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

Compiled by:
Maulvi Muhammad
Yousuf Kandhlavi (Ra)

Organised and Presented by:
Maulvi Muhammad Saad Kandhlavi
MUNTAKHAB AHADITH

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

KALIMA TAYYIBAH

‘ILM AND DHIKR

IKHLAS

SALĀH

IKRAM-UL-MUSLIM

DA‘WAT AND TABLIGH

Compiled by:
Hazrat Maulana Muhammad Yousuf Kandhlavi (Rahmatullahi Alaihi)

Organised & Presented by:
Hazrat Maulana Muhammad Saad Kandhlavi

MAKTABA FAIZ AAM
Hzt. Nizamuddin, New Delhi
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<tr>
<td>ا</td>
<td>Alif a</td>
<td>a, i, u, at</td>
<td></td>
</tr>
<tr>
<td>ب</td>
<td>baa b</td>
<td>As in English.</td>
<td></td>
</tr>
<tr>
<td>ت</td>
<td>taa t</td>
<td>A soft dental, like the Italian t.</td>
<td></td>
</tr>
<tr>
<td>ث</td>
<td>thaa th</td>
<td>Very nearly the sound of th as in thing.</td>
<td></td>
</tr>
<tr>
<td>ج</td>
<td>jim j</td>
<td>As in English.</td>
<td></td>
</tr>
<tr>
<td>ح</td>
<td>haa h</td>
<td>A strong aspirate, as in hall.</td>
<td></td>
</tr>
<tr>
<td>خ</td>
<td>kha kh</td>
<td>Guttural, like the Scotch ch in loch.</td>
<td></td>
</tr>
<tr>
<td>د</td>
<td>dal d</td>
<td>A soft dental.</td>
<td></td>
</tr>
<tr>
<td>ذ</td>
<td>dhali dh</td>
<td>A sound between dh and z.</td>
<td></td>
</tr>
<tr>
<td>ر</td>
<td>raa r</td>
<td>Same as in English.</td>
<td></td>
</tr>
<tr>
<td>ز</td>
<td>zad z</td>
<td>Same as in English.</td>
<td></td>
</tr>
<tr>
<td>س</td>
<td>sin s</td>
<td>Same as in English.</td>
<td></td>
</tr>
<tr>
<td>ش</td>
<td>shin sh</td>
<td>Same as in English.</td>
<td></td>
</tr>
<tr>
<td>ص</td>
<td>sad s</td>
<td>A strongly articulated sw.</td>
<td></td>
</tr>
<tr>
<td>ض</td>
<td>dad d</td>
<td>A strongly articulated th.</td>
<td></td>
</tr>
<tr>
<td>ط</td>
<td>ta t</td>
<td>A strongly articulated palatal t.</td>
<td></td>
</tr>
<tr>
<td>ز</td>
<td>za z</td>
<td>A strongly articulated z.</td>
<td></td>
</tr>
<tr>
<td>ع</td>
<td>‘ayn ‘</td>
<td>A guttural an, the pronunciation must be learnt by an Arabic teacher.</td>
<td></td>
</tr>
<tr>
<td>غ</td>
<td>ghain gh</td>
<td>A strong guttural gh.</td>
<td></td>
</tr>
<tr>
<td>ف</td>
<td>faa f</td>
<td>As in English.</td>
<td></td>
</tr>
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</table>

iii
<table>
<thead>
<tr>
<th>Letter</th>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ق qāf</td>
<td>q</td>
<td>A strongly articulated semi guttural k.</td>
</tr>
<tr>
<td>ك kāf</td>
<td>k</td>
<td>As in English.</td>
</tr>
<tr>
<td>ل lām</td>
<td>l</td>
<td>As in English.</td>
</tr>
<tr>
<td>م mīm</td>
<td>m</td>
<td>As in English.</td>
</tr>
<tr>
<td>ن nūn</td>
<td>n</td>
<td>As in English.</td>
</tr>
<tr>
<td>ه hā</td>
<td>h</td>
<td>As in English.</td>
</tr>
<tr>
<td>و waw</td>
<td>w</td>
<td>As in English.</td>
</tr>
<tr>
<td>ء Hamzah</td>
<td>'</td>
<td>Pronounced as a, i, u, preceded by a very slight aspiration.</td>
</tr>
<tr>
<td>ی yā</td>
<td>y</td>
<td>As in English.</td>
</tr>
</tbody>
</table>

**Short Vowels**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>َ Fathah</td>
<td>a</td>
<td>As in English.</td>
</tr>
<tr>
<td>ى Kasrah</td>
<td>i</td>
<td>As in English.</td>
</tr>
<tr>
<td>ََ ََ Dammah</td>
<td>u</td>
<td>As in English.</td>
</tr>
<tr>
<td>ء Hamzah</td>
<td>'</td>
<td>Pronounced as a, i, u, preceded by a very slight aspiration.</td>
</tr>
<tr>
<td>َََ Shaddah Kalla</td>
<td>&quot;</td>
<td>Pronounced with a sustained emphasis on that letter.</td>
</tr>
</tbody>
</table>

**Long Vowels**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>أ</td>
<td>ā</td>
<td>Long vowels.</td>
</tr>
<tr>
<td>ُ</td>
<td>ū</td>
<td></td>
</tr>
<tr>
<td>ـ</td>
<td>ī</td>
<td></td>
</tr>
</tbody>
</table>
PREFACE

All praises to the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muḥammad, 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 powerfull, 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’wat 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 Subhānahū 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 Ilyās Raḥimatullāhu ‘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'ān and Sunnah. They serve as its guardians to obtain the pleasure of Allāh and protect Deen (religion) and their sources are the Qurā'ān and Prophetic practices and traditions.

There was thus a need that all the relevant Qurā'ānic 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 Ilyās Raḥimatullāhu ʿalaihi) who had a very profound and comprehensive knowledge of books of Ahādīth, 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 Saʿad, (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 Taʿāla grant acceptance to this effort and service, and make it most beneficial. And this is not hard for Allāh. وَمَا ذَلِكَ عَلَى اللَّهِ بَعْرَبُ

Abul Ḥasan ʿAli Nadavi
Dairah Shah ‘Alamullah
Rai Baraily U.P
20 Dhi Qaʿadah 1418 H
Allāh Subḥānahu wa Ta‘ālā says: ... 
Indeed Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad Šallallāhu ‘alaihi wasallam) from amongst themselves (being human, people can easily benefit from his distinguished qualities), reciting unto them His verses (by means of these Qur‘ānic verses, inviting them and advising them) and purifying them (of sins and correcting their conduct) and teaches them the Book (Qur‘ān) and Al-Hikmah (his Sunnah), before which they were in manifest error.

Ale–Imrān 3: 164

In the context of the above verse, Sheikh Sayyad Sulaimān Nadavi Raḥmatullāhi ‘alaihi writes (in the preface of a book about Sheikh Muḥammad Ilyās Raḥmatullāhi ‘alaihi and his religious movement) that Rasūlullāh Šallallāhu ‘alaihi wasallam was given the following Divine obligations of prophethood: Invite towards Allāh by reciting the verses of the Qur‘ān, to purify people’s undesirable traits, and to teach them the Book and Wisdom (Sunnah).

It has been substantiated by the Qur‘ān and Ahādīthe- Sahīха (confirmed traditions) that the Ummah (followers) of the Last of the Prophets, Šallallāhu ‘alaihi wasallam, was Divinely deputed for the guidance of all peoples (nations) of the world. Allāh Subḥānahu wa Ta‘ālā says: ...
(O Muslims) You are the best of the peoples, you have been sent towards mankind, to enjoin good and forbid evil. Al-‘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: ...

وَجَهُواٍ أَيْنَ حَيْثُ جَهَادُوٍ

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

Al-Ḥaḍj 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 Subḥānahu wa Ta‘ālā placed in the heart of Sheikh Muḥammad Ilyās Raḥmatullāhi ‘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 Subḥānahu 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 posses 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 Subhānahu 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 Raḥmatullāhi ‘alaihi, son of Sheikh Ilyās Raḥmatullāhi ‘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 Aḥadīth, biography, and history, he compiled a three-volume book, Ḥayāt-us-Saḥābah (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 Aḥadīth, in respect of these six qualities (six points). However, prior to the final compilation of this book, he left for his heavenly abode. إِنَّا لَهُ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Sheikh Muḥammad Yūsuf Raḥmatullāhi ‘alaihi, spoke to numerous close friends and colleagues about this collection of Aḥādīth. 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 Allāh, the Urdu rendering of Muntakhab Aḥadīth has already been presented (Jumādi-ul-Auwal 1421 or September 2000). Now this collection of aḥadīth 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 aḥadīth, 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 aḥadīth, and to make a critical analysis of the transmitters, and to classify the aḥadīth as Sahīh, Ḥasan, or Dhaif (technical terms used in the classification of ḥadīth) and an explanation of the difficult words of ḥadīth. 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 Allāh Subhānahū wa Taʿālā 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 Yūsuf Rahmatullāhi ‘alaihi for a specific objective, the importance of which has been adequately explained by Sheikh Sayyad Abul Hasan Ali Nadvi Raḥmatullāhi ‘alaihi. It is, therefore, important to save this collection from any amendments or brevity.

Allāh Subhānahū wa Taʿālā appointed Prophets ‘Alaihimus Salām 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 Allāh or Rasūlullāh Šallahū ‘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’ān is that one should imagine that Allāh Subhānahū wa Ta‘ālā is addressing him, similarly when one sits to read or listen to hadīth, one should think that Rasūlullāh ﷺ ‘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.

 قال تعالى: "وَإِذَا سَمَعُوْا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَثَ أَعْيُنَهُمْ تَفَرَّضُ مِنَ الْدِّمَّ عَمَّالَا عَرَضُوا مِنَ الْحَقِّ يَقُولُونَ رَبّنَا أَمَّا فَاعْلَنَّبَا مَعَ الْشَّهِيدِينَ" [المائدة: 33] ( 권 )

Allāh Subhānahū wa Ta‘ālā says: …

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

Al-Māidah 5: 83

قال تعالى: "فَبَشِّرُ عِبَادِي الَّذِينَ يَسَّمِعُونَ الْقُولَ فَيَتَبَيَّنُونَ أَحْسَنَهُ وَأَوْلَيْكَ" [الروم: 17-18] ( 권 )

Allāh Subhānahū wa Ta‘ālā says (at another place): …

(O Muḥammad) announce the good news to my slaves. Those who listen to the Word and follow the best thereof (i.e. worship Allāh alone and repent to Him and avoid Tāghūt etc), those are (the one) whom Allāh has guided and those are the men of understanding.

(Az-Zumar 39: 17-18)

It is reported in Bukhārī

عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: إذا قضى الله الأمر في السماء ضربت الملائكة بالجعفرين خضعنا لقوله كأنه فسلسلة على صفوان، فإذا فزع عين قلوبهم:

قالوا: مَاذا قال ربككم؟ قالوا: الحق وهو العلي الكبر – رواه البخاري)

Abu Hurairah Radīyallāhu ‘anhu narrates: Rasūlullāh ﷺ ‘alaihi wasallam said: When Allāh 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

غَنِّي أَنْسِي رَضِيَ اللَّهُ عَنْهُ غَنِّي النَّبِيُّ ﷺ أَنَّهُ كَانَ إِذَا تَكْلَمَ بِكُلِّمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تَفْهِمَ (رواية البخاري)

Anas Raḍiyallāhu ‘anhu narrates that whenever Nabī 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 hadīth 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 wuḍū, in the position of tashahhud, without reclining. The objective is that the Qur’ān and words of hadīth 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 Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and to consult the scholars of Deen, for a systematic guidance in performing our deeds (actions) correctly.


*Muḥammad Sa‘ād Kandhlawi*
*Madrassah Kāshiful Uloom*
*Basti Nizamuddin Aulia*
*New Dehli, India*

xiv
الحمد لله الذي خلق الإنسان ليقيض عليه النعم التي لا يفيدها مورز الزمان من خزائنه التي لا تنقصها العطاء ولا تبلغها الأذى، وأوعز فيه الإجهاز المكبوتة التي يتصفها إنسانه. قس وسلت الله على سبيل الأثواب والمرسلين الذين أعطى بشفاعة المدمنين وأرسل رحمة للعلماء، واضطه الله تبارك وتعالى بالسيادة والسلالة قبل خلق اللوح والقرآن، وجسماً لتذوي حماة ما عذره من العطاء والنعم في خزائنه التي لا تعد ولا تحصى، وكشف من ذاته العلامة عليه ما لم يكشف على أحد. ومن صفاته الجليلة التي لم يطرب عليها أحد لا ملك مقررت ولا نبي مرسل.

وشهدونا الله إدراك ما أودع في الإنسان من الإستعدادات التي بها يقترب العباد إلى الله تعالى حق التقرب ويسعينه في أمور الدنيا وآخرة، وعلمه طرق نصب الأشجار الأعمى تصدْر من الإنسان في كل جين وآنان. فصحيحته ينال الفوز في الدارين وقبساهما النسيم والخستاز، ورضي الله عز وجل عن الصحابة الكرام الذين أخذوا عن النبي الأعظم الأكرم، وعمله الذي صدر من مشكاة نوره في كل جين أكثر من أوراق الأشجار وعدد قطر الأمطار، فأخذوا العلم بأسدها وكمالها ووعدها وحفظها حق الوحي والحديث، وصحبوا النبي به الصفر والخضير وشهدوا منه الدعوة والجهاد والإبداع والمجالسة والمضايقات، فقالوا الأعمال على طريقه بالمضاتية، فهيناك لهم حيث أخذوا العلم عنة بالمساحة والعامل بها بلا وسيلة، لم يتفصروا على تفويضهم القديم بل فاضلوا بلهغوا كلما وعده وحفظه من العلم والأعمال حتى مالوا العالم بالعلم الروحي والأعمال الروحانية المصطفية من صار العالم دار العلم والإنسان متبوع النور والهدية ومضمر العبادة والعناية.
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, Allah has hidden such jewels of inherent capabilities that, if found and applied, will entitle him to benefit from the treasures of Ar-Raḥmān (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 Šallallahu ‘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
May Allāh Subḥānahu wa Ta‘ālā be pleased with the Sahābah Rādiyallāhu ‘anhum. They acquired the knowledge—knowledge, which is more numerous than the leaves of trees and the drops of rain—that continually stemmed from Nābī Ṣallallāhu ‘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 Ṣallallāhu ‘alaihi wasallam in his presence.

