the smoke of Hell-Fire which will rise because of its excess and then fall apart) in three columns.
Neither shady (for cool comfort) nor any use (shelter) against the fierce flame of the Fire.
Verily! It (Hell) will throw sparks (huge) as forts (these sparks when they rise will be like great forts).
(Then these sparks when they will fall on the earth) they will become as if they were yellow camels.
Al-Mursalat 77: 29-33

Allāh Subḥānāhū wa Taʿālā says:
They (dwellers of Hell) shall have a covering of Fire above them and a covering (of Fire) beneath them (This is that torment). With which Allāh does frighten His slaves. O My slaves! Therefore, fear Me!
Az-Zumār 39: 16

Allāh Subḥānāhū wa Taʿālā says:
Verily, the tree of Zaqqūm,
Will be the food for sinners;
Like molten brass, it will boil in their bellies.
Like the seething of boiling water.
(It will be said to the angels): Seize him, and drag him into the midst of the blazing Fire,
Then pour over his head the torment of boiling water.
Taste (this)! Verily, you thought you were mighty and generous.
Verily! This is that which you used to doubt.  Ad-Dūkhān 44: 43-50

Allāh Subḥānāhū wa Taʿālā says:
In front of him (every rebellious transgressor) is Hell, and he will be made to drink boiling festering water.
Which he will sip, but will be unable to swallow it, and death will approach him from every side, yet he will not die; and in front of him will be a harsh torment (becoming ever severe, and he will continue to sob for an eternity).
Ibrāhīm 14: 16-17
AHĀDĪTH

127. Ibne-'Abbás Radiyyallâhu ‘anhum narrates that Abu Bakr Radjiyyallâhu ‘anhu said: O Rasûlullâh! Indeed you have aged! He replied: (The Sûrah) Hûd, Al-Wâqiyah, Al-Mursalât, ‘Amma Yata Sâ’ilûn, and Idhâsh Shamsu Qawwirat have aged me. (Tirmîdî)

128. ‘Amma Yata Sâ’ilûn, and Idhâsh Shamsu Qawwirat have aged me. (Tirmîdî)

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continues to fall for seventy years but will not reach its depth. And by Allâh, Hell will be filled (with men and Jinns). So, does this surprise you? And it has been mentioned to us that the expanse between the two panels of the door of Paradise is (a journey of) forty years, yet a day will come, when this expanse will be packed due to the large crowds of people. And verily, I have seen that time, when I was the seventh among seven (Sâbahî) with Rasûlullâh Salallâhu ‘alaihi wasallam, we had nothing to eat but leaves of tree, until the corners of our mouths became festered with ulcers. And I managed to acquire a piece of broad cloth which I divided between myself and Sa’d ibne-Mâlik. So, I wore it to cover my lower half, and Sa’d ibne-Mâlik wore the other piece. But, today each of us is an Amîr (Governor) of a city from amongst the great cities. And verily, I seek refuge in Allâh that I should ever consider myself great whereas I am regarded low by Allâh. And verily, never is there a prophet hood (and its ways) except that gradually it goes into oblivion, until worldly kingdom takes its place. So, in the near future you will realise and have the experience of other governors. (Muslim)

Note: The characteristics of prophetic ways is that justice is established and people develop an indifference to this world and the love of the Hereafter prevails. Whereas in worldly kingdoms, these characteristics are not usually found. (Takmâlah, Fatîhul Mulhim)

129. ‘A’îshah Radyâllâhu ‘anhu narrates that whenever it was her turn for Rasûlullâh Salallâhu ‘alaihi wasallam to spend the night, he would go out at the end of the night to Baqi’ (graveyard) and say: Peace be upon you. O dwellers of the abode of believers. The tomorrow which you were being promised about has reached you at its appointed time; and Allâh willing, we shall be joining you. O Allâh! Forgive the dwellers of Baqi’.” (Muslim)

130. ‘A’îshah Radyâllâhu ‘anhu narrates that whenever it was her turn for Rasûlullâh Salallâhu ‘alaihi wasallam to spend the night, he would go out at the end of the night to Baqi’ (graveyard) and say: Peace be upon you. O dwellers of the abode of believers. The tomorrow which you were being promised about has reached you at its appointed time; and Allâh willing, we shall be joining you. O Allâh! Forgive the dwellers of Baqi’.” (Muslim)
130. Mustawrid ibn-Shaddad Radziyallahu 'anhu narrates that Rasulullah ﷺ 'ala'ihi wasallam said: By Allah! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quantity of water on it. (Muslim)

131. Shaddad ibn-Aws Radziyallahu 'anhu narrates that Nabî ﷺ 'ala'ihi wasallam said: He is wise and shrewd who takes account of himself and prepares for what is after death. And he is weak and incapable who follows his desires and yet pins high hopes on Allah's Mercy. (Tirmidhi)

132. ‘Abdullah ibn-'Umar Radziyallahu 'anhuma narrates that I came to Nabî ﷺ 'ala'ihi wasallam, being the tenth one of ten Sahabah. A man of the Ansar stood up and said: O Nabî Allâh! Who is the wisest and the most resolute amongst people? He replied: He who remembers death the most, and prepares most diligently for death before it overtakes him. Undoubtedly, these are the wisest. They have acquired the nobility of this world and the dignity of the Hereafter. (Ibn-Majah, Tabarani, Majma-'uz-Zawâid)

133. 'Abdullâh Radziyallahu 'anhu narrates that Nabî ﷺ 'ala'ihi wasallam traced a square and traced a line in the middle protruding out of its border and traced smaller lines up to the one that was in the middle and then he said: This middle line is man, and this (square) is death surrounding him (decree life-span). And the line protruding out of the square shows his hopes. And these smaller lines are the incidents (to take place). If one incident misses him, he is mangled by the other. And if it misses him, he is mangled by yet another. (Bukhârî)

134. Mahmûd ibn-Labîd Radziyallahu 'anhuma narrates that indeed Nabî ﷺ 'ala'ihi wasallam said: There are two things that the son of Adam dislikes: Death, although death is better (for a believer) than trials (which endanger his faith); and scarcity of worldly belongings. And this scarcity of worldly belongings results in less reckoning on the Day of Judgement. (Musnad Ahmad)

135. Abu Salamah Radziyallahu 'anhu narrates: I heard Rasûlullah ﷺ 'ala'ihi wasallam saying: He, who meets Allah testifying that none is worthy of worship but Allah and that Muhammad is the Messenger of Allah, and believes in resurrection and in reckoning, enters Paradise. (Al-Bidâya wan Nihâyah)
138. ‘Uthmān ibn–Affān Radīyallāhu ‘anhu narrates that when Nabi Śallallāhu ‘alaihi wasallam used to finish the burial of the dead, he would stay at his grave and say: Seek forgiveness for your brother and beg steadfastness for him, as indeed he is now being questioned.

(Abu Dāwūd)

139-140. Abū Sa‘īd Rādīyallāhu ‘anhu narrates that Rasūlullāh Śallallāhu ‘alaihi wasallam, while entering his Masjid saw some persons laughing in a manner that their teeth were visible. He said: Behold! If you frequently remember the destroyer of pleasures, that is, death, it will distract you from what I am seeing (your excessive laughing).

So remember frequently the destroyer of pleasures, that is, death. For verily, not a day passes upon the grave but that it cries out saying: I am the house of exile; and I am the house of loneliness; and I am the house of dust; and I am the house of worms. When a believing slave of Allāh is buried, the grave says to him: You are most welcome! Indeed, you were the most desired to me of all those who used to walk upon me. So now, when you have been placed in my charge and you have been brought to me, I will see my excellent treatment.

Rasūlullāh Śallallāhu ‘alaihi wasallam then said: So the
grave expands for him as far as the eye can see; and a door of Paradise is opened for him.

And when an immoral slave of Allâh or an unbeliever is buried; the grave says to him: You are most unwelcome! Indeed you were the most despised by me of all those who used to walk upon me. So today, as you have been placed in my charge, and you have been brought to me, you will soon see my treatment towards you. Rasûlullâh ﷺ ‘alaihi wasallam said: The grave then closes on him until its one side meets the other, and its ribs get intermingled; Rasûlullâh ﷺ ‘alaihi wasallam then (illustrating) placed the fingers (of one hand) between the fingers (of the other hand). He added: Allâh sends upon him seventy serpents; if one of them were to breathe upon the earth, it would not produce any crops as long as the world remained; they will go on biting and lacerating him until he is brought forth for his Account on the Day of Resurrection. Rasûlullâh ﷺ ‘alaihi wasallam said: The grave is either a garden from among the gardens of Paradise or a pit from among the pits of Hell. (Tirmidhî)

140. Bara ibne-'Azib Ra'diyallâhu ‘anhu narrates: We went out with Rasûlullâh ﷺ ‘alaihi wasallam along with the funeral of a man from the Anṣâr until we reached the grave, which had not yet been completely dug. So, Rasûlullâh ﷺ ‘alaihi wasallam sat and we sat around him in silence as though birds were perched upon our heads, and in his hand was a stick with which he was making marks on the ground. He then raised his head and said two times or three times: Seek refuge in Allâh from the Punishment of the grave.

He then said: (When a believer is buried in the grave), and two angels will approach the buried person and make him sit up, and then ask him: Who is your Rabb? He will reply: My Rabb is Allâh. Then they will ask him: What is your religion? He will reply: My religion is Islâm. Then they will ask him: What do you say about this man who was sent to you? He will reply: He is the Messenger of Allâh. Then they will ask him: What makes you certain of that? He will reply: I read the Book of Allâh and I believed and I testified in it. Then, a Caller will announce from the heavens: My slave has said the truth so spread for him a bedding from Paradise and dress him from the clothes of Paradise, and open for him a window towards Paradise. The joy, pleasant breeze and fragrances of Paradise will reach him, and the grave will be expanded for him as far as his eye can see.

Then Rasûlullâh ﷺ ‘alaihi wasallam mentioned the death of an unbeliever: Verily, the soul of an unbeliever shall be returned to his body. Two angels will approach him, and make him sit up, and ask him: Who is your Rabb? He will reply: Alas alas! I do not know! Then they will ask him: What is your religion? He will reply: Alas alas! I do not know! Then they will ask him: What do you say about this man who was sent to you? He will reply: Alas alas! I do not know! At this, a Caller from the heavens will announce: He has lied. So spread for him a bedding from the Fire, and clothe him with the Fire, and open for him a window to the Fire that its heat and scorching wind reach him, and his grave will close upon him until his ribs are intertwined. (Abu Dâwûd)

Note: The announcement from the heavens about an unbeliever, 'he has lied,' means that he is pretending to be ignorant; though in fact
he had refuted Allâh’s Oneness, His Prophet and Islâm. (Ma‘ariful Hadîth)

41 - عن آنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: إن أعبد إذا وضعت في قبرك ومولتك عنه أصحاً، وإنه ليستفيغ قبرنا فلا تغيبه. قال: ما كنت تقول في هذا الرجل للمتوفين؟ قال: أنا العبد عبد الله ورسوله، يقلبه الله. فقال: أنظر إلى مقعد من الذي أنكر أن يكون ملكه ملكاً من الجنة، فيراه جبناً وأما الصفا والكعب فأظهر

43 - عن عبد الله رضي الله عنه عن النبي ﷺ قال: لا تقوم الساعة إلا على ذئاب الناس.

روى مسلم. أبو ذر، رقم: 745

141. Anas ibn-Malik Râdiyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaîhi wasallam said: Verily, the slave of Allâh, when he is placed in his grave, and his companions depart, he indeed hears the beat of their sandals, and then two angels come to him and make him sit up and ask: What did you use to say of this man, Muhammad Sallallâhu ‘alaihi wasallam? As for the Mu‘min (believer) he will say: I bear witness that he is the slave of Allâh and His Messenger. It will then be said to him: Look towards your dwelling in Hell; Allâh has replaced it with a dwelling in Paradise. He will then see both the dwellings. And as for the Munafiq (hypocrite) and Kâfir (unbeliever), it will be said to them: What did you use to say concerning this man? He will reply: I do not know; I used to say what the people were saying. It will then be said to him: Indeed, you knew not, nor did you follow those who knew. Then, he will be beaten by hammers of iron, causing him to scream, the sound of which will be heard by everyone around him except men and Jinn. (Bukhârî)

44 - عن آنس رضي الله عنه أن رسول الله ﷺ يقول: "لا تقل في الأرض: الله الله. وفي رواية: لا تقول في الوجوه: الله الله. رواه مسلم، باب ذهاب الإيمان آخر المواضع، رقم: 7385

142. Anas Râdiyallâhu ‘anhu narrates that Rasûlullâh Sallallâhu ‘alaihi wasallam said: The Hour of the Day of Resurrection will not come until there will be no one left in the world who says Allâh, Allâh. And in another narration: The Hour of the Day of Resurrection will not be established so long as there is someone saying, Allâh, Allâh. (Muslim)

Note: This means that the Day of Resurrection will occur when the world becomes devoid of Allâh’s remembrance. This hadîth also explains that the Day of Resurrection will not be established so long there is a single man saying: O people! Fear Allâh and worship Him. (Mirqî)
In another narration it is stated: Hearing that nine-hundred-and-ninety-nine out of a thousand will be doomed to the Fire (of Hell), the Şahābah were deeply grieved and it showed on their faces. Then Rasūlullāh Ṣallallāhu ‘alaihis wasallam said: Nine-hundred-and-ninety-nine will be from Yājūj Mājūj (Gog and Magog) and one from you. (Bukhārī)

Note: Shin is one of the allegorical terms used in the Qurān like face and hand. It is a special attribute of Allāh. We should believe in it in the same manner as we believe in the existence, life, the hearing and seeing of Allāh. (Tafsīr Usmani).

In a ḥadīth of Şahīh Bukhārī and Muslim narrated by Abu Sa‘īd Khudri Rađiyyallāhu ‘anhu, Rasūlullāh Ṣallallāhu ‘alaihis wasallam is quoted as saying: Allāh ‘Azza wa Jall will bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as a single column.

Dājjāl is the Great Deceiver who will appear near the end of the world and will claim to be God and will be killed by ‘İsâ ‘alaihis Salām at his Second Coming.

145. Abu Sa‘īd Rađiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihis wasallam said: How can I enjoy life and be at ease, when the one entrusted with the Horn has placed it to his mouth and has lent his ear attentively, waiting for the order to blow it. This statement seemed to bear heavily upon the Şahābah of Rasūlullāh Ṣallallāhu ‘alaihis wasallam, so he said to them: Say: ‘Allāh is sufficient for us! The Most Excellent is He in Whom we trust!’ (Tirmidhī)
his Rabb will speak directly to him, without any interpreter between them. Then he will look to his right, and he will not see anything except what he had sent ahead from his deeds. And he will look to his left, and he will not see anything except what he had sent ahead. And he will look in front of him, and he will not see anything except the Fire in front of his face. So protect yourselves from the Fire even if it should be by half a date. (Bukhari)

O Allah! Make my account easy.
When he finished his Salah, I asked: O Nabiyyallahu! What is 'easy account'? He replied: That one's book of deeds be looked into and then he be forgiven. Verily, O 'A'ishah! He who will be interrogated on that Day will be ruined! (Munadi Ahmad)

When he approached Rasulullah Shoallahu alaihi wasallam and asked: Inform me who will be strong enough to stand on the Day of Resurrection, about which Allah 'Azza wa Jall has mentioned: 'Yiyyum yuqoom al-nass al-latif min al-'ilm.' (The Day the people will stand before the Rabb-Sustainer of the worlds). He replied: That Day will be so shortened for the believer as is the (the duration of) obligatory Salah. (Baihaqi, Minhak)
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151. ‘Awf ibn-Malik Al Ashja’ Radiyallahu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: An angel came to me from my Rabb, and gave me the option to choose between half of my Ummah going to Paradise, or my right for intercession. So I chose intercession (so that my entire Ummah benefits from it and none is deprived) and it is for those who die without ascribing any partner to Allāh. (Tirmidhī)

152. Anas ibn-Malik Rадiyyallahu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: My intercession will be for those of my Ummah who have committed major sins. (Tirmidhī)

153. Anas ibn-Malik Raddiyyallahu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: On the Day of Resurrection, mankind will be in confusion. Then they will approach Ādam ‘Alaihis Salām and say: Intercede for us before your Rabb. He will reply: I am not eligible to intercede, you should approach Ibrāhīm, as he is the Khalīl (close friend) of Ar-Rahmān. So, they will approach Ibrāhīm ‘Alaihis Salām, but he will say to them: I am not eligible, you should approach Mūsā, as he is Kalimullāh (who speaks to Allāh Ta’ālā). So, they will approach Mūsā ‘Alaihis Salām, but he will say: I am not eligible, you should approach ‘Īsā, as he is Rūhullāh and Kalimatullāh (the Spirit of Allāh, and Word of Allāh). So, they will approach ‘Īsā ‘Alaihis Salām; but he will say: I am not eligible, you should approach Muḥammad ﷺ ‘alaihi wasallam. Thus, they will approach me and I will say, I am the one to intercede.

So I will beseech my Rabb; and He will oblige me. Then He will inspire me with such words that I will praise Him with, but I have no knowledge of these words now. So I will praise Him by those praises and will fall in prostration. Then it will be said: O
Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So, I will submit: O my Rabb! My Ummah! My Ummah! (Have mercy on it). It will then be said: Go and take out of the Fire whoever has, in his heart, İmān equivalent to a grain of barley. So, I will go and obey as commanded.

Then I will return and praise Him again by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will beseech: O My Rabb! My Ummah! My Ummah! Then it will be said: Go and take out from the Fire whoever has, in his heart, İmān equivalent to a particle of dust or a mustard seed. So, I will go and comply with the command.

Then I will return and, praise Him once more by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will implore: O My Rabb! My Ummah! My Ummah! Then it will be said: Go and take out from the Fire whoever has İmān, in his heart, as much as the smallest, smallest, smallest grain of mustard seed. So I will go and do as bidden.

And then, I will return for the fourth time and praise Him by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will urge: O My Rabb! Permit me (to intercede) for anyone who has said Lā ilāha illāllah. Thus, Allah Subḥānahu wa Ta’ālā will say: By My Honour, and By My Majesty, and By My Grandeur, and By My Sublimity; whoever has said Lā ilāha illāllah, I will certainly take him out of the Fire. (Bukhārī)

And in the narration of Abu Sa’d Al Khudrī Radīyallāhu ‘anhu: (In reply to the urges of Rasūlullāh Šallallāhu ‘alaihi wasallam for the fourth time) Allah Subḥānahu wa Ta’ālā will say: The Angels have interceded, and the Prophets have interceded, and the believers have interceded, and none remain except the Most Merciful of the Merciful. He will then grasp a handful from the Fire, taking out those who had not done a single virtuous act, and who had been turned to charcoal. He will then put them into a river of life at the entrance of Paradise, called Nahar-ul-Ḥayāt (the River of Life). They will be revived like the seedlings that sprout in the silt carried by a flood. And they will come forth like pearls; around their necks shall be straps of gold. The dwellers of Paradise will recognize them by these straps as those whom Allāh had released from the Fire and made to enter Paradise without having done any good deed. Then Allāh will say to them: Enter into Paradise, and whatever you have seen is yours. So they will say: O our Rabb! You have given us what none was given in the world! He will reply: For you I have something better than this. They will say: O our Rabb! What could be better than this? He will then reply: My Pleasure, and now I will never be angry with you. (Muslim)

Note: ‘Īsā ‘Alaihis Salām has been referred in this ḥadīth as Rūhullāh and Kalimaṭullāh, as he was born without a father on the Command of Allāh: Kun! (Be! and it became), and by a breath of Jibrāil ‘Alaihis Salām (as commanded by Allāh) in the collar of his mother causing him to be a soul and a living being. (Tafsīr ibne-Kathīr)

154. ‘Īrān ibne-Husain Radīyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: A group of people will come out of the Fire by the intercession of Muhammad Šallallāhu ‘alaihi wasallam and enter Paradise; they will be called the Jahannāmīn (people of Hell). (Bukhārī)

155. Abu Sa’d Radīyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Verily, from amongst my Ummah, there will be some people who will intercede for a nation and some who will intercede for a tribe, and some who will intercede for a small group, and some who will intercede for a single man, until they enter Paradise. (Tirmidhī)
Şallallahu 'alaish wasallam said: While I was passing through Paradise, I found myself by a river on the two sides of which were domes of hollow pearls. I asked: What is this O Jibrail? He replied: This is the Kauthar that your Rabb granted. Its soil was the most excellent musk. (Bukhari)

Note: The distance of one month’s journey implies that the size of Al-Kauthar is so large that it will take one month to go across it.

156. Hudhaiyah and Abu Hurairah Raḍiyallahu ‘anhu both narrate in a lengthy narration that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: The qualities of ‘trustworthiness’ and ‘kinship’ will be sent and will stand on the two sides of the Sīrāt (the bridge over Hell), right and left (so as to intercede for those who cared for them or object to those who disregarded them). Then the first amongst you shall pass over it like lightning. I said: May my father and mother be sacrificed for you what is meant by “pass like the lightning?” He replied: Do you not see how lightning passes and returns within the blink of an eye! Then, (the next in rank) would pass like the wind, and like a swift bird, and like a fast runner. That is, everyone will cross according to his deeds.

And your Nabi Ṣallallahu ‘alaihi wasallam will be standing on (the Sīrāt) saying: O my Rabb! Grant safety! Grant safety! Until such people will come that due to the weakness of their deeds, they will only be able to crawl. He (then) said: And on the sides of the Sīrāt hooks would be suspended ready to catch anyone whom they would be ordered to catch. So, some will escape wounded and some would be piled up in Fire. And by the One in Whose hand is the life of Abu Hurairah; Indeed, the depth of Hell is seventy years. (Muslim)

157. Anas ibne-Mālik Raḍiyallahu ‘anhu narrates that Nabi
Şallallahu 'alaihi wasallam said: Who bears witness that none is worthy of worship but Allah, the Alone, without any partners, and that Muhammad is His slave and Messenger, and that 'Isa 'Alaiahis Salām is the slave of Allah, and His Messenger, and His Word that was granted to Maryam 'Alaiahis Salām and a Spirit from Him, and that Paradise is a reality, and that Fire is a reality. Allah will indeed, send him to Paradise whatever his deeds may be. Junādah Radyiyyullah 'anhu added in his narration: He may enter from any of the eight doors of Paradise that he wishes! (Bukhārī)

164 - عن أبي هريرة رضي الله عنه قال: إن في الجنة شجرة، يسيح الزركوب في ظلها مات عاش، ولن تقطعها، ولن يفرغها. قال: فنزل عليه وظل حتى 488. (Bukhārī)

163. Anas Radyiyyullah ‘anhu narrated that Rasūlullah Şallallahu ‘alaihi wasallam said: The length of any of your bows, or the space that a step occupies in Paradise is better than the world and what it contains. And if a woman of the women of Paradise were to look upon the earth, the entire space between Paradise and the earth would become illuminated and filled with fragrance, and her scarf is better than the world and what it contains. (Bukhārī)

165. Jābir Radyiyyullah ‘anhu narrates: I heard Nabī Şallallahu ‘alaihi wasallam saying: Verily the people of Paradise will eat and drink, and they will not spit, nor urinate, nor defecate, nor blow their noses. The Sahabah asked: Then what will happen to the food (that they eat)? He replied: It will produce belching and sweat like musk. They will be inspired to recite the glory of Allah and (His) Praise, just as they breathe! (Muslim)

162. Sahl ibn-Sa’d Al Sa’idī Radyiyyullah ‘anhu narrates that Rasūlullah Şallallahu ‘alaihi wasallam said: The space that a whip occupies in Paradise is better than the world and what it contains. (Bukhārī)

166 - عن أبي سعيد الخدري أبى هريرة رضي الله عنهم عن النبي ﷺ قال: يبتدأ مذاك: إن لكم أن تصدروا فلأنتوا أبداً، وإن لكم أن تتحوا فلا تنتوا أبداً، وإن لكم أن تبتوروا فأنتوا أبداً، وإن لكم أن تدعووا فأنتوا أبداً، وإن لكم أن ت_operation فلأنتوا أبداً، وإن لكم أن تتحوا فلا تنتوا أبداً، وإن لكم أن تبتوروا فأنتوا أبداً، وإن لكم أن تدعووا فأنتوا أبداً، وإن لكم أن ت_operation فلأنتوا أبداً، وإن لكم أن تتحوا فلا تنتوا أبداً، وإن لكم أن تبتوروا فأنتوا أبداً، وإن لكم أن تدعووا فأنتوا أبداً، وإن لكم أن ت_operation فلأنتوا أبداً، وإن لكم أن تتحوا فلا تنتوا أبداً، وإن لكم أن تبتوروا فأنتوا أبداً، وإن لكم أن تدعووا فأنتوا أبداً، وإن لكم أن ت_operation Fلأنتوا أبداً، وإن لكم أن تتحوا فلا تنتوا أبداً، وإن لكم أن تبتوروا فأنتوا أبداً، وإن لكم أن تدعووا فأنتوا أبداً، وإن لكم أن ت_operation Fلأنتوا أبداً، وإن لكم أن تتحوا فلا تنتوا أبداً، فإن لكم أن تبتوروا فأنتوا أبداً، وإن لكم أن تدعووا فأنتوا أبداً (Bukhārī)

155 - عن جابر رضي الله عنه قال: سمعت النبي ﷺ يقول: إن أهل الجنة يأكلون فيها ويسعون. ولا يفكون ولا يبكاون، ولا يغذون ولا يخرجون، فإنما بالعلم. قال: جماعة ورحب كوشب المسك، يفهمون النسيج والتحبيب، كما يفهمون النفس، ورواه مسلم. باب في صفات النجاة، وله، رقم 71563.

156. Abu Hurairah Radyiyyullah ‘anhu narrates that Rasūlullah Şallallahu ‘alaihi wasallam said: Verily there is a tree in Paradise that a rider, travelling under its shade for one hundred years, will not be able to cross it. Recite, if you wish: وَوَفَّلَ مَصِيدٌ (in shade long extended) (Al-Wāqī’a 56:30) (Bukhārī)

161. Abu Hurairah Radyiyyullah ‘anhu reported that Rasūlullah Şallallahu ‘alaihi wasallam in a Hadīth Qudtī narrated that Allah Ta’āla has said: I have prepared for My pious slaves which no eye has seen and no ear has heard, and which has not entered into the heart of any man. If you wish, recite:

فَأَلَّهَ مَعَنِّي مَا أَخَافُهُ لَمْ يَفْتَرِي مَا أَخَافُهُ

And no one knows what delights of the eyes have been hidden from them! (As-Sajda 33:16) (Bukhārī)

Belief in the Hereafter

166. AbuSa’id Al Khudri and Abu Hurairah Ra'diyallahu ‘anhum narrate that Rasûlullah Šallallahu 'alaihi wasallam said: An announcer shall announce (in Paradise): Verily, for you it is decreed that you shall remain in perfect health, never to fall ill. And verily, for you it is decreed that you shall continue to live, never to die. And verily, for you (it is decreed) that you shall remain young, never to grow old. And verily, for you it is decreed that you shall live in pleasure and delight, never in misery and in distress, and that (is the meaning of what) Allâh ‘Azza wa Jall has said.

It will be announced to them that this is the Paradise that you have inherited by virtue of what you used to do.

(Muslim)

167. Šuhaib Ra'diyallahu ‘anhu narrates that Nabi Šallallahu 'alaihi wasallam in a Hadith Qudsi said: When the people of Paradise will have entered Paradise, Allâh Ta'alâ will say: Do you desire that I may bestow upon you with one more Blessing? They will reply: Have You not enlightened our faces! Have You not made us enter into Paradise, and saved us from the Fire? Rasûlullah said: Then Allâh will remove the veil, (between him and them); and they will not have been given anything anything dearer to them than looking to their Sustainer, the Mighty and the Magnificent.

(Muslim)

168. Abu Hurairah Ra'diyallahu ‘anhu narrates that Rasûlullah Šallallahu 'alaihi wasallam said: Do not envy an evil person’s well being because verily you do not know what he will meet with after his death. Indeed, Allâh has a killer (the Hell Fire) for him and he will never die.

(Šabarâni, Majma‘uz-Zawâid, Sharh-us Sunnah)

Belief in the Hereafter

169. Abu Hurairah Ra'diyallahu ‘anhu narrates that Rasûlullah Šallallahu 'alaihi wasallam said: Your fire is one part from seventy parts of the Fire of Hell. It was said: O Rasûlullah! Even this would have been enough! He replied: It has sixty nine parts in excess of fires in this world, each of these being equivalent to their heat.

(Bukhârî)

170. Anas Ra'diyallahu ‘anhu narrates that Rasûlullah Šallallahu 'alaihi wasallam in a Hadith Qudsi said: On the Day of Resurrection a person from the people of the Fire, who had been living the most comfortable and luxurious life in the world, will be brought, and dipped once in the Fire. Then he will be asked: O son of Adam! Do you recall seeing any good, a moment of comfort or luxury? He will reply: No, by Allâh, O my Rabb! And a person from the people of Paradise, who had been living a most distressful life in the world, will be brought, (and) dipped once in Paradise. Then he will be asked: Have you experienced any misfortune? Has any distress come your way? To which he will reply: No, by Allâh, O my Rabb! No misfortune has ever come my way and I have never experienced any distress.

(Muslim)
173. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ 'alaihi wasallam said: When Allāh had created Paradise, He said to Jibra’il (‘Alaihis Salām): Go and visit it! So he went and saw it, returned, and submitted: O my Rabb! By Your Might and Honour, none shall hear about it except that he shall (strive to) enter it! Then (Allāh) surrounded it with adversities (adherence to Shari‘ah, which at times is against personal desires) and ordered: O Jibra’il! Go and visit it (again). So he went, saw it, and returned; then submitted: O my Rabb! By Your Might and Honour, indeed I fear that none shall (be able to) enter it! Then, Rasūlullāh ﷺ 'alaihi wasallam said: When Allāh created the Fire (of Hell), then He said: O Jibra’il! Go and visit it! So he went and saw it, returned, and submitted: O my Rabb! By Your Might and Honour, none shall hear about it except that he shall (strive to) avoid it! Then (Allāh) surrounded it with carnal desires, and ordered: O Jibra’il! Go and visit it (again)! So he went, saw it, and returned, then submitted: O my Rabb! By Your Might, Honour, and Majesty; I fear that none shall (be able to) avoid it! (Abu Dawād)
SUCCESS IS IN OBREING THE COMMANDMENTS OF ALLĀH TA‘ĀLĀ

In order to seek benefit directly from Allāh Ta‘ālā, it is necessary to believe that the complete success in this World and the Hereafter lies only in complying with His Commandments in the way shown by Rasūlullāh Šallallāhu ‘alaihi wasallam.

VERSE OF QUR’ĀN

Allāh Subhānahū wa Ta‘ālā says:
It is unbecoming of a believing man or a believing woman, when Allāh and His Messenger have decreed a matter that they should claim freedom of choice in their affairs. And whosoever disobeys Allāh and His Messenger, he has most certainly gone astray.
Al-Ahzāb 33: 36

Allāh Subhānahū wa Ta‘ālā says:
We sent no messenger except that he be obeyed by Allāh’s will.
An-Nisā‘ 4: 64

Allāh Subhānahū wa Ta‘ālā says:
And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it.
Al-Hashr 59: 7

Allāh Subhānahū wa Ta‘ālā says:
Indeed in the Messenger of Allāh you have a good example (to follow), for the one who hopes for (the meeting with) Allāh and the Last Day and remembers Allāh much.
Al-Ahzāb 33: 21

Allāh Subhānahū wa Ta‘ālā says:
So let those who oppose His (Allāh’s) Command, beware, lest some trial or painful punishment befell them.
An-Nur 24: 63

Allāh Subhānahū wa Ta‘ālā says:
Whoever does righteous deeds—whether male or female—while he (or she) is a true believer, verily to him We will give a good life (in this world, respect, contentment, lawful provision, the pleasure of the remembrance of Allāh and the delights of His love). And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).
An-Nahl 16: 97
Allāh Subḥānahū wa Taʿālā says:

And whoever obeys Allāh and His Messenger, he has indeed achieved a great success.  
Al-Ahzāb 33: 71

Allāh Subḥānahū wa Taʿālā said to His Prophet Ṣallallāhu ʿalaihi wasallam: Say (to mankind): If you (really) love Allāh, then follow me, Allāh will love you and forgive you your sins. And Allāh is Forgiving, Most Merciful.  
Āl-İmārn 3: 31

Allāh Subḥānahū wa Taʿālā says:

Verily, those who believe (in the Oneness of Allāh and His Messenger) and do good deeds, the Most Gracious (Allāh) will bestow love for them (in the hearts of mankind).  
Maryam 19: 96

Allāh Subḥānahū wa Taʿālā says:

And he who performs deeds of righteousness, and he is a believer, he will have no fear of injustice or of any curtailment (of his reward).  
Ṭā Hā 20: 112

Allāh Subḥānahū wa Taʿālā says:

And whosoever fears Allāh (that is, fulfils all His Commandments and avoids all that is forbidden), He (Allāh) will make for him a way out (of every difficulty). And He will provide him from where (sources) he could never imagine.  
At-Taʿālāq 65: 2-3

Allāh Subḥānahū wa Taʿālā says:

Do they not see how many a generation We destroyed before them; whom We had empowered on the earth more, than We had empowered you (in physical strength, wealth in abundance, hailing from noble families, enjoying respect, long lives, holding estate and power etc.). And We sent down on them abundant showers from the sky, and made the rivers flow beneath them. But We destroyed them for their sins, and created after them other generations.  
Al-Anʿām 6: 6

Allāh Subḥānahū wa Taʿālā says:

Wealth and children are adornments of worldly life; but good deeds, the fruit of which endures for ever are of far greater merit with your Rabb and a far better source of hope.  
Al-Kahf 18: 46

Allāh Subḥānahū wa Taʿālā says:

All that is with you is bound to come to an end, whereas that which is with Allāh is everlasting. And most certainly shall We grant to those, who are patient in adversity, their reward in accordance with the best that they ever did.  
An Nahl 16: 96

Allāh Subḥānahū wa Taʿālā says:

And whatever you are given (now) is but for the (passing) provision of
AHĀDĪTH

174. Abu Hurairah Ṭadiyallāhu ‘anhu narrates that Rasūlullāh ﷺ wasallam said: Hasten to perform good deeds before you are overtaken by seven things: Are you waiting for 1. Such poverty that makes one unmindful of devotion, or 2. Wealth that makes one rebellious, or 3. Sickness that disables, or 4. Old age that makes one lose his senses, or 5. Sudden death (often not giving an opportunity of turning with repentance), or 6. Dajjāl who is the worst evil of those absent evils being awaited, or 7. The Hour? And the Hour is very grievous and very bitter. (Tirmidhī)

Note: This means that one should prepare for his Hereafter by performing good deeds before any of the above mentioned seven situations arises, thus rendering him unable to do good deeds.

175. Anas ibn-Māliḵ Ṭadiyallāhu ‘anhu narrates that Rasūlullāh ﷺ wasallam said: Three follow the dead, two return and one remains with him. His family, his wealth and his deeds follow him whereas his family and his wealth return and his deeds remain with him. (Muslim)
one is unsuccessful who has no share in any of these parts. (Majma‘uz-Zawāid, Bazzār)
will commit any of these sins and is punished in this world, then that punishment will be an atonement for him. But if any of these sins are done and Allāh conceals them, then his matter is with Allāh; if He wants, He may forgive him, and if He wants, He may punish him. (‘Ubūdah ibn-Ṣāmit Radīyyallāhu ‘anhu said) So we swore allegiance to him on that basis. (Bukhārī)

185. Mu‘ādh Radīyyallāhu ‘anhu narrates that Rasūlullāh ﷺ wasallam enjoined upon me ten things: Do not ascribe anything as a partner to Allāh even though you may be killed and burnt; and do not disobey your parents even if they order you to leave your wife and spend all your wealth; and do not deliberately neglect any obligatory Salāt, since he who deliberately neglects Salāt is no longer within the responsibility of Allāh; and do not drink wine, since indeed it is the root of every evil deed; and beware of disobedience for verily disobedience causes the wrath of Allāh to descend; and beware of fleeing from the line of battle even though your companions die; and if people die (from a calamity like plague, etc.) and you are among them, stay where you are; and spend on your family according to your means; and do not refrain (from using) the cane in bringing (them) up with good habits; and make them fear Allāh. (Musnad Ahmad)

Note: In this hadith the obedience of parents mentioned is the obedience of the highest level. Similarly not to ascribe anything as a partner to Allāh even though one may be killed or burnt for it, is the highest level of steadfastness; whereas in such a state it is permissible to utter words of disbelief if the heart remains contented with Imān. (Miqrāṭ)
Rasūl Allāh! What does fulfilling the trust mean? Rasūlullāh Ṣallallāhu ‘alaihi wasallam answered: To take bath after Janābah (a man is in a state of Janābah when semen is discharged out with passion while one is awake or asleep), for Allāh Subḥānahu wa Ta‘ālā has not placed a trust with the son of Ādam regarding any religious deed except this purification (since this bath is a secret act that can only be performed by the Fear of Allāh). (Tabarānī)

188. Faḍālāh ibn ‘Ubaḍ Al Anṣārī Ṣadiqullāhu ‘alaihi wasallam narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whoever has Imān upon me, obeys me, and does Hijrah (migrates), I assume responsibility for providing a house in the outskirts of Paradise and a house in the midst of Paradise. And for a person, who has Imān upon me, obeys me, and engages in Jihād in the Path of Allāh, I assume responsibility for providing him with a house in the outskirts of Paradise, a house in the midst of Paradise, and a house in the upper part of Paradise. Whosoever does this has obtained goodness of every kind and is saved from evil of every kind and in whatever circumstances he dies (he will deserve Paradise). (Ibne-Hībbān)

189. Mu‘ādh ibn-Jabal Ṣadiqullāhu ‘alaihi wasallam narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who meets Allāh in such a state that he does not ascribe any partner to Him, observes the five times Ṣalāt and fasts during the month of Ramadān, he will be forgiven. (Musnad Ahmad)
patient. And if he does not possess these two habits, he will not be reckoned by Allah as amongst the grateful and patient; He who sees his superior in Islam and follows him, and sees one inferior in worldly things and then expresses his thanks to Allah, that out of His Mercy and Grace Allah has kept him in a better state. Then Allah reckons him amongst the grateful and patient. And he, who looks to his inferior concerning religion, and looks to one superior in worldly riches, and expresses sorrow for getting less, then Allah will not record him as amongst the grateful and patient. (Tirmidhi)

194. Abu Hurairah Radiallayahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: The world is a believer’s prison, and an unbeliever’s Paradise. (Muslim)

Note: For a believer the rewards and delights of Paradise which are there for him make this world like a prison; and for the unbeliever, there is endless Punishment in the Hereafter and so this world is for him like Paradise. (Munqit)

195. Abu Hurairah Radiallayahu 'anhu narrates that Rasulullah Sallallahu ‘alaihi wasallam said: When captured enemy assets will be considered as one’s own wealth; and property given in trust will be considered as booty for oneself; Zakat will be looked upon as a fine; knowledge will be acquired for worldly needs and gains and not for Islamic objectives; a man will obey his wife and disobey his mother; a man will bring his friends nearer and drive his father far off; noises

193. 'Abdullah ibn 'Amr Radiallayahu 'anhum narrates: I heard Rasulullah Sallallahu ‘alaihi wasallam saying: He who has two habits will be reckoned by Allah as amongst the grateful and the
will be raised in the masjids; the most wicked of a tribe will become
its ruler; the most worthless member of a people will become its
leader; a man will be honoured for fear of the evil he may do;
singing girls and musical instruments will come into vogue; drinking
of wine will become common; and the later generations will begin to
curse the previous generations; then wait, for red violent winds,
earthquakes, swallowing up by the earth, defacement (of human
faces), pelting of stones from the skies as rain, and a continuing
chain of disasters followed one by another, like beads of a necklace
falling one after the other rapidly when its string is cut. (Tirmidhi)

196. Uqbah ibn ‘Amir Radyiallahu ‘anhu narrates that Rasulullah
Ṣallallahu ‘alaihi wasallam said: One who does evil deeds and
afterwards keeps doing good deeds, is like a person wearing a tight
armour which is choking him. When he does a good deed a ring is
loosened, with the next good deed a second ring is loosened, thus
with every good deed the rings are loosened one after the other so the
armour eventually falls to the ground. (Musnad Ahmad)

Note: It means that a sinner is tied in his sins, and is in a state of
distress. By doing good deeds his ties of sins are progressively
loosened and distress removed.

197. ‘Abdullah ibn ‘Abbás Radyiallahu ‘anhu said: When dishonesty in
the captured enemy assets becomes evident among people, Allâh puts fear of the enemy into their hearts; and when
forication becomes widespread among people, death prevails
among them; and when people indulge in short measure and weight,
their sustenance is cut off; and when people do injustice in their
decisions, bloodshed becomes widespread among them; and when
people break their covenants, the enemy is imposed upon them.
(Mu’aṭṭa’ Irâm Mâlik)

198. Abu Hurairah Radyiallahu ‘anhu says that he heard a person
saying: A cruel person only harms himself. Upon this Abu Hurairah
Radyiallahu ‘anhu said: He not only harms himself, but I swear by
Allâh, that due to the cruelty of the oppressor the bustard (ruddy
goose) withers away and perishes in its nest. (Baihaqi)

Note: The harm of cruelty is not restricted to the cruel person, but it
is a source of widespread calamities of all sorts. Rains are stopped,
even birds consequently do not find a single grain and ultimately
perish in their nests out of sheer hunger.
199. Samurah ibn-Jundub Radiyallahu ‘anhu narrates that Rasûlullah ﷺ, alaihi wasallam very often used to ask his companions: Did anyone of you have a dream? So one of them would narrate a dream, and Rasûlullah ﷺ, alaihi wasallam would interpret it. One morning Nabi ﷺ, alaihi wasallam said: Last night two persons came to me (in a dream) and woke me up and said: Proceed with us. I proceeded with them and when we came across a man lying down, and then another man was standing over his head, holding a big rock, and he was throwing the rock at the man’s head (who was lying down), crushing his head. The rock rolled away at the other end, the thrower followed it and brought it back. By the time he reached the man, his head had been restored to its normal state. The thrower then did the same as he had done before. I said to my companions: ‘Subhânallâh! Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came to a man lying flat on his back; and another man was standing over his head with iron pincers, and he would put the pincers in one side of the man’s mouth, tearing that side of his face, his nose and eyes to the back of the neck, and similarly the same is done at the other side. He hardly completed one side when the other side is restored to its normal state, then he returns to the first side to repeat it. I asked my two companions: ‘Subhânallâh! Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came across something like a baking oven; Rasûlullah ﷺ, alaihi wasallam said: In that oven there was a lot of noise and screaming. We looked into it and found naked men and women, and a flame of fire reaching to them from underneath, and when it reached them they screamed loudly. I asked them: Who are these? They said: Proceed! Proceed! And so, we proceeded. Then we came across a river, like red blood. Rasûlullah ﷺ, alaihi wasallam added: In the river there was a man swimming, and on the bank there was a man who
had collected many stones. The swimming man went close to the man with the stones. The former opened his mouth and the latter (on the bank) threw a stone into his mouth, whereupon he went swimming again. He returned, and every time this was repeated. I asked my two companions: Who are these? They said to me: Proceed! Proceed! And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you would have ever seen! Beside him, there was a fire and he was kindling it and running around it. I asked my companions: Who is this (man)? They replied: Proceed! Proceed! So, we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children, in such large numbers that I had never seen anything like it. I said to my companions: Who is this? They replied: Proceed! Proceed! So, we proceeded till we came to a majestic huge garden, larger and better than any I had ever seen! My two companions said to me: Go up and ascend. Rasūlullāh Ṣallallāhu ‘alaihi wasallam added: So we ascended till we reached a city built of gold and silver bricks, and we went to its gate, and it was opened and we entered the city and found in it, men with one half of their bodies as handsome as the most handsome person you had ever seen. The other half of their bodies as ugly as the most ugly person you had ever seen. My two companions ordered those men to jump into the river. There was a river flowing across (the city), and its water was as white as milk. Those men went and dipped themselves in it and when they returned to us, their ugliness had disappeared and they became handsome. Rasūlullāh Ṣallallāhu ‘alaihi wasallam further added: My two companions then pointing, said to me, that is your place, the Jamat-ul-‘Adān. I raised my sight, and there I saw a palace like a white cloud! My two companions told me: That (palace) is your palace. I said to them: وَزَكَّاهُمُ اللَّهُ (May Allāh bless you both.) Let me enter it. They replied: Not now, but you shall enter it (one day). I said to them: I have seen many wonders tonight. What does all this mean? They replied: We will inform you. As for the first man you came upon, whose head was being crushed with the rock, he is the symbol of the one who memorizes the Qur’ān and then neither recites it nor acts on its orders, and sleeps neglecting the obligatory Salāt. And for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women, whom you saw in an oven-like structure, are the fornicating men and women. The man whom you saw swimming in the river and who was given a stone to swallow, is the eater of Ribā (usury), and the ugly looking man whom you saw near the fire kindling it and going round it, is Mālik, the Warden of Hell, and the tall man whom you saw in the garden, is ‘Ibrāhīm ‘Alaihis Salām, and the children around him are those children who die with the natural faith with which every child is born. The narrator added: Some Muslims asked Nābi Ṣallallāhu ‘alaihi wasallam: O Rasūlullāh! What about the polytheist’s children? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: And also polytheist’s children. Rasūlullāh Ṣallallāhu ‘alaihi wasallam added: The men you saw half handsome and half ugly, were those persons who along with good deeds had also done evil deeds but Allāh forgave them. (Bukhārī). 200. Abu Dhar and Abu Dardā’ Raḍiyallāhu ‘anhum narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I will indeed recognize my Ummah among all other Ummahs on the Day of Resurrection. The Ṣaḥābah said: O Rasūlullāh! How would you recognize your people? He said: I will recognize them by their book of deeds in their right hands; I will recognize them from their shining faces due to the prostration marks on their foreheads; and I will recognize them by a light running in front of them. (Muḥammad Ahmad) Note: This light will be the light of Īmān of every believer, which will be in proportion to the strength of his Īmān. (Kashf-ur-Rahmān)
**ŞALĀT**

**PRAYERS**

In order to benefit directly from the Power of Allāh Ta‘ālā, by fulfilling the Commandments of Allāh Ta‘ālā in the way of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, Şalāt is the most important and basic action

**OBLIGATORY PRAYERS**

**VERSES OF QUR‘ĀN**

Allāh Subḥānahū wa Ta‘ālā says:

Verily Şalāt restrains (oneself) from immorality and all that is forbidden.  
Al-‘Ankabūt 29: 45

Allāh Subḥānahū wa Ta‘ālā says:

Indeed, those who believe and do righteous deeds, and establish Şalāt

and give Zakāt; their reward

is with their Rabb (Sustainer & Cherisher), and neither fear shall come upon them, nor will they grieve.

Al-Baqarah 2: 277

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:

Tell My slaves who have believed, to establish Şalāt and spend from what We have provided them, secretly and publicly, before a Day comes in which there shall be no trading (i.e. ransom exchange), nor any friendship.
Ibrāhīm 14: 31

Allāh Subḥānahū wa Ta‘ālā quoted in Qurān supplication of Ibrahim ‘alaihis salam as:

O My Rabb! Make me an estisher of Şalāt, and from my descendents also. Our Rabb! And accept my Du‘ā (supplication).
Ibrāhīm 14: 40

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:

Perform Şalāt from midday till the darkness of the night (i.e. Zuhur, ‘Asr, Maghrib and ‘Isha prayers) and recite the Qur‘ān in the early dawn (i.e. the morning prayer).
Verily, the recitation of the Qur‘ān in the early dawn is witnessed (by angels).
Al-‘Isrā’ 17: 78
**AHĀDĪTH**

1 - "Abdullah ibn-'Umar Radiyallāhu 'anhum narrates that Rasūlullāh Ṭalallāhu 'alaihi wasallam said: Islām has been built upon five pillars: 1) To testify that none is worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, 2) to establish Ṣalāt, 3) to give Zakāt, 4) to perform Hajj, and 5) to fast (Ṣaum) in Ramadān. (Bukhārī)

2. Jabair ibn-Nufair Raḥimahullāh narrates that Rasūlullāh Ṭallāhu 'alaihi wasallam said: (mentioning a virtue of successful believers) And they who carefully maintain (and are mindful of) their Ṣalāt.

3. O you who believe! When the Adhān is called for the prayer on the day of Jumāṭah (Friday), then hasten to the remembrance of Allāh and leave all trading (and other engagements) aside. That is better for you, if you but knew.

4. Qurrah ibn-Da'mūṣ Raḍiyyallahu 'anhu narrates that we met Nabi Ṣallallāhu 'alaihi wasallam during the Farewell Hajj and asked: O Rasūlullāh! What do you enjoin upon us? He replied: I enjoin upon you to establish Ṣalāt, and give Zakāt, and perform Hajj of the Sacred House of Allāh, and Šaum in Ramadān, as verily therein is a night superior to a thousand months; and likewise prohibit you from shedding the blood of a Muslim and a Muʿāhid or taking their property except to uphold justice; and advise you to hold fast to that
Deen of Allah and adhere to obedience (of those who are steadfast in Deen). (Baihaqi)

Note: A Mu’āhid literally mean one who has entered into a treaty or alliance, referring to a non-muslim living in an Islamic country under the protection of the Islamic State, having entered into a pact with the state known as a pact of Dhimmah. As a token of his allegiance and submission to the state, he pays a minimal annual tax known as Jizyah, far less than the benefits and protection that is secured for him. He is also known by the title of Dhimmi. A non-muslim entering the Islamic State for a temporary period, under the protection and guarantee of any Muslim, similarly enjoys protection of his life, wealth and dignity.

The life, wealth, and honour of every Muslim as well as non-muslims under the conditions previously mentioned are deemed sacred and protected, with the exception of crimes that require compensation for the same, such as the death penalty for the murderer, and monetary compensation for destruction of another’s property etc.

5. Ja‘bīr ibn ‘Abdullāh Raḍīyallāhu ‘anhum narrates that Nābī Ṣallallāhu ‘alaihī wasallam said: The key to Paradise is Ṣalāt and the key to Ṣalāt is Wūdū. (Musnad Ahmad)

6. Anas Raḍīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihī wasallam said: The comfort and delight of my eyes has been placed in Ṣalāt. (Nasai).

7. ‘Umar Raḍīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihī wasallam said: Ṣalāt is a pillar of Deen. (Ḥiyat-ul-Awliyā, Jāmi‘-uṣ-Ṣaghīr)

8. ‘Alī Raḍīyallāhu ‘anhu narrates that the last words of Rasūlullāh Ṣallallāhu ‘alaihī wasallam were: Ṣa-Salāt, as-Salāt;1 I fear Allāh about those whom your right hand possesses (your slaves and subordinates). (Abu Dāwūd)

Note: 1 Vigilantly observe, guard and establish Ṣalāt.

9. Ḥāfiz Abū Mu‘āmin Abū Naṣr Ṣallallāhu ‘alaihī wasallam narrates that Nābī Ṣallallāhu ‘alaihī wasallam returned from Khyber and with him were two slaves. So ‘Alī Raḍīyallāhu ‘anhu said: O Rasūlullāh! Grant us a servant. He replied: Take anyone you desire of the two. ‘Alī said: Choose for me. Rasūlullāh pointing to one said: Take him, but do not beat him; for I saw him offering Ṣalāt on our return from Khyber, and I have been forbidden to beat those who perform Ṣalāt. (Musnad Ahmad, Tabarānī, Majma‘-uz-Zawāid)

10. ‘Ubdah ibn-Sāmit Raḍīyallāhu ‘anhu narrates I heard Rasūlullāh Ṣallallāhu ‘alaihī wasallam saying: Five times Ṣalāt has been made mandatory by Allāh ‘Azza wa Jalla. He who performs his Wūdū well, and offers Ṣalāt at their appointed time, performing complete Rukū, and with fear and devotion, for such there is a covenant from Allāh, that He will forgive him; and the one who does not do so, no covenant for him is with Allāh. If He wills, He may forgive him and if He wills, He may punish him. (Abu Dāwūd)
11. Hanzalah Al Usaidi Rādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: The person who guards the five times ṣalāt, its Wūdū, its prescribed time, its proper Rukū’ and Sujud, while perceiving it to be the Right of Allāh on him, he is forbidden upon Fire. (Musnad Ahmad)

12. Abu Qatādah ibne-Rib‘ī Rādiyyallāhu ‘anhu reported that Rasūlullāh ﷺ ‘alaihi wasallam narrates in a Ḥadīth Qudrī that Allāh ‘Azza wa Jall has said: Verily, I have enjoined upon your Ummah five times ṣalāt, and I have taken upon myself an oath that anyone who observes them at their appointed time, I shall admit him into Paradise; if anyone does not offer them regularly, there is no such guarantee from Me for him (I may punish him or forgive). (Abu Dāwūd)

13. ‘Uthmān ibne-‘Affān Rādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who believes that ṣalāt is the obligatory right (of Allāh) will enter Paradise. (Musnad Ahmad, Abu Ya‘lā, Bazzār, Majma‘uz-Zawāid)

14. ‘Abdullāh ibne-Qurṭ Rādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: On the Day of Judgement, the first thing a slave of Allāh will be held accountable for is ṣalāt. If it is found sound and satisfactory, the rest of his deeds will also be sound and satisfactory, and if found corrupt and rotten, then the rest of his deeds will also be corrupt and rotten. (Tabarānī, Targhib)

15. Jābir Rādiyyallāhu ‘anhu narrates that a man said to Nabī ﷺ ‘alaihi wasallam: Verily so and so offers ṣalāt, then at the break of dawn he steals. He replied: Shortly his ṣalāt will prevent him from that sin. (Bazzār, Majma‘uz-Zawāid)

16. Salmān Rādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Verily a Muslim, when he performs Wūdū and performs it excellently, then offers the five times ṣalāt, his sins are shed just as these leaves shed. Then, he recited:

And perform ṣalāt at the two ends of the day and in some hours of the night (the five mandatory ṣalāt); verily good deeds remove evil deeds. This is a reminder (advice) for the mindful (those who accept advice). (Hūd 11: 114) (Musnad Ahmad)

Note: According to some scholars, ‘two ends’ means two parts. The first part stands for Fajr ṣalāt, and the second part for Zuhr and ‘Asr ṣalāt. Performing ṣalāt in some hours of the night stands for Maghrīb and ‘Īshā ṣalāt.
17. Abu Hurairah RādiyAllāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: The five times Ṣalāt and the prayer of Friday to Friday, and the fasting of Ramaḍān to Ramaḍān, are atonements for sins that have been committed between them, provided the sinner avoids major sins. (Muslim).

18. Abu Hurairah RādiyAllāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: He who guards the obligatory Ṣalāt will not be written amongst the neglectful. (Ibn Khuzaymah)

19. ‘Abdullāh ibn–‘Amr RādiyAllāhu ‘anhum narrates that one day, Rasūlullāh Sallallāhu ‘alaihi wasallam mentioned Ṣalāt and said: For him who remains mindful of his Ṣalāt, it will be a light and an argument in his favour and a means of his salvation on the Day of Judgement; and for him who is not mindful of his Ṣalāt, there shall be neither a light, nor an argument in his favour, nor a means for his salvation. And on the Day of Judgement, he will be with Fir’āun, Hāmān and Ubayy ibn–Khalaf. (Musnad Ahmad, Tabarānī, Majma’uz–Zawādi‘)

Note: Fir’āun was the king of Egypt at the time of Mūsā ‘Alaihis salām, Hāmān was his minister, and Ubayy ibn–Khalaf was an ardent idolater and adversary of Rasūlullāh Sallallāhu ‘alaihi wasallam.

20. Abu Mālik Al Ashja’ī narrates from his father RādiyAllāhu ‘anhum, who said that whenever a man accepted Islām during the time of Nābi Sallallāhu ‘alaihi wasallam, the Sahābah used to teach him Ṣalāt. (Tabarānī)

21. Abu Umāmah RādiyAllāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam was asked: O Rasūlullāh! At what time is Du’ā the most readily listened to and accepted? He replied: The one made during the course of latter part of the night, and after the obligatory Ṣalāt. (Tirmidī)

22. Abu Sa’īd Al Khudrī RādiyAllāhu ‘anhu narrates: I heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: The five Ṣalāt are an atonement for the minor sins committed between them. Then he said: A man goes to work and between his house and his place of work are five streams. When he reaches his place of work and labours there to the extent, that Allāh willed, he becomes dirty and sweaty. Then, (on his way back) he passes by the streams, bathing in all, and this repeated bathing leaves no dirt or sweat on him. Ṣalāt is just like that. Whenever, someone commits a sin, and performs Ṣalāt, makes Du’ā, and asks forgiveness, then he is forgiven for the sins he committed preceding the Ṣalāt. (Bazzār, Tabarānī, Majma’uz–Zawādi‘)
Allah. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: How is that? They replied: They offer Ṣalāt like we offer Ṣalāt, and they fast like we fast, and they give charity and we cannot give charity, and they set slaves free and we cannot set slaves free. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Should I not teach you something through which you would join those who surpassed you; and keep ahead of those who are after you, and nobody can be better than you unless he also does the same? The Ṣahābah said: Do tell us. So, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Recite Ṣubḥānallāh, Ṣalāmudullāh, and Allāhu akbar thirty three times each, after every obligatory Ṣalāt.

Abu Salāh said: The poor emigrants returned to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: Our rich brothers have heard what we did, and have done the same. Rasūlullāh Ṣallallāhu ‘alaihi wasallam then said: This is Allah’s blessing which He bestows on whosoever He wills. (Muslim)

25. Abu Hurairah Ṣadiqallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites Ṣubḥānallāh (Glory be to Allah who is above all faults) 33 times, Alhamdu lilillah (Praise be to Allah) 33 times and Allāhu akbar (Allah is the Greatest) 33 times, makes a total of 99 times, and then recites once (the following) to complete 100, his sins will be forgiven, even if they are as much as the foam of the sea.

None is worthy of worship but Allah, He is One, He has no partner, His is the Kingdom, and for Him is the Praise, and He has power over all things,

(Muslim)

26. Abu Hurairah Ṣadiqallāhu ‘anhu narrates that once some poor emigrants came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: The rich have attained the highest ranks and eternal bounties of
26. Faḍīl ibne-Hasan Damrī Rahimahullāh says that one of the two daughters of Zubair ibne-'Abdul Muṭṭalib, Ummē Ḥakam or Dūbā’ah, Rādiyyallāhu ‘anhumā narrates that some prisoners were brought to Rasūlullāh Šallallāhu ‘alaihi wasallam. I, my sister and, Fātimah, daughter of Rasūlullāh Šallallāhu ‘alaihi wasallam, went to him and explained our difficulties, and asked for some prisoners for (domestic) help. Rasūlullāh Šallallāhu ‘alaihi wasallam said: As for the servants, the orphans of Badr are more deserving than you, but I will tell you something better than a servant; after every Šalāt, recite: Subḥānallāh (Glory be to Allāh Who is above all faults), Alhamdullāhī (Praise be to Allāh) and Allāhu akbar (Allāh is Greatest) 33 times each, and recite once (the following):

لا إله إلا الله وحده لا شريك له ولي الامنة هو على كل شيء قدير

None is worthy of worship but Allāh; He is One, He has no partner, His is the Kingdom, and for Him is the Praise, and He has power over all things.

(Abu Dāwūd)

27. Ka’b ibne-Ujrah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Some phrases, when said after Šalāt, are such that whoever says them will never be disappointed. These are Subḥānallāh (Glory be to Allāh Who is above all faults) 33 times, Alhamdullāhī (Praise be to Allāh) 33 times and Allāhu akbar (Allāh is the Greatest) 34 times after every obligatory Šalāt. (Muslim)

28. Sāi‘b Rādiyyallāhu ‘anhu narrates from ‘Alī Rādiyyallāhu ‘anhu that when Rasūlullāh Šallallāhu ‘alaihi wasallam married him to Fātimah Rādiyyallāhu ‘anha, she was seen-off with (a dowry of) a bed sheet, a leather pillow filled with date-bark, two grindstones, a leather water bag, and two large earthen pots. ‘Alī Rādiyyallāhu ‘anhu one day said to Fātimah Rādiyyallāhu ‘anha: I swear by Allāh! Due to pulling of buckets from the well, I feel pain in my chest. Allāh has sent some prisoners to your father, go and ask him for a servant. Fātimah Rādiyyallāhu ‘anha said: My hands are also calloused due to turning the grindstone. At that, she went to Nābi Šallallāhu ‘alaihi wasallam. He asked: Dear daughter, what brought you here? She said: “I have come to offer my Šalām”. But due to her shyness, she could not ask him anything and returned. ‘Alī Rādiyyallāhu ‘anhu
asked her: What happened? She said: I felt shy to ask him. Then we went to Nabi Ṣallallāhu ‘alaih wasallam together. ‘Ali Rađiyallāhu ‘anhu said: O Rasūllālh! Due to drawing water from the well I feel pain in my chest. Fāṭima Rađiyallāhu ‘anḥā said: Due to frequently turning the grindstone my hands are calloused; Allāh has sent you slaves and granted some ease; please give us a servant. Rasūllulāh Ṣallallāhu ‘alaih wasallam said: I swear by Allāh! I will not give you; the people of Suffah are suffering pangs of hunger, and I have nothing to spend on them. Therefore, I will sell these slaves and spend that money on the people of Suffah. So we returned. At night both of us were sleeping in a small blanket such that when our heads were covered, our legs used to bare, and when our legs were covered, our heads used to be exposed. Rasūllulāh Ṣallallāhu ‘alaih wasallam came to us. Both of us started to get up hurriedly. He said: Remain at your place. You asked for a servant, should I not tell you something better than what you asked? We said: Do tell us. He said: Jibrā’l ‘Ala’īsh Salām has taught me a few words. Both of you say after every Ṣalāt, ten times Subhānallāh (Glory be to Allāh who is above all faults), ten times Alhamdullāh (Praise be to Allāh), and ten times Allāhuakbar (Allāh is the Greatest). And when you lie down on your bed, then say 33 times Subhānallāh, 33 times Alhamdullāh and 33 times Allāhuakbar. ‘Ali Rađiyallāhu ‘anhu said: I swear by Allāh! Ever since Rasūllulāh Ṣallallāhu ‘alaih wasallam taught me these words, I have never forgotten to say them. Ibnul Kawā’ Rahimullah asked him: And not even on the night of the Battle of Siffīn? He said: May Allāh curse you! O people of Iraq! Yes, and not even on the night of the Battle of Siffīn. (Musnad Ahmād)

29. Abdullah ibne-Amr Rađiyallāhu ‘anhu narrates that Rasūllulāh Ṣallallāhu ‘alaih wasallam said: Two qualities are such that if a Muslim adopts them, he will certainly enter Paradise. Both of them are easy but those who practice them are very few. One is that after every Ṣalāt say Subhānallāh (Glory be to Allāh Who is above all faults) ten times, Alhamdullāh (Praise be to Allāh) ten times, and Allāhuakbar (Allāh is the Greatest) ten times. ‘Abdullāh says: I saw Nabi Ṣallallāhu ‘alaih wasallam counting them on his fingers. Rasūllulāh Ṣallallāhu ‘alaih wasallam said: This means one hundred and fifty on the tongue and fifteen hundred on the scale of deeds. (The second quality is that) When one goes to bed he says Subhānallāh, Alhamdullāh and Allāhuakbar for a total of one hundred times. These are one hundred on the tongue and one thousand on the Scale, so who would be committing two thousand five hundred sins in a day?

‘Abdullāh Rađiyallāhu ‘anhu asked: O Rasūllālh! Why is it that these two qualities are not adopted? He replied: The Shaitān comes to one while he is in Ṣalāt and says remember so and so, remember so and so, until he becomes pre-occupied and thus becomes unmindful of saying these words; and Shaitān comes to him on his bed and continuously lulls him to sleep. (Ibne-Hībbān)

30. Mu‘ādh ibne-Jabal Rađiyallāhu ‘anhu narrates that Rasūllulāh Ṣallallāhu ‘alaih wasallam took his hand and said: O Mu‘ādh! I swear by Allāh, indeed I love you. Then he said: O Mu‘ādh! I advise you never to forget saying these words after every Ṣalāt:

O Allah! Help me in remembering You, and in thanking You, and in attaining excellence in worshiping You.

(Abu Dāwūd)
34. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ waslālam said: He who offers the Šalāt of two cool times, enters Paradise. (Bukhārī)

Note: The Šalāt of two cool times refers to 'Aṣr, the beginning of the cooler hours of the day, and Fajr which is at the end of the cool hours of the night. Fajr Šalāt is difficult to offer because of the tendency to go to sleep at this time, and 'Aṣr is difficult because this is the time of intense worldly pre-occupation. He who is constant in performing these two Šalāts will more easily maintain the other three. (Miqāṭ-ul-Mafāṭīḥ)

35. Ruwaibah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ waslālam saying: Undoubtedly he will not enter Hell-Fire, who has offered Šalāt before the rising of the sun, and before its setting; that is Fajr and 'Aṣr. (Muslim)

36. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ waslālam
Obligatory Prayers

37. Junub Al Qasri Radiyallahu 'anhu narrates that Rasulullah ﷺ wasallam said: He who offers the Fajr Salat, is indeed in the Protection of Allah (so do not trouble those who are under Allah’s Protection); for you will be answerable to Allah for violating this protection; because undoubtedly, if He takes anyone to account for violating this protection, He will catch him and fling him headlong on his face into the Hell-Fire. (Muslim)

38. Muslim ibne-Harith At-tamimiy Radiyallahu ‘anhu narrates that Rasulullah ﷺ wasallam told him secretly: When you complete the Maghrib Salat, then recite seven times this Du'a:

كُبِّرْ لَنَّكَ جَوَّازٌ مِّنْهَا مَا يَقُولُ إِذَا أَصَابَ رَبُّكَ فَرْضٌ (O Allah! Protect me from the Fire). After saying this if you happen to die the same night, you will be protected from the Fire. When you have offered your Fajr Salat repeat the same. For undoubtedly, if you happen to die the same day, you will be protected from the Fire. (Abu Dawud)

Note: Rasulullah ﷺ wasallam by giving this advice secretly wanted to stress its importance.

39. Umme Farwah Radiyallahu ‘anha narrates that Rasulullah ﷺ wasallam was asked: Which is the best of the good deeds? He said: To offer Salat at the beginning of its prescribed time. (Abu Dawud).

40. ‘Ali Radiyallahu ‘anhu narrates that Rasulullah ﷺ wasallam said: O People of the Qur’an! Offer Witr Salat, for verily Allah is Witr, and He loves the Witr. (Abu Dawud)

Note: Witr in Arabic refers to His Oneness, that is being without partners. Allah also loves actions done in odd numbers. Many examples of it are found in Shari’ah and Sunnah. Witr Salat is loved by Allah because it has an odd number of Rak’at. (Majma’ Bihar-ul-Anwär)

41. Kharijah ibn-Hudhayfa Radiyallahu ‘anhu narrates that one day
Note: Scholars of Islam have offered several explanations to this hadith. One is that a person who abandons Salāt becomes increasingly arrogant and bold in committing sins, which may endanger his faith. Another explanation is that the one who abandons Salāt runs the risk of an evil end. (Mīrāqt-ul-Mafrāḥ)

45. Ibn-e-Abbās Raḍiyallāhu ‘anhum narrates that Rasūlullāh ﷺ wasallam said: He who abandons Salāt shall meet Allāh in a state that Allāh will be very angry with him. (Bazzār, Tabarānī, Majma’uz-Zawādī)

46. Naufal ibn-e-Mu’awīyā Raḍiyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: The person who missed even one Salāt is as though he has been deprived of his entire family and wealth. (Ibn-e-Hibbān)

Note: Beating should not cause bodily harm.
49. Ibn-'Umar Radhiyallahu 'anhum narrates that Rasūlullāh Ṣallallahu 'alaihi wasallam said: The Muadhhdhin will receive forgiveness to the extent the voice of his Adhān reaches; every living and non-living thing that hears his voice, supplicates for his forgiveness. In another narration it is stated: Every living and non-living thing replies to his Adhān. (Musnad Abūd, Tabarānī, Bazzār, Majma'uz-Zawāid)

50. Abu Sa'īd Radhiyallahu 'anhu narrates that Abu Sa'īd Radhiyallahu 'anhu said: When you are in a desert or countryside, then call the Adhān loudly, as I have heard Rasūlullāh Ṣallallahu 'alaihi wasallam saying: No tree or clod of earth, or rock, or Jinn, or man shall hear his voice; except that they will bear witness for him on the Day of Resurrection. (Ibn-Khuzaimah)

51. Baṣā ibn-'Āzib Radhiyallahu 'anhum narrates that Nabi Ṣallallahu 'alaihi wasallam said: Verily, Allāh and His angels send blessings upon the persons of the first row. The one who calls Adhān receives forgiveness to the extent to which he raises his voice. All living and non-living things, who hear his call, testify to it. And for him is a reward equivalent to all those who perform Salāt with him. (Nasai)

Note: One interpretation of the second sentence of this ḥadīth is that the Muadhhdhin shall receive forgiveness for his sins to the extent that his voice reaches. Another interpretation is that the sins of the people living within the range of his voice will be forgiven by virtue of his intercession. (Ba прид-ul-Majhdūd)
52. Mu‘awiya Raddiyallahu ‘anhu narrates: I heard Rasulullah Šallallahu ‘alaihi wasallam saying: The Muadhdhins will have the longest necks amongst the people on the Day of Resurrection. 
(Muslim)

Note: Islamic Scholars have mentioned several interpretations to this hadith:
1. As people go to the masjid to offer Šalāt in response to the Adhān of the Muadhdhin, it is as though he is their leader and they are his followers. A leader is like a chief who has a long neck, which makes his head prominent.
2. The Muadhdhin shall raise his head high, longing to gaze at his magnificent reward, thus giving the appearance of the longest neck.
3. The Muadhdhin shall hold his head high as he has nothing to regret by virtue of his calling the Adhān. Whereas the one who regrets, or is ashamed of his actions, lowers his head in humility and shame.
4. The longest neck is an allegorical description, depicting the Muadhdhin as the most prominent of all on the Plain of Reckoning. Still others have mentioned that the Muadhdhins will proceed speedily towards Paradise. (Nawawī)

53. Ibne-'Umar Raddiyallahu ‘anhu narrates that Nabi Šallallahu ‘alaihi wasallam said: He who calls the Adhān for twelve years, Paradise is guaranteed for him and sixty blessings will be recorded for every Adhān, and thirty blessings will be recorded for every Iqāmah. (Mustadrak Hākim)

54. Ibne-'Umar Raddiyallahu ‘anhu narrates that Rasulullah Šallallahu ‘alaihi wasallam said: Three persons shall neither be terrified by the greatest horror of the Day of Resurrection, nor shall they be made to render an account of their deeds, (and) they will be upon mounds of Musk until the reckoning of creation is completed. One who recites the Qur’ān only to please Allāh and leads Šalāt in a manner pleasing to his followers. The other is he who calls towards Šalāt, only to please Allāh. And the third is he who maintains a good relationship with his Rabb, and also with his subordinates. (Tirmidhī, Ṭabārānī, Majma‘uz-Zawāid)

55. ‘Abdullah ibne-'Umar Raddiyallahu ‘anhu narrates that Rasulullah Šallallahu ‘alaihi wasallam said: Three persons will be upon mounds of Musk on the Day of Resurrection, envied by all the former and latter people. The man who calls Adhān for the five times Šalāt during the day and night; and the man who leads the Šalāt in a manner that people are pleased with him; and a slave who had fulfilled the rights of Allāh and the rights of his master. (Tirmidhī)

56. Abu Hurairah Raddiyallahu ‘anhu narrates that Rasulullah Šallallahu ‘alaihi wasallam said: The Imām is responsible and the Muadhdhin is entrusted. O Allāh! Guide the Imāms and forgive the Muadhdhins. (Abū Dāwūd)

Note: The Imām is responsible, means that besides his personal Šalāt, he bears the responsibility of the Šalāt of those behind him. Therefore the Imām should perfect his Šalāt as far as is humanly possible both outwardly and inwardly. In the light of this important
responsibility, Rasūlullāh Šallallāhu ‘alaihi wasallam made a Du‘ā for the guidance of the Imāms. The Muadhdhin is entrusted means that people have placed their trust on the Muadhdhin regarding the timings of the Šalāt and Šaum. Therefore, it is essential for the Muadhdhin to be particular in calling the Adhān at its proper time. However, being human, he may inadvertently err. Hence, Rasūlullāh Šallallāhu ‘alaihi wasallam has made a Du‘ā for his forgiveness.

(Badh-ul-Majhūd)
Hayya-'Ala-Salāt, Hayya-'Ala-Falāḥ one should say Lā hawla wālā qawwawat illā billāh (I have no strength to do good or protect myself from evil, except by the power of Allah). (Muslim)

65. ‘Abdullāh ibne-‘Amr Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wassallam said: The one who hears the Muadhthin and responds with (the following), his sins will be forgiven. (Muslim).

66. ‘Abdullāh ibne-‘Amr ibnul-‘Āṣ Rādiyyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wassallam saying: When you hear the Muadhthin, repeat what he says, and then send Salāwāt upon me. For indeed he who sends one Salāwāt on me will receive ten blessings from Allāh; then ask Allāh to give me the Wasīlah, which is a rank in Paradise befitting only one of Allāh’s slaves, and I hope that I may be that one. If anyone asks that I may be given the Wasīlah, he will be assured of my intercession. (Muslim)
Rasûlullâh ﷺ said: If anyone says when he hears the Adhân:

للهم ربِّ هذه الدعوة النّاففة والنّافحة فَأنتَ مَحِمَّد ﻷسَمَايٌ السُّلَيملِّا والفَضِيلة، والقَبِلَةُ مَطْيَغٌ، مَقَامٌ ﻷذِي وَعْنِهَا

O Allah, Rabb of this perfect call, and of the prayers which is established for all times, grant Muhammad the Wasiyâh and excellency and raise him up in a praiseworthy position which you have promised.

He will be assured of my intercession. In another narration the following words are added: (Undoubtedly, You never go back on Your words). (Bukhârî, Bâhaqî)

70. Jâbir Radhiyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaihi wasallam said: When the Iqâmah for Salât is being said, the doors of the skies are opened, and Du’â is accepted. (Musnad Aḥmad)

71. Abû Hurairah Radhiyallâhu ‘anhu narrates that whoever performs Wuḍû and performs it excellently, then goes out intending Salât, undoubtedly he is in Salât, as long as he intends Salât. Undoubtedly, for one step a good deed is written and for the next step an evil deed is erased. When anyone of you hears the Iqâmah, he must not run. For undoubtedly, whose house is the farthest will get the greatest reward. Those present asked: Why is that so O Abû Hurairah? He said: Because of the greater number of footsteps. (Munâja Imâm Mâlik)

72. Abû Hurairah Radhiyallâhu ‘anhu narrates that Abû Qâsim (Rasûlullâh ﷺ) ‘alaihi wasallam said: When one of you performed Wuḍû in his house, and then came to the masjid, he was in Salât until he returns. Therefore, he should not do like this and Rasûlullâh ﷺ ‘alaihi wasallam placed the fingers of one hand into the other. (Mustadhrâk Hâkim)

Note: Just as such an action of the hands is undesirable and inconsistent with Salât, similarly such actions are undesirable while one is proceeding towards Salât. The reason being that when one is proceeding to perform Salât, he is virtually engaged in Salât.

69. Anas ibn Mâlik Radhiyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaihi wasallam said: A Du’â made between the Adhân and the Iqâmah is never rejected. The Sahâbah asked: What Du’â should we make, O Rasûlallâh? He replied: Ask Allâh for Afiyah (well being) in this world and in the Hereafter. (Tirmidhî)
who travel for Hajj and Umrah to Makkah.

2. Dhuḥā Ṣalāt is a Nafl (optional) prayer before mid-day.

75. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ Allah’s Messenger ﷺ narrates that Rasūlullāh ﷺ said: Whoever amongst you performs Wudū well, and completes it to perfection, then goes to the masjid with the sole intention to offer Ṣalāt, then Allah is overjoyed with him, as the family of an absent relative is overjoyed by his sudden appearance.

(Ibn-e-Khuzaimah)

76. Salmān Rādiyyallāhu ‘anhu narrates that Nabi Ṣallallāhu ’alaihi wasallam said: Who he performs Wudū in his house and performs it well, then comes to the masjid, he is the guest of Allah, and it is obligatory upon the Host to extend hospitality to his guest.

(Tabarían, Majma’uz-Zawāid)

77. Jābir ibn-Abdullāh Rādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ Allah’s Messenger ﷺ narrates that Rasūlullāh ﷺ said: When this news reached Rasūlullāh ﷺ Allah’s Messenger ﷺ, he said to them: I have come to know that you intend to shift close to the masjid. They replied: O Rasūlullāh! Yes indeed,
we wanted this. Then he said: O Bani Salimah! Keep living in your houses, your footsteps are recorded as good deeds. Keep living in your houses, your footsteps are recorded as good deeds. (Muslim)

78. Abu Hurairah Radyallahu ‘anhu narrates that Nabī Šallallahu ‘alaihi wasallam said: Anyone of you who leaves his home to come to my masjid, for every footstep a virtue is written, and for every other footstep a sin is erased, until he returns. (Ibne-Ḥibbān)

79. Abu Hurairah Radyallahu ‘anhu narrates that Rasūllullah Šallallahu ‘alaihi wasallam said: Sadaqah is due on each joint of man everyday the sun rises. He (then) said: When you impart justice between two persons, it is Sadaqah; and when you help a person mount his animal or to lift and place his belongings upon, it is a Sadaqah. He added: And a good word is a Sadaqah; and every footstep you take for Šalāt is a Sadaqah, and when you remove an obstacle from the path, it is a Sadaqah. (Muslim)

80. Abu Hurairah Radyallahu ‘anhu narrates that Rasūllullah Šallallahu ‘alaihi wasallam said: Verily, Allāh will illuminate those who make their way to the masjids in darkness, with a brilliant light on the Day of Resurrection. (Tabarānī, Majma’uz-Zawāid)
84. Abu Hurairah Ḥadīth narrates that Rasūlullāh Śallallāhu 'alaihi wa Sallam told his companions: Should I not guide you to those deeds by which Allāh removes sins and raises ranks? They said: O Rasūlullāh! Please tell us. He said: Performing complete Wūdū in difficult circumstances, and taking many footsteps towards the masjid, and waiting for the next Ṣalāt after one Ṣalāt is Ṣalāt. (Muslim)

Note: The well known meaning of Ṣalāt is to take part in the defence of the Islamic frontier which is undoubtedly a noble action. In this Ḥadīth Rasūlullāh Śallallāhu ‘alaihi wasallam has apparently referred to their actions as Ṣalāt because just as soldiers guard the frontiers, so also by his actions, a man guards himself against the onslaught of the Shaitān and Nafs (innerself). (Miqāt-ul-Maflāḥ)

85. Ṭabīb ibn ‘Āmir Ḥadīth narrates that Rasūlullāh Śallallāhu ‘alaihi wa Sallam said: When a man performs Wūdū, then comes to the masjid and waits to offer Ṣalāt, his two scribes or one of them records for him ten good deeds for every step taken towards the masjid. And the person sitting in anticipation of Ṣalāt is as the one engaged in worship, and from the time that he left his house until he returns to it, he will be counted amongst those engaged in Ṣalāt. (Musnad Ahmad)

86. Mu‘ādh ibn-‘Abd al-Rahmān Ḥadīth narrates in a Ḥadīth from Nabī Śallallāhu ‘alaihi wa Sallam that Allāh Subḥānahu wa Ta‘ālā said: O Muhammad! I said: I am here at Your service O My Rabb! He said: In what matter is the Highest Assembly (Arch Angels) disputing? I replied: Concerning the acts of atonement. He said: And what are they? I replied: The steps taken towards the Jamā’ah and sitting in masjids waiting for the next Ṣalāt and performing complete Wūdū even in difficult circumstances. He then said: In what else are they disputing? I said: Serving of food (in hospitality), and gentleness in speech, and Ṣalāt at night while people are asleep. He then said: Ask! I said (in supplication):

O Allāh Subḥānahu wa Ta‘ālā! Verily I ask of You to enable me to do righteous acts, and abstain from forbidden acts, and to grant me the love of the poor; and that You forgive me and have Mercy on me. And if ever You intend to afflict a people with a severe tribulation, take my life unafflicted. And I ask You for Your love, and the love of he who loves You; and the love of an act that will bring me close to Your love.

Rasūlullāh Śallallāhu ‘alaihi wasallam (then) said: Verily it is the truth, so say it repeatedly to memorize it. (Tirmidhi)

87. Abu Hurairah Ḥadīth narrates that Nabī Śallallāhu ‘alaihi wasallam said: A person amongst you gets the reward of Ṣalāt, so long as he keeps on waiting for Ṣalāt. Angels pray for him:
O Allâh! Forgive him, and bestow Mercy upon him. This continues as long as he remains in a state of Wuḍû or leaves the place of ONTAL. (Bukhârî)

88. Abu Hurairah Ra’diyallâhu ‘anhu narrates that Rasûlullâh ﷺ waslâm said: ‘A person, after performing ONTAL, remains waiting for the next ONTAL, is like a horseman whose steer rapidly charges him in the Path of Allâh Subhâhâ hu wa Ta’âlâ, and he is in a great Ribât, that is, defense of Islamic Frontiers (meaning thereby that he is protecting society and himself from Nafs and Shaitân ). (Musnad Ahmad, Tabarrânî, Targhib)

89. ‘Irbâd ibn-Sâriyih Ra’diyallâhu ‘anhu narrates that Rasûlullâh ﷺ waslâm used to pray for forgiveness three times for the first row and once for the second row. (Ibn-Majâh)

90. Abu Umâma Râdiyallâhu ‘anhu narrates that Rasûlullâh ﷺ waslâm said: Allâh sends Mercy and His angels invoke blessings upon the first row. Those present said: O Rasîlullâh! And upon the second? He replied: Allâh sends Mercy and His angels invoke blessings upon the first row. (Again) they asked: And upon the second? He replied: And also upon the second.

And Rasûlullâh ﷺ narrated further: Straighten your rows, align your shoulders, be gentle to your brothers, and close the gaps. For verily Shaitân enters in the gap between you, like a baby lamb. (Musnad Ahmad, Tabarrânî, Majma’uz-Zawáîd)

Note: To be gentle to your brothers means if someone asks you to straighten your row, by keeping his hand on you, concede to his request.

91. Abu Hurairah narrates that Rasûlullâh ﷺ waslâm said: The first row of ONTAL amongst the men is most rewarding and the last is the least; whereas the last rows of ONTAL amongst the women are the most rewarding and the first the least. (Muslim)

92. Barâ ibn-‘Azíz Râdiyallâhu ‘anhuma narrates that Rasûlullâh ﷺ waslâm used to pass through the rows from one end to the other; placing our chests and shoulders in line and saying: Do not be out of line otherwise your hearts will differ. He used to add: Verily Allâh ‘Azza wa Jall sends Mercy for the first row and His angels ask for their forgiveness. (Abu Dâwûd)

93. Barâ ibn-‘Azíz Râdiyallâhu ‘anhuma narrates that Rasûlullâh ﷺ waslâm said: Verily Allâh Subhâhu wa Ta’alâ sends Mercy and His angels invoke blessings for the people who are nearer to the front rows; and there is no step more beloved to Allâh than one taken to complete a row. (Abu Dâwûd)
94. ‘A’ishah Radhiyallâhu ‘anâh narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: Verily Yâlih Subhânâhu wa Ta’âlî sends Mercy and His angels invoke blessings for those who are on the right hand side of rows. (Abu Dâwûd)

95. Ibne-‘Abbâs Radhiyallâhu ‘anâhuma narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: He who stands on the left side of the row in the masjid, because of the less number of people on that side, gets double the reward. (Tabârânî, Majma’uz-Zawâid)

Note: As it became known to the Šâhâbah that the right hand side of the rows carries added virtue, all of them attempted to avail the same, leaving the left hand side empty. Then Nabî Šallallâhu ‘alaihi wasallam informed them about the virtues of standing on the left hand side of the row, so that it does not remain incomplete. (Fâid-ul Qadîr)

96. ‘A’ishah Radhiyallâhu ‘anâh narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: Verily Yâlih sends Mercy and His angels invoke blessings for those who fill in the gaps to complete the rows. (Mustadrâk Hâkimî)

97. Abu Hurairah Radhiyallâhu ‘anhu narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: Whoever joins a row (of Šalât), Allah will join him with His Mercy; and whoever breaks the row (of Šalât), Allah will cut him away from His Mercy. (Abu Dâwûd)

Note: Breaking the row means either placing something (personal belongings) in the row, which would break the continuity of the row; or seeing a vacant space and yet not occupying it. (Miqâat-ul-Mâfâîth)

98. ‘Abdullâh ibne-Umar Radhiyallâhu ‘anâhuma narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: The best of you are those whose shoulders are more soft in Šalât. And there is no step more rewarding than the step which is taken to fill the gap in the row (of Šalât). (Bazzâr, Targhib, Ibne-Hibbîn, Tabârânî)

Note: The meaning of keeping the shoulders soft in Šalât is that when somebody tries to enter the row, the persons offering Šalât on the right and left should relax their shoulders to let him join the row.

99. Abu Juâlafâh Radhiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: He who fills the gap in a row (of Šalât) is forgiven. (Bazzâr, Majma’uz-Zawâid)

100. ‘Abdullâh ibne-Umar Radhiyallâhu ‘anâhuma narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: He who joins the row (of Šalât), Allah will join him with His Mercy; and whoever breaks the row (of Šalât), Allah will cut him away from His Mercy. (Abu Dâwûd)

101. Anas Radhiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: Straighten your rows, for the straightening of the rows in Šalât is essential for the offering of Šalât correctly. (Bukhârî)
102. ‘Uthmān ibn-‘Affān Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ṣallallāhu ’alaihi wa sallam saying: He, who performed Wūdū for Šalāt and performed it properly and then went on foot to offer the obligatory Šalāt and offered it along with the people or in congregation or in the masjid, Allāh would forgive his sins. (Muslim)

103. Umar ibnul Khaṭṭāb Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ṣallallāhu ’alaihi wa sallam saying: Allāh Subḥānāhu wa Ta’ālā indeed admires the people offering Šalāt in congregation. (Musnad Ahmad, Majma’uz-Zawāid)

104. Abdullah ibn-Mas’ūd Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ṣallallāhu ’alaihi wasallam said: The excellence of a person’s Šalāt in congregation is even greater than twenty times as compared to his individual Šalāt. (Musnad Ahmad)

105. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ṣallallāhu ’alaihi wasallam said: The reward of Šalāt offered by a person in congregation is twenty five times greater as compared to that Šalāt offered by him alone in his house or place of business. (Bukhārī)

106. ‘Abdullāh ibn-Umar Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ṣallallāhu ’alaihi wasallam said: Šalāt in congregation is twenty seven times greater in reward as compared to Šalāt offered individually. (Muslim)

107. Qubāth ibn-Ashyam Al Laithī Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ṣallallāhu ’alaihi wasallam said: The Šalāt of two persons, with one of them as Imām, is more liked by Allāh, to the individual Šalāt of four persons. Similarly, the Šalāt of four persons, with one of them as Imām, is more liked by Allāh, to the individual Šalāt of eight persons. And the Šalāt of eight persons, with one of them as Imām, is more liked by Allāh, to the individual Šalāt of hundred persons. (Bazzār, Tabarānī, Majma’uz-Zawāid)

108. Ubayy ibn-Ka’b Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ṣallallāhu ’alaihi wasallam said: The Šalāt of a person offered with another person is better than his Šalāt offered alone. And his Šalāt with two persons is better than his Šalāt offered with one person. Similarly, the larger the number, the more it is liked by Allāh, The Almighty, The Majestic. (Abu Dāwūd)

109. ‘Abdullāh ibn-Muhammad Ṣa’īd Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ṣallallāhu ’alaihi wasallam said: The place of Ṣalāt is a place of Ṣalāt, a place of Ṣalāt and a place of Ṣalāt. (Musnad Ahmad)

110. ‘Abdullāh ibn-Muhammad Ṣa’īd Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ṣallallāhu ’alaihi wasallam said: The reward of Ṣalāt is the reward of Ṣalāt and the reward of Ṣalāt. (Musnad Ahmad)
109. Abu Sa‘id Al Khudrī Ṭadiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Ṣalāt in congregation is equivalent to twenty five Ṣalāt, and when Ṣalāt is offered in a desert, performing its bowing and prostration properly, it reaches up to fifty times. (Abū Dāwūd)

110. Abu Dardā Ṭadiyyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ alaihi wasallam saying: If three persons in a village or a forest, do not offer the congregational Ṣalāt, then Shaitān fully overpowers them. So make it obligatory on yourself to offer Ṣalāt in congregation. For undoubtedly the wolf eats only the stray goat. (Abū Dāwūd)

111. ‘A‘īshah Ṭadiyyallāhu ‘anha narrates that when Nabī ﷺ alaihi wasallam fell ill, he asked for permission from his wives that his nursing be done in my house. They gave him their consent. When Rasūlullāh ﷺ alaihi wasallam came out (for Ṣalāt) with the support of two persons, his feet were making a line on the ground (as a result of trailing along). (Bukhārī)

112. Ṣalāt in Congregation

people standing in the row would fall down due to extreme hunger; and they were the people of Suffah about whom the villagers would say that they were insane. One day, when Rasūlullāh ﷺ alaihi wasallam completed the Ṣalāt, he turned to them and said: If you know the reward that Allāh has for you, then you would like to live with more hunger and needs. Faḍālah says: I was with Rasūlullāh ﷺ alaihi wasallam that day. (Tirmīzhī)

113. ‘Uthmān ibn-‘Affān Ṭadiyyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ alaihi wasallam saying: The one who offered Isha Ṣalāt in congregation, it was as if he remained in Ṣalāt upto midnight, and if he offered the Fajr Ṣalāt in congregation, it was as if he remained in Ṣalāt the whole night. (Muslim)

Note: Some scholars on the basis of other ahadith interpret this to mean that he who offers ‘Isha and Fajr Ṣalāt both in congregation gets the reward of the whole night’s worship.

114. Abu Hurairah Ṭadiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Indeed! The most burdensome Ṣalāt for hypocrites is the Ṣalāt of Fajr and the Ṣalāt of ‘Isha. (Muslim)

115. Abu Hurairah Ṭadiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: If people would have known the virtues of going to the masjid for Zuhr Ṣalāt in the scorching heat, then they would certainly compete with one another in going to the masjid. And if they knew the virtues of ‘Isha and Fajr Ṣalāt, they
would indeed go to the masjid for these Salāt, even if (due to some illness) they had to drag themselves. (Bukhārī)

116. Abu Bakrah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A person, who offers the Fajr Salāt in congregation, is in Allāh’s protection and the person, who harasses the one who is in the protection of Allāh, will be thrown into the Hell Fire by Allāh. (Tabarānī, Majma‘uz-Zawādī)

117. Anas ibn Mālik Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A person who offers Salāt for forty days in congregation, purely to please Allāh, starting with the Imām right from the first Takbir, receives two exemptions; one from Hell-Fire, and the other from hypocrisy. (Tirmidhī)

118. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I thought of asking some youngsters to collect a large quantity of firewood, and then proceed to the houses of those people who offer their obligatory Salāt in their homes without any valid excuse, and burn their houses on them. (Abu Dāwūd)

119. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone who performs Wuḍū and performs it properly then comes to the Friday Salāt, listens to the Khutbah (sermon) attentively, and remains silent, his sins between this Friday and the last one are forgiven; and also (the sins) for three additional days. But he who touches the pebbles during the Khutbah (plays with them with his hands, or floor-mats or clothes) then he has acted irrelevantly (due to which he lost the special reward for the Friday Salāt). (Muslim)

120. Abu Ayyūb Al Ansārī Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anyone who takes a bath on Friday, and uses perfume if he has any, and wears his best clothes and then comes out until he reaches the masjid and offers the prescribed Salāt and does not hurt anyone, and keeps silent from the time the Imām comes out for the Khutbah (sermon) till he finishes the Salāt, it is an atonement for his sins from this Friday to the last one. (Musnad Ahmad)
without squeezing two persons and prays what is prescribed for him, and then listen to the Khutbah of the Imām silently and attentively, his sins are forgiven from this Friday to the last one. (Bukhārī)

122. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said once on a Friday: O Community of Muslims! Allāh has made this day an ‘Eid for you, so take a bath and heedfully brush your teeth with Siwāk (toothstick). (Tabarānī, Majma‘uz-Zawāid)

123. Abu Umāmah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed the bath, taken on Friday, removes sins even to the extent of removing them from the roots of the hair. (Tabarānī, Majma‘uz-Zawāid)

124. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When it is a Friday, the angels stand at the door of the masjid recording the names of those who come first, and then those who follow. And he who comes early is treated like one sacrificing a camel, next is like one who sacrifices a cow, next a sheep, next a hen and next an egg. When the Imām comes out (for giving the sermon), the angels fold up the register and become busy in listening to the sermon. (Bukhārī)

125. Yazīd ibne-Abī Maryam Rahīmahullāh narrates: ‘Abaya ibne-Raflī Ṭahāqfī Rāḥimahullāh met me, when I was going to Friday Ṣalāt on foot and he said: Glad tidings for you, indeed these steps of yours are in the Path of Allāh; I heard Abā ‘Abd Rādiyyallāhu ‘anhu saying that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He whose feet are covered with dust in the Path of Allāh, those (feet) are forbidden on the Hell-Fire. (Tirmidhī)

126. Aws ibne-Aws Thaqafī Rādiyyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who takes bath properly and perfectly on Friday, hastens to the masjid very early and goes on foot, not riding, sits close to the Imām and listens (to the sermon) attentively, does not speak at all, then for each step he will get the reward of one year’s fasting and one year of offering Ṣalāt at night. (Abu Dāwūd)

127. ‘Abdullāh ibne-‘Amr Rādiyyallāhu ‘anhuha narrates that Nābī Ṣallallāhu ‘alaihi wasallam said: One who takes bath on Friday properly and perfectly and goes very early for Friday Ṣalāt, sits very close (to the Imām), and listens (to the sermon) attentively, and remains silent, then for each step of his, gets the reward of one year’s Ṣalāt at night and one year’s fasting. (Musnad Ahmad)
128. Abu Lubāba ibn-‘Abdul Mundhir Rādiyallāhu ‘anhu narrates that Nabi Šallallāhu ‘alaihisallam said: Friday is the chief of the days, and most dignified among the days in the sight of Allāh Subhānahu wa Ta‘ālā. This day is greater than ‘Īd-ul-Adha and ‘Īd-ul-Fitr in Allāh’s sight. It has five attributes: On this day Allāh created Ādam ‘Alaihisallam; on this day Allāh sent down Ādam ‘Alaihis Salām to the earth; on this day Allāh seized Ādam ‘Alaihis Salām in death; it contains a certain hour at which no slave asks Allāh for anything without Allāh granting it, as long as he does not ask for anything unlawful; and on this day the Last Hour will come. All His preferred angels, the sky, the earth, the winds, the mountains and the oceans fear the day of Friday (as on this day Resurrection will take place). (Ibn-Majah)

129. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihisallam said: None of the days, on which the sun rises and sets, is better than Friday. All living creatures fear the day of Friday except the two burdensome classes, Human beings and Jinns. (Ibn-Hibbān)

130. Abu Ša’īd Al Khudrī Rādiyallāhu ‘anhu and Abu Hurairah Rādiyallāhu ‘anhu narrate that Rasūlullāh Šallallāhu ‘alaihisallam said: There is a specific time on Friday in which whatever a Muslim slave asks from Allāh ‘Azza wa Jall, He grants it to him and this time is after ‘Āṣr. (Musnad Aḥmad, Fath-ur-Rabbānī)

131. Abu Mūsā Al Ash‘ārī Rādiyallāhu ‘anhu narrates: I heard: Rasūlullāh Šallallāhu ‘alaihisallam saying (mentioning the specific time on Friday in which Du‘ā is accepted): It occurs between the time when the Īmām sits down for Khutbah till the end of Šalāt. (Muslim)

Note: There are many other aḥādith ascertaining the hour of acceptance of a supplication on Fridays. Hence, the whole day of Friday should be utilized in worship and supplication. (Nawawi)
SUNNAH AND NÁFILAH

NON-OBLIGATORY PRAYERS

VERSES OF QUR’ÁN

Alláh Subhánahú wa Ta’állá said to His Prophet Šallalláhu ‘alaihi wasallam:
And in some parts of the night (also) offer the Tahájjud Saláh as an additional prayer (Tahájjud) for you. It may be that your Rabb will raise you to Maqánum Maḥmúd (a praised station).

Al-Isrá’ 17: 79

Note: On the Day of Resurrection by the intercession of Rasúllullah Šallalláhu ‘alaihi wasallam reckoning will commence. This Honour is called Maqánum Maḥmúd (a praised station). (Bayán-ul-Qur’án)

Alláh Subhánahú wa Ta’állá says:
And those who spend the night, for their Lord, prostrating and standing (in Šalát).

Al-Furqán 25: 64

Alláh Subhánahú wa Ta’állá says:
They forsake their beds to supplicate (engage in Šalát, remembrance and invoking) to their Rabb in fear and hope, and

they spend from what We have provided them.
So, no soul knows what is put secret for them of the coolness of eyes, the recompense of that they did.

As-Sajdah 32: 16-17

Alláh Subhánahú wa Ta’állá says:
Indeed, the righteous will be among gardens and springs, accepting what their Sustainer has given them. Indeed, they were before that, doers of good.

They used to sleep but little at night;
And in the hours before dawn, they would ask forgiveness.

Adh-Dháríyát 51: 15-18

Alláh Subhánahú wa Ta’állá said to His Prophet Šallalláhu ‘alaihi wasallam:
O you who wraps himself (in a cloak)!
Arise (to pray) in the night but a little,
A half thereof, or a little thereof,

Or a little more, and recite the Qur’án calmly with pauses and distinctly (according to the rules of recitation. One wisdom of Tahájjud prayer is that the effort of getting up at night develops the capacity to execute the responsibilities of these heavy words).
Verily, We will cast upon you a heavy word.
(The second wisdom is that) The rising in the night strongly disciplines the “Nafs” (one’s inner self) and the words are recited correctly, (at this time recitation, Dhikr and supplication come directly from the heart).
(A third wisdom is that)
There is for you during the day a prolonged occupation (like Tablígh. So the night must be kept exclusively for Allah’s worship which will make easy for you the days work).

Al-Muzzammil 73: 1-7

AḤĀḌĪTH

133. Abu Hurairah Rādīyallāhu ʿanhu narrates that Rasūlullāh Ṣallallāhu ʿalaihi wasallam passed by a grave and asked: Whose grave is this? The Ṣahābah replied: Of so and so. Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: For this man in the grave, the offering of two Rakʿāt is dearer than all your world and whatever it contains. (Tabarānī, Majmaʿ-ʿuz-Zawāid)

Note: This ḥadīthimplies that the true value of two Rakʿāt will become evident after death.

134. Abu Dharr Rādīyallāhu ʿanhu narrates that once Nabī Ṣallallāhu ʿalaihi wasallam came out in autumn and leaves were falling from the trees. He held two branches of a tree in his hand and their leaves started to fall even more. Nabī Ṣallallāhu ʿalaihi wasallam said: O Abu Dharr! I replied: At your service, I am here O Rasūlallāh! He continued: Undoubtedly when a Muslim offers Ṣalāt, desiring to please Allah, his sins fall from him, as these leaves are falling from this tree. (Munṣad Aḥmad)

135. ‘Aʿishah Rādīyallāhu ʿanhu narrates that Nabī Ṣallallāhu ʿalaihi wasallam said: He who is regular in offering twelve Rakʿāt (of Ṣalāt), Allāh Subḥānahu wa Taʿālā will build for him a house in Paradise; four Rakʿāt before Zuhr, two Rakʿāt after Zuhr, two Rakʿāt after Maghrib, two Rakʿāt after Isha, and two Rakʿāt before Fajr. (Nasāʾī)
136. "أَيْسَاهُ رَابِيَّةُ رَاجِلَهُ "أَنْحَا رَأَى إِبْنَ الرَّكَّانِ بَعْدَ ظُلْمِ الفَجْرِ. (مُسْلِمٌ)

137. "أَيْسَاهُ رَابِيَّةُ رَاجِلَهُ "أَنْحَا رَأَى إِبْنَ الرَّكَّانِ بَعْدَ ظُلْمِ الفَجْرِ. (مُسْلِمٌ)

138. عَمَّامَةٌ بْنُ إِبْنِ سَعْفَانٍ رَضِيَ الَّذِي فَعَلَهَا فَلَمْ تَصَافَاءَ قَالَ: "فَلَمْ تَصَافَاءَ طَلَّتُهُ عَنْهَا. (مُسْلِمٌ)

139. عَمَّامَةٌ بْنُ إِبْنِ سَعْفَانٍ رَضِيَ الَّذِي فَعَلَهَا فَلَمْ تَصَافَاءَ قَالَ: "فَلَمْ تَصَافَاءَ طَلَّتُهُ عَنْهَا. (مُسْلِمٌ)

140. "أَبْدُلِّلْهُ يَنِسُبُ رَابِيَّةُ رَاجِلَهُ "أَنْحَا رَأَى إِبْنَ الرَّكَّانِ بَعْدَ ظُلْمِ الفَجْرِ. (مُسْلِمٌ)

141. "أَبْدُلِّلْهُ يَنِسُبُ رَابِيَّةُ رَاجِلَهُ "أَنْحَا رَأَى إِبْنَ الرَّكَّانِ بَعْدَ ظُلْمِ الفَجْرِ. (مُسْلِمٌ)

142. "أَبْدُلِّلْهُ يَنِسُبُ رَابِيَّةُ رَاجِلَهُ "أَنْحَا رَأَى إِبْنَ الرَّكَّانِ بَعْدَ ظُلْمِ الفَجْرِ. (مُسْلِمٌ)
Šallallahu ‘alaikhi wasallam saying: The first of his deeds, for which a man will be taken into account on the Day of Resurrection, will be his Šalāt. If it is sound, he will be saved and successful; but if it is corrupt, he will be unfortunate and miserable. If any deficiency is found in his (obligatory) Šalāt, Allāh ‘Azza wa Jall will say: “Look at My slave, whether he has any Nafl Šalāt so that what is lacking in the (obligatory) Šalāt may be made up by it.” Then the rest of his actions Šaum, Zakāt etc. will also be dealt with in a similar manner. (Tirmidhi)

143. Abu Hurairah Rađiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: We who stand at night in Šalāt during Ramadān with belief in Allāh’s promises and hope for reward, his former sins will be forgiven. (Bukhārī)

144. ‘Abdur Raḥman Rađiyallāhu ‘anhu narrates that indeed Rasūlullāh Šallallāhu ‘alaihi wasallam once mentioned Ramadān and said: It is the month in which, Allāh has made fasting obligatory for you, and I have made Šalāt a Sunnah at night. So, whoever fasts in Ramadān and offers this Šalāt at night, with firm belief in the promises of Allāh, seeking only to please Him, and hoping for reward, he will be cleansed from his sins like the day his mother gave birth to him. (Ibn-e-Majāh)

145. Abu Fātima Al-Azdi Rađiyallāhu ‘anhu narrates that Nabdī Šallallāhu ‘alaihi wasallam said to me: O Abu Fātima! If you desire to meet me (in the Hereafter), then prostrate frequently (offer Šalāt frequently). (Musnad Ahmad)

146. Abu Hurairah Rađiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam as saying: From the time of the Prophet, people took out their shares of captured enemy in the war, and if they were perfidious, the Prophet would say: ‘If you do this, may you be cursed!’, and if they were not perfidious, he would say: ‘May God bless you!’. (Bukhārī)
assets which consisted of prisoners and various things, and began to buy and sell among themselves. Meanwhile, a person came to Rasūlullāh ﷺ ‘alaihi wasallam and said: O Rasūlullāh! I have earned more profit than anyone else in the valley. Rasūlullāh ﷺ ‘alaihi wasallam said: Woe to you! And what did you earn? He replied: I kept buying and selling and made a net profit of three hundred Uqiyah of silver. Rasūlullāh ﷺ ‘alaihi wasallam said: Shall I inform you of something better than this? He said: Do tell me, O Rasūlullāh! He said: ‘Two Rak‘at Nafl after obligatory Salāt.’ (Abu Dāwūd)

Note: One Uqiyah comprises of forty dirhams, and one dirham is equivalent to three grams of silver.

149. Abu Hurairah Ṭabḥiyyīn Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: When any one of you goes to sleep, the Shaitān ties three knots at the back of his neck, sealing every knot with the words: You have a long night, so sleep. So if one awakens and remembers Allāh a knot will be loosened; if he performs ablution, a knot will be loosened; and if he offers Salāt, a knot will be loosened. And in the morning he will be active and in pleasant mood; and having received a great blessing. If he does not offer Tahajjud, he will be sluggish and indisturbed mood, also being deprived of a great blessing. (Abu Dāwūd, Ibn-Majah)

150. ‘Uqba ibn-‘Āmir Radīyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘alaihi wasallam saying: One, out of two persons of my Ummah, gets up at night and motivates himself for Wudu‘ despite not feeling to do so; since, Shaitān had tied knots on him. When he washes his two hands in Wudu‘, one knot is loosened; and when he washes his face, another knot is loosened; and when he wipes his head with wet hands, another knot is loosened; and when he washes his feet, yet another knot is loosened. Allāh ‘Azza wa Jall says te those behind the veil — His angels: Look at My slave! How much hardship he is enduring in dealing with his Nafs (imperself), so now whatever this slave asks of Me, it will be granted to him. (Musnad Ahmad, Fath-ur-Rabbānī)

151. ‘Ubaydah ibn-Ṣāmit Radīyallāhu ‘anhu narrates that Nabī ﷺ ‘alaihi wasallam said: One who wakes up during the night and says in Dū‘ā:

None is worthy of worship but Allāh, He has no partner; His is the Kingdom, His is all the Praise, and He has Power over everything. Praise be to Allāh, Glory be to Allāh Who is above all faults and none is worthy of worship but Allāh; and Allāh is the greatest; and there is no might to resist evil, and no power to do good, except through Allāh.

And says: O Allāh! Forgive me or makes a Dū‘ā, it will be accepted; and if he performs Wudu‘ and offers Salāt, then his Salāt is also accepted. (Bukhārī)
153. Abu Hurairah Ṭadiyallahu ‘anhu narrates that Rasūlullāh ﷺ said: The best month for fasting, after the month of Ramaḍān, is Allāh’s month of Al-Muharram; and the best Ṣalāt, after obligatory Ṣalāt, is Tahajjud Ṣalāt. (Muslim)

154. Iyās ibn-Mu‘awiya Al Muzānī Raḥimahullāh narrates that Rasūlullāh ﷺ said: Be sure to offer Tahajjud Ṣalāt though it may be as short as a goats milking. Any Ṣalāt offered after ‘Ishā will indeed be counted as Tahajjud. (Tabarānī, Majma‘uz-Zawāid)

155. ‘Abdullah Ṭadiyallahu ‘anhu narrates that Rasūlullāh ﷺ said: The excellence, of night’s Naḥṣ Ṣalāt over day’s Naṣr Ṣalāt, is like the excellence of Ṣadaqah given secretly over Ṣadaqah given openly. (Tabarānī, Majma‘uz-Zawāid)

156. Abu Umāmah Bahlīl Raḍiyyallahu ‘anhu narrates that Rasūlullāh ﷺ said: Make it a practice of offering Tahajjud, for undoubtedly it was the tradition of the righteous before you. It is a means of bringing you near to your Rabb and an atonement of evil deeds, and a prevention against sins. (Mustadrak Ḥākim)
157. Abu Dardā Radīyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There are three persons whom Allāh loves and smiles at them being well pleased with them: One, who continues to fight in the battlefield alone even when all his companions have deserted him, until he is either martyred or receives help from Allāh and becomes victorious. Allāh Subhānahu wa Ta’ālā says (to the angels): Look at My slave! How he remained steadfast and firm in the battlefield, only to please Me. The second is the one, who has an attractive wife besides him on a soft and luxurious bed, even then, he gets up to offer Tahajjud Ṣalāt. Allāh says (to the angels): Look! He is sacrificing his pleasures and desires, and remembering Me; if he so wanted, he would have continued to sleep. Third is that person, who is on a journey in a caravan and when all the members of the caravan, after travelling till late, are fast asleep, he gets up to perform Tahajjud Ṣalāt, willingly or unwillingly. (Tabarānī, Targhib)

158. Abu Mālik Al-Ash’arī Radīyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There are rooms in Paradise, the outside of which can be seen from inside and the inside from the outside, Allāh has prepared for those who feed others, spread Salām (greetings) abundantly, and offer Salāt at night when people are sleeping. (Ibn-Hibbān)

159. Sahī ibne-Sa’d Radīyallāhu ‘anhu narrates that Jibrīl ‘Ala‘īhis Salām came to the Nabī Ṣallallāhu ‘alaihi wasallam and submitted: O Mu‘aḥammad! You may live a very long life, but one day you have to die. Do whatever deeds you wish to do, you will have a return of it. Love whomsoever you wish, but one day you will have to leave him. And know with certainty that undoubtedly the honour of a believer lies in Tahajjud, and his dignity lies in self-contentment. (Tabarānī, Targhib)

160. ‘Abdullāh ibne-‘Amr ibnul-‘Āṣ Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to me: O ‘Abdullāh! Do not be like so and so, who used to offer Tahajjud at night and then stopped offering it. (Bukhārī)

Note: This hadīth implies that without any valid excuse, the deeds in regular practice should not be given up. (Mazāhir ʿHaq)
Note: Du‘ā can be asked after Tashahhud (in the Ṣalāt), as well as after completing the Ṣalāt.

162. Ḥudhaifah ibn-Yamān Radyāliḥu ‘anhu narrates that one night I happened to pass Rasūlullāh Šallallāhu ‘alaihi wasallam who was offering Ṣalāt in the Masjid of Madīnah. I stood up behind Rasūlullāh Šallallāhu ‘alaihi wasallam to offer Ṣalāt with him, assuming that he would not be aware of my presence. Rasūlullāh Šallallāhu ‘alaihi wasallam was reciting Sūrah Al-Baqarah. I assumed that he would go for Rukū’ after one hundred verses, but he did not do so; I thought that he would go for Rukū’ after two hundred verses, but he did not. I felt sure he would go for Rukū’ at the end of the Sūrah. So, when the Sūrah ended, Rasūlullāh Šallallāhu ‘alaihi wasallam said three times, Allāhummā Lakal Hamd (All praise be to You O Allāh!) and then started reciting Sūrah Āl-Imrān. And I thought after this Sūrah, he would certainly go for Rukū’. When Rasūlullāh Šallallāhu ‘alaihi wasallam completed this Sūrah, he did not go for Rukū’ but said Allāhummā Lakal Hamd, and started Sūrah Māidah. I thought that he would go for Rukū’ at the end of this Sūrah, and he did perform Rukū’; and I heard him reciting this Tasbīh in Rukū’; “Subhāna Rabbīyal ‘Azīm” (All glory to my Rabb, The Greatest) and from the whispering of his moving lips, I realised that he was undoubtedly reciting something else, which I did not comprehend. Then he went into Ṣajdah; I heard Rasūlullāh Šallallāhu ‘alaihi wasallam reciting this Tasbīh; “Subhāna
Healer of the hearts! As You by Your power keep the oceans (running together) separate from each other (that the saltish remains separate from the sweet and sweet remains separate from saltish); so I request You to keep me away from the punishment of the Hell-Fire, and the lamentations of the one about to perish, and from the punishment of the grave.

5. O Allah! I ask You of that goodness which is beyond my understanding and intention, and which I did not even ask. However, You promised this to anyone of Your creation, or any goodness which You want to give to any of Your slaves. I desire this and ask You of it by Your Mercy, O Sustainer of the universe!

6. O You of firm promises and Master of good deeds! I ask for Your peace on the Day of Judgement, and Paradise on the Day of Eternity, to be among Yours favourites and regular attendants of Your Court; frequently bowing and prostrating and fulfilling their promises. You are most Kind and Most Loving, and no doubt You do what You will.

7. O Allah! Make me one who is guided aright, and guides others aright. Do not misguide me, and do not make me misguide others. I may be in peace with Your friends and enemy of Your enemies. Those who love You, I should love them for that love of Yours, and those who are against You, I should have enmity with them due to their enmity with You.

8. O Allah! It is for us to supplicate, and for You to accept. This is my effort and reliance is on You.

9. O Allah! Put Nūr (light) in my heart, and make my grave illuminated; and grant me Nūr in front of me, Nūr at my back, Nūr on my right, Nūr on my left, Nūr above me, Nūr below me, (Your Nūr be around me), and Nūr in my ears, Nūr in my eyes, Nūr in every hair of mine, Nūr in my skin, Nūr in my flesh, Nūr in my blood, and Nūr in every bone of mine. O Allah! Make my Nūr enormous, grant me Nūr, and make Nūr for me.

10. Unblemished is He Whose covering is Dignity itself and Whose Word is Dignified. Unblemished is He Whose dress is Nobility and Honour. Unblemished is He; and none can be appropriately called unblemished besides Him. Unblemished
167. Abu Hurairah Rādiy Allāhu ‘anhu narrates that Rasūlullāh ﷺ ṣallallāhu ‘alaihi wasallam said: May Allāh have Mercy on the man who gets up during the night and offers Tahajjud, and awakens his wife so that she may also offer Salāt. If she does not get up (and remains in bed due to deep sleep), he lightly sprinkles water on her face to help awaken her. And may Allāh show Mercy on that woman who gets up at night and offers Salāt and awakens her husband for Tahajjud, and if he does not awaken, she lightly sprinkles water on his face to awaken him. (Nasai)

Note: This hadith relates to such a couple who are fond of Tahajjud and to wake each other in this manner does not cause any displeasure between them. (Ma‘āriful Hadith)

168. Abu Hurairah and Abu Sa‘īd Rādiy Allāhu ‘anhu narrate that Rasūlullāh ﷺ ṣallallāhu ‘alaihi wasallam said: When a man wakes his wife during the night and both offer two Rak‘at Tahajjud Salāt, they are counted amongst those men and women, who remember Allāh abundantly. (Abu Dāwūd)

169. Abu Hurairah Rādiy Allāhu ‘anhu narrates that Rasūlullāh ﷺ ṣallallāhu ‘alaihi wasallam said: O children of Adam, take your fill from your Lord. Your Lord has appeared to you with blessings. (Ibn-Mālik)
offer Tahajjud Salāt in the night, but is overpowered by sleep till dawn breaks (and he is unable to offer it), a complete reward for Tahajjud Salāt is written for him on what he had intended, and his sleep is an added gift from Allāh. (Nasai)

172. Mu’adh ibn Anas Juhani Radyiyyahū ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: He who remains sitting in his place of Salāt, after offering his Fajr Salāt, till he offers the forenoon Salāt, saying nothing except what is good, his sins will be forgiven, even if they are more than the foam of the sea. (Abu Dāwūd)

173. Hasan ibne-‘Ali Radyiyyahū ‘anhumā narrates: I heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: He who, after offering Fajr Salāt, engages himself in the Dhikr (remembrance) of Allāh Subhānahu wa Ta’ālā until sunrise, and then offers two or four Rak‘āt (Ishrāq), the Hell-Fire shall not touch his skin. (Baihaqī)

174. Anas ibne-Mālik Radyiyyahū ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Whoever, after performing Fajr Salāt in congregation, continues sitting in Dhikr until the sun rises, then offers two Rak‘āt, receives a reward of Ḥajj and ‘Umrah. Anas Radyiyyahū ‘anhu reports that Rasūlullāh Sallallāhu ‘alaihi wasallam said: A perfect, a perfect, a perfect. (The reward of a perfect Ḥajj and ‘Umrah). (Tirmidhī)
175. Abu Dardā Raḍīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: Allāh, Subhānahu wa Ta’ālā proclaims: O son of Ādām! Do not slack in offering four Rak‘at Salāt in the beginning of the day, I will suffice for all your needs of the day. (Musnad Ahmad, Majma‘uz-Zawāid)

176. Abu Hurairah Raḍīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam sent an army that returned in a short period of time, with a large Ghanimah (captured enemy assets). A man expressed: O Raḍīyallāhu! We have never seen such an army that returned so soon and with so much of Ghanimah. He said: Shall I not inform you about a person, who earns much more Ghanimah in a very short time? A person, who performs Wudū properly at home, goes to the masjid, offers Fajr Salāt and then (after sunrise) offers Salātūd-Duhā; indeed, in a little time gains much more Ghanimah. (Abu Y’alā, Majma‘uz-Zawāid)

177. Abu Dhar Raḍīyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Each morning for every person a Ṣaḍqaqah is due for each joint. Every utterance of Subhānallāh (Glory be to Allāh Who is above all faults) is an act of Ṣaḍqaqah. Every utterance of Alhamdulillāh (Praise be to Allāh) is an act of Ṣaḍqaqah. Every utterance of Lā ilāha illallāh (None is worthy of worship but Allāh) is an act of Ṣaḍqaqah. Every utterance of Allāhu Akbar (Allāh is the Greatest) is an act of Ṣaḍqaqah. Enjoining good is an act of Ṣaḍqaqah. Forbidding evil is an act of Ṣaḍqaqah. And offering two Rak‘at Salātūd-Duhā suffices (as gratitude for Ṣaḍqaqah due to every joint of the body). (Musnad Ahmad, Majma‘uz-Zawāid)
embracing Islam, for I heard your footsteps in front of me in Paradise (in my dream). Bilal replied: I have not done anything extraordinary except that whenever I performed Wudu during the day or night, I offer Salat (Tahiyatul-Wudū) after that, as much as was written or granted for me. (Bukhārī)

Şalāt-ut-Tasbīh

183 - عن ابن عباس رضي الله عنهما أن رسول الله ﷺ قال للمتوفى بن عبد المطلب: يا عبد الله ﷺ يا بن عبانة، يأتمرون، أم أنتم تكلمون؟ ألا أتمرون؟ ألا أتمرون؟ ألا أتمرون؟ فكلمت بن عبانة صلى الله عليه وسلم: يا أبا عبد الله، يا سيدنا، يا رسول الله ﷺ يا عبد الله ارجعوا عمرة مرة، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا، ثم تزكوا وفقفوا وانت أتهب عصرا. فكانت ركعتها تتم ذلك في أربع ركعات. إن استطعت أن تصلبه في كل يوم مرة فأفضل فإن لم تفعل فكيف كأن ستة مرة. فإن لم تفعل في كل يوم مرة، فإن لم تفعل في كل يوم مرة. فإن لم تفعل في كل يوم مرة، فإن لم تفعل في كل يوم مرة.

182. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that once Nabi Ṣallallāhu ‘alaihi wasallam asked Bilāl at Fajr Ṣalāt: O Bilal! Tell me that deed of yours which is most hopeful (for reward) after
'alaihi wasallam said to him: O you who is praying! You have hurried in making supplication. When you sit after offering Ṣalāt, you should praise Allāh in a manner which is worthy of Him; then send Ṣalawāt on me and then make your supplication to Him. Fudālāh ibn-'Ubayd Raḍiyallāhu ‘anhu said: Then another person came and offered Ṣalāt, praised Allāh, and sent Ṣalawāt on Nabī Ṣallallāhu ‘alaihi wasallam to him: O you who is offering Ṣalāt! (Now) supplicate, it will be accepted. (Tirmidhi)

186- عن أنس رضي الله عنه أن رسول الله ﷺ نما بأغزابي، وهو يدقح بين صلابه، وهو يقلل

يا من لا تزاء الغزوب، ولا تخاطبه الطوران، ولا يصنفون، ولا تفزع

الأنوار، ولا يحظى الدواب، يعلمن من قبل للحائر، ومكابث القدر، وعده ما أظلم عليه فهت، وأشرق عليه النهار، ولا ينورى منهما سما سما، ولا أرض أرض، ولا يحترى ما يفغوره، ولا يجلب ما في جحوره.

الجمل خلخ عميزة أزه، وخرب عملي خوانيبة، وحبر أيامي يوم أنفلك فيه.

فوكَر رسول الله ﷺ بالأغزابي رجل فقال: إذا صلي فأتيني، فقلت أنك، وقد كان أهدى لرسول الله ﷺ. ثمنا من رضي الله ﷺ. كان من بين علامة من صحيحة يسنكر على رسول الله ﷺ. إنهم لم يفغوره.

186. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam passed by a villager who in his Ṣalāt was making this supplication:

O He Whom Eyes cannot see and Who is beyond our imagination, and Whom none can praise appropriately, nor do the calamities of time effect Him, nor does He fear the disasters of the time. (O He) Who knows the weight of the mountains,
the measure of the oceans, the number of the drops of rain, and
the number of the leaves of trees; and (O He) Who knows all
those things on which the darkness of night falls, and on which
day light comes, and from Whom neither a sky can hide
another sky, and nor the earth another earth; nor an ocean can
hide whatever is in its depth, nor a mountain can hide that
which is within its hardest rocks. O Allah! Make the last part
of my life the best; and the last action of my actions the best,
and make my best day, the day on which I meet You.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam deputed a man to this village
and said that when he completes his Ṣalāt bring him to me.
Rasūlullāh Ṣallallāhu ‘alaihi wasallam had been gifted some gold
from a mine. When this village came to him, he gifted this gold to
him and said: Which tribe do you belong to? He said: O Rasūlullāh!
I am from the tribe of Bani ‘Amir. Rasūlullāh Ṣallallāhu ‘alaihi
wasallam said: Do you know why I presented this gold to you? The
villager said: Because of our mutual relationship O Rasūlullāh!. He
said: Undoubtedly relationship has its rights, but I gifted this gold to
you because of your beautiful praise of Allāh. (Tabārānī, Majma’-uz-
Zawāid)

Note: Such supplications can be recited in every posture of Nafl Ṣalāt.

187. Abu Bakr Radiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whenever a slave (of Allāh) commits a sin, then he performs Wudū properly and offers two Rak‘at Ṣalāt and seeks forgiveness from Allāh, Allāh forgives him. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam recited these verses:

And those who, when they do an evil deed or wrong them-
selves, then at once remember Allāh and ask for forgiveness
and Who then forgives sins but Allāh only? And will not
knowingly repeat (the wrong) they did. (Āle’Imrān 3:135)

(Abu Dāwūd)

188. Hasan Rahimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihi
wasallam said: There is not a slave (of Allāh) who commits a sin,
then performs Wudū and does it properly, then goes out to an open
plain and offers two Rak‘at Ṣalāt and seeks forgiveness for that sin,
indeed Allāh forgives him. (Bahāqī)

189. Jābir ibn-‘Abdullāh Rādīyallāhu ‘anhu narrates that
Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to teach us the way of
doing Istihkārah with as much importance as he used to teach us the
Ṣūrah of the Qur‘ān. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said:
If anyone of you intends to do any work (and is concerned about its
final outcome) he should offer two Rak‘at optional Ṣalāt and
supplicate:

O Allah! I ask guidance by virtue of Your knowledge and by
virtue of Your Power; and I ask from Your great blessing for
undoubtedly You have power and You are capable and I have
none You know and I do not, and undoubtedly You are the
greatest Knower of all the unseen. O Allah! If You know that this matter is good for me regarding my religion, my livelihood and future well being (or he said: For my future and present affairs); Then You ordain it for me and make it easy for me and then bless me in it. But if You know that this work is bad for me, regarding my religion and my livelihood and my future well being (or he said: My present and future affairs), then keep it away from me, and let me be away from it, and ordain good for me wherever it is. And make me be satisfied with it.

Rasūlullāh ﷺ 'alaih wasallam added that the person should name and (concentrate) on his need when he comes to this āmār.

(Bukhārī)

Note: Istikhārah means asking Allah for good. For instance, it is desirable to perform Istikhārah if a person intends sending a proposal somewhere.

192. Hudhayfah Rādiyyallāhu 'anhu narrates that whenever Nabi Ṣallallāhu 'alaih wasallam faced an important and grim situation, he would at once resort to Ṣalāt. (Abū Dāwūd)

193. Ma’mar Rājmahullāh narrates from a Quraishī companion that whenever Nabi Ṣallallāhu ‘alaih wasallam’s household were hard pressed for food and provisions, he would enjoin Ṣalāt upon them and used to recite this verse:

And enjoin Ṣalāt upon your family and be constant (patient) therein. We ask not from you any provision, it is We indeed Who provide for you, the best end is indeed for the pious.

(Ithāfussadāh, Muṣannaf 'Abdul-Razzāq 'Abd bin Ḥamīd)

191. ’Abdullāh ibn-Zaid Al Māzīnī Rādiyyallāhu 'anhu narrates that Rasūlullāh ﷺ Sallallāhu 'alaih wasallam went to the place of Ṣalāt-u-‘Eid and offered Ṣalāt-ul-Istisqā (for rain), and turned his cloak inside out (reversing it) while he faced the Qiblah (appealing to Allah, to reverse this condition of drought by His infinite Mercy, and send down rain). (Muslim)

190. Abu Bakrah Rādiyyallāhu 'anhu narrates that during the time of Nabi Ṣallallāhu 'alaih wasallam there was an eclipse of the sun and he went to the Masjid (in a hurry), dragging his cloak and the Ṣāḥibah Rādiyyallāhu 'anhum gathered around him. He led them in two Rak‘at Ṣalāt, by that time the eclipse had cleared. Rasūlullāh Sallallāhu ‘alaih wasallam said: Indeed the sun and the moon are two signs among the signs of Allāh. An eclipse does not occur due to someone’s death (as it was ignorantly thought in those days; indeed all these natural phenomena occur only by the command of Allāh). So when an eclipse occurs, offer Ṣalāt and continue to invoke Allāh’s mercy till the eclipse is over. It so happened that Ibrāhīm, the son of Rasūlullāh Sallallāhu ‘alaih wasallam, died on that day and people were talking about it (saying the eclipse was caused by his death). (Bukhārī)
194. ‘Abdullāh ibn-Abū Awhāf Al-Aslāmī Rādiyyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaīhi wasallam said to us and said: Whoever is confronted with a need, relating either to Allāh or to any of His creation, he should perform Wudū and offer two Rak‘at Ṣalāt, and then supplicate:

لا إِلَى نَاّمُكَّ اِلَّيْنِّيَّ الخَلِيْقُ اَلْكَرِيمُ َّنَّ َّنَّ َّنَّ أنْفَضَّت مِنْهَا َّنَّ

There is None worthy of worship but Allāh the Clement, the Bountiful; Glorified be Allāh, the Lord of the tremendous Throne; Praise be to Allāh, the Sustainer of the worlds. O Allāh! I ask from You everything that leads to Your Mercy and ensures Your Forgiveness; I ask You for abundance in all that is virtuous; I ask You to leave no sin of mine but that You have pardoned it; and no distress except that You have removed it; and no want except that which met Your pleasure and You have fulfilled it for me.

After this supplicate to Allāh for whatever you want pertaining to this world or the hereafter, undoubtedly it will be answered. (Ibne-Majah, Miṣbāhuzzujājah)

195. ‘Abdullāh ibn-Mas‘ūd Rādiyyallāhu ‘anhumā narrates that a man came to Nabi Ṣallallāhu ‘alaihi wasallam and said: O Rasūlullāh! I wish to go to Bahra‘in for (some) business. Rasūlullāh Ṣallallāhu ‘alaihi wasallam directed him to perform two Rak‘at Ṣalāt, before undertaking the journey. (Tabārānī, Majma‘-uz-Zawādī)

196. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: When you enter your house, offer two Rak‘at Ṣalāt; this will protect you from the evil once you have entered your house. Similarly, offer two Rak‘at Ṣalāt before leaving your house, this will protect you from the evil after leaving the house. (Bazzār, Majma‘-uz-Zawādī)

197. Ubayy ibn-Ka‘b Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked me: What do you recite in the beginning of your Ṣalāt? Ka‘b Rādiyyallāhu ‘anhu replied: Umm-ul-Qur‘ān (Sūrah Fātiha). Rasūlullāh Ṣallallāhu ‘alaihi wasallam then said: By Him in Whose Hand is my soul, Allāh has not revealed the like of this (Sūrah) in the Tawrāt (Torah), nor the Injīl (Bible), nor the Zābur (Psalms), nor in the rest of the Qur‘ān. And these indeed, are the very Seven Verses (Sab‘ Mathānī) which are repeated in every Rak‘at of Ṣalāt. (Musnad Ahmad, Fath-ur-Rabbānī)
198. Abu Hurairah راقيطالله ‘انهو repoted I heard Rasūlullāh ﷺ ‘alaīh wasallām narrating a Ḥadīth Qudsi that Allāh Ta’ālā has said: “I have divided Sūrah Fātīha into two halves between Me and My slave, and My slave will receive what He asks. So, when His slave says: Alhamdulillāhi Rabbi ‘ālamīn (Praise be to Allāh, The Rabb of the universe). Allāh Subhānahū wa Ta’ālā says: My slave has praised Me! And when His slave says: Arrahmānirrahim (The Compassionate, The Merciful). Allāh Subhānahū wa Ta’ālā says: My slave has extolled Me! And when His slave says: Mālikī Youmīddīn (The Master of the Day of Judgement i.e. of Reward and Punishment). Allāh says: My slave has glorified Me! (or) entrusted Me! And when His slave says: Iyyaka na’budu wa iyyaka nasta’in (You alone do we worship, and You alone do we seek for help). Allāh says: This is between Me and My slave, so whatever He asks, it will be granted. And when His slave says: Ihdinā sīrātāl mustaqīm sīrātāl ladhīna an’amta ‘alaīhim ghairīl maghdūbī ‘alaīhim wala’dallīn (Guide us to the straight path, the path of those upon whom You have bestowed favours; and not of those who have incurred Your wrath; nor of those who have gone astray). Allāh says: This (part of the Sūrah is exclusively) for My slave; and My slave shall receive whatever He has asked for. (Muslim)

199. Abu Hurairah راقيطالله ‘انهو narrates that Rasūlullāh ﷺ ‘alaīh wasallām said: Say Āmīn, when the Imām has recited “Ghairīl maghdūbī ‘alaīhim wala’dallīn”. For undoubtedly whosoever’s words (Āmīn) coincides with the words of the angels, all his past sins are forgiven. (Bukhāri)

200. Abu Mūsā Al Ash‘arī Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaīh wasallām said: When the Imām recites Ghairīl maghdūbī ‘alaīhim wala’dallīn (And not those who have incurred Your wrath, nor of those who have gone astray), say: Āmīn. Allāh will accept your supplication. (Muslim)

201. Abu Hurairah راقيطالله ‘انهو narrates that Rasūlullāh ﷺ ‘alaīh wasallām said: Would all of you not like that, when he returned home to his family he found three large, fattened and pregnant she-camels? We replied: Yes! Nabi ﷺ ‘alaīhim wasallām then said: Three verses of the Qur’ān that you recite in your Salāt, are better (in value and virtue) than three large, fattened and pregnant she-camels. (Muslim)

Note: Since camels were favourite to Arabs especially the she-camels having fattened humps, so Rasūlullāh ﷺ ‘alaīh wasallām gave this example to emphasize the value of the Āyāt (verses) of the Qur’ān, as being more precious than these costly worldly possessions.

202. Abu Dhar Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘alaīh wasallām saying: He who performs a Rukū’ (bowing) or a Sajdah (prostration), his rank is elevated by one degree and one of his sins is forgiven. (Musnad Ahmad, Al Bazzar, Tabaqāt, Majmu‘uz-Zawāid)

203. Abu Dhar Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘alaīh wasallām saying: He who performs a Rukū’ (bowing) or a Sajdah (prostration), his rank is elevated by one degree and one of his sins is forgiven. (Musnad Ahmad, Al Bazzar, Tabaqāt, Majmu‘uz-Zawāid)
203. Rifā‘ah ibne-Rāfī’ Az-Zuraqī Ṣadīqullāhū anhu narrates that one day we were offering Šalāt behind Nābi Šallallāhū ‘alaihi wasallam, when he raised his head from Rukū‘ (bowing), he said: Ṣamī‘allāhū liman ḥamīdah (Allāh listens to him who has praised Him). A man behind him said: Rabbanā walakal ḥamīd ḥamdan kathiran tayyibam mubārakan filī (O our Rabb! All the praises are for You, many excellent and blessed praises). When Rasūlullāh Ṣallallāhū ‘alaihi wasallam completed the Šalāt, he inquired: Who had uttered these words? The man replied: I did. Rasūlullāh Ṣallallāhū ‘alaihi wasallam then said: I saw more than thirty angels, hurrying one another to be the first to record it. (Bukhārī)

404. Abu Hurairah Ṣadīqullāhū anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihi wasallam said: When the Imām says: Ṣamī‘allāhū liman ḥamīda (Allāh listens to him who has praised Him!). Then say: Allāhumma! Rabbanā laka ḥamīd (O Allāh! O our Rabb, to You is all the praise). And for him, whose utterance of this praise, coincides with that of the angels, all his past sins are forgiven (Muslim).

205. Abu Hurairah Ṣadīqullāhū anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihi wasallam said: The closest that a slave comes to his Rabb is, when he is prostrating in Šalāt, so make supplications abundantly while prostrating. (Muslim)

206. ‘Ubādah ibne-Ṣāmit Radīyallāhū anhu narrates that he heard Rasūlullāh Ṣallallāhū ‘alaihi wasallam saying: No one amongst the slaves, who prostrate for the sake of Allāh, Allāh (because of this prostration) writes a good deed for him, erases a bad deed and raises him in rank by a degree. Therefore, prostrate (by offering Šalāt) abundantly. (Ibn-Majah)

207. Abu Hurairah Ṣadīqullāhū anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihi wasallam said: When the son of Ādām recites the verses in which there is Sajdah (prostration), and then falls down in Sajdah; Shajā‘ withdraws into seclusion, and weeping he says: Woe unto me! The son of Ādām was commanded to make Sajdah; and he (obeyed and) made Sajdah, so for him is (eternal) Paradise. And I (too) was commanded to make Sajdah but I refused and so for me is the (eternal) doom of Hell Fire. (Muslim)

Note: This relates to verses of the Qur’ān wherein prostration is mentioned; upon reading such an Ayah (verse), one should perform Sajdah.

208. Abu Hurairah Radīyallāhū anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihi wasallam said (in a lengthy hadīth): When Allāh will have completed his Judgment and Decree amongst His slaves and will then intend to take out by His Mercy those whom He wishes from amongst the people of Hell Fire. He will order the angels to take out from Hell, those who did not associate any partners with Allāh, and had said: Lā ilāha illsīlah (there is none worthy of worship but Allāh). The angels will recognize them in the Fire, by
their marks of prostration. The Fire will burn the entire body of the son of Adam except the marks of prostration, as Allah Subhana wa Ta'ala has forbidden the Fire of Hell from burning the marks of prostration; and they will be taken out by the angels from the Fire.

(Muslim)

Note: The marks of prostration refer to those seven parts of the body by which Sajdah is made: The forehead, both hands, both knees and both feet. (Nawawi)

209. Ibne-'Abbás Ra'diyallahu 'anhuma narrates that Rasûlullâh Sallallahu 'alaihi wasallam used to teach us Tashahhud, as he would teach us Sûrah of the Qur'ân. (Muslim)

210. Khaffâf ibne-Imâ' Al Ghiffârî Ra'diyallahu 'anhuma narrates that when Rasûlullâh Sallallahu 'alaihi wasallam used to sit (in Qa'idah) at the end of the Salah, he would point out with his forefinger. The polytheists would say that he was casting some magic spell (Allah forbid!) with his forefinger. They were merely lying. Rasûlullâh Sallallahu 'alaihi wasallam used to indicate by this Tauhid (Unity) of Allah. (Musnad A'hmad, Tabârânî, Majma' 'uz-Zawâ'id)

211. Nâfi' Ra'dimahullâh narrates that when 'Abdullâh ibne 'Umar Ra'diyallahu 'anhuma sat in Salah (Qa'idah), he would place both his hands on his thighs, and point out with his forefinger and keep his eyes fixed on the finger while he was pointing. After Salah he narrated that Rasûlullâh Sallallahu 'alaihi wasallam said about the pointing of the forefinger: It (the pointing of the forefinger in
KHUSHU‘ AND KHUDU‘
FEAR AND DEVOTION IN PRAYERS

VERSES OF QUR‘AN

Allâh Subhânahâ wâ Ta‘âlâ says:

Be ever mindful of (obligatory) prayers and (in particular) the middle (‘Asr) Salât, and stand before Allâh, devoutly obedient.

Al-Baqarah 2: 238

Allâh Subhânahâ wâ Ta‘âlâ says:

And seek help through patience and Salât; and indeed it is difficult except for the humble and submissive (to Allâh).

Al-Baqarah 2: 45

Allâh Subhânahâ wâ Ta‘âlâ says:

Verily will the believers succeed;

They, who during their Salât, are humbly submissive.

Mu‘minun 23: 1-2

AHAĐIITH

212. ‘Uthmân ibn–Affân Râdiyallâhu ‘anhu narrates: I heard Rasûlullâh ﷺ ‘alâhi wasallam saying: Whenever a Muslim at the time of obligatory Salât, performs Wuḍū excellently, and offers Salât with Khushu‘ and proper Ruku‘, it will be an atonement of his past sins as long as he does not commit any major sin. And this merit of Salât will be for all times. (Muslim)

Note: The Khushu‘ in Salât means that one’s heart should be filled with Allâh’s greatness and fear, and his limbs should be relaxed. Khushu‘ also includes focusing the gaze during Qaumah on the spot where Sajdah is performed, on the toes in Ruku‘, towards the nose in Sajdah and on the lap in Qaidah. (Bayân-ul-Qur‘ân, Sharh-us-Sunnah Abu Dâwûd Il ‘Aynî)

213. Zaid ibn–Khâlid Al-Juhami Râdiyallâhu ‘anhu narrates that Nabi Sallallâhu ‘alaihi wa Sallam said: Anyone who performs Wuḍū excellently and then offers two Rak‘at Salât in a way that he does not forget anything in it (with total concentration towards Allâh the Almighyt), then all his past sins are forgiven. (Abu Dâwûd)

214. ‘Uqbah ibn–‘Amîr Al-Juhamî Râdiyallâhu ‘anhu narrates that
perform it excellently, then stands and offers two Rak'at or four Rak'at (the narrator is in doubt whether he heard Rasūlullāh ﷺ saying two Rak'at or four Rak'at), performing well therein the Rukū' and with Khushūʾ then asks Allāh for forgiveness, he will be forgiven. (Musnad Ahmad, Majmaʿ-ʿuz-Zawādī).

217. ‘Uqba ibn-ʿĀmir Juhanī Ṭadiyallāhū anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Anyone who performs Wudūʿ and performs Wudūʿ perfectly and then offers two Rak'at, fully concentrating with his heart and keeping his face and body relaxed, then Paradise becomes due for him (Abu Dāwūd).

218. Jābir Ṭadiyallāhū anhu narrates that a person came to Rasūlullāh ﷺ alaihi wasallam and asked: O Rasūlullāh! Which Ṣalāt is the best one? He replied: The one with long Qunāt. (Ibn-Hibbān)

Note: Qunāt includes proper bowing, devotion, long Rak'at, lowering the eyes, lowering the shoulders in submission and Allāh's fear.

219. Mughīrah Ṭadiyallāhū anhu narrates that Rasūlullāh ﷺ alaihi wasallam used to stand in Ṣalāt until his feet became swollen. It was said to him: Allāh has forgiven your past and future sins. He said: Should I not then be a grateful slave? (Bukhārī)

216. Abu Darda Ṭadiyallāhū anhu narrates: I heard Rasūlullāh ﷺ alaihi wasallam saying: He who performs Wudūʿ and
220. ‘Ammār ibn-Yāsir Radhiyallāhu ‘anhumā narrates: I heard Rasūlullāh Shallallāhu ‘alaihi wasallam saying: Indeed a person completes his Salāt and only one-tenth of the maximum reward, is written for him. Likewise for some one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-fourth, one-third or half of it is written. (Abū Dāwūd)

Note: The Ḥadīth explains that the more the outward appearance and the inner devotion in Salāt corresponds to Sunnah, the greater is the reward. (Baghdāl-ul-Majhūd)

221. Fadl ibn-‘Abbās Radhiyallāhu ‘anhumā narrates that Rasūlullāh Shallallāhu ‘alaihi wasallam said: Salāt is to be offered in twos (Rak‘at), with Tashahhud after every two Rak‘at, and (in Salāt) express your submissive humility, devotion and tranquility. Then raise your hands (for Du‘ā) to your Rabb, The Almighty and Majestic by turning the palms of your hands towards your face and say three times: O my Rabb! O my Rabb! And the one who does not do so, his Salāt is defective.

222. Abu Dhar Radhiyallāhu ‘anhu narrates that Rasūlullāh Shallallāhu ‘alaihi wasallam said: Allāh continues to turn attentively towards His slave while he is engaged in Salāt, as long as he does not turn his attention. When he turns his attention away, Allāh turns away from him. (Nasā’ī)

223. Hudhaifah Radhiyallāhu ‘anhu reports that Rasūlullāh Shallallāhu ‘alaihi wasallam said: Verily when a man stands in Salāt, Allāh turns His attention towards him until he completes his Salāt or commits an act against the dedication of Salāt. (Ibn-Majāh)

Note: In the early era of Islam, nothing was spread on the ground of the masjid and Salāt was performed upon pebbles. Therefore, performing Sajdah would be uncomfortable due to the pebbles. Rasūlullāh Shallallāhu ‘alaihi wasallam had prohibited unnecessarily smoothening the place of Sajdah, since this is the time when the Mercy of Allah is directed towards the person in Salāt. All such unnecessary actions during Salāt may become a means of depriving one of Allāh’s Mercy.

224. Abu Dhar Radhiyallāhu ‘anhu narrates that Rasūlullāh Shallallāhu ‘alaihi wasallam said: When anyone of you stands in Salāt, he should not level the pebbles (with his hand), as the Mercy of Allāh is directed towards him. (Tirmīzhī)
Abu Dardā Radīyallāhū ‘anhu narrates: I saw Rasūlullāh ﷺ wasallam offering Salāt and from his chest, there was a sound like the grinding of a mill due to his weeping. (Abū Dāwūd)

Ibn-‘Abbās Radīyallāhū ‘anhu narrates that Rasūlullāh ﷺ wasallam said: The example of obligatory Salāt is like a weighing scale. Whoever gives in full, receives in full (whoever will offer Salāt completely and properly will receive his full reward). (Baihaqī, Targhib)

Abū Hurairah Radīyallāhū ‘anhu narrates that Rasūlullāh ﷺ wasallam said: Salāt comprises of three parts: Tuhūr (purity) is one-third, Rūkū’ is one-third, and Sujud is one-third (The full reward of Salāt is received on performing these three parts properly). So, whoever offers Salāt properly, as is its due, it is accepted from him and all the rest of his deeds are also accepted.
And he whose Salah is rejected, all the rest of his deeds are also rejected. (Bazzār, Majma‘-uz-Zawāid)

like the pecking of a crow, is similar to that hungry man who eats one or two dates, which do not satisfy his hunger. (Similarly his Salah is of no benefit). (Tabarānī, Majma‘-uz-Zawāid, Abu Ya‘lā)

233. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam led us in Salah-ul-‘Aṣr. He then noticed a man offering Salah, so he said: O Fulān! (such and such) Fear Allāh and improve your Salah. Do you think that I do not see you? Verily, I see from behind me, as I see in front of me. Offer your Salah properly, and complete your Rukū’ and your Sujūd. (Ibn-Khuzaimah)

Note: Seeing of things behind his back was among the miracles of Rasūlullāh Ṣallallāhu ‘alaihi wasallam.

234. Wā’il ibne-Hijr Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam would spread his fingers during Rukū’, and would join the fingers during Sajdah. (Tabarānī, Majma‘-uz-Zawāid)

235. Abu Dardā’ Rādiyallāhu ‘anhu narrates that whoever offers two Rak‘at of Salah in such a manner that he performs his Rukū’ and Sujūd properly and then whatever he asks from Allāh, certainly Allāh will grant him either immediately or later. (Tabarānī, Iḥāfussādāh)

236. ‘Abdullāh Al-Ash‘ārī Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The example of a person who does not perform his Rukū’ properly and performs his Sujūd
240. ‘A’ishah Raḍiyallahu ‘anha narrates: I asked Rasūlullāh ﷺ about looking around in Salāt? He said: It is the carrying away of a person from his Salāt by Shaijān. (Tirmidhi)

241. Jābir ibn-Samūrah Raḍiyallahu ‘anhu narrated that Rasūlullāh ﷺ said: The people who lift their eyes towards the sky in Salāt should refrain from it, otherwise they may loose their eyesight. (Muslim)

242. Abu Hurairah Raḍiyallahu ‘anhu narrates that Rasūlullāh ﷺ entered the masjid, and a man came in the masjid and offered Salāt; then he approached Rasūlullāh ﷺ and greeted him with Salām. Rasūlullāh ﷺ answered his Salām and said: Go back and offer your Salāt again, as you have not offered Salāt. He went back and offered Salāt in the same manner as he had offered it earlier, and returned and greeted Rasūlullāh ﷺ. He said: Go back and offer your Salāt again, as you have not offered
THE VIRTUES OF WUḌū (ABLUTION)

VERSEs OF Qur’āN

Allāh Subḥānahū wa Ta‘ālā says:

O you who believe! When you rise to (perform) Ṣalāt, wash your faces and your forearms to the elbows, and wipe over your heads and wash your feet to (including) the ankles.⁴⁶

Al-Mā‘īda 5:6

Allāh Subḥānahū wa Ta‘ālā says:

And Allāh loves those who purify themselves.⁴⁵

Tawbah 9:108

AHĀDĪTH

243. Abu Mālik Al-Ash‘ārī Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ṭuḥūr (purity) is half of Ḥiḍāya. And Alḥamdu’llāh fills the scale of deeds with virtues, and Subḥānallāh and Alḥamdu’llāh fill the space between the skies and the earth with reward, and Ṣalāt is Nūr (a light) and Ṣadaqah is a proof of faith, and patience is brightness, and the Qur’ān is an evidence for you, or against you. (Muslim)

Note: 1. The meaning of Ṭuḥūr being half of Ḥiḍāya, may refer to the fact that half of Ḥiḍāya is the inner purification from Kufr, Shirk and all other negative traits opposed to Ḥiḍāya. Outward purity, being a condition for the acceptance of Ṣalāt, is half of Ṣalāt.

2. Ṣalāt is a Nūr; one meaning of this is, as light reverses darkness, similarly Ṣalāt stops from evil and being unfair. Another meaning is that the face of the one who offers Ṣalāt will be radiant on the Day of Judgment, as well as illuminated in this world. A third meaning is that Ṣalāt will be a light in the darkness of the grave and on the Day of Judgment.

3. Man by nature loves wealth, therefore his spending in charity for the sake of Allāh, stands as a sign and evidence of his true belief.

4. Whoever is patient in fulfilling the orders of Allāh, and abstaining from the prohibitions of Allāh, and facing in hardships becomes enlightened with the glow of Ḥiḍāya (guidance).

5. The Qur’ān shall be a means of salvation for the one who reads and acts upon it; otherwise it would be an evidence against those who neither learn it or act upon it. May Allāh save and guide us. (Nawawī, Mīqāt-ul-Mafāthī)

244. Abu Hurairah Raḍiyyallāhu ‘anhu narrates: I heard my loving friend, Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The jewellery of a Mu‘min (on the Day of Resurrection) will cover to the places where the water of ablution reaches. (Muslim)

245. Abu Hurairah Raḍiyyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: My Ummah will be called on the Day of Resurrection with their limbs and faces shining from traces of Wuḍū. So whoever amongst you can increase the area of his radiance should do so (i.e. by performing Wuḍū regularly). (Bukhārī)
Note: Meaning that Wuḍū’ should be performed thoroughly with such care that no part of the skin should remain dry. (Mazāhir Haqée)

Note: The opinion of the majority of the scholars is that minor sins, are forgiven by Allāh through Wuḍū’, Salāt and other forms of worship. The major sins, are forgiven by Istighfār (seeking forgiveness) and Taubah (turning towards Allāh with repentance). However, Allāh by His bountiful Grace, may even forgive the major sins by virtue of above deeds. (Nawāwī)

I testify there is none worthy of worship except Allāh, and I testify that Muhammad is His slave and Messenger; the eight gates of Paradise are opened for him to enter from any one of them that he pleases. In another narration of ‘Uqba ibn ‘Amir Juhani Rādiyallāhu ‘anhu it is mentioned, as:

I testify there is none worthy of worship but Allāh alone, Who has no partner, and I testify that Muhammad is His slave and Messenger;

In the narration of Anas ibn-Mālik Rādiyallāhu ‘anhu this is to be said three times. In another narration of ‘Uqbah Rādiyallāhu ‘anhu these words are to be said, while looking towards the sky, after performing Wuḍū’, excellently. In a narration of ‘Umar ibn-Khaṭṭāb Rādiyallāhu ‘anhu the following words are given:

I testify there is none worthy of worship but Allāh alone, Who has no partner and I testify that Muhammad is His slave and Messenger; O Allāh! Make me from among those who turn with repentance and make me from among the purified.