Blessed are the Sahābah, who acquired knowledge and its application directly from Rasūlullāh Ṣallallāhu ‘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 Khilāfah.
KALIMAH TAYYIBAH

لا إِلَهَ إِلَّآ الله مُحَمَّدٌ رَسُولُ اللَّهِ

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

İMÂN

The literal meaning of İmân 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 Allah Subhānahu wa Ta‘ālâ.

VERSES OF QUR’ĀN

Allāh Subhānahu wa Ta‘ālâ 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.

إِلَّآ نُوحِي إِلَيْهِ أنَّمَ أَنَا إِلَّآ إِلَهُ إِلَٰهَ خَلْقِكُمْ مِن قَبْلِ إِنَّ مِن رَسُوْلِهِ

قال الله تعالى:

[Al-Anbiyā 21:25]
Allāh Subḥānahu 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 Subḥānahu wa Ta‘alā 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 Subḥānahu wa Ta‘alā 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’mīn 40:51

Allāh Subḥānahu wa Ta‘alā 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
Allâh Subhânahû wa Ta‘âlâ says:

And those who believe are intense in their love for Allâh.

Al-Baqarah 2:165

Allâh Subhânahû wa Ta‘âlâ said to His Prophet:

Say! Verily, my Salât and my sacrifice (of animals) and my living and my dying are for Allâh, Rabb (Sustainer) of the Worlds.

Al-An‘âm 6:162

**AHÂDÎTH**

1. Abu Hurairah Ra’diyallâhu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam said: Îmân (faith) has more than seventy branches; the superior-most one is saying of Lâ ilâha illallâh (There is none worthy of worship except Allâh); and the inferior most is the removal of an obstacle from the way; and Hayâ is a branch of Îmân.

(Muslim)

**Note:** The essence of Hayâ is that it restrains a man from evil and prevents a man from neglecting the obligations that he owes to others. (Riyâd-us-Şâlihîn)

2. Abu Bakr Ra’diyallâhu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam said: He who accepts from me the Kalimah, which I presented to my uncle (Abu Tâlib at the time of his death) and he rejected it, this will be a means for his salvation. (Musnad Ahmad)
3. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صلی اللَّهُ عَلَیهِ وَسَلَّم said: Renew your Īmān! It was asked: O Rasūlullāh! How do we renew our Īmān? He said: Say frequently Lā ilāha illallāh. (Musnad Aḥmad, Ṭabarānī, Targhib)

4. Jābir ibn-'Abdullāh رضي الله عنه narrates: I heard Rasūlullāh صلی اللَّهُ عَلَیهِ وَسَلَّم saying: The best Dhikr (remembrance of Allāh) is Lā ilāha illallāh, and the best Du‘ā (supplication) is Alḥamdulillāh (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. Alḥamdulillāh (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. (Maẓāhir Ḥaque)

5. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صلی اللَّهُ عَلَیهِ وَسَلَّم 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. (Mirqāt-ul-Mafātīḥ)
6. Ya‘lā ibne-Shaddād Raḍiyallāhu ‘anhu says that my father Shaddād narrated to me in the presence of ‘Ubādah ibne-Šāmit Raḍiyallāhu ‘anhum who verified the narration. He said: We were present with Nabī Šallallāhu ‘alaihi wasallam. He inquired: Is there any stranger amongst you, that is, the people of the Book? We said: No, O Rasūlallāh! He then asked us to shut the door and said: Raise your hands and say Lā ilāha illallāh. So, we raised our hands for a while (and recited the Kalimah). Afterwards Nabī Šallallāhu ‘alaihi wasallam lowered his hand and said: Alhamdu lillāh (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 Šahābah: Indeed, rejoice for Allāh has forgiven you! (Musnad Aḥmad, Ţabarānī, Bazzār, Majma‘-uẓ-Zawāid)

7. Abu Dhar Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: Whenever a slave of Allāh said Lā ilāha illallāh 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 your disapproval
O Abu Dhar! (Bukhārī)

Note: Abu Dhar Rādiyallāhu ‘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, Nabi Ṣallallāhu ‘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 ʿĪmān 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 eventually send him to Paradise. (Muʿāriful Ḥadīth)

8- عن حديثة رضي الله عنه قال: قال رسول الله ﷺ: يَدْرِسُ الإسْلَامُ كَمَا يَدْرِسُ وَشَنَّ النَّوْبُ حَتَّى لا يُدْرِسَ ما صيامَ وَلا صَدَقةَ وَلا نُسُكَ وَيَسْرِعُ عَلَى كِتَابِ اللَّهِ فِي لَيْلَةٍ فَلا يَقْفُ في الأرْضِ مِنْهَا أَيْةً وَيَقْفُ إِلَى طَوَافِهِ مِنَ النَّاسِ الشَّيْخُ الْكَبِيرُ وَالْعُجُورُ الكِبِّيْرَةُ يَقُولُونَ أَذَرْكَانَا أَبَا، فَصَبِرْ كَيْفَ عَلَى هَذِهِ الْكِلَمَةِ لَا إِلَهَ إِلَّا اللَّهُ وَلَا خَالِدُ مَعَهُ. قال: صبيغ بن داود بخديفة: فمما تفقه بهم لاأ اللَّهُ وَهُمْ لَا يَدْرُونَ مَا صيامَ وَلا صَدَقةَ وَلا نُسُكَ فَأُعَرِضْ عَنْهَا حَدِيثةً فَرَدَّذَا هَامِهِ عَلَيْهِمَا ثَلَاثًا، كُلُّ ذَلِكْ يُعْرِضْ عَنْهَا حَدِيثةً ثَمَّ أَقْبَلَ عَلَيْهِ فِي الْقَالِيَةِ فِي نَيْسَانٍ، واصلت تطهيرُهُم مِمَّا تاتي. ورَاحَ الحَاكم وقَال: 

8. Ḥudhaifah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Islam will gradually fade as the design on cloth fades, until neither Siyām (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 illallāh, so we are reciting it. Ṣilah ibn-Zufr said to Ḥudhaifah Rādiyallāhu ‘anhu: How will their saying of Lā ilāha illallāh benefit them when they neither know Siyām, nor Zakāt, nor Nusuk? Ḥudhaifah Rādiyallāhu ‘anhu evaded him. So he repeated his question thrice, each time Ḥudhaifah evaded him. Then, after the third time, he turned and faced him saying: O Ṣilah! It will indeed save them from the Fire. (Mustadrak Ḥākim)

9- عن أبي بكر رضي الله عنه قال: قال رسول الله ﷺ: من قال لاإلَهَ إِلَّا اللَّهُ مُتَأْمَرُ ومَثَلُهُ مَرَاةُ
9. Abu Hurairah Ṭādiyyālāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who says *Lā ilāha illallāh*, it shall benefit him (be a means for his salvation) though before that he may be afflicted by what (Punishment) is to befall him. (Bazzār, Ṭabārānī, Targhīb)

10. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhum narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Shall I not inform you of the advice of Nūḥ ‘Alaihis Salām to his son? They said: Indeed do inform us. He said: Nūḥ ‘Alaihis Salām advised his son saying: O my son! I advise you to act upon two things and forbid you from two. I advise you to say: *Lā ilāha illallāh*; if it were placed in one pan of the scale, and the skies and the earth in the other pan, it would outweigh them. And if these (the skies and the earth) were to form an invincible circle, it (the Kalimah) would break through the circle and would reach Allāh Ta’ālā. And I advise you to say: *Subhānallāhī Azīm Wabihamdīh* (Glory be to the Most Exalted Allāh, and Praise be to Him), as it is the worship of the entire creation, and by it, their sustenance is allotted; and I forbid you from two; *Shirk* (polytheism) and *Kibr* (arrogance) because these two evils keep one away from Allāh Ta’ālā. (Bazzār, Majma-‘uz-Zawā‘īd)
11. ‘Alī ibn ‘Abdullāh Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 Lā ilāha illallāh). (Abu Ya‘lā, Majma‘-uz-Zawā‘id)

12. Anas Rađiyallāhu ‘anhu narrated (in a long narration) that Nabī Ṣallallāhu ‘alaihi wasallam said: Each and everyone will be liberated from Fire, who had said Lā ilāha illallāh, and in his heart, there was goodness (Īmān) equal to the weight of a grain of barley. After them, everyone will be liberated from the Fire who had said: Lā ilāha illallāh, and in his heart, there was goodness (Īmān) equal to the weight of a grain of wheat. After that, everyone will be liberated from the Fire who had said: Lā ilāha illallāh, and in his heart, there was goodness (Īmān) equal to the weight of a particle of dust. (Bukhārī)

13. Miqdād ibne-Aswad Rađiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘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 Allāh will make this Kalimah of Islām to enter into it, either with a big honour and love or with a submissive humiliation—either Allāh 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. (Musnad Aḥmad)

14. Ibn-e-Shimāsā Al Mahri Raḥimahullāh narrates that we were present with ‘Amr ibnul-‘Aṣ Raḍiyallāhu ‘anhumā 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 Šallallāhu ‘alaih wasallam not given you the glad tidings of such and such? Has Rasūlullāh Šallallāhu ‘alaih 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 illallāhu wa anna Muḥammad ur Rasūlullāh (There is none worthy of worship except Allāh, and that Muḥammad 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 Šallallāhu ‘alaih 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 Šallallāhu ‘alaih wasallam and said: Give me
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) Islām eradicates the sins committed before it and Hijrah (migration) eradicates the sins committed before it and that Ḥajj (pilgrimage) eradicates the sins committed before it. And (thereafter) no one was more revered to me than Rasūlullāh Šallallāhu ‘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 hopefully 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 wailing 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)

15 - ُعَنِّي عَمْرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَا أَبِي الْخَطَّابُ! أَدْهَبْ فَنَآءً فِي النَّاسِ إِنَّهُ لَا يُدْخِلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ. رواه مسلم، باب غلظ تحرير الغفلة 1000، رقم: 329.

15. 'Umar Raḍiyallāhu ‘anhu narrates Nabī Šallallāhu ‘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 Nabī Šallallāhu ‘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. (Ṭabarānī, Majma-‘uz-Zawāid)
17. Anas Radiyallahu ‘anhu narrates: I heard Nabåb Sallallahu ‘alaihi wasallam saying: When the Day of Resurrection will take place, I will be allowed intercession, so I will say: O my Rabb! Send to Paradise whoever had in their hearts a mustard seed of Îmân (Allâh Subhânahú wa Ta’álâ will accept my intercession), so they will enter Paradise. Then, I will say: Send to Paradise whoever had in his heart the smallest particle (of Îmân). (Bukhârî)

18. Abu Sa’îd Al Khudrî Radiyallahu ‘anhu reports that Nabåb Sallallahu ‘alaihi wasallam 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, Allâh Ta’âlá will say: Take out from it whosoever had in his heart Îmân 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? (Bukhârî)

19. Abu Umâmah Radîyallahu ‘anhu narrates that a man asked Rasûlullâh Sallallahu ‘alaihi wasallam: O Rasûlallâh! What is Îmân? He replied: When your good deed pleases you and your evil deed grieves you, then you are a Mu’min (believer). (Mustadrâk Hâkim)
20. ‘Abbās ibn ‘Abdul Muţṭalib Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He has indeed tasted the delightful flavour of Ḥaḍīth; who is pleased with Allāh as Rabb, and with Islām as Deen (religion) and with Muḥammad Ṣallallāhu ‘alaihi wasallam as (Allāh’s) Messenger. (Muslim)

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

21. Anas Raḍiyallāhu ‘anhu narrates Nabī Ṣallallāhu ‘alaihi wasallam said: Whosoever possesses the following three qualities will have tasted the sweetness of Ḥaḍīth: The one who loves Allāh and His Rasūl more than anything else; the one who loves a person only for the sake of Allāh; and the one who hates to return to Kufr (disbelief) as he hates to be thrown into the Fire. (Bukhārī)

22. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 Ḥaḍīth. (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 ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I wish that I could meet my brothers. The Ṣaḥābah of Nabī Ṣallallāhu ‘alaihi wasallam asked: Are we not your brothers? He replied: You are my companions, but my brothers are those who will believe in me without having seen me. (Musnad Aḥmad)

27. Abu ‘Abdur Raḥmān Al Juhani Rādiyallāhu `anhu narrated that we were sitting with Rasūlullāh Ṣallallāhu ‘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 Ṣallallāhu ‘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 Ṣallallāhu ‘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
whereof there is no doubt, a guidance to those who are Al-Muttaqūn; pious and righteous persons — who believe in the unseen!” (Mustadrak Ḥākim)

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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 passed his hand over the Prophet’s hand and left, having made his pledge. (Musnad Ahmad)

KALIMAH ṬAYYIBAH

WHEREOF there is no doubt, a guidance to those who are Al-Munāqīn: pint’s and righteous persons—who believe in the unseen!” (Musnad Shafi’i)