(Muslim, Ibne-Mājāh, Abu Dāwūd, Tirmīzī)
249. Abu Sa‘id Al-Khudrī Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a person after performing Wudū says:

 Glory be to You, O Allāh! You are above all faults and all praises are for You, there is none worthy of worship but You; and from You do I seek, forgiveness and to You do I turn in Taubah

This is recorded on a piece of paper and then sealed. The seal will not be broken until the Day of Resurrection (meaning that the reward of these words will be preserved for the Hereafter). (Mustadrak Ḥākim)

250. ‘Abdullāh ibne-‘Umar Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A person who perform Wudū by washing each limb once, has fulfilled the requirement of Wudū, for which there is no compromise. And he who cleanses each limb twice gets two parts of reward. And he who cleanses each limb thrice has performed my Wudū and the Wudū of the Prophets before me. (Musnad ʿĀshār)

251. ‘Abdullāh Ṣunabīḥi Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a Mu‘min slave performs Wudū and rinses his mouth, the sins of his mouth are erased. When he cleanses his nose, the sins of his nose are erased. When he washes his face, the sins of his face are erased even from beneath his eyelids. When he washes his arms, the sins of his arms are erased even from beneath his fingernails. When he wipes his head with his wet hands, the sins of his head are erased, even from his ears. When he washes his feet, the sins of his feet are erased even from beneath his toenails. Thereafter his walking towards the masjid and offering Ṣalāt is a source of more reward. (Nasā’ī)

It is narrated in a lengthy narration by ‘Amr ibn-‘Abasah Sulaimān Radīyallāhu ‘anhu: After performing Wudū, when he stands for Ṣalāt and praises, extols and glorifies Allāh Subḥānāhu wa Ta‘ālā in a manner worthy of His dignity, and concentrates whole heartedly towards Allāh Subḥānāhu wa Ta‘ālā, upon completion of his Ṣalāt, he is definitely cleansed of his sins as on the day his mother gave birth to him. (Muslim)

Note: Some scholars take the first narration to mean that by performing Wudū, all the bodily sins are forgiven; and by offering Ṣalāt all the inner sins are forgiven. (Kashshāf ʿUthmānīyāt)
253. Ibn 'Abd al-Rahmān al-Addāmī narrates that Rasūlullāh ṣallallāhu 'alaihi wasallam said: For a person who performs Wudu (while already) in a state of purity, for him ten virtues are written. (Abu Dāwūd)

Note: Islamic scholars have written that condition for making fresh Wudu, while already in a state of purity, is that one has performed any form of worship with the previous Wudu. (Badhul-Majhūd)

254. Abu Hurairah Radyallāhu ‘anhu narrates that Rasūlullāh ṣallallāhu ‘alaihi wasallam said: Were it not (for the fear) of overburdening my Ummah, I would have ordered them to (brush their teeth with) Siwak at every Salāt. (Muslim)

Note: Siwāk or Miswāk is a natural tooth brush prepared from the roots or branches of various trees and bushes. The most common and beneficial is that of the root of the *Salvadora Persica*, a wild desert plant known in Arabic as *Arak*, and in Urdu as *Peelu*.

255. Abu Ayyūb Radyallāhu ‘anhu narrates that Rasūlullāh ṣallallāhu ‘alaihi wasallam said: Four characteristics pertain to the practices of the Prophets (Messengers): Modesty, use of perfume, use of Siwak, and marriage. (Tirmidhī)

256. 'A‘īshah Radyallāhu ‘anhu narrates that Rasūlullāh ṣallallāhu ‘alaihi wasallam said: Ten characteristics pertain to the practices of all the Prophets: Clipping of mustaches, letting the beard grow, use of Siwak, snuffing up the water (to clean the nose), cutting the nails, washing the finger joints (similarly all parts of the body where dirt gets collected, for example holes of the ears, nostrils and armpits etc. plucking the hairs under the armpits, shaving the pubes, and cleaning one’s private parts with water after relieving himself. The narrator of this Ḥadīth, Mu‘āshā Rāmāṭullāhī ‘alaihi says that I have forgotten the tenth, it may have been the rinsing of the mouth. (Muslim)
263. Shuraih Rahimahullâh said that I asked ‘A’ishah Ra’diyallâhu ‘anâa: What would Rasûlullâh Ŝallallâhu ‘alaihi wasallam do first upon entering his house? She replied: He would use the Siwâk.

(Muslim)

264. Zaid ibne-Khâlid Al-Juhañi Ra’diyallâhu ‘anâa narrates that Rasûlullâh Ŝallallâhu ‘alaihi wasallam would not leave his house for any one of the Șalât until he would use the Siwâk. (Tabarânî, Majma’-uz-Zawâïd)

265. Abu Khairah Subhâh Ra’diyallâhu ‘anâh said that I was among the delegation that came to Rasûlullâh Ŝallallâhu ‘alaihi wasallam, and he provided us with the (roots of) Arâk (bush) to use as Siwâk, so we said to him: O Rasûlullâh! We have the branches (of the date tree for Miswâk), but we accept your generosity and your gift. (Tabarânî, Majma’-uz-Zawâïd)
THE A‘MĀL (DEEDS) AND FAḌĀIL (VIRTUES) OF THE MASJID

VERSES OF QUR‘ĀN

Allāh Subhānahu wa Ta‘ālā says:

The masjids of Allāh are only to be maintained and served by those, who believe in Allāh, and the Last Day, and establish Salāt, and give Zakāt, and fear none save Allāh, for (such) it is expected that, they will be of the (rightly) guided.

Al-Tawbah 9: 18

Note: The maintenance of a masjid implies that all the actions of the Masjid of Rasūlullāh Sallallāhu ‘alaihi wasallam are done in it. This includes Da‘wat of Imān gatherings in which belief in the unseen is developed, study circles on the virtues of A‘māl, acquiring knowledge and Dhikr, the religious education and training of those coming from outside, worship and the services of guests. Another important aspect of the Masjid of Rasūlullāh Sallallāhu ‘alaihi wasallam was the sending of the Jamā‘ats (groups) for Da‘wat work, both within the country and to foreign countries. Similarly receiving and being host to Jamā‘ats from within the country and abroad. This is generally expressed as “Hijrāt and Nusrāt”. (Bayān-ul-Qurān)

Describing the condition of the men who have been rightly guided Allāh Subhānahu wa Ta‘ālā says:

In houses (masjids) which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered

(LEFT PAGE)

(Î.e. Da‘wat, recitation of the Qur‘ān, learning and teaching the commandments of Allāh, worship). Therein glorify Him (Allāh) in the mornings and in the evenings. Men whom neither trade nor sale (business) diverts from the Remembrance of Allāh (with heart and tongue), nor from establishing Salāt, nor from giving Zakāt. They fear a Day when hearts will be shaken and eyes will be rolled (out of the horror of the torment of the Day of Resurrection).

An-Nūr 24: 36-37

AHĀDĪTH

266- عن ابن عباس رضي الله عنهما قال: المساجد البيوتات الله في الأرض نضج، لأهل المساجد كما نضج نجوم السماء لأهل الأرض. رواه مسلم. م هو 267- عن ابن عباس رضي الله عنهما قال: المساجد البيوتات الله في الأزمام نضج، لأهل السماء كنا نضج نجوم السماء لأهل الأرض. رواه الطبراني في الكبير ورجاله مؤقفون. م هو 268- عن ابن عباس رضي الله عنهما قال: المساجد البيوتات الله في الأزمام نضج، لأهل السماء كنا نضج نجوم السماء لأهل الأرض. رواه الطبراني في الكبير ورجاله مؤقفون. م هو 269- عن ابن عباس رضي الله عنهما قال: المساجد البيوتات الله في الأزمام نضج، لأهل السماء كنا نضج نجوم السماء لأهل الأرض. رواه الطبراني في الكبير ورجاله مؤقفون. م هو 267. Ibne-‘Abbās Rađiyallāhu ‘anhu narrates that masjids are the houses of Allāh on the earth. They shine to the dwellers of the sky, just as the stars shine to the dwellers of the earth. (Tabarānī, Majma‘-uz-Zawāid)

269. 'Umar ibn - Khattab رضي الله عنه 'anhu narrates: I heard Rasûlullâh ﷺ 'alaihi wasallam saying: Anyone who builds a masjid where the name of Allâh is remembered and (He is praised), Allâh will build a palace for him in Paradise. (Ibn Hibbân)

270. Abu Hurairah رضي الله عنه 'anhu narrates that Rasûlullâh ﷺ 'alaihi wasallam said: Whoever goes to the masjid in the morning or in the evening, Allâh prepares for him a good hospitality in Paradise as often as he goes to the masjid, morning or evening. (Bukhârî)

271. 'Abdullah ibn-'Amr ibn - 'As رضي الله عنه 'anhum narrates that Nabi ﷺ 'alaihi wasallam used to say upon entering the masjid:

أَعُوذ بِبَيْنِ الْمِلَّةِ الْبَرَّةِ وَبِبَيْنِ الْجَََّهَنَّ وَالْمَسْجِدِ الرَّحِيمِ

I seek refuge in Allah the Greatest, and in His Noble Being, and in His Eternal Domain, from the accursed Shaitân

272. Abu Sa'id Khudri رضي الله عنه 'anhu narrates that Rasûlullâh ﷺ 'alaihi wasallam said: Whoever loves the masjid, Allâh loves him. (Tabarânî, Majma'uz-Zawâid)

273. Abu Dardâ رضي الله عنه 'anhu narrates: I heard Rasûlullâh ﷺ 'alaihi wasallam saying: The masjid is the house of every pious person who fears Allâh. For the one who spends most of his time in the masjid, Allâh Subhânahu wa Ta'âlâ has taken upon Himself to comfort him, to bestow Mercy upon him, to make the crossing over Bridge of Sirât easy for him, and to grant him His Pleasure and Paradise. (Tabarânî, Bazzâr, Majma'uz-Zawâid)

274 - عن معاذ بن جبل رضي الله عنه أن نبي الله ﷺ قال: إن الشَّطِّيَّانِ ذَلِّلُ الإنسان كَذَّبَ الغَفُورُ بِخَالِفَةِ الفَضْلِيَّةِ وَالنَّاجِي، فإِنَّهُ نَعْمَهُ وَالشَّعَاءِ، وَعُلُّكَمْ بِالجَمَاعَةِ وَالغَدَاةِ وَالْمَسْجِدِ رُواهُ أحمد

275 - عن أبو سعيد الخدري رضي الله عنه قال: قال رسول الله ﷺ إذا رآى الرجل يدخل المسجد فاشهدوا له بالإيمان، قال الله تعالى: إنما عطِّرَ مسجدَ الله ﷺ من بين بُخَالِفِ الْيَوْمِ الآخرِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ومن سورة النبوة. رقم: 390
275. Abu Sa’id Raďiyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaihi wasallam said: If you see a man frequenting the masjid, bear witness to his Îmân. Allâh Subhânahû wa Ta’âlâ says:

إِنَّمَا يَعْمَرُ مُسْجِدُ الْدُّنْيَا مِنْ أَمْنِيَّ وَأَحْيَانِ الأَمْرِ

Only he will frequent the masjids, who believes in Allâh and the Last Day. (Tirmidhî)

276. Abu Hurairah Raďiyallâhu ‘anhu narrates that Nabî ﷺ ‘alaihi wasallam said: A Muslim that makes the masjid his abode for Salah and Dhikr, Allâh is overjoyed with him as a family is overjoyed by the return of an absent relative. (Ibn-Mâjah)

Note: Making his abode means that he develops a special attachment to the masjid, and remains there for a major part of his time.

277. Abu Hurairah Raďiyallâhu ‘anhu narrates that Nabî ﷺ ‘alaihi wasallam said: Whoever has made the masjid his abode, and then was pre-occupied by some matter or illness, and subsequently returned to the masjid as before, Allâh is overjoyed with him just as a family is overjoyed by the return of an absent relative. (Ibn-Khuzaïmah)

278. Abu Hurairah Raďiyallâhu ‘anhu narrates that Nabî ﷺ ‘alaihi wasallam said: The people who frequent the masjids are (like) their pegs. The angels are their companions. If they are absent the angels search for them, and if they become sick the angels visit them, and if they are in need the angels help them. He (also) said: The one who sits in the masjid, derives at least one benefit from these three: Either he meets a Muslim brother from whom he may benefit in terms of Deen, or he hears a word of wisdom, or receives a Mercy from Allâh for which every Muslim waits for. (Musnad Ahmad)

279. ‘A’îshah Raďiyallâhu ‘anha narrates that Rasûlullâh ﷺ ‘alaihi wasallam ordered us to build masjids in various localities, and to clean and perfume them. (Abu Dâwûd)

280. Anas Raďiyallâhu ‘anhu narrates that there was a woman who used to collect rubbish from the masjid. When she died, Nabî ﷺ ‘alaihi wasallam was not informed of her burial. Rasûlullâh ﷺ ‘alaihi wasallam said: If a person from amongst you dies, then inform me. He then offered Salât-ul-Jânâzah upon her and said: Verily, I saw her in Paradise because she used to remove rubbish from the masjid. (Tabarânî, Majma‘-uz-Zawâid)
‘ILM AND DHIKR

KNOWLEDGE AND REMEMBRANCE OF ALLAH TA’ÅLÅ

‘ILM KNOWLEDGE

In order to benefit directly from Allah Ta’alå by fulfilling His Commandments, in the manner prescribed by Rasûlullâh ﷺ ‘alaihi wasallam, to acquire the knowledge revealed by Allah Ta’alå, that is to precisely ascertain what Allah Ta’alå wants of me, in each and every situation

VERSES OF QUR’ÅN

Allah Subhânâhu wa Ta’alå says:
(Just as We completed Our Favour upon you by ascertaining the direction of your Qiblah) similarly, We have sent to you a Messenger from amongst you, who recites to you Our revelations and purifies

Allah Subhânâhu wa Ta’alå says:
And these examples We put forward for mankind, but none will understand them except those who have knowledge (of Allah and His Signs).

Allah Subhânâhu wa Ta’alå says:
And say: My Rabb! Enhance my knowledge.

Allah Subhânâhu wa Ta’alå says:
And We, verily gave knowledge to Dâwûd and Sulaimân, and (upon this) they said: Praise be to Allah, Who has preferred us above many of His believing slaves!

Allah Subhânâhu wa Ta’alå says:
And He teaches you the Book (Al-Qur’an) and wisdom (the Prophet’s Sunnah), and teaches you (beneficial things) that which you knew not.

Al-Baqarah 2: 151

An-Nisa 4: 113

Tâ Hâ 20: 114

An-Naml 27: 15

Al-‘Ankabût 29: 43
Allāh Subḥānāhū wa Taʿālā says:

Only the ‘Ulamā (scholars with knowledge of Allāh’s greatness) amongst His slaves truly fear Allāh.
Fāṭir 35: 28

Allāh Subḥānāhū wa Taʿālā said to His Prophet Sallallāhu ‘alaihi wasallam:

Say (to them): Can those who have knowledge (of Deen) and those who do not have knowledge (of Deen) be equal?
Az-Zumar 39: 9

Allāh Subḥānāhū wa Taʿālā says:

O you, who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (in Paradise from His Mercy). And when (for some reason) you are told to get up, then get up, Allāh will (because of your accepting this order and other orders) exalt in degree those of you who believe, and those who have been granted knowledge (of Deen). And Allāh is Well-Aware of what you do.
Al-Mujādilāh 58: 11

Allāh Subḥānāhū wa Taʿālā says:

And mix not Truth with falsehood, nor knowingly conceal the Truth (the Commandments of Allāh).
Al-Baqarah 2: 42

Allāh Subḥānāhū wa Taʿālā says:

Do you enjoin righteousness upon mankind, and you yourselves forget (to practise it), while you are reciters of the Book? Will you not then use your reason?
Al-Baqarah 2: 44

Allāh Subḥānāhū wa Taʿālā says:

(Shuʿaib ʿAlaḥissalām told his people): (And just as I practice what I enjoin you to do) I do not want myself to do those things which I forbid you to do.
Hād 11: 88

**AHĀDĪTH**

1. Abu Mūsā Rādiyallāhu ‘anhu narrates that Nābi Sallallāhu ‘alaihi wasallam said: The guidance and knowledge with which Allāh sent me is like abundant rain that falls on land (which has three different terrains). A part of the land was fertile, it absorbed the water, and sprouted lush plantation and pasture. Another part was barren, it held up the water, and Allāh made it beneficial for people who drank from it, and gave (cattle) to drink from it, and irrigated from it. The rain fell on the third part which was a hard plain, it neither held the water nor sprouted grass. (Likewise there are three types of persons). For
example: The one who acquires understanding of Deen of Allah, and benefits from what Allah has sent me with, and he learns, and teaches; (and the other who did not benefit himself but others were benefited through him); and the third, who does not show regard to that and does not accept Allah's guidance with which I have been sent. (Bukhari)

2. ‘Uthman ibn Affan Radıyallahu ‘anhu narrates that Rasūlullahu Ṣallallahu ‘alaihi wasallam said: The best among you is he who learns the Qur’ān and teaches it. (Bukhari)

3. Buraidah Al-Aslami Radıyallahu ‘anhu narrates that Rasūlullahu Ṣallallahu ‘alaihi wasallam said: He who recites the Qur’ān and learns it, and then acts upon it, he will be made to wear on the Day of Resurrection a crown of Nūr (light), which will be as radiant as the sun. And his parents will be dressed with two suits, which the whole world cannot match. So they will ask: For what have we been dressed like this? It will be said: This is the reward of your son’s acquiring Qur’ān. (Mustadrak Ḥākim)

4. Mu‘ādh Al-Juhanī Radıyallahu ‘anhu narrates that Rasūlullahu Ṣallallahu ‘alaihi wasallam said: He who recites the Qur’ān and acts upon it, his parents will be made to wear a crown on the Day of Resurrection, whose light will be better than the light of the sun; if it rises amongst you in your worldly houses, what do you think about the person who himself acts upon it? (Abu Dāwūd)

5. Abdullāh ibn Amr ibn Hishām Radıyallahu ‘anhu narrates that Rasūlullahu Ṣallallahu ‘alaihi wasallam said: He who recites the Qur’ān, indeed secures the knowledge of prophethood within his ribs, though Divine Revelation is not sent upon him. It does not befit one endowed with the Qur’ān that he gets annoyed with those who are in anger, nor should he indulge in any act of ignorance with those who are ignorant, while he has the Book of Allah inside his heart. (Mustadrak Ḥākim, Targhib)

6. Jābir Radıyallahu ‘anhu narrates that Rasūlullahu Ṣallallahu ‘alaihi wasallam said: Knowledge is of two types: 1. Knowledge that penetrates into the heart; this knowledge is beneficial. 2. Knowledge, that is merely on the tongue; this will be Allah’s evidence against the son of Adam. (Targhib)

Note: Knowledge on the tongue refers to the knowledge without practice and sincerity.

7. ‘Uqbah ibn-Mubāhar Radıyallahu ‘anhu narrates that Rasūlullahu Ṣallallahu ‘alaihi wasallam came out to us when we were in Suffah and asked: Who amongst you would like to go out every morning to Buḥrān or Al-‘Aqiq (the markets of Madina Munawwarah) and bring
two large humped she-camels, without being guilty of sin or severing the ties of relationship? We replied: O Rasûlullah! We would all like that. He said: Your going to the masjid every morning to learn or recite two verses of the Book of Allah, The Almighty and Magnificent, is better for you than two she-camels. And three verses are better than three she-camels and four verses better than four she-camels, and an equal number of camels. (Muslim)

Note: This hadith explains that the number of verses is better than the collective number of camels, male and female; for example, a single verse is better than a single male and a female camel.

8- عن معاوية رضي الله عنه يقول: سمعت النبي ﷺ يقول: من يورد الله به خيراً يفقه في الدين، وآمنا بأنك قاسم الله ورسوله، ﷺ. (الحديث): رواه البخاري، باب من بر الغذاء 800.000، رقم: 81

Mu'awiyah Radyiillahu 'anhu narrates: I heard Nabî Sallallahu 'alaihi wasallam saying: The one for whom Allah intends good, He guides him towards the understanding of Deen. Indeed I am only a distributor and Allah is the One Who grants. (Bukhari)

Note: The second sentence of the hadith means that Rasûlullah Sallallahu 'alaihi wasallam came as a distributor of knowledge and Allah is the Bestower of understanding of this knowledge and helps in acting upon it. (Miqâñ)

9- عن أبي عبيدة رضي الله عنهما قال: ضمت رسول الله ﷺ وقال: اللهم أعلمه الكتاب. رواه البخاري، باب قول النبي ﷺ كلمته عليه الكتاب، رقم: 85

'Abdullah ibn-'Abbâs Radyiillahu 'anhu narrates that Rasûlullah Sallallahu 'alaihi wasallam embraced me and supplicated: O Allah! Grant him knowledge of the Book. (Bukhari)

10- عن أبي سفيان رضي الله عنه قال: قال رسول الله ﷺ: إن أشرفت الساعة لن يرفع العلم، وينشب الجهل، وينشرับ الحجج، وينظهر الزنا. رواه البخاري، باب رفع العلم وظهور الجهل، رقم: 88

Anas Radyiillahu 'anhu narrates that Rasûlullah Sallâlahu 'alaihi wasallam said: Indeed, among the signs of the Last Hour (the Day of Resurrection) is that knowledge will be lifted, ignorance (of Deen) will take root, liquor will be drunk, and adultery will prevail. (Bukhari)

11- عن أبي عمران رضي الله عنهما قال: سمعت رسول الله ﷺ يقول: إننا نائم أنت بقعد له، ف csakب منه حتى إلى أريزة الري بخرج في أطاعتى، ثم أعطت فضلاً يغلي صدر. قالوا: فما أولئك يا رسول الله ﷺ؟ ﷺ: العلم، رواه البخاري، باب النين، رقم: 700.000

'Abdullah ibn 'Umar Radyiillahu 'anhum anhnah narrates: I heard Rasûlullah Sallâlahu 'alaihi wasallam saying: While I was asleep, I was given a bowl of milk. So I drank from it to my fill, until I felt its freshness reaching my nails. Then I gave the rest of it to 'Umar. The SAHABAH Radyiillahu 'anhum asked: So, what is your interpretation about the dream, O Rasûlullah? He said: Knowledge, (It means 'Umar Radyiillahu 'anhu will receive an ample portion of the knowledge of Rasûlullah Sallâlahu 'alaihi wasallam). (Bukhari)

12- عن أبي سعيد الخدري رضي الله عنه عن رسول الله ﷺ: أن يسمع المؤمن من خير يسمعه حتى يكون منتهما الجنة. رواه البخاري وقال: هذا حديث حسن غريب، ياب ما جاء في فضل العلمة على البهاء، رقم: 288.000

Abu Sa'id Al-Khudri Radyiillahu 'anhu narrates that Rasûlullah Sallâlahu 'alaihi wasallam said: A believer's thirst for knowledge is never quenched. He continues to hear and learn until he enters Paradise. (Tirmidhi)

13- عن أبي ذر رضي الله عنه قال: قال لي رسول الله ﷺ: ما أذاذ مطلقه؟ أن تعدم قطاعٌ من كتاب الله أخبرك أن تنصلكِ مثله، وإن تعدم قطاعٌ من العلم، غلب به أو لم يغلب، خيرٌ من أن تتصلى ألف ركعة. رواه البخاري، باب فصل من علم القرآن، رقم: 211.000

Abu Dhar Radyiillahu 'anhu narrates that Rasûlullah Sallâlahu 'alaihi wasallam told me: O Abu Dhar! If you go in the morning and learn a verse from the Book of Allah, it is better for you than performing one hundred Rak'at of Salât. And if you go in the morning and learn a chapter of knowledge, which may or may not be applicable at that time (for example learning the method of Tayyammum), it is better for you than performing a thousand Rak'at of Nafl Salat. (Ibne-Majah)

14- عن أبي هريرة رضي الله عنهما قال: سمعت رسول الله ﷺ يقول: يِبَلَغَ مِنْ جَاهَةِ مَسْجِدِهِ هَذَا،
the darkness of infidelity, though he may have any measure of generosity or bravery, he does not bear that value which he would gain once he has embraced Islam and acquires the knowledge of Deen. (Mazahir-e-Haque)

17. Abu Umamah Radhiyallahu 'anhu narrates that Nabi Šallallahu 'alaihi wasallam said: He who goes to the masjid, not desiring anything other than learning or teaching something good, his reward is like that of a Haji who performs a complete Hajj. (Tabarani, Majma-uz-Zawāid)

18. Ibne-'Abbās Radhiyallahu 'anhumā narrates that Nabi Šallallahu 'alaihi wasallam said: Tease people (Deen), and be lenient with them and do not be stern with them. (Musnad Ahmad)

19. Abu Hurairah Radhiyallahu 'anhu while passing by a market of Madinah stopped and asked: O People of the market; what has disabled you? They asked: What is the matter, O Abu Hurairah? He said: The inheritance of Rasūllullah Šallallahu 'alaihi wasallam is being distributed and you are sitting here. Why do you not go there and take your share of it? They asked: Where is it being distributed?
He replied: In the masjid. So they rushed towards the masjid. Abu Hurairah stood there till they returned. And he asked: What happened? They said: O Abu Hurairah! We went to the masjid, entered it, and saw nothing being distributed. Abu Hurairah Raďiyallahu 'anhu asked: Did you not see anyone in the masjid? They replied: Yes! verily We saw some people performing Šalāt, and some reciting the Qur'ān and some were discussing what is permissible and what is forbidden. Abu Hurairah said: Woe unto you, that is the inheritance of Muhammad Šallallahu 'alaihi wasallam. (Tabarānī, Majma-'uz-Zawādī)

Allāh by sitting in the circle and so Allāh covered him with His Mercy. And the other one felt shy (to sit in the circle), so Allāh regarded his shyness and did not deprive him of His Mercy and the last one turned away, so Allāh turned away from him. (Bukhārī)

Abu Hārūn Al-‘Abdī Rahimahullāh reports from Abu Sa’īd Al-Khudrī Raďiyallahu ‘anhu, who narrates that Rasūlullāh Šallallahu ‘alaihi wasallam said: People from the East will come to you to seek knowledge of Deen, and when they come to you, treat them well. Abu Hārūn ‘Abdī, says: Whenever Abu Sa’īd would see us, he would say: Welcome to those about whom Rasūlullāh Šallallahu ‘alaihi wasallam advised us. (Tirmidīхи)

Wāthilah ibnīn-Asqa’ Raďiyallahu ’anhu narrates that Rasūlullāh Šallallahu ‘alaihi wasallam said: He who seeks knowledge and attains it, Allāh writes for him a double reward, and he who seeks knowledge but does not attain it, Allāh writes for him a single reward. (Tabarānī, Majma-'uz-Zawādī)

Abu Wāqīd Al-Laṭīhī Raďiyallahu ’anhu narrates that once Rasūlullāh Šallallahu ‘alaihi wasallam was sitting in the masjid, and other people were also present. Three men came, two of them turned their attention towards Rasūlullāh Šallallahu ‘alaihi wasallam, and one amongst them left. These two men stood near Rasūlullāh Šallallahu ‘alaihi wasallam; one of them found some room in the circle, so he sat there, the other one sat behind them and the third one (as mentioned above) turned his back and left. At the end of the gathering, Rasūlullāh Šallallahu ‘alaihi wasallam said: Should I not inform you about these three persons? One of them came closer to
to seek knowledge. He said: Welcome to the seeker of knowledge. Indeed, the angels cover the seeker of knowledge by their wings and they start gathering one upon another till they reach the sky, for the love of the knowledge which is being sought. (Tabarakān Majma‘-uz-Zawāid)

25. Tha‘labah ibn-Hakam As-Sahābī Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘ala‘ī wasallam said: Allāh ‘Azza wa Jall, when seated on His Chair to judge His slaves on the Day of Resurrection, will say to the ‘Ulamā‘ (Islamic Scholars): I blessed you with My knowledge and My kind forbearance in order to pardon you despite your faults, and I care not, as to the magnitude of your sins, as forgiving you is of no consequence to Me. (Tabarakān, Targhib)

26. Abu Darda’ Radīyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘ala‘ī wasallam saying: Whoever travels on a path in search of knowledge, Allāh will enable him to travel on one of the paths to Paradise. And verily, the angels spread their wings with pleasure for one who seeks knowledge. Indeed the inhabitants of the skies and the earth and the fish in the depths of the water, all supplicate forgiveness for the ‘Alim (Islamic Scholar). Verily, the eminence of an ‘Alim over a devout worshipper is that of the full moon over the stars. And indeed, the ‘Ulamā‘ are heirs of the prophets. And verily, the prophets did not leave behind as

inheritance any Dinār or Dirham, rather they leave ‘Ilm as inheritance. So, whoever acquired this, received an abundant portion. (Abu Dāwūd)

27. Abu Darda’ Radīyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘ala‘ī wasallam saying: The death of an ‘Alim, is such a calamity that it can neither be made up nor compensated for; and he was a star (of guidance and due to his death) his light is lost. The death of a whole tribe is less significant than the death of an ‘Alim. (Bahāqī)

28. Anas ibn-Mālik Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘ala‘ī wasallam said: Indeed, the example of the ‘Ulamā‘ is like that of stars in the sky by which guidance is obtained in the darkness of the land and water; when stars lose their radiance, it is likely that travellers will go astray. (Musnad Ahmad)

Note: This refers to the absence of ‘Ulamā‘, which invariably leads to the straying of mankind from the straight path.

29. ‘Abd Allāh ibn ‘Abdullāh Al-Burfī narrates: This hadith narrated by Sallam: Our master Abū Bakr received more of the truth than a thousand devout worshippers. (Tirmidhī)

Note: This means that it is easier for a Shayātīn to deceive a thousand ‘Abid (devout worshippers) than to deceive an ‘Alim who has a thorough knowledge of Deen.

30. Ibn ‘Abī Amāmah Al-Burfī narrates: Our master Al-Burfī received more of the truth than a thousand devout worshippers and a thousand devout worshippers received more of the truth than a thousand ‘Abid (devout worshippers) and from all of these, the greatest was our master ‘Abdullāh ibn ‘Abd Allāh Al-Burfī. (‘Abdullāh ibn ‘Abd Allāh Al-Burfī)
30. Abu Umamah Al-Bähili Ṣaḥḥālān ‘ānu narrates that two men were mentioned to Rasūllullāh ﷺ ‘alaihi wasṣallām, one of them learned and the other devout worshipper. Rasūllullāh ﷺ ‘alaihi wasṣallām said: The superiority of an ‘Ālim over an ‘Abid is that of mine over the least amongst you. Then Rasūllullāh ﷺ ‘alaihi wasṣallām said: Indeed, Allāh, His angels, the inhabitants of the skies and the earths, even the ants in their holes and even fish invoke mercy, grace and honour on him who teaches people good deeds. (Tirmidhī)

31. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūllullāh ﷺ ‘alaihi wasṣallām saying: Behold! Indeed, the world is accursed, and all that it contains is accursed except the Dhiqr of Allāh, and that which brings one closer to Allāh, an ‘Ālim or a seeker of knowledge of Deen. (Tirmidhī)

32. Abu Bakrah Raḍiyallāhu ‘anhu narrates: I heard Nābi Ṣallallāhu ‘alaihi wasṣallām saying: You should become either (1) an ‘Ālim or (2) a seeker of knowledge of Deen, or (3) an attentive listener to the knowledge of Deen, or (4) a lover of knowledge of Deen and Ulamā. Do not be of the fifth kind, otherwise you will be ruined. The fifth kind is that you bear malice towards knowledge of Deen and those who possess it. (Tabrānī, Bazzār, Majma’-uz-Zawādī)

33. Ibne-Masʿūd Rādiyallāhu ‘anhu narrates: I heard Rasūllullāh ﷺ ‘alaihi wasṣallām saying: There are only two people worthy of envy: A person whom Allāh has given wealth, and empowers him to spend it in righteous causes; and the other, whom Allāh has given knowledge by means of which he makes sound judgements, and teaches it to others. (Bukhārī)

140. ‘Umar ibnul-Khaṭṭāb Raḍiyallāhu ‘anhu narrates that one day while we were sitting with Rasūllullāh ﷺ ‘alaihi wasṣallām, a man with extremely white clothing and very black hair came to us. No signs of travel were visible on him and none of us recognised him. Sitting down close to Rasūllullāh ﷺ ‘alaihi wasṣallām, resting his knees against his and placing his palms on his own thighs, he said: O Muhammad! Tell me about Islām. Rasūllullāh ﷺ ‘alaihi wasṣallām
‘Ala‘ihi wasallam replied: Islam is to testify that none is worthy of worship but Allah, and Muhammad is the Messenger of Allah, to establish Salat, to pay Zakat, to fast in Ramadan, and to perform Hajj to Baitullah, provided you have resources for it. The man said: You have spoken the truth. ‘Umar Radiyallahu ‘anhu said: We were amazed at his asking the question and endorsing the answer. Then he said: Tell me about ‘Imam (faith)? Rasulullah Sallallahu ‘alaihi wasallam said: Imam is to believe in Allah, His angels, His books, His Messengers, and the Last Day, and to believe in the Divine Destiny - both good and bad of it. He said: You have spoken the truth. And then asked: Tell me about Ihsan? Rasulullah Sallallahu ‘alaihi wasallam said: Ihsan is to worship Allah as though you are seeing Him; and even if you do not see Him, He certainly sees you. Then he said: Tell me about the Hour? Rasulullah Sallallahu ‘alaihi wasallam replied: The one who is asked about it knows no more than the one who is asking. He said: Then tell me about its signs. Rasulullah Sallallahu ‘alaihi wasallam said: That a slave-girl will give birth to her mistress; and you will see barefooted, naked and destitute shepherds competing with one another in constructing lofty buildings. ‘Umar Radiyallahu ‘anhu said: Then he went away and I stayed for a while. Then, Rasulullah Sallallahu ‘alaihi wasallam asked: O ‘Umar! Do you know who the questioner was? I said: Allah and His Messenger know best. He said: He was Jibrafil, who came to teach you your Deen (Islam). (Muslim)

Note: In hadith, amongst the signs of the Last Day is that a slave girl will give birth to her owner (mistress); which means that disobedience of parents will become rampant at the approach of the Last Day, so much so that girls, in whose nature obedience to their mother is more ingrained, would not only become disobedient, but dominate over their mothers, like a lady mistress orders her maid-servant. This is why Rasulullah Sallallahu ‘alaihi wasallam has described a slave-girl giving birth to her mistress. The second sign of the Last Day means, such people shall be in possession of wealth who would not be worthy of it. Their interest will be in constructing high buildings and they would compete with one another in it. (Ma‘rifil Hadith)

35. Hasan Rahimahullahu narrates that Rasulullah Sallallahu ‘alaihi wasallam was asked about two men from the Banu Israill as to which of them was superior. One of them was an ‘Alim, who observed the obligatory Salat, and then sat and taught the people good; the other one fasted by day, and worshipped during the night. Rasulullah Sallallahu ‘alaihi wasallam replied: The superiority of that ‘Alim who observed the obligatory Salat then sat and taught good, over a devout worshipper who fasted by day and worshipped during the night, is like my superiority over the least amongst you. (Sunan-ud-Darimi)

36. ‘Abdullah Radiyallahu ‘anhu narrates that Rasulullah Sallallahu ‘alaihi wasallam said: Learn the Qur’an and teach it to people; acquire knowledge of Deen and teach it to people; learn the obligatory Commandments (of Allah) and teach these to people: Indeed I would die and verify the knowledge will also be lifted soon, so much so that two people will disagree on an obligatory command, and there will be no one who could guide them correctly about it. (Baihaqi)
38. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Indeed, among the actions and good deeds for which a believer will continue to receive rewards even after his death are: (i) Knowledge which he taught and spread (ii) righteous children whom he left behind (iii) the Qur’ān which he left as an inheritance (iv) a masjid which he built (v) a rest house which he built for the travellers (vi) a stream which he caused to flow (vii) a charity that he gave from his wealth, whilst he was alive and healthy. For all these, he will continue to receive rewards after his death. (Ibn-e-Majah)

39. Anas Rādiyallāhu ‘anhu says about Nabi Ṣallallāhu alaihi wasallam that (at times and according to the needs of the moment) whenever he said something, he would repeat it thrice so that the meaning would be fully understood. (Bukhārī)

41. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Allāh hates every harsh man, who eats excessively, shouts in the bāzār, sleeps at night like a corpse, passes the day like a donkey, and well aware of worldly matters but totally ignorant about matters of the Hereafter. (Ibn-e-Hībān)

42. Yazīd ibn-e-Salāma Al-Ju’fi Rādiyallāhu ‘anhu narrates: I said: O Rasūlullāh! I have heard many ahādīth from you; I fear that recent aḥādīth may cause me to forget the earlier ones. So, tell me something comprehensive. He said: Fear and obey Allāh to the best of your knowledge. (Tirmīdī)

43. Jābir ibn-e-Abdullāh Rādiyallāhu ‘anhum narrates that Rasūlullāh ﷺ alaihi wasallam said: Do not acquire knowledge of Deen for showing superiority over Ulamā and do not use this knowledge to quarrel with the ignorant and do not use this knowledge to hold assemblies. He who does this (for him) there is Fire, and Fire. (Ibn-e-Majah)

Note: Acquiring knowledge of Deen is not to be used for diverting the attention of people towards one’s self.
44. Abu Hurairah Ṭaḥṣīb b. Šaṭṭāḥ Ṭaḥṣībīn reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who is asked something about knowledge (of Deen) and he conceals it, Allāh will put a bridle of fire on him on the Day of Resurrection. (Abu Dāwūd)

45. Abu Hurairah Ṭaḥṣīb b. Šaṭṭāḥ Ṭaḥṣībīn reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of the person who acquires knowledge of Deen and then does not convey it to others, is like the one who has collected a treasure but does not spend (and benefit from it). (Tabarānī, Targhib)

46. Zaid ibn-Arqam Ṭaḥṣīb b. Šaṭṭāḥ Ṭaḥṣībīn reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam used to invoke:

O Allāh! I seek refuge in You from that knowledge which does not give benefit, and from that heart which does not fear You, and from that inner-self which does not get satisfied, and from that supplication which is not accepted.

(Muslim)

47. Abu Bahārān Ṭaḥṣīb b. Šaṭṭāḥ Ṭaḥṣībīn reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The feet of the slave of Allāh will not move from its place on the Day of Judgment until he is questioned about his life, how he spent it; about his knowledge of Deen, whether he practiced it; about his wealth, from where he acquired it and where he spent it; and about his body (in which activities) did he age it. (Ṭirmīzī)

48. Jundub ibne-Abūd Allāh Al-ʿAzīzī Ṭaḥṣīb b. Šaṭṭāḥ Ṭaḥṣībīn reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of the person who teaches people good and neglects himself (does not practice himself), is like a lamp which is a source of illumination for people and burns itself. (Tabarānī, Targhib)

49. Abūd Allāh ibne-Abī Ṭaḥṣīb b. Šaṭṭāḥ Ṭaḥṣībīn reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Some people having knowledge of Deen, lack its understanding. And he whose knowledge does not benefit him, his ignorance will harm him. You will indeed be considered amongst those who recite the Qurʾān as long as it restrains you from the forbidden. If it does not restrain you, then you are not from those who recite the Qurʾān. (Tabarānī, Majmaʿ-ʿaz-Zawāid)

50. Abūd Allāh ibne-Abī Ṭaḥṣīb b. Šaṭṭāḥ Ṭaḥṣībīn reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The feet of the slave of Allāh will not move from its place on the Day of Judgment until he is questioned about his life, how he spent it; about his knowledge of Deen, whether he practiced it; about his wealth, from where he acquired it and where he spent it; and about his body (in which activities) did he age it. (Ṭirmīzī)
Sa'llallahu 'ala'hi wasallam that 'Isa Ibn-Marym 'ala'hi salam said:
Indeed matters are of three kinds: A matter whose righteousness is evident to you, so follow it; a matter whose error is evident to you, so leave it; a matter which is disputable, so refer it to an 'Ilm who is knowledgeable about it. (Tabarānī, Majma'-uz-Zawā'id)

53. Ibn-'Abbās Rādiyyallāhu 'anhum narrates that Rasūlullāh Ṣallallāhu 'a'llahi wasallam said: Avoid relating a hadith from me, unless you know it for a certainty. He who deliberately narrates from me falsely, then let him prepare for himself an abode in the Hell-Fire. And he who interprets the Qur'ān according to his own opinion, then let him prepare for himself an abode in the Hell-Fire. (Tirmidhī)

54. Jundub Rādiyyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'a'llahi wasallam said: He who interprets the Qur'ān according to his opinion and that happens to be correct, even then he has erred. (Abū Dāwūd)

Note: This means, that if someone interprets the Qur'ān in the light of his own opinion and that interpretation incidentally turns out to be correct; even so he has erred, because he did not refer (for this commentary) to the Prophet's Ḥadīth and not to the 'Ulāmā' of this Ummah. (Mazāhir-e-Haque)

51. Anas Rādiyyallāhu 'anhu narrates that we were sitting by the door of Rasūlullāh Ṣallallāhu 'a'llahi wasallam, and were discussing. One man was arguing and quoting one verse of the Qur'ān, and the other quoting another verse. At this, Rasūlullāh Ṣallallāhu 'a'llahi wasallam came out to us. His face was red (in anger), as if the juice of pomegranate was spread on his face and he said: O people! Have you been sent for this, or have you been ordered to do so? Do not return to infidelity after me by cutting one another's necks! (Tabarānī, Majma'-uz-Zawā'id)

52. 'Abdullāh ibn-'Abbās Rādiyyallāhu 'anhum narrates from Nabī
TO BE INSPIRED BY
THE QUR’ĀN AND ḤADĪTH

VERSES OF QUR’ĀN

Allāh Subḥānāhu wa Ta’ālā said to
His Prophet Sallallāhu ‘alaihi
wasallām:
When they listen to that which has
been revealed to the Messenger;
you see their eyes overflow with
tears, because of their recognition
of the Truth (in the Qur’ān).

Al-Ma’idah 5: 83

Allāh Subḥānāhu wa Ta’ālā says:
And when the Qur’ān is recited,
give ear to it and pay heed, so that
you may obtain Mercy.
Al-A’raf 7: 204

Allāh Subḥānāhu wa Ta’ālā says:
He (Allāh’s favoured bondsman)
said (to Mūsā ‘Alaihis Salām):
Then if you follow me (to acquire
knowledge) ask me not about
anything till I myself mention of it
to you.
Al-Kahf 18: 70

Allāh Subḥānāhu wa Ta’ālā said to
His Prophet Sallallāhu ‘alaihi
wasallām:
Therefore give glad tidings to
(those of) my servants
who listen carefully to all that is
said, and follow the best of it;
(For) it is they whom Allāh has
graded with his guidance, and it is
they who are men of
understanding.

Az-Zumar 39: 17-18

Allāh Subḥānāhu wa Ta’ālā says:
Allāh has revealed the best of all
teachings, a book (Qur’ān), its
contents resembling each other (in
goodness and truth) and repeating
each statement (of the truth) many
times. The skin of those who fear
their Rabb, shiver from it (when
they recite it or hear it). Then their
skins and their hearts soften to the
remembrance of Allāh.

Az-Zumar 39: 23

AḤĀDĪTH

٥٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُوْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ لِرَسُولِ اللَّهِ ﷺ: إِفْقَأَ عَلَيْهِ، فَقَالَ: إِفْقَأْ أَنَّ اللَّهَ يَلَبِّيْنَ عَلَيْهِ، فَقَرَأَ عَلَيْهِ سَوْرَةَ النَّاسَ حَتَّى
بِلَغَهُ فَكَفَى إِنَّ جَنَّا نَمَا كَانَ أَنْ بَيْنَاهُ مَا زَهَجَهَا وَذَنَّا بِهَا عَلَى جَانَّاهَا. سَأَلَّرَآفَرَ، فَقَالَ: أَعْتَبَتُ، فَإِذَا
عَنْيَا لَفَوْنَانُ رَوَاهُ الْبَحَرِيَّ. بَابُ كَفَى إِنَّ جَنَّا نَمَا كَانَ أَنْ بَيْنَاهُ مَا زَهَجَهَا. ٤٨٢

55. ‘Abdullāh ibne-Mas‘ūd Radiyallāhu ‘anhu narrates that Rasūlūlāh Sallallāhu ‘alaihi wasallām asked me to recite the Qur’ān;
I submitted: Shall I recite the Qur’ān to you while it has been
revealed to you? He said: I like to hear it from someone else. So, I
recited to him Sūrah An-Nisā’. When I came to the Verse:
فَكَفَى إِنَّ جَنَّا نَمَا كَانَ أَنْ بَيْنَاهُ مَا زَهَجَهَا وَذَنَّا بِهَا عَلَى جَانَّاهَا
So how will it be with them, when We bring of every people a
witness; and We shall bring you O Muḥammad, a witness...
DHIKR

REMEMBRANCE OF ALLĀH TA‘ĀLĀ

Fulfilling the Commandments of Allāh Ta‘ālā with the complete attention that Allāh Ta‘ālā is in front of me and seeing me

VIRTUES OF AL-QUR’ĀN

VERSES OF QUR’ĀN

Allāh Subhānahu wa Ta‘ālā says:

Qal Allāh ta’ālā:

Verbiage: Yūnus 10:57-58

Allāh Subhānahu wa Ta‘ālā said to His Prophet Sallallahu ‘alaihi wasallām:

Say: The Holy Spirit (Jibraīl) has
revealed it from Your Sustainer with truth, that it may give firmness to those who believe, and as guidance and good tidings for those who have submitted (to Allāh).

An-Nābī 16:102

Allāh Subḥānāhu wa Ta’ālā says:

And We reveal of the Qur’ān that which is a healing (from incorrect beliefs, doubts, suspicions and bad conduct) and a mercy for believers.

Al-İsrā’ 17: 82

Allāh Subḥānāhu wa Ta’ālā said to His Prophet Sallallāhu ‘alaihi wasallam:

Recite that which has been revealed upon you of the Book (Qur’ān).

Al-Ankabūt 29: 45

Allāh Subḥānāhu wa Ta’ālā says:

Verily! Those who recite the Book of Allāh, and establish Salāt, and spend out of that which We have bestowed upon them, secretly and openly, they look forward to a bargain that can never fail.

Fāţir 35: 29

Allāh Subḥānāhu wa Ta’ālā says:

Nay, I swear by the settings of the stars.

And Indeed! that verily is a tremendous oath, if you but knew.

That (this) is indeed an honourable recitation (the noble Qur’ān).
1. أبو دHair غيفر راقيلاً، 'انفعه، ناراً. فاتمز أن القدام أن الرّؤم أن الرّؤم أن الرّؤم. فالله هو من قال: رواة الجاحظ وقالوا: هذا حديث صحيح الإسناد ولم يجرَه

2. رأي أبو دHair غيفر راقيلاً، 'انفعه، ناراً. فاتمز أن القدام أن الرّؤم أن الرّؤم أن الرّؤم. فالله هو من قال: رواة الجاحظ وقالوا: هذا حديث صحيح الإسناد ولم يجرَه

3. رأي أبو دHair غيفر راقيلاً، 'انفعه، ناراً. فاتمز أن القدام أن الرّؤم أن الرّؤم أن الرّؤم. فالله هو من قال: رواة الجاحظ وقالوا: هذا حديث صحيح الإسناد ولم يجرَه

4. رأي أبو دHair غيفر راقيلاً، 'انفعه، ناراً. فاتمز أن القدام أن الرّؤم أن الرّؤم أن الرّؤم. فالله هو من قال: رواة الجاحظ وقالوا: هذا حديث صحيح الإسناد ولم يجرَه

5. رأي أبو دHair غيفر راقيلاً، 'انفعه، ناراً. فاتمز أن القدام أن الرّؤم أن الرّؤم أن الرّؤم. فالله هو من قال: رواة الجاحظ وقالوا: هذا حديث صحيح الإسناد ولم يجرَه

6. رأي أبو دHair غيفر راقيلاً، 'انفعه، ناراً. فاتمز أن القدام أن الرّؤم أن الرّؤم أن الرّؤم. فالله هو من قال: رواة الجاحظ وقالوا: هذا حديث صحيح الإسناد ولم يجرَه

7. رأي أبو دHair غيفر راقيلاً، 'انفعه، ناراً. فاتمز أن القدام أن الرّؤم أن الرّؤم أن الرّؤم. فالله هو من قال: رواة الجاحظ وقالوا: هذا حديث صحيح الإسناد ولم يجرَه

8. رأي أبو دHair غيفر راقيلاً، 'انفعه، ناراً. فاتمز أن القدام أن الرّؤم أن الرّؤم أن الرّؤم. فالله هو من قال: رواة الجاحظ وقالوا: هذا حديث صحيح الإسناد ولم يجرَه

Note: Those who act upon the Qur'an, Allah Subhanahwawa Ta'alaa honours them with respect and dignity in this life and in the Hereafter, and those who do not act upon them are humiliated.

Note: "Qur'an is an accepted intercessor and a disputant whose claims are upheld", means that, it will successfully argue in the court of Allah Subhanahwawa Ta'alaa, for those who recited and acted upon it and it will demand its rights from those who ignored it.

Note: "Qur'an is an accepted intercessor and a disputant whose claims are upheld", means that, it will successfully argue in the court of Allah Subhanahwawa Ta'alaa, for those who recited and acted upon it and it will demand its rights from those who ignored it.

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recites the Qur'an is like the citron, its fragrance is pleasing and its taste is good; and the example of a Mu'min who does not recite the Qur'an is like a date, which has no fragrance but its taste is sweet. And the example of a hypocrite who recites the Qur'an is like a flower, its fragrance is good, but its taste is bitter; and the example of a hypocrite who does not recite the Qur'an is like colocynthus, which has no fragrance, and its taste is bitter. (Muslim)

**Note:** Colocynthus is a fruit similar to melon in appearance.

11. 'Imrân ibn-Huṣain Rādiyallāhu 'anhumā said: I heard Rasūlullāh Šallallāhu 'alaihi wasallam saying: Anyone who recites the Qur'an let him ask by it from Allāh alone. For so many people will come who will recite the Qur'an and ask for their reward from people. (Tirmidhī)

9. 'Abdullāh ibn-Mas'ūd Rādiyallāhu 'anhum narrates that Rasūlullāh Šallallāhu 'alaihi wasallam said: He who recites one letter of the Qur'an, it is one good deed for him, and one good deed is rewarded ten times. I am not saying that Alif-Lām-Mīm is one letter, but that Alif is one letter, Lām is one letter and Mīm is one letter. (Tirmidhī)

10. Abu Hurairah Rādiyallāhu 'anhu narrates that Rasūlullāh Šallallāhu 'alaihi wasallam said: Learn the Qur'an and then recite it. For indeed, the likeness of the one who learnt the Qur'an, recited it, and (then) stood up reciting it (in Tāhajjud), is like a bag filled with Musk, whose fragrance spreads all over the place. The likeness of the one who learnt the Qur'an and slept at night and did not recite (in Tāhajjud Šalāt), while he had the Qur'an within him, is like a bag of Musk whose mouth was sealed. (Tirmidhī)

11. Abu Sa'īd Al-Khḍrī Rādiyallāhu 'anhu narrated that Usaid ibn-Hudair was reciting Qur'an one night in his courtyard, when his mare suddenly began to shy and started to move around. He continued to recite, the mare once again moved around, but he continued to recite, and the mare continued to move around. Usaid Rādiyallāhu 'anhu says: I feared that the mare might trample my son Yahyā. So I stood near the mare and saw something like a canopy above my head, with what seemed to be lamps in it. Then this (object) started ascending towards sky; until I could not see it any more. He said: I went to Rasūlullāh Šallallāhu 'alaihi wasallam in the morning and I said: O Rasūlullāh! Late last night I was reciting (the Qur'an) in my courtyard, when my mare started to shy and move around. Rasūlullāh Šallallāhu 'alaihi wasallam said: You should have kept on reciting, Ibne-Hudair! He replied: I kept on reciting, and the mare moved around again. So, Rasūlullāh Šallallāhu 'alaihi wasallam again said: You should have kept on reciting, Ibne-Hudair! He submitted: So, I kept on reciting, and the mare moved around
again. Rasūlullāh ﷺ ‘alaih wasallam said: You should have kept on reciting. Ibne-Huḍair! He said: Then I turned towards it, as I was afraid that it might trample my son Yahyā, who was near to it, and saw above my head something like a canopy, with what seemed to be lamps in it. Then this (object) ascended towards sky, until I could not see it anymore. Rasūlullāh ﷺ ‘alaih wasallam said: Those were the angles who came to listen to your recitation of Qur’ān, and if you would have continued reciting, the people would have seen them in the morning, and they could not have stayed hidden from the people. (Muslim)


14. Sa’d ibne-Abī Waqqāṣ Raḍiyallāhu ‘anhu said that he heard Rasūlullāh ﷺ ‘alaih wasallam saying: Indeed, this Qur’ān has been revealed to create a deep grief and restlessness. So when you recite it, weep; and if you are unable to weep, then make a weeping face. And recite it with a pleasing voice, as one who does not (try to) recite with a pleasant voice is not from us. (Ibne-Majah)

Note: Some scholars have also given another interpretation to this ḥadīth; that the one who does not become contented and free from want of what others have, by the blessing of the Qur’ān, in fact has not properly benefited from it and hence is not from us.

15. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaih wasallam said: Allāh never pays so much attention to anything as He pays to the voice of a Prophet reciting the Qur’ān in a sweet tone. (Muslim)

16. Barā Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaih wasallam said: Beautify the Qur’ān with your voices. For indeed, a beautiful voice adds to the beauty of the Qur’ān. (Mustadrak Ḥākim)
Note: It means that the beauty of the Qur'an is made even more evident by a beautiful voice.

17. 'Uqbah ibn 'Amir Radhiyallahu 'anhu narrates that he heard Rasūlullāh ﷺ 'alaihi wasallam saying: The one who recites the Qur'an aloud, is like the one who gives ṣadaqah openly, and the one who recites it quietly, is like the one who gives ṣadaqah secretly. (Tirmidhi)

Note: It appears from this hadith that the preference is for reciting the Qur'an quietly. This is the situation when there is a fear of 'Riyā' (lack of sincerity). If there is no fear of 'Riyā' and there is no danger of disturbing others then according to some other traditions it is better to recite in a loud voice as it may become a source of inspiration and encouragement for others. (Sharh Tibi)

18. Abu Mūsā Radjiyallahu 'anhu narrates that Rasūlullāh ﷺ 'alaihi wasallam told Abī Mūsā: If you would have heard me last night listening to your recitation keenly, it would have definitely pleased you; as indeed you have been given a share from the pleasant voice of Dāwūd 'Alaihis Salām's vocal gifts. (Muslim)

19. 'Abdullāh ibn 'Amr Radjiyallahu 'anhu narrates from Nabī Šallallahu 'alaihi wasallam: It will be said to the man devoted to the Qur'an: Recite and ascend (the ranks of Paradise), recite slowly and distinctly as you used to recite in the world, for indeed, your abode will be where you come to the last verse you recite. (Tirmidhi)

Note: “By the man devoted to the Qur'an” means a Ḥāfiz of the Qur'an, or the one who recites it abundantly, or the one who thoughtfully acts according to the Qur'an. (Sharh Tibi, Mīrqāt)

20. 'Ā'ishah Radjiyallahu 'anhu narrates that Rasūlullāh ﷺ 'alaihi wasallam said: The one who is proficient in Qur'an will be among the company of the angels who are scribres, honoured and righteous. And the one who falters in reciting and endures difficulty therein, will have a double reward. (Muslim)

Note: The one who falters is a Ḥāfiz who may not remember the Qur'an well; yet he always tries to remember. This also covers that reader of the Qur'an who falters in its recitation, but tries hard to recite correctly, there is a double reward for such a person: one for recitation, and the other for faltering again and again, and bearing this hardship patiently. (Sharh Tibi, Mīrqāt)

21. Abu Hurairah Radjiyallahu 'anhu narrates that Nabī Šallallahu 'alaihi wasallam said: The man devoted to the Qur'an will come on the Day of Resurrection and the Qur'an will submit to Allāh: O my Rabb! Grant him an apparel, so he will be made to wear a Crown of Honour. The Qur'an will again request: O my Rabb! Give him more, then he will be given a complete Robe of Honour. The Qur'an will again request: O my Rabb! Be pleased with this person. So He will express His pleasure to him; and then he will be asked to recite and ascend (in the ranks of Paradise). One virtue for each verse will be increased for him. (Tirmidhi)

22. 'Abdullāh ibn 'Amr Radjiyallahu 'anhu narrates from Nabī Šallallahu 'alaihi wasallam: If a man has performed ṣadaqah: Falsehood in the Qur'an: 'Abdullāh ibn 'Amr Radjiyallahu 'anhu narrates from Nabī Šallallahu 'alaihi wasallam: It will be said to the man devoted to the Qur'an: Recite and ascend (the ranks of Paradise), recite slowly and distinctly as you used to recite in the world, for indeed, your abode will be where you come to the last verse you recite. (Tirmidhi)
22. Buraidah. Radal Alaa narrates: I was sitting with Nani az-Salihah al-Ashuth. I heard him saying: When the man devoted to the Day of Resurrection, indeed the Qur'an will meet him like a person whose colour has changed due to weakness. He will be given a kingdom in his right hand, and a certificate to live in Paradise for eternity, and a crown of dignity will be placed on his head. His parents will be given to wear two such pairs of dresses whose value cannot be paid by the people of this world. His parents will say: Why have we been given these dresses to wear? It will be said: For your son's memorizing the Qur'an. And then the man devoted to the Qur'an will be asked: Recite, and the man devoted to the Qur'an will be asked: Recite, and the man devoted to the Qur'an will be asked: Recite. And then the man devoted to the Qur'an will be asked: Recite, and the man devoted to the Qur'an will be asked: Recite, and the man devoted to the Qur'an will be asked: Recite.

23. Anas Radal Alaa narrates: I was sitting with Nani az-Salihah al-Ashuth. I heard him saying: When the man devoted to the Day of Resurrection, indeed the Qur'an will meet him like a person whose colour has changed due to weakness. He will be given a kingdom in his right hand, and a certificate to live in Paradise for eternity, and a crown of dignity will be placed on his head. His parents will be given to wear two such pairs of dresses whose value cannot be paid by the people of this world. His parents will say: Why have we been given these dresses to wear? It will be said: For your son's memorizing the Qur'an. And then the man devoted to the Qur'an will be asked: Recite, and the man devoted to the Qur'an will be asked: Recite, and the man devoted to the Qur'an will be asked: Recite. And then the man devoted to the Qur'an will be asked: Recite, and the man devoted to the Qur'an will be asked: Recite, and the man devoted to the Qur'an will be asked: Recite.

24. Ibn Abas Radal Alaa narrates: I was sitting with Nani az-Salihah al-Ashuth. I heard him saying: When the man devoted to the Day of Resurrection, indeed the Qur'an will meet him like a person whose colour has changed due to weakness. He will be given a kingdom in his right hand, and a certificate to live in Paradise for eternity, and a crown of dignity will be placed on his head. His parents will be given to wear two such pairs of dresses whose value cannot be paid by the people of this world. His parents will say: Why have we been given these dresses to wear? It will be said: For your son's memorizing the Qur'an. And then the man devoted to the Qur'an will be asked: Recite, and the man devoted to the Qur'an will be asked: Recite, and the man devoted to the Qur'an will be asked: Recite. And then the man devoted to the Qur'an will be asked: Recite, and the man devoted to the Qur'an will be asked: Recite, and the man devoted to the Qur'an will be asked: Recite.

Note: The saying of Radal Shahih al-Ashuth is for the entire. The saying of Amr Rehman al-Ashuth is for the entire.
common Muslims, as it has been confirmed that some of the Şahābah Rađiyallāhū ‘anhum completed the recitation of the Qur’an in even less than three days.

27. Wāthilah ibn-l-Qasqa’ Rađiyallāhū ‘anhu narrates that Nabi Şallallāhū ‘alaihi wasallam said: I have been given in place of Taurat (Torah), Sab’a (the first seven chapters of the Qur’an), and I have been given in place of Zabūr, Mi’yeen (eleven chapters after the first seven), and I have been given in place of Injīl (The New Testament), Masāni (twenty chapters after the eighteenth), and I have been given excellence by Muťassal (the remaining chapters of the Qur’an). (Musnad Aḥmad)

28. ‘Abdul Malik ibn-Umar Rahimullahā narrates that Rasūlullāh Ṣallallāhū ‘alaihi wasallam said: There is a cure for all ailments in Sūrah Fātiḥah, the opening of the Qur’an. (Sunan Dārimi)

29. Abu Hurairah Rađiyallāhū ‘anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihi wasallam said: When anyone of you says ʿĂmīn (at the end of reciting Sūrah Fātiḥah), the angels at the same time also say ʿĂmīn in the skies. If the former ʿĂmīn coincides with the latter, then all his past sins are forgiven. (Bukhārī)

30. Nāwawī ibne-Sam’ān Alkalabī Rađiyallāhū ‘anhu narrates: I heard Nabi Şallallāhū ‘alaihi wasallam saying: The Qur’an with its people who acted according to it, will be brought on the Day of Resurrection, led by Sūrah Al-Baqarah and Alī’lmrūn. (Muslim)

31. Abu Hurairah Rađiyallāhū ‘anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihi wasallam said: Do not make your houses graveyards (but fill your homes with the remembrance of Allah with Salāt and the recitation of the Qur’an). Indeed, Shaiṭān runs away from the house in which Sūrah Al-Baqarah is recited. (Muslim)

32. Abu Umāmah Al-Bāḥilī Rađiyallāhū ‘anhu narrates: I heard Rasūlullāh Ṣallallāhū ‘alaihi wasallam saying: Recite the Qur’an, because on the Day of Resurrection it will come as an intercessor for those who recited it. Recite the two shining ones, Sūrah Al-Baqarah and Alī’lmrūn for these will come on the Day of Resurrection as two clouds or two shades or two flocks of birds in rows pleading for those who recited them. Recite Sūrah Al-Baqarah, because its reciting, memorizing, and understanding are blessings; and giving it up is grief and regret. The wicked are unable to exploit it. Mu’āwiyah ibne-Salām says that it has been reported to him that by wicked people is meant magicians. (Muslim)
33. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ 'anhu narrated: There is one verse in Sūrah Al-Baqara that is the chief of all the verses of the Qurān. Never is this verse recited in a house in which Shayṭān is present except that it flees from it. This verse is Āyatul kursī. (Mustadrak Hākim, Targhib)

34. Abu Hurairah رضي الله عنه 'anhu said: Rasūlullāh ﷺ 'alaihi wasallam deputed me for the safekeeping of the Zakāt of Ramadān. Someone came and began to take handfuls of food. I got hold of him, and told him: I am certainly going to take you to Rasūlullāh ﷺ 'alaihi wasallam. He said: I am needy, I have children dependent on me, and my need is severe. Let him go. In the morning Nābi ﷺ 'alaihi wasallam asked: O Abu Hurairah! What did your prisoner do last night? (Allāh Subhānahu wa Ta'alā informed him of this) I replied: O Rasūllullāh! He complained of dire need, and of having children dependent on him, so I had pity on him and let him go his way. He said: Beware! He lied to you, and will come back. I was sure that he would return, because Rasūlullāh ﷺ 'alaihi wasallam had told me so. Therefore, I layed down, waiting for him. When he came and began to take handfuls of food, I got hold of him and told him: I must take you to Rasūlullāh ﷺ 'alaihi wasallam. He said: Leave me, for I am a needy man, I support a big family. I shall not come again. I had pity on him and let him go his way. In the morning, Rasūlullāh ﷺ 'alaihi wasallam said: O Abu Hurairah! What did your prisoner do last night? I replied: O Rasūllullāh! He complained of pressing wants and support of a family, so I had pity on him and let him go his way. Rasūlullāh ﷺ 'alaihi wasallam said: Beware, he has certainly lied to you, and will come back. So I layed down, waiting for him for the third time. When he came and took handfuls of food, I got hold of him and said: I must take you to Rasūlullāh ﷺ 'alaihi wasallam, and this is the last of the three times. Verily, you claimed that you will not return, but you have returned. He said: Leave me, I shall teach you some words through which Allāh will give you benefit. I asked: What are those? He said: When you go to bed, recite Āyatul kursī all the way till the end of the verse. Allāh will appoint a guard for you who will stay with you and no Shayṭān will come near you till the morning. So I let him go his way. Next morning Rasūlullāh ﷺ 'alaihi wasallam asked me What did your prisoner do last night? I answered: O Rasūllullāh! He claimed to teach me some words, by which Allāh will benefit me. So I let him go his way. Rasūlullāh
Šallallahu `alaihi wasallam said: What are those? He (the prisoner) told me: When you go to bed, recite Ayatul kursi, from its beginning to the end. Allah will appoint a guard for you who will stay with you and no Shaytan will come near you till the morning. The narrator says the Sahabah were eagerly desirous of all that was good. Nabi Šallallahu `alaihi wasallam said: Verily, he has spoken the truth to you, though he is a great liar. Do you know with whom you have been speaking for the past three nights? O Abu Hurairah? I said No. Rasulullah Šallallahu `alaihi wasallam said: That was Shaytan. (Bukhari)

According to what was narrated by Abu Ayyub Al-Ansari Raziyylahu `anhu, Shaytan said: You should recite Ayatul Kursi in your house, as no Shaytan, or anyone else will ever come to you. (Tirmidhi)

36. Abu Hurairah Raziyylahu `anhu narrates that Rasulullah Šallallahu `alaihi wasallam said: For every thing there is a crest, and indeed the crest of the Qur'an is Sūrah Al-Baqarah. And in it there is a verse, which is the chief of all the verses in the Qur'an, and that is Ayatul Kursi. (Tirmidhi)

37. Ibn-`Abbās Raziyylahu `anhum narrates that once Jibrail 'Alaheis Salām was sitting beside Nabi Šallallahu `alaihi wasallam, when they heard a rattling sound from the sky. He (Jibrail) raised his head and said: This is a door which has been opened in the sky today, which was never opened before except today, and an angel has descended from it. He (Jibrail) said, this angel had never come down on earth except today. The angel offered salutation, and said: Take glad tidings! You have been given two lights, which were not given to any prophet before you. Sūrah Al-Fātihah and the last (two) verses of Sūrah Al-Baqarah. You do not recite even a word from them, but you are rewarded for it. (Muslim)

Note: The last sentence of this Hadith means that if you recite words praising Allah, you will get the reward for praising Allah; and if it is a word of supplication, it will granted to you. (Sharh Tibi)

38. Šallallahu `alaihi wasallam said: I swear by the One in Whose Hand my soul is, that this verse indeed has a tongue and two lips which glorify the Lord under the 'Arsh, the Divine Throne. (Musnad Ahmad, Majma-`uz-Zawāid)
38. Nu‘mān ibn-Bashīr Ṭādiyyallāhu ‘anhu narrates Rasūlullāh ﷺ ṣallallāhu ‘alaihi wasallam said: Indeed Allāh inscribed a book, two thousand years before creating the heavens and the earth. He sent down two verses with which He ended Sūrah Al-Baqara. When these verses are being recited in a house for three nights, Shajān will not come near it. (Ṭirmidhi)

40. Shaddād ibn-Aws Ṭādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ṣallallāhu ‘alaihi wasallam said: None amongst Muslims goes to bed and recites any Sūrah of the Book of Allāh, except that Allāh deputes an angel and nothing harmful will come near him until he awakes, (no matter) whenever he awakes. (Ṭirmidhi)

42. Faqāl ibn ‘Ubayd Ṭādiyyallāhu ‘anhu narrates that Rasūlullāh ṣallallāhu ‘alaihi wasallam said: The one who recites ten verses in a night, (the reward of) a Qīnār is written for him. And a Qīnār is better than the world and whatever it contains. (Ṭabarānī, Majma‘-uz-Zawāwī)

44. Abu Hurairah Ṭādiyyallāhu ‘anhu narrates that Rasūlullāh ṣallallāhu ‘alaihi wasallam said: Indeed I recognise the voices of the companions belonging to the tribe of ‘Ash‘ar’, when they enter their houses and recite Qur’ān at night. I recognize their houses from their recitation of the Qur’ān at night; although I may not have seen them entering their houses during daytime. (Muslim)

45. Jābir Ṭādiyyallāhu ‘anhu narrates that Nabī ṣallallāhu ‘alaihi wasallam said: The one amongst you who is apprehensive of not being able to wake up in the last part of the night, he should offer his
Witr in its first part. And the one who expects to get up in the last part of night, should offer his Witr then, because as the angels are present during recitation of the Qur’an in the last part of the night, and this recitation is better. (Tirmidhi)

46. Abu Dardâ’ Radyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: The one who recites the three verses of the beginning of Sûrah Al-Kahf will be protected from the trial of Dajjâl. (Tirmidhi)

47. Abu Dardâ’ Radyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: He who memorizes the first ten verses of Sûrah Al-Kahf will be protected from the trial of Dajjâl. In another narration, it is the last ten verses of Sûrah Al-Kahf. (Muslim)

48. Thawbân Radyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: The one who recites the last ten verses of Sûrah Al-Kahf, this will indeed be for him a protection from Dajjâl. (Amalul Yaumi wal Lailah by Nasâ‘)

49. ‘Alî Radyallâhu ‘anhu narrates that Rasûlullah Šallallâhu ‘alaihi wasallam said: He who recites Sûrah Al-Kahf on Friday, will be protected from all kinds of trials for eight days, and if Dajjâl appears, (during these eight days) he would be even saved from him. (Tafsîr ibne-Kathîr)

50. Abu Sa‘îd Al-Khadrî Radyallâhu ‘anhu narrates that Rasûlullah Šallallâhu ‘alaihi wasallam said: The one who recites Sûrah Al-Kahf as it was revealed, it will become a Nur for him on the Day of Resurrection, from his place to Makkah. And the one who recites the last ten verses of it, even if the Dajjâl appears, the Dajjâl will not be able to overpower him. (Mustadrak Hâkim)

51. Ma‘qîl ibne-Yasâr Radyallâhu ‘anhu narrates that Rasûlullah Šallallâhu ‘alaihi wasallam said: The crest, and apex of Qur’an is Sûrah Al-Baqarah. With every verse of it, eighty angels descend. The Ayatul kursî “Allâhu ’alaihissâlâm kâfûr, alâhîdun, kâfûr” has been revealed from beneath the Divine Throne, then it was integrated into Sûrah Al-Baqarah. Sûrah Yâsîn is the heart of the Qur’an. Whoever recites it, to please Allâh Tabârânâ wa Ta‘âlâ and for the Hereafter, but he is pardoned. So recite this near your dying people. (Musnad Ahmad)

Note: Sûrah Al-Baqarah has been termed the crest or peak of the Qur’an because the fundamental principles of Islam, its beliefs and the commandments of the Sharî‘ah (Islamic Jurisprudence), have been dealt with in more detail than in any other Sûrah of the Qur’an. (Ma‘îriful皓dîlî)

52. Abu Dardâ’ Radyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: “A child is born, and he is two years old, the parents bring him to a mosque. When the Imam says: Allâhu ’alaihissâlâm, they all say: Allâhu ’alaihissâlâm. Then the Imam says: Allâhu ’alaihissâlâm, they all say: Allâhu ’alaihissâlâm. When the Imam says: Allâhu ’alaihissâlâm, they all say: Allâhu ’alaihissâlâm.” (Muslim)
52. Jundub Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: One who recites Sūrah Yāsīn in the night to please Allāh, he is forgiven. (Ibn-e-Hibbān)

53. ‘Abdullāh ibn-Mas‘ūd Rdaiyyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: One who recites Sūrah Al-Waqi‘ah every night will never be afflicted by poverty. (Baihaqī)

54. Jābir Raḍiyallāhu ‘anhu narrates that Nābi Ṣallallāhu ‘alaihi wasallam did not use to sleep until he recited Alif Lām Mim Sajdah, (Sūrah 32) and Tabarakalladhī biyadhīl mulk (Sūrah 67). (Tirmidhi)

55. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nābi Ṣallallāhu ‘alaihi wasallam said: Indeed, there is a Sūrah in the Qurʾān having thirty verses, which intercedes for its reciter until he is forgiven. And that Sūrah is: Tabarakalladhī biyadhīl mulk (Sūrah 67). (Tirmidhi)

56. Ibne-'Abbas Raḍiyallāhu ‘anhu narrates that someone, amongst the companions of Nābi Ṣallallāhu ‘alaihi wasallam, set up his tent over a grave, without realizing that it was a grave. Suddenly he heard the person of the grave reciting Sūrah Mukhlīl, up to end of the Sūrah. He came to Nābi Ṣallallāhu ‘alaihi wasallam and said: O Rasūlullāh I set up my tent unknowingly over a grave, and suddenly I heard someone reciting Sūrah Mukhlīl up to its end. Nābi Ṣallallāhu ‘alaihi wasallam said: It is the defender; it is the protector which safeguards him from the Punishment in the grave. (Tirmidhi)

57. Ibn-Mas‘ūd Raḍiyallāhu ‘anhu narrates that: The torrent starts from the side of the feet of a dead man in the grave. The feet say: There is no way for you to come through us, for he used to recite Sūrah Mukhlīl (Sūrah 67). Then the torrent advances towards him from his chest or the stomach. It says: There is no way for you to come through me, for he used to recite Sūrah Mukhlīl. Then the torrent advances from towards his head. The head says: There is no way for you to come through me, as he used to recite Sūrah Mukhlīl. (‘Abdullāh ibn-Mas‘ūd says) This Sūrah prevents the torrents of the grave. It was also called Sūrah Mukhlīl in the Taurāt (Torah). He who recites it at night, is indeed blessed with a tremendous reward.

(Mustadrak Ḥākim)

58. ‘Abdullāh ibn-'Umar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone would like to see the Day of Resurrection, as if it was before his eyes, he should recite the Sūrah Idhaṣ shamsu kuwirūt (Tawārīkh 81); Sūrah Idhaṣ samā‘in fattarat (Inṣā‘ār 82); and Sūrah Idhaṣ samā‘in Shaqqat (Inṣā‘ār 84). (Tirmidhi)
Virtues of Al-Qur’ān

59. Ibne-‘Abbās Ṭāriqyallāhu ‘anhum narrates that Rasūlullāh Sallallāhu ‘alaihi wa sallam said: Sūrah Idhā zulzilat (Ziyāt:99) is equivalent to half of the Qur’ān; Sūrah Qur huwāllāhu aḥad (Ikhlās:112) is equivalent to one third of the Qur’ān; and Sūrah Qur yā ayyuhal kāfīrūn (Kāfīrūn:109) is equivalent to a quarter of the Qur’ān.

Nawfal Ṭāriqyallāhu ‘anhu narrates that Nabi Sallallāhu ‘alaihi wasallam advised Nawfal: Recite Sūrah Qul yā ayyuhal kāfīrūn, (Kāfīrūn:109) then go to sleep after reciting it, as it is an immunity from polytheism. (Abu Dawūd)

60. ‘Abdullāh Ibne-‘Umar Ṭāriqyallāhu ‘anhum narrates that Rasūlullāh Sallallāhu ‘alaihi wa sallam asked: Can any one of you recite a thousand verses daily? Șābābah replied: Who has the ability to do so? He said: Can any one of you not recite: Sūrah Alhākumut Takhāthur (Takhāthur:102), (its reward is equivalent to the reciting of a thousand verses). (Mustadrak Ḥākim)

61. Anas ibne-Mālik Ṭāriqyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi Wasallam said to one of his companions: Are you married, O! so and so? He said: No, By Allāh, O Rasūlullāh, nor do I have anything to get married. Rasūlullāh Sallallāhu ‘alaihi wasallam asked: Have you not memorized Qur huwāllāhu aḥad? He replied: Indeed I have! Rasūlullāh Sallallāhu ‘alaihi wasallam said: This is one-third of the Qur’ān. Rasūlullāh Sallallāhu ‘alaihi wasallam asked: Have you not memorized Idhā Jā a nasrullāhi wal fath? (Nur:110). He replied: Indeed I have! He said: It is one-fourth of the Qur’ān. Nabi Sallallāhu ‘alaihi wasallam asked: Have you not memorized Qul yā ayyuhal kāfīrūn? (Kāfīrūn:109). He replied: Indeed I have! Nabi Sallallāhu ‘alaihi wasallam said: It is one-fourth of the Qur’ān. Nabi Sallallāhu ‘alaihi wasallam said: (So) Get Married! Get Married! (Tirmidhi)

Note: The objective of Rasūlullāh Sallallāhu ‘alaihi wasallam in saying this was to point out the value of these Sūrahs; when you have them memorized, then you are not a poor, but a wealthy man, and should get married. (Ardatul Ahwādī)
'ILM AND DHIKR

Virtues of Al-Qur’an

‘Umar ibnul-Khaṭṭāb Radīyallāhu ‘anhu said: O Rasūllāh, then I will recite it abundantly. Rasūllullāh Ṣallallāhu ‘alaih wasallam said: Allāh Ta’āla is more Generous and more Kind. (Musnad Ahmad)
68. 'Abdullāh ibn-Khubaib Raḍiyyallāhu 'anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam told me: Speak! I remained silent. He (again) said: Speak! I remained silent. He said again: Speak! I asked him: O Rasūlallāh! What should I say? He said: Recite Sūrah Qul huwal lāhu aḥad (Ikhās:112); Sūrah Qul A‘ūdhu birabbi falaq (Falaq:113); Sūrah Qul A‘ūdhu birabbin nās (Nās:114), three times in the morning and evening; these will suffice you for every purpose, or will protect you from every thing harmful. (Abu Dawūd)

Note: According to some scholars, the objective of Rasūlullāh Šallallāhu ‘alaihi wasallam prescribing the above is that if a person is unable to recite more, then he should at least recite these three Sūrahs in the morning and evening, and this alone will suffice for him Inshaallāh. (Sharīb-ut-Tibī)

69. 'Uqbah ibn-‘Amir Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: O 'Uqbah ibn-‘Amir! Indeed you cannot recite a dearer and more readily acceptable Sūrah to Allāh than Qul A‘ūdhu birabbil falaq (Falaq:113). Therefore, if you can recite it in your Shalāt, then do it. (Ibn-Hibbān)

70. 'Uqbah ibn-‘Amir Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Do you not know what unique verses have been revealed tonight, the like of which has never been seen before? These are: Qul A‘ūdhu birabbil falaq (Falaq:113); Qul A‘ūdhu birabbin nās (Nās:114). (Muslim)
VIRTUES OF REMEMBERING ALLĀH TA‘ĀLĀ

VERSES OF QUR’ĀN

Allāh Subhānahū wa Ta’ālā says:

Therefore, remember Me, I will remember you. (My bounties and blessings will be with you in this world and in the Hereafter).

Al-Baqarah 2: 152

Allāh Subhānahū wa Ta’ālā said to His Prophet ﷺ:

So, remember the name of your Sustainer, and devote yourself to him with a complete devotion.

Al-Muzzammil 73: 8

Allāh Subhānahū wa Ta’ālā says:

Verily, in the remembrance of Allāh hearts do find peace and satisfaction.

Ar-Ra’d 13: 28

Allāh Subhānahū wa Ta’ālā says:

And verily, the remembrance of Allāh is the greatest. (virtue and a means of Allāh remembering you)

Al-‘Ankābūt 29: 45

Allāh Subhānahū wa Ta’ālā says:

(The wise are) those who remember Allāh, (always) standing, sitting, and reclining.

[Al-‘Imrān 3: 191]

Allāh Subhānahū wa Ta’ālā says:

Then remember Allāh as you remember your fathers (and forefathers) or with a stronger remembrance.

[Al-Baqarah 2: 200]

Allāh Subhānahū wa Ta’ālā said to His Prophet ﷺ:

And remember your Sustainer in the morning and evening within yourself humbly and with fear and without raising your voice. And be not amongst the neglectful.

[Al-A’rāf 7: 205]

Allāh Subhānahū wa Ta’ālā said to His Prophet ﷺ:

And in whatever condition you may find yourself, and whatever portion of the Qur’ān you may be reciting (O mankind) whatever deed you may do (remember that ) We are your witness (from the moment) you enter upon it.

[Yūnus 10: 61]

Allāh Subhānahū wa Ta’ālā said to His Prophet ﷺ:

And put your trust in the Almighty, the most Merciful.
Virtues of Remembering Allāh

Who sees you when you stand up (for Tahajjud Salāt).
And (sees) your movements among those, who prostrate themselves.
Indeed! He, only He, is the Hearer, the Knower.

Ash-Shu'ara 26: 217-220

Allāh Subhānahu wa Ta’ālā says:
And He (Allāh) is with you wherever you may be. Al-Hadid 57: 4

Allāh Subhānahu wa Ta’ālā says:
And as for any one who chooses to remain blind to the remembrance of the most Gracious, to him We assign a devil who becomes his companion.

Az-Zukhruf 43: 36

Allāh Subhānahu wa Ta’ālā says:
And had he not been one of those who glorify (Allāh);
He would have remained in its belly till the day when all shall be raised from the dead.

As-Sāfīt 37: 143-144

Note: These verses are referring to incident of Yūnus Alaihis Salām in the belly of the Fish, when he recited this supplication:

Lā ilāha illā anta subhānaka innī kuntu minaz zālimīn:
None is worthy of worship but You; Glory be to You; indeed I am among the wrongdoers (transgressors).

Allāh Subhānahu wa Ta’ālā says:
So remember Allāh’s limitless

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glory when you enter upon the evening hours, and when you rise in the morning.

Ar-Rūm 30: 17

Allāh Subhānahu wa Ta’ālā says:
O you who believe! Remember Allāh with much remembrance.

And glorify His praises in the morning and in the evening.

Al-Ahzāb 33: 41-42

Allāh Subhānahu wa Ta’ālā says:
Verily Allāh and His angels bless the Prophet. O you who believe! Send your Salawāt on him and salute him with all respect.

Al-Ahzāb 33: 56

Note: Allāh Subhānahu wa Ta’ālā bestows His Nabī with His chooiest blessings; and the angels pray to Allāh for the showering of His special blessings. Therefore, Muslims should also pray to Allāh Subhānahu wa Ta’ālā to grant special blessings upon Rasūlullāh ‘alaihi wasallam; and salute him in abundance.

Allāh Subhānahu wa Ta’ālā says:
And those who, when they openly commit a shameful act, or have wronged themselves, remember Allāh, and ask forgiveness for their sins and none can forgive sins but Allāh. And they do not insist in what wrong they have done. And they know (that Allāh forgives sins with repentance)
The reward of such will be forgiveness from their Sustainer,
and Gardens underneath where rivers flow, wherein they will abide forever. And what an excellent is the reward for the doers (of good deeds)!

Āle-'Imrān 3: 135-136

Allāh Subhānāhu wa Ta‘ālā says:
And Allāh would not punish them; till you (O' Muhammad) are in between them and Allāh would not punish them while they (continued) to seek (His) forgiveness.  Al-Anfāl 8: 33

Allāh Subhānāhu wa Ta‘ālā said to His Prophet Sallallāhu 'alaihi wasallam:
Then verily! Your Sustainer, for those who do evil in ignorance, and afterwards repent and amend themselves. indeed! (For them) Your Sustainer is thereafter, Forgiving, most Merciful.

An-Naḥl 16: 119

Allāh Subhānāhu wa Ta‘ālā says:
Why do you not ask Allāh of forgiveness, so that you would have received Mercy.

An-Naml 27: 46

Allāh Subhānāhu wa Ta‘ālā says:
O you believers- all of you- turn to Allāh in repentance in order that you may succeed.

An-Nūr 24: 31

Allāh Subhānāhu wa Ta‘ālā says:
O you who believe! Turn to Allāh in sincere repentance (let not the thought of sin remain in your hearts).

At-Tahrīm 66: 8

Aḥādīth-un-Nabawī

72- 73- عن أبي عبد الله رضي الله عنهما رَفَعَهَا إِلَى اللَّهِ قَالَ: مَا عَمِلَ آدَمَ غَيْرَ أَنْ أَحْتَيَّرَهَا بِكَانَهَا، وَقَالَ: مَا عِبَرَ مِنْ ذَكْرِ اللَّهِ تَعَالَى، قَالَ: وَلَا الْجَهَازَ فِي سَبِيلِ اللَّهِ. قَالَ: وَلَا الْجَهَازَ فِي سَبِيلِ اللَّهِ إِلَّا أَنْ يَضْرِبَ بِهِمْ حَتَّى يَتَقَلَّبَ. روآهُ الطَّبَرِيَّ صَبِرًا صَحِيحًا. مَعْمَةُ الزَّهَبِ 78/1

72. Jābir ibn-Abdulla Raḍiyallāhu ‘anhumā narrates that Nābi Sallallāhu 'alaihi wasallam said: No deed of a man is more calculated to save him from Allāh’s Punishment than the remembrance of Allāh. It was asked: Not even fighting in the path of Allāh? He replied: Not even fighting in the path of Allāh, except the one who fights bravely with his sword till it breaks. (Tabarānī, Majma‘-uz-Zawāid)

73. Abu Hurairah Raḍiyallāhu ‘anhu reports that Nābi Sallallāhu 'alaihi wasallam in a Ḥādīth Qudṣī narrated that Allāh Ta‘ālā says: I treat My slave according to his expectations from Me. I am with him when he remembers Me; and if he remembers Me in his heart, I remember him in My heart; and if he remembers Me in a gathering, I remember him in a better and nobler gathering (of angels). If he comes closer to Me by one span, I go closer to him an arm’s length;
if he comes towards Me an arm’s length, I go towards him two-arms’ length; and if he comes to Me walking, I run to him. (Bakhrâh)

Note: When a person strives to get closer to Allâh through good deeds, then Allâh Subhânâ wa Ta’âlâ turns towards His slave with much more attention, mercy and help.

74. Abu Hurairah Râdiyallâhu ‘anhu reports that Nabî Šallallâhu ‘alaihi wasallam in a Hadîth Qudsi narrated that Allâh the Almighty and Majestic says: I am with My slave when he remembers Me and till his lips move while remembering Me. (Ibne-Mâjah)

75. ‘Abdullâh ibne-Busr Râdiyallâhu ‘anhu narrates that a man said: O Rasûl Allâh! I know that the commandments of Sharî’ah are many, so please tell me one of them which I may adhere to. He replied: Your toungue should always remain busy and fresh with the Dzikr of Allâh. (Tirmidhi)

76. Mu’âdh ibne-Jabal Râdiyallâhu ‘anhu narrates that the last words I had with Râsûlullâh Šallallâhu ‘alaihi wasallam, at the time of bidding him farewell, was that; I said: O Râsûlullâh! Inform me about the deeds which are the most beloved to Allâh ‘Azza wa Jall. He replied: When you die, your tongue should be engaged in and refreshed with the Dzikr of Allâh Ta’âlâ.
In another narration, it is stated that Mu’âdh Râdiyallâhu ‘anhu asked: O Rasûl Allâh! Tell me the best deed which would bring me closest to Allâh. (‘Amalul Yaumi wal Lailah li Ibn-us-Sunnî, Bazzâr, Majma’-uz-Zawâid)

Note: At the time of bidding him farewell’ refers to the time when Rasûlullâh Šallallâhu ‘alaihi wasallam sent Mu’âdh Râdiyallâhu ‘anhu as a Governor to Yemen.

77. Abu Dâdâ Râdiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam asked: Would you like me to tell you the best of all your deeds and the purest of them to your Lord, which raises your ranks to the highest and is better for you than the spending of gold and silver (in the path of Allâh), and better for you than that you encounter your enemy whose necks you cut and who cut your necks? The Šâfi’î replied: Yes, indeed! He said: It is the Dzikr of Allâh, the Exalted. (Tirmidhi)

78. Ibne-Abbâs Râdiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: There are four characteristics of such a nature that one who has been blessed with them has been blessed with what is the best in this world and the Hereafter: (1) A thankful heart, (2) A tongue which remembers Allâh, (3) A body which endures hardships and (4) A wife who does not desire to breach the trust of her husband or squander his wealth. (Tabarânî)
79. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: ‘Every day and night Allāh showers kindness and charity on his slaves. And no kindness is better than the inspiration of His remembrance that Allāh grants to any of His slaves.’ (Tabarānī, Majma’-uz-Zawāid)

80. Hanzalah Al-Usaidī Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: I swear by the One in Whose Hand is my life that if you were to maintain the state in which you are with me, and continue the remembrance of Allāh, the angels would shake hands with you on your beds and in your walkways; but O Hanzalah! There is a time for every thing. He said this three times. Note: This hadith means that one cannot maintain the same state and level of feelings continually, rather the state of one’s heart keeps changing with the happenings of daily life. (Muṣıl)

81. Mu‘ādh ibn-Jabal Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: The dwellers of Paradise will not regret anything except the moment spent by them (in the worldly life) without the remembrance of Allāh ‘Azza wa Jall. (Tabarānī, Baihaqī, Jāmi’-us-Ṣaghīr)

82. Sahl ibn-Ḥunaif Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: ‘Confess to me’ (a) What you have committed? (b) How you repent? (c) What you seek? (Allāh’s forgiveness) (d) What you have earned?’ (Al-Bukhārī, Al-Nawawī, Al-Baihaqī, Al-Baihaqī)

83. ‘Uqbah ibn-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: ‘The rider who keeps his heart free for Allāh and his remembrance during a journey, then an angel becomes his companion. And one who engages in nothing but absurd poetry and similar useless things is accompanied by the Shaitān.’ (Tabarānī, Majma’-uz-Zawāid)

84. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: ‘The example of one who remembers his Rabb and the one who does not remember his Rabb is like the example of the living and the dead. It is also mentioned in another narration: The example of a house in which Allāh is remembered and of a house in which Allāh is not remembered is like the example of the living and the dead.’ (Bukhārī, Muṣıl)

85. Mu‘ādh Raḍiyallāhu ‘anhu narrates that a man asked Rasūlullāh ﷺ ‘alaihi wasallam: ‘Which Jihād has the highest reward?’ He replied: (Jihād) In which the remembrance of Allāh Tabārak wa
Ta’ālā is done excessively. The man asked: Among those fasting, who has the highest reward? He replied: The one who remembers Allāh Tabāraka wa Ta’ālā excessively. Then similarly, Šalāt, Zakāt, Ḥajj and Šadqah all were mentioned, and for each of them, Rasūlullāh Šallallāhu ‘alaihi wasallam kept on saying that the highest reward will be for the one who remembers Allāh Tabāraka wa Ta’ālā excessively (in all these deeds). Abu Bakr Raḏiyallāhu ‘anhu said to ‘Umar Raḏiyallāhu ‘anhu: O Abu Ḥafṣah! Those who remember Allāh have taken away all the virtues. Rasūlullāh Šallallāhu ‘alaihi wasallam said: You are absolutely right! (Munṣad Ahmad) 

Note: Abu Ḥafṣah means father of Ḥafṣah. Ḥafṣah Raḏiyallāhu ‘anhu is the daughter of ‘Umar Raḏiyallāhu ‘anhu and the wife of Rasūlullāh Šallallāhu ‘alaihi wasallam.

88. Abu Ḥurairah Raḏiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: One who remembers Allāh excessively is freed from hypocrisy. (Tabarānī, Jami‘-us-Ṣaghīr)

90. Jābr ibne-Samurah Raḏiyallāhu ‘anhu narrates that when Nabī Šallallāhu ‘alaihi wasallam offered Salāt-ul-Fajr, he would sit cross-legged where he was till the sun had come well up. (Abu Dāwūd)

91. Anas ibne-Mālik Raḏiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: To sit with people who are doing the Dhikr of Allāh after Salāt-ul-Fajr till the sun rises is more pleasing to me than setting free four slaves from the progeny of Ismā‘īl ‘Alaīhis Salām. And to sit with people who are doing the Dhikr of Allāh after Salāt-ul-‘Asr till the sun sets is more pleasing to me than setting free four slaves from the progeny of Ismā‘īl ‘Alaīhis Salām. (Abu Dāwūd)

Note: The slaves from the progeny of Ismā‘īl ‘Alaīhis Salām are mentioned in this hadith as they were considered the most noble amongst the Arabs, and so more valuable.
No! By Allah. O Rabb! They have not seen it. Allah then asks: What if they had seen it? The angels reply: Had they seen it, they would have been more earnest in fleeing from it, and more intense in fearing it. Allah then says: I call you to witness that I have, indeed, forgiven them. One of the angels says: Among them was such a person who was not one of them but had come there only for some need. Allah says: They are such people that whoever sits with them is not deprived of (My Mercy). (Bukhārī)

93. Anas Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ 'alaīhi wasallam in a Ḥadīth Qudṣi said: Allah has roving angels who seek gatherings of remembrance of Allah. When they reach them, they surround them and depute a messenger to go to their Rabbul ‘Izzat Tabāraka wa Ta‘ālā in the heavens. The angel says on their behalf: O our Rabb! We have reached those slaves amongst Your slaves who are glorifying You for Your bounties, they are reciting Your Book, offering salutations to Your Prophet, Muhammad ﷺ 'alaīhi wasallam, and begging for the good of this world and of the Hereafter. Allah Tabāraka wa Ta‘ālā directs: Cover them with My Mercy. The angel says: O our Rabb! Verily, amongst them is a sinful person who incidentally accompanied them. Allah Tabāraka wa Ta‘ālā says: Cover all of them with My Mercy, for this is an assembly of such people, that none sitting amongst them is deprived of. (Bazzār, Majma‘-uz-Zawāid)
94. Anas ibn-Mālik Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When some people who gather and engage in remembering Allāh ‘Azza wa Jall, not intending anything except Allāh’s pleasure, an angel calls them from the heavens: Get up duly forgiven! As indeed your sins have been replaced with virtues. (Musnad Ahmad, Ṭabarānī, Abu Ya’lā, Bazzār, Majma‘-uz-Zawādī)

95. Abu Hurairah and Abu Sa‘īd Al-Khudrī Rādiyyallāhu ‘anhu both bear witness that Nabi Ṣallallāhu ‘alaihi wasallam said: People will not sit remembering Allāh ‘Azza wa Jall, without the angels surrounding them, Mercy covering them, sakīnah (peace of heart) descending on them and Allāh mentioning them with those who are with Him. (Muslim)

96. Abu Dardā‘ Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh will resurrect a certain group of people on the Day of Resurrection whose faces will be shining, and (they will be) sitting on pulpts of pearls. People will envy them; they will neither be prophets nor martyrs. A villager sitting on his knees said: O Rasūlallāh! Describe them to us so we may recognize them. He said: They are those who love one another for Allāh and those who get together from various tribes and different places for the remembrance of Allāh and are engaged in remembering Him. (Ṭabarānī, Majma‘-uz-Zawādī)

Note: 1- In this Hadīth, being on the right side of Ar-Rahmān means that these people will have a pre-eriment rank and status with Allāh Subhānahu wa Ta‘ālā by the Most Beneficent’s both hands being right hands, implies that, as the right hand has all the best attributes, likewise, the entire personage of Allāh has all the best attributes. 2- These honoured people being the object of envy of Prophets and martyrs implies that they will have a special rank, although the status of Prophets and martyrs is far more elevated. (Majma‘ Bihār-ul-Anwār)
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Be patient in keeping yourself with those who call their Sustainer in the morning and evening.

He came out in search of such people and found a group engaged in the remembrance of Allah. Among them were a few with dishevelled hair, dried skins and with only one piece of cloth. When he saw them he sat with them and said: Alhamdulillah (All Praise be to Allah), Who has raised such people in my Ummah that I have been commanded to keep myself with them. (Tabarānī, Majma’-uz-Zawāid)

99. ‘Abdullāh ibn ‘Amr Radıyallahu ‘anhum narrates that he asked: O Rasūlullāh! What is the reward for the gatherings of Dhikr (remembrance) of Allah? He replied: The reward for the gatherings of Dhikr is Paradise! Paradise! (Musnad Ahmad, Tabarānī, Majma’-uz-Zawāid)

100. Abu Sa’īd Al-Khūdri Ṣaḥḥāl Radıyallahu ‘anhu reports that Rasūlullāh ﷺ was called in a Ḥadīth Qudṣ: Allah ‘Azza wa Jall will say on the Day of Resurrection: Soon the people gathered will know who are the honoured ones. It was asked: Who are the honoured people, O Rasūlullāh? He replied: Those who assemble for the Dhikr of Allah in the masjids. (Musnad Ahmad, Abu Ya’la, Majma’-uz-Zawāid)

101. Anas ibn Mālik Radıyallahu ‘anhu narrates that Rasūlullāh ﷺ said: When you pass the gardens of paradise, graze to your heart’s content. It was asked: What are the gardens of Paradise? He replied: The gatherings for performing the Dhikr of Allah. (Tirmidhī)

102. Mu‘āwiyyah Radıyallahu ‘anhu narrates that Rasūlullāh ﷺ said: Half the assembly has gathered together to call to Allah, and the other half has gathered together to call to Allah. (Tirmidhī)

103. Abu Razīn Radıyallahu ‘anhu narrates that Rasūlullāh ﷺ said: Should I not guide you to the fundamentals of Deen by which you will obtain the best of this world and the Hereafter? Make it incumbent upon yourself to frequent the gatherings of those who engage in Dhikr. And when you are alone, engage your tongue in the remembrance of Allah as much as you can. (Bahāqā, Mishkât)
104. Ibne-'Abbās Raḍiyallāhu ‘anhum narrates that it was asked: O Raṣūlallāh! With whom is it best for us to sit? He replied: The one whose sight makes you remember Almighty Allāh, and whose words improve your deeds and whose deeds remind you of the Hereafter. (Abu Ya‘lā, Majma‘-uz-Zawāid)

105. Anas ibn-Mālik Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: A person who remembers Allāh and his eyes overflow due to the fear of Allāh, such that a few tears fall on the ground, Allāh Ta‘ālā will not punish him on the Day of Resurrection. (Mustadrak Ḥākim)

106. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Raṣūlallāh Ṣallallāhu ‘alaihi wasallam said: Nothing is dearer to Allāh than two drops and two marks: A drop of tears shed due to the fear of Allāh, and a drop of blood shed in the path of Allāh. Regarding the two marks, they are: A mark received in the cause of Allāh (mark of a wound, signs of walking in the path of Allāh, a layer of dust), and a mark caused in observing one of the obligatory commandments of Allāh (as for example mark of prostration, or a mark attained during the journey of Hajj). (Tirmidhī)

107. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: There are seven persons whom Allāh will cover with His Shade of Mercy on the day when there will be no other shade but His: (1) A just ruler, (2) A young man who grows up worshiping Allāh, (3) A man whose heart is attached to the masjīd, (4) Two men who love one another for the sake of Allāh, meeting thus and separating thus, (5) A man whom a woman of rank and beauty tempts and he says: I fear Allāh, (6) A man who gives alms concealing it so that his left hand does not know what his right hand spends, and (7) A man who remembers Allāh in solitude with his eyes overflowing. (Bukhārī)

108. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: If people sit in a gathering in which they do not do the Dhikr of Allāh nor send Salāwat on the Prophet, such a gathering becomes a cause of dismay and loss for them. If Allāh wills, He will punish them and if He wills, He will forgive them. (Tirmidhī)

109. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Raṣūlallāh Ṣallallāhu ‘alaihi wasallam said: If anyone sits in a place and does not remember Allāh there, then this sitting will cause him a loss from Allāh and if anyone lies down in a place and does not remember Allāh, then this will cause him a loss from Allāh. (Abu Dāwūd)
Glory be to Allah who is above all faults, one hundred times), a thousand virtues are recorded for him and a thousand sins are removed from him. (Muslim)

110. Abu Hurairah Rādiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: If people sit together without doing the Dhikr of Allah and without sending Salawāt on Nabī Šallallāhu ‘alaihi wasallam, then this gathering will be a cause of regret for them on the Day of Resurrection even though they might enter Paradise as a reward of their good deeds. (Ibn-e-Hibbān)

113. Na’mān ibn-e-Bashīr Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Among the words by which you glorify Allah are: Subhanallāh (Glory be to Allah who is above all faults), Lā ilāha illallāh (None is worthy of worship but Allah), Alhamdulillāh (All Praises be to Allah). These words circle around the Throne of Allah, and sound like the buzzing of bees, mentioning their reciter to Allah. Would anyone of you not like that someone always mentions him in front of Allah? (Ibn-Majāh)

114. Yusairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam told us: Make it obligatory upon yourselves to say Subḥānallāh (Glory be to Allah who is above all faults), Lā ilāha illallāh (None is worthy of worship but Allah), and sanctifying His Holiness (words like Subḥānārākum Allāh maṣlakhi Qudītis – Glory be to the Holy King). Count them on your fingers, for these will be questioned and will be given power to speak; and do not be negligent of it or you will be deprived of Mercy. (Tirmidhī)

115. ‘Abdullāh ibn-e-Amr Rādiyallāhu ‘anhumā narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who says:

‘Šeḥḥān Allāh wa Ḫair’
Glory be to Allah Who is above all faults, and all Praise be to Him.

A date tree will be planted for him in Paradise. (Bazzār, Majmaʿ-uz-Zawāid)

117 - انبأ إلى رفع الله عن الله عن الله: قال: صلى الله الله عليه وسلم.

Abu Dhar Radyiyallāhu `anhu narrates that Rasūlullāh ﷺ 'alaihi wasallam was asked: Which words are the best? He replied: The words that Allah has chosen for His angels, or His slaves: Subhānallāhi wabīhamdīhi (Glory be to Allah who is above all faults, and all praise be to Him). (Muslim)

118 - هذه حسن صحب: باب أي الكلام حب إلى الله, رقم: 8593.

Abu Dhar Radyiyallāhu `anhu narrates that Rasūlullāh ﷺ 'alaihi wasallam said: Should I not inform you of the words dearest to Allah? I said: O Rasūlullāh! Do tell me about the words dearest to Allah. He said: To Allah the dearest words are, Subhānallāhi wabīhamdīhi (Glory be to Allah who is above all faults, and all praise be to Him). (Muslim)

Another narration says, the dearest words to Allah are: Subhānarrabbi wabīhamdīhi (Glory be to my Rabb who is above all faults, and all praise be to Him). (Tirmidhi)

119 - جازه رفع الله عن الله: فعل: من قال صلى الله عليه وسلم.

Jābir Radyiyallāhu `anhu narrates that Nabī ﷺ 'alaihi wasallam said: He who says Subhānarrabbi Azīm wabīhamdīhi (Glory be to Allah who is above all faults, the incomparably Great, and all praise be to Him), a date tree is planted for him in Paradise. (Tirmidhi)

120 - عن أبي مَهَّرَة: صلى الله عليه وسلم.

Abu Hurairah Radyiyallāhu `anhu narrates that Nabī ﷺ 'alaihi wasallam said: Two sentences beloved to Ar-Rahmān (the Most Beneficent), light on the tongue, (but) heavy on the Scale, are:

Say: Glory be to Allah Who is above all faults, and all Praise be to Him; Glory be to Allah Who is above all faults, the incomparably Great.

(Bukhārī)
121. Safiyya Radyiallahu ‘anha narrates that Rasulullah Sallallahu ‘alaihi wasallam visited me. There were four thousand date stones lying before me and I was glorifying Allah (Tasbih). He said: O daughter of Huyaa (Safiyya)! What are these? I replied: I am glorifying (Allah) with these date stones. He said: Since the time I have been standing with you, I have glorified Allah more than you. She said: Teach me, He replied: Say

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ مِنْ شَيْءٍ

I praise Allah equal to the number of all that He has created!

(Mustadrak Hakim)

122. Juwairiyah Radyiallahu ‘anha narrates that Nabî Sallallahu ‘alaihi wasallam left her for the morning Salat, while she was in her place of Salat, and returned after Salat-ul-Adha (forenoon) and found her sitting in the same place. He asked: Are you still in the same state (remembering Allah) as I left you? She replied: Yes. Nabî Sallallahu ‘alaihi wasallam said: Since I left you, I have said four phrases three times, if weighed against all that you have remembered Allah today, it would outweigh them. These phrases are:

سُبْحَانَ اللَّهِ وَحِيْدَةَ عَدَدَ مَا خَلَقَ وَرَضُّ نَفْسَهُ وَمِبَادَلَةَ كَلِمَاتِهَا.

Glory be to Allah Who is above all faults, and praise be to Him: to the number of His creation, and to please His Self, and to the weight of His Throne, and to the amount of ink used in writing His words.

(Muslim)
Subhānallāh on every thing.

Allāh Akbar — (Allāh is the greatest) — equal to the things counted by His Book; and Allāhukbar, equal to the things presented in His Book; and Allāhukbar, equal to the number as counted by all His creation; and Allāhukbar, equal to the count of things needed to fill all His creation; and Allāhukbar, equal to the count of things needed to fill the space between the heavens and the earth; and Allāhukbar, equal to the count of every thing; and Allāhukbar on every thing.

(Ṭabarānī, Majma‘uz-Zawāiḍ)

125. Ibn-Abbas Raḍiyyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The first to be invited to Paradise on the Day of Resurrection will be those who praise Allāh in prosperity and in adversity. (Mustadrak Ḥākim)

126. Anas ibn-Mālik Raḍiyyallāhu ‘anh narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh is pleased with His slave who, when he eats, praises Him; and when he drinks, praises Him. (Muslim)
127. Mu‘adh ibne-Jabal Rādiyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There are two phrases, one of them does not stop before reaching the Divine Throne and the other one fills the space between the heavens and the earth. These are Lā ilāha illāllāh (none is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest). (Tabarānī, Targhib)

128. A Ṣahabī from the tribe of Banī Sulaīm narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam counted these words on my hand or on his hand, and said: Subhānallāh (Glory be to Allāh who is above all faults) fills half the Scale; and Alhamdullāh (All praise be to Allāh), fills it fully and Allāhu Akbar (Allāh is the Greatest) fills the space between the sky and the earth. (Tirmidhī)

129- 9. ‘Abū ‘Ubayd al-‘Ala‘ī al-Uwaysi r.a. points out that the Prophet (P.B.U.H.) said: ‘Allāh is the Most High and He is the Lord of the Worlds and He is the Lord of the Most High and He is the Lord of the Worlds.’

129. Sa‘d Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Should I not lead you to a door from the doors of Paradise? I said: Do tell me, O Rasūlullāh! He replied:

There is no might to resist evil, and no power to do good, except through Allāh.

(Mustadrak Hākim)

130. Abu Ayyūb Al-Anṣārī Rādiyallāhu ‘anhu narrates that on the night of Mai‘rāj (the Ascension), Rasūlullāh Ṣallallāhu ‘alaihi wasallam passed by Ibrāhīm ‘Ala‘īhī salām. Ibrāhīm ‘Ala‘īhī salām asked: O Jibrīl! Who is with you? Jibrīl ‘Ala‘īhī salām said: Muḥammad (Ṣallallāhu ‘alaihi wasallam). Ibrāhīm ‘Ala‘īhī salām said to him: Command your Ummah to plant saplings of Paradise plentifully, as the soil of Paradise is fertile, and its plain is spacious. It was asked: What are the saplings of Paradise? He replied:

There is no might to resist evil, and no power to do good, except through Allāh.

(Musnad Āḥmad, Majma‘uz-Zawā‘id)

131. ‘Abū Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The dearest saying to Allāh are four: Subhānallāh (Glory be to Allāh Who is above all faults), Alhamdullāh (All praise be to Allāh), Lā ilāha illāllāh (none is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest). It does not matter which you say first. (Muslim)

In another narration it is stated that the best saying besides the Qur’ān are four, and these are from the Qur’ān. (Musnad Āḥmad)

132. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said that: I say; Subhānallāh (Glory be to Allāh Who is above all faults), Alhamdullāh (Praise be to Allāh), Lā ilāha illāllāh (none is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest), is dearer to me than everything on which the sun rises. (Muslim)
133. Abu Salma Radyallâhu ‘anhu narrates that he heard Rasûlullâh ﷺ said: "Whoever remembers Allah, ﷺ is remembered by Allah, ﷺ in this world and the Hereafter."

134. ‘Abdullah ibn–Umar Radyallâhu ‘anhumâ narrates that he heard Rasûlullâh ﷺ said: "Whoever remembers Allah, ﷺ is remembered by Allah, ﷺ in this world and the Hereafter."

135. Umme Hânî bint Abu Ṭâlib Radyallâhu ‘anha narrates that one day Rasûlullâh ﷺ came to our house. I said: O Rasûlullâh! I am old and weak. Tell me of some deed that I may do while sitting? Rasûlullâh ﷺ said: "Say, Subhâna’llah! (Glory be to Allah Who is above all faults) one hundred times; its reward is like setting free one hundred slaves from the descendants of Isma’il ‘Alihissalâm. Say, Alhamdullâh (All Praise be to Allah) one hundred times; its reward is like giving one hundred horses, (fully equipped with saddles and reins, in the path of Allah for Jihad). Say, Allâhu Akbar (Allah is the Greatest), one hundred times; its reward is like sacrificing one hundred camels, with straps of sacrifice tied to their necks, and it is accepted by Allah. Say, Lâ ilâha illallâh (None is worthy of worship but Allah) one hundred times; its reward fills the space between the sky and the earth. That day, no one’s deed will be better than yours which would be accepted by Allah, except one who has done the same as you. (Ibn-Mâja, Tabârânî, Musnad Abînâm)"
worthy of worship but Allâh), it does not leave any sin (absolved), and there is no deed like it. (Mustadârâh Hâkim)

136. Abu Hurairâh Râdi’ayallâhu ‘anhu narrates that Rasûlullah Sallallâhu ‘alaihi wasallam passed by me and I was planting a sapling. He asked: O Abu Hurairâh! What are you planting? I replied: Saplings for myself. He said: Shall I not tell you of better saplings than these? I said: Yes O Rasûllullah! He said: Say, ‘Subhânallâh’ (Glory be to Allâh Who is above all faults), Alhamdu’llâh (All Praise be to Allâh), Lâ ilâha illallâh (None is worthy of worship but Allâh), and Allâhu Akbar (Allâh is the Greatest); for each one of these words a tree will be planted for you in Paradise. (Ibn-Majah)

137. – 138 – Abu Hurairâh Râdi’ayallâhu ‘anhu narrates that Rasûlullah Sallallâhu ‘alaihi wasallam came to us and said: Take your shields! Sahâbah asked: O Rasûllullah! Has any of the enemy come? He said: Take your shields as a protection from the Hell-Fire! Say ‘Subhânallâh’ (Glory be to Allâh Who is above all faults), Alhamdu’llâh (All Praise be to Allâh), Lâ ilâha illallâh (None is worthy of worship but Allâh), Allâhu Akbar (Allâh is the Greatest) and Walâ ha’ula walâ gawaiwata illâ billâh (There is no might to resist evil, and no power to do good, except through Allâh). These words will come from the front, back, right, and left and these are those good deeds for which the reward will be given eternally. (Tabânâh, Majma’ul-Bahrâin)

Note: ‘These words will come from the front,’ implies that these words will come forward to intercede for him; while, ‘back, right, and left,’ implies that these words will protect him from the Punishment. (Majma’ul-Bahrâin)

139. ‘Imrân ibn-Ja’far Râdi’ayallâhu ‘anhumá narrates that Rasûlullah Sallallâhu ‘alaihi wasallam said: Who amongst you can do a deed every day equal to mount Uhud? Sahâbah submitted: O Rasûllullah! Who has the ability to do a deed every day, like that of Uhud? He replied: Everyone of you has ability to do this. The Sahâbah asked: O Rasûllullah! What is that? He said: The reward for ‘Subhânallâh’ (Glory be to Allâh Who is above all faults) is more than Uhud! The reward for Alhamdu’llâh (All Praise be to Allâh) is more than Uhud! The reward for Lâ ilâha illallâh (None is worthy of worship but Allâh) is more than Uhud! The reward for Allâhu Akbar (Allâh is the Greatest) is more than Uhud. (Tabânâh, Bazzâr, Majma’uz-Zawâïd)
Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: When you pass by the gardens of Paradise, feed well. I inquired: O Rasūlullāh! What are the gardens of Paradise? He replied: Masjids. I asked O Rasūlullāh! What is the feed? He replied: To say: Subḥānallāh (Glory be to Allāh Who is above all faults), Alhamdullāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest). (Tirmīdī)

140-141 - 140. Abu Hurairah and Abu Sa‘id Al-Khudrī Rādiyallāhu ‘anhu narrate that Nabi ﷺ alaihi wasallam said: Allāh has chosen from His Book four things Subḥānallāh (Glory be to Allāh Who is above all faults), Alhamdullāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), Allāhu Akbar (Allāh is the Greatest). He who says Subḥānallāh (Glory be to Allāh Who is above all faults) twenty virtues are written for him, and twenty sins are erased. He who says Allāhu Akbar (Allāh is the Greatest), he gets the same reward. He who says Lā ilāha illallāh (None is worthy of worship but Allāh), he gets the same reward. And he who says from the depth of his heart Alhamdullāhī-rabb-‘alāmin (All Praise be to Allāh, the Rabb of all the worlds), thirty virtues are written for him, and thirty sins are erased. ('Amalul Yaumi wal Lailah lin Nasal)

142. Abu Sa‘id Al-Khudrī Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Excessively repeat the everlasting good deeds. It was asked: What are those, O Rasūlullāh? He replied: These are the fundamentals of Deen. It was asked: What are these? Rasūlullāh ﷺ alaihi wasallam said: Say, Allāhu Akbar (Allāh is the Greatest) — Lā ilāha illallāh (None is worthy of worship but Allāh) — Subḥānallāh (Glory be to Allāh Who is above all faults), Alhamdullāh (All Praise be to Allāh), and Walā hawa walā qiwwata illā illāh (There is no more to resist evil, and no power to do good, except through Allāh). (MUSTADRAK ḤAKIM)

Note: 'Everlasting good deeds,' implies those good deeds for which rewards will be given eternally. (The Arabic word 'Al-Millah,' refers to the fact that these words have a fundamental significance in Deen). (Faith-ur-Rabbī)

143. Abu Dardā Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Say, Subḥānallāh (Glory be to Allāh Who is above all faults), Alhamdullāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), Allāhu Akbar (Allāh is the Greatest), and Walā hawa walā qiwwata illā illāh (There is no more to resist evil, and no power to do good, except through Allāh). These are the everlasting good deeds, which remove sins like the leaves shed from the trees. These are from the treasures of Paradise. (Tabārānī, Majma‘-uz-Zawādī)

144-145 - 144. ‘Abū al-Abīy al-Muhirriy al-Ghāfiy al-‘Abbāsiyya al-‘Abbāsiyya said: I have heard Allāh’s Prophet ﷺ relate that: Recorded among the merits of the righteous deeds is: Glorify Allāh. Glorify Allāh. Allāh knows that these words are written to him. He who says Walā hawa walā qiwwata illā illāh (There is no more to resist evil, and no power to do good, except through Allāh). These are the everlasting good deeds, which remove sins like the leaves shed from the trees. These are from the treasures of Paradise. (Tabārānī, Majma‘-uz-Zawādī)
None is worthy of worship but Allah, Allah is the Greatest, there is no might to resist evil, and no power to do good, except through Allah.

his sins are forgiven, even if those are like the foam of the ocean. (Tirmidhi)

In another narration, the same reward is with the addition of (Glory be to Allah Who is above all faults), and (All Praise be to Allah). (Mustadrak Hakim)

144. ‘Abdullāh ibn-‘Amr Rādiyyalāhū ‘anhumā narrates that Rasūlullāh ﷺ ‘ala‘ī wašallāhu ‘alaihi wasallam said: Whoever says on earth, لَآ إِنَّمَا أنا وَلَا فُتْحَة وَلَا قُطْوَة إِلَّا بِيَّنَهُوُل. وَكَانَ يُتَبُرُّونَ: مِنْ قَالَهَا لَا مَعْرِضًةٌ لَّمْ نَتَعْمَنَّهَا. The Ka‘b, said: ‘Abdullāh ibn ‘Amr narrated this to me. Abu Hurairah narrated it to me. And that which he narrated to me is: ‘Abdullāh ibn ‘Amr said: ‘Abdullāh bin ‘Amr has narrated to me that he heard Rasūlullāh ﷺ ‘ala‘ī wašallāhu ‘alaihi wasallam saying: Whoever (sincerely) says:

لَآ إِنَّمَا أنا وَلَا فُتْحَة وَلَا قُطْوَة إِلَّا بِيَّنَهُوُل. And he also added: ‘Abdullāh said: ‘Abdullāh ibn ‘Amr said to me: ‘Abdullāh ibn ‘Amr has narrated to me that he heard Rasūlullāh ﷺ ‘ala‘ī wašallāhu ‘alaihi wasallam saying: Whoever (sincerely) says:

لَآ إِنَّمَا أنا وَلَا فُتْحَة وَلَا قُطْوَة إِلَّا بِيَّنَهُوُل. Glory be to Allah Who is above all faults and All Praise be to Allah, and none is worthy of worship but Allah, and Allah is the Greatest, and there is no might to resist evil, and no power to do good, except through Allah.

On this Allah says: My slave has become obedient, and has surrendered himself to Me. (Mustadrak Hakim)

145. Abu Hurairah Rādiyyalāhū ‘anhumā narrates that he heard Rasūlullāh ﷺ ‘ala‘ī wašallāhu ‘alaihi wasallam saying: Whoever (sincerely) says:

لَآ إِنَّمَا أنا وَلَا فُتْحَة وَلَا قُطْوَة إِلَّا بِيَّنَهُوُل. Glory be to Allah Who is above all faults and All Praise be to Allah, and none is worthy of worship but Allah, and Allah is the Greatest, and there is no might to resist evil, and no power to do good, except through Allah. (Tirmidhi)

Note: It means that when anyone is suffering from illness and he says the following then the Fire of Hell will not even taste (touch) him.

لا إِنَّمَا أنا وَلَا فُتْحَة وَلَا قُطْوَة إِلَّا بِيَّنَهُوُل. And that which he narrated to me is: ‘Abdullāh ibn ‘Amr said: ‘Abdullāh ibn ‘Amr said to me: ‘Abdullāh ibn ‘Amr has narrated to me that he heard Rasūlullāh ﷺ ‘ala‘ī wašallāhu ‘alaihi wasallam saying: Whosoever says the above words in his illness, and then dies, the Hell-Fire will not even taste (touch) him. (Tirmidhi)
Virtues of Remembering Allah

147. Ya'qūb ibn-ʿĀṣim Raḥimahullāhu ʿanhumā heard Rasūlullāh Salaţallahu ʿalaihi wasallam saying: Any slave (of Allah) who says:


None is worthy of worship but Allah, the Alone, without any partners, His is the Kingdom, and His is all the praise, and He has power over everything.

(Tirmidhi)

148. ʿAbdullāh ibn-ʿAmr Raḍiyallāhu ʿanhumā narrates that Nabī Ṣallallāhu ʿalaihi wasallam said: The best supplication is the supplication on the day of Arafah, and the best words which I and the prophets before me have said, is:


None is worthy of worship but Allah, the Alone, without any partner, His is the Kingdom, and His is all the praise, and He has power over everything.

(Tirmidhi)

149. It is narrated that Nabī Ṣallallāhu ʿalaihi wasallam said: Whosoever sends Şalawāt on me once, Allāh will bestow him with ten blessings and ten virtues will be written for him. (Tirmidhi)

150. ʿUmair Al-Anṣārī Radīyallāhu ʿanhu narrates that Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: Whosoever, from my Ummah, sends Şalawāt on me once with sincerity of his heart, Allāh will bestow on him ten blessings; raise him by ten ranks, and write for him ten virtues and erase ten sins from him. (ʾAmal Al-Yaumi Wal Lilālih Al-Nasāʾī)

151. Abu Umāmah Radīyallāhu ʿanhu narrates that Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: Send Şalawāt excessively upon me on every Friday, for the Şalawāt of my Ummah are presented to me on every Friday. He who invokes Şalawāt excessively on me will be amongst the closest to me in rank (on the Day of Resurrection).

(Baihaqī, Targhib)

152. Anas Raḍiyallāhu ʿanhu narrates that Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: Send Şalawāt excessively upon me on Friday, for Jibraʾīl Alaihis salāt wa saḥīfa has just come to me with a message from my Rabb ʿAzza wa Jall; When any Muslim on the earth sends Şalawāt upon you once, I bestow upon him ten blessings and My angels seek forgiveness for him ten times.

(Ṭabarānī, Targhib)
153. ‘Abdullāh ibn-Mas‘ūd Ṛadīyyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: The closest to me from my Ummah on the Day of Resurrection will be the one who sends Ṣalāwāt on me excessively. (Tirmīdī)

154. Ṛadīyyallāhū ‘anhu narrates that when two-thirds of the night had passed, Rasūlullāh Sallallāhu ‘alaihi wasallam would get up and call out: O people! Remember Allāh; remember Allāh. The Trembler (that will violently shake the mountains and earth) is surely coming, and the one that follows it is surely coming. Death has come with all that it contains, death has come with all that it contains. Upon this, Ubaiy ibn-Ka‘b asked: O Rasūlullāh! I wish to send Ṣalāwāt on you excessively, how much should I devote Ṣalāwāt on you? Rasūlullāh Sallallāhu ‘alaihi wasallam said: As much as you want. I asked: A quarter? He said: As much as you wish, but if you increase, it will be better for you. I asked: A half? He said: As much as you wish, but if you increase, it will be better for you. I asked: Should I devote all my time to send Ṣalāwāt on you? He said: If you do this, then Allāh will free you from all worries, and your sins will be forgiven. (Tirmīdī)

Note: Rasūlullāh Sallallāhu ‘alaihi wasallam has warned us about the nearness of the Day of Resurrection, hence people should not be neglectful of the Hereafter.

155. Ka‘b ibn-Ujrah Raḍīyyallāhū ‘anhu narrates that we asked Rasūlullāh Sallallāhu ‘alaihi wasallam: O Rasūlullāh! How should we send Ṣalāwāt on you and your family? For indeed, Allāh has taught us how to send Ṣalām (Salutations). He replied: Say:

O Allāh! Send Your Ṣalāwāt (Honours, Graces, and Mercy) on Muhammad, and on the family, as You sent Your Ṣalāwāt on Ibrāhīm, and on the family; for You are the Most Praiseworthy, the Most Gracious. O Allāh! Send Your Blessings on Muhammad, and on the family, as You sent Your Blessings on Ibrāhīm, and on the family; for You are the Most Praiseworthy, the Most Gracious.

(Bukhārī)
Sha'awat on the descendants of Ibrahîm. O Allah! Send Your Blessings on Muhammad, his wives, and descendants, as You sent Your Blessings on the descendants of Ibrahîm; for You are the Most Praiseworthy, the Most Gracious.

(Bukhari)

157. Abu Sa'id Al-Khudri Radîyallahu 'anhu narrates that we asked: O Rasûlallâh! We know how to send 'Âlâm (salutations) on you (in Tashâhhud of 'Âlâm). How should we send Sha'awat on you? He replied: Say,

اللهُمَّ صَلِّ عَلَيْهِ الْمَحْمُودِ وَرُسُلُهُ كَمَا صَلِّتُ عَلَيْ إِبَرَاهِيمَ وَبَارَكْتُ عَلَيْهِ إِبَرَاهِيمَ.

O Allah! Send Your Sha'awat on Muhammad, who is Your slave and Your Messenger, as You sent Your Sha'awat on Ibrahîm; and Send Your Blessings on Muhammad and the family of Muhammad, as You Sent Blessings on Ibrahîm, and the family of Ibrahîm.

(Bukhari)

158. Abu Hurayrah Radîyallahu 'anhu narrates that Nabî Sha'allallahu 'alaihi wasallam said: He who would like to have his reward weighed in a very large scale, he should send Sha'awat on me and on my family like this:

اللهُمَّ صَلِّ عَلَيْهِ الْمَحْمُودِ وَرُسُلُهُ كَمَا صَلِّتُ عَلَيْ إِبَرَاهِيمَ.

O Allah! Send Your Sha'awat (Honours, Graces, and Mercy) on

Muhammad, his wives who are the mothers of the believers, his descendant, and the people of his house, as You sent Sha'awat on the family of Ibrahîm; for You are the Most Praiseworthy, the Most Glorious.

(Al-Bukhari)

159. Ruwaiyi' ibne-Thabît Radîyallahu 'anhu narrates that Rasûlullâh Al-Sallallahu 'alaihi wa sallam said: He who sends Sha'awat on Muhammad by saying:

اللهُمَّ أَنَّ أَنْعِمَ الْمَقْعِدَ عَنْدَكَ يُصَلِّي الْقِيَامَ.

O Allah, grant him a seat of honour and nearness to You on the Day of Resurrection, My intercession will be guaranteed for him. (Bazzar, Tabâranî, Majma-'uz-Zawîd)

160. Abu Dhar Radîyallahu 'anhu reports that Rasûlullâh Al-Sallallahu 'alaihi wasallam in a Hadith Qudsi said: Indeed Allah the Almighty and Majestic says: O My slave! Verily, as long as you worship Me and have hope in Me, I shall forgive you for what you have done; O My slave! If you meet Me with an earthful of sins, but do not associate any partner with Me, I would grant you a forgiveness as great as the whole world. (Musnad Ahmadi)

161. Abu 'Abdul-Malik Radîyallahu 'anhu reports: Nabi Sha'allallahu 'alaihi wasallam said: He who wishes to have his reward weighed in a very large scale, he should send Sha'awat on me and on my family like this:

اللهُمَّ صَلِّ عَلَيْهِ الْمَحْمُودِ وَرُسُلُهُ كَمَا صَلِّتُ عَلَيْ إِبَرَاهِيمَ.

O Allah! Send Your Sha'awat (Honours, Graces, and Mercy) on...
161. Anas ibn-Mālik Rādiyyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying in a Ḥadīth Qudūsī that Allāh the Almighty says: O son of Adam! So long as you call upon Me, and have hope in Me, I shall forgive you for what you have done; and I shall not care. O son of Adam! If your sins were to reach the heights of the skies, and then you ask forgiveness from Me, I would forgive you and I shall not care (that your sins were so many). (Tirmidhī)

162. Abu Hurairah Rādiyyallāhu ‘anhu narrates that I heard Nābi Šallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudūsī: Any slave of Allāh who committed a sin and said: O my Rab! I have sinned, so forgive me. His Rabb says: Does My slave know that he has a Rabb, Who forgives sins, and also punishes? I have forgiven My slave. After refraining (from sins), so long as Allāh willed, he sinned again and said: O my Rab! I have committed another sin, so forgive me. Allāh says: Does My slave know that he has a Rabb, Who forgives sins, and punishes? I have forgiven My slave. After refraining (from sins) as long as Allāh willed, he committed a sin again, and said: O my Rab! I have committed another sin, so forgive me. Then Allāh says: Does My slave know that he has a Rabb, Who forgives sins, and punishes? I have forgiven all the three sins of My slave, so let him do what he likes. (Bukhārī)

Note: If after every sin, the slave turns towards Allāh with repentance and seeks forgiveness. Allāh will pardon him.

163. Umme ‘Īsah Abū ‘Ausiyyah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is not a Muslim who commits a sin except that the angels appointed to record the sins delay its recording for three Sā‘āt (a measure of time – about sixty five minutes in total). If he asks forgiveness from Allāh for his sin during this time, then neither the angels will report this sin nor will he be punished on the Day of Reckoning. (Muslim Hākim)

164. Abu Umāmah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, the angel of the left side withholds his pen from writing the sin of a Muslim slave who has committed sins for six Sā‘āt (a measure of time). If he repents and seeks forgiveness from Allāh during this time (about two hours), the angel does not write down that sin, or else one sin is recorded. (Tabārānī, Majma‘-uz-Zawāīd)

165. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, when a slave (of Allāh) commits a sin, a black dot is put on his heart. If he gives up that sin and seeks forgiveness and turns with repentance, then the heart is cleaned. And if he commits more sins, then the blackness of the heart increases till it covers the whole heart. This is that rust, which Allāh mentions in the verse:

Kābān 2:10 : Rāhemūminām ma kābānām istikbānān.
No, indeed, but that which they have earned is rust upon their hearts. (Al-Muttaffifin 83: 14)  

(Tirmidhi)

166. Abu Bakr Radıyallāhu ‘anhu narrates that Rasūlullāh ﷺ said: He who seeks forgiveness is not a persistent sinner, even though, he returns to his sin seventy times in a day. (Abu Dāwūd)  

Note: He who repents after committing a sin and has a firm intention, not to repeat it, is likely to be forgiven despite committing that sin repeatedly. (Badh-ul-Majhūd)

167. Ibne-‘Abbās Radıyallāhu ‘anhumā narrates that Rasūlullāh ﷺ said: He who constantly seeks forgiveness; Allāh will show him a way out of every distress, and a relief from every grief, and will provide for him with the means of sustenance from where he could never imagine. (Abu Dāwūd)

168. Zubair Radıyallāhu ‘anhu narrates that Rasūlullāh ﷺ said: Anyone who likes that his book of deeds brings him happiness, he should seek forgiveness abundantly. (Tabarānī, Majmua‘-uz-Zawādī)

169. ‘Abdullāh ibne-Busr Radıyallāhu ‘anhu narrates that Nabī ﷺ said: Blessed is he who finds a great amount of seeking of forgiveness in his book of deeds. (Ibne-Majāh)

170. Abu Dhar Radıyallāhu ‘anhu reports that Rasūlullāh ﷺ said: O My slaves! All of you are sinful, except whom I save, so ask My forgiveness, I shall forgive you. The one who knows that I have the power to forgive, and seeks My forgiveness because of My Power. I forgive him. You are all astray except whom I guide, so seek guidance from Me. I shall guide you. You all are poor except whom I make wealthy, so ask of Me, and I will give you sustenance. If all your living and all your dead, your successors and predecessors and all your organic and inorganic matter (if they became humans) were to get together and become like the person who fears Me the most, it will not increase anything in My Kingdom, not even equal to a wing of a mosquito. And if all of them were to get together and become like the most sinful and rebellious of My slaves, it would not decrease anything in My Kingdom, not even equal to a wing of a mosquito. And if all your living, and all your dead, your successors, and predecessors, and all the organic and inorganic matter (if they became humans) were to get together, and all of these were to ask Me for whatever they desired, it would not cause a loss in My treasures even to the extent that if one of you were to pass by the ocean shore, and dip a needle in it, and then take it out, and have some water clinging to it. This is because I am the Most Generous and Magnificent. My giving only constitutes a mere single Word, when I intend something, I say: Be! And it becomes. (Ibne-Majāh)
171. 'Ubádah ibn-Mu'ámit Rádийyalláhú 'anhu narrates: I heard Rasúlulláh Šallalláhú 'alaihi wasallam saying: He who asks forgiveness for Mu'mín men and Mu'mín women, Alláh writes for him a virtue for every Mu'mín man and Mu'mín woman. (Tabárání, Majma-'uz-Zawahí)

172. Bara' ibn-'Ázíb Rádийyalláhú 'anhumá narrates that Rasúlulláh Šallalláhú 'alaihi wasallam said: When two Muslims meet, shake hands, praise Alláh and seek forgiveness, their sins are forgiven. (For example, by saying Alhamdu'lláhí, Praise be to Alláh; Yagfírulláhí 'lláh wa 'lamúk, May Alláh forgive you and me.) (Abú Dáwúd)

173. Bara' ibn-'Ázíb Rádийyalláhú 'anhumá narrates that Rasúlulláh Šallalláhú 'alaihi wasallam said: What do you say about the joy of that man whose camel escapes pulling its halter in the desert where there is neither food nor drink; and on the camel was his food and drinks. He searched, till he was tired, then the halter of the camel stuck to a tree while passing under it. Thus he found his camel stuck to it. We replied: O Rasúlulláh! He would be overwhelmed with joy. Rasúlulláh Šallalláhú 'alaihi wasallam said: Listen, I swear by Alláh! Alláh is more pleased, by the taubah (turning in repentance) of His slave than this person was pleased when he found his camel back. (Muslim)

174. Anas ibn-Málik Rádийyalláhú 'anhú narrates that Rasúlulláh Šallalláhú 'alaihi wasallam said: Alláh is more pleased with the 'taubah' turning in repentance of His slave, than one of you would be, if his mount (camel, etc), carrying his food and drinks, escapes from him in a barren land and he, losing all hopes, lies under the shade of a tree. He had lost hope for his mount and while he was in this condition, he sees it standing besides him; he took hold of the halter and said with extreme joy, O Alláh! You are my slave and I am your Sustainer! He committed this mistake out of extreme joy. (Muslim)

175. 'Abdulláh Rádийyalláhú 'anhú narrates I heard Rasúlulláh Šallalláhú 'alaihi wasallam saying: Indeed Alláh is more pleased turning with repentance of a believing slave than a man who is in a dangerous jungle with his ride, and on it is his food and drink. He slept and when he got up, his mount was gone; he searched for it till he became thirsty then he said: Let me return to my place where I was and lie down there till I die. So, he laid his head on his arm to die. When he woke up, he found his mount besides him along with his provision, food and drink. Alláh is more pleased over the 'taubah' (turning with repentance) of a believing slave than this man (after his total disappointment) who got his mount and provisions. (Muslim)
Virtues of Remembering Allah

176.

179. 'Abdullāh ibn-'Amr Rādiyallāhu 'anhumā narrates that Rasūlullāh ﷺ 'alaihi wasallam said: He who turns with repentance a year before his death, his taubah is accepted, or even if a month before, or a week before, or a day before, or a Sā'īd (about twenty-three minutes), or even to the extent of time between two milkings of a she-camel. (Mustadrak Hākim)

180. 'Abdullāh ibn-Mas'ūd Rādiyallāhu 'anhu narrates that Nabī ﷺ 'alaihi wasallam said: He who errs an error or commits a sin, and then regrets, his regret is an atonement of his sin. (Baihaqī)

181. Anas Rādiyallāhu 'anhu narrates that Nabī ﷺ 'alaihi wasallam said: All the children of Ādam are sinful; but the best of the sinners are those who turn to Allah with repentance. (Tirmidhī)

182. Jābir ibn-'Abdullāh Rādiyallāhu 'anhumā narrates: I heard Rasūlullāh ﷺ 'alaihi wasallam saying: Indeed, he is fortunate who has a long life and is so blessed by Allah that he turns towards Him with repentance. (Mustadrak Hākim)

183. Aghār Rādiyallāhu 'anhu narrates that Rasūlullāh ﷺ 'alaihi wasallam said: Turn, you people, in repentance to Allah for I turn in repentance to Him a hundred times a day. (Muslim)
184. ‘Abdullāh ibn-Zubayr Raḍi’Allāhu ‘anhumā said: O people! Indeed, Nabi Ṣallallāhu ‘alaihi wasallam used to say: If the son of ‘Adam is given a valley full of gold, he would desire for the second. If he is given the second, he would long for a third one. Nothing will fill the stomach of the son of ‘Adam except the dust of the grave and Allāh accepts the repentance of one who turns with repentance (Allāh turns His Mercy to the one who turns his face from the worldly things towards Him). (Bukhārī)

185. Zaid Raḍi’Allāhu ‘anhu narrates: I heard Nabi Ṣallallāhu ‘alaihi wasallam saying: If anyone says:

أستغفر اللهelapsed; اللہلَا إِلَّا هُوَ أَحَيْنَا أيَّامٍ وَأَثَابَنَّهِ إِلَيْهِ

I seek forgiveness of Allāh besides Whom there is none worthy of worship, the Living, the Eternal; and I turn to Him in repentance.

He will be forgiven, even if he has fled from the battlefield. In another narration, these words are to be repeated three times. (Abu Dāwūd, Mustadrak Ḥākim)

186. Jābir ibn-‘Abdullāh Raḍi’Allāhu ‘anhumā narrates that a man came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: Alas, my sins! Alas, my sins! He said this twice or thrice. Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked him to say:

اللّهُمَّ مُفَاعَكِنَّ أَوْسِعَ مِنْ ذَلَّتِكَ وَحَمَّلْكَ أَوْلِيَاءِ عَٰنِدَيْنِ مِنْ عَنْمَٰلِكَ

O Allah, Your forgiveness is more encompassing than my sins; and I expect far more of Your Mercy than my own deeds.

The man said these words: Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say it again! He repeated it. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say it once more! He repeated these words. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Now get up; indeed, Allāh has forgiven you. (Mustadrak Ḥākim)

187. Salma Raḍi’Allāhu ‘anhu asked: O Rasūlullāh! Tell me a few phrases, which may not be a burden on me. He said: You Say: ʿAllāhu Akbar (Allāh is the Greatest) ten times. Allāh says: This is for Me! Then say: Subḥānallāh (Glory be to Allāh who is above all faults) ten times. Allāh says: This is for Me! Then say: Allāhum-maghfirli (O Allāh, forgive me). Allāh says: Indeed, I have forgiven! You say this ten times; every time Allāh replies: Indeed, I have forgiven you. (Tabarānī, Majnūn-ʿuz-Zawādī)

188. ʿAbdullāh ibn-Abī Waqqāṣ Raḍi’Allāhu ‘anhu narrates that a
villager came to Rasūlullāh Šallallāhu ‘alaihi wasallam and asked: Teach me some words which I may repeat. He said: Say:

None is worthy of worship but Allāh; He is Alone; He has no partner; Allāh is, indeed, the Greatest; Abundant Praise is due to Allāh; and glory be to Allāh Who is the Sustainer of the worlds; there is no might to resist evil, and no power to do good, except through Allāh, the Mighty, the Wise.

The villager said: These words are for my Rabb, what is for me?

Rasūlullāh Šallallāhu ‘alaihi wasallam said: Say:

O Allāh, forgive me; have mercy on me; guide me; provide me and make me well-being.

It is mentioned in another narration that Rasūlullāh said: Indeed, these words will get you all the good of this world and the Hereafter.

(Muslim)

189. ‘Abdullāh ibn-‘Amr Rādiyallāhu ‘anhumā narrates: I saw Nabī Šallallāhu ‘alaihi wasallam counting the praise of Allāh on his hands (fingers). (Tirmidhi)
Du‘ā

Allāh Subhānāhū wa Ta‘ālā says:

And for Allāh are the most beautiful names, so, invoke Him by them.

Al- ‘A’rāf 7: 180

Allāh Subhānāhū wa Ta‘ālā says:

Who else (besides Allāh) responds to the distressed when he calls out to Him and who removes the ill (that caused the distress).

Naml 27: 62

Allāh Subhānāhū wa Ta‘ālā says:

Those who are afflicted with a calamity say, “Truly to Allāh we belong and truly, to Him we shall return”.

Such are they on whom are blessings from their Rabb, and Mercy. Such are they who are rightly guided.

Al-Baqarah 2: 156-157

Note: This supplication has two important aspects, if borne in mind will greatly help a person to face the difficulties of this life (1) that is our children and wealth, health and honour are in reality Allāh’s possession and an owner can do what he wants with his property, so we have no reason to complain. (2) Shortly we will be returning to our Creator who will recompense for the losses with an enormous reward in the Hereafter.

Allāh Subhānāhū wa Ta‘ālā said to Mūsā ‘Alaihis Salām:

Go to Pharaoh! Verily, he has transgressed (the bounds).

(Mūsā) said: (O) my Rabb! Open up my breast (give me forbearance)

Du‘ā

to withstand the difficulties of this responsibility).

And ease my task (tabligh-propagation of Deen) for me.

And untie the knot in my tongue, (remove my stammering).

So that they may fully understand my speech.

And appoint for me one of my kinsfolk, one who will help to bear my burden.

Hārūn, my brother.

Strengthen my waist through him.

And let him share my task of Tabligh.

So that together we might glorify You abundantly.

And remember You abundantly

Ta Hā 20: 24-34

AḤĀDĪTH

190- عن أَنَّ أَنْسُ يَبْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: الدَّعَاةُ مَنْ يَعَبَّدُ أَنْسَى. روآهُ الرُّمَدَى وقال: هذا حديث غريب، ياباه دعاهم بالعذاب، رقم: 3271

190. Anas ibne-Mālik Rādiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Du‘ā (supplication) is the essence of worship. (Tirmidhī)

191- عَنْ النَّعِيمَةِ بْنِ يَحْيَى رَضِيَ اللَّهُ عَنْهُما قَالَ: سَمَّعْتُ النَّبِيَّ رَبِّي يَقُولُ: الدَّعَاةُ هُمْ الدَّعَاةُ عَنْهُمْ. لَمْ يَقُولُ: وَقَالَ. روآهُ الرُّمَدَى وقال: هذا حديث صحيح، ياباه دعاهم بالعذاب، رقم: 3271

is, indeed, worship. Then he recited the verse:

And your Rabb has said: Call upon Me, and I shall answer you. Surely! Those who are too proud to worship (that is to supplicate) Me, shortly they will enter Hell, disgraced.

(Tirmidhi)

192. 'Abdullāh Raḍiyallāhu 'anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Ask Allāh for His bounties, for indeed Allāh ‘Azza wa Jall likes to be asked; and the most excellent worship is expecting relief (after Du‘ā). (Tirmidhi)

Note: Expecting relief means that it may be hoped that the Du‘ā asked for—whether for guidance or any kind of goodness—will Insha’Allāh be granted.

193. Thaubān Raḍiyallāhu 'anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Nothing but Du‘ā averts decree; nothing but righteousness prolongs life; and indeed, a man is deprived of a provision due to a sin he commits. (Mustadrak Hākim)

Note: This hadith explains that it is already decreed by Allāh Subhānahā wa Ta‘ālā that the one who pleads in Du‘ā (supplicates), will be granted what he asks for. It is stated in another hadith that, the invoking to Allāh Subhānahā wa Ta‘ālā is also preordained. In the same way, it is decreed that, if the life of a certain person is sixty years, and if he performs a good deed like Hajj, then for this act of his, twenty years will be added to his life. This man will now live in this world for eighty years. (Mishkār)

194. 'Ubādah ibn-Sāmit Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh ﷺ ‘alaihi wasallam said: There is not a Muslim on this earth, who supplicates to Allāh Ta‘ālā, except that Allāh grants what is asked for, or some trouble is diverted from him proportionate to his prayer, or a reward is preserved for him until he prays for something sinful or which breaks the ties of kinship. A man from amongst the people said: Then we shall supplicate excessively. He said: Allāh is more generous (than what you can ask for). (Tirmidhi, Mustadrak Hākim)

195. Salmān Al-Fārsī Raḍiyallāhu ‘anhu narrates that Nabi ﷺ ‘alaihi wasallam said: Undoubtedly, Allāh is the Everlasting and most Generous and He feels shy, when someone raises his two hands in Du‘ā, to turn him away empty-handed and frustrated. (Tirmidhi)

196. Abu Hurairah Raḍiyallāhu ‘anhu reports that Rasūlullāh ﷺ ‘alaihi wasallam in a Ḥadīth Qudsi said: Indeed Allāh says: I am (in My dealings) with My slave as he thinks of Me, and I am with him when he invokes Me. (Muslim)

197. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Nothing is more honourable in the sight of Allāh Ta‘ālā than Du‘ā. (Tirmidhi)
198. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Anyone who finds pleasure in receiving an answer to his Du‘ā from Allāh in times of difficulties and pains, should make more Du‘ā when times are easy. (Tirmidhī)

199. ‘Ali رضي الله عنه narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Du‘ā (supplication) is a weapon for a Mu‘min (believer), a pillar of religion, an illumination for the skies and the earth. (Mustadrak Ḥākim)

200. Abu Hurairah رضي الله عنه narrates that indeed Nabi ﷺ ‘alaihi wasallam said: Du‘ā (supplication) of a slave (of Allāh) continues to be accepted, until he prays for something sinful, or something that severs the ties of kinship; provided he is not impatient. It was asked: O Rasūlullāh! What is impatience? He said: The slave says: I invoked and indeed I invoked again, but I saw no response. Then he becomes frustrated, and gives up supplication. (Muslim)

201. Abu Hurairah رضي الله عنه narrates that indeed Rasūlullāh ﷺ ‘alaihi wasallam said: People must restrain from raising their eyes towards the sky while supplicating in ِṢalāt otherwise their sight will be lost. (Muslim)

Note: Raising the eyes towards the sky while supplicating in ِṢalāt is prohibited in particular, because this happens often. (Fath-ul-Mulhim)

202. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Supplicate to Allāh with absolute belief that your Du‘ā will be accepted. And know that Allāh Subhānahu wa Ta‘ālā does not answer a Du‘ā that comes from a careless and inattentive heart. (Tirmidhī)

203. Ḥabīb ibn-Maslama Al-Fihri رضي الله عنه narrates: I heard Rasūlullāh ﷺ ‘alaihi wasallam saying: There is not an assembly in which some persons supplicate, and others say Āmīn, except that Allāh responds to their Du‘ā. (Mustadrak Ḥākim)

204. Zuhair Numairy رضي الله عنه narrates that we went out with Rasūlullāh ﷺ ‘alaihi wasallam one night and came upon a man, who humbly persisted in Du‘ā (supplication). Nabi ﷺ ‘alaihi wasallam stood and listened to his Du‘ā, and then said: He will have his Du‘ā accepted, if he puts a seal to it. One of us asked: By what should he seal it? He replied: By Āmīn! If he indeed seals it with Āmīn, then this guarantees acceptance of Du‘ā. At this, the person who had asked Nabi ﷺ ‘alaihi wasallam went to the
205. ‘A’ishah Rađiyallâh ‘anhu narrates that amongst Du‘a, Rasûlullâh ﷺ alaihi wasallam liked the most comprehensive and omitted the others. (Abû Dâwûd)

Note: Comprehensive Du‘a (supplication) either stands for words which are short, but have great depth in meaning, or in which good is asked for in this world, as well as in the next. Or it may mean to include all the believers. For example one of the frequent, comprehensive Du‘a of Rasûlullâh ﷺ alaihi wasallam is:

O our Rabû, provide us with the good of this world, and with the good of the next, and save us from the Punishment of the Fire!

(Badhîl-ul- Majhûd)

207. Jâbi üzerine Rađiyallâh ‘anhu narrates: I heard Nâbi ﷺ alaihi wasallam saying: There is indeed a moment during the night, in which no Muslim asks Allâh for a good of this world and of the Hereafter, but Allâh grants it to him. And this applies to every night. (Muslim)

208. Abu Hurairah Râdiyallâh ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam in a Hadîth Qudsi said: Our Rabb Tabâraka wa Ta‘âlâ descends every night to (the lowest) sky of this world, when one-third of the night remains, and He says: Is there anyone to invoke Me in Du‘â, so that I may accept it? Is there anyone to ask of Me, so that I may grant it to him? Is there anyone to seek My forgiveness, so that I may forgive him? (Bukhârî)

209. Mu‘âwiyah ibn-Abu Su‘fîân Râdiyallâh ‘anhumah narrates: I heard Rasûlullâh ﷺ alaihi wasallam saying: Whosoever asks Allâh for something with these five phrases, Allâh will grant him that for a certainty:

There is none worthy of worship but Allâh, and Allâh is the
Greatest; there is none worthy of worship but Allah, He is Alone and has no partner; to Him belongs the Kingdom and to Him is due all Praise, and He has power over all the things; there is none worthy of worship but Allah; There is no might to resist evil and no power to do good except through Allah.

(Tabarani, Majma-'uz-Zawaid)

210. Rabí‘ah ibne-'Amir Radiyallahu 'anhu narrates: I heard Nabî Shallallahu 'alaihi wasallam saying: Persist in your Du‘á (supplication) with: ‘Ya Allāh the Owner of Majesty and Splendour!’ (Mustadrak Ḥākim)

211. Salama ibn Akwa‘ Aslamī Radiyallahu ‘anhu narrates that I never heard a Du‘á (supplication) in which Rasûlullāh Shallallahu ‘alaihi wasallam did not commence his supplication with these words

Glory be to my Rabb, the Elevated the High, the Most Munificent Bestower.

(Musnad Ahmad, Ṭabarānī, Majma-'uz-Zawāid)

O Allah! I call You and bear witness that You are indeed Allah, and there is none worthy of worship besides You, the One, Who depends on none, and all others depend on Him, Who begets not, and has not been begotten, and there is none like unto Him.

Rasûlullāh Shallallahu ‘alaihi wasallam said: You have invoked Allah in Du‘á with such a name by which whatever is asked for is given, and whatever is supplicated, is accepted. (Abu Dāwūd)

213. Ašmā‘ bint Yazīd Radiyallahu ‘anhu narrates that indeed Nabî Shallallahu ‘alaihi wasallam said: Allah’s Greatest Name (Ism-ul-A‘zam) is in these two verses:

And your Allah is One Allah, there is none worthy of worship but He the Beneficent, the Merciful.

And in the beginning verse of Al-Imrān

Allah it is, besides Whom there is none worthy of worship, the Eternal Living, the Sustainer and Maintainer of all.

(Tirmidhī)

214. Anas ibn Mālik Radiyallahu ‘anhu narrates that we were sitting in a circle with Rasûlullāh Shallallahu ‘alaihi wasallam; a man was offering his Sālih. When he completed his Rukū‘(bowing), Sajdah (prostration), and Tashahhud (sitting), he begged in Du‘á with these words:
And We delivered Yūnus of his distress, thus We grant deliverance to all believers.

Rasūlullāh ʿalaihi wasallam said: When any Muslim makes Duʿā with these words during his illness forty times and then, if he dies of that disease, he is granted the reward of a martyr. And if he recovers from that disease, then all his sins are forgiven.

(Mustadrak Hākim)

216. ‘Abdullāh ibn ‘Abbās Rādiyyallāhu ‘anhu narrates that Nābī Šallallāhu ‘alaihi wasallam said: Five kinds of Duʿās (invocations), are accepted: The Duʿā of an oppressed when he asks for help, Allāh helps him; the Duʿā of the Pilgrim until he returns; and the Duʿā of a Muḥājir till he returns; and the Duʿā of a sick person until he recovers; and the Duʿā of his brother for his brother in his absence. He then said: The quickest answering Duʿā among these is the Duʿā of a brother for his brother in his absence. (Baihaqī)

217. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Nābī Šallallāhu ‘alaihi wasallam said: Three Duʿās are surely answered, of which there is no doubt: Duʿā of a father, Duʿā of a traveller, and Duʿā of an oppressed. (Abū Dāwūd)
218. Abu Umāmah Rādiyyallāhu ‘anhu narrates that indeed Rasūlullāh Sallallāhu ‘alaihi wasallam said: My sitting after Ṣalātul-Fajr, in remembering Allāh, by extolling Him, praising Him, glorifying Him, and testifying His Oneness until the sun rises, is dearer to me than the freeing of two or more slaves from amongst the descendents of Ismā’īl ‘Alaighassālam. And, similarly, after Ṣalātul-‘Asr until the setting of the sun, (engagement of deeds mentioned above) is dearer to me than the freeing of four slaves from amongst the descendents of Ismā’īl ‘Alaighassālam. (Munad Ahmad)

219. Ibne-‘Umar Rādiyyallāhu ‘anhumā narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: He who sleeps at night, duly purified (by performing Wūdū), an angel spends the night, attached to his body. When he gets up from the sleep the Angel supplicates: O Allāh! Forgive Your Slave, so and so, as he slept duly purified. (Ibne-Ḥibbān)

220. Mu‘ādh ibne-Jabal Rādiyyallāhu ‘anhu narrates that Nabi Sallallāhu ‘alaihi wasallam said: There is not a Muslim who goes to bed remembering Allāh in a state of purity (after having performed Wūdū), wakes up during the night, then asks Allāh to provide him with the good of this world and that of the Hereafter, except that Allāh will grant that to him. (Abu Dāwūd)

221. ‘Amr ibne-‘Abasah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam told me: Indeed, the closest the Rabb comes to His slave, is in the last part of the night; if you can remember Allāh at that time, then do so. (Mustadrak Ḥākim)

222. ‘Umar ibnul-Khaṭṭāb Rādiyyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: He who falls asleep at night and fails to recite his usual portion of the Qur’ān, or part of it, and he recites it between Ṣalātul-Fajr and Ṣalātul-Tuz-Zuhur, it will be recorded for him as though he had recited it during the night. (Muslim)

223. Abu Ayyūb Rādiyyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: If anyone says (following words) in the morning ten times; ten good deeds will be recorded for him, ten evil deeds erased, and ten degrees elevated in rank, and he will earn a reward equal to the setting free of four slaves. And he will be protected from Shaitān until the even. And he who says these words after offering Ṣalātul-Maghrib, he shall have all like these (rewards) until it dawns.