29. Awaṣṭ Rahimahullāh narrated that Abu Bakr Ṭadhyallāh ‘ānuh addressed us saying: A year ago Rasūlullāh Ṣallallāhū ‘alaihi wasallam stood at this very place where I am standing. And thereafter, Abu Bakr began to weep. Then Abu Bakr Ṭadhyallāh ‘ānuh said: Ask Allāh for ‘Afīyah (well being) as no one has been given anything better than ‘Afīyah after Yaqīn (certainty in faith). (Musnad Ahmad)
30. ‘Abdullāh ibn-‘Amr Raḍiyallāhu ‘anhuma narrates that indeed Nabī Ṣallallāhu ‘alaihi wasallam said: The beginning of the reformation of this Ummah was due to firm belief and abstaining from worldly pleasures and the beginning of the decline of this Ummah will be due to miserliness and long hopes. (Baihaqī)

31. ‘Umar ibn-Khaṭṭāb Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, if you put your faith completely in Allāh, as it ought to be, then surely you will be provided sustenance as birds are provided for. They leave in the morning with their empty stomachs and return in the evening duly filled. (Tirmidhī)

32. Jābir ibn-‘Abdullāh Raḍiyallāhu ‘anhu narrated that he accompanied Rasūlullāh Ṣallallāhu ‘alaihi wasallam in an expedition towards Najd; and when Rasūlullāh Ṣallallāhu ‘alaihi wasallam was returning from this expedition, he was with him. At noon, they reached a valley, full of thorny trees. Rasūlullāh Ṣallallāhu ‘alaihi wasallam dismounted and the people dispersed amongst the trees, seeking shade. Rasūlullāh Ṣallallāhu ‘alaihi wasallam rested under a tree and hung his sword on it. We slept for a while when Rasūlullāh Ṣallallāhu ‘alaihi wasallam suddenly called us, and there was a
Beduins 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: Allāh! Rasūlullāh Ṣallallāhu ‘alaihi wasallam did not punish him and sat down. (Bukhārī)

33. Šāliḥ ibne-Mismār and Ja‘far ibne-Burqān Rahimahullāh narrate that Nabī Ṣallallāhu ‘alaihi wasallam asked Hārith ibne-Mālik: How are you, O Hārith ibne-Mālik? He replied: A Mu‘min, O Rasūlallāh! He asked: A true Mu‘min! He replied: A true Mu‘min. Nabī Ṣallallāhu ‘alaihi wasallam said: For every truth, there is a reality. So what is the reality of your Īmān? 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, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: (Hārith is) A Mu‘min whose heart has been enlightened. (Muṣannaf ‘Abdur Razzāq)

34. Mā‘ız Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam was asked which of the deeds are most virtuous? He said: Īmān on Allāh the One, then Jihād, and then an accepted Ḥajj. These surpass all other deeds (in excellence), as the distance between the rising of the sun and its setting in the west. (Musnad Aḥmad)
35. Abu Umāmah Raḍiyallāhu ‘anhu narrates that one day the 佘āḥah of Rasūlullāh Ṣallallāhu ‘alaihi wasallam mentioned about the (luxuries of the) world in his presence. So, Rasūlullāh Ṣallallāhu ‘alaihi wasallam (drawing the attention of the 佘āḥah 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 Imān. Verily, a simple, humble hardy life emanates from Imān. 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 Dāwūd)

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


37. Sufyān ibne-‘Abdullāh Aththaqaqī Raḍiyallāhu ‘anhu narrated that I asked: O Rasūlallāh! Tell me something most important about Islām, so that I will have no further need to ask about this from anyone after you. He said: Say, I believe in Allāh, and be steadfast therein. (Muṣlim)

Note: First, to believe in Allāh and in all of His attributes, then comply with His Commandments and those of His Messenger. This Imān and compliance thereof ought not to be transitional but should be held steadfastly to. (Mażāhir Ḥaque)
38. ‘Abdullāh ibn ‘Amr ibnil-‘Ās Rādiyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Verily, the Īmān in your hearts becomes worn just as clothes become worn out and tattered. So, keep on asking Allāh to renew the Īmān in your hearts. (Mustadrak Ḥākim)

39. Abu Hurairah Rādiyallāhu ‘anhu narrates that Nabī ﷺ ‘alaihi wasallam said: Verily, Allāh 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. (Bukhārī)

40. Abu Hurairah Rādiyallāhu ‘anhu narrates that some of the Ṣaḥābah Rādiyallāhu ‘anhum came to Nabī ﷺ ‘alaihi wasallam 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 Īmān. (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 Īmān. (Nawawī)
Šallallāhu ‘alaihi wasallam said: Testify frequently Lā ilāha illallāh (None is worthy of worship except Allāh) before a barrier (death or illness) comes between you and it. (Musnad Abu Ya’lā, Targhib)

42. ‘Uthmān ibne-‘Affān Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He, who died knowing (and believing) that there is none worthy of worship except Allāh, will enter Paradise. (Muslim)

43. ‘Uthmān ibne-‘Affān Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He, who died knowing that Allāh is True and He exists, will enter Paradise. (Musnad Abu Ya’lā)

44. ‘Alī Rādiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said in a Ḥadīth Qudsī that Allāh Ta’ālā says: Indeed I am Allāh, 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. (Shirāzī, Jāmi-‘uṣ-Ṣahīḥ)
45. Makhul Rahimahullah narrated that a very old man, with eyebrows drooping over his eyes, came and said: O Rasulullah Aman 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? Rasulullah Shallallahu ‘alaihi wasallam asked: Have you embraced Islam? He replied: As for me, I bear witness that there is none worthy of worship except Allah, Alone, without partner, and that Muhammad is His slave and Messenger.

Nabi Shallallahu ‘alaihi wasallam said: Then, indeed Allah 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 Rasulullah! And my betrayals and my fornication? Nabi Shallallahu ‘alaihi wasallam replied: And your betrayals and your fornication. The old man then turned and left saying (out of sheer joy): Allahu Akbar, La ilaha illallah. (Tafsir ibn Kathir)

46. ‘Abdulla ibn-‘Amr ibn ‘As Radiyallahu ‘anhuma narrates: I heard Rasulullah Shallallahu ‘alaihi wasallam saying: Indeed Allah will summon a man from my Ummah in the presence of the entire creation on the Day of Resurrection and ninety-nine scrolls (of evil deeds) will be unrolled in front of him, while each scroll (length) being as far as the eye can see. He (Allah) will ask: Do you deny
anything (written) here? Have My scribes done any injustice to you? He will say: No, my Rabb. Allāh will say: Have you got any excuse for it? He will reply: No, my Rabb. Allāh will say: We have with us a good deed of yours, and verily, today no injustice will be done to you. Then a piece of paper will be brought forth written therein will be these words:

آَشْهَرُ أَنَّ لَا إِلَهَ إِلَّا الَّهُ وَأَشْهَرُ أَنَّ مُحَمَّدًا عَبْدًا وَرَسُولًا

I bear witness that there is none worthy of worship except Allāh, and I bear witness that Mūḥammad is His slave and Messenger.

Then Allāh will say: Go and have it weighed. He will say: O my Rabb, what is (the weight of) this paper as compared to all of these scrolls? Allāh will say: Indeed there will be no injustice to you. The scrolls will then be placed in one pan (of the scale) and the piece of paper in the other pan. Thereupon, compared to the weight of the piece of paper, the pan of scrolls will begin to fly. And nothing can outweigh the name of Allāh. (Tirmidhī)

47. Abu 'Amrah Al Ansārī Raqiyyallāhu 'anhu narrates that Nabī Sallallāhu 'alaihi 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 Sallallāhu ‘alaihi wasallam) shall enter Paradise, despite all his sins. (Musnad Aḥmad, Tabarānī, Majma-'uz-Zawāid)

Note: Commentators in the light of this and similar aḥādīth 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. (Mu‘āriful Ḥadīth)
48. Ibtān ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī 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 Raḍiyallāhu ‘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 Muḥammad is the Messenger of Allāh, and his tongue frequently recites it while his heart is contented with it, the Fire shall not burn him. (Baihaqī)

50. Muʿādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that Nabī 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 Raḍiyallāhu ‘anhu narrates that Rasūlullāh
Şallallāhu `alaihi wasallam said, while Mu‘ādh Rādiyyallāhu ‘anhu was riding behind him on the same camel’s saddle: O Mu‘ādh ibne-Jabal! Mu‘ādh replied: Here I am at your service, may you be blessed, O Rasūlallāh! He again said: O Mu‘ādh! He again replied: Here I am at your service, may you be blessed, O Rasūlallāh! May you be blessed, this happened thrice, then Rasūlullāh Śallallāhu ‘alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allāh and that Muḥammad is His Messenger truthfully from his heart, then Allāh will forbid him from the Fire. Mu‘ādh said: O Rasūlallāh! Should I not inform people that they may rejoice? He replied: Consequently, they will depend on this alone (and give up their good deeds). However, Mu‘ādh Rādiyyallāhu ‘anhu narrated this ḥadith, at the time of his death, for fear of the sin (of concealing knowledge). (Bukhārī)

Note: Commentators give two explanations to the Ahādīth in which Hell (Fire) is forbidden, only on bearing witness of Lā ilāha illallāhu Muḥammad-ur-Rasūlullāh “There is none worthy of worship except Allāh and Muḥammad is the Messenger of Allāh”. One is deliverance from eternal Punishment of Hell, i.e. they would not be in Hell forever like unbelievers or polytheists, though they would be in Hell for such time until Punishment for their sins is over. The second meaning is that bearing testimony to Lā ilāha illallāhu Muḥammad-ur-Rasūlullāh encompasses the whole of Islām. One who testifies to this truly and thoughtfully will indeed mould his life according to the tenets of Islām. (Mazāhir Ḥaqe)

52. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Śallallāhu ‘alaihi wasallam said: He will be the most blessed by my intercession on the Day of Resurrection who says Lā ilāha illallāh with all the sincerity of his heart. (Bukhārī)

53. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Śallallāhu ‘alaihi wasallam said: He will be the most blessed by my intercession on the Day of Resurrection who says Lā ilāha illallāh with all the sincerity of his heart. (Bukhārī)
53. Rifā'ah Al Juhanī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: I testify before Allāh that any slave of Allāh who dies, bearing witness truthfully from his heart that there is none worthy of worship except Allāh, and that I am the Messenger of Allāh, and maintains righteous deeds, will certainly enter Paradise. (Musnad Ahmad)

54. 'Umar ibn-Khaṭṭāb Raḍiyallāhu ‘anhu said: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Verily I know a Kalimah, which no slave of Allāh says truthfully from his heart, and then dies in that state, except that Allāh will surely forbid him from the Fire; that Kalimah is Lā ilāha illāllāh. (Mustadrak Ḥākim)

55. 'Iyyād Al Anṣārī Raḍiyallāhu ‘anhu ascribes to Rasūlullāh Sallallāhu ‘alaihi wasallam that he said: Verily Lā ilāha illāllāh is a Kalimah regarded precious by Allāh. It has with Allāh a high status. And it is a Kalimah that he who says it truthfully, Allāh 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 Allāh on the Day of Judgement, He will take him into account. (Bazzār. Majma-'uz-Zawā'id)

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 Šiddīq Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu
‘Alaihi wasallam said: He who bears witness to Lā ilāha illallāh—there is none worthy of worship except Allāh, with his heart verifying his tongue, shall enter Paradise from any of its doors he wishes. (Abu Ya‘lā)

57. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Śallallāhu ‘alaihi wasallam said: Take good news, and give good news to others, that he, who bears witness to Lā ilāha illallāh—there is none worthy of worship except Allāh and is truthful in his testimony thereof, will enter Paradise. (Musnad Aḥmad, Tabarānī, Majma‘-uz-Zawāid)

58. Abu Darda Raḍiyallāhu ‘anhu narrates that Nabī Śallallāhu ‘alaihi wasallam said: He will enter Paradise who sincerely bears witness that there is none worthy of worship except Allāh, and that Muḥammad is His slave and Messenger. (Majma‘-ul-Bahraīn)

59. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Śallallāhu ‘alaihi wasallam said: When I entered Paradise, I saw on both of its sides three lines written in gold. The first line read: Lā ilāha illallāhu Muḥammad-ur-Rasūlullāh (There is none worthy of worship except Allāh, Muḥammad is the Messenger of Allāh). 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. (Jāmi‘-us-Ṣaghīr)

60. ‘Ibān ibne-Mālik Al Anṣārī Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Not shall a slave (of Allāh) appear on the Day of Resurrection having said Lā ilāha illallāh seeking only the pleasure of Allāh, except that Allāh will forbid the Fire upon him. (Bukhārī)

61. Anas ibne-Mālik Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam 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. (Mustadrak Ḥākim)

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

62. Abu Dhar Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, he is successful who has sincerely dedicated his heart to İmān and purified his heart (from polytheism and hypocrisy) and kept his tongue truthful, and made his Nafs, the innerself, satisfied (by the rememberence 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 İmān). (Musnad Aḥmad)
63. Jābir ibne-'Abdūllāh Rādiyallāhu ‘anhumā said: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam 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 ibne-Šāmit Rādiyallāhu ‘anhu said: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He who died not ascribing any partner to Allāh, Allāh indeed forbids the Fire upon him. (‘Amalul Yaumi wal Lailah lin Nasā‘)

65. Nawwās ibne-Sam‘ān Rādiyallāhu ‘anhu narrates that he heard Nabī Šallallāhu ‘alaihi wasallam saying: He who dies, not ascribing any partner to Allāh, indeed, forgiveness becomes incumbent for him. (Tabarānī, Majma‘-uz-Zawāid)

66. Mu‘ādh Rādiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam asked: O Mu‘ādh! Did you hear a sound last night? I replied: No. Nabī Šallallāhu ‘alaihi wasallam 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 Rasūlallāh! Should I not go out to the people and give them these good tidings? Nabī Šallallāhu ‘alaihi
wasallam replied: Leave them on their own, so that they may compete in righteousness. (Ṭabarānī)

67. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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 Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘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. (Ṭabarānī, Majma‘-uz-Zawāid)

69. Jarīr Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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. (Ṭabarānī, Majma‘-uz-Zawāid)
BELIEF IN THE UNSEEN

Believing in Allāh Ta‘ālā and in the Unseen Truths, and believing in all that Rasūlullāh Ṣallallāhu ‘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 Ṣallallāhu ‘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 Subḥānahū 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 Ṣalāt and give Zakāt. 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 Subḥānahū 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).  
Faṭīr 35:3

Allāh Subḥānahū 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 Subḥānahū wa Ta‘ālā says:

Have you seen the semen that you emit (in the womb of the women)?
Do you create it (transform this semen into a perfect human being), or are We the Creator?