There is none worthy of worship but Allāh, (Who is) Alone without any partner, to Him belongs the Kingdom, to Him is due all the Praise, and He has Power over all things.

(Ibne-Ḥibbān)
We are pleased with Allah as Rabb, and with Islam as a religion, and with Muhammad as a Messenger.

(Al-Dawūd)

In another narration, this Dhikr is required to be repeated three times in the evening and morning. (Musnad Ahmad)

227. Abu Darda’ Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who invokes blessings on me, ten times in the morning and ten times in the evening, will obtain my intercession on the Day of Resurrection. (Tabarānī, Majma’a uz-Zawāidi)

228. Hasan Rahimahullāhu narrates that Samurrah ibn Judub Rādiyyallāhu ‘anhu said: Shall I not narrate to you a hadith, which I have heard from Rasūlullāh Ṣallallāhu ‘alaihi wasallam several times, and several times from Abu Bakr and several times from Īmar Rādiyyallāhu ‘anhum? I said: Yes, do tell us! Samurrah said: He who says in the morning and in the evening the following words, will surely be given what he asked for:

O Allah, You have created me, and You guide me, and You feed me, and You give me to drink, and You cause me to die, and You will resurrect me.
Abdullah ibn-Salām says: Mūsā ‘Ala‘īhi Salām used to invoke Du‘ā with these words every day seven times; and he did not ask for anything from Allāh but that it would be granted to him. (Tabarānī, Mājma‘-uz-Zawāid)

229. ‘Abdullāh ibn-Ghanām Bayādī Rādiyyallāhu ‘anhu narrates that indeed Rasūllullāh Šallallāhu ‘alaihi wasallam said: He who says this Du‘ā (as follows) in the morning, verily, he will have expressed a complete thanksgiving for all the bounties of that day; and he who says the same in the evening, will have expressed a complete thanksgiving for all the bounties of that night:

اللهِمَّ اسْتَغْفِرْنِي لِهِ، وَاسْتَغْفِرْنِي لِهِ، وَاسْتَغْفِرْنِي لِهِ، وَاسْتَغْفِرْنِي لِهِ، وَاسْتَغْفِرْنِي لِهِ، وَاسْتَغْفِرْنِي لِهِ، وَاسْتَغْفِرْنِي لِهِ،

O Allāh! This morning whatever favour or goodness has come to me, or to any of Your creations has indeed, come from You Alone, You have no partner, and to You be all the Praises, and all thanksgiving.

(Abu Dāwūd, Amalād Ya‘ami wal Laylah by Nasār)

Note: For evening the same Du‘ā by changing أَغْفِرْنِي to أَغْفِرْنِي

231. Arās ibn-Mālik Rādiyyallāhu ‘anhu narrates that Rasūllullāh Šallallāhu ‘alaihi wasallam said to Fātimah Rādiyyallāhu ‘anāh: that there should not be anything which may stop you from listening to my advice. Say this Du‘ā in the morning and in the evening:

بَيْنَ آيَهَا الْخَلْقِ إِلَيْنَا أَصِيبْنَا أَصِيبُوا لَأَلْقَايْنَا لَأَلْقُوا إِلَيْنَا طَفْقًا عَيْنَى

O Eternal Living and Sustainer and Maintainer of all! I beseech You in the name of Your Mercy; improve all my affairs, and do not leave me to my desires; even for the blinking of an eye.

(Mustadrak Ḥākim)

232. Abu Hurairah Rādiyyallāhu ‘anhu narrates that a person came to Nābī Šallallāhu ‘alaihi wasallam and said: O Rasūllullāh! A scorpion stung me last night. He replied: If you had said in the evening (the following words), it would have not harmed you:
I seek refuge in Allah’s all Perfect Words, for protection from the evil of all that He has created.

(Muslim)

Note: According to some Scholars, by the Perfect Words of Allah is meant the Qur’an. (Mirqat-ul-Mafatih)

233. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Nabi Sallallāhu ‘alaihi wasallam said: He who says this three times (as follows) in the evening, no poison will harm him that night:

أغْفِرْ لِلْهُمَّ بِكَلَّامَتِهِ السَّمِيعِ مِنْ ضَرَّ مَا خَلَقَ

I seek refuge in Allah’s all Perfect Words, for protection from the evil of all that He has created.

Suhail Rahimahullāhu says: My family had memorized these words, and used to say them every night. A little girl was stung, but she did not feel any pain. (Tirmidhī)

234. Ma’qal ibn-Yasār Raḍiyallāhu ‘anhu narrates that Nabi Sallallāhu ‘alaihi wasallam said: He who says (following words) in the morning three times, and then recites the last three verses of Sūrah Al-Hashr, Allah will appoint seventy thousand angels for him, who will continue to invoke blessings on him till the evening; and if he were to die that day, he would die as a martyr. And the one who recites them in the evening, he would be in the same rank.

The last three verses of Sūrah Al-Hashr are in chapter 59:22-24 of the Qur’an.

235. ‘Uhmān ibn-Affān Raḍiyyallāhu ‘anhu narrates: I heard Rasulullāh Sallallāhu ‘alaihi wasallam saying: He who says the following words three times in the evening, then no sudden calamity will befall him till the morning. And he who says these words in the morning three times, no sudden calamity will befall him till the evening. These words are as follows:

بِسْمِ اللَّهِ الْرَّحْمَانِ الْرَّحِيمِ

In the name of Allah, with Whose Name nothing can harm him in the earth, or in the heavens, and He is the Hearer and Knower (of all things).

(Abu Dāwūd)

236. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that he who says (following words) seven times in the morning and in the evening, Allah will suffice him for all that is of worry and concern to him, regardless of whether he believes in the virtues of these words or not.

حَسَنِي اللَّهُ إِلَّا إِنْ لَّا أُرَبَّى الْعَرْشَ عَلَيْهِ مَعْمَنْ أَسْتَفَرَّ مِنْ لِيَأْتِيَ مَنْ أُرَبَّى الْعَرْشَ نَعْلَمُ أَنِّي أَمْسَى يَا أَبَيْدِ! روَأْتُ أَبَيْدُوَءَ بَابًا مَا يَقُولُ إِذَا أَصَابَ٢٠٨٨.

Allah is sufficient for me, none is worthy of worship but He, and upon Him do I vest my trust, and He is the Rabb of the tremendous ‘Arsh (Throne of Allah).

(Abu Dāwūd)
You. You have created me and I am Your slave, and hold to Your Covenant and Promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your Favours; and confess my sins. Forgive me, as because none but You can forgive sins.

Rasūlullāh ﷺ ‘alaihī wasallam then said: He who says these words during the day with belief and died that day before the evening he would be amongst the dwellers of Paradise. He who says these words during the night with belief and dies before the morning, he will be amongst the dwellers of Paradise. (Bukhari)

237. Ibne-Umar Radyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaihī wasallam never gave up saying these words in the morning, and evening:

O Allah! I ask You for comfort and ease in this world, and in the Hereafter. O Allah! I ask Your forgiveness and security in my Deen (religion), in my worldly affairs, and in my family, and in my wealth. O Allah! Veil my faults, and grant me peace against fear. O Allah! Protect me from the front, the rear, the right, the left, and from above; and I seek refuge in Your Magnificence, lest I be destroyed suddenly from beneath.

(‘Abdu Dāwūd)

238. Shaddad ibne-Aws Radyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The Sayyad ul Istighfār (chief phrase for asking forgiveness), is to say:

O Allah! You are my Rabh, none is worthy of worship but

239. Ibne-‘Abbās Radyallāhu ‘anhumā narrates that indeed Rasūlullāh ﷺ ‘alaihī wasallam said: He who recites (followed verses) in the morning, will get that day the reward of which he had missed (of his usual routine of Dhikr voluntarily); and he who recites these verses in the evening, will get that night the reward of which he had missed (of his usual routine of Dhikr and worship):

You bloodshed in the streets and the angry and the oppressed

So Glorify Allah in the evening, and in the morning. For unto Him is the Praise in the heavens, and in the earth, and at the sun’s decline, and in the noon day, He brings forth the living from the dead and He brings forth the dead from the living; and He revives the earth after its death; thus shall you be brought forth from the earth, (on the Day of Resurrection).

(‘Abdu Dāwūd)
O Allah! I ask You for a blessed entering and a blessed leaving (of my house). In the name of Allah we are entering, and in the name of Allah we are coming out; and in Allah, our Rabb, we trust.

Then he should say Assalamu'alaikum to his family. (Abu Dāwūd)

241. Jābir ibn-'Abdullāh Rādiyallāhu ‘anhu narrates: Indeed I heard Nābi Sallallāhu ‘alaihi wasallam saying: When a person enters his house and mentions Allāh ‘Azza wa Jall at entering and on eating, Shaitān says (to his mates): There is no place here for you to spend the night, and no evening meals. And when he enters without mentioning Allāh’s name, then at his entering, Shaitān says (to his mates): You have found a place to spend the night. And when he does not mention Allāh’s name at eating, Shaitān says (to his mates): You have found a place to spend the night, and evening meals. (Muslim)

242. Umme Sālah Rādiyallāhu ‘anhu narrates that never did Rasūlullāh Sallallāhu ‘alaihi wasallam leave my house, except that looking towards the sky, he said:

O Allah! I seek refuge in You that I may go astray, or be caused to go astray, or slip (from the straight path) or be made to slip (from the straight path), or indulge in excesses, or be made to indulge in excesses, or that I may ill-treat in ignorance, or be ill-treated in ignorance.

(Abu Dāwūd)

243. Anas ibn-Mālik Rādiyallāhu ‘anhu narrates that Rāsūlullāh Sallallāhu ‘alaihi wasallam said: He who says (the following words) at the time of going out of his house, it is said to him (by the angels): Your needs are sufficed for (the day), and you are protected. And Shaitān goes away from him:

بُسَمَ الْلَّهِ رَبِّي مَا كَتَبْتُ عَلَى اللَّهِ ۡلاَ مَرَاضِعَ إِلَّا بَلَاءً

In the name of Allah, in Allāh I vest my trust, there is no might to resist evil or to do good except through Allāh. (Tirmidhi)

It is narrated in another narration, the angel says: You are guided, and you are sufficed for the day, and you are protected. So the devils move away from him, one devil tells another: How can you overpower this man, who has been guided, sufficed for, and protected. (Abu Dāwūd)

244. Ibrāhīm ibn-'Abdul-Mālik Rādiyallāhu ‘anhu narrates that indeed Rāsūlullāh Sallallāhu ‘alaihi wasallam in a state of distress used to say:

بُسَمَ الْلَّهِ ۡلاَ مَرَاضِعَ إِلَّا بَلَاءً ۡلاَ مَرَاضِعَ إِلَّا بَلَاءً

245. Anas ibn-Mālik Rādiyallāhu ‘anhu narrates that never did Rasūlullāh Sallallāhu ‘alaihi wasallam leave my house, except that looking towards the sky, he said:
Allāh! Reward me in my calamity, and grant me from it something better than that.

She said: When Abu Salamah Rađiyallāhu ‘anhu died, I supplicated as Rasūlullāh Ṣallallāhu ‘alaihi wasallam had ordered me; so Allāh then granted me Rasūlullāh Ṣallallāhu ‘alaihi wasallam (as a husband), better than him. (Muslim)

247. Sulaimān ibne-Šurād Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said (about a person who was showing anger at another person): If this person would have said these words, the anger would have gone from him.

أغْفِ يَا بَلَدَوْسَى مِنَ الْشَّيْطَانِ

I seek refuge in Allah from the Shaitān,

(Bukhārī)
amount within the agreed period (to get myself freed from slavery), so help me. ‘Ali Rādiyallāhū ‘anhu told him: Should I not teach you those words, which Rasūlullāh Ṣallallāhū ‘alaihi waṣallam taught me? If you are in a debt equivalent to Mount Seer (of Yemen), Allāh will discharge that debt for you. Say this:

اللهُمَّ أَعُفْ عَنكَ عِنْدَ رَبِّكَ وَأَعُفْ عَنكَ عِنْدَ مُعَلِّمِكَ

O Allāh, suffice for me Your lawful sustenance, saving me from the unlawful; and by Your Grace, free me from all, except Yourself.

(Tirmidhī)

Note: Mukātab means a slave for whose liberty, a certain quantum of anything is agreed upon and when he pays that, he gets free.

251. Abu Mūsā Al-Ash'ārī Rādiyallāhū ‘anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihi wasṣallam in a Ḥadīth Qudāsī said: When a child of a slave of Allāh dies, Allāh asks His angels: Have you siezed the soul of My slave’s son? The angels reply: Yes. Then Allāh asks: Have you brought the beloved of My slave? They answer: Yes. Then Allāh asks: What did My slave say (when you did that)? They reply: He praised You and said: إِنَّا نَبَذْنَا إِلَيْهِ رَحْمَةً (To Allāh indeed we belong, and to Him are we to return). Allāh says: Build a house for My slave in Paradise, and name it Baytul Ḥamd (the house of praise). (Tirmidhī)

252. Buraidah Rādiyallāhū ‘anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihi wasṣallam used to teach the Sahabah that when they go to cemeteries they should say:

السلامُ عَلَيْهِمْ وَالرحمةُ عَلَيْهِمْ

Peace be upon you O the inhabitants of the dwellings (of graves), the believers and the Muslims. Allāh willing, we shall
testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You.

Someone said to him: O Rasūlullāh! You say some words, the like of which you had never said before. He replied: It is an atonement for what happened in a gathering. (Abu Dāwūd)

None is worthy of worship but Allāh, Who is Alone. He has no partner, to Him belongs the dominion, and to Him Praise is due, He gives life and causes death, and He is the ever Living and Eternal, and in His Hand is all the Good, and He has Power over all things.

In another narration, in place of elevating his rank by a million it is mentioned that, a palace is built for him in Paradise. (Tirmidhī)

Glory be to Allāh Who is above all faults and Praise be to Him, I testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You.

(Mustadrak Ḥākim)
bless them too). We reciprocate their supplication, and now the reward of this distributing remains solely for us. (Wābil us sayyib)

257. Abu Hurairah Ṭaḥāwī 'anhu narrates that indeed when the first fruits (of the season) would be brought to Rasūlullāh Ṣallallāhu 'alaihi wasallam, he would say:

O Allah bless us in our city, in our fruits, in our Mudd and in our Sā', blessings and more blessings.

He would then give those fruits to the youngest child present amongst children. (Muslim)

Note: Mudd is a measure of weight, approximately one kilogram, whereas, a Sā' is a larger measure of weight, approximately four kilograms.

258. Waḥshi ibn-Ḥarb Raḥiyallāhu ‘anhu narrates that indeed Sahābah of Nabi Ṣallallāhu 'alaihi wasallam said: O Rasūlullāh! We eat but are not filled. He said: Perhaps you eat separately. They replied: Yes. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Eat your food together, and mention the name of Allāh during eating, you will be blessed in it. (Abu Dāwūd)

259. Anas Ṭaḥāwī 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The one, who after eating his food says this Du‘ā, will be forgiven his former and latter sins:

All Praise be to Allāh Who has fed me with this food, and provided me with it through no might or power on my part.

And he who puts on his clothes and says (the following Du‘ā), will be forgiven his former and latter sins:

All Praise be to Allāh Who has clothed me with these clothes, and provided me with it through no might or power on my part.

(‘Abū Dū‘yūd)

Note: By forgiving latter sins is meant that Allāh will protect His slave from future sins. (Badrī-ul-Majhūd)

260. ‘Umar ibn Ḥaṭṭāb Ṭaḥāwī ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who puts on new clothes and says (the following words), then takes the old garment and gives it as ‘Ṣādqaqah, he will be in Allāh’s protection and guardianship, and Allāh will hide his sins from others during his life time and after his death.

Praise be to Allāh, who has clothed me to cover my nakedness, and adorned me in my lifetime. (Tirmidhī)

261. Abu Hurairah Raḥiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: When you hear the cock crowing, ask Allāh
for His Grace, for it crows when it sees an angel. And when you hear an ass braying, seek refuge in Allah from Shaitan, because the ass brays when it sees a Shaitan. (Bukhari)

أَلْهُمُ أَهْلَهُمُ أَيْبَنَيْنَا بِالْيَتِينِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالإِسْلَامِ، رَبِّي وَرَبِّي الْلَّهُ. (O Moon) My Rabb and your Rabb is Allah!

(Tirmidhi)

263. Qatadah Rahimahullah narrates that it has been reported to me that when Nabi Shallallahu ‘alaihi wasallam used to sight a new moon, he would say thrice:

A new moon of good and guidance, a new moon of good and guidance, a new moon of good and guidance, I believe in Him Who created you.

He would then say:

Praise be to Allah, who has let such and such month to depart, and let such and such month to start.

Note: When invoking, use name of the month in place of such and such.

264. ‘Umar Radhiyallahu ‘anhu narrates that indeed Rasulullah Sallallahu ‘alaihi wasallam said: He who sees a man in distress and says (as follows), then he will be saved from this distress, of whatever nature it be, as long as he lives.

الْحَمْدُ للَّهِ الَّذِي أَعَافَنَا مِمَّا بَلَاءٌ، وَفَصَلَّى عَلَى كِثَیرٍ مَّنْ خَلَقَ فَصِیَلَ، إِنْ عَفَوْنِي مِنْ ذَلِكَ الْبَلَاءِ كَانَ مَا أُعَلِّی. (All Praise be to Allah Who I.as saved me from that which has inflicted you, and He has preferred me over many of His creations.)

(Tirmidhi)

Note: Ja’far Rahimahullah says: These words must be said within one’s heart, so as not to let the afflicted person hear it.

265. Hudhaifah Radhiyallahu ‘anhu narrates that when Rasulullah Sallallahu ‘alaihi wasallam would lie down on his bed at night, he would place his hand under his cheek and say:

أَلْهُمُ بِأَمْنِتِي وَأَهْلِي النَّشُورِ. (O Allah! In Your Name I die, and live (I sleep and get up). When he got up, he would say:

الْحَمْدُ للَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمْتَأَنَا وَأَهْلِي النَّشُورِ.

All Praise be to Allah, Who has given us life after causing us to die, and to Him we shall be resurrected.

(Bukhari)

266. ‘Umar Radhiyallahu ‘anhu narrates that indeed Rasulullah Sallallahu ‘alaihi wasallam said: If I see a man in distress, I will proclaim, ‘Glory be to the one who created you!’
267. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ had said: When anyone of you goes to bed, he should dust his bed with the corner of his lower garment, for he is unaware of what may have come on it since he left, and say:

\[\text{بِسْمِ الَّذِي رَزَعَ الصِّرَاطَ وَأَنْوَسَتِهُ فِى سَانِدَةِ قُرُونِهَا إِلَّا أَنْا أَرَسَّلْتَنَا} \]

In Your name my Rabb I lie down on my side, and by Your Name I rise up, if You hold my soul have Mercy on it, and if You let it go, guard it in the way in which You guard Your righteous slaves.

(Al-Bukhārī)

268. Hafṣa Raḍiyyallāhu ‘anha, the wife of Nābi Šallallāhu ‘alaihi wasallam, said: Indeed when Rasūlullāh ﷺ alaihi wasallam wanted to go to sleep, he would put his right hand under his cheek, and would then say three times:

\[\text{بِسْمِ الَّذِي رَزَعَ الصِّرَاطَ وَأَنْوَسَتِهُ فِى سَانِدَةِ قُرُونِهَا إِلَّا أَنْا أَرَسَّلْتَنَا} \]

O Allah! Guard me from Your Punishment on the Day when You resurrect Your slaves (from the graves).

(Al-Dāwūd)

269. Abū ‘Abbās Raḍiyyallāhu ‘anhum narrates that Nābi Šallallāhu ‘alaihi wasallam said: Behold! If anyone says the following words while having intercourse with his wife, and if it is ordained that a child be born to them, thereof, no Shaitān will ever harm it.

\[\text{بِسْمِ الَّذِي رَزَعَ الصِّرَاطَ وَأَنْوَسَتِهُ فِى سَانِدَةِ قُرُونِهَا إِلَّا أَنْا أَرَسَّلْتَنَا} \]

In the name of Allah; O Allah! Keep me away from Shaitān, and keep Shaitān away from what You have provided us with.

(Bukhārī)
270. ‘Abdullāh ibn-‘Amr Rādiyyallāhu ‘anhum narrates that Rasūlūllāh Ṣallallāhu ‘alaihi wasallam said: When anyone of you, while sleeping, is frightened by a nightmare, he should say (the following words), then that (dream) will not cause him harm:

أَعُوذ بِبَكِيمَاتِ اللَّهِ التَّغَابِنِ مِنْ غَضْبِهِ وَعَقِبَةِ وَشَرِّ عَبَادِهِ، وَمِنْ هَمَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ

I seek refuge in Allah’s Perfect Words from His Anger, His Punishment, the evil of His slaves, and the evil promptings of the devils, and their presence.

‘Abdullāh ibn-‘Amr Rādiyyallāhu ‘anhum used to teach this Du‘ā’ to those of his children, who had reached puberty, and for those who had not reached puberty, he would write it down on a piece of material, and hang the writing around their necks. (Tirmidhi)

271. Abu Sa‘īd Al-Khudhrī Rādiyyallāhu ‘anhu narrates that indeed he heard Nabi Ṣallallāhu ‘alaihi wasallam saying: When any of you sees a good dream which he likes, then verily this is from Allāh, and he should praise Allāh for it, and relate what he has seen, and when one sees anything else which he dislikes, it is from Shaitān. He should seek refuge in Allāh from its evil, and should not mention it to anyone; then it will not cause him any harm. (Tirmidhi)

Note: Allāh’s refuge may be sought by reciting: أَعُوذُ بِنِمَمِرْتُمُ اللَّهِ مِنْ شَرِّهِمَا (I seek refuge in Allāh from the evil of this dream)).

272. Aboo Qata‘ah Rādiyyallāhu ‘anhu narrates: I heard Nabi Ṣallallāhu ‘alaihi wasallam saying: Good dreams are from Allāh, and bad dream from Shaitān. So, when one of you sees what he dislikes, he should spit (lightly) three times (on his left) after waking up and then seek refuge in Allāh from its evil. Then his dream will certainly not harm him. (Bukhārī)

273. Jābir Rādiyyallāhu ‘anhu narrates that Rasūlūllāh Ṣallallāhu ‘alaihi wasallam said: When anyone of you goes to his bed, an angel and a Shaitān rush to him. The Shaitān says: End your day with evil. And the angel says: End your day with good. If he remembers Allāh, then Shaitān goes away, and the angel stays and protects him whole night. When he wakes up, an angel and a Shaitān again rush to him. The Shaitān tells him: Begin your day with evil. And the angel says: Begin your day with good. If he says the following words, and then he falls from his mount (or dies for any other reason), then he dies as a martyr. And if he remains alive and stands up to perform Sālah, this Sālah elevates his rank.

احْمَدْنِ الْلَّهَ الْقَدِيرَ وَلَا تَفْلِبْ بِهِ الْخَيْرَ

All Praise be to Allāh Who restored my life to me after death
and did not give death while sleeping. All Praise be to Allāh, Who has held the sky from falling on the earth, except with His permission. Verily, Allāh is The Most Kind, The Most Merciful to people. All Praise be to Allāh Who resurrects the dead and has Power over all things.

(Tirmidhi)

O Allāh I ask You of every good, which may come soon or which may come later, which I know or which I do not know; and I seek refuge in You from every evil; which may come soon or which may come later, which I am aware of or which I know not; and I ask You for Paradise, and of every word and deed that may bring me close to it; and I seek refuge from Hell-Fire, and of every word and every deed that may bring me close to it.

And I ask of You every good, which Your slave and Messenger Muḥammad Šallallāhu ‘alaihi wasallam asked from You, and I seek refuge from every evil, from which Your slave and Messenger Muḥammad Šallallāhu ‘alaihi wasallam sought refuge in You, and I ask of You that whatever You decree for me, make its outcome good for me.

(Mustadrak Ḥākim)

O Allāh! Inspire me to my righteousness, and protect me from the evil of myself.

(Tirmidhi)

All Praise be to Allāh with Whose blessings all good affairs are accomplished.

and when he would see something that he disliked, he would say:

(All Praise is for Allāh under all circumstances)

(İbne-Majah)
IKRĀM-UL-MUSLIM

GENEROSLY FULFILLING THE RIGHTS OF A MUSLIM

To fulfill the Commandments of Allâh Ta’âlá regarding humanity in the way of Rasûlullâh Sallallâhu ‘alaihî wasallam being considerate of the condition and status of each individual Muslim.

THE DIGNITY OF A MUSLIM

VERSES OF QUR’ÂN

Allâh Subhânahû wa Ta’âlá says:
Verily! A believing slave is better than a free idolater even though he may be more appealing to you.
Al-Baqarah 2: 221

Allâh Subhânahû wa Ta’âlá says:
Is he who was dead (being without Faith); and We gave him life (by giving him Faith) and set for him a light (of Faith); whereby he can walk amongst men, be compared to him who is in the deep darkness (of disbelief) from which he can never come out? (Meaning thereby, can a Muslim be compared to an unbeliever?)
Al-An’âm 6: 122

Allâh Subhânahû wa Ta’âlá says:
Can he, then, who is a true believer, be compared to him who is an evildoer? Surely they are not alike.
As-Sajdah 32: 18

Allâh Subhânahû wa Ta’âlá says:
Then We gave the Book (the Qur’ân) as inheritance to those of our servants whom We have chosen.
Fajr 35: 32

Note: After Rasûlullâh Sallallâhu ‘alaihî wasallam this Ummah has inherited this book. Meaning thereby, that every Muslim of this Ummah has been distinguished by a unique honour which was previously only bestowed to Prophets. However, along with the honour it becomes the responsibility of each individual of the Ummah to convey the message of the Qur’ân to the rest of mankind.

AḤADITH

1. ‘A’ishah Râdiyallâhu ‘anha narrates that Rasûlullâh Sallallâhu ‘alaihî wasallam ordered us to treat people according to their status.
(Muqaddimah Šâbih Muslim)

2. From Abu Umâmah that Allâh made His Messenger (Salallâhu ‘alaihî wassalam) a light to the worlds.

(Muhaddithin)
2. Abdullah ibn-Abbas narrates that Râsûlullâh ﷺ said: "La ilaha illallâh, how pure you are, and how sweet is your fragrance, and how great is your honor! However the honour of a Mu’mîn (believer) is greater than yours. Indeed, Allâh Subhânahu wa Ta’âlâ has made you respectable; (likewise) the wealth, the blood, and the honour of a Mu’mîn has been made respectable; and Allâh has forbidden us to suspect him of wrongdoing. (Tabarânî, Majma’-uz-Zawâïd)

3. Jâbir ibn-Abdullâh narrates: Râsûlullâh ﷺ said: The poor among the Muslims will enter Paradise forty years before the rich. (Tirmidhî)

4. Abu Hurairah narrates: Râsûlullâh ﷺ said: The poor Muslims will enter Paradise half a day earlier than the rich. This half-day will be equivalent to five hundred years of this world. (Tirmidhî)

Note: The preceding hadith states that the poor Muslims will enter Paradise forty years before the rich; this may be in a situation where both the rich and poor have a greed for wealth. Whereas according to this hadith, the poor will enter Paradise five hundred years before the rich; this may be when the poor do not have a greed for wealth. (Jâmî’-ul-usâlî)

5. ‘Abdullâh ibn-Abbas narrates that Nâbi ﷺ said: "When you will gather on the Day of Resurrection, an announcement will be made: Where are the poor and the destitute of this Ummah? Hearing it, they will rise. Then, it will be said to them: What were the deeds you performed? They will reply: O our Rabb (Sustainer)! You tried and tested us and we endured with patience, whereas You gave wealth and authority to others. Allâh will say: You have spoken the truth. Râsûlullâh ﷺ said: These people will enter Paradise before the rest of mankind. Subsequently, a strict accountability will be left for the wealthy and the rulers. (Ibn-Hibbân)

6. ‘Abdullâh ibn-Abbas narrates that Râsûlullâh ﷺ said: Do you know who will be the first to be admitted to Paradise amongst the creations of Allâh? The Sahâbah said: Allâh and His Messenger know better. He said: The first to enter Paradise, amongst the creations of Allâh, will be the poor emigrants (the poor Sahâbah who migrated to Madînah prior to conquest of Makkah). Through them frontiers are guarded and in difficult times they (are put on the front lines to) provide a protection for the security of others. When any of them dies, his needs remain buried in his chest, unfulfilled
Allāh will say to those angels He desires: Go to them and greet them with Salām. The angels will say: O our Rabb! We are the inhabitants of the Heavens and from the best of Your creations, despite this You command us to go and greet them with Salām? Allāh will say: These are those of My slaves who worshipped Me and ascribed no partners to Me. Through them frontiers were defended; in difficulties they were used on the front lines and security was ensured through them. When any of them died, his needs remained within his chest, unfulfilled. Thus the angels will come to them from every door of Paradise, saying: Peace be upon you for your (enduring) patience; indeed, what a supreme end you have achieved. (Ibn-Hibbān)

9. Sa`īd ibne-Abī Sa`īd Rāhīmahullāh said: Abu Sa`īd Al-Khadrī Rādiyyallāhu `anhu complained Rasūlullāh ﷺ `alaihi wasallam about his needs. Rasūlullāh ﷺ `alaihi wasallam said: Be patient Abu Sa`īd, because from amongst you who loves me, poverty rushes to him, like flood water runs from the top of a valley or from a mountain downwards. (Musnad Ahmad, Majma`-uz-Zawāïd)

7. `Abdullāh ibne-`Amr Rādiyyallāhu `anhumā narrates that Rasūlullāh ﷺ `alaihi wasallam said: On the Day of Resurrection, some people of my Ummah will have a Nūr (light) like that of the sun. We asked: O RasūlAllāh! Who they will be? He replied: They will be the poor emigrants; in difficult situations, protection was ensured through them; when any of them died his needs remained in his chest; they will be brought together from various parts of the world. (Musnad Ahmad)

8. Abu Sa`īd Rādiyyallāhu `anhu narrates: I heard Rasūlullāh ﷺ `alaihi wasallam saying: O Allāh! Grant me life as a poor and humble man, let me die a poor and humble man; and resurrect me in the company of the poor and humble man. (Mustadrak Ḥākim)

10. Rāfī` ibne-Khadij Rādiyyallāhu `anhu narrates that Rasūlullāh ﷺ `alaihi wasallam said: When Allāh `Azza wa Jall loves a slave, He protects him from the traps of the world as anyone of you protects his sick from water. (Tabarāni, Majma`-uz-Zawāïd)

11. Abu Hurairah Rādiyyallāhu `anhu narrates that Rasūlullāh ﷺ `alaihi wasallam said: Love the poor and keep your sittings with them. Love Arabs from your heart. And your faults should stop you from criticizing others. (Mustadrak Ḥākim)

12. Anas Rādiyyallāhu `anhu narrates: I heard Rasūlullāh ﷺ `alaihi wasallam saying: Many a dishelved one, covered in dust, clothed in old sheets, turned away from peoples doors, (has such a attachment with Allāh that) if he swears by Allāh, certainly Allāh will fulfill his words. (Tabarāni, Majma`-uz-Zawāïd)
Note: This hadith implies that one must not look down upon a dishevelled and dust laden person, as many-a-such are special slaves of Allâh. However, it does not mean such an appearance is to be encouraged. (Ma’arifu’l-Hadîth)

13. Sahl ibn-Sa’d As-Sâ‘īdi Ra’diyallâhu ‘anhu narrates that once a person passed by Rasûlullâh ﷺ Sa’llallâhu ‘alaihi wasallam, (and) he asked someone sitting with him: What do you think of the passer-by? He replied: He is amongst the respected of the society; and by Allâh! If he proposes to a woman, he will be married; should he recommend (something), his recommendation will be accepted. Rasûlullâh ﷺ Sa’llallâhu ‘alaihi wasallam remained silent. Then another person passed by, and Rasûlullâh ﷺ Sa’llallâhu ‘alaihi wasallam asked (the same person again): What is your opinion about this man? He answered: O Rasûlullâh! He is amongst the poor Muslims; if he proposes (for marriage), it will not be accepted; should he recommend (something), his recommendation will be rejected; and if he speaks, nobody will pay heed. Rasûlullâh ﷺ Sa’llallâhu ‘alaihi wasallam said: This man (the poor Muslim) is better than a whole world full of the like of the first one. (Bukhârî)

14. Muṣ‘ab ibn-Sa’d Ra’diyallâhu ‘anhu narrates that (My father) Sa’d Ra’diyallâhu ‘anhu considered himself superior to those who were less than him (in bravery and wealth). So Nabi Sa’llallâhu ‘alaihi wasallam said (with an intention to reform him): Undoubtedly you are helped and provided sustenance due to the blessings of the weak and destitute amongst you. (Bukhârî)

15. Abu Dardâ’ Ra’diyallâhu ‘anhu narrates: I heard Rasûlullâh ﷺ Sa’llallâhu ‘alaihi wasallam saying: Look for me amongst the weak; for you are provided sustenance and help due to the weak amongst you. (Abu Dâwûd)

16. Harithah ibn-Waheb Ra’diyallâhu ‘anhu narrates: I heard Nabi Sa’llallâhu ‘alaihi wasallam saying: Should I not inform you of the people of Paradise? Anyone who is weak, not harsh in dealings and behaviour, but moderate and soft; people (also) consider him unimportant, (but he is so close to Allâh that) if he swears by Allâh, He will fulfil his words. And the dwellers of Hell are miserly, insolent and arrogant. (Bukhârî)

17. ‘Abdullâh ibn-‘Amr ibnul ‘Aṣ Ra’diyallâhu ‘anhu narrates that Rasûlullâh ﷺ Sa’llallâhu ‘alaihi wasallam while mentioning the Hell-Fire, said: The people of the Fire are all those who are violent, pompous, arrogant, amassing wealth and property excessively (not giving to the needy). And the dwellers of Paradise are the weak and the oppressed. (Musnad Abûdî, Majma‘-uz-Zawâid)
18. Jābir Raḍiyallāhu 'anhu narrates that Rasūllūlāh Šallallāhu ‘alaihi wasallam said: Anyone with these three qualities shall be under the shade of Allah’s Mercy (on the Day of Resurrection) and will be admitted into Paradise: (1) Courtesy towards the weak (2) Compassion to parents (3) Kindness to slaves (subordinates). (Tirmidhī)

19. 'Abdullāh Ibne-'Abbās Raḍiyallāhu 'anhumā narrates that Nābī Šallallāhu ‘alaihi wasallam said: The Shaheed (martyr) will be brought on the Day of Resurrection and made to stand for reckoning. Then the giver of Ṣadaqah (charity) will be brought and made to stand for reckoning. Then those people will be brought who suffered many trials and hardships in the world; for them neither the Scale (of justice) will be established, nor will any Court (of accountability) be established for them. They will be bestowed with such immense rewards from Allah that people who had lived in ease and comfort would wish that their bodies had been cut with scissors for the reward, it would have bestowed upon them. (Tabārānī, Majma’-uz-Zawādī)

20. Māhmūd ibne-Lābīd Raḍiyallāhu ‘anhu narrates that Rasūllūlāh Šallallāhu ‘alaihi wasallam said: When Allāh loves a people, He afflicts them with trials. Anyone who forbears patiently, (the reward) for patience is written down for him. And anyone who becomes impatient, impatience is written down for him (he keeps on grumbling). (Munṣād 'Abnād, Majma’-uz-Zawādī)

21. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūllūlāh Šallallāhu ‘alaihi wasallam said: (When) Allāh grants a higher status to a person, but his deeds do not entitle him to such a status, then Allāh continues to afflict him (with trials and hardships) that cause him inconveniences because of which he reaches the higher status. (Abu Yā'īla a. Majma’-uz-Zawādī)

22. Abu Sa’īd Al-Khuḍrī and Abu Hurairah Raḍiyallāhu ‘anhumā narrates that Nābī Šallallāhu ‘alaihi wasallam said: Whenever a Muslim faces fatigue, illness, worry, grief, hurt and sorrow, even gets pricked by a thorn, Allāh in lieu of his sufferings removes his sins. (Bukhārī)

23. ‘Ā’ishah Raḍiyallāhu ‘anha narrates: I heard Rasūllūlāh Šallallāhu ‘alaihi wasallam saying: No Muslim is pierced by a thorn, or is afflicted with something even less, except that he is elevated by one rank (in Paradise) and a sin is erased for him. (Muṣnnād)

24. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūllūlāh Šallallāhu ‘alaihi wasallam said: A believing man or a believing woman continues to remain under trials and afflictions on his own self, on his children, and his wealth, until he meets Allāh in such a condition that not a single sin remains on him. (Tirmidhī)


25. Anas ibn Malik Radyalālāhu 'anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: When Allāh ﷻ Azza wa Jall afflicts any of His Muslim slaves with a physical ailment, Allāh ﷻ Azza wa Jall commands an angel: Keep recording all those good deeds which he used to do (in health). Then if He gives him health, He cleans and purifies him (by washing his sins). And if He recalls his soul, He forgives and blesses him. (Abu Ya'ālā, Musnad Ahmad, Majma‘-uz-Zawā'id)

26. Shaddād ibn Aus Radyalālāhu 'anhu in a Ḥadīth Qudsi narrates: I heard Rasūlullāh ﷺ alaihi wasallam saying: Indeed, Allāh has said: When I put to test one of My believing slaves (with adversities), and He praises Me (remains thankful to Me), despite these afflictions on him, I command (the angels) to keep on recording the reward for him as you used to record the reward in health. (Musnad Ahmad, Tabarāni, Majma‘-uz-Zawā'id)

27. Abu Hurairah Radyalālāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: A persistent fever or a headache suffered by a Muslim slave, man or woman, will not leave a single sin, even the size of a mustard seed, though being burdened by sins like Mount Uḥud. (Abu Ya'ālā, Majma‘-uz-Zawā'id)

28. Abu Sa‘īd Al-Khudrī Radyalālāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: For a Mu‘min’s headache or a thorn prick or any other thing which causes him distress, Allāh will elevate him one degree and wipe out his sins on the Day of Resurrection. (Ibne-Abi Dunya‘, Targhīb)

29. Abu Umāmah Al-Bāhili Radyalālāhu ‘anhu narrates that Nābī ﷺ alaihi wasallam said: Any slaves of Allāh who implores humbly and earnestly in an illness, Allāh grants him recovery in such a way that he is cleansed of all his sins. (Tabarāni, Majma‘-uz-Zawā'id)

30. Hasan Rahimahullāh narrates a saying of Rasūlullāh ﷺ alaihi wasallam: Indeed, Allāh forgives all the sins of a Mu‘min by a night’s fever. (Ibne-Abi Dunya‘, Iba‘ī)

31. Abu Hurairah Radyalālāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam in a Ḥadīth Qudsi said: Allāh Subḥānahu wa Ta‘ālā says: When I inflict illness upon My believing slave and he does not complain about Me to people who visit him, I set him free (forgive his sins). Then I change his flesh with flesh better than his and blood better than his blood and he resumes his deeds afresh (as all his sins were wiped out). (Mustadrak Ḥākim)
36. Ri'ā'ah Radyiallahu 'anhu narrates that Nabī Ŝallallāhu 'alaihi wasallam said: The merchants will be raised up on the Day of Resurrection sinful, except those who feared Allāh, were honest (refrained from fraud and embezzlement) and were truthful. (Tirmidhī)

37. Umme 'Amīrāh Annā'ah Radyiallahu 'anhu, daughter of Ka'b Radyiallahu 'anhu, says that once Nabī Ŝallallāhu 'alaihi wasallam visited her and she presented him some food. He said: You may eat also. She replied: I am fasting. At this, Rasūlullāh Ŝallallāhu 'alaihi wasallam said: Indeed the angels continue to invoke blessing on the person who is fasting and others eat besides him till they finish or they are filled. (Tirmidhī)

38. Abu Hurairah Radyiallahu 'anhu narrates that Rasūlullāh Ŝallallāhu 'alaihi wasallam said: A tree was causing trouble to Muslims. A man came and cut it and due to this entered Paradise. (Musnad)
EXCELLENCE OF CONDUCT

VERSES OF QUR’ĀN

Allāh Subḥānāhu wa Ta‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam:
And lower the wings of your tenderness over the believers.
Al-Hijr 15: 88

Allāh Subḥānāhu wa Ta‘ālā says:
And hasten for forgiveness from your Rabb and to a Paradise whose width is as vast as the heavens and the earth, prepared for those who fear Allah.
Those who spend freely whether in prosperity or in adversity; who hold and check their anger, and forgive people, and (indeed,) Allāh loves the doers of good.
Āl-‘Imrān 3: 133-134

Allāh Subḥānāhu wa Ta‘ālā says:
And the true servants of Rahmān (the most gracious Allāh) are they who walk on the earth with humility.
Al-Furqān 25: 63

Allāh Subḥānāhu wa Ta‘ālā says:
(It is permitted that) An ill-deed be
revenge by an ill-deed. However, whoever forgives and resolves his differences (which terminate enmity and lead to friendship as this is even better than forgiveness) then his great reward is Allâh’s responsibility. (But whosoever exceeds the limits while taking revenge let him know) that verily He (Allâh) does not like the oppressors. Ash-Shûrâ 42: 40

Allâh Subhânâ wa Ta‘âlâ says:

And whenever they get angry, they readily forgive. Ash-Shûrâ 42: 37

The advice which Luqmān ‘Alaîhīs Salâm gave his son has been mentioned by Allâh: Subhânâ wa Ta‘âlâ:

(O my son!) And turn not your face away from men with pride, nor walk proudly on the earth. Verily, Allâh does not like the arrogant (and) boastful. Luqman 31: 18-19

41. ‘A’îshah Radyallâhu ‘anâ hâ narrates: I heard Rasûlullâh Šallahullâhu ‘alaihi wasallam saying: Verily, a Mu’min by his good conduct acquires the rank of one who fasts and stands in Šâlâ during the night. (Abu Dâwûd)

42. Abu Hurairâh Radyallâhu ‘anâ hâ narrates that Rasûlullâh Šallahullâhu ‘alaihi wasallam said: The most perfect amongst the believers in faith is one who has the best manners; and best of you are those who are best to their wives. (Musnad Ahmad)

43. ‘A’îshah Radyallâhu ‘anâ hâ narrates that Rasûlullâh Šallahullâhu ‘alaihi wasallam said: Indeed, the most perfect believer in faith is one who has the best manners and is the kindest to his family. (Tirmidhî)

44. ‘Abdullâh ibn-‘Umar Radyallâhu ‘anhumâ narrates that Rasûlullâh Šallahullâhu ‘alaihi wasallam said: I am astonished that a person buys slaves with his wealth and sets them free; why does he not buy free people with good conduct, as its reward is much greater. (If he deals well with the free, they will be obliged) (Qadî-ul-Ḥawâij, Jâmî’us-Ṣaghîr)
45. Abu Umamah Radhiyallahu ‘anhu narrates that Rasulullah Šallallahu ‘alaihi wasallam said: I guarantee an abode on the boundary of Paradise for him who gives up a quarrel, even if he is right; and an abode in the centre of Paradise for him who abandons lying, even if it is for the sake of fun; and an abode in the highest grade of Paradise for him who excels in good conduct. (Abu Dāwūd)

46. Anas ibn-Malik Radhiyallahu ‘anhu narrates that Rasulullah Šallallahu ‘alaihi wasallam said: He who meets his Muslim brother in a manner pleasing to Allâh (for instance cordially) so as to make him happy, Allâh will make him happy on the Day of Resurrection. (Tabarâni, Majma‘-uz-zanzâi’)

47. ‘Abdu’llâh ibn-‘Amr Radhiyallahu ‘anhu narrates: I heard Rasulullah Šallallahu ‘alaihi wasallam saying: Indeed, a Muslim who strictly confines himself to Sharî‘ah and owing to his fine conduct and polite manners, achieves the rank of that person who fasts frequently and stands for prolonged periods in Šalât at night reciting the verses of Holy Qur’ân. (Musnad Ahmad)

48. Abu Dardâ‘ Radhiyallahu ‘anhu narrates that Nabi Šallallahu ‘alaihi wasallam said: There will be nothing heavier on the Scale than good conduct. (Abu Dāwūd)

49. Mu‘ādh ibn-Jabal Radhiyallahu ‘anhu narrates that the parting advice of Rasulullah Šallallahu ‘alaihi wasallam to me, when I had put my foot in the stirrup, was: Beautify your conduct for people. O Mu‘ādh ibn-Jabal! (Mu‘atta‘ Imâm Mâlik)

50. Mâlik Râhimahullâh says that the following saying of Rasulullah Šallallahu ‘alaihi wasallam has been conveyed to me: “I have been sent for the perfection of good conduct.” (Mu‘atta‘ Imâm Mâlik)

51. Jâibir Radhiyallahu ‘anhu narrates that Rasulullah Šallallahu ‘alaihi wasallam said: Undoubtedly, amongst you the most beloved and nearest to me on the Day of Resurrection, will be those having the most excellent conduct. (Tirmidhi)

52. Nawwâs ibn-Sam‘ân Al-Anšârî Radhiyallahu ‘anhu narrates: I asked Rasulullah Šallallahu ‘alaihi wasallam about righteousness and sin. He replied: righteousness is good character, and sin is that which revolves in your heart about which you do not want people to know. (Muslim)
‘alaihi wasallam saying: Whoever humbles himself for the sake of Allah, Allah will exalt him; as a result of that he considers himself small, yet in the eyes of people he becomes great. But he who is arrogant, Allah abases him; and he becomes small in the eyes of people, although he considers himself great to the extent that people consider him to be worse than a dog or a pig. (Baiaqi)

57. ‘Abdullah ibne-Mas‘ūd Rađiyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: He will not enter into Paradise who has the smallest particle of arrogance in his heart. (Muslim)

58. Mu‘āwiyah Rađiyallāhu ‘anhu narrates: I heard Rasulullāh Sallallāhu ‘alaihi wasallam saying: He who likes that people should stand up for him in respect, let him make his abode in Hell. (Tirmidhi) Note: This punishment applies in a situation where someone wants that people should stand for him in respect; but if people stand up out of spontaneous love and affection for someone, then this is exempted. (Munafir al-Hadith)

59. Anas Rađiyallāhu ‘anhu narrates that none was dearer to the Sahabah than Rasulullāh Sallallāhu ‘alaihi wasallam, yet when they saw him, they did not stand up, knowing his dislike for this. (Tirmidhi)
60. Abu Dardā’ Radīyyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: No one suffers any bodily injury, yet forgives this, except that Allāh raises his rank by a degree and removes a sin from him. (Tirmidhī)

61. Jawdān Radīyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone offers an excuse to his Muslim brother and he does not accept the excuse, then he becomes guilty of a sin like that of an unjust tax collector. (Ibn-Mājah)

62. Abu Hurairah Radīyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Mūsā ibn-‘Imrān ‘Ala’ish Salām said: O my Rabb! Who is the most respectable slave to you? Allāh the Almighty and Majestic replied: He who forgives, despite having the power to avenge. (Baihaqī)

63. ‘Abbūdullāh ibn-‘Umar Radīyyallāhu ‘anhu narrates that a person came to Nabi Ṣallallāhu ‘alaihi wasallam and asked: O Rasūlullāh! How many times may I forgive my servant? Nabi Ṣallallāhu ‘alaihi wasallam remained silent. The man asked again: O Rasūlallāh! How many times may I forgive my servant? He replied: Everyday seventy times. (Tirmidhī)

Note: In Arabic the figure ‘seventy’ is used to express too many in number.

64. Hudhaifah Radīyyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed, there was a man before your time to whom an angel came to take his soul. It was said to him: Did you do anything good? He replied: I do not know. It was said: Recollect! He said: I do not remember doing anything good, except that I used to do business with people in the world, and would grant the rich more time to pay back, and let off the poor who were in constraints. At this Allāh admitted him into Paradise. (Bukhārī)

65. Abu Qatādah Radīyyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: If anyone likes that Allāh should save him from the anxieties of the Day of Resurrection, he should grant respite (in paying back a loan) to one who is in constraints, or forgo the debt. (Muslim)

66. Anas Radīyyallāhu ‘anhu narrates: I served Rasūlullāh Ṣallallāhu ‘alaihi wasallam for ten years in Medina. I was an adolescent, therefore all my services were not according to the desire of my master (because of my tender age, many lapses were committed during these ten years). However, he never said a word of displeasure to me; neither “why did you do this?” nor “why did you not do that?”’. (Abu Dāwūd)
71. ‘Atiyah Radhiyallahu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Undoubtedly, anger comes from Shaitān. Indeed Shaitān is created from fire, and verily fire is extinguished with water. So if one of you becomes angry, he should perform Wuḍū. (Abū Dāwūd)

72. `Abdullāh ibn-‘Umar Radhiyallahu ‘anhum narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: No slave has swallowed back anything more excellent in the sight of Allāh the Almighty and Majestic than the anger he swallows, seeking only the pleasure of Allāh. (Musnad Ahmad)

73. Mu‘ādh Radhiyallahu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who restrains his anger, while in a position to give effect to it, Allāh will call him on the Day of Resurrection in front of all His creations, and let him choose any of the beautiful large-eyed maids of Paradise he desires. (Abū Dāwūd)

74. Anas ibn-Mālik Radhiyallahu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who guards his tongue, Allāh conceals his faults. Whoever restrains his anger, Allāh will restrain His punishment from him on the Day of Resurrection. And whoever apologises to Allāh the Almighty and Majestic, He accepts his excuse. (Baihaqī)
75. Mu‘ādh Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said to Ashajj, chief of the tribe of ‘Abd-Quais: You have two qualities which Allāh loves: Forbearance and deliberation. (Muslim)

76. ‘Ā’ishah Radīyallāhu ‘anha, wife of Nābi ﷺ ‘alaihi wasallam narrates that Rasūlullāh ﷺ ‘alaihi wasallam, said: O ‘Ā’ishah! Verily, Allāh is kind and loves kindness. Whatever He confers for kindness is neither conferred upon being harsh nor through any other means except it. (Muslim)

77. Jarīr ibn-‘Abdullāh Radīyallāhu ‘anhu narrates that Nābi ﷺ ‘alaihi wasallam said: Whoever is deprived of kindness is deprived of all good. (Muslim)

78. ‘Ā’ishah Radīyallāhu ‘anha narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Anyone given his share of gentleness, has been given his share of the good of this world and the Hereafter. Anyone deprived of his share of gentleness has been deprived of his share of the good of this world and the Hereafter. (Sharḥ us Sunnah)

80. ‘Ā’ishah Radīyallāhu ‘anha narrates that some Jews came to see Rasūlullāh ﷺ ‘alaihi wasallam and said: Assāmu ‘alaikum! (Death be upon you). ‘Ā’ishah countered: Upon you it be, and Allāh’s curse be upon you and Allāh’s wrath be upon you. He said: Behold O ‘Ā’ishah! Keep to kindness, and avoid harshness and indecency. She asked: Did you not hear what they said? He said: Did you not hear how I replied? The same upon you! My prayers against them will be accepted and theirs against me will not be accepted. (Bukhārī)

81. Jābir ibn-‘Abdullāh Radīyallāhu ‘anhumna narrates that Rasūlullāh ﷺ ‘alaihi wasallam prayed: May Allāh confer mercy upon a man who is kind, when selling and when buying and when demanding his balance. (Bukhārī)

82. ‘Abdullāh ibn-‘Umar Radīyallāhu ‘anhumna narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: The believer who mixes with people and endures any harm that they cause him has a greater reward than a believer who does not mix with people, and does not endure the harm they cause him. (Ibn-Majāh)
THE RIGHTS OF MUSLIMS

VERSES OF QUR’AN

Allâh Subhânahû wa Ta‘âlâ says:

Indeed, Muslims are brothers.

Al-Hujurat 49: 10

Note: The development of Muslim brotherhood is essential and Islam cannot be completely practiced until this ideal is achieved.

Allâh Subhânahû wa Ta‘âlâ says:

O you who believe! Let not one group (of men) laugh sarcastically at another, it may be that the latter are better than the former; nor let (some) women laugh sarcastically at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. It is an evil thing to be called by a bad name, after embracing Islam. Those who do not desist are indeed wrong doers.

O you who believe! Avoid much suspicions, indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is
the One Who accepts repentance, and is the Most Merciful.
O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may get to one another. Verily, the most honourable of you with Allâh is the one who fears Allâh most. Undoubtedly Allâh is the All-Knowing, All-Aware.

Al-Hujurat 49: 11-13

Note: Backbiting amounts to eating the flesh of a dead brother. Just like biting and eating the flesh of a living person causes pain, similarly back biting a Muslim brother causes him distress. Since a dead man does not feel any pain so also the man who is back bitten is not distressed as long as he is unaware of this.

Allâh Subhanahû wa Ta‘âlâ says:

O you who believe! Stand out firmly for justice, and bear true witnesses according to the will of Allâh, even though it be against yourselves, or your parents, or your kin. Whether the person concerned be rich (I should benefit him) or poor (out of sympathy I should favour him), Allâh is a better Protector of both than you. So do not be led by your personal desires in fulfilling justice. If you distort your witness or refuse to give it, verily, Allâh is Well-Acquainted with all that you do.

An-Nisâ’ 4: 135

Allâh Subhanahû wa Ta‘âlâ says:

When you are greeted with a

The greeting, greet in return with what is better than it, or at least return it equally. Indeed, Allâh keeps carefull account of every thing.

An-Nisâ’ 4: 86

Allah Subhanahû wa Ta‘âlâ says to His Prophet Sallallâhu ‘alaihi wasallam:

Your Sustainer has decreed that you worship none but Him, and (that you show) kindness to your parents. If one of them or both of them were to attain old age with you, say not a word of disrespect to them, nor repulse them, but speak to them a gracious word.

And lower to them the wing of submission and humility through mercy, and say: My Rabb! Have mercy on them both, as they did care for me when I was small.

Al-Isrâ’ 17: 23-24

AHADITH

87. ‘Ali Ra’diyyalâlu ‘anhu narrates that Rasûllâh Sallallâhu ‘alaihi wasallam said: A Muslim has six acts of kindness for another Muslim. 1) Greet him with Salâm when he meets him. 2) Accept his invitation when he extends one. 3) If he sneezes (and says Alhamdu’llâh) reply him by saying Tarhamukallâh (may Allâh have
merciful towards you). 4) Visit him when he is sick. 5) Join his bier when he dies. And 6) Choose for him what he likes for himself. (Ibn-Majah)

88. Abu Hurairah Râdiyallâhu ‘anhu narrates: I heard Rasûlullâh ﷺ ‘alaîhi wasallam saying: A Muslim has five rights on another Muslim. To reciprocate Salâm, visit the sick, follow funerals, accept an invitation, and if someone sneezes and (says Allahumdu’llâh) say Yarhamukallâh (may Allah have mercy on you). (Bukhârî)

89. Abu Hurairah Râdiyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaîhi wasallam said: You will not enter Paradise until you become a believer, and you will not be a believer until you love one another. May I not guide you to something by which you will love one another? Spread Salâm amongst yourselves. (Muslim)

90. Abu Dâdâ’ Râdiyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaîhi wasallam said: Spread Salâm, so you may be raised higher. (Tâbarînî, Majma‘uz-Zawâ'id)

91. ‘Abdullâh ibn-Mas’ûd Râdiyallâhu ‘anhu narrates that

Rasûlullâh ﷺ ‘alaîhi wasallam said: As-Salâm is a name amongst the names of Allah Subhânahu wa Ta’âlâ, which Allah sent down on earth. Therefore, spread Salâm amongst yourselves. Verily when a Muslim passes by a group of people and says Salâm to them and they reply, then the one who initiates Salâm, gets a degree of excellence over the people who were offered Salâm. If they do not reply then angels, who are superior to humans, give a reply to the one who offered Salâm. (Bazzâr, Tabârânî, Târîghî)

92. Abdullâh ibn-Mas’ûd Râdiyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaîhi wasallam said: Indeed, from amongst the signs of the Day of Resurrection is that people will offer Salâm to others on the basis of acquaintance only. (Munsnah ‘Ahmad)

93. ‘Imân ibn-Hûsain Râdiyallâhu ‘anhu narrates that a man came to Nabi ‘Abdullâh ﷺ ‘alaîhi wasallam and said: Assâlâmualaikum (Peace be upon you). Rasûlullâh ﷺ replied to his Salâm and when the man sat down Rasûlullâh ﷺ ‘alaîhi wasallam said: Ten virtues. Then another man came and said: Assâlâmualaikum wa Rahmatullah (Peace and Mercy of Allah be upon you). He replied him and when the man sat down Rasûlullâh ﷺ ‘alaîhi wasallam said: Twenty virtues. Then another man came and said: Assâlâmualaikum wa Rahmatullahi wa Barakatuhu (Peace and Allah’s Mercy and Blessings be upon you). He replied him and when that man sat down Rasûlullâh ﷺ ‘alaîhi wasallam said: Thirty virtues. (Abû Dâdâ’d)
94. Abu Umāmah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘a’laihī waṣallam said: From amongst the people worthier to be close to Allāh is the one who offers Salām first. (Abū Dāwūd)

95. ‘Abdullāh Rādiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihī wasallam said: The one who offers Salām first is free from arrogance. (Baithaqī)

96. Anas Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihī waṣallam said to me: Sonny! When you enter your home offer Salām to your family. It will be a blessing for you and the inmates of your home. (Tirmidhī)

97. Qatādah Rahimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihī wasallam said: When you enter a house, offer Salām to its inmates and when you come out, bid farewell by offering Salām to them. (Musannaf ‘Abdur Razzaqā)

98. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihī wasallam said: When one of you come to a gathering, he should offer Salām and if he feels inclined to sit, he may do so. So, when he gets up to leave, he should again offer Salām; the first Salām is not better than the second. (Jami‘ as-Sunnah)

99. Abu Hurairah Rādiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihī wasallam said: The young should offer Salām to the old, a passerby to one sitting, and a small group to a large group. (Bukhārī)

100. ‘Alī Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihī wasallam said: When a group of people is passing by, it is enough that one of them offers Salām on their behalf, and it is enough for those who are sitting that one of them replies. (Baithaqī)

101. Al-Miqdād ibn-Aswād Rādiyallāhu ‘anhu narrates that whenever Rasūlullāh Ṣallallāhu ‘alaihī wasallam would come at night, he would offer Salām in such a way that those sleeping did not wake up and those awake could hear him. (Tirmidhī)

102. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihī wasallam said: The most helpless amongst people is the one who is helpless in supplicating and the most miserly amongst people is the one who is a miser in offering Salām. (Tabarānī, Majma‘-uz-Zawāïd)
3. 103. Abdullâh ibn-Mas'ûd Râdiyallâhu 'anhu narrates that Nabi Šallallâhu 'alaihi wasallam said: The perfection of greetings is the shaking of hands. (Tirmidhi)

4. 104. Barâ' Râdiyallâhu 'anhu narrates that Rasûlullah Šallallâhu 'alaihi wasallam said: Two Muslims will not meet and shake hands but will have their sins forgiven before they separate. (Abu Dâwûd)

5. 105. Hudhaifah ibn-Yamân Râdiyallâhu 'anhu narrates that Nabi Šallallâhu 'alaihi wasallam said: Indeed, when a believer meets another believer, offers him Salâm, holds and shakes his hands; their sins drop off in a manner leaves drop from a tree. (Tabarâni, Majma-'uz-Zawâli)

6. 106. Salmân Al-Fârsî Râdiyallâhu 'anhu narrates that Nabi Šallallâhu 'alaihi wasallam said: Undoubtedly when a Muslim meets a Muslim brother and shakes his hands, the sins of these two fall like the leaves of a dry tree on a day of stormy winds. The sins of both of them are pardoned, even if they are like the foam of the sea. (Tabarâni, Majma-'uz-Zawâli)

7. 107. A man from the tribe 'Anazâh narrates: I asked Abu Dhar Râdiyallâhu 'anhu: Did Rasûlullah Šallallâhu 'alaihi wasallam shake hands when you used to meet him? Abu Dhar Râdiyallâhu 'anhu replied: I never met him without his shaking hands with me. One day he sent for me when I was not at home, when I returned, I was told that he had sent for me. So I went to see him and found him on his bed. He embraced me and that was good and very good. (Abu Dâwûd)

8. 108. 'Atîb ibn-Yasâr Rahmahullâh narrates that a man asked Rasûlullah Šallallâhu 'alaihi wasallam: O Rasûlullah! Should I seek permission to enter where my mother lives? He replied: Yes. This man said: Even if I live in the same house with her? Rasûlullah Šallallâhu 'alaihi wasallam said: Seek her permission. The man said: I serve her (so I have to go frequently). Rasûlullah Šallallâhu 'alaihi wasallam said: Seek her permission; would you like to see her naked? The man said: No. Rasûlullah Šallallâhu 'alaihi wasallam said: Well, then seek her permission. (Mu'attâ Imâm Mâlik)

9. 109. Huzail Rahmahullâh narrates that Sa'd Râdiyallâhu 'anhu came to the house of Nabi Šallallâhu 'alaihi wasallam, paused and stood in front of the door to seek permission for going in. Nabi Šallallâhu 'alaihi wasallam said: Stand this side or that side (lest your gaze fall inside the house). For verily permission is sought, so that you may not look inside. (Abu Dâwûd)
110. Abu Hurairah Radyiyyah ‘anhu narrates that Nabī Ṣallallahu ‘alaihi wasallam said: When one’s sight goes inside the house, then seeking permission is meaningless. (Abu Dāwūd)

111. ‘Abdullāh ibn-Bishr Radyiyyah ‘anhu narrates: I heard Rasūlullāh Ṣallallahu ‘alaihi wasallam saying: Do not stand in front of the doors of houses, but stand on either side of the door to seek permission. If you are permitted, enter into the house, otherwise return. (Tabarānī, Majma‘-uz-Zawāid)

112. ‘Abdullāh ibn-Umar Radyiyyah ‘anhumā narrates that Nabī Ṣallallahu ‘alaihi wasallam said: A man must not make another get up from his place and then occupy it himself. (Bukhārī)

113. Abu Hurairah Radyiyyah ‘anhu narrates that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: If anyone gets up from where he has been sitting and comes back, he has the most right to sit (in place he left). (Muslim)

114. ‘Abdullāh ibn-‘Amr ibn ‘Ās Radyiyyah ‘anhumā narrates that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: One must not sit between two persons without their permission. (Abu Dāwūd)

115. Hudhaifah Radyiyyah ‘anhu narrates that Rasūlullāh Ṣallallahu ‘alaihi wasallam cursed the one who sat in the middle of a circle. (Abu Dāwūd)

Note: The man referred here is the one who sits in a circle by crossing over the shoulders of others. The second meaning for sitting in the middle of the circle is that when people are sitting in a circle facing each other, a man comes in and sits in between them in such a way so as to obstruct their vision. (Ma‘āriful Ḥadīth)

116. Abu Sa‘īd Al Khudrī Radyiyyah ‘anhu narrates that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: He who believes in Allāh and the Last Day should be hospitable to his guest. Rasūlullāh Ṣallallahu ‘alaihi wasallam said this three times. Someone asked: What is hospitality? He replied: Serve him for three days. If the guest stays beyond that, then entertaining him is an act of Ṣadaqah. (Musnad Ahmad)

117. Miqdām Abu Karīmah Radyiyyah ‘anhu narrates that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: If the guest of people remains without hospitality till the morning, then it is the duty of every Muslim to help him, in taking from the crops and property of the host to the extent of the entertainment of one night. (Abu Dāwūd)

Note: This is a situation where there is no provision with the guest and he is thus constrained. Otherwise out of kindness and courtesy fulfilling a guest’s needs is his right. (Mazāhir Haque)
118. 'Abdullāh ibn-Ubaid ibn-'Umair Raĥimahullāh said that Jābir Rađiyallāhu 'anhu came to me with a group of the Sahābah of Rasūlullāh Şallallāhu 'alaihi wasallam. Jābir Rađiyallāhu 'anhu placed before them bread and vinegar and said: Eat, I have heard from Rasūlullāh Şallallāhu ‘alaihi wasallam saying: Vinegar is the best curry. Verily a man is ruined, when some brothers come to his house and he considers it low to place before them things that he has in his house; and ruined are those people who consider low that is being placed before them. In another narration it is stated that it is evil enough for a person that he may consider low what is presented to him. (Musnad Ahmad, Tabārānī, Abu Ya‘lā, Majma-‘uz-Zawāiḍ)

119. Abu Hurairah Rađiyallāhu ‘anhu narrates that Nābi Şallallāhu ‘alaihi wasallam said: Indeed, Allāh likes sneezing and dislikes yawning. So, when one of you sneezes, he should say Alhamdullāh (Praise be to Allāh). It is a right on every Muslim who hears him to say Yarhamukallāh (may Allāh have mercy on you) in reply. Indeed, yawning comes from Shajā. So when one of you yawns, he should restrain himself as much as possible, as Shajā laughts at the person who yawns. (Bukhārī)

120. Abu Hurairah Rađiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Whosoever visits a patient or visits his Muslim brother, an angel says: You are blessed and your steps are blessed and you have made an abode in Paradise. (Tirmīdhī)

121. Thaubān Rađiyallāhu ‘anhu, a freed slave of Rasūlullāh Şallallāhu ‘alaihi wasallam, narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: He who visits a patient dwells in the Khurṣaf of Paradise. It was asked: O Rasūlullāh! What is the Khurṣaf of Paradise? He replied: The harvested fruits of Paradise. (Muslim)

122. Anas ibn-Mālik Rađiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: He who performs Wūdū and performs it well, then visits his sick Muslim brother, seeking reward from Allāh, he will be moved away a distance of seventy Kharij from Hell. Thābit Banātī Raḩimahullāh said: I asked Anas Rađiyallāhu ‘anhu: O Abu Hamzah! What is Kharij? He replied: A year. (Abu Dāwūd)

123. Anas ibn-Mālik Rađiyallāhu ‘anhu narrates: I heard Rasūlullāh Şallallāhu ‘alaihi wasallam saying: Whosoever visits a sick person enters into the Mercy of Allāh, and when he sits with the sick he is
124. Ka'b ibn Mālik Rādiyallāhu 'anhu narrates that Rasūlullāh ʿalaihi wasallam said: He who visits a sick person enters into the Mercy of Allāh; if he sits by his side, he is immersed in the Mercy. (Munṣad Ahmad)

'Amr ibn Hazm Rādiyallāhu 'anhu narrates: Even after leaving the sick, the visitor continues to be in the Mercy of Allāh until he returns to the place from where he had come. (Tabarānī, Majmaʿ ‘uz-Zawādī)

125. 'Ali Rādiyallāhu 'anhu narrates: I heard Rasūlullāh ʿalaihi wasallam saying: No Muslim who visits a sick Muslim in the morning except that seventy thousand angels invoke blessings on him till the evening; and if he visits him in the evening then seventy thousand angels invoke blessings on him till the morning and for him there is a garden of fruits in Paradise. (Tirmidhī)

126. 'Umar ibnul Khāṭāb Rādiyallāhu 'anhu narrates that Nabī ʿalaihi wasallam said: When you visit a sick person, ask him to supplicate for you, for verily his supplication is like that of the angels. (Ibne-Majāḥ)
I ask Allah the Almighty, Rabb of the Mighty Throne, to cure you.

(Tirmidhi)

Abu Hurairah Radhiyallahu ‘anhu narrates that Rasûlullâh Sallallahu ‘alaihi wasallam said: He who follows the bier and offers the funeral Salât, will get a reward of a Qirât, and he who attends the funeral until its burial will get a reward of two Qirât. It was asked: What are two Qirât? He replied: Equivalent to two huge mountains. It is narrated at another place: Of the two mountains, the smaller one is like Mount Uhûd. (Muslim)


Abdullâh ibne ‘Abbâs Radhiyallahu ‘anhum narrates that Nabî Sallallahu ‘alaihi wasallam said: Any Muslim slave of Allah visits a sick person, whose time of death has not come, and supplicates as under seven times, the sick person shall get cured.

I ask Allah the Almighty, Rabb of the Mighty Throne, to cure you.

(Tirmidhi)

Abu Hurairah Radhiyallahu ‘anhu narrates that Rasûlullâh Sallallahu ‘alaihi wasallam said: Anyone who consoles an afflicted person, will have a reward equivalent to his. (Tirmidhi)
Rights of Muslims

Note: Sincere well-wishing for Allāh stands for belief in Allāh,

137. Abu Dardā’ Rādiyyāl-luhum ‘anhu narrates that Nabi Šallallāhu ‘alaihi wasallam said: A Muslim’s supplication in the absence of his brother is accepted. An angel is stationed at his head; whenever he makes a supplication for the good of his brother, this angel says: Āmīn and may you receive the same. (Muslim)

138. Arās Rādiyyāl-luhum ‘anhu narrates that Nabi Šallallāhu ‘alaihi wasallam said: None of you is a true believer, until he likes for his brother what he likes for himself. (Bukhārī)

139. Khalīd ibn-‘Abdullāh Qasārī Rahmahullāh narrates from his father and his grandfather Rādiyyāl-luhum ‘anhu that Rasūlullāh Šallallāhu ‘alaihi wasallam asked them: Do you love Paradise? I replied: Yes. Rasūlullāh Šallallāhu ‘alaihi wasallam said: Like for your brother what you like for yourself. (Musāni‘ Ahmad)

140. Abu Hurairah Rādiyyāl-luhum ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Verily, Deen (religion) is Nashīh (sincere well-wishing) verily Deen is Nashīh, verily Deen is Nashīh. The Šāhābāh asked: To whom O Rasūlallāh? He replied: To Allāh, and His Book, and His Messenger, and to the rulers of the Muslims and their common folk. (Nasārī)

Note: Whenever someone supplicates this for another Muslim, he may take the name of the demised in place of the name of Abu Salamah.

135. Muḥammad ibn-‘Amr ibn-Ḥazm Rādiyyāl-luhum ‘anhu narrates that Nabi Šallallāhu ‘alaihi wasallam said: No believer comforts his brother in distress, except that Allāh Subḥānahā wā Ta‘ālā clothes him with a dress of nobility on the Day of Reckoning. (Ibne-Mājah)
fervent love for Him, to fear Him, to obey and worship Him and to ascribe no partners to Him.
Sincere well-wishing for the Book of Allâh means belief on it, giving it the respect it deserves, acquiring and spreading its knowledge and acting upon it.
Sincere well-wishing for the Prophet means testifying to his prophethood, honouring him, loving and practicing his Sunnah, spreading his message and believing with heart and soul that our salvation lies in his obedience.
Sincere well-wishing to the rulers of the Muslims means that they be assisted in the discharge of their responsibilities and to have a good opinion about them. They should be obeyed in right things. However if they make mistakes, attempts should be made to rectify them and they be given good counselling.
Sincere well-wishing to the common folk is to look after their good and welfare. This includes bringing them towards Deen with sincerity and kindness. To teach them Deen and to inspire them towards righteousness. To consider their benefit ones own benefit and their loss ones own loss. To help them as far as possible and to fulfil their rights. (Nawawi)

141. Thawbân Radîyyallâhu ‘anhu narrates that Rasûlullâh ﷺ Šallallâhu ‘alaihi wasallam said: My pond extends from Aden to Amman. Its bowls are equivalent to the stars in the sky. Its water is whiter than snow and sweeter than honey. The first to come on the pond will be the poor emigrants. We asked: O Rasûlallâh! Describe them to us? Rasûlullâh Šallallâhu ‘alaihi wasallam replied: Those with dishevelled hair, and dirty clothes, who cannot marry women living in luxury. For whom doors are not opened. They fulfill the rights of others, while their own rights are not given to them. (Tabarânî, Majma’uz-Zawâid)

Note: Aden is a famous city in Yemen and Amman is a well known city of Jordan. The words Aden and Amman are used only for the purpose of signs in this hadith. This, however, does not imply that the area of the pool is exactly the distance as referred to, but it is only to facilitate understanding, that the length and width of the pond spreads over hundreds of miles. (Ma’ârif ul Hadith)

142. Ḥudhaifah Radîyyallâhu ‘anhu narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: Do not imitate others and start saying if others treat us well, we will treat them well, and if they do wrong to us, we will do wrong to them; but accustom yourself to do good if people do good, and not to do wrong if they do wrong. (Tirmidî)

143. ’A’ishah Radîyyallâhu ‘anha narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam never revenged in his personal affairs, however, when Allâh’s lawful bindings were violated, he would punish for the sake of Allâh. (Bukhârî)

144. ‘Abdullâh ibn-Umar Padîyyallâhu ‘anhum narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: Indeed when a slave is faithful to his master and worships Allâh well, then he gets a double reward. (Muslim)

145. ‘Imrân ibn-Ḥusâin Radîyyallâhu ‘anhum narrates that
Rasūlullāh Ṣallallāhu ‘alaih wasallam said: When anyone has something due to him from another, he will be credited with (reward of) Șadaqah for every day allowed to postpone payment. (Musnad Ahmad)

146. Abu Mūsā Al Ash’arī Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaih wasallam said: Undoubtedly reverence to Allāh includes honouring a grey haired Muslim; and also the one who has memorised the Qur’ān and he neither exceeds the proper bounds and nor does he turn away from it; and honouring a just ruler. (Abu Dāwūd)

Note: The man who has memorised the Qur’ān ought to be regular in recitation, and makes no excesses in pronouncing its verses for name and fame. (Badhīl-ul-Majhūd)

147. Abu Bakr Radīyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaih wasallam saying: He who honours a king appointed by Allāh Tabāraka wa Ta’ālā in the world, Allāh will honour him on the Day of Resurrection. He who dishonours a king appointed by Allāh ‘Azza wa Jall in the world, Allāh will dishonour him on the Day of Resurrection. (Musnad Ahmad, Tabārānī, Majma’uz-Zawādī)

148. Abdullah ibn ‘Abbās Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaih wasallam said: Blessings are with your elders. (Mustadrak Hākim)

Note: This means that those of old age have done more virtues and as such, they are more blessed. (Hashiyat Targhib)

149. ‘Ubaḍa ibn-Sāmit Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaih wasallam said: He is not amongst my followers who neither shows respect to our elders, nor mercy to our youngsters and does not recognise the rights of our ‘Alim (scholar). (Musnad Ahmad, Tabārānī, Majma’uz-Zawādī)

150. Abu Umāmah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaih wasallam said: I advise my Caliph to follow after me to fear Allāh, and I advise him with regard to the Jamā’at of Muslims to be respectful to their elders, and merciful to their youngsters, and to honour their ‘Ulama (scholars). He should not beat them so much that they are humiliated; he should not frighten them so as to make them infidels; he should not castrate them so as to finish their race; he should not shut the doors for their complaints, otherwise the strong will overpower the weak. (Baihaqi)

151. ‘Ā’ishah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaih wasallam said: Forgive people of good qualities on their lapses, but not those faults to which prescribed penalties apply. (Abu Dāwūd)

152. ‘Anūr ibn Thābit ‘Abdul-Wahhab said: ‘E’nūr al-Mustaf’ī kept his house open to the needy, put his goods at the disposal of the poor and sent his son to the mosque. (MS 421)
152. 'Abdullāh ibn-'Amr Rādiyallāhu 'anhumā narrates that Nabi Ṣallallāhu 'alaihi wasallam prohibited plucking of grey hair and said: Undoubtedly, the old age is the Nūr (light) of a Muslim. (Tirmīdhi)

153. Abu Hurairah Rādiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do not pluck out grey hair. Indeed, they will be a Nūr (light) on the Day of Resurrection. He who ages with grey hair in Īslām, then for each grey hair a good deed will be written, a sin will be wiped out and he will be exalted in rank for it. (Ibn-Hibbān)

154. 'Abdullāh ibn-'Umar Rādiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh blesses certain people with special bounties for the benefit of other people. As long as they benefit others, Allāh continues His bounties upon them when they stop benefitting others, Allāh takes these bounties back from them and transfers to others. (Tabārānī, Ḥulyat-ul-Awliyā, Jāmi-'us-Saghir)

155. Abu Dhar Rādiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Smiling at your brother is Şadaqah (charity); enjoining good and forbidding evil is Şadaqah; directing someone who has lost his way is Şadaqah; guiding a man with poor eyesight is Şadaqah; removing stones, thorns and bones from the path is Şadaqah; and pouring water from your bucket into your brother’s bucket is Şadaqah. (Tirmīdhi)

156. Ibn-'Abbās Rādiyallāhu 'anhumā narrates that Nabi Ṣallallāhu 'alaihi wasallam said: Going out for a brother's need is better than ten years I'tikāf (confining oneself to a masjid exclusively for the worship of Allāh). He who observes I'tikāf of one day for Allāh's sake, three trenched are placed between him and Hell; each trench is wider than the distance between the earth and the sky. (Tabārānī, Majma'-us-Zawāīd)
158. Hudhaifah ibn Yamaan Radiyallahu ‘anhu narrates that Rasûlullah Sallallahu ‘alaihi wasallam said: He who is not concerned about the affairs of Muslims is not amongst them. He, who does not pass the morning and evening in a state of sincerity and faithfulness to Allah, His Prophet, His Book, and to the rulers of the Muslims and their common folk, is not amongst them. (Tâbaraini, Targhib)

159. ‘Abdullâh ibn ‘Umar Radiyallahu ‘anhu narrates that Nabî Sallallahu ‘alaihi wasallam said: He who is engaged in fulfilling his brother’s need, Allah will fulfill his needs. (Abu Dawûd)

160. Anas Radiyallahu ‘anhu narrates that Nabî Sallallahu ‘alaihi wasallam said: He who guides towards good, gets the same reward as the one doing a good deed; and Allah likes helping a man in distress. (Bazzar, Targhib)

161. Jâbir Radiyallahu ‘anhu narrates that Rasûlullah Sallallahu ‘alaihi wasallam said: A believer loves and is loved. There is no good in the one who neither loves nor is loved. The best amongst people is the one who benefits people the most. (Dâr Qunfû, Jami-us-Saghir)

162. Abu Músâ Al Ash’arî Radiyallahu ‘anhu narrates that Nabî Sallallahu ‘alaihi wasallam said: Every Muslim is enjoined to give Sadaqah. He was asked: If one has nothing? He replied: Then he should labour with his own hands to benefit himself and give Sadaqah (as well): The Sahabah asked: If he cannot or does not work? He said: Then he should help the needy and the distressed person. The Sahabah asked further: If he does not do it? He said: Then he should enjoin others what is good. It was said: If he does not do it? He said: Then he should refrain from harming someone; this is (also) a Sadaqah for him. (Bukhârî)

163. Abu Hurairah Radiyallahu ‘anhu narrates that Rasûlullah Sallallahu ‘alaihi wasallam said: A believer is a believer’s mirror; and a believer is a believer’s brother, who guards him against loss and protects him in all aspects in his absence. (Abu Dawûd)

164. Anas Radiyallahu ‘anhu narrates that Rasûlullah Sallallahu ‘alaihi wasallam said: Help your Muslim brother whether he is an oppressor or is oppressed. A man asked: O Rasûlallah! I will help him when he is oppressed, but how can I help him when he is an oppressor? He replied: You stop or prevent him from oppression for indeed that is your help to him. (Bukhârî)

165. ‘Abdullâh ibn ‘Amr Radiyallahu ‘anhu narrates that Nabî Sallallahu ‘alaihi wasallam said: Allâh the Compassionate bestows mercy upon the merciful people. So, have mercy upon the
inhabitants of the earth, the One in the Heaven will be merciful to you. (Abu Dawūd)

167. Abu Hurairah Ṭadiyyalāhū 'anhu narrates that Rasūlullāh ʿallaīhi wa-sallām said: The believer is one from whom people are safe in respect to their lives and wealth. (Nasāʾī)

168. 'Abdullāh ibn-'Amr Ṭadiyyalāhū 'anhumā narrates that Nabī Ṣaḥīḥalāhū ʿallaīhi wa-sallām said: A Muslim is the one from whose tongue and hands, other Muslims are safe. (Bukhārī)

Note: Causing trouble with the tongue includes jesting, accusing, rebuking, while causing trouble with hands includes beating unjustly, grabbing other’s wealth and property wrongfully and the like.

(Fath-ul-Bārī)

170. 'Abdullāh ibn-Masʿūd Ṭadiyyalāhū 'anhu narrates that Rasūlullāh Ṣaḥīḥalāhū ʿallaīhi wa-sallām said: He, who helps his people in an unrighteous cause, is like a camel that falls into a well and is being pulled out by its tail. (Abu Dawūd)

Note: Pulling out a camel by its tail is an exercise in futility, because a camel cannot be pulled out from a well like this. Similarly, helping people unjustly is equally futile, for people cannot be put on the right track like this. (Badaʿī-ul-Majhūd)

171. Jābir ibn-'Abdullāh Ṭadiyyalāhū 'anhu narrates that Rasūlullāh Ṣaḥīḥalāhū ʿallaīhi wa-sallām said: He is not from us who calls towards 'Asābiyyah. He is not from us who fights out of 'Asābiyyah and he who dies upholding 'Asābiyyah. (Abu Dawūd)

Note: 'Asābiyyah means fanatical association on the basis of language, tribe, race or nation.

172. Fusailah: Rabimahalāh narrates: I heard my father that he asked: O Rasūllāh! Is it from 'Asābiyyah that a man loves his people? He said: No, but a man helps his people in their wrong doing is from 'Asābiyyah (partisanship). (Musnad Ahmad)
173. ‘Abdullāh ibn ‘Amr Raḍiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam was asked: Who is the most excellent amongst people? He replied: Everyone whose heart is Makhmīm and tongue is truthful. The Sāḥibah asked: We understand whose tongue is truthful, but what does a Makhmīm heart mean? He replied: The one who is a Mutaqī (fearful of Allāh) is pure of heart, free of sins and without injustice, hatred or jealousy for any one. (Ibne-Mājah)

Note: “A pure heart,” means a heart without any attachment for anyone except Allāh. (Mazāhir Haque)

174. ‘Abdullāh ibn-Mālik Raḍiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: None of my Sāḥibah should convey to me anything (wrong) about anyone for indeed I would like to come out to you with a pure heart (free of ill feelings). (Abu Dāwūd)

175. Anas ibn-Mālik Raḍiyyallāhu ‘anhu narrates that while we were sitting with Rasūlullāh ﷺ ‘alaihi wasallam, he said: A dweller of Paradise will come to you now. Then a man from Ansār came, from whose beard drops of water of ablation were falling and he was holding his shoes in his left hand. The second day Nābi ﷺ ‘alaihi wasallam repeated his words as the same Ansārī came in the same condition he had come the first day. The third day Nābi ﷺ ‘alaihi wasallam repeated the same words as that Sāhib came in the same condition. When Nābi ﷺ ‘alaihi wasallam stood up, ‘Abdullāh ibn-‘Amr Raḍiyyallāhu ‘anhu followed him to his house and said to him: I had a quarrel with my father and have vowed that I will not go to him for three days. If you allow, let me stay at your house till my oath is fulfilled? He said: Very well. Anas Raḍiyyallāhu ‘anhu narrates: ‘Abdullāh mentioned that he spent three nights with that Ansārī but did not see him worshipping at night, except that when he awoke and changed his side on the bed, he praised Allāh ‘Azza wa Jall and said: Allāhu akbar (Allah is the Greatest), until he got up for Salāt-ul-Fajr from his bed. ‘Abdullāh said: I did not hear him say anything except good. When three nights had passed and I considered his deeds to be quite ordinary, I said to the Ansārī: O slave of Allāh! There was no quarrel and separation between me and my father but I heard Rasūlullāh ﷺ ‘alaihi wasallam saying that the dweller of Paradise is coming to us and you came out on all three occasions. So, I decided to stay with you and see what (special) deed you
perform? However, I did not see you doing anything extraordinary. What is that deed which raised you to the rank mentioned by Rasūlullāh ﷺ 'alaihi wasallam? The Anṣārī replied: I have no deeds except that which you saw. 'Abdullāh Raḍiyallāhu 'anhu said: When I turned to go away, the Anṣārī called me back and said: I do not have any (special) deeds except for the ones you have seen. However I have no ill feelings in my heart about any Muslim and I am not jealous of anyone to whom Allāh has granted a bounty. 'Abdullāh Raḍiyallāhu ‘anhu said: This is that which has raised you to that rank, and this is that which is beyond our ability. (Musnad Ḥadīth) 

Refrain from it. One day, when he saw him committing a sin, he asked him to desist from it; the sinful said: Leave me to my Rabb. Have you been sent as my supervisor? The devout-one said: I swear by Allāh! Allāh will not forgive you or you will not be sent to Paradise. When both of them died, they were raised before Rabb-al-‘Ālamīn. Allāh asked the devout: Did you know about Me or did you acquire My authority and stop Me from forgiving the sinful? So, Allāh said to the sinful: Go and enter into Paradise by grace of My Mercy, and commanded (the angels) about the devout: Take him to the Fire. (Abū Dāwūd) 

Note: The hadīth does not imply that one should dare to commit sins. The sinful was forgiven by the Mercy of Allāh, but it is not necessary that every sinful person be treated in the same way. As a principle, there is a punishment for every sin. Nor does it mean that people should not be stopped from doing evils and wrongs. In Qur‘ān and hadīth, there are hundreds of places, where there are commands to stop people from doing evil; and warnings against not forbidding evil. However, the message to be conveyed is that a pious person should neither rely on his own good deeds nor pass judgements on the sinful nor consider himself to be superior to them. 

178. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: A person sees a straw in the eye of his brother, but neglects to see a log in his own eye. (Ibn-Hibbān) 

Note: This refers to the fact that people notice the small faults of others, but remain ignorant of their own big mistakes. 

177. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘alaihi wasallam saying: There were two friends in Bāni Isrā‘īl; one of them was sinful and the other was devout. Whenever the devout saw his friend committing a sin, he would ask him:
would get for providing a residence for a man till the Day of Resurrection). (Tabarani, Majma-'uz-Zawaid)

180. Abu Ra'fi' Radyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: He who bathes a deceased and hides his faults is forgiven forty times. He who enshrouds the deceased, Allah will dress him in garments made of the fine and thick silk of Paradise. (Mustadrak Hakiim)

181. Abu Hurairah Radyallahu 'anhu narrates that Nabî Sallallahu 'alaihi wasallam said: A person set out to visit his (Muslim) brother in another village, Allah sent an angel to wait for him on his way. When this man reached the angel he asked: Where are you heading? He replied: I am heading for a brother of mine in this village. The angel asked: Does he owe you something, which you want to get back? The man replied: No. I just love him for the sake of Allah 'Azza wa Jall. The angel said: I am Allah's messenger to you, indeed Allah loves you just as you love him for His sake. (Muslim)

182. Abu Hurairah Radyallahu 'anhu narrates that Nabî Sallallahu 'alaihi wasallam said: He who wishes to acquire the taste of Imam, should love one Muslim, only for the pleasure of Allah 'Azza wa Jall. (Musnad Ahmad, Bazzar, Majma-'uz-Zawaid)

183. 'Abdullah ibn-Mas'ud Radyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Verily, it is among the signs of Imam that a person loves another person purely for the pleasure of Allah, even though the other one may not have given him any wealth; This is undoubtedly Imam. (Tabarani, Majma-'uz-Zawaid)

184. Anas Radyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: No two persons who love each other for the sake of Allah except that the one who loves his brother more is better. (Mustadrak Hakiim)

185. 'Abdullah ibn-'Amr Radyallahu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam said: He who loves someone for the sake of Allah and says: Indeed I love you for the sake of Allah, then both of them will enter Paradise. The one who loves will have a higher rank than the other, and will deserve that position because of his love for the sake of Allah. (Bazzar, Tarhible)

186. Abu Darda' Radyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: No two men, in absence, love each other for the pleasure of Allah, except that the one who loves his friend more would be dearer to Allah. (Tabarani, Majma-'uz-Zawaid)
Rights of Muslims

187. Nu‘mān ibne-Bashīr Raḍiyyallāhu ‘anhuma narrates that Rasūlullāh Ŝallallāhu ‘alaihi wasallam said: The example of Muslims in their mutual love, mercy and sympathy is like that of a body; if one of the organs is afflicted, the whole body responds to during sleeplessness and fever. (Muslim)

188. Mu‘ādh Raḍiyyallāhu ‘anhu narrates: I heard Rasūlullāh Ŝallallāhu ‘alaihi wasallam saying: Those who love one another for the sake of Allāh will be under the shade of ‘Arsh (Allāh’s Throne), when there will be no shade on the Day of Resurrection, except the shade of the ‘Arsh. Prophets and martyrs will envy them for their status. (Ibne-Hībīb)

189. ‘Ubādah ibne-Šāmit Raḍiyyallāhu ‘anhuma reported: I heard Rasūlullāh Ŝallallāhu ‘alaihi wasallam narrating a Ḥadīth Qudsi that Allāh the Almighty and Majestic has said: Those who love one another for My Glory, for them are seats on pulpits of Nūr (light). The Prophets and martyrs shall envy them. (Tirmidhī)

190. Mu‘ādh ibne-Jabal Raḍiyyallāhu ‘anhu narrates: I heard Rasūlullāh Ŝallallāhu ‘alaihi wasallam narrating a Ḥadīth Qudsi that Allāh the Almighty and Majestic has said: Those who love one another for My sake; My love is incumbent for those who meet one another for My sake; My love is incumbent for those who spend on one another for My sake. They would be seated on pulpits of Nūr (light); Prophets and Šiddīqīn (truthful followers) will envy them for their high ranks. (Ibne-Hībīb)

In another narration of ‘Ubādah ibne-Šāmit Raḍiyyallāhu ‘anhuma it is stated: My love is incumbent for those who maintain relations for My sake. (Musnad Ahmad)

In a narration of Mu‘ādh ibne-Jabal Raḍiyyallāhu ‘anhu it is stated: My love is incumbent for those who sit together for My sake. (Muṭṭa ḫa ḫīn Mālik)

In a narration of ‘Amr ibne-‘Abasah Raḍiyyallāhu ‘anhuma it is stated: My love is incumbent for those who are friends for My sake. (Tabarānī, Majma‘-ʿuz-Zawādī)

191. Ibne-‘Abbās Raḍiyyallāhu ‘anhuma narrates that Rasūlullāh Ŝallallāhu ‘alaihi wasallam said: Verily, some slaves of Allāh will be seated to the right of His Throne on the Day of Resurrection and Allāh’s both hands are the right hands. They will be on pulpits of Nūr (lights); their faces will be of Nūr. They would neither be Prophets, nor martyrs, nor Šiddīqīn (truthful followers). It was asked: Ṭawāf Allāh! Who will be those? He replied: These are the
people who would have loved one another for the Majesty of Allāh the Blessed and Exalted. (Ṭabarānī Majma'-uz-Zawālīd)

193. ‘Abdullāh ibn-Mas‘ūd Rādiyyallāhu ‘anhu narrates that a man came to Rasūlullāh Sallallāhu ‘alaihi wasallam and said: O Rasūlallāh! What do you say of a man who loves a group of people but is unable to reach them (his actions do not match with theirs). Rasūlullāh Sallallāhu ‘alaihi wasallam said: A man will be with those whom he loves. (Bukhārī)

194. Abu Umāmah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: A slave of Allāh does not love another slave for the sake of Allāh ‘Azza wa Jall except that he honours his Rabb ‘Azza wa Jall. (Musnād Ahmad)

195. Abu Dhar Rādiyyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: The most excellent deed is love for the sake of Allāh and hatred for the sake of Allāh. (Abū Dāwūd)

196. Anas Rādiyyallāhu ‘anhu narrates that Nabi Sallallāhu ‘alaihi wasallam said: No one visits his (Muslim) brother for Allāh’s sake except that an angel announces from the heaven: You are blessed and you will be blessed with Paradise; and Allāh Subḥānahu wa Ta‘ālā says to the angels of the Throne: My slave visited for My sake, hence My hospitality for him is due on Me. Allāh is not satisfied with any reward for him less than Paradise. (Bazzār, Abū Ya‘lā, Targhib)
major sins which Allâh has prohibited, is that a man should die in debt, without making any arrangement for it to be paid off. (Abu Dâwûd)

201. Abu Hurairah Ra'diyyâl lâhu 'anhu narrates that Nabi 'Sâlihâl lâhu 'alaihî wasallam said: A believer's soul is attached (preventing his entry to Paradise) to his debt till it is paid. (Tirmîdhi)

202. 'Abdullâh ibn-'Amr ibn-Mâ'amâr - 'As Ra'diyyâl lâhu 'anhumâ narrates that Rasûlullâh 'Sâlihâl lâhu 'alaihî wasallam said: Every sin of a martyr is forgiven except (his) debt. (Muslim)

203. 'Abdullâh ibn-Abdullâh ibn-Jâshîs Ra'diyyâl lâhu 'anhumâ narrates that when we were sitting in the courtyard of the Masjid, where biers used to be put, and Rasûlullâh 'Sâlihâl lâhu 'alaihî wasallam was also sitting in the midst of us; he raised his eyes to the sky and looked, and then lowering his eyes and putting his hand to his forehead said: 'Subhânallâh! Glory be to Allâh who is above all faults), Subhânallâh! What a severe threat has descended! Muhammad ibn-'Abdullâh Ra'diyyâl lâhu 'anhumâ said: We remained quiet that day and night, but we were not at ease to remain quiet. In the morning, I asked Rasûlullâh 'Sâlihâl lâhu 'alaihî wasallam: What
severe threat had descended? Rasūlullāh Šallallāhu `alaihi wasallam said: It is about debts; I swear by Him, Who is holding Muhammad’s life in His Hand; if a man owing a debt were to be martyred in Allāh’s path, then become alive; be martyred again in Allāh’s path, then become alive, he would not enter Paradise till his debt was paid. (Musnad Ahmad)

204. Salmah ibnul Akwa’ Raḍiyallāhu ‘anhu narrates: A bier was brought and Rasūlullāh Šallallāhu ‘alaihi wasallam was requested to offer the funeral Šalāt. He asked: Did the deceased owe anything? It was replied: He did not. So he led the funeral Šalāt. Then another bier was brought, and when Rasūlullāh Šallallāhu ‘alaihi wasallam asked: Did the deceased owe anything? It was replied: He did. Rasūlullāh Šallallāhu ‘alaihi wasallam said: Offer the funeral Šalāt for your companion. Abu Qatādah Raḍiyallāhu ‘anhu said: I am responsible for his debt. Thereupon, Rasūlullāh Šallallāhu ‘alaihi wasallam led the funeral Šalāt. (Bukhārī)

205. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabi Šallallāhu ‘alaihi wasallam said: If anyone borrows from others with an intention to pay it back, Allāh will pay it back for him. If someone borrows, with no intention to return it, Allāh, will destroy his property. (Bukhārī)

Note: “Allāh will pay it back for him,” implies that Allāh will help the debtor to pay back his debt. If he could not pay back in his lifetime, Allāh will pay on his behalf in the Hereafter. “Allāh will destroy his property,” implies that the squanderer will sustain a loss pertaining to his life and property, because of his evil intention. (Fath-ul-Bārī)

206. ‘Abdullāh ibne-Ja’far Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Allāh is with the debtor, till he pays back his debt, except that the debt was incurred for something disliked by Allāh. (Ibn-Majah)

207. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam borrowed a young camel and in return gave a better camel, and said: The best amongst you are those who discharge their debt in a better manner. (Muslim)

208. ‘Abdullāh ibne-Abī Rabi’a Raḍiyallāhu ‘anhu narrates that Nabi Šallallāhu ‘alaihi wasallam borrowed forty thousand from me, and when revenue came in, he paid me back, saying: May Allāh bless your family and your property. Verily the reward for a loan is commendation and repayment. (Nasā’i)
210. Abu Hurairah Râdiyallâhu 'anhu narrates that Rasûlullâh Sallallâhu 'alaihi wasallam said: He who does not thank people, does not thank Allâh. (Tirmidhî)

Note: Some of the narrators elaborate this hadîth by saying that one who does not thank those who were kind to him, is not thankful to Allâh, being habitually ungrateful. (Ma'âriful Hadîth)

211. Usâma ibne-Zaid Râdiyallâhu 'anhu narrates that Rasûlullâh Sallallâhu 'alaihi wasallam said: If the recipient of a kindness says to his benefactor Jâzâkallâhu Khâir (May Allâh give you a better reward), indeed he has fully praised and been thankful. (Tirmidhî)

Note: To pray in these words expresses that I am unable to recompense, so I invoke Allâh Subhânâhu wa Ta'âlâ that He may give you a better reward for this. Thus, these words praise for the benefactor. (Ma'âriful Hadîth)

212. Anas Râdiyallâhu 'anhu narrates that when Nabi Sallallâhu 'alaihi wasallam came to Madînah, the emigrants came to him and said: O Rasûlullâh! We have never seen people more liberal out of abundance or better in giving help when they have little than a people among whom we have settled. Undoubtedly they have taken over full responsibility and shared with us their pleasant things so that we are afraid that they will get the whole reward. Rasûlullâh Sallallâhu 'alaihi wasallam said: No as long as you make supplication to Allâh for them and express praise for them this will not happen. (Tirmidhî)

213. Abu Hurairah Râdiyallâhu 'anhu narrates that Rasûlullâh Sallallâhu 'alaihi wasallam said: If anyone offers a gift of fragrant flowers, he must not refuse it because it is light in weight and has a pleasant fragrance. (Mishkîn)

Note: If flowers, which are of little value, are refused it is feared that the presenter will think that it was not worthy of acceptance, because of its low value and so he will be offended. (Ma'âriful Hadîth)

214. 'Abdullâh ibne-'Umar Râdiyallâhu 'anhu narrates that Rasûlullâh Sallallâhu 'alaihi wasallam said: Three things should not be refused: Pillow, perfume and milk. (Tirmidhî)

215. Abu Umâmah Râdiyallâhu anhu narrates that Nabi Sallallâhu 'alaihi wasallam said: If anyone intercedes for his Muslim brother and that person gives him a gift for it which he accepts, then undoubtedly he reaches a great door of the doors of usury. (Abu Dâwûd)

Note: This has been termed as usury because the intercessor gets a present in return for nothing. (Mazâhir Haque)

216. Ibne-'Abbâs Râdiyallâhu 'anhu narrates that Rasûlullâh Sallallâhu 'alaihi wasallam said: No Muslim who has two daughters and he treats them well as long as they live with him, or he lives with
them, except that these two daughters will cause him to enter into Paradise. (Ibn-e-Hijabah)

217. Anas Radyiallahu ‘anhu narrates that Rasulullah Sallallahu ‘alaihi wasallam said: If anyone brings up two girls; he and I will be together in Paradise like these two fingers; pointing with his two fingers. (Tirmidhi)

218. ‘A’ishah Radyiallahu ‘anha narrates that Rasulullah Sallallahu ‘alaihi wasallam said: Whosoever assumed the responsibility of (managing) the affair of his daughters and treated them well, then these daughters will become shield for him from the Fire. (Bukhâri)

219. Abu Sa’id Al-Khudri Radyiallahu ‘anhu narrates that Rasulullah Sallallahu ‘alaihi wasallam said: He who had three daughters or three sisters, or two daughters or two sisters, and he treated them well, and feared Allah towards them, for him is Paradise. (Tirmidhi)

220. Ayyub Rahimahullah on the authority of his father, who from his grandfather, narrates that Rasulullah Sallallahu ‘alaihi wasallam said: No father gives his son any gift better than good education. (Tirmidhi)

221. Abdullah ibne ‘Abbâs Radyiallahu ‘anuma narrates that Rasulullah Sallallahu ‘alaihi wasallam said: If anyone has a baby girl and he neither buries her alive, nor slights her, nor prefers his son over her; then Allah because of her will send him to Paradise. (Mustadrak al-Hâkim)

222. Nu’mân ibne-Bashîr Radyiallahu ‘anhu narrates that my father brought me to Rasulullah and said: Verily, I have gifted this son of mine a slave. He asked: Have you given all your sons the same? My father replied: No. He said: Then take the slave back. (Bukhâri)

Note: This hadith implies that all the children should be treated equally in giving a gift.

223. Abu Sa’id and Abdulâh ibne-’Abbâs Radyiallahu ‘anuma narrates that Rasulullah Sallallahu ‘alaihi wasallam said: He, who has a son born to him, should give him a good name and a good upbringing and when he reaches puberty, marry him. If he does not marry him when he reaches puberty, and if the son commits a sin, then indeed its guilt rests upon his father. (Baihaqi)

224. ‘A’ishah Radyiallahu ‘anha narrates that a villager came to
Nabī Ṣallallahu ‘alaih wasallam and said: Do you kiss your children? Whereas we do not kiss them. Then, Ṣallallahu ‘alaih wasallam said: I can not put mercy in your heart when Allâh has taken it away from you. (Bukhârî)

225. Abu Hurairah Ṣadīqullâh ‘anhu narrates that Ṣallallahu ‘alaih wasallam said: Give presents to one another, for a present removes hatred from the breast and a woman should not despise a gift from her neighbour, even if it be a portion of a goat’s hoof. (Tirmidhî)

226. Abu Ḥurairah Ṣadīqullâh ‘anhu narrates that Rasûlullâh ﷺ ‘alaih wasallam said: None of you should consider any good deed insignificant; if you are unable to perform any good deed then at least meet your brother cheerfully (this is also a good deed). If you buy meat or cook in a pot then increase its gravy and give some of it to your neighbour. (Tirmidhî)

227. Abu Hurairah Ṣadīqullâh ‘anhu narrates that Rasûlullâh ﷺ ‘alaih wasallam said: He will not enter Paradise whose neighbour feels unsafe from his injurious conduct. (Muslim)

228. Abu Hurairah Ṣadīqullâh ‘anhu narrates that Rasûlullâh ﷺ ‘alaih wasallam said: He who believes in Allâh and the Day of Resurrection, should honour his neighbour. Sahâbah asked: O Rasûlullâh! What are the rights of a neighbour? He replied: If he asks you for something, give it to him; if he needs your help, help him; if he asks for a loan, lend it to him; if he invites you, accept his invitation; if he is sick, visit him; if he dies, follow his bier; if some problem befalls him, comfort him. Do not trouble him with the smell of cooking, unless you send some of it to him; do not raise your house above his, which may obstruct his ventilation, except by his permission. (Targhîb)

229. Abdullah ibn ‘Abbâs Ṣadīqullâh ‘anhu narrates that Rasûlullâh ﷺ ‘alaih wasallam said: He is not a believer who eats to his fill, while his neighbour is hungry. (Tabarânî, Abu Ya’la, Majma’-tz-Zawîlî)

230. Abu Hurairah Ṣadīqullâh ‘anhu narrates that Rasûlullâh ﷺ said: O Rasûlullâh! Indeed such and such a woman has a reputation for engaging in Ṣalât, Sâmû, and Ṣadâqâh to a great extent but she is sharp-tongued with her neighbours. He replied: She is in the Fire! Then that person said: O Rasûlullâh! Such and such a woman has a
reputation for engaging in Şāum, Şadaqah and Šalāt to a small extent. Indeed her Šadaqah is just a few pieces of cheese, but she does hurt her neighbours with her tongue. He said: She is in Paradise. (Musnad Ahmad)

231. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūllullāh Šallallāhu ‘alaihi wasallam said: Who will learn these words from me, act upon them, or teach these to others who will act upon them? Abu Hurairah Rādiyallāhu ‘anhu said: O Rasūllallāh! I will. He held my hand and counting five characteristics said: (1) Avoid the forbidden, you will become the greatest worshipper; (2) be satisfied with what Allāh has granted you, and you will be the richest of men; (3) be kind to your neighbour, you will be a true believer; (4) choose for others what you like for yourself, and you will be a Muslim; (5) and do not laugh excessively, for excessive laughter deadens the heart. (Tirmidhi)

232. ‘Abdullāh ibne-Mas‘ūd Rādiyallāhu ‘anhu narrates that a man asked: O Rasūllallāh! How can I know when I do good and when I do bad? Nabi Šallallāhu ‘alaihi wasallam replied: When you hear your neighbours say verily you have done good, then indeed you have done good; and when you hear them say verily you have done bad, indeed you have done bad. (Tabarānī, Majma-‘uz-Zawādī)

233. ‘Abdur Rahmān ibne-Abī Qurād Rādiyallāhu ‘anhu narrates that one day, Nabi Šallallāhu ‘alaihi wasallam performed Wūdū, the Šahābah began to wipe themselves with the water he had used. Nabi Šallallāhu ‘alaihi wasallam asked them: What induces you to do this? They replied: For the love of Allāh and His Messenger. Nabi Šallallāhu ‘alaihi wasallam said: If anyone likes to love Allāh and His Messenger; and also likes that Allāh and His Messenger love him; then he should speak the truth whenever he speaks; and when he is entrusted with something, he must return it; and should treat his neighbours well. (Bahāqī, Mishkāt)

234. ‘Ā’ishah Rādiyallāhu ‘anha narrates that Rasūllullāh Šallallāhu ‘alaihi wasallam said: Jabrāil ‘Ala‘īs Šālām continually kept advising me about (the rights of) a neighbour until I thought that undoubtedly he would make him an heir. (Bukhārī)

235. ‘Uqbah ibne-‘Āmir Rādiyallāhu ‘anhu narrates that Rasūllullāh Šallallāhu ‘alaihi wasallam said: The first pair of adversaries on the Day of Resurrection will be two neighbours. (Musnad Ahmad, Majma-‘uz-Zawādī)

236. ‘Abdullāh ibne-Abī Uṣayba Šallallāhu ‘anhu narrates that a man said: O Allāh! Do not make me a teller of lies in the Hereafter. (Nasab ‘Anfus)
236. Sa’d Radıyallahu ‘anhu narrates that Rasûlullah ﷺ ‘ala’ihi wasallam said: No one who intends evil for the people of Madînah except that Allâh will melt him in the fire, like the melting of lead or the dissolving of salt in water. (Mushad) Ρ:

237. Jâbir ibn ‘Abdullâh Radıyallahu ‘anhu narrates: I heard Rasûlullah ﷺ ‘ala’ihi wasallam saying: He, who frightens the residents of Madînah, frightens me. (Musnad Aḥmad, Majma‘uz-Zawâid)

238. ‘Abdullâh ibn-‘Umar Radıyallahu ‘anhu narrates that Rasûlullah ﷺ ‘ala’ihi wasallam said: He who can die in Madînah let him die there; verily I shall intercede for those who die there (and are buried there). (Ibn-Hibbân)

Note: The Scholars of Islam have explained that this is a special intercession, as Rasûlullah’s intercession will generally be for all Muslims. “Who can die in Madînah let him die there” means that he should reside there till his last.

239. Abu Hurairâh Radıyallahu ‘anhu narrates that Rasûlullah ﷺ ‘ala’ihi wasallam said: No one amongst my Ummah who will endure the hardship and rigour of Madînah, without my being an intercessor or witness on his behalf on the Day of Resurrection.

(Mushad)

240. Sahl Radıyallahu ‘anhu narrates that Rasûlullah ﷺ ‘ala’ihi wasallam said: I, and the one who brings up an orphan, will be like this in Paradise, and he pointed his forefinger and middle finger with a slight gap between them. (Bukhârî) Ρ:

241. ‘Amr ibn-Mâlik Al-Qusâîrî Radıyallahu ‘anhu narrates: I heard Rasûlullah ﷺ ‘ala’ihi wasallam saying: He who takes an orphan under his care, whose parents were Muslims; and let him share his meals, until Allâh freed this child from his care. Paradise will be due for him. (Musnad Aḥmad, Tabârânî, Majma‘uz-Zawâid)

242. ‘Awf ibn-Mâlik Al-Ashjâ‘î Radıyallahu ‘anhu narrates that Rasûlullah ﷺ ‘ala’ihi wasallam said: I and that woman whose cheeks have darkened (from the hardships of upbringing her children) will be like these two on the Day of Ressurrection. The narrator of the hadîth Yazid Raḥîmahullah pointed with the middle and the forefinger. Rasûlullah ﷺ ‘ala’ihi wasallam explaining her circumstances said: A woman, of rank and beauty, who became a widow and then patiently devoted herself to her orphan children (for upbringing them), till they reached the age of puberty or died. (Abu Dâwûd)

243. Abu Mûsâ Al-Ash’ârî Radıyallahu ‘anhu narrates that Nabî ﷺ ‘ala’ihi wasallam said: Not an orphan sits for eating in the utensils of a people, except that Shaitân cannot come near their utensils. (Tabârânî)
so much attention to this old woman. He replied: This woman used to come to us in the lifetime of Khadrijah. Verily, (paying) regard for an old acquaintance is a sign of Imān. (Mustadrak Ḥākim, Isābah)

248. Abu Hurairah ṫaddaylāhu ‘anhu narrates that Rasūlullāh ṣallallāhu ‘alaihi wasallam said: A believer must not hate his believing wife. If he dislikes one of her habits, he would indeed like her other habit. (Muslim)

**Note:** Rasūlullāh ṣallallāhu ‘alaihi wasallam gave a brief principle of good living. If people have some faults, then for sure, they also have virtues in them. Humans are a combination of faults and virtues; so one should ignore the faults and focus on the virtues. (Turjumān-us-Sunnah)

246. Ṭiḥra ṭaddaylāhu ‘anha narrates that Rasūlullāh ṣallallāhu ‘alaihi wasallam said: The best amongst you is he who is the most kind to his family; and I am the kindest amongst you to my family. (Ibn-e-Hībān)
STRENGTHENING
THE BONDS OF KINSHIP

VERSES OF QUR’AN

Allâh Subhânâhu wa Ta’âlâ says:

وَأَبْصَرُوا اللَّهَ وَلَا شَكَّ بِهِ بَيْنَ الْجَهَنَّمَ وَالْيَدِينَ
وَاللَّهُ وَلَدَى الْقَلَبِ وَالْيَدِينَ وَالْمَسْتَكْبِرِينَ وَالْخَافِرِينَ
الْقَلَبِ وَالْيَدِينَ وَالْمَسْتَكْبِرِينَ وَالْخَافِرِينَ
الْقَلَبِ وَالْيَدِينَ وَالْمَسْتَكْبِرِينَ وَالْخَافِرِينَ

And worship and serve Allâh. And 

Note: A “close neighbour” is he who resides in the immediate 

neighbourhood and is also a relative. The distant neighbour is one 

who is not relative. Another interpretation is that a “close 

neighbour” is one whose door is just near to yours and a distant 

neighbour is one whose door is away. A “traveller includes a person 

accompanying you in a journey, a traveller who is presently your 

guest or any traveller who is in need.

Allâh Subhânâhu wa Ta’âlâ says:

Indeed, Allâh enjoins justice, Ihsan (doing good) and generosity 
towards kinsfolk; and forbids immorality, all evil deeds and 
oppression. He strongly exhorts
you so that you might bear (all this) in mind.  

Note: In one sense this is the most comprehensive verse of the Qurān. Three things have been advised: 1. Justice 2. Iḥsān 3. Generosity to relatives. And three things have been forbidden: 1. Immorality 2. All evil deeds 3. Oppression. Iḥsān means that a man becomes a model of excellence desiring good for others. It is a station above justice when a man gives more than the rights due to others. He acquires the qualities of generosity, forgiveness and sympathy.

AḤADĪTH

253. Abu Darda’ Ṭaḥṣīḥ Maqāmāt 1:100, reported by Tirmidhī.


260. Mālik or Ibn-Mālik Rādiyyallāhu ‘anhu narrates: I heard Nabi Ṣallallāhu ‘alaih wa-sallam saying: He who has his parents or one of them alive and did not treat them well will enter Fire, and Allāh will remove His Mercy from him. And any Muslim who sets free a Muslim slave is liberated from the Fire. (Abu Ya’lā, Masnad Ahmad, Tābrāzī, Targhib) 

261. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ŝallallāhu ‘alaihi wa-sallam said: May he be humiliated. May he be humiliated. May he be humiliated. It was said: Who, O Rasūlullāh? He replied: The one, who having one or both parents live to old age, does not enter Paradise (by serving them and pleasing their hearts). (Muslim)

262. Abu Hurairah Rādiyyallāhu ‘anhu narrates that a man came to Rasūlullāh Ŝallallāhu ‘alaihi wa-sallam and asked: O Rasūlullāh! Who is the most deserving of my excellent conduct and service? He replied: Your mother. The man asked: Who is next? He replied: Then your mother. The man asked: Who is next? He replied: Then your mother. The man asked: Who is next? He replied: Then your father. (Bukhārī)

263. ‘Ā’ishah Rādiyyallāhu ‘anha narrates that Rasūlullāh Ŝallallāhu ‘alaihi wa-sallam said: While asleep I found myself in Paradise and heard someone reciting the Qur’ān. I asked: Who is this? The angels replied: Ḥarīrīth ibn-Ne’mān. Then Rasūlullāh Ŝallallāhu ‘alaihi wa-sallam said to ‘Ā’ishah: (indeed) Great deeds are like this, great deeds are like this! (it’s the result of a great deed that) Ḥarīrīth ibn-Ne’mān was very dutiful to his mother. (Musnad Ahmad)

264. Asnā bint Abu Bakr Rādiyyallāhu ‘anha says: My mother who was an idolater visited me during the time of Rasūlullāh Ŝallallāhu ‘alaihi wasallam. So I inquired from Rasūlullāh Ŝallallāhu ‘alaihi wasallam: My mother has come and would like to meet me, shall I meet her? He replied: Yes and be affectionate to your mother. (Bukhārī)

265. ‘Ā’ishah Rādiyyallāhu ‘anha narrates: I asked: O Rasūlullāh! Amongst people who has the greatest right over a woman? He replied: Her husband. I asked: Amongst people who has the greatest right over a man? He replied: His mother. (Mustadrak Hākim)

266. ‘Abdullāh ibn-‘Umar Rādiyyallāhu ‘anhu narrates that verily a man came to Nabi Ŝallallāhu ‘alaihi wasallam and asked: O Rasūlullāh! I have committed a major sin; can my turning in
repentance be accepted? He asked: Do you have a mother? He replied: No. Rasūlullāh asked again: Do you have a maternal aunt? He replied: Yes. Rasūlullāh said: Then serve her with kindness. (Tirmidhī)

270. Sa‘īd ibn-Zaid Rādiyallāhu ‘anhu narrates that indeed Nābī Šallallāhu ‘alaihi wasallam said: Verily, this Raham (bond of kinship) is a branch of Ar-Rahmān (‘Azza wa Jall). He who breaks it, Allāh will prohibit Paradise on him. (Mustad Ahmad, Bazzār, Majma‘uz-Zawāid)

Note: 1. Strengthening kinship may include helping relatives financially from one’s earnings or devoting time for their affairs. (Ma‘āriful Hadīth)

2. Prolonging life means that when a person strengthens bonds of kinship Allāh blesses him. He is inspired to do good deeds and it becomes easy for him to do actions which will be useful to him in the Hereafter. (Nu‘wa‘i)

268. Abu Hurairah Rādiyallāhu ‘anhu narrates that Nābī Šallallāhu ‘alaihi wasallam said: Whosoever believes in Allāh and the Last Day should extend hospitality to his guests. And whosoever believes in Allāh and the Last Day should be kind to his relations. And whosoever believes in Allāh and the Last Day should either speak well or keep silent. (Bukhārī)

269. Anas ibn-Mālik Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who likes his livelihood to be increased, and his life prolonged, should kindly fulfil the rights of his relatives. (Bukhārī)

271. ‘Abdullāh ibn-‘Amr Rādiyallāhu ‘anhu narrates that Nābī Šallallāhu ‘alaihi wasallam said: He is not strengthening bonds of kinship who just reciprocates the conduct of his relatives; but the one, who joins his ties of relationship when they are severed, is strengthening the bond. (Bukhārī)

272. ‘Ala’ ibn-Khārijah Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Learn enough of your lineage by means of which you are able to bind ties with your relatives. (Tabarānī, Majma‘uz-Zawāid)

273. Abu Dhar Rādiyallāhu ‘anhu narrates that my close friend
WARNING AGAINST HARMING MUSLIMS

VERSES OF QUR'ĀN

Allāh Subhānahū wa Ta'ālā says:

And for those who harm believing men and believing women—without their having done any wrong— they surely burden themselves with the guilt of slander and a glaring sin.

Al-Āhzāb 33: 58

Allāh Subhānahū wa Ta'ālā says:

Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)].

Those who, when they have to receive by measure or weight, demand full measure,

And when they have to give by measure or weight to men, give less than due.

Do they not know that they are bound to be raised from the dead.

(And called to account) on a Great Day!

The Day when all men shall stand before the Rabb of all the worlds.

Al-Mutaffifin 83: 1-6
have his faults sought by Allāh; and whose faults are sought by Allāh, He will disgrace him even at his home. (Abu Dawūd)

Note: This hadith is a warning to those who backbite Muslims, as this can only be the work of hypocrites and not of Muslims. (Badhul-ul-Majhūd)

279. Ṭabāqat al-Tabari: "The father of Anas Juhani Raḍiyallāhu ‘anhu narrates that we went on an expedition with Nabi Ṣallallāhu ‘alaihi wasallam. People stayed there in a manner occupying so much space, that they encroached the road. Nabi Ṣallallāhu ‘alaihi wasallam sent a man to announce among the people: Those who occupy much space or encroach the road, for them there is no (reward of) Jihād. (Abu Dawūd)

280. Umāmah Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: He who beats upon the bare back of a Muslim unjustly, he will meet Allāh in a condition that Allāh will be angry with him. (Tabarānī, Majma‘-uz-Zawāid)

278. Abu Barzah Al-Aslāmī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: O the community of people! who have accepted Islām by their tongues; and Imām has not entered their hearts, do not backbite Muslims nor seek out their faults. Undoubtedly he who seeks out the faults of his Muslim brother, will
Warning on harming Muslims

the Day of Resurrection with Şalāt, Şaum and Zakāt, but who had abused somebody, slandered someone, usurped the goods of another person, had shed blood or beaten another person. So this one and that one will be given a part of the aggressor’s good deeds; should his good deeds fall short, before he clears what he owes then the aggrieved person’s sins and faults will be transferred from them to him; and he will be thrown into Hell-Fire. (Muslim)

282. ‘Abdullāh Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: To abuse a Muslim is disobedience, and his murder is infidelity. (Bukhārī)

Note: A Muslim who murders another Muslim negates his perfection in Islām, and this could become a reason for his dying in infidelity. (Māzāhir Ḥaque)

283. ‘Abdullāh ibn-'Amr Radīyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who abuses a Muslim is like one who is heading to his destruction. (Tabarānī, Jamī'-us-Saghrī)

284. ʿIyād ibn-Ḥimār Radīyallāhu ‘anhu said: O Nabi Allāh! One of my people abuses me, though he is inferior to me. Should I revenge him? Nabi Ṣallallāhu ‘alaihi wasallam replied: Those two who abuse each other are like two Shaitān who insult and call each other a liar. (Ibn-Hibbān)

285. ʿIyād ibn-Ḥimār Radīyallāhu ‘anhu said: O Nabi Allāh! One of my people abuses me, though he is inferior to me. Should I revenge him? Nabi Ṣallallāhu ‘alaihi wasallam replied: Those two who abuse each other are like two Shaitān who insult and call each other a liar. (Ibn-Hibbān)

286. Abu Hurairah Radīyallāhu ‘anhu narrates that a man abused Abu Bakr while Nabi Ṣallallāhu ‘alaihi wasallam was sitting. Appreciating (the forbearance and patience of Abu Bakr Radīyallāhu ‘anhu), he kept smiling, but when the man went on at length and Abu Bakr Radīyallāhu ‘anhu replied to some of what he said; Rasūlullāh Ṣallallāhu ‘alaihi wasallam became angry and left. Abu Bakr Radīyallāhu ‘anhu went after him and said: O Rasūlallāh! He was abusing me in your presence but when I replied to some of what he said, you became angry, and left. He replied: There was an angel...
289. Mughīrah ibn-Shu‘bāh Rādiyallāhu ‘anhu narrates that Rāsūlullāh ﷺ ‘alaihi wasallam said: Do not abuse the deceased, as you would thus cause distress to the living. (Tirmīzhī)

**Note:** It means that by abusing the deceased, his relatives would be grieved, but the one who is abused will not be affected.

290. ‘Abdullāh ibn-Umair Rādiyallāhu ‘anhu narrates that Rāsūlullāh ﷺ ‘alaihi wasallam said: Mention the good qualities of your deceased and refrain from mentioning their faults.

(Abu Dāwūd)

291. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rāsūlullāh ﷺ ‘alaihi wasallam said: Whosoever has done a wrong, affecting his brother’s honour or something else, must ask him for forgiveness now, before that Day comes when he will have neither Dhīmar nor Dirham. If he has any good deeds, then these will be subtracted, equal to his wrong doings; and if he has no good deeds, then the evil deeds of the one wronged will be taken and laid upon him. (Bukhārī)

292. Barā’ ibn-‘Āzib Rādiyallāhu ‘anhu narrates that Rāsūlullāh ﷺ ‘alaihi wasallam said: The worst usury is disgracing his brother. (Tabarānī, Jāmī‘us-Saghrī)

**Note:** Disgracing a Muslim is termed as the worst usury. In usury the wealth of others is taken away and exploited for personal gains, similarly, disgracing Muslim causes harm to his honour. And the
honour of a Muslim is far more respectable than his belongings; thus, disgracing is termed as the worst form of usury. (Faid-ul-Qadir, Badhi-ul-Majhu’d)

293. Abu Hurairah narrates that Rasûlullah Sallallahu ‘alaihi wasallam said: Indeed the biggest amongst the major sins is to attack a Muslim’s honour unjustly. (Abu Dawûd)

294. Abu Hurairah narrates that Rasûlullah Sallallahu ‘alaihi wasallam said: Whosoever hoards grain to raise its price for Muslims is a sinner. (Musnad Ahmad, Majma’-uz-Zawâid)

295. ‘Umar ibn-Khaṭṭâtib narrates: I heard Rasûlullah Sallallahu ‘alaihi wasallam saying: If anyone hoards food from Muslims, Allâh will smite him with leprosy and stringency. (Ibn-Maja’h)

Note: The hoarder is one who at the time of people’s need, (as grain is not freely available in the market) stores his grain secretly, waiting for the prices to rise. (Mażâhir Haque)

296. ‘Uqbah ibn-‘Amir narrates that Rasûlullah Sallallahu ‘alaihi wasallam said: A believer is the brother of a believer. It is not lawful for a believer to outbid the concluded deal of his brother, or propose to the same woman with whom his brother has proposed, until he abandons the intention of marrying this woman. (Muslim)

Note: Outbidding has several meanings; one of these is that when a deal between two men has been concluded, a third person asks the seller to cancel the deal and deal with him afresh. (Nawawi) Muslim Scholars must be consulted to learn the Masâ’il (Islam’s way of conducting business and other affairs). Knowingly proposing for a woman, for whom a proposal has already been received and likely to be accepted, is against the teachings of Islam. (Fath-ul-Mulhim)

297. ‘Abdullâh ibn-Umar narrates that Rasûlullah Sallallahu ‘alaihi wasallam said: He who raises a weapon at us, is not from us. (Muslim)

298. Abu Hurairah narrates that Nabi Sallallahu ‘alaihi wasallam said: None of you should point towards his Muslim brothers with a weapon, for he does not know when the Shaîtân may interrupt causing its misuse with one’s hand (injuring his Muslim brother and in its punishment), he falls into a pit of the Fire. (Bukhârî)

299. Abu Hurairah narrates that Abû Qâsim Sallallahu ‘alaihi wasallam said: If anyone points with a piece of iron (weapon) at his brother, indeed angels curse him, till he stops pointing it, even if he is his brother who has the same father and mother. (Muslim)

Note: Pointing with a piece of iron or weapon towards his real brother does not necessarily mean that he wants to kill or hurt him; but he might just have done this playfully, despite which angels will curse him. The purpose is to firmly forbid such things, even playfully. (Mażâhir Haque)
300. Abu Hurairah Radialyllahu ‘anhu narrates that Rasûlullah ﷺ ‘alaihi wassallam passed by a heap of grain and inserted his hand into it; his fingers were moistened by the wet grain. He asked: O owner of the grain! What is this? The man replied: O Rasûlullah! It is due to rain. Rasûlullah ﷺ ‘alaihi wassallam said: Why did you not put the damp grain on top of the heap, so people could see it? He who deceives people does not belong to me. (Muslim)

301. Mu‘âdh ibne-Anas Juhanî Radialyllahu ‘anhu narrates that Nabi ﷺ ‘alaihi wassallam said: If anyone guards a believer’s honour from a hypocrite, then Allâh will appoint an angel who will guard his flesh from the Hell-Fire on the Day of Resurrection. If anyone accuses a Muslim by saying something to defame him, then Allâh will restrain him on the bridge over Hell until he is cleansed from what he said. (Abu Dâwûd)

302. Asmâ binte–Ya‘zîd Radialyllahu ‘anhu narrates that Rasûlullah ﷺ ‘alaihi wassallam said: If anyone defends his brother’s honour in his absence, then it is Allâh’s responsibility to set him free from the Fire. (Musnad Al-Jumâd, Tabârânî, Majma‘-uz-Zawârî)

303. Abu Dâdâ Radialyllahu ‘anhu narrates that Nabi ﷺ ‘alaihi wassallam said: He who safeguards the honour of his Muslim brother, then Allâh ‘Azza wa Jall will save him from the Hell-Fire on the Day of Resurrection. (Musnîd Al-Jumâd)

304. ‘Abdullâh ibne–Umar Radialyllahu ‘anhu narrates: I heard Rasûlullah ﷺ ‘alaihi wassallam saying: If anyone’s intercession becomes an obstacle to one of the punishments prescribed by Allâh he has opposed Allâh; if anyone disputes knowingly about something which is false he remains in the displeasure of Allâh till he desists; and if anyone makes an untruthful accusation against a Muslim he will be made by Allâh to dwell in the filthy fluid flowing from the inhabitants of Hell, till he retracts his statement. (Abu Dâwûd)

305. Abu Hurairah Radialyllahu ‘anhu narrates that Rasûlullah ﷺ ‘alaihi wassallam said: Do not be jealous of one another; do not outbid to deceive without intending to buy; do not hate one another; do not be indifferent to one another; do not enter into a transaction when others have completed it; and O slaves of Allâh! Be like brothers amongst yourselves. A Muslim is a brother of a Muslim; he neither oppresses him nor deserts him, nor looks down upon him. Piety is here: Then pointing towards his chest, he said this
thrice: It is evil enough for a man to consider his Muslim brother worthless. All things of a Muslim are inviolable for his brother in faith; his blood, his property and his honour. (Muslim)

Note: Piety denotes the fear of Allâh and a state of awareness for the reckoning in the Hereafter. Thus, "piety is here" implies a feeling within the heart, and not something physical that can be seen so as to ascertain whether a person is pious or not. It is not appropriate for a Muslim to look down upon his Muslim brother, as a person who appears lowly may have a high degree of piety and thus be honourable to Allâh. (Ma’ariful Hadith)

306. Abu Hurairah Râdiyallâhu ‘anhu narrates that Nabi Ŝallallâhu ‘alaihi wasallam said: Avoid jealousy, verily, jealousy consumes good deeds like fire consumes dry wood (or he said) grass. (Abu Dâwûd)

307. Abu Humaid Sâ’îdî Râdiyallâhu ‘anhu narrates that Nabi Ŝallallâhu ‘alaihi wasallam said: It is not permissible for anyone to take his brother’s stick without obtaining his consent. (Ibne-Hîbbân)

308. Yazid Râdiyallâhu ‘anhu narrates that Nabi Ŝallallâhu ‘alaihi wasallam said: Undoubtedly none of you should take the belongings of his brother, neither in amusement nor seriously. (Abu Dâwûd)

309. ‘Abdur Rahmân ibne-Abu Laila Raḥîmahullâh narrates that Ŝâhâbah of Muhammad Ŝallallâhu ‘alaihi wasallam told a incident: Once during a journey with Nabi Ŝallallâhu ‘alaihi wasallam; while one of them fell asleep, some of the others went and took his rope (in jest). The sleeper (on awakening not finding his rope) got startled. Nabi Ŝallallâhu ‘alaihi wasallam said: It is not lawful for a Muslim to frighten another Muslim. (Abu Dâwûd)

310. Abu Buraidah Râdiyallâhu ‘anhu narrates that Rasûlullâh Ŝallallâhu ‘alaihi wasallam said: The murder of a believer is worse, in the sight of Allâh than the destruction of the whole world. (Nasâî)

Note: It means that, just as the destruction of the whole world would be a great calamity for mankind, so also the murder of a single Mu’mîn is an even greater tragedy in the Court of Allâh.

311. Abu Sa’îd Al-Khudrî and Abu Hurairah Râdiyallâhu ‘anhu narrate that Rasûlullâh Ŝallallâhu ‘alaihi wasallam said: If all the inhabitants of the skies and the earth were to share in shedding the blood of a believer, Allâh would overturn them all, in the Fire. (Tîrnîdhî)

312. Abu Dârdisa Râdiyallâhu ‘anhu narrates: I heard Rasûlullâh Ŝallallâhu ‘alaihi wasallam saying: Hopefully Allâh may forgive every sin except the one who dies a polytheist, or a believer who sheds the blood of a Mu’mîn (believer) deliberately. (Abu Dâwûd)
fleeing from the battle field, and accusing innocent chaste believing women of fornication. (Bukhārī)

317. Ībādah ibn-Asqa’ Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Do not rejoice at your brother’s misfortune; lest Allāh may show Mercy on him and afflict you. (Tirmidhī)

318. Mu’ādh ibn-Jabal Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who reproaches his brother for a sin (from which he had repented) will not die until he himself indulges in that sin. (Tirmidhī)

319. ‘Abdullāh ibn-‘Umar Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Anyone who calls his Muslim brother: O infidel! Then surely infidelity returns to one of them. Either he is (indef) as it is said, or infidelity returns to the one who accused. (Muslim)

320. Abu Dhar Raḍiyyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He who calls someone an infidel
or enemy of Allah, but that person is not guilty, then these words return to the one who blamed. (Muslim)

Allah are those, who backbite, who cause separation among the friends and who seek to distress the upright. (Musnad Ahmad, Majma‘uz-Zawidi)

321. ‘Imran ibne-Husain Radyiallahu ‘anhu narrates that Rasulullah ﷺ alaihi wasallam said: When a man calls his brother: O infidel! It is as if, he has killed him. (Bazzar, Majma‘uz-Zawidi)

322. ‘Abdullah ibne-Mas‘udd Radyiallahu ‘anhu narrates that Nabi Shallallahu ‘alaihi wasallam said: It is not befitting for a believer to curse others. (Tirmidhi)

326. Ibne-‘Abbás Radyiallahu ‘anhu narrates that Rasulullah Shalallahu ‘alaihi wasallam came upon two graves and said: Indeed both occupants are being punished, but not for something big (not difficult to save oneself from); one did not save himself from (drops of) his urine, and the other went about as a tell-tale. (Bukhari)

323. Abu ‘Darda’ Radyiallahu ‘anhu narrates that Rasulullah Shalallahu ‘alaihi wasallam said: The invaders of curses would neither be intercessors nor witnesses on the Day of Resurrection. (Muslim)

327. Anas ibne-Malik Radyiallahu ‘anhu narrates that Rasulullah Shalallahu ‘alaihi wasallam said: When I was taken (on the ascendance), I passed by people who had nails of copper and they were scratching their faces and chests. I asked: O Jibrail! Who are these people? He replied: They used to eat (backbite) human flesh and dis honour people. (Abu Dawid)

328. Jabir ibne-‘Abdullah Radyiallahu ‘anhu narrates that we were with Nabi Shallallahu ‘alaihi wasallam, when a foul odour arose. He said: Do you know what this odour is? This odour is of those who backbite believers. (Musnad Ahmad, Majma‘uz-Zawidi)

329. ‘Abdur Rahmân ibne-Ghanam Radyiallahu ‘anhu narrates that Nabi Shallallahu ‘alaihi wasallam said: The best slaves of Allah are those who, when seen, remind one of Allah; and the worst slaves o
329. Abu Sa’d and Jābir ibn ‘Abdullah Radyallahu ‘anhum narrate that Rasūlullāh ﷺ ‘alaihi wasallam said: Backbiting is worse than fornication. The شاهب asked: O Rasūlullāh! How is backbiting worse than fornication? He replied: A man commits fornication then seeks forgiveness; Allāh forgives him; but a man who backbits is not forgiven, until the one whom he has backbiten forgives him. (Baihaqī)

330. Ḥāfinzah Ṣayfah Radyallahu ‘anhu narrates: I said to Nabi Ṣallallahu ‘alaihi wasallam: Is it not for you that Ṣaffiyah is such and such i.e. short? He said: Indeed you uttered such a word that if mixed in the sea, its bitterness would prevail the saltiness of the sea. ‘A’ishah Radyallahu ‘anha says: I imitated someone in front of him. He said: I do not like to imitate one even if I were to get so much and so much (that is a large amount of wealth). (Abu Dāwūd)

331. Abu Hurairah Ṣallallahu ‘alaihi wasallam said: Do you know what is backbiting? Ṣahābah said: Allāh and His Messenger know better. He said: Saying something about your brother he dislikes. It was asked: Does the matter stand if what is said really exists in my brother? He replied: If what you say is true, then verily you have backbitten; but if it is not present in him, then you have slandered him. (Muslim)

332. Abu Darda’ Ṣallallahu ‘anhu narrates that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: He who mentions a fault in a person, which is not present in him so as to defame him, Allāh will detain him in Hell- fire till he proves what he said. (Tabarānī, Majma’uz-Zawāid)

333. ‘Uqbah ibn ‘Amir Ṣalīlullāh ‘alaihi wasallam said: Undoubtedly lineage is some thing not to be used for slander or reproaching anyone; all of you are the children of Adam; your example is like a Ṣād (a measure of volume), which you have not filled (that is none of you is perfect and each of you has some defect or the other). None has superiority over another, except in Deen and good Deeds. It is enough reproach for a man to be foul-mouthed, obscene, miserly, and coward. (Musnad Ahmad)

334. ‘A’ishah Ṣalīlullāh ‘anhu narrates that a man sought permission to see Nabi Ṣallallahu ‘alaihi wasallam. He said: He is a bad son of his tribe, (or he is a bad man of his tribe) and then said: Let him come in. When he came in Rasūlullāh Ṣallallahu ‘alaihi wasallam talked to him politely. ‘A’ishah Ṣalīlullāh ‘anha asked: O Rasūlullāh! You talked to the man politely, though verily you said about him what you said. He said: The worst man in the eyes of Allāh, on the Day of Resurrection, will be he whom people avoid meeting, because of his wickedness. (Abu Dāwūd)

Note: Rasūlullāh Ṣallallahu ‘alaihi wasallam said these words to
record the truth so as to save people from his evil, and as such cannot be considered as backbiting. However he spoke with this man politely to educate us, how to behave with such people and perhaps to rectify this person. (Mazāhir Haque)

335. Abu Hurairah Ῥαdiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The Mu’min is straight forward and generous; the Fājir (sinner) is deceitful and mean. (Abu Dāwūd)

Note: This hadith means that a Mu’min by nature is free of treachery and cunning; he always refrains from troubling and forming ill opinion about people. because his temperamental goodness is against this. As opposed to this a Fājir is cunning and deceitful. Temperamentally he is inclined to spread evil and create disharmony. (Tarjumānus-Sunnah)

336. Anas Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who harms a Muslim, verily harms me; and he who harms me, verily annoys Allāh. (Tabarānī, Faidul-Qadir)

337. ‘A’ishah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The man who is most hateful to Allāh is the one who quarrels and argues the most. (Bukhari, Muslim)

338. Abu Bakr Siddīq Ῥαdiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Accursed is he who harms a Mu’min, or acts deceitfully towards him. (Tirmidhī)

339. Abu Hurairah Ῥαdiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam stood beside some people, who were seated, and said: Would you like me to distinguish between the best of you and the worst of you? They remained silent. So Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked this thrice. A man then said: Do inform us, O Rasūlullāh! Distinguish for us between the best of us and the worst of us. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The best of you is he in whom good hopes are placed, and from whose evil people are safe, but the worst of you is he in whom good hopes are not placed, and from whose evil people are not safe. (Tirmidhī)

340. Abu Hurairah Ῥαdiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: People possess two characteristics of infidelity: Sarcasm criticism of lineage and loud weeping and wailing or the dead. (Muslim)

341. Abdullāh ibn-‘Abbās Ῥαdiyyallāhu ‘anhu narrates that Nābi Ṣallallāhu ‘alaihi wasallam said: Do not quarrel with your brother, nor joke with him (in a manner which will hurt him), and do not make a promise to him which you do not honour. (Tirmidhī)

342. Abu Hurairah Ῥαdiyyallāhu ‘anhu narrates that Rasūlullāh Ῥαdiyyallāhu ‘anhu
belongs to another Muslim, by his (false) oath Allāh has made Hell obligatory for him and prohibited his admission to Paradise. A man asked: Even, if it is a small thing, O Rasūlallāh! He replied: Even if it is a branch of the Arak tree. (Muslim)

346. 'Abdullāh ibn-Umar Rādīyallāhu 'anhum narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whoever unjustly occupies a piece of land, on the Day of Resurrection, he will be made to sink down the distance of seven earths. (Bukhārī)

347. 'Irām ibn-Ḥuṣain Rādīyallāhu 'anhum narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whosoever plunders is not from us. (Tirmidhī)

348. Abu Dhar Rādīyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Three men to whom Allāh would neither speak on the Day of Resurrection, nor look at them, nor purify them: for them is a painful punishment. Rāsūlullāh Ṣallallāhu 'alaihi wasallam repeated this thrice. Abu Dhar Rādīyallāhu 'anhu said: They are unsuccessful and losers. Who are they O Rasūlullāh? He said: The one who wears a trailing lower garment, the one who keeps recounting people of his generosity to them and the one who sells the commodity by false swearing. (Muslim)
RECONCILING MUTUAL DIFFERENCES AMONGST MUSLIMS

VERSE OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā says:

And hold fast, all of you together, to the Rope (Deen) of Allāh, and be not divided among yourselves. 

Ale-Imrān 3: 103

AHADITH

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350. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Shall I not inform you of something more excellent in degree than fasting, Sadaqah and Salāh? The Ṣaḥābah replied: Certainly, do tell us! He answered: It is putting things right between people; for undoubtedly discord between people is destructive. (Tirmidhī)

351. Humaid ibn—Abdul Raḥmān narrates from his mother Raḍiyallāhu ‘anhu that Nabi Šallallāhu ‘alaihi wasallam said: He who has spoken untruthfully to strike a reconciliation between two persons has not lied. (Abu Dāwūd)
should meet his brother and offer him Salām; if the other replies, both of them share the reward, but if he does not reply, then he has sinned and the one who offered the Salām is absolved of the sin of keeping apart. (Abu Dāwūd)

356. 'Ā'ishah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: It is not right for a Muslim to remain apart from his Muslim brother for more than three days. When he meets him, he should offer him Salām thrice and if, the other does not reply, the other takes the burden of the sin. (Abu Dāwūd)
360. Jābir Raḍīyallāhu ‘anhu narrates: I heard Nabi Ṣallallāhu ‘alaihi wasallam saying: Indeed, the Shaitān has despaired of being worshipped by those who engage in prayer in the Arabian-Peninsula, but he has hopes of setting them against one another. (Muslim)

361. Abu Hurairah Raḍīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Deeds are presented to Allāh on every Thursday and Monday. Then Allāh ‘Azza wa Jall forgives every slave who did not associate anything with Allāh except he who has an enmity against his Muslim brother, Allāh then says: Hold both of them, until they reconcile! Hold both of them, until they reconcile. (Muslim)

362. Mu‘ādh ibn-Jabal Raḍīyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: He is not from us who instigates a woman against her husband, or a slave against his master. (Abu Dāwūd)
HELPING MUSLIMS

VERSES OF QUR’ĀN

Allāh Subḥānahu wa Ta‘ālā says:

The likeness of those who spend their wealth in the path of Allāh, is as the likeness of a grain of corn, it grows seven ears (and) each ear has a hundred grains. Allāh gives manifold increase (in wealth) to whom He wills. And Allāh is All-Sufficient (for His creature needs), All-Knowing.

Al-Baqarah 2: 261

Allāh Subḥānahu wa Ta‘ālā says:

Those who spend their wealth (in Allāh’s Cause) by night and day, in secret and in public, verily their reward is with their Rabb, and there shall be no fear to come upon them neither shall they grieve.

Al-Baqarah 2: 274

Allāh Subḥānahu wa Ta‘ālā says:

By no means shall you attain the reality of true piety and righteousness, unless you spend (in Allāh’s cause) that which you love.

Ale-‘Imrān 3: 92
Allāh Subhānāhu wa Ta‘ālā says:

And who give food—however great
can be their own need and desire
for it—to the needy, and the orphan
and the captive.
(Saying) we feed you, only for
the sake of Allāh and we wish no
reward, nor thanks from you.
Al-Insān 76: 8-9

AHĀDĪTH

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370. Abu Sa‘īd Ṭalḥah ibn ʿAbdullāh narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: If any Muslim clothes a Muslim when he is naked, Allāh will clothe him with the green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allāh will feed him from the fruits of Paradise; if any Muslim gives a Muslim a drink when he is thirsty, Allāh ‘Azza wa Jall will give him drink from sealed pure wine (Abu Dāwūd)

371. ‘Abdullāh ibn-‘Amr Ṭalḥah ibn ‘Abdullāh narrates that a man asked Nabi Ṣallallāhu ‘alaihi wasallam what is the best deed in Islam? He answered: You feed people and say: Assalāmu ‘alaikum to those whom you know and those whom you do not know. (Bukhāri)

372. ‘Abdullāh ibn-‘Amr Ṭalḥah ibn ‘Abdullāh narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Worship Ar-Rahmān (the Compassionate), and feed people, and spread Salām, you will safely enter Paradise (by means of these actions). (Tirmidhi)

373. Jābir ibn-‘Abdullāh Ṭalḥah ibn ‘Abdullāh narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: The reward of Ḥajj-ul-Mabrūr (virtuous and accepted pilgrimage) is nothing except Paradise. Ṣahābah asked: O Nabī! What is Ḥajj-ul-Mabrūr? He replied: In which food is served with generosity and Salām is commonly spread. (Musnad Ahmad)
he would either promise him, or remain quiet, or excuse himself with some suitable words, or say words of supplication. (Mazāhir Haque)

377. Abu Musa Al-Ash’ari Radıyallāhu ‘anhu narrates that Nābi Șallahullāhu ‘alaihi wasallam said: Feed the hungry, visit the sick and help free the captive. (Bukhārī)

378. Abu Hurairah Radıyallāhu ‘anhu narrates in a in a Ḥadith Qudsi that Rasūllullāh Șallahullāhu ‘alaihi wasallam said: Indeed Allāh ‘Azza wa Jall will say on the Day of Resurrection: O son of Ādam! I was sick and you did not visit Me; to which he will reply: O my Rabb! How could I visit You? You are the Rabb of the worlds. Allāh will say: Did you not know that My such slave was sick, and you did not visit him? Did you not know that if you had visited him, you would have found Me with him? O son of Ādam! I asked you for food, but you did not feed Me; to which he will say: O my Rabb! How could I feed You? You are the Rabb of the worlds. Allāh will say: Did you not know My such slave asked you for food, and you did not feed him. Did you not know if you had fed him, you would have surely found near Me? O son of Ādam! I asked you to give Me water, but you did not give Me water to drink; to which he will reply: O my Rabb! How could I give You the water to drink, You are the Rabb of the worlds? Allāh will say: My such slave asked you for water,
but you did not give him water to drink. If you had given him water to drink, you would have surely found him near Me? (Muslim)

382. Abu Mūsā Ṭaḏiyallāhu 'anhu narrates that Nābi Šallallāhu 'alaihi wasallam said: A trustworthy Muslim treasurer who gives exactly as his owner has instructed him, in the most gracious and correct manner to whomsoever it was meant to be given, receives the same reward of Sadaqah (charity) as received by his owner. (Muslim)

379. Abu Hurairah Ṭaḏiyallāhu 'anhu narrates that Rasūlullāh Šallallāhu 'alaihi wasallam said: When anyone's servant prepares his food and brings it to him after being near its heat and smoke, he should make him sit down with him and eat; but if the food is small in quantity, he should put one or two mouthfuls of it in his hand. (Muslim)

380. Ibne-'Abbās Ṭaḏiyallāhu 'anhum narrates: I heard Rasūlullāh Šallallāhu 'alaihi wasallam saying: Anyone amongst you, who gives clothes to wear to another Muslim, will be in the safe custody of Allah, so long as a shred of the cloth remains on him. (Tirmidhī)

381. Ḥārithah ibn-Nu'mān Ṭaḏiyallāhu 'anhu narrates that Rasūlullāh Šallallāhu 'alaihi wasallam said: To give charity to a poor person with one's own hands, saves one from a bad death. (Tabarānī, Baihaqī, Diya', Jāmi'-us-Šaghīr)

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Şallallahu 'alaihi wasallam said: The deceitful, the miser, and the one who keeps reminding people of his generosity to them, will not enter Paradise. (Tirmidhi)
IKHLĀŞ
SINCERITY OF INTENTION

Fulfilling the commandments of Allāh Ta‘ālā only to please Him

SINCERITY OF INTENTION

VERSES OF QUR‘ĀN

Allāh Subhānahū wa Ta‘ālā says:

Yes! whoever surrenders himself to Allāh (i.e., follows Allāh’s religion of Islam) and performs good deeds with sincerity, his reward is with his Rabb. On such shall be no fear and nor shall they grieve.

Al-Baqarah 2: 112

Allāh Subhānahū wa Ta‘ālā says:

And only spend to please Allāh.

Al-Baqarah 2: 272

Allāh Subhānahū wa Ta‘ālā says:

Whosoever desires the reward (for his good deeds) in this world, We shall give him of it; and whosoever desires a reward in the Hereafter, We shall give him of it. And We shall shortly reward the grateful.

Ale-Imrān 3: 145

Allāh Subhānahū wa Ta‘ālā mentions the address of Šāliḥ ‘Ala’ihis Salām to his people: No reward do I ask of you for my Tablīgh (invitation). My reward is only with the Sustainer of the worlds.

Ash-Shu‘ārā 26: 145

Allāh Subhānahū wa Ta‘ālā says:

And that which you give in Zakāt, only to please Allāh; these are those who increase their wealth and reward.

Ar-Rūm 30: 39

Allāh Subhānahū wa Ta‘ālā says:

And call on Him (Allāh) with true devotion.

Al Aa’rāf 7:29

Allāh Subhānahū wa Ta‘ālā says:

Their flesh and their blood (of the sacrifices of cows, goats or camels) reach not Allāh, but your piety (and internal aspirations towards Allāh) reach Him.

Al-Hajj 22: 37
AHĀDĪTH

1. Abu Hurairah Radiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed Allāh does not look at your faces and possessions, but He looks at your hearts and your deeds. (Muslim)

Note: It means the decision of Allāh’s pleasure will not be based upon your faces and possessions, but upon your hearts and deeds as to how much sincerity was in your heart.

2. ‘Umar ibnul Khattāb Radiyallāhu ‘anhu narrated: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Verily the reward of deeds depend upon intentions; and indeed every man shall receive what he intended for. Thus, he whose migration was for Allāh and His Messenger, so his migration will be considered for Allāh and His Messenger. He whose migration was towards the world or to be married to some woman, his migration will be considered to be for what he migrated for. (Bukhārī)

3. Abu Hurairah Radiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Undoubtedly upon resurrection, people will be treated according to their intentions. (Ibn-Majah)

4. ‘Abdul-Malik Radiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: An army will invade the Ka’bah; and when it reaches a barren plain, its men, from the first to the last, will be swallowed up by the earth. She says that I asked: O Rasūlullāh! How would the first and the last of them be swallowed up by the earth, when among them would be traders and people who were not a party to them. He said: The first and the last one of them would be swallowed up the earth; and when they will be resurrected they will be judged according to their intentions. (Bukhārī)

5. Anas ibn-Mālik Radiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: You have indeed left behind in Madīna people who will have an equal share in reward in no matter whatsoever path you travel or whatever you spend and whatever valley you cross. The șaḥābah asked: O Rasūlullāh! How can they be with us when they are in Madīna? He said: They intended to go out with you but were detained by a valid reason. (Abū Dāwūd)

6. ‘Abdās Radiyallāhu ‘anhum narrates from among those sayings which Rasūlullāh Ṣallallāhu ‘alaihi wasallam, has related from his Rabb ‘Azza wa Jall: Allāh has spelled out good deeds and bad ones (to the appointed angels over you). He then explained it. If any one intends to do a good deed but does not do it, Allāh enters for
him in His record as a complete good deed; and if he intends to do a
good deed and does it, Allâh enters him in His record as ten to
seven hundred and many more times as much. If any one intends to
do a bad deed and does not do it (because of fear of Allâh), Allâh
enters it for him in His record as a complete good deed; but if he
intends to do it and does it, Allâh records it for him as one bad deed.

(Bukhâri)

Note: Because of this man’s sincerity Allâh accepted all three of this
man’s Sadaqât.