Al-Wāqi‘ah 56:58-59

Allāh Subhānahū wa Ta‘ālā says:

Have you seen that which you cultivate (sow into the ground)? Is it you who cause it to grow, or are We the Grower?

Al-Wāqi‘ah 56:63-64

Allāh Subhānahū wa Ta‘ālā says:

Have you observed the water which you drink? Is it you who cause it to come down from the rain-clouds, or are We the Causer?

If We willed We could turn it bitter. Why then do you not give thanks?

Have you observed the fire that you kindle? Is it you who have grown the tree that serves as its fuel, or were We the Grower?  

Al-Wāqi‘ah 56:68-72

Allāh Subhānahū 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‘ām 6:95-99
Allāh Subḥānāhū wa Taʿālā 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-Jāthiyah 45: 36-37

Allāh Subḥānāhū wa Taʿālā 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.

Āl ʿImrān 3:26-27

Allāh Subḥānāhū wa Taʿālā 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

[Al-ʿImrān: 36-37]
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.

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?

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.

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.

Al-An‘ām 6:59-60

Al-An‘ām 6:14

Al-Ḥijr 15:21

An-Nisā 4:139
Allāh Subḥānāhū 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 Subḥānāhū 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‘ām 6:46

Allāh Subḥānāhū wa Ta‘ālā said to His Prophet Ṣallallāhū ‘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?

Say (to mankind): Have you considered, if Allāh made the day unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you night wherein you rest? Will you then not see? Al-Qaṣaṣ 28: 71-72
Allāh Subḥānahu 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 Subḥānahu wa Ta‘ālā says:

And indeed We had given Dawūd 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 Subḥānahu wa Ta‘ālā says:

(Because of the mischief of Qarūn) 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-Qaṣaṣ 28:81

Allāh Subḥānahu 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-Shu‘arā’ 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-A‘rāf 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-A‘rāf 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 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.

Allāh Subḥānahu wa Taʿālā says:

If Allāh inflicts you with hurt, 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

AḤADĪTH

70. Ibne-ʿAbbās Rадiyвllāhu ʿanhum narrates that Jibraīl ʿAlaihis Salām asked Nabī Ṣallallāhu ʿalaihi wasallam: Tell me what is Īmān? Nabī Ṣallallāhu ʿalaihi wasallam replied: Īmān is that you believe in Allāh and the Last Day, and in the angels, and the Books, and in the Prophets, and that you believe in death, and life after death, and that you believe in Paradise and Hell, and the Accountability, and the Scale (of deeds), and that you believe in all (aspects of) destiny, its good and its bad. Jibraīl ʿAlaihissalām said: Then if I do that, have I believed? Rasūlullāh Ṣallallāhu ʿalaihi wasallam replied: If you do that, you have believed. (Musnad ʿAḥmad)
71. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Īmān 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 ibn-Khaṭṭāb Raḍiyallāhu ‘anhu narrates that he heard Nabī 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 Aḥmad)

73. ‘Abdullāh ibne-Mas‘īd Raḍiyallāhu ‘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)
74. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Revere Allāh (hold Allāh in the highest regard, the Exalted, Majestic and Glorious), He will forgive you. (Musnad Aḥmad)

75. Abu Dhar Raḍiyallāhu ‘anhu, narrates from Nabī Šallallāhu ‘alaihi wasallam in one of Ḥadīth Qudsi that Allāh Tabāraka wa Ta’ālā has said: O My slaves! I have indeed made oppression unlawful upon Myself and have made it unlawful for you, so do not oppress one another. O My slaves! All of you are astray, except whom I have guided, so seek guidance from Me, I will guide you. O My slaves! All of you are hungry except whom I have fed, so seek food from Me, I will feed you. O My slaves! All of you are naked, except whom I have clothed, so seek clothing from Me, I will clothe you. O My slaves! Verily you commit errors day and night, and I forgive all sins, so seek forgiveness from Me, I will forgive you. O
My slaves! You will not be able to harm Me, and succeed in such a purpose; and neither will you be able to benefit Me and succeed in such a purpose. O My slaves! Even if the first and last of you, men and jinn, were as pious as the one with the most pious heart amongst you, that would not cause any increase in My Kingdom. O My slaves! Even if the first and last of you, men and jinn were as wicked as the one with the most wicked heart amongst you, that would not cause any decrease in My Kingdom. O My slaves! Even if the first and last of you, men and jinn were to stand in one plain and ask of Me, and I were to give every one what he asked, that would not decrease of what I possess even to the extent of the water which a needle when dipped into the sea can take out from it. O My slaves! They are only your deeds which I put to your account and then pay you in full for them, so he who finds (therein) good, should praise Allāh, and he who finds otherwise should undoubtedly blame no one but himself, alone. (Muslim)

76. Abu Mūsā Al Ash‘ārī narrates that Rasūlullāh ﷺ ‘ala’ihi wasallam stood amongst us and made five statements: 1. Verily Allāh Subhāhānā wa Ta‘ālā does not sleep, nor He seeks to sleep. 2. He lowers the scale (of sustenance) and raises it. 3. The deeds of the night are lifted up to Him before the deeds of the day. 4. And the deeds of the day before the deeds of the night. 5. His veil is Light (between Him and His creation). If He were to raise it, the sublime splendour of His Face would set ablaze all His creation where His glance reaches. (Muslim)

Note: The verses and aḥādīth in which the faces, eyes, hands or other physical traits of Allāh are mentioned, are allegorical. Their meaning is beyond human comprehension.
77. Ibne-‘Abbās Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily Allāh Ta’ālā has created Īsrafil ‘Alaihis 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. (Maṣābīḥ-ḥus-Sunnah)

78. Zurārah ibn-Awfa Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked Jibra’īl ‘Alaihis Salām: Have you seen your Rabb (Sustainer)? Jibra’īl ‘Alaihis Salām trembled and replied: O Muḥammad! Indeed between me and Him are seventy veils of light, if I were to come close to any of them, I would be burnt. (Maṣābīḥ-ḥus-Sunnah)

79. Abu Hurairah Raḍiyallāhu ‘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)
80. Abu Hurairah Rādiyyallāhu ‘anhu reports that Nabī 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 Rādiyyallāhu ‘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)! (Tirmidhī)
Belief in the Unseen

82. Abu Hurairah Radiyallâhu ‘anhu narrates that Rasûlullâh Sallallâhu ‘alaihi wasallam said: Verily there are ninety-nine names of Allâh; one hundred less one, he who memorizes them enters Paradise. He is Allâh besides Whom there is none worthy of worship. He is:

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ar-Rahmân</td>
<td>The Compassionate</td>
</tr>
<tr>
<td>Ar-Rahîm</td>
<td>The Most Merciful</td>
</tr>
<tr>
<td>Al-Malîk</td>
<td>The King</td>
</tr>
<tr>
<td>Al-Qudûs</td>
<td>The Most Holy</td>
</tr>
<tr>
<td>As-Salâm</td>
<td>The Granter of peace and Free of all Blemishes</td>
</tr>
<tr>
<td>Al-Mu’mîn</td>
<td>The Granter of safety and security</td>
</tr>
<tr>
<td>Al-Muhaimîn</td>
<td>The Guardian of all things</td>
</tr>
<tr>
<td>Al-‘Azîz</td>
<td>The Mighty</td>
</tr>
<tr>
<td>Al-Jabbâr</td>
<td>The Overpowering</td>
</tr>
<tr>
<td>Al-Mutakabbîr</td>
<td>The Greatest in Majesty</td>
</tr>
<tr>
<td>Al-Khâliq</td>
<td>The Creator</td>
</tr>
<tr>
<td>Al-Bârî</td>
<td>The One Who brings creation into being</td>
</tr>
<tr>
<td>Al-Muṣawwîr</td>
<td>The One Who designs and gives shape to the creation</td>
</tr>
</tbody>
</table>
Al-Ghaffār  The Continually Forgiving
Al-Qahhār  The Most Dominant
Al-Wannah  The Most Generous Bestower
Ar-Razzāq  The Provider
Al-Fattāḥ  The Opener to the way to victory
And mercy
Al-‘Alīm  The All Knowing
Al-Qāhid  The Withholder of sustenance and life
Al-Bāsit  The Plentiful Giver
Al-Khāfiḍ  The Abaser
Al-Rāfī‘  The Exalter
Al-Mu‘īz  The Giver of honour and dignity
Al-Mudhīl  The Giver of disgrace
As-Sami‘  The All Hearing
Al-Bāṣīr  The All Seeing
Al-Ḥakam  The Indisputable Judge
Al-‘Adl  The Just
Al-Latīf  The Most Gracious
Al-Khabīr  The All Aware
Al-Ḥalīm  The Clement
Al-‘Azīm  The Incomparably Great
Al-Ghafūr  The All Forgiving
Ash-Shakīr  The Grateful Rewinder and Recompenser
Al-‘Alīyyu  The Most High
Al-Kabīr  The Most Great
Al-Ḥaṣīr  The Protector
Al-Muqtī  The Sustainer and Controller of all Things
Al-Ḥasīb  The Reckoner
Al-Jalīl  The Majestic
Al-Karīm  The Generous and Benevolent
Ar-Raqīb  The Watcher of all things
Al-Mujīb  The Answerer and Responder
Al-Wāsī‘  The Vast in His Knowledge and Goodness
Al-Ḥakīm  The Most Wise
Al-Wadūd  The Most Loving
Al-Majīd  The Glorious and Exalted
Al-Bā‘ith  The Resurrection of the dead
Ash-Shahīd  The Witness
Al-Ḥaq  The Absolute True in His Being and Attributes
Al-Wakīl  The Trustee
Al-Qawī  The Most Powerful
Al-Matīn  The Most Firm
Al-Walī  The Loving Patron and Supporter
Al-Ḥamīd  The Praiseworthy
Al-Muḥṣī  The All-Knowing
Al-Mubdi‘u  The Originator of Creation
Al-Mu‘īd  The Recreator of Creation
Al-Muḥyī  The Giver of Life
Al-Mumīt  The Giver of Death
Al-Ḥayy  The ever Living
Al-Qayyūm  The Eternal Sustainer
Al-Wājīd  The Self-Sufficient
Al-Mājid  The Grand
Al-Wāḥid  The One
Al-Aḥad  The Single
Aṣ-Ṣamad  The One Who Depends on none and all others depend on Him
Al-Qādir  The Most Powerfully Able
Al-Muqtadīr  The Prevailing
Al-Muqaddim  The Advancer
Al-Muakkhīr  The Delayer
Al-Awwal  The First
Al-‘Ākhīr  The Last
Az-Zāhīr  The Manifest
Al-Bāṭin  The Hidden
Al-Wālī  The Governor
Al-Muta‘alī  The Sublime
Al-Barr  The Amply Beneficent
At-Tawwāb  The Acceptor of Repentance
Al-Muntaqīm  The Avenger
Al-‘Afwū  The Pardoner
KALIMAH ṬAYYIBAH

Ar-Raūf  The Benevolent, Sympathetic
Mālik ul Mulk  The Ruler of the Kingdom
Dhul Jalālī wal Splendour
Ikrām  The Sustainer of Majesty and
Al-Muqṣīt  The Most Equitable
Al-Jāmi‘  The Gatherer
Al-Ghanī  The Self-Sufficient, Independent
Al-Mughnī  The Granter of Wealth and
Al-Māni‘u  Sufficiency
Ad-Dārru  The Depriver
An-Nāfi‘  The Afflicter of Harm
An-Nūr  The Granter of Benefits
Al-Hādī  The Light
Al-Badī‘  The Guide
Al-Baqī  The First Causer and Creator
Al-Wārith  The Enduring
Al-Rashīd  The Inheritor
Aṣ-Ṣabūr  The Perfect Director
Aṣ-Ṣabūr  The Most Forbearing

Note: Allāh Subḥānahū wa Ta‘ālā has many names as mentioned in the Qur‘ān and Aḥādīth. Of them, ninety nine are in this ḥadīth.
(Maẓāhir-e- Ḥaque)

83. Ubayy ibne-K‘ab Raḍiyallāhu ‘anhu narrates that once the Mushrikīn (polytheists) said to Nabī Ṣallallāhu ‘alaihi wasallam: O Mūḥammad! What is the lineage of your Rabb? Thereupon Allāh Subḥānahū wa Ta‘ālā, sent down (Sūrah Ikhlās): “Say (O Mūḥammad)! He is Allāh, The One. Allāh, the Self-Sufficient upon Whom all depend. He does not give birth, nor was He born, and there is none comparable to Him”. (Musnad Ahmad)
84. Abu Hurairah Radıyallāhu ‘anhu reported that Rasūlullāh ﷺ said: The son of Ādam belies Me and it was not right for him to do so. And he has abused Me, although it was not right for him to do so. He accuses Me of lying by saying that I shall never resurrect him, as I had originally created him; and he abuses Me by saying that Allāh has taken a son, while I am the Self-Sufficient upon Whom all depend, neither have I been born, nor has anyone been born (to Me), and none can be compared to Me. (Bukḥārt)

85. Abu Hurairah Radıyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ said: People will not cease to ask amongst themselves (about Allāh), until (they cross all bounds) and say: Allāh created creation, but who (then) created Allāh? When they say such a thing, say to them:

Allāh is One, Allāh is the Self-Sufficient upon Whom all depend, He did not give birth, nor was He given birth to, and there is none like (comparable to) Him.

Then spit lightly on your left side three times and seek refuge (in Allāh) from Shaitān the accursed. (Abu Dāwūd, Mishkāt-ul-Maṣābīḥ)
86. Abu Hurairah Ra'diyallahu 'anhu reports that Nabî Šallallahu 'alaihi wasallam in a Ḥadîth Qudsi narrates that Allâh Subhânaha w Ta'âlâ has said: The son of Ādam 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. (Bukhârî)

87. Abu Mūsâ Al Ash'ârî Ra'diyallahu 'anhu narrates that Nabî Šallallahu 'alaihi wasallam said: No one is more patient over injurious words which he hears than Allâh! Men (the Mushrikîn) attribute a son to Him, yet He keeps them in a state of well being and provides for them! (Bukhârî)

88. Abu Hurairah Ra'diyallahu 'anhu reported that Nabî Šallallahu 'alaihi wasallam in a Ḥadîth Qudsi said: When Allâh had created the creation, He wrote in His Book which is with Him above the Throne: Indeed My Mercy prevails over My Anger. (Muslim)

89. Abu Hurairah Ra'diyallahu 'anhu narrates that Rasûlullâh Šallallahu 'alaihi wasallam said: Verily if the believer were to know what punishments Allâh has (for the transgressors), none would have any hope left for His Paradise, and if the disbeliever were to know of the Mercy of Allâh, none would have despaired of His Paradise. (Muslim)
90. Abu Hurairah Ṭāliyallāhu ‘anhu narrates that Nabī Šallallāhu ‘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 ibnul-Khaṭṭāb Ṭāliyallāhu ‘anhu narrates that some prisoners (of war) were brought before Rasūlullāh Šallallāhu ‘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 Šallallāhu ‘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 Šallallāhu ‘alaihi wasallam said: Indeed, Allāh is more Merciful to His slaves than this woman is to her son! (Muslim)
92. Abu Hurairah رأيّلًا 'anhū narrated that Rasūlullāh ﷺ 'alaihi wasallam stood up for Ṣalāt, and we, too, stood up with him. A villager, while he was engaged in Ṣalāt, supplicated loudly: O Allāh! Bestow Mercy on me and Mūḥammad and do not bestow Mercy on anyone besides us! When Nābi Ṣallallāhu 'alaihi wasallam (completed Ṣalāt and) offered Ṣalām, he said to the villager: Undoubtedly you have confined a very vast thing, meaning Allāh’s Mercy. (Bukhārī)

93. Abu Hurairah رأيّلًا 'anhū narrates that Rasūlullāh ﷺ 'alaihi wasallam said: By the One in Whose Hand is the life of Mūḥammad, 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)

94. Jābir ibn-'Abdullāh رأيّلًا 'anhū narrates that some angels came to Nābi Ṣallallāhu 'alaihi wasallam while he was
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 Subḥānahū wa Ta’ālā. (Bazlul Majhūd)
out stealthily till they were safe. While another group of them disbelieved him and stayed at their place till the morning. So, the army attacked them at dawn, destroying and annihilating them. Hence, this is the example of the one who obeys me and follows what I have come with (Qur‘ān and Sunnāh), and the example of the one, who disobeys me and disbelieves in the Truth which I have come with. (Bukhārī)

**Note:** Traditionally, Arabs attacked at dawn. Those who wished to avoid this danger, travelled in the early part of the night.

96 ـ عن عبد الله بن ثابت رضي الله عنه قال: جاء عمرو بن الخطاب إلى النبي صلى الله عليه وسلم فقال: يا رسول الله! إن قررتم أخذ لبني من قريظة فكتب لي جوابكم من الفوارة، ألا أعرضها عليكم؟ قال: فتعبد وجه رسول الله صلى الله عليه وسلم. قال عبد الله يعنى ابن ثابت، فقلت الله: ألا ترى ما يوجوه رسول الله! فقال عمو رضي الله عنه رضي الله تعالى ربي وبالإسلام دينا وبحمد الله! رضوا الله. قال: فسرى عن النبي صلى الله عليه وسلم وقال: والدئ نفس مخلص بينه، لو أصبح فيكم ملص قُلتم أتَبَعدوا وَلْتَكُنْ مُسلمِيْنَ لَضِللَّهِمْ إِنَّكَ حَقِّيْنَ من الأمَّامِ وَأَنا حَقُّكَنِيْنَ من الْبَيْـيْنِ. رواه أحمد

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

‘Abdullāh said: At that the anger of Nabī Šallallāhu ‘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 you, 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 Aḥmad)

97. Abu Hurairah Ṭadiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: All of my Ummah will enter into Paradise, except he who refused. The Ṣaḥābah said: O Rasūlallāh! And who would refuse? He replied: He who obeyed me entered Paradise, and who disobedied me, refused! (Bukhārī)

98. ‘Abdullāh ibne-‘Amr Ṭadiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: None of you would attain perfection in Īmān, until his desires are made subject to that (Deen) which I have brought. (Sharḥ-ḥus-Sunnah lil Baghawī, Jāmi‘ul-‘Ulūm wal Ḥukum)

99. Anas ibne-Mālik Ṭadiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 Sunnāh, and he, who revives my Sunnah, has indeed loved me; and he who loves me will be with me in Paradise. (Tirmidhī)
100. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that a group of three (men) came to the houses of the wives of Rasūlullāh Ŝallallāhu ‘alaihi wasallam asking about the worship of Allāh by Nabī Ŝallallāhu ‘alaihi wasallam. So when they were informed, it seemed less (than their expectation). They said: Where are we, compared to Rasūlullāh Ŝallallāhu ‘alaihi wasallam when Allāh has forgiven his past and future sins. So one of them said: As for me, I will offer Šalat 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 Rasūlullāh Ŝallallāhu ‘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 Šalāt and I sleep (at night) and I marry women, so whoever turns away from my Sunnah is not from me! (Bukhārī)

101. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ŝallallāhu ‘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. (Ṭabarānī, Targhīb)

102. Mālik ibne-Anas Raḥimahullāh reports that a saying of
Rasūlullāh Ṣallallāhu ‘alaihi wasallam had reached him in which he said: I have left with you two things; and you shall never go astray as long as you hold fast to them: the Book of Allāh, and the Sunnah of His Prophet. (Muaṭṭa Imām Mālik)

103. ‘Irbāḍ ibne-Sāriyāh Raḍiyallāhu ‘anhu narrates that one day Rasūlullāh Ṣallallāhu ‘alaihi wasallam after the morning Šalāt, gave us a profound heart rending sermon, causing the eyes to flow and the hearts to tremble. So a man said: Indeed this is a sermon of one bidding farewell! So what do you enjoin upon us, O Rasūlallāh? He replied: I enjoin you with Allāh’s Taqwā (fear and obedience) and to hear and obey those in authority, even if he be an Abyssinian slave! For verily whoever lives among you, shall see many disagreements. And I warn you to beware of innovations in Deen, for verily they are misguidance. So whoever among you sees those times, he must adhere steadfastly to my Sunnah, and the Sunnah of my rightly guided Khulafā (successors). (Tirmidhī)

104. ‘Abdullāh ibne-‘Abbās Raḍiyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam saw a gold ring on the hand of a man; so he removed it and threw it away and said: How does anyone of you want to place a burning coal in his hand? It was said
to the man, after Rasūlullāh Ṣallallāhu 'alaihi wasallam had left: Take your ring and benefit thereby. He replied: No! By Allāh, I will never take it, as Rasūlullāh Ṣallallāhu ‘alaihi wasallam had thrown it away. (Muslim)

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

105. Zainab Raḍiyallāhu ‘anha narrates: I called upon Umme Ḥabībah Raḍiyallāhu ‘anha, the wife of Nabī Ṣallallāhu ‘alaihi wasallam, when her father Abu Suṭyān ibne-Ḥarb had passed away. Umme Ḥabībah asked for a perfume, containing some yellow substance *Khalūq* 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 Ṣallallāhu ‘alaihi wasallam saying: It is not permissible for a woman who believes in Allāh and the Last Day to mourn over a deceased for more than three days, except over a husband, which is for four months and ten days. (Bukhārī)

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

106. Anas ibne-Ḥalīk Raḍiyallāhu ‘anhu narrates that indeed a man asked Nabī Ṣallallāhu ‘alaihi wasallam: When would be the Last Hour O Rasullallāh? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: What have you prepared for it? He replied: I have not prepared for it with much of Ṣalāt, nor Ṣaʿum, nor Ṣadaqah; 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)
He who obeys Allah and His Messenger, they are (will be) among those upon whom Allah has bestowed a special bountiful favour (reward); as they will be in the company of the Prophets, the Ṣiddiqīn, the Martyrs, and the Righteous.

(Ṭabarānī, Majma‘-uz-Zawāid)

Note: Ṣiddiq means the one who has a surpassing degree of strength of Īmān and Yaqīn.
come after me. Each one of them would desire, that he could see me, even in exchange for (sacrifying) his family and wealth! (Muslim)

109. Abu Hurairah ṭaḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Šallallāhu ‘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)

110. ‘Irbaḍ ibne-Sāriyah ṭaḍiyallāhu ‘anhu, the companion of Rasūlullāh Šallallāhu ‘alaihi wasallam narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Verily I am the slave of Allāh and the seal of prophets. (Mustadrak Ḥākim)

111. Abu Hurairah ṭaḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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
beauty but also say: Why a brick was not placed in this corner? Rasûlullah Šallallâhu ‘alaihi wasallam said: I am that brick; and I am the seal of the prophets. (Bukhârî)

112. Ibne-‘Abbâs Ra’diyallâhu ‘anhum narrates: I was (riding) behind Nabî Šallallâhu ‘alaihi wasallam one day; when he said to me: O lad! Indeed, I will teach you (some) words of wisdom: Guard the Commandments of Allâh, He will guard you! Guard the Commandments of Allâh, you will find Him before you (Allâh will help you). If you ask, ask from Allâh alone, and when you seek help, seek help from Allâh alone, and believe that if the entire mankind gathered to benefit you by anything, they cannot benefit you except by that which Allâh has written for you! And if they gathered to harm you with anything, they can not harm you except by that which Allâh has written for you. The pens of destiny have been lifted, and the (ink of the) scrolls has dried! (Tirmidhî)

Note: The decision of destiny can never be changed.

113. Abu Dardâ’ Ra’diyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: For everything there is a reality; and no slave of Allâh can reach the reality of Îmân until he believes that which had befallen him, could not have missed him; and what had missed him, could not have befallen him. (Musnad Aḥmad, Ţabarâni, Majma-‘uz-Zawâid)

Note: One must believe that whatever befalls him is predestined from Allâh, and he does not know what good is hidden in it for him.
Belief in destiny guards one’s Īmān and is a protection from the promptings of Shaitān.

114. 'Abdullāh ibn-'Amr ibn-‘Āṣ Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Allāh 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)

115. Abu Dardā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh ‘Azza wa Jall has decided five things for every slave; his time of death, his deeds (good or evil), his burial place, his age and his sustenance. (Musnad Ahmad)

116. ‘Abdullah ibn-‘Amr Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: No person is a true believer until he believes that destiny, good and bad, is from Allāh. (Musnad Ahmad)

117. ‘Alī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No slave of Allāh is a true believer, until he believes in four things: 1. He bears witness that there is none worthy of worship except Allāh and that I am the Messenger of Allāh; and He has sent me with the Truth. 2. He believes in death. 3. He
believes in the Resurrection after death, and 4. He believes in destiny. (Tirmidhi)

118. Abu Ḥaфṣah Raḥimahullāh narrates that ‘Ubadah ibne-Ṣāmit advised his son: Sonny! Indeed you can never taste the reality of Īmān (faith) until you believe that what befalls you could not have missed you, and what missed you could not have befallen you. I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsi: Verily the first (thing) that Allāh Ta‘ālā created was the pen, then He ordered: Write! It (the pen) asked: My Rabb, what shall I write? He Commanded: Write down the destiny of everything that is to take place until the Day of Judgement. Sonny! Indeed, I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who dies upon belief other than this, is not from me. (Abu Dāwūd)

119. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Allāh has put an angel in charge at the womb of the mother. So the angel proclaims: O my Rabb! It is now a drop of sperm (fertilized ovum); O my Rabb! It is now something that clings. O my Rabb! It is now a piece of flesh. When Allāh wills to complete its creation; the angel asks: O my Rabb! What shall I write about it, male or female? Whether wretched (evil doer) or blessed (doer of good)? How much will be its provisions? Then, what will be its age? So, all that is written while it is still in the mother’s womb. (Bukhārī)
120. Anas Ra’diyallahu ‘anhu narrates that Rasūlullāh ﷺ said: Verily, the magnitude of the reward is proportionate to the magnitude of the affliction. And indeed when Allāh loves people He afflicts them, and those who accept it gladly receive Allāh’s pleasure, but those who are displeased receive Allāh’s displeasure. (Tirmidhī, Ibn‘mājah)