8- عن عبد الله بن عمر رضي الله عنهما قال: سمعت رسول الله ﷺ يقول: النطق لفظًا
قائلًا: إن كنتم ممن كان قولكم حتى أزوا النبات إلى غار قدمه، فانحرفت صحته من الجبل
فستغث عليكم الغار. فقلت: إنه لا ينحصر من هذه الصحتة إلا أنه ينخرط في صلح أمزجلها.
فالح، رجل مثلهم: اللهم! كان لي أن أؤمن بخلق كبير، وكرمت لا أثقل قلبيهما إلى ماله.
فلما بني في الطابق عشي، بعد يوم قال رجل أخذ أرقتهم ليقلا. فقلت: لهما غزل قلبيهما فوجئاهم
بالمائين. فكرهت أن أغلي قلبيهما لأمال، فقلت. ولقدك على بيد أطر تباثهم
حتى ترق الفجر، فاستقفاها. فذكرها. الله ﷺ كان فلما فعلت ذلك اباع وبلاء فجرت عدًا
ما تçoغ فيهم من هذه الصحته، فانحرفت صحته لا يستطيعون الخروج، فقلت: اللهم!.png
قائلاً: وقال : اللهم! كنت نفتعم هذا الاباع، وخلوه فجرت عدًا
حتى أتلم يبه من الشواميل، قلنا، كن أحب الناس إلى فأذرتها عن نفسها، فللمتات من
أخبر: اللهم! كنت لينب عينه. فتجاه فأ.getDescriptionها عشرقية وفيله دلها على أن تلم يبه
حتى أتلم يبه من الشواميل، قلنا، كن أحب الناس إلى فأذرتها عن نفسها، فلم تتات من
بينن نفسها فوقفت. حتى إذا فقدت عليها قالت: لا أحل ل أن نغيل الحنان إلا يجاءه,
فانحرفت من الوقف عليه. فأوصفتها، وهي أحبت الناس إلى. فقل: اللهم! لا
مغيل، اللهم! كنت فلما فعلت ذلك اباع وجلوه. فجرت عدًا ما ينكره، فأ المصدر
حتى أتلمي بها مرة من الشواميل، فتجاه فأ реализациها عشرقية وفيله دلها على أن تلم يبه
بينن نفسها فوقفت. حتى إذا فقدت عليها قالت: لا أحل ل أن نغيل الحنان إلا يجاءه,
فانحرفت من الوقف عليه. فأوصفتها، وهي أحبت الناس إلى. فقل: اللهم! لا
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فانحرفت من الوقف عليه. فأوصفتها، وهي أحبت الناس إلى. فقل: اللهم! لا
مغيل، اللهم! كنت فلما فعلت ذلك اباع وجلوه. فجرت عدًا ما ينكره، فأ المصدر
حتى أتلمي بها مرة من الشواميل، فتجاه فأ реализациها عشرقية وفيله دلها على أن تلم يبه
بينن نفسها فوقفت. حتى إذا فقدت عليها قالت: لا أحل ل أن نغيل الحنان إلا يجاءه,
the cave. They said: Indeed you cannot be relieved from this rock, except that you invoke Allāh on the basis of your good deeds. So one of them said: O Allāh! I had very aged parents and I would not give milk to my children and other members of my family and slaves before my parents. One day I went far away in quest of something and I could not return to my parents before they had slept. I milked the evening milk for them and found that they were asleep. I disliked to give milk to my children and other members of my family and slaves to drink before them. So I stood by them, with the bowl of milk in my hand, waiting for them to wake up till it dawned. Then they woke up and they drank their evening’s share of the milk. O Allāh! If I had done so to please You, relieve us from the distress imposed upon us by this rock. So the rock moved a little resulting in a small opening; but not enough for them to get out.

Nabī Ṣallallāhu ‘alaihi wasallam then said that the second man said: O Allāh! I had a cousin, whom I loved more than anybody. I desired to satisfy my lust with her, but she refused. Subsequently, a year of famine forced her to approach me. I gave her one hundred and twenty Dinārs on the condition that she would yield herself to me. So she agreed and when I was able to get a hold on her she said: It is not permitted for you to break the seal of virginity except by its lawful right (that is by marriage). I restrained myself from falling upon her and I walked away from her, though she was the most beloved of people to me, and I left the Dinārs with her. O Allāh! If I had done so to please You, then relieve us from the distress that we are suffering. So again the rock moved a little resulting in a small opening; but they were still unable to get out.

Nabī Ṣallallāhu ‘alaihi wasallam then said that the third one invoked: O Allāh! I hired the services of some labourers and paid all of them their wages except one, who departed without taking what was due to him. I invested his wage in a business and the business prospered immensely. He came back to me after a long time and said: O slave of Allāh! Pay me my due. I replied: All that you see is yours: camels, cattle, sheep and slaves. He said: O slave of Allāh! Do not make fun of me. So I said: I am not joking with you. So, he took all of it and drove away not leaving anything. O Allāh! If I had done so, to please You, then relieve us from this distress. So the rock moved aside, and they got out walking freely. (Bukhārī)
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Sincerity of Intention

(third) person; for his intention, the burden of both will be alike. (Tirmidhi)

10. - غنَّ رَحْلَهُ مِنْ أَحْلَ الْمَدْرِبِيَّة فَقَالَ: كَتَبَ مَعَاوِيَةٍ رَضِيَ اللهُ عَنْهُ إِلَى عَلَيْهُ رَضِيَ اللهُ عَنْهُ أَنَّهُ إِلَيْهِ بَيْنَيْنَ. فَفُرِّقَ النَّاسُ رَضِيَ اللهُ عَنْهُم مَعَ سَلَامٍ عَلَيْنَ. فِي ذِلٍّ عَلَى أَنَّ رَضِيَ اللهُ عَنْهُم مَعَ سَلَامٍ عَلَيْنَ. فِي ذِلٍّ عَلَى أَنَّ رَضِيَ اللهُ عَنْهُم مَعَ سَلَامٍ عَلَيْنَ. فِي ذِل١

11. A man from Madīnah narrates that Mu`āwiya Rādiyallāhu ‘anhu wrote a letter to ‘A’ishah Rādiyallāhu ‘anha asking her: Write me and advise me but do not make it lengthy. So ‘A’ishah Rādiyallāhu ‘anhu wrote to Mu`āwiya Rādiyallāhu ‘anhu. After writing Salam she wrote: I have indeed heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: He who seeks Allāh’s pleasure at the cost of people’s anger, Allāh will suffice him against the trouble caused by people and he who seeks the pleasure of men at the cost of Allāh’s anger, Allāh will leave him to the mercy of people wassalāmu’-‘Alaik (May Allāh’s peace be upon you). (Tirmidhi)

12. Abu Umāmah Al-Bāhili Rādiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Verily, Allāh does not accept any deed, except that done sincerely for Him and to obtain His pleasure. (Nasā‘ī)

13. Sa’d Rādiyallāhu ‘anhu narrates that Nabi Sallallāhu ‘alaihi wasallam said: Undoubtedly Allāh helps this Umrah because of its weak, by their supplication, Ṣalāt, and Ikhlās. (Nasā‘ī)

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یُصِلُّقَ من النَّلِّ، فَغَلِيظَةٌ غَبَاءُ حَتَّى أَصْحَبَ، كَيْبَهُ لَهَا مَا تَأْوَى، وَكُنْتُمُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ، غَرَزُوْجَلَ فِي هُوَ لَهُ. (Wa Farhan 1:0000)

13. Abu Dardā Rādiyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: He who goes to his bed with the intention to get up during the night to offer his Salāt but is overcome by sleep and wakes up in the morning; the reward is written down for him what he intended, and his sleep is a gift for him from his Rabb ‘Azza wa Jall. (Nasā‘ī)

14. Zaid ibne-Thābit Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: He whose objective is the world, Allāh scatters his affairs (he faces worries and anxieties in every aspect) and places the fear of poverty before his eyes; and he receives only that which has been preordained for him. And he whose intention (objective) is the Hereafter, Allāh makes all his affairs easy, and enrichts his heart, and the world comes to him humiliated. (Ibn-Majah)

15. Zaid ibne-Thābit Rādiyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: There are three habits which keep the heart of a Muslim free from hatred, malice and deception: 1. A deed performed sincerely for the pleasure of Allāh. 2. Well wishing for the Rulers. 3. Holding fast to the Jamā‘ah of Muslims, as their supplications surround those with them. (Ibn-Hibbān)

16. - غنَّ رَحْلَهُ مِنْ أَحْلَ الْمَدْرِبِيَّة فَقَالَ: كَتَبَ مَعَاوِيَةٍ رَضِيَ اللهُ عَنْهُ إِلَى عَلَيْهُ رَضِيَ اللهُ عَنْهُ أَنَّهُ إِلَيْهِ بَيْنَيْنَ. فَفُرِّقَ النَّاسُ رَضِيَ اللهُ عَنْهُم مَعَ سَلَامٍ عَلَيْنَ. فِي ذِل١
And those who give what they have given while their hearts are fearful. (Mū' mínūn: 60)

'A'īshah Rādiyallāhu 'anhā wife of Nābī Šallallāhu 'alaihi wasallam narrates: I asked Rāsūlullāh Šallallāhu 'alaihi wasallam the meaning of the verse:

وَلِلَّذِينَ يَعْفَفُونَ بِأَيْضَانِهِمْ لَا يُقِلُّونَ "أَوَلَٰٰلَّا أَذَّنَ بِعَبْدِي لِيُؤْتُواْ أَثَٰثًا مِّنَ الْخَيْرَاتِوَمَّٰنُ لِلَّذِينَ سَابِقُونَ"... رَوَاهُ الْمُتَّمَّمُ بِحَسَنٍ مَّنْ سَوَءَتْ أَمْرَهُمْ. (بِسْمِ ۚللهِ ۝رَحْمَاتُ ۝مَعَكَ ۝فِي سَمْعِ ۚللهِ ۝عَلَى ۝كُتُبِهِ. ۡبِ۝دُرْسَةِ ۝الْمَوْمَعِ. ۡرَمَٰذ١٥۸)

20. 'A'īshah Rādiyallāhu ‘anhā wife of Nābī Šallallāhu 'alaihi wasallam narrates: I asked Rāsūlullāh Šallallāhu 'alaihi wasallam the meaning of the verse:

وَلِلَّذِينَ يَعْفَفُونَ بِأَيْضَانِهِمْ لَا يُقِلُّونَ "أَوَلَٰٰلَّا أَذَّنَ بِعَبْدِي لِيُؤْتُواْ أَثَٰثًا مِّنَ الْخَيْرَاتِوَمَّٰنُ لِلَّذِينَ سَابِقُونَ"... رَوَاهُ الْمُتَّمَّمُ بِحَسَنٍ مَّنْ سَوَءَتْ أَمْرَهُمْ. (بِسْمِ ۚللهِ ۝رَحْمَاتُ ۝مَعَكَ ۝فِي سَمْعِ ۚللهِ ۝عَلَى ۝كُتُبِهِ. ۡبِ۝دُرْسَةِ ۝الْمَوْمَعِ. ۡرَمَٰذ١۵۸)

21. Sa'd Rādiyallāhu 'anhu narrates: Indeed Rāsūlullāh Šallallāhu ‘alaihi wasallam saying: Indeed Allāh loves that slave of His who is pious, self sufficient and contented with what has been given to him and is inconspicuous. (Muslim)

22. Abu Sa'id Al-Khudrī Rādiyallāhu 'anhu narrates that Rāsūlullāh Šallallāhu ‘alaihi wasallam said: If a man was to do a deed within a rock which has no door or window, his deed would become known to people, whatever it is good or bad. (Baihaqi)

Note: When a deed of whatever nature will eventually become known, then why should those who engage in good deeds spoil them by insincerity? And what benefit is there for an evil-doer in concealing his bad deed? For this will ultimately be exposed.
IKHLÁS

Sincerity of Intention

IKHLÁS

Belief in The Rewards on Deeds

TO ACT IN PURE Earnest TO PLEASE ALLÁH TA‘ÁLÁ, WITH BELIEF IN HIS PROMISES AND WITH HOPE OF HIS REWARDS

AHÁDÍTH

25 - عن أنب الله بن عبيد رضي الله عنهما قال: قال رسول الله ﷺ: أربعون خصيلة غلابة صيحة العين، ما من عمل يتحمل بعضه منها إلّا جمعًاً ولا صبرًا، وصداقين موعدان إلّا دخله الله بها الجنة. (رواه البخاري، بفضله النبي)

24 - عن طاووس زوجه الله قال: قال رجل: يا رسول الله! أتى أئفة الموافقة أريد وجه الله، وأجيب أن أنبر مؤمنين. قلبم يرد عليه رسول الله ﷺ شنًا حتى نزلت عليه هذه الآية: فمن كان يرجو لقاء ربه فليعمل عملا صالحاً ولا يشرك بعṣاة ربه أحدًا. (ثقة ابن كعب)

23 - عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: من أتى جنزة مسلمة إيمانًا واختسانًا وكان معه حتى بصلتهنما وانقرضت من ذفتها فإن يرجع من الآخر قبًّا، فإن قبًّا مثلاً أخلك، ومن صلى عليه لم يرجع قبل أن تدعه فإن يرجع بفقراء. (رواه البخاري، باب

26. Abu Hurairah رضي الله عنه narrator says that Rasûlulláh

Note: The form of shirk (polytheism) which is forbidden in this verse relates to showing off. It is forbidden to mix some worldly desire in a work which ought to be done solely for the pleasure of Allâh. This is also hidden shirk which destroys a man’s good deeds.
heard Rasūlullāh Shallallāhu ‘alaihi wasallam saying that Allāh Subhānahū wa Tālīm says: O Son of Ādam! If (on losing something or hearing some grievous news) from the beginning you have patience and hope for My pleasure and My reward then I will not be pleased for you with anything less than Paradise. (Ibne-Mājah)

29. Abu Mas‘ūd Radīyallāhu ‘anhu narrates that Rasūlullāh Shallallāhu ‘alaihi wasallam said: When a person spends on his family, hoping for Allāh’s pleasure and believing in reward from Allāh then this spending is Sa’dqāh for him. (Bukhārī)

30. Sa’d ibne-Abī Waqqās Radīyallāhu ‘anhu narrates that Rasūlullāh Shallallāhu ‘alaihi wasallam said: Indeed whenever you spend to please Allāh, you will be rewarded for it; even for a morsel which you put in your wife’s mouth. (Bukhārī)

31. Usāmah Radīyallāhu ‘anhu narrates that I was present with Nabī Shallallāhu ‘alaihi wasallam, when a messenger came from one of his daughters, at that time Sa’d, Ubayy ibne-Ka‘b, Mu‘ādh Radīyallāhu anhum were with him, with the message that her son is close to death. Upon this he conveyed this message to his daughter: It is for Allāh what He has taken; and it is for Allāh what He has given. The time of everything is destined, therefore, be patient and hopeful of reward from Allāh. (Bukhārī)

27. Abu Dardā’ Radīyallāhu ‘anhu reports: I heard Abul Qāsim (Rasūlullāh) Shallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsi that verily Allāh has said: O ‘Isā! I will send such an Ummah after you, that when they receive something they like (of bounty and comfort), they will praise Allāh, and when confronted with something they dislike, they will bear this with patience, hoping for Allāh’s pleasure and reward. These people will neither have Ḥilm (softness and forbearance) nor ‘Ilm (knowledge). ‘Isā ‘Ala‘ihis Salām submitted: O my Rabb! How will they do all this when they will neither have Ḥilm nor ‘Ilm? Allāh said: I shall give them Ḥilm from My Ḥilm and ‘Ilm from My ‘Ilm. (Mustadrak Hākim)
32. Abu Hurairah Rađiyallahu ‘anhu narrates that Rasūlullāh Ṣallallahu ‘alaihi wasallam told the women of the Ansār: Anyone of you whose three children die and she hopes for the pleasure of Allāh and reward from Him for it, she will enter Paradise. One of them asked: If two die? O Rasūlallāh! He replied: Even if two die. (Muslim)

33. ‘Abdullāh ibn-‘Amr ibn ‘Āsh Rađiyallahu ‘anhumā narrates that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: When Allāh takes away the beloved from amongst the people of the earth of a believing slave and he is patient, hopes for a reward and says what he has been ordered to say (e.g Inna lillāhi wa inna ilaihi rāji‘un), then Allāh is pleased with nothing less than Paradise for him. (Nasai)

34. ‘Abdullāh ibn-‘Amr Rađiyallahu ‘anhumā narrates: I asked: O Rasūlallāh! Tell me about Jihād and Ghazwah? He replied: O ‘Abdullāh ibn-‘Amr! If you fight with patience, seeking from Allāh His pleasure and your reward, Allāh will resurrect you as one enduring patienty and seeking His pleasure and reward from Him. If you fight for showing off and seeking to acquire lots of captured enemy assets, then Allāh will resurrect you as fighting for showing off and seeking to acquire much of captured enemy assets. O ‘Abdullāh ibn-‘Amr! In whatever state (and with whatever intention) you kill or are killed, Allāh will resurrect you in that state. (Abu Dāwūd)

CONdemnation of RIYĀ’

Condemnation of deeds being done with the intention of being seen by others

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā says:

When they stand up to offer Ṣalāh they perform it lazily and to be seen of men, and do not remember Allāh but little.

An-Nisā’ 4:142

Allāh Subḥānahū wa Ta‘ālā says:

So woe to those who pray,

but are unmindful of their prayers;

who make a show (of piety).

Al-Mā’ūn 107:4-6

Note: “...are unmindful of their prayers”: includes offering it Qaḍa (after its prescribed time), or offering it inattentively, or offering it irregularly. (Kashfur Rahmān)

AHĀDĪTH

35. ‘Abdullāh ibn-‘Amr Rađiyallahu ‘anhumā narrates: I asked: O Rasūlallāh, you say: حسب امرئ من الشَّرَّ أن يُبَذَّر إليه بالاصحاب فين ذيئ أو ذيئ إلا من عصمته ا لله. رواه الترمذي، باب منه حديث إن كل شيء ضرر. رقم: 24563
37. Mālik Ṭarḍīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: No two hungry wolves let loose amongst sheep will cause more loss than a man’s greed for wealth and self-esteem to his religion. (Tirmidhī)

38. Abu Hurairah Ṭarḍīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who seeks worldly things, though in a lawful way, to boast, to acquire too much, and to show off will meet Allāh such that Allāh will be very angry with him. And he who seeks worldly things in a lawful way, to keep away from begging, and striving for his family and behaving kindly towards his neighbours, will meet Allāh on the Day of Resurrection with his face shining like the full moon. (Baihaqī)

39. Ḥasan Raḥimahullāh narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Any slave of Allāh, who gives a speech will be asked by Allāh ‘Azza wa Jall, as to what he intended with it? Ja’far Raḥimahullāh said: Whenever Mālik bin Ḥinār Raḥimahullāh used to narrate this ḥadith, he would cry so much as to choke his voice. He would then say: People think that my eyes get cooled when speaking before you. Indeed I know Allāh ‘Azza wa Jall will on the Day of Resurrection ask me: What was the purpose of your speech? (Baihaqī)

40. ‘Abdullāh ibn Ṭālib narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: The will of Allāh is: From the search of the goods of the world, from the search for the things of this life, and from the search of the hereafter. (Baihaqī)
on his face, until cast into the Fire. Next, a man who had learnt and taught (religious) knowledge and recited the Qur’an, will be brought forward. Allah will remind him of His favours and he will acknowledge them. Allah Ta’ala will ask: What did you do (to show gratitude) for these favours? He will reply: I learnt and taught (religious) knowledge and recited the Qur’an for Your sake. Allah Ta’ala will say: You have lied, you acquired knowledge to be called learned, and you recited the Qur’an to be called Qari (reciter of the Qur’an); so you have been called such. Command will then be issued about him. He will be dragged on his face, until cast into the Fire.

Next a man whom Allah Ta’ala had made wealthy and to whom He had given all kinds of riches, will be brought forward. Allah Ta’ala will remind him of His favours and He will acknowledge them. Allah Ta’ala will ask: What did you do (to show gratitude) for these favours? He will reply: I left no cause in which You like money to be spent, except that I spent in it for Your sake. Allah Ta’ala will say: You have lied; you did so to be called generous, so it has been said. Command will then be issued about him. He will be dragged on his face, until cast into the Fire.

41. Abu Hurairah narrates: I heard Rasulullah Sallallahu ‘alaihi wasallam saying: The first amongst the people against whom judgment will be pronounced on the Day of Resurrection will be a martyr. He will be brought forward. Allah will remind him of His favours and He will acknowledge them. Allah Ta’ala will ask: What did you do (to show gratitude) for these favours? He will reply: I fought for You till I was martyred. Allah will say: You have lied; you fought to be called brave, so it has been said. Command will then be issued about him. He will be dragged
43. Abu Hurairah راجِيلٌahu ‘anhu narrates that Rasūlullāh ﷺ alaīhi wasallam said: In the last period, such men will come forth, who will fraudulently use religion for worldly ends, and wear sheepskins in public to display meekness (pretending to be without worldly desires). Their tongues will be sweeter than sugar, but their hearts will be the hearts of wolves. Allāh Ta‘ālā will say: Are they trying to deceive Me or do they dare to rise up against Me? I swear by Myself that I shall send such afflictions upon them, which will leave the intelligent among them confounded. (That, I will impose such people on them, amongst them, who will cause a variety of problems for them.) (Tirmidhī)

44- عن أبي سعيد بن أبي جعفر افضلة الأنصار رضي الله عنه وكان من الصحابة قال: سمعت رسول الله ﷺ يقول: إذا جمعت الناس الناس يوم القيامة لينوم لا يرث فيه، أرادوا من كان أشدك في عمل جميله إلا أحدا، فليلعبونه من عند غير الله، فإن الله أحسن السكران عن النذر. رواه البخاري وثقه. هذا حديث حسن غريب، باب ومن سورة الكهف، رقم: 2165.

44. Abu Sa‘id ibn-Abu Fa‘dalah Al-Ansāri Raqiyyallāhu ‘anhu, who was one of the Sahābah, narrates: I heard Rasūlullāh ﷺ alaīhi wasallam saying: When Allāh will assemble men on the Day of Resurrection, a day about which there is no doubt, an announcer will announce: He who used to associate someone with Allāh in a deed, which he did for the sake of Allāh, he should seek the reward from someone besides Allāh, for indeed Allāh is the One Who is beyond need of partners to be associated with Him. (Tirmidhī)

Note: Allāh being absolutely self-sufficient, does not tolerate any partner.

45- عن ابن عمير رضي الله عنهم عن النبي ﷺ قال: من تعلم عمل الله أو أرداه غفر الله فقيّمته مأخوذة من الدار. رواه البخاري وثقه. هذا حديث حسن غريب، باب في من بطعه العلماء، رقم: 2166.

45. ‘Abdullāh ibn-Umar Raqiyyallāhu ‘anhu narrates that Nabī ﷺ alaīhi wasallam said: Whoever acquires knowledge for any one apart from Allāh or intends by it other than Allāh (honour, fame, wealth, etc.), then let him make his abode in Hell-Fire. (Tirmidhī)

46. Abu Hurairah راجِيلٌahu ‘anhu narrates that Rasūlullāh ﷺ alaīhi wasallam said: Seek refuge from Jubil-Hazan (Pit of Sorrows). The Sahābah asked: What is Jubil-Hazan? Rasūlullāh ﷺ alaīhi wasallam replied: It is a valley in Hell, from which Hell itself seeks refuge hundred times a day. It was asked: O Rasūlullāh! Who will enter it? Rasūlullāh ﷺ alaīhi wasallam replied: The recits of the Qur‘ān who show off their deeds. (Tirmidhī)

47- عن ابن عاصم رضي الله عنه عن النبي ﷺ قال: إن أولئك من أنتم متبقون في الدنيا، ويغفر الله لهم، ويقومون من القبر. ويقولون أنا لأمر الله قليل من ذئابه، ونقدر عليه، ولا يكون ذلك. فقد لا يرثون من الدنيا إلا الشوك كمالا لا ييلة من فرحي إلا أن محمد بن الصواب: كله واعظ: باب الحزينة، ومحلة، ورواه محسون. سنة: 197.

47. Ibne-Abbās Raqiyyallāhu ‘anhumā narrates that Nabī ﷺ alaīhi wasallam said: Verily soon some of my people will acquire knowledge of Deen (religion) and will recite the Qur‘ān and say: We go to rulers to get some of their worldly wealth, and withdraw ourselves from their evil because of our Deen. This never happens. As nothing but thorns can be gathered from tragicant (thorny) trees likewise only evil can be gathered from drawing near to them (Ibne-Majah and Targhib).


48. Abu Sa‘id Raqiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaīhi wasallam came out from his house to us while we were talking about Dajjāl. Rasūlullāh ﷺ alaīhi wasallam said:
Should I not tell you what causes me more fear for you than Dajjâl? We replied: Certainly, yes. Rasûlullâh Šallallahu ‘alaihi wasallam said: Shirk-ul-Khaifi (hidden polytheism), like a man who gets up to offer Šâlah and tries to improve his Šâlah because he sees someone looking at him. (Îbne-Majâh)

Translator’s Note: Dajjâl is the great Deceiver who will appear near the end of the world and will claim to be God and will be killed by Îsa alaihis Šalâm at his second arrival.

51. It is said about Shaddâd ibne-Aws Râdiyallâhu ‘anhu that he once started weeping. He was asked about his crying, and he replied: It is something I heard from Rasûlullâh Šallallahu ‘alaihi wasallam when I remember this, it makes me weep. I heard Rasûlullâh Šallallahu ‘alaihi wasallam saying: I fear for my people of Shirk (ascribing partners to Allâh) and Hidden Desire. Shaddâd Râdiyallâhu ‘anhu says: I asked: O Rasûlullâh! Would your people be involved in Shirk after your death? He replied: Yes (but) they will not worship the sun, the moon, a stone, or an idol; but they will act for display (without sincerity). Hidden Desire is that one of them will start the day fasting, but when any of his desires presents itself to him, he will abandon his fast (and just satisfy his desire). (Munad Ahmad)

52. Mu’âdh Râdiyallâhu ‘anhu narrates that indeed Nabi Šallallahu ‘alaihi wasallam said: In the Last Days there will be people who will be brothers in public but enemies in secret. It was asked, O Rasûlullâh! How will this be? He replied: This will happen because of some personal gain, they will maintain (superficial) friendship and because of (hidden enmity) they will fear each other. (Munad Ahmad)

Note: This means that the friendship and enmity of these people will be based on their personal interests, and not to please Allâh.
53. Abu Mūsā Al-Ash’ārī Radıyallahu ‘anhu narrates: One day Rasūllullah ﷺ alaihi ’ṣallā narrated: A sermon to us, in which he said: O people! Avoid Shirk. Indeed it is more silent than the crawling of an ant. One whom Allāh inspired asked: How can we avoid it, when it is more silent than the crawling of an ant? O Rasūlla llah! He said: say this:

اللهِ كُلٌّ أَلْقَاهُ مِنْ أَنْ تُشْرِكَ هُناَّ نَعْمَالِهِ، وَمَسْكِنُ شِرْكَهُ لَمَا أَلْقُهُ
O Allāh we seek refuge of You from the Shirk which we know and ask forgiveness from the Shirk of which we know not.

(Musnad Ahmad)

54. Abu Barzah Radıyallahu ‘anhu narrates that Nabī Ṣallallahu ‘alaihi wasallam said: I fear that you may indulge in such misleading desires that relate to your bellies and your private parts and such misleading desires that will lead you astray. (Musnad Ahmad, Bazzār, Majma’-uz-Zawā’id)

55. ‘Abdullāh ibn-’Amr Radıyallahu ‘anhu narrates: I heard Rasūllullah Ṣallallahu ‘alaihi wasallam saying: He who does deeds so that they may be publicly talked about, Allāh will make it known publicly and will belittle and humiliate him amongst men. (Tabarānī, Majma’-uz-Zawā’id)

56. Mu‘ādh ibn-Jabal Radıyallahu ‘anhu narrates that Rasūllullah Ṣallallahu ‘alaihi wasallam said: Any slave (of Allāh) who does good deeds for fame and to be seen, Allāh will make it known and humiliate him in front of all the creations on the Day of Resurrection. (Tabarānī, Majma’-uz-Zawā’id)

57. Anas ibn-Mālik Radıyallahu ‘anhu narrates that Rasūllullah Ṣallallahu ‘alaihi wasallam said: On the Day of Judgement sealed books of deeds will be brought and presented to Allāh Tabārakā wa Ta’ālā and Allāh Tabārakā wa Ta’ālā will say: Throw these (for some) and accept these (for some). The angels will say: By Your Honour and Majesty! We have not seen anything in these books except good. To which Allāh ‘Azza wa Jall will say: Indeed those deeds were not done for Me, and today I will not accept but those deeds done only for My pleasure.

In another narration, the angels will say: By Your honour! We have not written but what he had done. Allāh will say: You say the truth but indeed his deeds were not done for My pleasure. (Tabarānī, Bazzār, Majma’-uz-Zawā’id)
DA‘WAT AND TABLĪGH
INVITING TOWARDS ALLĀH TA‘ĀLĀ AND CONVEYING HIS MESSAGE

To correct one’s belief and deeds and for the correction of the belief and deeds of all mankind one must struggle to revive the effort of Da‘wat in the way of Rasūlullāh Sallallāhu ‘alaihi wasallam throughout the world.

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59. Abu Hurairah Radīyyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: The worst of people as regards his rank in the Hereafter is he who spoils his life of the Hereafter for the worldly benefit of others. (Baihaqī)

60. ‘Umar ibn-Khaṭṭāb Radīyyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: My greatest fear for this Ummah is my fear of that hypocrite who is eloquent in speech. (Baihaqī)

Note: By hypocrite is meant a pretender (insincere person) or a Fāsiq (transgressor of the limits of Allāh). (Mazahiri- Haq)

61. Abdullah ibn-Qais Al Khuzā‘i Radīyyallāhu ‘anhu narrates that indeed Rasūlullāh Sallallāhu ‘alaihi wasallam said: He who engages in a virtuous deed intending to show off and get fame; he remains under the wrath of Allāh until he abandons that intention. (Tafṣīr ibn-Kathīr)

62. Abdullah ibn-‘Umar Radīyyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: He who wears the dress of fame in this world, Allāh will clothe him with the dress of humiliation on the Day of Resurrection and will set it ablaze. (Ibn-Mājah)
DA‘WAT AND TABLĪGH

INVITING TOWARDS ALLĀH TA‘ĀLĀ AND CONVEYING HIS MESSAGE

To correct one’s belief and deeds and for the correction of the belief and deeds of all mankind one must struggle to revive the effort of Da‘wat in the way of Rasūlullāh Śallallāhu ‘alaihi wasallam throughout the world.

DA‘WAT AND ITS VIRTUES

VERSES OF QUR‘ĀN

Allāh Subhānāhū wa Ta‘ālā says:
And Allāh invites to the abode of peace (Paradise), and leads whom He wills, to a straight path.

Yūnus 10: 25

Allāh Subhānāhū wa Ta‘ālā says:
He (Allāh) is Who has sent among

ArgumentNullException: Null value cannot be converted to an object.
(with the reasoning of the Qur’an) and excellent preaching (with softness and humility in a manner which affects the heart).

An-Nahl 16: 125

Note: Here some of the basic principles of work of Tabligh have been explained in a brief manner.

Allāh Subḥānahu wa Ta’ālā said to His Prophet Sallallāhu ‘alaihi wasallam:
And remind (by explaining and preaching the Qur’an), for verily reminding benefits the believers.
Ash-Shārī’ah 51: 55

Allāh Subḥānahu wa Ta’ālā said to His Prophet Sallallāhu ‘alaihi wasallam:
O (the one) wrapped up in your cloak!
Arise and warn!
And Magnify Your Rabb!
Al-Muddathir 74: 1-3

Allāh Subḥānahu wa Ta’ālā said to His Prophet Sallallāhu ‘alaihi wasallam:
It may be that you are going to kill yourself with grief, because they do not become believers.
Ash-Shu’arā 26: 3

Allāh Subḥānahu wa Ta’ālā says:
There has come to you a Messenger, from amongst yourselves; and it grieves him much that any harm should come to you; (he is) full of concern for each one of you, (that you may be rightly guided, and) for the believers compassionate (and) merciful.
At-Taubah 9: 128

Allāh Subḥānahu wa Ta’ālā said to His Prophet Sallallāhu ‘alaihi wasallam:
So let not your soul expire in grief for them (because of their disbelief).
Fajr 35: 8

Allāh Subḥānahu wa Ta’ālā says:
Verily! We sent Nūh (Noah) to his people (saying): Warn your people before a painful punishment comes to them.
He said: O my people! Verily! I am a plain Warner to you.
(Bidding you that you)
Serve Allāh and keep your duty to Him and obey me; That He may forgive you some of your sins and respite you to an appointed term. (By the blessing of Īmān and piety you will be saved of torment but not death). Indeed! the term of Allāh, when it comes, cannot be delayed, if you but knew. (For a long time his people paid no heed to his advice)
He said: My Rabb! Verily! I have invited my people night and day.
But all my invitation did not but add to their repugnance;
And indeed! Whenever, I invited them, so that You may pardon them, they thrust their fingers in their ears and covered themselves with their garments (so that they may not see me), and persisted (in their refusal) and magnified themselves in pride.

And indeed! I have invited them aloud;
And I have made public proclamation to them, and I have appealed to them in private (spared no way to guide them).
And I have said: Seek pardon of Your Rabb! He (indeed) is Ever-Forgiving.

He will open up the sky for you with plentiful rain,
And will increase you in wealth and sons, and will give you gardens and will give you streams.

What is wrong with you that you do not take heed of the greatness of Allah
Whereas He created you in (diverse) stages?
See you not how Allah has created the seven heavens in harmony,
And has made the moon a light therein, and made the sun a lamp?

And Allah has caused you to grow as a growth from the earth.
And afterwards He makes you

return to it, and He will bring you forth again, a (new) forth-bringing.
And Allah has made the earth a wide expanse for you,
So that you might walk thereon on spacious paths. —An-Nûh 71: 1-20

Allah Subhânâh wa Ta’âlâ says:
Fir’în (Pharaoh) said (sarcastically): And what is the Rabb of the Worlds?
Mūsâ ‘Alaihis Salâm said: The Rabb of the heavens and the earth, and all that is between them, if you had but sure belief.
Fir’în said to those around him: Did you hear (what nonsensical talk)?
(But Musa continued with the praises of Allah and) said: Your Rabb and the Rabb of your fathers.
Fir’în said: Lo! Your messenger who has been sent to you is indeed a madman!
(But) Mūsâ (went on and) said: Rabb of the East and the West, and all that is between them, if you but use your reason.

Ash-Shu‘arâ’ 26: 23-28

Allah Subhânâh wa Ta’âlâ says:
(At another place, Allah mentions about the da’wât of Mūsâ ‘Alaihis Salâm) Fir’în said: Who then is the Rabb of you two, O Mūsâ?
Mūsā ‘Alaihis Salām said: Our Rabb is He Who gave to each thing its form and nature, and there upon guided it towards its fulfilments. He (Fir‘aun) said: What of all the past generations? He (Mūsā) said: Their knowledge is with my Rabb in a Record; my Rabb neither errs nor forgets. (So He has all the knowledge of all their deeds. Then Musa ‘Alaihis Salām mentioned such attributes of Allāh, which are understood by one and all)
Who has made the earth for you like a bed, and has opened roads (ways and paths) for you therein and has sent down water from the sky.

Allāh Subhānāhū wa Ta‘ālā says:

And indeed We sent Mūsā ‘Alaihis Salām with Our signs, (saying): Bring out your People from darkness into light; and remind them of the days of (adversities and comforts which they face from) Allāh. Surely! In this, there are signs for everyone who is wholly patient and deeply grateful (to Allāh).

Allāh Subhānāhū wa Ta‘ālā narrates
Nūḥ ‘Alaihis Salām’s address to his people: I convey to you the messages of my Rabb, and I am a trustworthy, well-wisher for you.
to you; and I leave my affair to Allah. Verily! Allah is the most Observant of (His) slaves.

So Allah saved him from the evils, that they plotted, (against him) while an evil torment encompassed Fir'aun's folk.

Ghāfir 40: 38-45

Allāh Subhānahū wa Ta‘ālā narrates the advice of Luqman to his son:
O' my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong. And bear with patience, whatever befalls you. Verily! These are some of the important commands (ordered by Allāh).

Luqman 31: 17

(Banī Isrā'îl were forbidden from fishing in Saturdays, some of them obeyed and others disobeyed. This incident is mentioned in these verses) Allāh Subhānahū wa Ta‘ālā says:
And when a community among them said: Why do you preach to a folk whom Allah is about to destroy and punish with an awful doom. They (the preachers) said: In order to be free from guilt before Your Rabb, and perhaps they may fear Allāh.

And when they forgot that which they had been reminded with; We rescued those who forbade wrong, and caught those who did wrong with a dreadful punishment, because they transgressed the commands of Allāh.

Al-A'rāf 7: 164-165

Allāh Subhānahū wa Ta‘alā says:
If only there had been among the generations that have gone before you, any upright men who preached against Al-Fasād (disbelief, polytheism, and all kinds of crimes and sins) in the land, except the few whom We saved from among them? The wrongdoers pursued their worldly pleasures and thus became guilty. And your Rabb would not have ruined those towns, without just cause, had their inhabitants been correcting (their own lives and the lives of others).

Hûd 11: 116-117

Note: The reason of the destruction of past generations, was the absence of such wise people, who enjoined good and forbade evil, save a few, who were saved from the torment of Allāh.

Allāh Subhānahū wa Ta‘alā says:
By the time,
Verily! Man is in loss,

Except those who believe, and do good deeds, and recommend one another to the truth, and recommend one another to the patience.

Al-'Aṣr 103: 1-3
Note: For salvation there are four essential requirements. 1) Imân, 2) Good actions, 3) Recommending one another to the truth, 4) Recommending one another to patience. In this Sûrah Muslims have been given very great guidance; which is this, that just as it is necessary to correct one’s own Imân and actions, so also it is equally important to struggle for the improvement of the Imân and actions of other Muslims. In particular one’s immediate family and relatives. Correcting one’s own personal Imân and actions is not enough. For this reason in the light of Qur’ân and Hadith it is obligatory (Fard) to order to good and forbid evil to the extent of one’s capacity. In this matter not only the ordinary Muslim but many religious Muslims are negligent and think that one’s personal actions are sufficient; being totally in different to what their children and family do. May Allâh give all of us the strength to act on the guidance given in this Sûrah. (Ma’âriful Qur’ân)

Allâh Subhânâhû wa Ta’âlâ says:

You are the best peoples ever raised up for mankind. You enjoin to good, and forbid evil, and you believe in Allâh. Ale’-Imrân 3: 110

Note: O’ Muslims you are the best of all Nations. In the knowledge of Allâh this was destined for you from eternity. This knowledge had also been conveyed to some of the previous Prophets. Just as Rasulullah Sallallahu ‘alaihi wasallam is the last, and most distinguished of all Prophets so also his Ummah will be the most distinguished Ummah. Surpassing all other Ummam (followers of other Prophets) because of its having the most honoured of all Prophets, and because it being given an everlasting and most perfect Shariat (Islamic law and regulations) never to be abrogated. All doors of knowledge and wisdom will be opened upon it. By its struggle and sacrifice all branches of Iman, righteous actions and Piety will be brought to life. This Ummah will not be limited to any particular tribe, nation, country or continent but its field of action will encompass the whole world and all aspects of human life. As though, its very existence will be for the benefit of others and as far as is humanly possible to bring the whole of mankind to the doors of Paradise. (Ta’seer-usmani)

Allâh Subhânâhû wa Ta’âlâ said to His Prophet Sallallahu ‘alaihi wasallam:

Say: This is my Way that I call towards Allâh, with clear evidence and strong belief, I and whosoever follows me (also invites towards Allâh). Yûsuf 12: 108

Allâh Subhânâhû wa Ta’âlâ says:

And the believers, men and women, are (supporting) friends of one another; they enjoin what is right, and forbid what is wrong, and they establish Salât and they pay the Zakât, and they obey Allâh and His Messenger. As for these, Allâh will have mercy on them. Verily! Allâh is Almighty, Wise.

At-Taubah 9: 71

Allâh Subhânâhû wa Ta’âlâ says:

And co-operate one another to righteousness and piety; and do not co-operate one another to sin and transgression.

Al-Màlidh 5: 2

Allâh Subhânâhû wa Ta’âlâ says:

And who is better in speech than him who invites (mankind) towards Allâh, and does what is right, and says: Indeed! I am of those who have surrendered (to Him).
The good deed and the evil deed are not alike. Repel the evil deed with one that is good (e.g. show tolerance in reaction to anger and softness against harshness) then indeed! he between whom and you there was enmity (will become) as though he was a close friend.

But none is granted this, except those who are patient, and none is granted this, except the most fortunate.

Fussilat 41: 33-35

Note: This verse implies that the inviter to Allâh should develop in himself great patience, steadfastness, and excellent conduct.

Allâh Subhânahu wa Ta‘álâ says:

O you who believe! Ward off yourselves and your families from a Fire, whereof the fuel is men and stones, over which are set angels strong, and severe, who disobey not (in executing) the commands they received from Allâh, but do that which they are commanded.

At-Tahrim 66: 6

Allâh Subhânahu wa Ta‘álâ says:

Those who (the believers), if We give them power in the land, establish Şalâât and pay the Zakât, and enjoin righteousness and forbid evil. And with Allâh rests the final out come of (all) events.

Al-Hajj 22: 41

Allâh Subhânahu wa Ta‘álâ says:

And strive in Allâh’s cause as you

ought to strive (with sincerity and with all efforts that His Name should be superior). He has chosen you (to convey His message by inviting mankind to the religion of Islam) and has not laid upon you in religion any hardship (that is the practice of Deen is easy). It is the religion of your father Ibrâhîm. It is He (Allâh ) who has named you Muslims (obedient and loyal) both before and in this (Qur'ân); so that the Messenger (Muhammad Šallallâhu ‘alaihi wasallam) may be a witness over you, and you may be a witnesses over mankind.

Al-Hajj 22: 78

Note: This refers to the Day of Resurrection when the Ummahs of other Rasûls will deny that their Rasûls had invited them to the Truth about Allâh and this Day, then their Rasûl will present the Ummah of Muḥammad Šallallâhu ‘alaihi wasallam to bear witness against them. The Ummah of Muḥammad Šallallâhu ‘alaihi wasallam will be asked: How do you attest to this Truth, and who told you this? They will reply: Our Rasûl Muḥammad Šallallâhu ‘alaihi wasallam informed us! And then, Prophet Muḥammad Šallallâhu ‘alaihi wasallam will himself testify to this Truth. Some Commentators have interpreted the last part of this verse as meaning: We have picked you (Ummah of Muḥammad Šallallâhu ‘alaihi wasallam), so that the Messenger informs you and teaches you, and you in turn, inform and teach the rest of mankind. (Kashf-ur-Rahmân)
AḤĀDĪTH

1. Mu‘āwiyah Rādiyallāhu ‘anhu narrates that Rāsūlullāh Šallallāhu ‘alaihī wa Salallahu ‘alaijī wasallam said: Indeed I am only a Messenger, and Allāh alone guides. And I am only a distributor, and Allāh alone bestows (knowledge). (Tabarānī-Jāmi‘-us-Saḥīr)

2. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rāsūlullāh Šallallāhu ‘alaihī wa Salallahu ‘alaijī wasallam said to his uncle Abu Ūthmān (at the time of his death): Say La ilāha illallāh (None is worthy of worship but Allāh), I will stand witness for you on the Day of Resurrection. He said: Were it not for the Quraish taunting me that I testified out of fear of death, indeed I would have cooled your eyes by saying these words. At this, Allāh revealed the verse:

 אלֶה לֹא נְתִیدֵה מִן אָבֶּנִי, וְלֹא נְתִידֵה מִן נְתֵדֵה מִן נְתֵדֵה

Verily, you cannot guide to the right path whom you love. It is Allāh Who guides Whom He wills.

(Muslim)

3. ‘Āishah Rādiyallāhu ‘anah narrates that: Abu Bakr Rādiyallāhu ‘anhu came out to see Rāsūlullāh Šallallāhu ‘alaijī wasallam, who was his friend during the period of ignorance. On seeing him he said: O Abul Qāsim! You are not seen in the gatherings of your people, and they accuse you of finding faults in their forefathers. Rāsūlullāh Šallallāhu ‘alaijī wasallam said: Verily, I am Allāh’s Messenger. I invite you to Allāh. As soon as Rāsūlullāh Šallallāhu ‘alaijī wasallam completed his words Abu Bakr Rādiyallāhu ‘anhu embraced Islam. When Rāsūlullāh Šallallāhu ‘alaijī wasallam returned from him, there was no one between the two mountains of Makkah who was happier than him on the acceptance of Islām by Abu Bakr Rādiyallāhu ‘anhu.

Then, Abu Bakr went to ‘Uthmān ibne–‘Affān, Ťalhah ibne–Ubaidullāh, Zubair ibnibn–‘Awwām, and Sa‘d ibne–Abī Waqqās Rādiyallāhu anhum. They accepted Islām. Then, the following day, he brought ‘Uthmān ibne–Ma‘azoomun, Abu ‘Ubaida ibne–Jarrāh, ‘Abdur Raḥmān ibne–Auf, Abu Salama ibne–Abdul Asad, and Arqm ibne–abī Arqmun and they accepted Islām; may Allāh be pleased with them. (Bidāyah–wan–Nihāyah)

Note: ‘Qāsim,” is the name of the son of the Rāsūlullāh Šallallāhu ‘alaijī wasallam; and Abu Qāsim is his Kunniyah, the title usually given to any person with the name of his son or his parent.

4. Asmā bint Abu Bakr Rādiyallāhu ‘anah narrates the story of the acceptance of Islām by Abu Quhāfā. When Rāsūlullāh Šallallāhu
‘Alaihi wasallam entered Makkah (on the day it was conquered) and came to Masjidul Ḥarām. Abu Bakr Radhiyallahu ‘anhu came there holding his father's hand. When Rasūlullāh Šallallāhu ‘alaihi wasallam saw them, he said: Why did you not leave this old man at home I would have gone to him myself?' Abu Bakr Radhiyallahu ‘anhu replied: O Rasūlullāh! It is more of his right that he comes to you instead of your going to him. Rasūlullāh Šallallāhu ‘alaihi wasallam made him sit in front of him and stroked his chest and then said: Accept Islam, and he accepted Islam. When Abu Bakr Radhiyallahu ‘anhu brought his father to Rasūlullāh Šallallāhu ‘alaihi wasallam, his hair were as white as the Thaghāmah tree; so, Rasūlullāh Šallallāhu ‘alaihi wasallam said: Dye his hair. (Munṣad Aḥmad, Ṭabarānī, Majma‘-uz-Zawāid)

**Note:** Thaghāmah is a tree, which is as white as snow. (Majma Bihār-ul-Anwār).

5. Ibn Abbū Aṣāṣi narrates that when Allāh revealed this verse, "And do not obey the Fits of the Afflicted" (26:214), Nabi Šallallāhu ‘alaihi wasallam climbed the mountain of Šafā and called loudly: O people! The enemy is going to attack by dawn. So everyone gathered near him; some came themselves, some sent their representatives. Then, Rasūlullāh Šallallāhu ‘alaihi wasallam said: O Banū ‘Abdul Muṭṭalib, O Banū Fihr, O you of such and such tribe! Tell me if I give you the news that there is a cavalry behind the mountain ready to charge at you; would you believe me? All of them replied: Yes! He said: So indeed I am a warner for you, about a terrible punishment before it comes. Abu Lahab reacted: May you be perished, forever! Did you call us only for this? At this, Allāh

6. Munīb Al Azdi Radhiyallahu ‘anhu narrates that during my days of ignorance before achieving Islam, I saw Rasūlullāh Šallallāhu ‘alaihi wasallam, who said: O people! Say Lā ilāha illallāh and be successful. Some of them spat on his face and someone threw dust at him and some abused him till mid-day. Then a girl brought a bowl of water with which he washed his face and hands, and said: O my little daughter! Do not fear of your father's sudden murder, nor disgrace. I enquired: Who is this girl? People said: She is Zainab, daughter of Rasūlullāh Šallallāhu ‘alaihi wasallam. She was a beautiful girl. (Ṭabarānī, Majma‘-uz-Zawāid)

everyone for the faults of a few disobedient people, until these disobedient people continue to disobey and those who are obedient, despite being able to stop them, do not stop them — at this Allāh orders for the destruction of all, the obedient and the disobedient.

(Tabarānī, Majma‘-uz-Zawāid)

11. Abu Bakrah Rādiyallāhu ‘anhu narrates that (at the conclusion of the sermon of Ḥajj, on 10 Dhī al-Hijjah, at Mīnā) Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Have I conveyed to you the commandments of Allāh? We all said: Yes. He said: O Allāh! Be witness to this, then he said: Let him who is present here convey to him who is absent; for verily its so happens that one to whom a message is conveyed will preserve it (that is understand and remember it with all its implications including Da’wat) more than he who conveys it. (Bukhārī)

Note: This hadith clearly stresses that whoever hears (knows) a command of Allāh and His Messenger, he should not withhold this to himself, but he must convey it to others. Perhaps, the people who are conveyed will fulfill the obligation of the message better than the person who has conveyed it to them. (Fathul Bāri)

12. Hudhaifah ibn-Yamān Rādiyallāhu ‘anhu narrates that Nābi Ṣallallāhu ‘alaihi wasallam said: By Him, in Whose Hand is my life, undoubtedly you must enjoin what is good and forbid what is evil or else Allāh will certainly send upon you a Punishment; then you will supplicate to him and He will not accept it. (Tirmidhī)

13. ‘Urs ibn-‘Umairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh does not punish...
13. Zainab bint Ja‘sh Radiallāhu ‘anha narrates: I asked: O Rasulullāh! Would we perish when we have the righteous among us? He replied: Yes! When wickedness prevails. (Bukhārī)

14. Anas Rādiyallāhu ‘anhu narrates that a young Jew, who used to serve Nabi Šallallāhu ‘alaihi wasallam, fell ill. Nabi Šallallāhu ‘alaihi wasallam visited him and sat by his head and said to him: Accept Islam. He looked at his father, who was beside him. His father said: Obey Abū Qasim. So he accepted Islam. At this Rasulullāh Šallallāhu ‘alaihi wasallam came out saying: All praise be to Allāh, Who has saved him from the Fire. (Bukhārī)

15. Sahl ibn-Sa’d Rādiyallāhu ‘anhu narrates that Rasulullāh Šallallāhu ‘alaihi wasallam said: Indeed, this Khair (Deen of Islam) is treasures, and these treasures have keys. Glad tidings for a slave (of Allāh) whom Allāh has made a key for good and a lock for evil; and woe to a slave (of Allāh) whom Allāh has made a key for evil and a lock for good. (Ibn-Majah)

16. Jarī Rādiyallāhu ‘anhu says: I complained to Nabi Šallallāhu ‘alaihi wasallam that I cannot ride a horse well. He stroked my chest with his hand and said: O Allāh! Make him a good rider, let him guide others to the right path and keep him on the right path. (Bukhārī)

17. Abu Sa‘īd Rādiyallāhu ‘anhu narrates that Rasulullāh Šallallāhu ‘alaihi wasallam said: None of you should belittle himself. The Ṣaḥābah asked: O Rasulullāh! How can anyone of us belittle himself? He said: He, who sees a matter concerning Allāh about which he should say something, but he does not speak — Allāh, the Almighty and Majestic, will ask him on the Day of Resurrection: What prevented you from saying anything about such and such? He would say: Out of fear of people. Then Allāh will say: Rather it is I whom you should have feared more. (Ibn-Majah)

Note: The responsibility placed by Allāh Subḥānahu wa Ta‘ālā to curb evil, if not exercised out of fear of people, is belittling oneself.
the hearts of the disobedient. Rasūlullāh ﷺ ‘alaihi wasallam then recited the verse:

"لَعْبَ النَّاسِ كَنْفُرَنَّ" قَالَ تَبَارَكَ ﭼ وَتَعَالَى: "نَسْأَلُ اللَّهَ مَسْرُوظَ لِسَيْفٍ عَلَى عَيْنَيْ مَنْ يُضَلْ إِلَى هَذَا الْعَذَابِ.

O you who believe! You guard your own souls. He who has gone astray cannot harm you, if you are rightly guided.

And I heard Rasūlullāh ﷺ ‘alaihi wasallam saying: Indeed when people see an oppressor but do not stop him, then it is likely that Allāh will overtake them with an all encompassing Punishment. (Tirmidhī)

Note: Abu Bakr Radyallāhu ‘anh meant that if anyone assumes from the above verse that “when a man is on the right path, then it is not necessary for him to enjoin unto good and forbid from evil; because he will not be questioned about others”, then this is a wrong interpretation of this verse. As far as possible, one should forbid evil and this is the responsibility of every individual of the ‘Umrah. The right meaning of the verse is: “O you who believe! Care for your own reformation; you follow your Deen in such a way that you are reforming yourself and also endeavouring to reform others. If someone, despite your efforts to reform him, goes astray, then there is no harm for you”’. (Bayān-ul-Qur’ān)

Thereafter, he commanded: Certainly I swear by Allāh, you must indeed enjoin unto good and you must indeed forbid from evil, and you must indeed catch hold of the hand of the oppressor and you must indeed persuade him to act justly, and you must indeed withhold him to the truth. (Abu Dāwūd)

20. Hudhaijah Radyallāhu ‘anh narrates: I heard Rasūlullāh ﷺ ‘alaihi wasallam saying: Hearts will be exposed to temptations as a mat is woven stick-by-stick. Any heart that accepts these temptations gets a black spot; and any heart that rejects these, gets a white spot. As a result, hearts will become of two kinds; one white like marble. So no temptation could harm it as long as the heavens and the earth stand. And the other heart is black and dusty like an overturned bowl – (the heart gets blackened by excessive sins and, as an overturned bowl cannot retain anything in it, similarly there will be no hatred for sins, and the light of Iman will not remain in this heart). Neither will it recognize good as good nor evil as evil, but will pursue its desires. (Muslim)
21. Abu Umayyah Shabban Rahmahullah says that he asked Abu Thalabah Al Khushi Al Radziyallahu ‘anhu: O Abu Thalabah! What do you say about this verse (guard yourselves)? He replied: I swear by Allah! You have indeed asked a man who knows about it very well. I asked Rasulullahu ‘alaihi wasallam about this verse. So, he said: But enjoin one another to do good and forbid from evil, until you see miserliness being obeyed; passions being followed; worldly matters being preferred; every person assuming his own opinion to be the only right one; then care for yourself, and leave what people in general are doing. For, surely, thereafter shall come days which will require endurance when holding to Deen will be like grasping a burning coal. The one amongst them, who acts rightly (during that period), will get the reward equal to that of fifty persons. Abu Thalabah asked: O Rasulullah! The reward of fifty of them! He replied: The reward of fifty of you. (Abu Dawud)

**Note:** This certainly does not mean that those in the later part of the Ummah can excel the Sahabah, because the Sahabah are undeniably superior to the whole Ummah. From this hadith, it is evident that enjoining good and forbidding evil from evil is essential. However, if such a time comes when the ability to accept the truth is totally lost, then it is ordained to remain in seclusion. However, by the grace of Allah Subhanahu wa Ta‘ala that time has not come as yet, and the Ummah has ample ability to accept the truth.

22. Abu Sa‘id Al Khudri Al Radziyallahu ‘anhu narrates that Nabii ‘alaihi wasallam said: Avoid sitting on the ways. The Sahabah said: O Rasulullah! It is difficult for us to avoid this, as we sit there and discuss matters. He said: If you have no other alternative but to sit, then fulfill the rights of the way. Sahabah asked: What are the rights of the way, O Rasulullah! He replied: Lowering the eyes, removing harmful things, replying to Salam, and enjoining good and forbidding evil. (Bukhari)

**Note:** Sahabah Radziyallahu ‘anhum meant that it was very difficult for them to avoid sitting on the ways, as they did not have any other place where they could sit together. Therefore, when some of them used to get together, they would sit on the ways to consult each other about their worldly and religious matters and enquired about one another’s welfare. If someone was ill, they would advise treatment; should there be some unpleasantness between them, they would make a reconciliation. (Mazahir-e-Haq)

23. Ibn ‘Abbás Al Radziyallahu ‘anhu narrates that Rasulullah ‘alaihi wasallam said: He is not one of us who does not show kindness to our youngsters, does not show respect to our elders, and does not enjoin unto good and does not forbid from evil. (Tirmidhi)

24. Hudhaifah Al Radziyallahu ‘anhu narrates that Rasulullah ‘alaihi wasallam said: A man’s wrongdoing regarding his family, his property, his children, and his neighbours may be atoned by offering
Šalāt, Šadaqah and enjoining good and forbidding from evil.
(Bukhārī)

25 - عن جابر رضي الله عنه قال: قال رسول الله ﷺ: "أُنْهَى الله ﷺ عن اللَّيْلَةِ إِلَى جِبَّيْلٍ عَلَيْهِ السَّلَامُ أنْ أَلْقِ مَيْئَةَ كُلُّ ذَكَرٍ يَزْهُجُ في جَهَّازِهِ". قال: يا رضّب إن كنت عندنا فلاَم يَغْسَلُ طَفْقًا عن بُكْرَة. قال: فقلت عليه وعليهم فإن وجهته لم يُعْطَّرَ فِي سَاعَةٍ فَطُ. سند: الصادق.

 رقم: 5165

26. Jābir Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Allāh ‘Azza wa Jall commanded Jibrīl to overturn such and such city with its inhabitants. Jibrīl ‘Alaihis Salām submitted: O my Rabb! Amongst them is your slave who has never disobeyed You, even to the blinking of an eye. Rasūlullāh Šallallāhu ‘alaihi wasallam said that Allāh Subḥānahā wa Ta’ālā commanded Jibrīl: Overturn the city on him and on all the inhabitants; for his face did not ever change colour for a while on My disobediences.

(Mishkāt-ul-Maṣābiḥ)

Note: The order of Allāh to “overturn the city on him,” implies that, though this slave of mine did not disobey Me, but is this any small crime that people continued to sin in front of him and he remained satisfied and unconcerned. People continued to disobey Allāh and evil spread despite which he did not even frown in displeasure.

(Mirqāt)

27. Anas Raḍiyallāhu ‘anhu narrates that Nābi Šallallāhu ‘alaihi wasallam wrote to the Persian emperor, Ķisrā, to the Roman emperor, Qīṣār, to the king of Ethiopia, An-Najāshī, and to every mighty dictator, inviting them to Allāh. This Najāshī was not the same for whom Nābi Šallallāhu ‘alaihi wasallam offered funeral Šalāt.

(Muslim)

28. ‘Urs ibn-‘Umarrah Al Kindī Raḍiyallāhu ‘anhu narrates that Nābi Šallallāhu ‘alaihi wasallam said: When a sin is committed on the earth; he who sees it and disapproves it, will be like the one who was not present. And the one who was not present when the sin was committed but approves of it, will be like the one who was present there.

(Abu Dāwūd)

29. Jābir Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: my example and that of yours is like that of a person who ignites a fire and moths and other insects start falling into it. He tries to prevent them from falling in the fire. Similarly, I am grasping your waists and holding you back from the fire, and you are trying to escape from my hands (into the fire).

(Muslim)

Note: This hadith reflects the intense desire in the heart of Rasūlullāh Šallallāhu ‘alaihi wasallam to save the Ummah from Hell-Fire.
30. 'Abdullāh Rādiyallāhu 'anhu narrates that it is as fresh in my memory as if I am looking at Nabi Šallallāhu 'alaihi wasallam when he narrated about an apostle from amongst the apostles. His people beat him so severely that he was blood stained; he was cleaning the blood from his face and saying: O Allāh! Forgive my people for indeed they do not know. (Rasūlullāh Šallallāhu 'alaihi wasallam also experienced such an incident in the Battle of Ujūd). (Bukhārī)

31. Hind ibn-Abī Hāla Rādiyallāhu ‘anhu (while explaining the qualities of Rasūlullāh Šallallāhu ‘alaihi wasallam) narrated that Rasūlullāh Šallallāhu ‘alaihi wasallam was continually grief-stricken; all the time thoughtful and concerned; there was no comfort for him; he had prolonged periods of silence and he would not speak unless necessary. (Tirmīdī)

32. Jābir Rādiyallāhu ‘anhu narrates that Sahabah complained: O Rasūlullāh! The arrows (tribe of) Thaqīf have tortured us, so curse them. He said: O Allāh! Bless the tribe of Thaqīf with Hidayat (Guidance). (Tirmīdī)

33. Abdullah ibn-Amr ibn ‘Ās Rādiyallāhu ‘anhuma narrates that Nabi Šallallāhu ‘alaihi wasallam recited the verses of Al-Qurān in which Allāh Ta‘ālā mentions the supplication of Ibrāhīm ‘Alaihis Salām:

O My Rabbi! They (idols) have led many of mankind astray. But whosoever followed me, he verily is of me. And whosoever disobeyed me. Indeed, You are Forgiving, Merciful.

(Ībīram 14: 36)

He also recited the verse that mentions the supplication of ‘Īs ‘Alaihis Salām:

If you punish them, they are Your slaves, and if You forgive them, verify You are the Mighty, the Wise. (Al-Ma‘ārid 5: 118)

Then he raised his hands and prayed “O Allāh! My Ummah! My Ummah!" and wept. So, Allāh the Almighty and Majestic said: O Jibrā’il! Go to Muḥammad, though Your Rabī knows everything; still ask, what makes you weep? Jibrā’il ‘Alaihis Salām came to him and asked the same. Rasūlullāh Šallallāhu ‘alaihi wasallam told Jibrā’il (about his anxiety for his Ummah). (Jibrā’il ‘Alaihis Salām went to Allāh Ta‘ālā Who knows everything and conveyed that to Him). Allāh said: O Jibrā’il! Go to Muḥammad and say that, verily We will please you soon in respect of your Ummah and would not grieve you. (Muslim)

Note: In certain narrations it is mentioned, that upon listening to the message of Allāh Subḥānahu wa Ta‘ālā from Jibrā’il ‘Alaihis Salām, Rasūlullāh Šallallāhu ‘alaihi wasallam said: I would be satisfied and pleased only when none of my followers remains in Hell. Sending Jibrā’il ‘Alaihis Salām to Rasūlullāh Šallallāhu ‘alaihi asallam, and asking the reason of his weeping, while Allāh Subḥānahu wa Ta‘ālā knows each and everything, was just for honouring and comforting him. (Ma‘āriful Ḥaḍīth)
34. A‘ishah Ra‘diyallahu ‘anhā narrates that once I saw Nabi Šallallahu ‘alaihi wasallam delighted, I said: O Rasūlullāh! Supplicate to Allah for me. He supplicated: “O Allāh! Forgive A‘ishah, all her past sins and future sins, and her secret sins and her open sins.” Hearing this ‘A‘ishah Radiyallahu ‘anhā laughed so much in pleasure that her head touched her lap. Rasūlullāh Šallallahu ‘alaihi wasallam said: Are you very happy with my du‘ā? She replied: Why should I not be happy with your du‘ā for me! He said: I swear by Allāh! This is my du‘ā for my Ummah in every Šalāt. (Bazzär, Majmū‘-uz-Zawāid)

35. ʿAmr ibn ‘Affā narrates that Rasūlullāh Šallallahu ‘alaihi wasallam said: Indeed, Deen (Islam) started as a stranger and will again become a stranger. So, glad tidings for those who would be considered as strangers, because of Deen. They would revive my Sunnah which had been spoiled by the people after me. (Tirmidhi)

36. Abu Hurairah Ra‘diyallahu ‘anhā narrates that it was requested: O Rasūlullāh! Curse the polytheists. He said: I have not been sent as one who curses; Indeed, I have been sent only as a mercy. (Muslim)

37. Anas ibn-Mālik Ra‘diyallahu ‘anhā narrates that Rasūlullāh Šallallahu ‘alaihi wasallam said: Make things easy and do not make them difficult. Comfort people and do not scare them (from Deen). (Muslim)

38. Anas ibn-Mālik Ra‘diyallahu ‘anhā narrates that Rasūlullāh Šallallahu ‘alaihi wasallam said: He who calls towards the right path, and people act upon it (even) after him, Allāh ‘Azza wa Jall continues his reward till the Day of Resurrection, then Allāh ‘Azza wa Jall would give him his total reward on the Day of Resurrection. (Musnad Ahmad)

39. Abu Mas‘ōd Badrī Ra‘diyallahu ‘anhā narrates that Rasūlullāh Šallallahu ‘alaihi wasallam said: Whoever guides others to do good, his reward is like the one who does it. (Abu Dāwūd)

40. Abu Hurairah Ra‘diyallahu ‘anhā narrates that Rasūlullāh Šallallahu ‘alaihi wasallam said: Whoever invites towards righteousness, his reward would be equal to the rewards of all those who followed him, without diminishing their reward in any respect. And whoever invites towards wrongdoing, the sin of which he is guilty would be equal to the sins of all those who followed him, without diminishing their sins in any respect. (Muslim)
villagers living in their vicinity are ignorant of Deen. This news reached the Al Ash’arī people. They came to Rasūlullāh ʻalaihi wasallam and said: O Rasūlullāh! You have praised certain tribes and have shown displeasure about us. What is our fault? He said: That people should teach their neighbours knowledge of Deen, advise them, enjoin them to do good, and forbid them from evil. And, others must acquire knowledge from their neighbours, receive advice from them, inculcate an understanding of Deen: If this does not happen, I will soon punish all of them strongly in this world. The Al Ash’arī people said: O Rasūlullāh! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?) Rasūlullāh ʻalaihi wasallam repeated his statement. They repeated: O Rasūlullāh! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasūlullāh ʻalaihi wasallam again reiterated his words. At this, the Al Ash’arī people said: Give us one year for this work. He granted them a year to inculcate an understanding of Deen in them, teach them and advise them.

Then Rasūlullāh ʻalaihi wasallam recited this verse of Al-Qur’ān:

قُلُوا لِذُرُّوتُ أَنْ يُقْتُلُوا مِنْ أَبْنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدِ وَعِيسَى مَنْ مَزَّهُمَانَا
Curses were pronounced on those among Banī Isrā’īl who rejected faith by Dāwūd (ʻAla’ihis Salām), and ʻIsa (ʻAla’ihis Salām) ibn-Maryam. They disobeyed and persisted in transgression, and did not forbid one another. Verily, this was an evil on their part.

(Ṭabarînī, Targhib)
on the Day of Resurrection and cast into the Fire, and his intestines will come out in Fire, and he will go around them as a donkey goes around a mill-stone. The inhabitants of Hell will gather around him and ask: O you so and so, what happened to you? Were you not enjoining us to do good and forbidding us from evil? He would reply: I was enjoining upon you to do good, but was not doing it myself; and I was forbidding you from evil, but was doing it myself.

(Bukhārī)

43. 'Abdullāh ibn Wāsain Ṭalḥah ibn Zubayr narrates that Rasūlullāh Ṭala'i waṣallallāhu 'alaihi wasallam said: I passed on the night of ascension (Mai'rāj) by a man whose lips were being cut with scissors of fire. I asked Jibra'il: Who are they? He told me: They are the religious orators from amongst the people of the world, who enjoined upon others to do good but were neglectful of themselves, though they read the Book of Allāh. Were they not sensible? (Mansud Ahmad)

VIRTUES OF GOING OUT IN THE PATH OF ALLĀH TA'ĀLĀ

VERSES OF QUR'ĀN

Allāh Subhānāhu wa Ta'ālā says:

Those who believed and left their homes, and strove for the cause of Allāh, and those who gave them shelter, and helped them: these are the believers in truth. For them, is forgiveness, and a bountiful provision.

Al-Anfāl 8: 74

Allāh Subhānāhu wa Ta'ālā says:

Those who believe, and have migrated, and striven hard with their wealth and their lives in Allāh's way, have the highest rank in Allāh's sight. These are those who are successful.

At-Taubah 9: 20-22
Allāh Subḥānāhū wa Taʿālā says:
As for those who strive hard in Us (For Our Cause), We will surely guide them to Our paths (such guidance which is above the imagination of others), and Verily! Allāh is with the good doers.
Al-ʻAnkabūt 29: 69

Allāh Subḥānāhū wa Taʿālā says:
And whosoever strives hard (in Allāh ’s cause), does so only for his own good; for, verily! Allāh does not stand in need of anything in all the worlds.
Al-ʻAnkabūt 29: 6

Allāh Subḥānāhū wa Taʿālā says:
The (true) believers are those who only believe in Allāh and His Messenger and afterwards doubt not, but strive with their wealth and their lives for the cause of Allāh. Such are the truthful.
Al-Hujurat 49: 15

Allāh Subḥānāhū wa Taʿālā says:
O you who believe! Shall I tell you about a bargain that will save you from a painful punishment?
You should believe in Allāh and His Messenger, and should strive for the cause of Allāh with your wealth and your lives. That is better for you, if you but knew it.
Al-Baqarah 2: 195

He will forgive your sins and enter you into gardens underneath which rivers flow, and pleasant dwellings in everlasting gardens of. That is the supreme triumph.
Aṣ-Ṣaff 61: 10-12

Allāh Subḥānāhū wa Taʿālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:
Say: If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth you have acquired, and the commerce in which you fear a decline and your homes which are dear to you, are more beloved to you than Allāh and His Messenger and striving in His way, then wait till Allāh brings His decision (of punishment). Allāh does not guide the sinful disobedient.
At-Taubah 9: 24

Allāh Subḥānāhū wa Taʿālā says:
Spend your wealth for the cause of Allāh, and do not throw yourself into destruction by your own hands (by not striving for the cause of Allāh); and do good. Indeed! Allāh loves the beneficent.
Al-Baqarah 2: 195
44. Anas Radīyallāhu ‘anhā narrates that Rasūlullāh (ṣallallāhu ‘alaihi wasallām) said: Indeed, I have been so much frightened in the cause of Allāh, that no one has ever been frightened as much. And indeed, I have been troubled so much in the cause of Allāh that no one has been troubled so much. Thirty days and thirty nights passed on me, when myself and Bilād had no food which anyone could eat, except something that could be hidden under Bilād’s arm pit. (Tirmidhī)

45. Ibne-‘Abbās Radīyallāhu ‘anhuma narrates that Rasūlullāh (ṣallallāhu ‘alaihi wasallām) and his family passed many nights consecutively in hunger. His family did not find anything to eat at night, and generally their bread was made from barley. (Tirmidhī)

46. ‘A’ishah Radīyallāhu ‘anhā narrates that until the death of Rasūlullāh (ṣallallāhu ‘alaihi wasallām), his family did not have enough barley bread to satisfy them for two consecutive days. (Muslim)

47. Anas ibn-Mālik Radīyallāhu ‘anhā narrates that Fāṭima Radīyallāhu ‘anhā presented a piece of barley bread to Nābī Ṣallallāhu ‘alaihi wasallām. He said: This is the first eatable, which your father has eaten in three days. In another narration, it is said that he asked: What is this? She said: I baked bread, and I did not want to eat it without you. (Musnad ʿAḥmad, Ṭabarānī)

48. Sahl ibn-Sa’d As Sā’īdī Radīyallāhu ‘anhā narrates that we were with Rasūlullāh (ṣallallāhu ‘alaihi wasallām) in the Battle of the Trench, and he was digging the trench, and we were removing the earth. He observed us and said: O Allāh! Life is in the Hereafter; forgive the Ansār (helpers) and Muhājirīn (emigrants). (Bukhārī)

49. Ibne-‘Umar Radīyallāhu ‘anhuma narrates that Rasūlullāh (ṣallallāhu ‘alaihi wasallām) held my shoulder (to emphasize the importance of the advice); and said: Live in the world, as if you are a stranger or a moving traveller. (Bukhārī)

50. ‘Amr ibn-‘Auf Radīyallāhu ‘anhā narrates that Rasūlullāh (ṣallallāhu ‘alaihi wasallām) said: I swear by Allāh, it is not poverty
that I fear for you, but I fear that worldly things may be given to you in abundance, as were given to the people before you; and you may compete with one another in striving to achieve them, as they did to excel each other; and then the world would make you forgetful, as it made them forgetful. (Bukhārī)

Note: Rasūlullāh Ṣallallāhu ‘alaihī wa ‘rūh him says, “it is not poverty that I fear”; means that, poverty is not so stressing and harmful, as the abundance of worldly things. (Fath-ul-Bārī)

51. Sahl ibn Sa’d Ṣaduq narrates that Rasūlullāh Ṣallallāhu ‘alaihī wa ‘rūh him said: If the world was worth a mosquito’s wing to Allāh, He would not have given the disbeliever even a sip of water. (Tirmīzhī)

52. ‘Urwah Rahimahullāhu ‘anhu narrates that ‘Ā’ishah Ṣaduq ‘anhu used to say: I swear by Allāh, O son of my sister! We used to see a new moon, then would see a second new moon, and then the third new moon; this way we would see three moons in two consecutive months; but fire (for cooking) was not burnt in the houses of Rasūlullāh Ṣallallāhu ‘alaihī wa ‘rūh him. ‘Urwah said: O Aunt! Then what were your means of sustenance? She said: Two black things; dates and water. (Muslim)

Note: The majority of the dates of Madīna are black. Among the Arabs, if two things are beloved to them together then they give both of them one name, taking the more well known of the two into consideration. For this reason, dates and water have been called two black things.