121. ‘Ā’ishah Ra’diyallāhu ‘anāhā, the wife of Rasūlullāh ﷺ, alaihi wasallam, narrates: I asked Rasūlullāh ﷺ alaihi wasallam about the plague. So he informed me that it is a punishment (that) Allāh sends upon whom He wills; and verily, Allāh 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 Allāh), believing that nothing shall befall him but what Allāh 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). (Buḥārī)

Note: Another ḥadīth clarifies the order of the Sharī‘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 ḥadīth 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. (Fathul-Bārī)

Some scholars have termed every epidemic disease as plague. (Takmilah Fathul Mulhim)
122. Anas Rađiyallāhu ‘anhu narrates: I served Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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. (Maṣābīḥ-ḥus-Sunnah)

123. ‘Abdullāh ibne-ʿUmar Rađiyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Every thing is destined, even mental weakness and intelligence. (Muslim)

124. Abu Hurairah Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A believer who is strong is better and more beloved to Allāh than the one who is weak, although both bear goodness. Aspire for what benefits you, and seek help from Allāh; 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, Allāh so destined and did it as He desired. For verily (the word) “if” opens the way for the work of Shaitān. (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 Shaitān gets the opportunity to remove his belief in destiny.
125. ‘Abdullāh ibn-Mas‘ūd Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Behold! Indeed, the ‘Trusted Spirit’ Jibrā’il Šallallāhu Ḥalīm inspired in my heart that undoubtedly no one shall die until he has consumed in full his allotted sustenance. So fear Allāh, 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 Allāh, can only be obtained by His obedience. (Sharḥ us Sunnah lil Bagawī)

126. ‘Awf ibn-Mālīk Raḍiyyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam gave a decision between two men. And that the one against whom the decision had been given, turned away and said: Ḥusnīyya Allāh wa ‘ūqūm al-rawākib (Allāh is sufficient for me, and what an excellent Disposer of affairs is He). Thereupon Rasulullāh Šallallāhu ‘alaihi wasallam remarked: Allāh Ta‘ālā condemns inadequate efforts. Therefore, carry out your affairs diligently and intelligently. However inspite of this, if a matter overpowers you then say: Ḥusnīyya Allāh wa ‘ūqūm al-rawākib (Allāh is sufficient for me and what an excellent Disposer of affairs is He). (Abu Dāwūd)
BELIEF IN THE HEREAFTER

VERSES OF QUR’ĀN

Allāh Subhānahu wa Ta‘ālā 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 Allāh is severe (because of which they will appear drunken).

Al-Ḥajj 22: 1-2

Allāh Subhānahu wa Ta‘ālā 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‘ārij 70: 10-15

Allāh Subḥānahū wa Ta‘ālā says:

And think not that Allāh 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).

Ibrāhīm 14: 42-43

Allāh Subḥānahū wa Ta‘ālā 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‘rāf 7: 8-9

Allāh Subḥānahū wa Ta‘ālā 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 Allāh 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.  Fāṭir 35: 33-35

Allāh Subḥānāhu wa Ta‘ālā says:

Indeed! Those who feared (Allāh) 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-Dukhān 44: 51-57
Belief in the Hereafter

Allāh Subhānahū wa Ta‘ālā says:

Verily the righteous shall drink from a (cup of wine) flavoured with Camphor from a spring of Paradise called Kāfūr.

A spring from where the slaves of Allāh 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 Allāh’s countenance. We wish from you no reward, nor thanks.

Verily we fear from our Sustainer a Day, hard and distressful.

So, Allāh 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 Zanjabil (ginger flavoured),

From a spring called Salsabil.

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-Insan 76: 5-22

Allāh Subhānahū wa Ta‘ālā 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.
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-Wāqi‘ah 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 Qur‘ān)

Allāh Subḥānahū wa Ta‘ālā 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. Fusṣilat 41: 31-32
Allāh Subḥānahū wa Ta‘ālā says:
And indeed for the transgressors, will be an evil journey’s end.
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 Subḥānahu wa Ta‘ālā 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 Subḥānahu wa Ta‘ālā 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-Zurnar 39: 16
Allāh Subḥānahu wa Ta‘ālā 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-Dukhān 44: 43-50

Allāh Subḥānahu wa Ta‘ālā 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
AHADITH

127. Ibn-e-Abbás Ra'diyallahu 'anhum narrates that Abu Bakr Ra'diyallahu 'anhu said: O Rasúllallah! Indeed you have aged! He replied: (The Súrah) Húd, Al-Wáqi'áh, Al-Mursalát, 'Ammá Yata Sá'álún, and Idhash Shamsu Kuwwirat have aged me. (Tirmidhi)

128. Khálid ibn-e-'Umair Al 'Adawí Ra'diyallahu 'anhu narrates that 'Utbah ibn-e-Ghazwán Ra'diyallahu 'anhu in a sermon after glorifying and praising Alláh, said to us: Undoubtedly, the world has announced its termination; and has turned on its heel in a hasty flight; and what is left are but a few drops, like the residual drops in a bowl which the drinker sucks out. And indeed, you will all be transferred (at death) from the world, to a never-ending abode. So depart with the best deeds with you. For verily, it has been mentioned to us that when a stone is cast from the edge of Hell, it
continues to fall for seventy years but will not reach its depth. And by Allāh, Hell will be filled (with men and Jinn). 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 (Ṣāḥibah) with Rasūlullāh Ṣallallāhu ‘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 ibn-Mālik. So, I wore it to cover my lower half, and Sa‘d ibn-Mālik wore the other piece. But, today each of us is an Amīr (Governor) of a city from amongst the great cities. And verily, I seek refuge in Allāh that I should ever consider myself great whereas I am regarded low by Allāh. 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. (Takmalah, Fathul Mulhim)

129- عن عائشة: رضي الله عنها أنها قالت: كان رسول الله ﷺ كلهما كان ليثنهما من رسول الله ﷺ يخرج من آخر الليل إلى البقاء فيفعل: "السلام عليكم دار قوم مؤمنين، وأناكم ما توعدون عدًا موجلون، وإننا ان شاء الله بكم لاحقون" اللهم! اغفر لأهل بقية الغرقد. رواه مسلم،‐بما يقال عند دخول الفجر. رقمنا 2656.

129. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that whenever it was her turn for Rasūlullāh Ṣallallāhu ‘alaihi wasallam to spend the night, he would go out at the end of the night to Baqī‘ (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 Allāh willing, we shall be joining you. O Allāh! Forgive the dwellers of Baqī‘. (Muslim)
130. Mustawrid ibne-Shaddād Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: By Allāh! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quantity of water in it. (Muslim)

131. Shaddād ibne-Aws Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi 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 Allāh’s Mercy. (Tirmidhī)

132. ‘Abdullāh ibne-‘Umar Raḍiyyallāhu ‘anhu narrates that I came to Nabī Ṣallallāhu ‘alaihi wasallam, being the tenth one of ten Ṣaḥābah. A man of the Anṣār stood up and said: O Nabī Allāh! 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. (Ibne-Mājah, Tabarānī, Majma-‘uz-Zawāīd)
133. 'Abdullah Rādiyallāhu 'anhu narrates that Nabi Ṣallallāhu 'alaihi 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. (Bukhārī)

134. Maḥmūd ibne-Labīd Rādiyallāhu 'anhu narrates that indeed Nabi Ṣallallāhu 'alaihi wasallam said: There are two things that the son of Ādam 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 Āḥmad)

135. Abu Salamah Rādiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He, who meets Allāh testifying that none is worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh, and believes in resurrection and in reckoning, enters Paradise. (Al-Bīdāya wan Nihāyah)
136. Umme Dardā `Raḍiyallāhu `anha narrates: I enquired from Abu Dardā`: Why do you not go and seek for your guests what men (usually) seek (fine food and drink) for their guests? So he replied: I heard Rasūlullāh Ṣallallāhu `alaihi wasallam saying: Verily, before you is a very difficult pass! The heavily burdened shall not cross through it with ease, so I desire to keep myself light for that passage.

(Baihaqī)

Note: `Men seek fine food and drink` means that his wife wanted him to take out time and effort to earn, if not for his family, then at least for the sake of his guests.

137. Hānī Ṭāḥimahullāhu, the freed slave of `Uthmān Raḍiyallāhu `anhu narrates that when `Uthmān stood by a grave he would weep until his tears wet his beard. So, he was asked; When Paradise and Hell are mentioned, you do not weep, but (why do) you weep at this (sight of the grave)? So he replied: Indeed, Rasūlullāh Ṣallallāhu `alaihi wasallam said: Verily, the grave is the first stage among the stages of the Hereafter; if one is saved from (the Punishment of) it, then what is to follow will be easier. And if one does not find safety from it, then what is to follow shall be more severe than it. And Rasūlullāh Ṣallallāhu `alaihi wasallam said: I have not seen a sight more horrifying than (the Punishment of) the grave.

(Tirmidhī)
138. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhu narrates that when Nabī Ṣallallāhu ‘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. Abu Sa‘īd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 beloved 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, you will see my excellent treatment. Rasūlullāh Ṣallallāhu ‘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 Allāh 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.

Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: The grave then closes on him until its one side meets the other, and his ribs get intermingled;

Rasūlullāh Ṣallallāhu ʿalaihi wasallam then (illustrating) placed the fingers (of one hand) between the fingers (of the other hand). He added: Allāh 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.

Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: The grave is either a garden from among the gardens of Paradise or a pit from among the pits of Hell. (Tirmidhī)
140. Bara ibn-‘Azib Raḍiyallāhu ‘anhum narrates: We went out with Rasūlullāh Ṣallallāhu ‘alaihi wasallam along with the funeral of a man from the Anṣār until we reached the grave, which had not yet been completely dug. So, Rasūlullāh Ṣallallāhu ‘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 Allāh 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 Allāh. Then they will ask him: What is your religion? He will reply: My religion is Islām. 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 Allāh. Then they will ask him: What makes you certain of that? He will reply: I read the Book of Allāh 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 Rasūlullāh Ṣallallāhu ‘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 of 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 Dāwūd)

**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 Allāh’s Oneness, His Prophet and Islām. (Ma‘āriful Ḥadīth)

141. Anas ibn-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, the slave of Allāh, 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 Sallallāhu ‘alaihi wassallum? As for the Mu’min (believer) he will say: I bear witness that he is the slave of Allāh and His Messenger. It will then be said to him: Look towards your dwelling in Hell; Allāh has replaced it with a dwelling in Paradise. He will then see both the dwellings.

And as for the Munāfiq (hypocrite) and Kāfir (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. (Bukhārī)

142. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 Allāh, Allāh. And in another narration: The Hour of the Day of
Resurrection will not be established so long as there is someone saying, Allāh, Allāh. (Muslim)

Note: This means that the Day of Resurrection will occur when the world becomes devoid of Allāh’s remembrance. This hadīth also explains that the Day of Resurrection will not be established so long there is a single man saying: O people! Fear Allāh and worship Him. (Miqrāt)

143. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: The Last Hour will come only upon the most wicked people. (Muslim)

وفي رواية: فُسِّحَ ذُلِّكَ عَلَى النَّاسِ حُتَّى تَعْتُرَّ وَجُوُوهُمُ، قَالَ النَّبِيُّ ﷺ: مِنْ يَأْجُوْجَ وَمَأْجُوْجَ
144. 'Abdullâh ibn-'Amr Râdiyallâhu anhum narrates that Rasûlullâh Sallallâhu 'alaihi wasallam said: Dajjâl will appear in my Ummah and remain for forty; I do not know whether for forty days, or forty months, or forty years. Then Allâh will send 'Îsa ibn-Maryam resembling 'Urwah ibn-Mas'ûd. He will seek out Dajjâl and then destroy him. Thereafter, people shall remain for seven years without enmity even between two persons. Then Allâh will send a cool breeze from the direction of Syria; whereupon none shall remain upon the face of the earth whose heart has the tiniest particle of Îmân, except that his life shall be seized by this breeze. Even if one of you were to enter the innermost recess of a mountain, it (the breeze) would enter even there and seize him. Therefore, only the most wicked people shall remain who are as unstable as birds (easily startled) with a tendency to wickedness with the intelligence of beasts of prey (who have little intelligence and show violence and anger), neither knowing right nor objecting to evil. Then Shaitân will appear to them and say: Will you not comply to my command? They will say: What do you command us? He will then order them to worship idols (and they will obey him). Abundant sustenance will be granted to them and apparently, they will enjoy a good and luxurious life. Then the Trumpet will be blown; and everyone who hears it will bend one side of his neck, and raise the other, listening attentively. The first to hear it will be a man plastering a water tank for his camels. Then he will collapse senseless, and die and so will all the people with him. Then Allâh will send down rain resembling dew, causing the bodies of the people to sprout like plants from the earth. Thereafter the Trumpet will be blown a second time, and the people will rise looking around. Then it will be said: O people! Hasten towards your Rabb! The angels will be told to restrain them for they are to be questioned. Command then will be given to bring forth those who are to go to Hell and when they asked what proportion is to be brought forth, they will be told it is nine hundred and ninety nine out of every thousand. That will be a day which will make children grey haired; and that is the day when the Shîn will be bared (Muslim)
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 Ṣaḥābah were deeply grieved and it showed on their faces. Then Rasūlullāh Ṣallallāhu ‘alaihi 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. (Tafsir Usmani).

In a ḥadīth of Ṣaḥīḥ Bukhārī and Muslim narrated by Abu Sa‘īd Khudri Raḍiyyallāhu ‘anhu, Rasūlullāh Ṣallallāhu ‘alaihi 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 ‘Isa ‘alaihis Salām at his Second Coming.

145. Abu Sa‘īd Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi 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 Ṣaḥābah of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, so he said to them: Say: حَسْبَنَا اللَّهُ وَنَعْمَ الوُكْلِ ٰعَلَى اللَّهِ تَوَلَّنَا. (Allāh is sufficient for us! The Most Excellent is He in Whom we trust!) (Tirmidhī)
146. Miqdād Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The sun shall be brought close to the creation on the Day of Resurrection until there is one mile between it and them. Mankind will sweat according to what they have done; the sweat reaching to the ankles of some, to the knees of others, to the waist of others, while some will have their mouths covered by the sweat. Rasūlullāh Ṣallallāhu ‘alaihi wasallam pointed his hand to his mouth. (Muslim)

147. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Mankind will be assembled on the Day of Resurrection in three classes, one walking, one riding and one walking on their faces. It was asked: O Rasūlullāh! How will they walk on their faces? He replied: Verily, the one who made them walk on their feet is able to make them walk on their faces. They will avoid with their face every obstacle and thorn. (Tirmidhī)

148. ‘Adī ibne-Ḥātim Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is not anyone of you but that
his Râbb 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. (Bukhârî)

149. ‘Â’ishah Râdiyallâhu ‘anha narrated: I heard Rasûlullâh ﷺ ‘allaihi wasallam saying in one of his Ṣalât

اللٰهُمَّ حاسبِي حسابًا يُسِيرًا

O Allâh! Make my account easy. When he finished his Ṣalât, I asked: O Nabiyyallâh! What is ‘easy account’? He replied: That one’s book of deeds be looked into and then he be forgiven. Verily, O ‘Â’ishah! He who will be interrogated on that Day will be ruined! (Musnad Aḥmad)

150. Abu Sa‘îd Al Khudrî Râdiyallâhu ‘anhu approached Rasûlullâh ﷺ ‘alaihi wasallam and asked: Inform me who will be strong enough to stand on the Day of Resurrection, about which Allâh ‘Azza wa Jall has mentioned: ﴿وَيَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ (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 Ṣalât. (Baihaqî, Mishkât)

151. ‘Â’ishah Râdiyallâhu ‘anha said: I heard Rasûlullâh ﷺ ‘alaihi wasallam saying on the Day of Resurrection about the people who rejected Faith with regard to the message of the Messenger of Allâh ﷺ: ﴿فَذَٰلِكُمُ الْأَشْحَابُ الْمُكَذِّبُونَ﴾ (The unbelievers will be amongst those who will be drowned in the Fire). (Musnad Aḥmad)
151. ‘Awf ibn-Mālik Al Ashja‘ī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: My intercession will be for those of my Ummah who have committed major sins. (Tirmidhī)
Belief in the Hereafter

KALIMAH TAYYIBAH

90

And I seek refuge in Allah from the evil of your speech
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speech as I seek reference to}$153. Anas ibn-Malik Radıyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: On the Day of Resurrection, mankind will be in confusion. Then they will approach ʿĀdām '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 Kalīmullāh (who speaks to Allāh Taʿālā). 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 Ṣallallāhu '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
Muḥammad! 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, Īmān 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 Muḥammad! 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 Īmān 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 Muḥammad! 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 Īmān, 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 illallāh. Thus, Allāh Subḥānahū wa Taʿālā will say: By My Honour, and By My Majesty, and By My Grandeur, and By My Sublimity; whoever has said Lā ilāha illallāh, I will certainly take him out of the Fire. (Bukhārī)

And in the narration of Abu Saʿīd Al Khudrī Raḍiyallāhu ‘anhu: (In reply to the urges of Rasūlullāh Ṣallallāhu ‘alaihī wa sallam for the fourth time) Allāh Subḥānahū wa Taʿālā 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-Hayāt* (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 Kalimatullāh, as he was born without a father on the Command of Allāh: *Kun!* (Be! and it became), and by a breath of Jibra‘il ‘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. ‘Imrān ibne-Husain Raḍiyallāhu ‘anhum narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: A group of people will come out of the Fire by the intercession of Muḥammad Šallallāhu ‘alaihi wasallam and enter Paradise; they will be called the *Jahannāmin* (people of Hell). (Bukhārī)

155. Abu Sa‘īd Raḍiyallāhu ‘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)
156. Ḥudhaifah and Abu Hurairah Radīyallāhu ‘anhum both narrate in a lengthy narration that Rasūlullāh Šallallāhu ‘alaihi wasallam said: The qualities of ‘trustworthiness’ and ‘kinship’ will be sent and will stand on the two sides of the Širāt (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 Nabī Šallallāhu ‘alaihi wasallam will be standing on (the Širāt) 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 Širāt 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)
Šallāhu ‘alaihi 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 Jibra'il? He replied: This is the Kauthar that your Rabb granted. Its soil was the most excellent musk. (Bukhāri)

158. ‘Abdullāh ibn-‘Amr ibnul-‘Ās Rādiyallāhu ‘anhu narrates: Rasūlullāh Šallallāhu ‘alaihi wasallam said: My pond (Al-Kauthar) is as large as a month’s journey and its sides are equal. Its water is brighter than silver, and its fragrance is more delightful than musk. And its drinking cups are (as numerous) as the stars in the sky. Whoever will drink from it shall never feel thirst thereafter. (Muslim)

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.

159. Samurah Rādiyallāhu ‘anhu narrated that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Verily for every prophet there is a pond, and indeed they will vie with one another about which of them will have the largest number coming down to it. I hope, indeed, my pond will be the most heavily attended. (Tirmidhī)

160. ‘Ubādah ibne-Šāmit Rādiyallāhu ‘anhu narrates that Nabī
Ṣallallāhu ʿalaihi wasallam said: Who bears witness that none is worthy of worship but Allāh, the Alone, without any partners, and that Muḥammad is His slave and Messenger, and that ʿĪsā ʿAlaihis Salām is the slave of Allāh, and His Messenger, and His Word that was granted to Maryam ʿAlaihis Salām and a Spirit from Him, and that Paradise is a reality, and that Fire is a reality. Allāh will indeed, send him to Paradise whatever his deeds may be. Junādah Raḍiyallāhu ‘anhu added in his narration: He may enter from any of the eight doors of Paradise that he wishes! (Bukhārī)

161. Abu Hurairah Raḍiyallāhu ‘anhu reported that Rasūlullāh Ṣallallāhu ʿalaihi wasallam in a Ḥadīth Qudsi narrated that Allāh Taʿālā has said: I have prepared for My pious slaves that 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:

فَلا تَعْلَمُنَّ فَنْسَمَا أَخْفَىْ لَهُمْ مِنْ فَرْطَةٍ أَعْيُنِيَّ

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

(Bukhārī)

162. Sahl ibne-Saʿd Al Saʿīdī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: The space that a whip occupies in Paradise is better than the world and what it contains. (Bukhārī)
163. Anas Raḍiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘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)

164. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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: وَظَلَّ مَأْمُودًا (in shade long extended) (Al-Waqi‘a 56:30) (Bukhārī)

165. Jābir Rādiyallāhu ‘anhu narrates: I heard Nabī Šallallāhu ‘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 Šāhābah 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 Allāh and (His) Praise, just as they breathe! (Muslim)
166. Abu Sa‘īd Al Khudrī and Abu Hurairah Ra’diyallāhu ‘anhu narrate that Rasūlullāh Šallallāhu ‘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) Allāh ‘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’diyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: When the people of Paradise will have entered Paradise, Allāh Ta’ālā 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? Rasūlullāh said: Then Allāh will remove the veil, (between him and them); and they will not have been given anything dearer to them than looking at their Sustainer, the Mighty and the Magnificent. (Muslim)

168. Abu Hurairah Ra’diyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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, Allāh has a killer (the Hell Fire) for him and he will never die. (Tabarānī, Majma‘uz-Zawāid, Sharḥ-us Sunnah)
169. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Your fire is one part from seventy parts of the Fire of Hell. It was said: O Rasūlallāh! 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. (Bukhārī)

170. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth 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 Ādām! Do you recall seeing any good, a moment of comfort or luxury? He will reply: No, by Allāh, 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 Allāh, O my Rabb! No misfortune has ever come my way and I have never experienced any distress. (Muslim)
171. Samurah ibne-Jundub Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There will be some to whose ankles the Fire will reach, some to whose knees the Fire will reach, some to whose waist the Fire will reach and some to whose collar-bone the Fire will reach. (Muslim)

172. Ibne-‘Abbās Rađiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam recited the following verse:

أَتْقُوا اللَّهَ حَقّ تَقْبِيمٍ وَلَا تَمْثِلُونَ إِلَّا مَا مَسْلِمُونَ

Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden), as He should be feared, and die not except in a state of Islam.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam (while describing the fear of Allāh and the punishment of the Hereafter) said: If a single drop of Az-Zaqqūm (a tree in Hell) were to be dropped into this world, it would spoil the people’s means of livelihood; so what about those whose food it is? (Tirmīdī)
173. Abu Hurairah رَحْمَةُ اللَّهِ عَلَيْهِ and his companions narrates that Rasūlullāh ﷺ said: When Allah had created Paradise, He said to Jibraīl (‘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 Sharī'ah, which at times is against personal desires) and ordered: O Jibraīl! 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 said: When Allah created the Fire (of Hell), then He said: O Jibraīl! 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 Jibraīl! 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 Dāwūd)
SUCCESS IS IN OBEYING THE COMMANDMENTS OF ALLĀH TAʿĀLĀ

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

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Taʿālā 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-Alzāb 33: 36

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

And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it.

Al-Ḥashr 59: 7

Allāh Subḥānahū 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-Aḥzāb 33: 21

Allāh Subḥānahū wa Ta‘ālā says:

So let those who oppose His (Allāh’s) Command, beware, lest some trial or painful punishment befall them.

An-Nūr 24:63

Allāh Subḥānahū 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-Nāhīl 16: 97
Allāh Subḥānā huwa Taʿālā says:

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

Allāh Subḥānā huwa Taʿālā said to His Prophet Ṣallallāhu ‘alaihi 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 Imrān 3: 31**

Allāh Subḥānā huwa 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 Subḥānā huwa 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 Subḥānā huwa 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. **Al-Tālāq 65: 2-3**
Allāh Subhānāhū wa Ta‘ālā says:

Allāh Subhānāhū wa Ta‘ālā says:

Allāh Subhānāhū wa Ta‘ālā says:

Allāh Subhānāhū wa Ta‘ālā says:
life in this world and for its
adornment, whereas that which is
with Allah is (so much) better and
everlasting. Have you then no
sense?

Al-Qasas 28: 60

AHADITH

174. Abu Hurairah Radьyallahu ‘anhu narrates that Rasullullah Ṣallallahu ‘alaihi 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. Dajjal who is the worst evil of those absent evils being awaited, or 7. The Hour? And the Hour is very grievous and very bitter. (Tirmidhi)

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 ibne-Malik Radьyallahu ‘anhu narrates that Rasullullah Ṣallallahu ‘alaihi 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 wealth return and his deeds remain with him. (Muslim)
176. 'Amr Raḍiyallāhu 'anhu narrates that Nabī Šallallāhu 'alaihi wasallam one day delivered a sermon saying: Behold! The world and its things are indeed a temporary commodity (and as such have no worth and value), shared and consumed by both the pious and the impious people alike! Indeed, the Hereafter is truly a reality and will arrive at its appointed time in which Judgement will be made by a Powerful King. Behold! Indeed all good, in its entirety is in Paradise. Indeed all evil, in its entirety is in the Fire. Understand well, do good deeds with due fear of Allāh, and know that you will be confronted by your deeds. Whosoever does a particle weight of good, shall see it; and whosoever does a particle weight of evil, shall see it. (Musnad Shāf‘ī)

177. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu narrates that he heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: When the slave of Allāh enters into Islām and the beauty of Islām comes into his life, every evil deed that he had committed previously is forgiven by Allāh. Thereafter, starts the settlement of accounts; the reward of a good deed is ten times to seven hundred times and the punishment for an evil deed is equivalent to it unless Allāh overlooks it. (Bukhārī) Note: The beauty of Islām comes into his life means that one’s heart should be illuminated with Īmān and the body should be dedicated in obedience to Allāh Subhānahu wa Ta‘āla.
178. ‘Umar Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām means that you bear witness that there is none worthy of worship except Allāh and Muḥammad is His Messenger, and to establish Ṣalāt, and pay Zakāt, and fast in the month of Ramadān, and to perform Ḥajj to the House of Allāh if you are able to do so. (Muslim)

179. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām is that you worship Allāh Subḥānahū wa Ta‘ālā and do not ascribe any partner to Him, and to establish Ṣalāt, to pay Zakāt, to fast in Ramadān, to perform Ḥajj to the House of Allāh, to enjoin good, to forbid from evil, and to offer Salām to your family. So, if anyone is deficient in any of these, he has left a part of Islām and he, who leaves all of them, has turned his back to Islām. (Mustadrak Ḥākim)

180. Ḥudhaifah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām has eight parts. Īman is one part, and performing Ṣalāt is one part, and giving Zakāt is one part, and performing Ḥajj to the House of Allāh is one part, and fasting in Ramadān is one part, and enjoining good is one part, and forbidding evil is one part, and Jihād in the Path of Allāh is one part. Indeed,
one is unsuccessful who has no share in any of these parts. (Majma‘uz-Zawāid, Bazzār)

181 - عن ابن عباس رضي الله عنهما عن النبي ﷺ قال: الإسلام أن تسلم وجعل بادعى الهدى، وتنصيّم الله ورسوله وسوأته وتعبد الصلاة وتولي الركاة. (الحديث) رواه أحمد 319/1.