53. ‘Ā’ishah Ṣaduq ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihī wa ‘rūh him saying: When the dust of the Path of Allāh enters the body of a Muslim, Allāh prohibits Hell-Fire on him. (Musnad Ahmad, Ṣahabī, Majma’-uz-Zawā’id)

54. Aṣcū ‘Abs Ṣaduq ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihī wa ‘rūh him said: Whosever’s feet become dusty in the Path of Allāh ‘Azza wa Jall; Allāh ‘Azza wa Jall will prohibit those feet from Hell-Fire. (Musnad Ahmad)

55. Abu Hurairah Ṣaduq ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihī wa ‘rūh him said: The dust of the Path of Allāh and the smoke of Hell can never be together in the stomach of a slave of Allāh; also miserliness and perfect Īmān can never be together in the heart of a slave of Allāh. (Nasā’ī)

56. Abu Hurairah Ṣaduq ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihī wa ‘rūh him said: The dust of the Path of Allāh and the smoke of Hell can never be together in the nostrils of any Muslim. (Nasā’ī)
57. Abu Umama Bahlī Ṭabariyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Anyone whose face gets dusty in the Path of Allāh, Allāh will safeguard his face from Hell-Fire on the Day of Resurrection. And for him whose feet get dusty in the Path of Allāh, Allāh will safeguard his feet on the Day of Resurrection from Hell-Fire. (Baihaqī)

58. ‘Uthmān ibn-‘Affān Ṭabariyyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: A day spent in the Path of Allāh is better than a thousand other days. (Nasā‘ī)

59. Anas Ṭabariyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: A morning or an evening spent in the Path of Allāh is better than the world and all that it contains. (Bukhārī)

Note: It means that if the world and all that it contains is spent in the Path of Allāh, the reward of one morning or an evening in the Path of Allāh will be much more. (Mīraj)

60. Anas ibn-Mālik Ṭabariyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who goes out for an evening in the Path of Allāh will be awarded musk on the Day of Resurrection, equal to the dust that had touched his body. (Ibn-Majāh)

61. Abu Hurairah Ṭabariyyallāhu ‘anhu narrates that a Ṣahābi of Nābi Šallallāhu ‘alaihi wasallam passed by a valley having a small spring of sweet water. He liked it because it was good, and said: Perhaps if I could get separated from the people and stay in this valley, but I would never do so, unless permitted by Rasūlullāh Šallallāhu ‘alaihi wasallam. So, he mentioned this to Rasūlullāh Šallallāhu ‘alaihi wasallam, who said: Do not do so, because indeed standing of anyone from amongst you in the Path of Allāh for a short while is more virtuous than his offering Salāt for seventy years in his home. Do you not want that Allāh should forgive you, and sends you to Paradise? Go out for Jihād in the Path of Allāh. He who fought in the Path of Allāh, even for the duration of a pause in the process of milking a she-camel, is assured of Paradise. (Tirmīzī)

62. ‘Abdullāh ibn-Umar Ṭabariyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who suffers a headache in the Path of Allāh, and hopes for a reward, then all his past sins are forgiven. (Tabarānī, Majma‘-uz-Zawāid)

63. ‘Abdullāh ibn-‘Umar Ṭabariyyallāhu ‘anhu narrates from Nābi Šallallāhu ‘alaihi wasallam in one of Ḥadīth Qudsi narrated by him that his Rabb Tabārakaw wa Ta‘ālā has said: Any slave from amongst My slaves goes out as a Mujāhid in My Path, only to please Me, I guarantee that either I shall return him back with a reward and
captured enemy assets, or if I recall his soul, then I will forgive him, bless him and send him to Paradise. (Musnad Ahmad)

64. Abu Hurairah narrates: That Rasulullah ﷺ said: Allah says: The rewards of those who remain in this world are greater than the others. Allah will give them double reward. Allah says: I will give them double reward. (Sharh-ul-Tib)
them later. When he offered Ṣalāt with Nabi Sallallāhu ‘alāihi wasallam, he was seen by Nabi Sallallāhu ‘alāihi wasallam. He enquired: What prevented you from going out in the morning with your companions. He replied: I intended to offer Ṣalāt-ul-Jumu‘ah with you and then join them. Rasūlullāh Sallallāhu ‘alaih wasallam said: Even if you spend whatever is in the world, you will not be able to achieve the reward of those who left in the morning. (Tirmidhī)

69. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaih wasallam ordered a contingent to go in the Path of Allāh. They asked: O Rasūlullāh! Should we leave tonight, or stay till the morning? He said: Would you not like to spend this night in one of the gardens of Paradise. (Sunan Kubrā)

70. Ibne-Mas’ūd Raḍiyyallāhu ‘anhu narrates that a man asked Nabi Sallallāhu ‘alaih wasallam, what deeds are the best? He replied: Offering Salāt on time; kindness to parents; and Jihād in the Path of Allāh. (Bukhārī)

71. Abu Umāmah Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaih wasallam said: Three people and who are under Allāh’s protection. If alive, they are sustained and looked after, and if they die, Allāh will send them to Paradise. 1. One who enters his house and offers Salām, he is under Allāh’s guarantee; 2. One who goes to the masjid, he is under Allāh’s guarantee; 3. One who goes out in the Path of Allāh, he is under Allāh’s guarantee. (Ibn-e-Hilbān)

72. Ḥumayd ibn-Hilāl Raḍiyyallāhu ‘anhu narrates that there was a man from Ṭafawah, whose way was through us. He used to come to our tribe (while travelling) and relate aḥādīths. He said: I went to Madīnah once with my trading caravan. We sold our merchandise; then I thought that I must go to that man (Rasūlullāh Sallallāhu ‘alaih wasallam) and find out about him and tell my tribe about him. When I met Rasūlullāh Sallallāhu ‘alaih wasallam, he showed me a house and said: There is a woman in that house. She went out in the Path of Allāh with a group of Muslims. She left behind, twelve goats, and one weaving tool with which she used to weave cloth. One of her goats and her weaving tool got lost. The woman prayed: O my Rabb! You have undoubtedly guaranteed safety of the one, who goes out in Your Path. Whereas I have lost one of my goats and my weaving tool. I adjure you about my goat and my weaving tool. The narrator says, Rasūlullāh Sallallāhu ‘alaih wasallam mentioned about how profoundly the woman implored her Rabbi Ta‘ārakwa wa Ta‘ālā. Rasūlullāh Sallallāhu ‘alaih wasallam said: She got her goat and one additional similar to that, her weaving tool and one additional similar to that (from the treasures of Allāh). And there she is! Go and ask her if you wish. The Ṭufāwī man replied: No, I testify to what you say. (Musnad Aḥmad, Majma‘-uz-Zawāïd)
76. Abu Sa‘īd Al-Khudhrī Raḍiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam was asked: Who is the best amongst the people? He replied: The man who strives in the Path of Allāh. The Sahabah asked: Who is next? He replied: Mu‘min who lives in a valley amongst the valleys and fears his Rabb and people are saved from his mischief. (Tirmidhī)

77- عن أبي سعد الخدرِي رضي الله عنه قال: أن رسول الله ﷺ أرسلني إلى الخضر أطلب منه أن يعلمني: قال: زَجْلُ يَجَاجِدُ فِي سِبْيَلِ اللَّهِ فَيُنِيبُهُ وَمَاتِهِ. وَزَجْلُ يَجَاجِدُ اللَّهَ فَيُنِيبُهُ مِنْ الشَّعَابِ، فَكَفُّي النَّاسَ ضَرًّا. وَوَاهُ أَبُو دَوْدَةٍ، بَابُ فِي لَوِّ الْجِهَادِ. رَقْمٌ: 2485

77. Abu Sa‘īd Al-Khudhrī Raḍiyyallāhu ‘anhu narrates that Nābi ﷺ ‘alaihi wasallam was asked: Who amongst the Mu‘minin has the most perfect Imām? He replied: A man who strives in the Path of Allāh with his life and wealth and the man who worships Allāh in a valley from amongst the valleys and saves people from his evil. (Abu Dāwūd)

78- عن أبي هريرة رضي الله عنه قال: سمعت رَسُولَ اللَّهِ ﷺ يقول: مُؤَقَّتَ سَاعَةٍ فِي سَيْبِيلِ الْخَيْرِ مِنْ قَبْلَ لِيْلَةِ الْقَمْرِ إِذْ أَخَذَ اللَّهُ الأَمْرَ. وَوَاهُ إِبْنُ جَحَشٍ، قَالَ: عَلَى النَّاسِ مَنْ أَحَدَ مَنْ قَدْ يَكُونُوا قَبْلَ لِيْلَةِ الْقَمْرِ وَلَا لِيْلَةِ الْقَمْرِ، التَّسْبِيحُ لِلَّهِ ﷺ. وَوَاهُ إِبْنُ حِبَّانٍ، (Ibn-Hībān)

Note: Worshipping on the Night of Al-Qadr is more virtuous than worshipping for a thousand months as mentioned in Suratul Qadr 97:3.

79- عن أَسْمَعُونَ بْنِ مَالِكِ رَضِيَ اللهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ، قَالُوهُ: لَكِنْ نَبِيَّ رَهَبَانِيَةَ وَرَهَبَانِيَةُ هَذِهِ الْأَنفَقَةِ الْجِهَادِيَةِ فِي سَيْبِيلِ الْخَيْرِ. وَوَاهُ إِبْنُ عَابِدٍ، رَقْمٌ: 2491

79. Anas ibn-Mālik Raḍiyyallāhu ‘anhu narrates that Nābi ﷺ ‘alaihi wasallam said: For every prophet there is monasticism. 'The monasticism of my Ummah is striving in the Path of Allāh ‘Azza wa Jall. (Munad Ahmad)

Note: Monasticism (Rāḥibāniyyah) means a life of abstinence and self-denial from worldly pleasures.
as his religion, and Muḥammad Ṣallallāhu 'alaihi wasallam as His Messenger; Paradise is incumbent for him. Abu Sa‘īd Rādiyyallāhu ‘anhu liked this, and said: O Rasūllallāh! Repeat it for me. He repeated it and then said: There is yet another thing that elevates the status of a man in Paradise by one hundred ranks – the distance between two ranks is like the distance between the heavens and the earth. Abu Sa‘īd asked: O Rasūllallāh! What is that? He replied: Striving in the Path of Allāh, striving in the Path of Allāh. (Mushīm)

84. ‘Abdullāh ibn-‘Amr Rādiyyallāhu ‘anhumā narrates that a man died in Madīnah, he was one of those who were born in Madīnah. Rasūllūlāh Ṣallallāhu ‘alaihi wasallam offered his funeral Ṣalāt, then said: Alas! He would have died somewhere else other than his place of birth! The Ṣaḥābah said: O Rasūllallāh! Why so? He replied: When a person dies at a place other than his birthplace, he is given abode in Paradise by measuring the distance from his place of birth to the place where he died. (Nasā‘ī)

85. ‘Abū Qīsāfah Rādiyyallāhu ‘anhu narrates that Rasūllūlāh Ṣallallāhu ‘alaihi wasallam said: O people! Migrate in the Path of Allāh and hold to Islam firmly; for migration will not end as long as Jihād continues. (Musnād ‘Aḥmad, Taḥārīn, Majma‘-‘uz-Zawā‘īd)

Note: Just as Jihād will continue till the Day of Resurrection, so will migration; which includes, leaving one’s home for the sake of spreading, learning and guarding Islam.

86. ‘Abū Sa‘īd Al-Khudhrī Rādiyyallāhu ‘anhu narrates that Rasūllūlāh Ṣallallāhu ‘alaihi wasallam said: O Abu Sa‘īd! Whosoever has most willingly acknowledge Allāh as his Rabb, Islam

80. Abu Ḥurayra Rādiyyallāhu ‘anhu narrates: I heard Rasūllūlāh Ṣallallāhu ‘alaihi wasallam saying: The example of a Mujāhid in the Path of Allāh - and Allāh knows well who is striving in His Path - is like the man who keeps fasting, worshipping by night, from fear of Allāh, completely submitting to Him, bowing and prostrating. (Nasā‘ī)

81. Abu Ḥurayra Rādiyyallāhu ‘anhu narrates that Rasūllūlāh Ṣallallāhu ‘alaihi wasallam said: The example of a Mujāhid in the Path of Allāh, is like a man who fasts, spends the night reciting the Qur‘ān in Salāt, and does not give up fasting and giving Sadaqah until the Mujāhid returns to his family. (Ibn-Hibbān)

82. Ibn-‘Abbās Rādiyyallāhu ‘anhumā narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Whenever you are asked to go out in the Path of Allāh; you must go out. (Ibn-Majāh)

83. ‘Abū Sa‘īd Al-Khudhrī Rādiyyallāhu ‘anhu narrates that Rasūllūlāh Ṣallallāhu ‘alaihi wasallam said: O Abu Sa‘īd! Whosoever has most willingly acknowledge Allāh as his Rabb, Islam

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Note: Just as Jihād will continue till the Day of Resurrection, so will migration; which includes, leaving one’s home for the sake of spreading, learning and guarding Islam.
88. Wāthīlah ibnīl Asqa' Rādiyallāhu 'anhu narrates that: Rasūlullāh ﷺ 'alaīhi wasallam asked me: Would you migrate? I replied: Yes. He asked: Acceptable (Bādiyyah) migration or obligatory (Bātāhah) migration? I asked him: Which is more rewarding? Rasūlullāh ﷺ 'alaīhi wasallam replied: Obligatory migration, and obligatory migration is that you live with Rasūlullāh ﷺ 'alaīhi wasallam, and acceptable migration is that you return to your place and make it imperative on yourself to listen to Amīr and obey him, in adverse and favourable conditions, whether you like it or not, and despite others being preferred over you. (Tabarānī, Majma-'uz-Zawā'id)

Note: Obligatory migration (Bātāhah) from Makkah to Madīnah was observed during the time of Rasūlullāh ﷺ 'alaīhi wasallam prior to the victory of Makkah. Acceptable migration (Bādiyyah) is to go out for a cause of Allāh and return to your place.

89. Abu Fātimah Rādiyallāhu 'anhu narrates that Rasūlullāh ﷺ 'alaīhi wasallam said: keep migrating in the Path of Allāh, for definitely there is no deed like it. (Nasā'ī)

90. Abu Umāmah Rādiyallāhu 'anhu narrates that Rasūlullāh ﷺ 'alaīhi wasallam said: The best Sādaqah is to arrange for a tent so that people may benefit from its shade in the Path of Allāh, to gift a servant in the Path of Allāh, or to provide a camel (to serve as conveyance) in the Path of Allāh. (Ṭirmidhī)
equipped a Mujahid (the man who strives in the Path of Allah); or looked after the family of one who is in Jihad, Allah will inflict him with some calamity. The narrator of hadith, Yazid ibn 'Abde Rabbih refers to a calamity prior to the Day of Resurrection. (Abu Díwád)

92. Abu Sa‘íd Al-Khudrí Ra’diyallahú ‘anhu narrates that Rasûlulláh ﷺ Sallalláhu ‘alaihi wasallam sent a message to Banú Lihyán that said: From every two men, one man should go out in the Path of Allah. Then he said to those who stayed behind: Any of you who looks well after the family and belongings of those who are in the Path of Allah, for him will be half the reward. (Muslim)

93. Zaid ibn-Khálid Juhaní Ra’diyalláhu ‘anhu narrates that Rasûlulláh ﷺ Sallalláhu ‘aláhi wasallam said: He who assists one going for Hajj; or in the Path of Allah; or looks after his family in his absence; or helps break the fast of one fasting; for him the reward is like those going for Hajj, or in the Path of Allah, or fasting; without in any way reducing the reward of those who did these actions. (Baháqí)

94. Zaid ibn-Thábit Ra’diyallahu ‘anhu narrates that Nabi Sallalláhu ‘aláhi wasallam said: He who helps prepare for the journey of one going in the Path of Allah, for him is the same reward. And he who looks after the families of those in the Path of Allah in their absence, and spends on their families, for him also is the same reward. (Taburání, Majma‘-uz-Zawáid)

95. Abu Buraidah Ra’diyalláhu ‘anhu narrates that Rasùlulláh ﷺ Sallalláhu ‘aláhi wasallam said: The respect of the womenfolk of the people who go out in the Path of Allah, on those who stay behind, is similar to the respect of their own mothers. If anyone is entrusted to look after such a family but betrays (his trust), it will be said on the Day of Resurrection that this is man who, betrayed your family; so take as many good deeds as he does as you wish. Rasûlulláh ﷺ Sallalláhu ‘aláhi wasallam then said: What do you think? (will this man leave any good deeds behind?). (Nasáí)

96. Abu Mas‘úd Al-Ansári Ra’diyalláhu ‘anhu narrates that a man came with a she-camel with a rope through its nose-ring, and said: I want to give this in the Path of Allah. Rasûlulláh ﷺ Sallalláhu ‘aláhi wasallam said: On the Day of Resurrection, in lieu of this you will be rewarded with seven hundred she-camels, all with a rope through their nose-rings. (Muslim)

Note: A she-camel with a nose-ring remains in control which facilitates riding on it.

97. Anas ibn-Málik Ra’diyalláhu ‘anhu narrates that a young man from the tribe of Aslam said: O Rasùlulláh! I wish to go in the Path of Allah, but I do not have anything to equip myself with. He said:
Go to such and such person, for he equipped himself but has fallen sick. So, he went to that person and said: Rasûlullâh Šallallâhu 'alaihi wasallam sends you his Salâm and says that you give me all that stuff that you have prepared for Jihâd. (The man asked his wife): So and so! Give him all I have prepared for Jihâd and do not withhold anything from it. I swear by Allâh! Do not withhold anything from it, as there will be no blessing in it for you. (Muslim)

98. Zaid ibn-Thâbit Râdiyallâhu ‘anhu narrates: I heard Rasûlullâh Šallallâhu ‘alaihi wasallam saying: He who donates a horse for the cause of Allâh, this deed will become a barrier for him from the Hell-Fire. (‘Abd Ibne-Humaid, Musnad Jâmî’)

THE ETIQUETTES AND DEEDS OF THE PATH OF ALLÀH TA‘ÂLÀ

VERSES OF QUR’ÂN

Allâh Subhânahû wa Ta’âlá sent Musâ and Harûn ‘Alaihimus salâm for Dawat to Fir’aun and said to them:

Go, you and your brother, with My signs, and never be lethargic in remembering Me.

Go, both of you, to Fir’aun. He, indeed, has transgressed (the bounds).

And speak to him politely and gently that perhaps, he may accept the advice or may have fear (of the Punishment).

They said: O our Rabb! We indeed fear that he may hasten (to harm us) or he may transgress excessively.

He (Allâh) said: Fear not. Verily!

I am with: both of you, I will be Hearing and Seeing (meaning thereby I will guard you and put fear in the heart of Fir’aun, so you may convey my message fully).

Tâ hâ 20: 42-46
Allāh Subḥānahā wa Ta’ālā said to His Prophet Ŝallallāhu ‘alaihi wasallam:

And by the Mercy of Allāh, you dealt with them gently. And had you been stern and hard-hearted, they would have broken away from you; so over look (their faults), and ask (Allāh’s) forgiveness for them, and consult them in the conduct of (important affairs). Then when you have resolved, put your trust in Allāh. Certainly! Allāh loves those who put their trust in (Him).

Aḥādīth

99. ‘A’ishah Radyiyyahū ‘anāhī wife of Nabi Ŝallallāhu ‘alaihi wasallam narrates that she asked Rasūlullāh Ŝallallāhu ‘alaihi wasallamː O Rasūlullāh! Did you have any other day harder than the day of the battle of Uhud? He answered: I have experienced much more at the hands of your people. The hardest was the day of ‘Aqabah (Ta‘if). I presented myself to Ibn ‘Abd Yā Lail ibn-Abd Kalāl and offered to him Islām, but he did not accept what I offered. I left with deep sorrow the signs of which were visible on my face and did not feel relieved till I reached Qarn Tha‘ālib (name of a place). I raised my head and saw a cloud shadowing me. When I looked up I saw Jibra‘il ‘Alaihis Salām in it. He called me and said: Indeed Allāh ‘Azza wa Jall has heard what your people have said to you and their rejection to your offer. An angel in charge of the mountains has been deputed to you. Command him whatever you like for them. The angel of the mountains called and greeted me with Salām and said: O Muhammad! Allāh has heard what your people have said to you, and I am the angel of the mountains; and your Rabb has sent me to you so that I may carry out your orders. What do you want? (If you like) May I join the two mountains on them. Rasūlullāh Ŝallallāhu ‘alaihi wasallam replied: No, but I do hope that Allāh may bring forth from their progeny, those who
would worship Allāh the One, without ascribing anything as partners to Him. (Muslim)

100. 'Abdullāh ibn-'Umar ṭalā'ātūn narrates that Rasūlullah Šallallāhu 'alaihi wasallam as saying: "Where are you going?" And we replied: "We are going to the market." Then he asked: "Where is the market?" And we replied: "It is a journey of a day and a night's travel far from here." And he said: "In that case, go to the market." (Ibn Ḥajjāh)

101. Sahl ibn-SA’d Raḍiyallāhu ‘anhu narrates that Rasūlullah Šallallāhu ‘alaihi wasallam said to ‘Ali on the day of Khyber: Advance with contentment till you reach their camping place. Then invite them towards Islām, and inform them of the rights of Allāh that have been imposed upon them. I swear by Allāh, if even a single person through your efforts is blessed with guidance, it is better for you than to have red camels. (Muslim)

Note: Arabs consider red camels as one of the most valuable possessions.

2. ‘Abdullāh ibn-'Umar Raḍiyallāhu ‘anhu narrates that Rasūlullah Šallallāhu ‘alaihi wasallam said: Convey from me even if it be a single verse. (Bukhārī)

Note: The objective of this ḥadīth is to endeavour as much as possible to convey the teachings of Deen. If the things that you are conveying are very brief, even so, others may be blessed with guidance by it. You will be rewarded for this, and blessed with numerous virtues. (Maţāhib-e- Haque)

3. ‘Abdul Rahmān ibn-e-'Aīdh Raḍiyallāhu ‘anhu narrates that whenever Rasūlullah Šallallāhu ‘alaihi wasallam sent any expedition, he told them: Develop good relation with people, and treat them kindly. Do not attack them until you have invited them to Islām. All people on this earth, whether living in mud or concrete houses, villages or cities, if you bring them to us as Muslims, it will be much dearer to me than killing them and bringing their women to me. (Maţāhib-e- ‘Āliyah, Isābah)
104. Ibn ‘Abbas Radhiyallahu ‘anhu narrates that Rasulullah Šallallahu ‘alaihi wasallam said: Today you listen to me about Deen (religion); tomorrow you will be heard. And then it will be heard from those, who heard from you. (Abū Dāwūd)

105. Anas Radhiyallahu ‘anhu narrates that Rasulullah Šallallahu ‘alaihi wasallam deputed a Sahabī to one of the chiefs from the chiefs of the polytheists to invite him to Allāh. The chief said: Is the deity, towards whom you are inviting me, made of silver or copper? His remark displeased the heart of Rasulullah Šallallahu ‘alaihi wasallam’s envoy. He returned to Nabi Šallallahu ‘alaihi wasallam and informed him. He asked the Sahabī to go back and invite him to Allāh. So, he went back and invited him again. The chief repeated his earlier remark. The Sahabī again came to Rasulullah Šallallahu ‘alaihi wasallam and told him about his remark. He said: Go and invite him to Allāh again. Rasulullah Šallallahu ‘alaihi wasallam was on his way, and did not know (what happened) when that Sahabī came to Nabi Šallallahu ‘alaihi wasallam and informed him that Allāh had killed him (by lightning), and Allāh revealed this verse to Rasulullah Šallallahu ‘alaihi wasallam

وَيَسَلُّ الصَّرَاغَ فِيَبِيْتَكُمْ يَمْنُونَ بِنَاسٍ وَمَهَّمْ يُهَدِّدونَ فِي الْخَلْقِ

(Al-A‘raf: 33)

He (Allāh) sends down lightning on the earth, to strike whosoever He wills, and these people dispute concerning Allāh.

(Musnad Abu Ya‘lā)

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(Al-A‘raf: 33)

He (Allāh) sends down lightning on the earth, to strike whosoever He wills, and these people dispute concerning Allāh.

(Musnad Abu Ya‘lā)
Šallallahu 'alaihi wasallam told Mu‘adh ibne-Jabal Ṣədiqallahahu 'anhu while sending him to Yemen: You are going to such a nation who are the people of the Book. When you reach them invite them to testify: “None is worthy of worship but Allāh and Muḥammad is His Messenger.” If they accept this, tell them Allāh has made obligatory for them five times Šalāt in a day and night. If they accept that too, then tell them Allāh has made Zākāt obligatory for them, which is to be taken from their rich and given to their poor. If they accept that too, then refrain from taking the best of their property. Protect yourself from the curse of the oppressed, for there is no barrier between him and Allāh. (Bukhārī)

108. Barā Ṣədiqallahahu ‘anhu narrates that Rasūlullāh Šallallahu ‘alaihi wasallam deputed Khālid ibne-Walīd Ṣədiqallahahu ‘anhu to the people of Yemen to invite them to Islām. Barā says: I was included in that group accompanying Khālid. We stayed there for six months. They invited them to Islām but they did not accept Islām. Then, Rasūlullāh Šallallahu ‘alaihi wasallam sent ‘Ali ibne-Abī Ṭālib Ṣədiqallahahu ‘anhu and ordered him to send Khālid back and those accompanying him, but those who wanted to stay with ‘Ali, could stay with him. Barā says: I was among those who stayed with ‘Ali. When we reached close to the people of Yemen, they came out facing us. ‘Ali advanced and led the Šalāt. Then, he lined us in a row and then stepped forward from us and read to them the letter of Rasūlullāh Šallallahu ‘alaihi wasallam. The entire tribe of Hamadān accepted Islām and ‘Alī wrote a letter to Rasūlullāh Šallallahu ‘alaihi wasallam about their accepting Islām. The letter was read before Rasūlullāh Šallallahu ‘alaihi wasallam who then went into prostration. Then raising his head, he prayed: Peace be on Hamadān, peace be on Ṣalāt. (Bukhārī, Baihaqi, Bidayat-wan-Nihayyāh)

109. Khuraɪm ibne-Fātik Ṣədiqallahahu ‘anhu narrates that Rasūlullāh Šallallahu ‘alaihi wasallam said: He who spends in the Path of Allāh, seven hundred times of that is recorded in his book of deeds. (Tirmīdī)

110. Mu‘adh Ṣədiqallahahu ‘anhu narrates that Rasūlullāh Šallallahu ‘alaihi wasallam said: Verily, the reward of offering Šalāt. Ṣiyām and Ḩikr, in the Path of Allāh is enhanced, seven hundred times over the spending in the Path of Allāh. (Abu Dawūd)

111. Rasūlullāh Šallallahu ‘alaihi wasallam said: Verily, the reward of remembrance of Allāh, in the Path of Allāh is enhanced seven hundred times over the spending thereof. In another narration the reward is increased seven hundred thousand times. (Musnad Ahmad)

112. Mu‘adh Al Juḥānī Ṣədiqallahahu ‘anhu narrates that Rasūlullāh
Sha'Allah 'alaihi wasallam said: He who recites a thousand verses (of the Qur'an) in the Path of Allah, Allah will reckon him amongst Prophets, truthful followers, martyrs, and righteous. (Mustadrak Hakim)

113 - عن علي رضي الله عنه قال: ما كان فإنه فارس يوم بدر غرب الميمنة، وقلد رأيناه وما فينا إلا نائم إلا رسول الله ﷺ تحت شجرة يُوصَل ويكتب حتى أصبه. رواه أحمد 1/351. 'Ali Radiyallahu 'anhu narrates that no one was riding a horse on the day of Badar except Miqdad. I observed that we were all asleep except Rasulullah Shallallahu 'alaihi wasallam, who was offering Salah under a tree, and weeping till it dawned. (Musnad Ahmad)

114 - عن أبي مسعود الخضر رضي الله عنه قال: قال رسول الله ﷺ من صام يوم القرآن في سبيل الله بعده مثل القرآن مسيرة مائة عام. رواه البخاري، البخاري مس路程، باب الهجر من صام 3/444.

115 - عن عمر بن عبيدة رضي الله عنه قال: قال رسول الله ﷺ من صام يوم القرآن في سبيل الله جعل هذا النذر بنين النذر عفذاً كما بين السماء والأرض. رواه البخاري، هم بنى غزية، باب فضل الصوم في سبيل الله 4/444.

116 - عن أبي أمامة بأبيه رضي الله عنه قال: من صام يوم القرآن في سبيل الله ما جاء في فضل الصوم في سبيل الله. رواه البخاري، البخاري مس路程، باب الهجر من صام 3/444.

Abu Sa'id Al Khudrī Radiyallahu 'anhu narrates that Rasulullah Shallallahu 'alaihi wasallam said: He who fasts for a day in the Path of Allah, Allah will keep him away from Hell by a distance of seventy years of journey. (Nasai)

117 - عن أبي سعيد الخضر رضي الله عنه قال: كنا نغزر مع رسول الله ﷺ في رمضان، فينا الصائم وما من المفترض، فلا يجد الصائم على المفترض ولا المفترض على الصائم، يرّون أن من وجد فورًا قسم فان ذلك حسن، ويرّون أن من وجد ضعفًا فقد أفرط فإن ذلك حسن. رواه مسلم.

118 - عن أبي زيد الأنصاري رضي الله عنه قال: كنا نغزر مع رسول الله ﷺ في رمضان، فينا الصائم وما من المفترض، فلا يجد الصائم على المفترض ولا المفترض على الصائم، يرّون أن من وجد فورًا قسم فان ذلك حسن، ويرّون أن من وجد ضعفًا فقد أفرط فإن ذلك حسن. (Muslim)


Abu Sa'id Al Khudrī Radiyallahu 'anhu narrates that when Nabi Shallallahu 'alaihi wasallam wanted to bid farewell to the troops, he used to say:

I hand over to Allah your Deen, your 'Atnah and your final deeds, (In Whose custody things are not lost).

(Badhi-ul-Majhūd)
Note: The Amānah includes the members of the family, wealth and belongings, and all the things that are given to a person; these are entrusted from Allāh Subḥānāh wa Ta‘ālā. Similarly, this includes Amānah (belongings) of people entrusted with one who is going on a journey or his belongings entrusted with the people. What a comprehensive du‘ā is made in this brief phrase that is: May Allāh take care of your religion, your family, your wealth and property, and give a good end to your deeds.

I asked: O Rasūl Allāh! What makes you smile? He replied: Your Rabb Ta‘ālā, is pleased with His servant, when he says: Forgive my sins; as he is well aware that none except Him forgives sins. (Abu Dāwūd)

Note: Stirrup is a ring made of iron, which hangs on the two sides of the saddle of the horse, and the rider mounts on the horse by putting his foot in it.

Glory to Him Who has made this subservient to us, for we had no strength to control it, and verily to our Rabb we are to return.

Then he smiled. It was asked O Amirul Mu‘minin (Commander of Faithful): What makes you smile? He said: I saw Rasūlullāh Šallallahu ‘alaihi wasallam doing as I have done and when he smiled,
We are returning, repenting, worshipping and praising our Rabb.

(Muslim)

124 - عن أبي بكر الصديق رضي الله عنه قال: كلما تقدم بالله أن النبي ﷺ لم يبُر فرقة باردة، فصَّ بلُعْنَة إِلَّا قَالَ جَنِينُ يَزْرَاهُ: اللَّهُمَّ رَبِّ السَّمَوَاتِ وَمَا أَقْبَلَهَا، وَرَبِّ السَّمَوَاتِ وَمَا أَقْبَلَهَا، وَرَبِّ السَّمايَاتِ وَمَا أَقْبَلَهَا، وَرَبِّ النَّارِ، وَمَا ذُرِّبَهُ إِنَّا نَسْأَلُ خِلْفَهُ وَالْبَيْنِ وِلَاءَهُ، وَنَعْوَدُ بِيْنَ مِنْ شَرِّهِ وَمَسْتَوْنَهُ، وَسَيْرَهُ مَا قَنَى. رَوَاهُ عَلَى مَا قَنَى. رَوَاهُ العِلَّامُ وَاخْبَرَهَا.

125. Sohaib Radyiyallahu ‘anhu narrates that whenever Nabī ﷺ wasallam intended to enter into a town, he invoked on seeing the town:

اللَّهُمَّ رَبِّ السَّمَوَاتِ ... ما قَنَى

O Allah! The Rabb of seven skies and of all the things which the seven skies shade; and the Rabb of seven earths and of all the things which the seven earths contain; and the Rabb of Shaitāns and of those who were led astray by them; and the Rabb of winds and those things which blow by these winds, we ask You of the good of this town and the good of its inhabitants and the good which is there in this town; and seek refuge with You, from the evil of this town, and of the evil of its inhabitants and the evil of everything that is in this town.

(Mustadrak Hākim)


126. Khawlah bint Hakim As-Sulamiyyah Radyiyallahu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘alaihi wasallam saying: Whoever on arrival somewhere says:

أَقْرِعُ بِكَلِمَاتِ اللهِ مُتَّبَعَةً مِنْ شَرَّهُ إِلَّا قَالَ: أَقْرِعُ بِكَلِمَاتِ اللهِ مُتَّبَعَةً مِنْ شَرَّهُ إِلَّا قَالَ: أَقْرِعُ بِكَلِمَاتِ اللهِ مُتَّبَعَةً مِنْ شَرَّهُ إِلَّا قَالَ: أَقْرِعُ بِكَلِمَاتِ اللهِ مُتَّبَعَةً مِنْ شَرَّهُ إِلَّا قَالَ: أَقْرِعُ بِكَلِمَاتِ اللهِ مُتَّبَعَةً.

Then no evil will befall him, till he departs from where he arrived.

(Muslim)
127. It is narrated by Abu Hurairah Rādīyallāhu ‘anhu that I did not see anyone consulting so frequently with his companions, as Rasūlullāh Šallallāhu ‘alaihi wasallam did. (Tirmīzī)

128. ‘Alī Rādīyallāhu ‘anhu narrates that he asked: O Rasūlallāh! If we have a matter in which we do not have any specific order, to do or not to do, what do you order in this regard to us? He said: Consult those who have good understanding of Deen and are devout worshippers, and do not decide on an individual opinion. (Tabārānī, Majma‘-uz-Zawā'id)

129. Ibtī ‘Abbās Rādīyallāhu ‘anhumā narrates that when this verse was revealed: (And consult them in affairs), then Rasūlullāh Šallallāhu ‘alaihi wasallam said: Behold! Allāh and His Messenger are above consultation. However, Allāh has made this a source of blessing for my Ummah. So, anyone of my Ummah who consults others, he remains on the straight path, and anyone who gives up consultation he remains in distress. (Bahārī)

130. ‘Ummān ibn ‘Affān Rādīyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: To be a guard a single night in the Path of Allāh Ta‘ālā, is better than a thousand nights of worship standing by night and fasting in the day. (Musnad Ahmad)

131. Sahl ibn-Hanazalah Rādīyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam (on the day of Hunain) asked: Who will be our guard tonight? An’s ibn-Abi Marthad Al-Ghanawī Rādīyallāhu ‘anhumā said: I, O Rasūlallāh! Rasūlullāh Šallallāhu ‘alaihi wasallam said: Mount your horse. He mounted his horse and came to Rasūlullāh Šallallāhu ‘alaihi wasallam. Rasūlullāh Šallallāhu ‘alaihi wasallam told him: Go to that mountain path till you reach its top. (Stand and guard there and be very alert) lest tonight through your negligence we get deceived. In the morning Rasūlullāh Šallallāhu ‘alaihi wasallam went to his place of Šalāt and offered Šalāt. He then said: Do you know about your horseman? The Šāhābah said: O Rasūlallāh! We do not know. Then an announcement was made for Šalāt-ul-Fair. During the Šalāt the attention of Rasūlullāh Šallallāhu ‘alaihi wasallam was towards the mountain path. When he completed the Šalāt and on Šalām said: Be happy, your horseman has come. We began to look between the trees in the mountain path from where Anas ibn-Abi Marthad was coming, until he stood before Rasūlullāh Šallallāhu ‘alaihi wasallam and offered his Šalām and said: I went till I reached the top of the mountain path as Rasūlullāh Šallallāhu ‘alaihi wasallam had
commanded me (I stood guard the whole night). In the morning, I looked down at both sides of the mountain but saw no one. Rasūlullāh Ṣallallāhu 'alaih wasallam asked him: Did you dismount during the night? He replied: No, except for Ṣalāt or to relieve myself. Rasūlullāh Ṣallallāhu ‘alaih wasallam said: You have made Paradise certain for yourself. Henceforth you will not be blamed if you do not offer any optional deeds. (Abū Dāwūd)

132. Ibne-Ayīdhi Radyāyllahū ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaih wasallam came out to a man’s funeral. When the bier was laid down, ‘Umar ibnul-Khaṭṭāb Radyāyllahū ‘anhu said: Do not offer his funeral Ṣalāt, O Rasūlullāh, for he was sinful. Rasūlullāh Ṣallallāhu ‘alaih wasallam turned towards the people and inquired whether any of them had seen him doing any deed of Islam. A man replied: Yes; O Rasūlullāh! He guarded one night in the Path of Allāh. Rasūlullāh Ṣallallāhu ‘alaih wasallam offered his funeral Ṣalāt and spread dust over his grave. Then he said (to the demised): Your companions think that you are one of those who will go to Hell but I testify that you are one of those who will go to Paradise. (Baihaqī)


134. Almah Radyāyllahū ‘anhu, the freed slave of Umme-Sa‘imah Radyāyllahū ‘anhu narrates that we were on an expedition. (We passed by a valley or a stream) I started helping people in crossing the stream or valley. Nabi Ṣallallāhu ‘alaih wasallam told me: You have become a Safīnah (a sailing boat) today. (Iṣābah)

135. ‘Abdullāh ibne-Mas‘ūd Radyāyllahū ‘anhu narrates that on the day of Badr, there was one camel for every three men. He says: Abu Lubābah and ‘Ali ibne-Abi Tālib were the travelling mates of Rasūlullāh Ṣallallāhu ‘alaih wasallam. He says: When it was the turn of Rasūlullāh Ṣallallāhu ‘alaih wasallam to dismount, they both said: We would walk for you. Rasūlullāh Ṣallallāhu ‘alaih wasallam replied: You two are not stronger than me, and I am in no less need for reward then you. (Sharh hus Sunnah lil Baghwī)

136. Sahl ibne-Sa‘īd Radyāyllahū ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaih wasallam said: During a journey the Amīr of the Jamā‘at is the one who serves the most. He who excels his
companions in service cannot be excelled by anyone, on account of his deeds, except by martyrdom. (Baihaqi)

137. Nu'mān ibn-Bashīr Ṭadiyallaḥu ‘anhumā narrates that Rasūlullāh Šallallaḥu ‘alaihi wasallam said: (To be attached to) the Jamā’at is a blessing and separating (from the Jamā’at) is a punishment. (Musnad Ahmad, Bazzār, Tabarānī)

138. ‘Abdullāh ibn-‘Umar Ṭadiyallaḥu ‘anhumā narrates that Rasūlullāh Šallallaḥu ‘alaihi wasallam said: If people knew, what I know, of travelling alone, no rider would ever travel alone at night. (Bukhārī)

139. Anas Ṭadiyallaḥu ‘anhu narrates that Rasūlullāh Šallallaḥu ‘alaihi wasallam said: Do travel in the early part of the night, for the earth is folded during the night. (Aḥū Dāwūd)

Note: It means that when you go out on a journey, do not restrict travelling by day only, but travel at night also, for there are not as many hurdles as there are in the daytime, and travelling becomes easy. This is what the folding of the earth means. (Mazāhīr-e-Haqué)

140. ‘Amr ibn-Shoib Ṭadiyallaḥu ’anhumā narrates that Rasūlullāh Šallallaḥu ‘alaihi wasallam said: A single rider is a Shajān and a pair of riders is a pair of Shaitāns and three riders are a Jamā’at. (Tirmidhī)

Note: A rider here means a traveller. It means a traveller or two travellers can easily be trapped in evil by Shaitān. To clarify this a person travelling alone or two are stated to be Shaitān. It is therefore advisable that there be at least three persons in a journey so that they are saved from the Shaitān; and they can offer Šalāt in Jamā’at and also be mutually helpful. (Mazāhīr Haqué)

141. Abu Hurairah Ṭadiyallaḥu ‘anhu narrates that Rasūlullāh Šallallaḥu ‘alaihi wasallam said: The Shajān intends to do evil to one or two persons, but if they are three, then he does not intend to do evil to them. (Bazzār, Majma’-uz-Zawādī)

142. Abu Dhar Ṭadiyallaḥu ‘anhu narrates that Rasūlullāh Šallallaḥu ‘alaihi wasallam said: Two men are better than one, and three are better than two, and four are better than three. So, it is incumbent on you to be in a Jamā’at; for Allāh ‘Azza wa Jall will never unite my Ummah on anything except on Hidāyah(guidance). (Musnad Ahmad)

143. ‘Arājah ibn-Shuraiḥ Al-Asḥa’ī Ṭadiyallaḥu ‘anhu narrates that Rasūlullāh Šallallaḥu ‘alaihi wasallam said: Indeed, Allāh’s hand is on Jamā’at. Indeed Shajān is with the one who has separated himself from the Jamā’at and provokes him. (Naṣā’ī)
148. Anas Radîyallâhu 'anhu narrates that Rasûlullâh Sallallâhu 'alaihi wasallam said: Verily, Allâh will ask every guardian for the things under his custody, whether he cared for them or neglected them. (Ibn-e-Hîbbân)

149. 'Abdullâh ibn-‘Umar Radîyallâhu ‘anhu narrates: I heard Rasûlullâh Sallallâhu ‘alaihi wasallam saying: Every one of you is responsible and every one of you is accountable for those under you. A ruler is responsible and will be accountable for his subjects; a man is responsible for his family members, and will be accountable for them; a woman is responsible for her husband’s house (his children, etc.) and she will be accountable for them; a servant is responsible for the wealth of his master, and will be accountable for it; a son is responsible for his father’s wealth, and will be accountable for it. Every one of you is responsible, and will be accountable for whatever is placed under his custody. (Bûkhârî)

150. 'Abdullâh ibn-‘Umar Radîyallâhu ‘anhu narrates that Nabî Sallallâhu ‘alaihi wasallam said: Any person who is appointed a ruler by Allâh Tabhâraka wa Ta’âlâ over his subjects, whether small or big in number, Allâh Tabhâraka wa Ta’âlâ will question him about them on the Day of Resurrection; whether he established in them the commands of Allâh Tabhâraka wa Ta’âlâ or neglected them. So much so, that he would be questioned about his family members in particular. (Musnad Ahmad)
151. Abu Dhar Radhiyallahu 'anhu narrates that Rasūlullāh ﷺ 'ala'ihi wasallam said: O Abu Dhar! I see that you are weak; and I like for you what I like for myself. Do not be Amīr even of two persons, and do not accept the responsibility of an orphan's wealth. (Muslim)

**Note:** What Rasūlullāh ﷺ 'ala'ihi wasallam impressed upon Abu Dhar was that if he were weak like Abu Dhar, he would not become Amīr even of two persons.

152. Abu Dhar Radhiyallahu 'anhu narrates that I said: O Rasūlullāh! Why do you not appoint me as a governor? Rasūlullāh ﷺ 'ala'ihi wasallam patted me on my shoulder and said: Abu Dhar! You are weak, and this is a trust and this will be a cause of humiliation and regret on the Day of Resurrection; except for a person, who takes it as it ought to be taken and fulfils his obligations. (Muslim)

153. ‘Abdur Raḥmān ibn-Samurah Radhiyallahu ‘anhu narrates that Rasūlullāh ﷺ 'ala'ihi wasallam told him: O 'Abdur Raḥmān ibn-Samurah! Do not ask to be an Amīr, for if you are made that as a result of your asking for it, you will be left to deal with it yourself. And if you are made an Amīr without asking for it, you will be helped in undertaking it. (Bukhari)

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154. Abu Hurairah Radhiyallahu 'anhu narrates that Nabi ﷺ 'ala'ihi wasallam said: A time is coming when you will aspire for authority (becoming Amīr), but it will be a cause of regret on the Day of Resurrection. How good is she who breastfeeds and how bad is she who stops breastfeeding. (Bukhari)

**Note:** The last sentence of this hadith means that when somebody assumes public office, it appears to be very dear like a breast-feeding woman to an infant, and when one loses public position and authority this causes distress, just as an infant feels distressed when breast-feeding is stopped for him.

155. ‘Awf ibn-Mālik Radhiyallahu ‘anhu narrates that Rasūlullāh ﷺ 'ala'ihi wasallam said: If you wish I shall inform you what is the reality of Imārah (governing)? I loudly asked three times: What is it? O Rasūlullāh! He said: The first is criticism, the second is regret and the third is the Punishment on the Day of Resurrection, except he who dispenses justice and how can one dispense justice in respect of one’s relatives. (Tabarāni, Majma‘-uz-Zawāid)

**Note:** This means that one who becomes an Amīr (Ruler or Governor) is first criticised and admonished from every quarter; that he has done this wrong and done that wrong, etc. Next, due to this reproach, he becomes regretful and says: Why did I accept this responsibility (becoming a ruler)? Then in the last stage, if justice is not dispensed, there will be punishment on the Day of Reckoning. So this turns out to be a cause of disgrace and humiliation in this world, and of tough accountability in the Hereafter.
156. Ibne-'Abbās Rādiyyallāhu ‘anhum narrates that Rasūlullāh ﷺ called ‘Ala‘ī wasallām saying: If anyone makes someone Āmir of a Jāmā’at (group), and there is a man in that Jāmā’at more pleasing to Allāh, he is guilty of breach of trust to Allāh, breach of trust to His Messenger and breach of trust to the believers. (Mustadrāk Ḥākim)

Note: In the presence of a better one, if some other is to be made Āmir due to certain religious considerations, then this will not be included in this warning. As at one occasion, Rasūlullāh Ṣallallāhu ‘alaihi wassallām sent a delegation, in which he appointed ‘Abdullāh ibn-Jahsh Rādiyyallāhu ‘anhu as Āmir, and said to them: He is not superior amongst you but possesses more patience in withstanding hunger and thirst. (Musnad ‘Abī Āmīr)

157. Ma‘qil ibn-Yasār Rādiyyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wassallām saying: Anyone who has been made Āmir for the governance of the affairs of the Muslims, and he does not endeavour for their welfare, but he will not enter Paradise along with the Muslims. (Mishkār)

158. Ma‘qil ibn-Yasār Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wassallām said: Anyone made responsible for the governance of the affairs of Muslims dies acting dishonestly towards them, Allāh will forbid Paradise for him. (Bukhārī)

159. Abu Maryam Al Azdī Rādiyyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallām saying: If Allāh Azza wa Jall puts a man in authority of the affairs of the Muslims, and he turns his face away from their needs, destitution and poverty, Allāh will turn away from his needs, and will not help him in destitution and poverty. (Abū Dāwūd)

160. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wassallām said: If anyone made Āmir over ten or more persons does not deal with them equitably, he will come chained and handcuffed on the Day of Reckoning. (Mustadrāk Ḥākim)
162. Abu Hurairah Radyallahu ‘anhu narrates that Nabi Šallallahu ‘alaihi wasallam said: Any Amir over ten persons, will be brought on the Day of Reckoning with an iron collar around his neck, till his justice gets him free, or his tyranny destroys him. (Bazzar, Tabarani, Majma ‘uz-Zawāhid)

163. ‘Abdullah ibne-Mas‘ūd Radyallahu ‘anhu narrates that Rasūllullah Šallallahu ‘alaihi wasallam said: There will be some of your Amirs who will cause corruption, and Allāh will bring reforms through them, more than their corruption. So, that Amīr who works in obedience to Allāh, will be rewarded, and gratefulness is necessary from you. And that Amīr who works in disobedience to Allāh, the sins thereof, will be on him; and you will have to be patient. (Bahaiqī)

164. ‘A’ishah Radyallahu ‘anā narrates: I heard from Rasūllullah Šallallahu ‘alaihi wasallam making this dua in my house: O Allāh! Whosoever is placed in authority over my Ummah and is harsh with them, You be harsh on him; and whoever in authority over my Ummah is kind to them, You be kind to him. (Muslim)

165. Jubair ibne-Nufair, Kathīr ibne-Murrah, ‟Amr ibne-Aswad, Miqdām ibne-Ma’dkarab and Abu Umāmah Radyallahu ‘anhum narrate that Rasūllullah Šallallahu ‘alaihi wasallam said: When an Amīr exposes faults in the people, he corrupts them. (Abu Dāwūd)

Note: This means that when the Amīr, instead of trusting his people,
Amīr that he dislikes, he should be patient. For, one who separates from the community of Muslims even the distance of a hand span, and dies, he dies like those dying in ignorance (pre-Islamic times). (Muslim)

Note: Dying like those in the pre-Islamic times means that during the time of ignorance people were unrestrained. They neither obeyed their leaders nor listened to their guidance. (Nawawī)

173. ‘Ali Rādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: There is no obedience to anyone in disobedience to Allāh. Obedience is only in what is good. (Abu Dāwūd)

174. ‘Abdullāh ibn ‘Umar Rādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Hearing and obeying the Amīr is the duty of a Muslim, whether he likes it or not, except when the Amīr commands to do an act of disobedience to Allāh. If ordered disobedience to Allāh he must neither listen nor obey. (Musnad Ahmad)

175. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: When you travel, your Imām (who leads the Salāt) ought to be the one who remembers the Qur’ān most (and be the one most acquainted with Fiqh), even if he is the youngest: of you; and when he becomes your Imām he is your Amīr. (Bāzūr, Majma ‘uz-Zawāid)

Note: However, from the other narrations, it appears that Rasūlullāh ﷺ alaihi wasallam made someone an Amīr because of a certain specific quality though his companions were better than him as mentioned in Hadith No. 156.
176. 'Ubāda ibn-Śāmit Rādiyallāhū 'anhu narrates that Rasūlullāh ﷺ said: He who worshipped Allāh Tabārāka wa Ta‘ālā, and did not associate any partner with Him, established Ṣalāt, paid Zakāt, and listened and obeyed his Amīr. Allāh Tabārāka wa Ta‘ālā will make him enter Paradise from the door of his choice, and Paradise has eight doors. And he who worshipped Allāh Tabārāka wa Ta‘ālā and did not associate any partner with Him, established Ṣalāt, paid Zakāt, and listened to his Amīr and disobeyed him, his matter is with Allāh Tabārāka wa Ta‘ālā; He may have mercy on him or inflict punishment on him. (Musnad Ahmad, Tabārānī, Majma‘-uz-Zawāid)

177. Mu‘ādh ibn-Jabal Rādiyallāhū 'anhu narrates that Rasūlullāh ﷺ said: Jihād is of two kinds. The one who seeks Allāh’s favour, obeys the Amīr, and spends the best he values, treats his colleagues kindly and avoids doing mischievous; then he will have the reward, for all the time whether asleep or awake and he who fights in a boosting spirit, for the sake of vain display, and to gain a reputation, disobeyes the Amīr and spreads mischief on the earth, then he will not return with gain. (Abū Dāwūd)

178. Abu Hurairah Rādiyallāhū 'anhu narrates that a person asked: O Rasūlullāh! A man wishes to go on Jihād in the Path of Allāh desiring some worldly advantage. Nabi Ṣallallāhū ‘alaihim wasāsalam said: He will have no reward. This had a great impact on the people, and they asked that man: Enquire from Rasūlullāh Ṣallallāhū ‘alaihim wasāsalam again, as perhaps, you could not understand his point. This man again said: O Rasūlullāh! A man wishes to take part in Jihād in the Path of Allāh desiring some worldly advantage. He said: He will have no reward. The people asked him to enquire from Rasūlullāh Ṣallallāhū ‘alaihim wasāsalam again. So he asked the question for the third time. He replied: There is no reward for him. (Abū Dāwūd)

179. Abu Tha‘labah Al-Khushanī Rādiyallāhū 'anhu narrates that the Ṣahābah used to encamp with Rasūlullāh Ṣallallāhū ‘alaihim wasāsalam. At a location, they scattered in the mountain paths and valleys. Rasūlullāh Ṣallallāhū ‘alaihim wasāsalam said: Your scattering in the mountain paths and valleys is only from Shaitān. After that whenever: they camped at a location they kept so close together, that it used to be said, that if a cloth were to be spread over them, it would cover them all. (Abū Dāwūd)

180. Saḥkr Al-Ghāmidī Rādiyallāhū 'anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihim wasāsalam said: “O Allāh! Bless
my people in their early morning." When he sent an expedition, or an army, he set them out in the beginning of the day. Ṣakhr was a trader and he would send his merchandise at the beginning of the day; so he became rich and his wealth increased. (Abu Dāwūd)

Note: The objective of the duʿā of Rasūlullāh ʿallaahu wasallam, as mentioned in the Ḥadīth, is that when people of my Ummah travel or do any religious or worldly work, they should undertake that in the beginning of the day so that they are blessed.

181. Anas ibn-Mālik Raḍiyyallāhu 'anhu narrates that Rasūlullāh ʿallaahu wasallam told Aktham ibn-Jawn Al-Khuruzī: O Aktham! Participate in Jihād with others besides your own people. This will improve your conduct, and you will become respectable in the eyes of your companions. O Aktham! The best companions are four, and the best detachment is of four hundred men, and the best army is of four thousand men. Twelve thousand men can never be defeated due to shortage of manpower. (Ibn-Majah)

182. Abu Saʿīd Al-Khudrī Raḍiyyallāhu 'anhu narrates that while we were on a journey with Rasūlullāh ʿallaahu wasallam, a man came riding an animal and began to stare right and left. Rasūlullāh ʿallaahu wasallam said: He, who has an extra mount, should give it to the one who has none. And he who has extra provisions, should give it to the one who has none. The narrator says that he mentioned various kinds of possessions, till we began to think that none of us had a right to anything extra. (Mūsīm)
Note: The reward similar to what one gets for Jihād (in the Path of Allah), is again given after coming back at his place of dwelling from the Path of Allah, provided he has intentions that as soon as the needs for which he came back, are fulfilled, or whenever there is a call for the Path of Allah, he would go for Allah’s cause forthw. (Mazāhir-e-Haqe)

187 – عن عبد الله بن عمر رضي الله عنهم أن رسول الله ﷺ كان إذا قلت من عزر أو حج أو عمرة تكره على كل شرف من أناس ثلاث تكبيرات وتقول:
لا إله إلا الله وحده لا شريك له، لأنه الملك، واله الحمد، وهو على كل ضي، قدير.
ثم يتبعون الناس من سواء المأذون لرشوة حامد، صلى الله وحده ونصوحة عبادة وهرم الأحراب وحدهم.
رواه أبو داود، باب إلى الكبير على كل شرف في السير، رحم.

188. ‘Amr ibne-Murrah Juhanā Rādiyallāhu ‘anhu was invited towards Islam by Nabi Sallallāhu ‘alaihi wasallam. He said: O ‘Amr ibne-Murrah! I am a Prophet sent towards the entire mankind. I invite them towards Islam. I command them to respect blood (do not kill anyone unjustly); bind the ties of kinship; worship Allah; give up idols; perform the pilgrimage of the House of Allah; fast in the month of Ramadān out of twelve months. He who obeys all these, for him is the Paradise. He who disobeys all these, Hell is for him. Have faith upon Allah, O ‘Amr! Allah shall grant you peace from the horrors of the Hell. ‘Amr said: I testify none has the right to be worshipped, except Allah, and verily, you are the messenger of Allah, and I believe upon whatever you have brought, permitted or forbidden; though this will displease many people. Nabi Sallallāhu ‘alaihi wasallam said: You are welcome, O ‘Amr ibne-Murrah! Then ‘Amr said: O Raṣūlallāh! May my mother and father sacrifice their lives for you; you depute me to my people. May Allah grant His bounty to my people through me as He has granted me bounty through you. So, He sent me to them and instructed me: Treat them kindly and speak uprightly, but not harshly, not to be arrogant and not to be jealous. I came to my people and said. O Bani Rifa‘ah! O people of Juhanā! I am a messenger of Raṣūl of Allah towards you. I invite you to Paradise and warn you of Hell; and I ask you to respect blood, bind the ties of relationship, worship Allah; give up idols, perform pilgrimage of the House of Allah, and fast during the month of Ramadān out of the twelve months. Whoever obeys all of
these, Paradise is for him. Whoever disobeys all of these, Hell is for him. O people of Juhania! Allah has made you the best amongst the Arabs. From the time of ignorance, he has put hatred in your heart for the evil things which others liked. They used to marry two real sisters at one time, and married the wife of their father, and fought in the holy months. So, accept the invitation of the Messenger sent by Allah who belongs to Bani Lui ibne-Ghailib tribe, you will get the nobility of this world and the honour of the Hereafter. And hasten to accept this invitation, you will achieve excellence from Allah. All the people of the tribe accepted Islam except one man. (Tabaraan, Majma ‘uz-Zawaid)

Note: There are four holy months in which Arabs did not fight. These are Muharram, Rajab, Zī qa’ dah and Zil-Hajj.

189 – عن كعْب بن مالك رضي الله عنه أن رسول الله ﷺ كان لا يقتنِم من سفر إلا نهاء في الصُّمِّلَ، فإذا أتى الخِفَافُ بدأ بالمسجد، فجلس فيه كعْب بن مالك، وبادأ يستحب ركعَة في الصحابَةِ. رد: 1207

189. K’ab ibne-Malik Rashidyllah ‘anhu narrates that Rasulullah Ṣallallahu ‘alaihi wasallam normally never returned from a journey but at the time of Salat-ud-Dhuha. (Forenoon prayer). When he arrived, he first went to the Masjid, offered two Rakat’s Salat, and sat down there. (Muslim)

190 – عن جابر بن عبد الله رضي الله عنهما يقول: فلما أتى النَّبِيُّ ﷺ قال إلى رسول الله ﷺ: أنت السَّمَّجَد فضلك، رواه البخاري، وباب الهجرة، وغير المشابه،..... رد: 1204

190. Jabir ibne-‘Abdullah Rashidyllah ‘anhum narrates that when we came to Madinah, Rasulullah Ṣallallahu ’alaihi wasallam said to me: Go to the Masjid and offer two Rakat’s Salat. (Bukhari)

191 – عن جعفر بن عبد الله رضي الله عنهما يقول: فلما أتى النَّبِيُّ ﷺ إلى موضع رضى الله عنهما، فس煌َبَهُما فرحينهما، بما أتى النبي ﷺ إلى القُرْآنَ، فأجفتُما، فرحينهما فرحينهما، رد: 1204

191. Shihab ibne-‘Abdah Rahmatullalh ‘alaih narrates that I heard a man from a delegation of the tribe ‘Abad Al-Qais. He said: We went to Rasulullah Ṣallallahu ‘alaihi wasallam. The Muslims rejoiced much at our coming. When we reached the assembly of people, they made spacious room for us and we sat down there. Nabi Ṣallallahu ‘alaihi wasallam welcomed us and prayed for us. Then looking at us Nabi Ṣallallahu ‘alaihi wasallam asked: Who is your chief and who is your leader? We all pointed towards Mundhir ibne-‘Aid. Nabi Ṣallallahu ‘alaihi wasallam said: Is this Ashaj? (someone who has an injury on his head and or face is called Ashaj) That was the first day he was called Ashaj. He had a mark of injury on his face suffered from the hoof of a donkey. We said: Yes O Rasulallah. He had stayed behind his people, he tied their riding animals and took care of their luggage. Then he took out his bag and changed his clothes of the journey, and wore clean clothes and came to Nabi Ṣallallahu ‘alaihi wasallam. Nabi Ṣallallahu ‘alaihi wasallam was reclining and stretching his feet. When Ashaj came near, people made room for him and asked Ashaj to sit there. Nabi Ṣallallahu
for a prolonged duration to come back to his family by night.

(Muslim)

Note: From this hadith it appears, it is not appropriate to return home suddenly after a prolonged journey, for the members of the family would not be mentally prepared to welcome him at night. However, if the family is already informed, there is no harm in going home at night.
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VERSES OF QUR’AN

Allah Subhanahu wa Ta’ala said to His Prophet Sallallahu ‘alaihi wasallam:
And say to My slaves (believers) that they should (only) say those words that are the best (in which no one’s heart is hurt). Because Shaitan, verily, provokes discord among them. Surely, Shaitan is to man an open enemy. Al-Isra 17: 53

While mentioning the qualities of believers Allah Subhanahu wa Ta’ala says:
And those who turn away from unprofitable and shameful talk and actions. Al-Mu’minin 23: 03

Allah Subhanahu wa Ta’ala says:
(A great Punishment would have touched you for that which you had spoken):
When you were spreading it with your tongues, and saying with your mouths of which you had no knowledge; and you considered that to be insignificant, while with Allah it was something very great. And why did you not, when you heard it, say: It is not right for us to speak of this. Glory is to You (O Allah), this is a great false accusation.

Allah advises you not to repeat this ever again, if you are believers.

Note: These verses refer to an incident, when the hypocrites falsely propagated a slander against ‘A’ishah Radhiyallahu ‘anha, at which some simple Muslims innocently began to spread the rumour.

Allah Subhanahu wa Ta’ala while mentioning qualities of believers, says:
And those who do not participate in false works (neither lie, nor give false witness, nor attend meetings of wrong affairs and sins). And when they pass by playful meetings they pass honourably

Note: They neither join others in sins, nor pay heed to playful meetings which go beyond the forbidden limits and nor get unnecessarily involved with them.

Allah Subhanahu wa Ta’ala says:
And when they hear unprofitable and shameful talk, they withdraw from it.

Allah Subhanahu wa Ta’ala says:
O you who believe! If an evil dier brings you a piece of news, then
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make a strict enquiry lest (believing in his words) you harm people in ignorance and afterwards become regretful of what you have done.

Al-Hujurat 49: 6

Allāh Subḥānahū wa Ta'ālā says:

Not a word is uttered by him (man) except that there is an observer (angel) ready (to note down whatever he says).

Qāf 50: 18

AHĀDĪTH

1. Abu Hurairah Ṭadiyahallahu ‘anhu narrates that Rasūlallāh ﷺ said: The excellence and good observance of Islām by a man is to leave aside what does not concern him. (Tirmidhī)

Note: The meaning of this hadith is that the perfection and beauty of a man’s belief is reflected in his giving up unprofitable talk and actions.

2. Sahl ibne-Sa’d Ṭadiyahallahu ‘anhu narrates that Rasūlullāh ﷺ said: He who guarantees me of what is between his jaws and what is between his legs, I shall guarantee him Paradise. (Bukhārī)

3. ‘Uqba ibne-‘Amir Ṭadiyahallahu ‘anhu narrates that I asked: O Rasūlullāh! What is the way to salvation? He said: Control your tongue, remain in your house, and weep over your sins. (Tirmidhī)

Note: Control your tongue means that it should not be used wrongly, e.g. backbiting, slandering, talking immodestly, speaking unnecessarily, talking carelessly, quarrelling, abusing, cursing men and animals, excessively indulging in poetry, mocking, disclosing secrets, making false promises, swearing falsely, duplicity, flattery and asking uncalled questions. (Iltihāf)
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conduct. Then he was asked: What will be the greatest means of people going into Hell? He said: The mouth and the private parts. (Tirmidhi)

11. Barā ibne-'Azib Râdiyallâhu ‘anhu narrates that a villager came to Rasûlullâh ﷺ ‘alaihi wasallam and said: O Rasûlullâh! Tell me such a deed which may take me to Paradise. He mentioned some deeds: To set slaves free, to relieve the neck from the burden of debt, and to gift an animal to benefit others from its milk and besides some other deeds. And then said: If you cannot do so then restrain your tongue to speak nothing but good. (Bâhiqî)

12. Aswad ibne-Asrâm Râdiyallâhu ‘anhu narrates that he requested: O Rasûlullâh! Advise me. He said: Control your hands. I said: If my hands are not in my control, then what else can be in my control? Rasûlullâh ﷺ ‘alaihi wasallam said: Control your tongue. I said: If my tongue is not in my control, then what else can be in my control? He then said: Do not use your hands except for good works, and do not say from your tongue except what is good. (Tabrânî, Majma’-uz-Zawâîd)
13. Aslam Rahimullah narrates that ‘Umar ibnul-Khattab Radhiyallahu ‘anhu saw Abu Bakr pulling his tongue. ‘Umar asked: O Khalifah of Rasulullah! What are you doing? He said: Indeed this tongue has brought me to the place of destruction. Rasulullah Salallahu ‘alaihi wasallam said: There is no part of the body that does not complain to the tongue of its sharpness for its speaking evil. (Baihaqi)

14. Hudhaifah Radhiyallahu ‘anhu narrates that I was sharp tongued with my family; I said: O Rasulullah I fear that my tongue will take me to Hell. He said: Where has your seeking forgiveness gone? I undoubtedly seek forgiveness from my Rabb a hundred times every day. (Musnad Ahamad)

15. ‘Adiy ibne-Hatim Radhiyallahu ‘anhu narrates that Rasulullah Salallahu ‘alaihi wasallam said: Good and evil for a man is between his two jaws. (Tabraeni, Majma-uz-Zawaid)

16. Hasan Rahimullah says that a hadith has been conveyed to us that Rasulullah Salallahu ‘alaihi wasallam said: May Allah have Mercy on His slave who speaks good and avails the benefit of it, or remains silent and so remains safe. (Baihaqi)

17. ‘Abdullah ibn ‘Amr Radhiyallahu ‘anhum narrates that Rasulullah Salallahu ‘alaihi wasallam said: He who keeps silent gets deliverance. (Tirmidhi)

Note: It means that he who restrains his tongue from useless talk is saved from many troubles, distress and harm of this world and that of the next. A man is caught up in troubles mostly on account of his tongue. (Mirqaati)

18. ‘Imran ibne-Haitham Rahimullah narrated that I went to Abu Dhar Radiaallahu ‘anhu and found him sitting alone in the masjid, with a black cloak wrapped around. I asked him: O Abu Dhar! Why this solitude? He replied: I had heard Rasulullah Salallahu ‘alaihi wasallam saying: Solitude is better than an evil companion; and a good companion is better than solitude. Speaking what is good is better than silence, and silence is better than talking evil. (Baihaqi)

19. Abu Dhar Radiaallahu ‘anhu narrates: I went to Rasulullah Salallahu ‘alaihi wasallam and said: O Rasulullah! Advise me. He mentioned a long tradition till he said: You observe prolonged silence, for this drives away the Shaitan and helps you in your religious affairs. Abu Dhar said: Advise me more. He said: Avoid too much laughing, for indeed it brings death to the heart, and removes the Nur (light) of the face. (Baihaqi)

20. ‘Abdullah ibn ‘Amr Radhiyallahu ‘anhu narrates that Rasulullah Salallahu ‘alaihi wasallam said: From Allah’s Book: "If any one of you wishes to reclaim an act of negligence, let him turn to Allah and repent."

(Al-Hadith) (Raddul Bihis)
20. Anas Radhiyallâhu ‘anhu narrates that Rasûlullâh ﷺ said: O Abu Dhar! Shall I not tell you of two qualities which are light on the back, and are very heavy on the Scale as compared to others? Abu Dhar said: Yes verily, O Rasûlullâh! He said: Adopt good manners and observe prolonged silence. I swear by Him Who has control on the life of Muhammad, none of the deeds performed by any of the creation is as virtuous as these two. (Baihaqi)

21. Mu‘adh ibne-Jabal Radhiyallâhu ‘anhu narrates that I asked: O Rasûlullâh! Is all that we say recorded for us? (and will we be punished for it) He said: May your mother be bereaved of you (understand well) that there is nothing more that throws people over their noses into Hell-Fire than the harvest of their tongues. Indeed you remain safe as long as you are silent but when you speak it will either be recorded in your favour (a good deed) or against you (a sin). (Tabrâni, Majma’-uz-Zawâid)

Note: “May your mother be bereaved of you” is, according to the Arab tradition, an address of affection and not of cursing.

22. ‘Abdullâh Radhiyallâhu ‘anhu narrates that he heard Rasûlullâh ﷺ saying: Most of the faults that the son of Adam commits are by his tongue. (Tabrâni, Majma’-uz-Zawâid)

23. A maid-slave of the daughter of Abû Hakâm Radhiyallâhu ‘anha narrates that she heard Rasûlullâh ﷺ saying: Indeed a person comes so close to Paradise that between him and Paradise there remains a distance of an arm’s length; then he speaks such a word because of which he is removed from Paradise more than the distance from Medinah to Sana‘. (Musnad Ahmad, Majma’-uz-Zawâid)

24. Bilâl ibn-Hârith Al-Muzânî Radhiyallâhu ‘anhu, a companion of Rasûlullâh ﷺ said: Any of you says something that pleases to Allâh, which he does not deem important, but by this saying, Allâh destines His pleasure for him till the Day of Resurrection. And someone of you says something that displeases to Allâh, which he does not deem important, but by this saying, Allâh destines His displeasure for him till the Day of Resurrection. (Tirmidhi)

25. Abu Sa‘îd Al-Khudrî Radhiyallâhu ‘anhu narrates that Nabi ﷺ said: A man says such a word not considering it to be significant and only to make people laugh, by which he plunges himself into the depth of Hell to a distance more than that between the earth and the sky. (Musnad Ahmad)

26. Abu Hurairah Radhiyallâhu ‘anhu narrates that Nabi ﷺ 
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'alāhi wasalam wasallam said: A man speaks a word pleasing to Allāh, without considering it of any importance, yet Allāh exalts him in ranks for it. And a man speaks a word displeasing to Allāh, without considering it of any importance, due to which he falls into Hell. (Bukhārī)

31. Umme Habiba Raḍiyallāhu 'anha, wife of Nabi Ṣallallāhu 'alāihi wasallam, narrates that Nabi Ṣallallāhu 'alāihi wasallam said: The words of the son of Adam are against him except enjoining good, prohibiting evil or remembering Allāh. (Tirmidhī)

32. 'Abdullāh ibn-'Umar Raḍiyallāhu 'anhu narrates that Raṣūlullāh Ṣallallāhu 'alāihi wasallam said: Do not speak too much except in glorifying Allāh, for talking too much without remembering Allāh causes hardness of the heart. And amongst the people farthest away from Allāh are those, whose hearts are hard. (Tirmidhī)

33. Mughār ibn-Shu'bah Raḍiyallāhu 'anhu narrates that he heard Nabi Ṣallallāhu 'alāihi wasallam saying: Indeed Allāh has disliked three habits for you. 1) Gossiping, 2) Squandering wealth, and 3) Asking too many questions. (Bukhārī)

34. Anmār Raḍiyallāhu 'anhu narrates that Raṣūlullāh Ṣallallāhu 'alāihi wasallam said: He who is two-faced in this world, will have two tongues of fire on the Day of Resurrection. (Abu Dāwūd)

35. Abu Hurairah Raḍiyallāhu 'anhu narrates that Raṣūlullāh Ṣallallāhu 'alāihi wasallam said: He who believes in Allāh and the Last Day, should speak what is good or be silent. (Bukhārī)
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35. Mu‘ādh Raḍiyallāhu ‘anhu asked: O Rasūllallāh! Command me such a deed that may send me to Paradise. He replied: Believe in Allāh and speak good words, reward will be written for you; and speak no evil words that will be written against you. (Tabrāni, Majma‘-uz-Zawāid)

36. Mu‘āwiyyah ibn-Hīdah Raḍiyallāhu ‘anhu narrates: I heard Nābī Šallallāhu ‘aláhi wasallam saying: Woe to him who says something false just to make people laugh; woe to him, woe to him. (Tirmidhi)

37. ‘Abdullāh ibn-Umar Raḍiyallāhu ‘anhu narrates that Nābī Šallallāhu ‘aláhi wasallam said: When a man tells a lie, the angels move a mile away from him because of the bad odour of what he came with. (Tirmidhi)

38. Sufyān ibn-Asīd Al-Ḥadrāmī Raḍiyallāhu ‘anhu narrates: I heard Rasūllullāh Šallallāhu ‘aláhi wasallam saying: It is great unfaithfulness that you say something to your brother, and he believes you while you are lying. (Abū Dāwūd)

Note: This means that though lying is a serious sin, but in certain situations its seriousness is intensified. For instance, a man trusts you and you take undue advantage of this trust by lying and deceiving him.

39. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūllullāh Šallallāhu ‘aláhi wasallam said: A believer may naturally have all qualities (good or bad) except deception and falsehood. (Masnad Ahmad)

40. Safwān ibn-Sulaim Rahimahullāh narrates that Rasūllullāh Šallallāhu ‘aláhi wasallam was asked: Could a believer be coward? He replied: Yes. He was asked: Could a believer be a miser? He replied: Yes. He was asked: Could a believer be liar? He replied: No. (Muṣṭaʿ Imām Mālik)

41. Anas ibn-Mālik Raḍiyallāhu ‘anhu narrates that Nābī Šallallāhu ‘aláhi wasallam said: You people guarantee six things about yourselves, I guarantee Paradise for you: They asked: What are these? He said: When anyone of you speaks, he should not lie; when he makes a promise, he should not break it; when entrusted, he should not breach the trust; lower your eyes; and control your hands; and protect your private parts. (Abū Ya‘lā, Majma‘-uz-Zawāid)
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just say: I think so and so is a good man, Allah is going to account him (and Allah alone in reality knows whether he is good or bad). I cannot praise anyone before Allah with certainty. (Bukhārī)

46. Abu Hurairah Radıyallahu ‘anhu narrates: I heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: All of my followers will be forgiven, except those who sin openly. Sining openly is that a man commits an evil deed at night; and Allah keeps it hidden then getting up at dawn he says: O so and so, I committed such and such sin last night. He spent the night in such a way that Allah veiled his sin, and at dawn he himself lifted the veil which Allah had put on him. (Bukhārī)

47. Abu Hurairah Radıyallahu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: When a man says: People are ruined; he is the one who has to suffer the most. (Muslim)

48. Abu Hurairah Radıyallahu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Glad tidings of Paradise to you. Rasūlullāh Sallallāhu ‘alaihi wasallam told him: How do you know? Perhaps he spoke something irrelevant or was miserly about something which would cause him no loss. (Tirmīzī)

Note: The meaning of this hadith is that, one should not dare to declare someone to be a man of Paradise; however due to his good deeds, one can be hopeful.

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42. ‘Abdullāh Radıyallahu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Undoubtedly, truth leads to good deeds, and good deeds lead to Paradise; a man keeps speaking the truth till he is labelled Siddiq (standard bearer of truth) by Allah. Undoubtedly falsehood leads to evil and evil leads to Hell; a man keeps lying till he is labelled as a great liar by Allah. (Muslim)

43. Haṣṣ ibn-‘Āṣim Radıyallahu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: It is enough for a man to be a liar if he relates everything he hears. (Muslim)

Note: It means to narrate whatever one hears, without checking its truthfulness, is also a degree of falsehood, due to which one loses the trust placed in one by people.

44. Abu Hurairah Radıyallahu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: It is enough for a man to be a sinner that he relates whatever he hears. (Abu Dāwūd)

45. ‘Abdur Raḥmān ibn-Abī Bakr Radıyallahu ‘anhu narrates that a person praised another before Nabī Sallallāhu ‘alaihi wasallam (and the one being praised was also present). Nabī Sallallāhu ‘alaihi wasallam said: Woe unto you! You have cut the neck of your brother (he repeated it thrice); if one of you must praise, and consider it to be essential and despite knowing him to (be good), he should

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43. Hafṣ ibn-‘Āṣim Radıyallahu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: It is enough for a man to be a liar if he relates everything he hears. (Muslim)

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49. Ḥassān ibn-‘Atiyyah Rahimahullah says: Shaddād ibne-Aws Raḍiyallahu ‘anhu was on a journey. He camped at a location and said to his slave: Bring the Sufra (the cloth spread on the ground for placing food to eat), to have some leisure. (Ḥassān says) It was surprising for me, then he said: Since I became Muslim, I never said any thing without thinking except for these words, so do not remember these words, but remember what I say now: I heard Rasūlullāh Sallallahu ‘alāhi wasallām saying: When people start collecting treasure of gold and silver, then you make your treasure by these words:

O Allah! I seek guidance, dutifulness and firmness in every work, and the ability to express thankfulness in Your bounties, and the ability to devotedly worship You, and ask You for a clean heart (from idolatry and infidelity), and seek of You a truthful tongue, and beg for all the good in Your knowledge, and ask forgiveness from all sins in Your knowledge, and seek refuge of You from all evil in Your knowledge. Verily You have the knowledge of all the Unseen.

(Munṣūd Ahmad)
Harm - a sanctuary, a sacred territory. Mecca has been considered a Harm since the time of Ibrāhīm ‘Alāhis salām. All things within the limit of the Harm are protected and considered inviolable. Al-Madinah was also declared a Harm by the Prophet, thus the word Harmān Sharafān, the two honoured sanctuaries.

Ḥayā - the essence of Hayā is that, it restrains a man from evil, and prevents a man from neglecting the obligations which he owes to others.

Ḥarām - that which is unlawful or prohibited in Islam.

Ḥauz-al-Kauthar - literally means ‘The Pond of Abundance’. A pond in Paradise which is exclusively assigned to Prophet Muhammad Šallallāhu ‘alaihi wasallam.

Ḥudūd - the limits ordained by Allāh. This includes the punishment for crimes according to the Islamic Law.

Jannat-ul-Baqi’ - the cemetery where a good many of the Šahābāh are buried. It is located in the south-east side of Madinah.

Jihād - literally means to strive in the path and cause of Allāh and Islam.

Khair-ul-Umm - the best among the communities, or the people of all the Prophets of Allāh; the Šumrah of Prophet Muhammad Šallallāhu ‘alaihi wasallam.

Khushū’-wa-Khudū’ - submissive humility entrenched with the fear of Allāh.

Mashwarah - consultation; deliberation; conference; counsel; advice; suggestion.

Mi’raj - literally means ‘An Ascent’. Muhammad’s (Ṣallallāhu ‘alaihi wasallam) journey to heaven; called also Isra, ‘the nocturnal journey’. It is narrated to have taken place in the twelfth year of the Prophet’s Mission, in the month of Rabi‘ul Awwal.

Muhājir - from the word Hijrah or migration. One who had performed Hijrah either by (1) leaving Makkah with Prophet Muhammad Šallallāhu ‘alaihi wasallam, or (2) leaving a country ruled by an infidel power, or (3) fleeing from what Allāh has forbidden.

Rabb - Sustainer, Cherisher.

Ruḍiyallāhu ‘anha - Allāh is pleased with her.

Ruḍiyallāhu ‘anhum - Allāh is pleased with them.

Ruḍiyallāhu ‘anhumah - Allāh is pleased with them both.

Ruḍiyallāhu ‘anhu - Allāh is pleased with him.

Rahimahullāh - May Allāh bless him with His mercy.

Ṣallallāhu ‘alaihi wasallam - peace and blessings of Allāh be upon him (Muhammad).

Ṣadaqah - a term used in the Qur’ān for Almsgiving. Charity.

Taqwā - fear of Allāh; Allāh consciousness; piety and self-restraint.

Tartīl - measured recitation of the Qur’ān, with close emphasis to its inflection rules.
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Al Maqāsidul Ḥasanah by Sakhrīnī

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