181. Ibne-‘Abbās Raḍiyallāhu ‘anhum narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām is to surrender yourself to Allāh (with correct belief and actions) and bear witness with heart and tongue that there is none worthy of worship except Allāh and that Muḥammad is His slave and Messenger, and to establish Ṣalāt, and to pay Zakāt. (Musnad Aḥmad)

182. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a villager came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: Guide me to a deed, by doing which I shall enter Paradise. Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: Worship Allāh and do not ascribe any partner to Him, and establish the obligatory Ṣalāt, and pay the obligatory Zakāt, and fast in Ramaḍān. The villager replied: By Him in Whose Hand my life is, I shall not add anything to it. When he had turned away, Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone who wishes to see a man from among the people of Paradise, he may look at this man. (Bukhārī)

183. Ṭalḥa ibn-‘Ubadullāh Raḍiyallāhu ‘anhu narrates that a man of the people of Najd with dishevelled hair came to Rasūlullāh Sallallāhu ‘alaihi wasallam. We could hear the sound of his voice but could not understand what he was saying till he came close to Rasūlullāh Sallallāhu ‘alaihi wasallam and we realised that he was asking about Islām. Rasūlullāh Sallallāhu ‘alaihi wasallam said: Five times of Ṣalāt each day and night. He asked: Must I observe any more than them? He replied: No, unless you do it voluntarily. Then Rasūlullāh Sallallāhu ‘alaihi wasallam said: And fasting during the month of Ramaḍān is obligatory. He asked: Must I observe anything else? Rasūlullāh Sallallāhu ‘alaihi wasallam replied: No, unless you do it voluntarily. Rasūlullāh Sallallāhu ‘alaihi wasallam then mentioned Zakāt to him and he asked: Must I pay anything else? He replied: No, unless you give voluntarily. Then he turned and left saying: By Allāh, I will not do more than that nor less than that. Rasūlullāh Sallallāhu ‘alaihi wasallam remarked: He has succeeded if (he keeps) true to his words. (Bukhārī)

184. ʿUbādah ibn-Ṣāmit Raḍiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said to a group of his Ṣaḥābah who were sitting around him: Swear allegiance to me that you will not ascribe any partner to Allāh, and will not steal, and will not commit adultery, and will not kill your children and will not falsely accuse anyone, and will not be disobedient concerning what is good. Thus, whoever fulfils this oath, Allāh will be responsible for his reward. Whoever
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. (‘Ubādah ibne-Ṣāmit Raḥiyyallāhu ‘anhu said) So we swore allegiance to him on that basis. (Bukhārī)

185 - عَنْ مُعَاذَ رضِي الله عَنْهُ قَالَ: أُوصِي بِرَسُولِ الله ﷺ بعْضُ كُلِّ مَاتٍ قَالَ: لَا تُشْرَكُ بِي نِعْمَةِ رَبِّكَ وَإِنْ تُؤْلِكَ وَتُحْرِقَ، وَلَا تَعْقِنَ وَالْجَيْلِ وَإِنْ أَمَّرَكَ أَنْ تَخْرُجِ مِنْ أَهْلِكَ وَمَلْكَ، وَلَا تَنْزِكْ صَلَاةَ مَكْتُوبَةَ مَتَّعَمَّدًا، إِنْ مِنْ تُرِكْ صَلَاةَ مَكْتُوبَةَ مَتَّعَمَّدًا فَقَدْ بَرَّتَ مِنْهُ دُمَّةَ اللَّهِ، وَلَا تَشْرَبِيْنَ حَمْرًا فَإِنَّهُ رَأَسُ كُلِّ فَاحِشَةٍ، وَإِيَّاكَ وَالْمَعْصِيَةَ فَإِنَّ بِالْمَعْصِيَةِ حَلَّ سَحْقُ اللَّهِ عَتْرَجٌ، وَإِيَّاكَ وَالْفَزَرُ وَالْرَّحَفَ وَإِنَّ هَذِهِ النَّاسِ، وَإِذَا أَصَابَ النَّاسُ مُوتٌ وَأَنْتَ فِي هُمْ فَأَفْتَتَ، وَأَنْفِقٌ عَلَى عِيَالِكَ مِنْ طُولَتِكَ وَلَا تَرْفَعْ عَنْهُمِ غَضَبًا وَآخَفْهُمْ فِي اللَّهِ. رواه أحمد 5/328

185. Mu‘ādh Raḥiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi 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 Ṣalāt, since he who deliberately neglects Ṣalāt 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 Aḥmad)

Note: In this ḥadīth 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 Īmān. (Mirqāt)
186. Abu Hurairah رضي الله عنه narrates that Nabī ﷺ ‘alaihi wasallam said: Anyone who believes in Allāh and His Messenger, establishes Ṣalāt, and fasts during Ramaḍān, Allāh has taken it upon Himself to send him to Paradise; whether he was engaged in Jihād in the Path of Allāh, or whether he remained in the land where he was born. The Ṣaḥābah inquired: O Rasūllallāh! Should we not give this good news to the people? Rasūlullāh ﷺ ‘alaihi wasallam replied: (No, because) there are one hundred ranks in Paradise which Allāh has prepared for those who engage in Jihād in the Path of Allāh and between two ranks there is a distance equal to the distance between the earth and the sky. So, when you ask Allāh for Paradise, ask Him for Firdaus, for it is the best and highest part of Paradise, above it is the Throne of the Compassionate One and from it the rivers of Paradise flow. (Bukhārī)
Rasūlallāh! What does fulfilling the trust mean? Rasūlullāh Ṣallallāhu ʿalaihi wasallam answered: To take bath after Ḥanāfah (a man is in a state of Ḥanāfah when semen is discharged out with passion while one is awake or asleep), for Allāh Subḥānahū wa Taʿālā has not placed a trust with the son of Ādām regarding any religious deed except this purification (since this bath is a secret act that can only be performed by the Fear of Allāh). (Ṭabarānī)

188. Faḍālah ibn-ʿUbaid Al Anṣāri Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ʿalaihi wasallam saying: Whoever has Īmān upon me, obeys me, and does Ḥijrah (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 Īmān 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 deserved Paradise). (Ibn-Hībbān)

189. Muʿādh ibn-Jabal Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ʿalaihi 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 Ramaḍān, he will be forgiven. (Musnad Aḥmad)

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190. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who meets Allāh in such a state that he had not associated any partner with Him, and had paid Zakāt on his wealth gladly, expecting a reward thereof, and had listened to and obeyed (the Īmām, leader of the Muslims), for him is Paradise. (Musnad Ahmad)

191. Faḍālah ibne-‘Ubaid Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The Mujāhid (one striving in the Path of Allāh) is he who fights against his personal desires. (Tirmidhī)

192. ‘Utbah ibne-‘Abd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If a person were to remain in prostration, from the day of his birth till the day he died, to please Allāh ‘Azza wa Jall, then despite this on the Day of Resurrection, he will consider this deed to be small. (Musnad Aḥmad, Tabārānī, Majma‘-uz-Zawād)
patient. And if he does not possess these two habits, he will not be reckoned by Allāh as amongst the grateful and patient: He who sees his superior in Islām and follows him, and sees one inferior in worldly things and then expresses his thanks to Allāh, that out of His Mercy and Grace Allāh has kept him in a better state. Then Allāh reckons him amongst the grateful and patient. And he, who looks to his inferiors concerning religion, and looks to one superior in worldly riches, and expresses sorrow for getting less, then Allāh will not record him as amongst the grateful and patient. (Tirmidhī)

194. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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. (Mirqāt)

195. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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; Zakāt will be looked upon as a fine; knowledge will be acquired for worldly needs and gains and not for Islāmic 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
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 Rađiyallâhu ‘anhu narrates that Rasûlullâh ﷺ 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. ‘Abdullâh ibn-‘Abbâs Rađiyallâhu ‘anhu said: When dishonesty in the captured enemy assets becomes evident among people, Allâh puts fear of the enemy into their hearts; and when fornication 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. (Muaṭṭa Imām Mālik)

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

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.
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199. Samurah ibne-Jundub Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 Rasūlullāh Ṣallallāhu ‘alaihi wasallam would interpret it. One morning Nabī Ṣallallāhu ‘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: ‘Subḥānallāh! 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: Subḥānallāh! Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came across some thing like a baking oven; Rasūlullāh Ṣallallāhu ‘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. Rasūlullāh Ṣallallāhu ‘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 ʿalaihi 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 ʿalaihi wasallam further added: My two companions then pointing, said to me, that is your place, the Jannat-ul-ʿAdan. 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: َيَا كُلُّكَانِ (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 Qurʾān 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 Nabī Šallallāhu ‘alaihi wasallam: O Rasūlullāh! What about the polytheist’s children? Rasūlullāh Šallallāhu ‘alaihi wasallam replied: And also polytheist’s children. Rasūlullāh Šallallāhu ‘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 Šallallāhu ‘alaihi wasallam said: I will indeed recognize my Ummah among all other Ummahs on the Day of Resurrection. The Šaḥābah 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. (Musnad Aḥmad)

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)
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, Ṣalāt is the most important and basic action.
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 Subhānahū wa Ta‘ālā said to
His Prophet Ṣallallāhu ‘alaihi
wasallam:
Tell My slaves who have believed,
to establish Ṣalāt 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 Subhānahū wa Ta‘ālā quoted
in Qurān supplication of Ibrahim
‘alaihis salam as:
O My Rabb! Make me an
establisher of Ṣalāt, and from my
descendents also. Our Rabb! And
accept my Du‘ā (supplication).
Ibrāhīm 14: 40

Allāh Subhānahū wa Ta‘ālā said to
His Prophet Ṣallallāhu ‘alaihi
wasallam:
Perform Ṣalāt from midday till the
darkness of the night (i.e. Zuhr,
‘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-İsrā’ 17: 78
Allāh Subhānahū wa Ta‘ālā says:
(mentioning a virtue of successful believers)
And they who carefully maintain
(and are mindful of) their Ṣalāt.
Al-Mu‘minūn 23: 9

Allāh Subhānahū wa Ta‘ālā says:
O you who believe! When the
Adhān is called for the prayer on
the day of Jumu‘ah (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.
Al-Jumu‘ah 62: 9

AHĀDĪTH

1. ‘Abdullāh ibne-Umar Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Islām has been built upon five pillars: 1) To testify that none is worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh, 2) to establish Ṣalāt, 3) to give Zakāt, 4) to perform Ḥajj, and 5) to fast (Ṣa‘um) in Ramadān. (Bukhārī)

2. Jubair ibne-Nufair Raḥimahullāh narrates that Rasūlullāh
Ṣallallāhu ‘alaihi wasallam said: It has not been revealed to me that I should amass wealth and be amongst the merchants, but it has been revealed to me: Glorify and praise your Rabb and be amongst those who prostrate themselves to Him and worship your Rabb till the certainty (death) comes to you. (Sharḥ-ḥus-Sunnah, Mishkāt-ul-Mašābīh)

3. ‘Abdullāh Ibne-‘Umar Raḍiyallāhu ‘anhum narrates that in reply to a question of Jibr‘a‘īl about Islām Raṣūlullāh Ṣallallāhu ‘alaihi wasallam said: Islām is bearing witness that none is worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh, and that you establish Ṣalāt, and give Zakāt, and perform Ḥajj to the House of Allāh and perform Umrah, and take bath after Janābah and perform complete Wuḍū, and Šaum in Ramaḍān. Jibr‘a‘īl then said: If I do all of that, then am I a Muslim? He replied: Yes. Jibr‘a‘īl then confirmed: You have spoken the truth. (Ibne-Khuzaimah)

Note: A person is in the state of Janābah after intercourse, or discharge of semen with passion while he is awake or asleep.

4. Qurrarah ibne-Da‘mūṣ Raḍiyallāhu ‘anhu narrates that we met Nabī Ṣallallāhu ‘alaihi wasallam during the Farewell Ḥajj and asked: O Rasūlallāh! What do you enjoin upon us? He replied: I enjoin upon you to establish Ṣalāt, and give Zakāt, and perform Ḥajj of the Sacred House of Allāh, and Šaum in Ramaḍān, as verily therein is a night superior to a thousand months; and likewise prohibit you from shedding the blood of a Muslim and a Mu‘āhid or taking their property except to uphold justice; and advise you to hold fast to that
Deen of Allāh 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 *Dhimmī*. 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. Jābir ibne-'Abdullāh Raḍiyallāhu ‘anhumā narrates that Nabī Sallallāhu ‘alaihi wasallam said: The key to Paradise is Ṣalāt and the key to Ṣalāt is Wuḍū’. (Musnad Aḥmad)

6. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: The comfort and delight of my eyes has been placed in Ṣalāt. (Nasā).
8. ‘Alī Raḍiyallāhu ‘anhu narrates that the last words of Rasūlullāh Ṣallallāhu ‘alaihi wasallam were: As-Ṣalāt, as-Ṣalāt;¹ fear Allāh about those whom your right hand possesses (your slaves and subordinates). (Abu Dāwūd)

Note: ¹ Vigilantly observe, guard and establish Ṣalāt.

9. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam returned from Khyber and with him were two slaves. So, ‘Ali Raḍiyallāhu ‘anhu said: O Rasūlallāh! Grant us a servant. He replied: Take anyone you desire of the two. ‘Ali 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 Aḥmad, Ṭabarānī, Majma‘uz-Zawāid)

10. ‘Ubādah ibn-Ṣāmit Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Five times Ṣalāt has been made mandatory by Allāh ‘Azza wa Jall. He who performs his Wuḍū well, and offers Ṣalāt at their appointed time, performing complete Rukūʾ, 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. Ḥanẓalah Al Usaidī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The person who guards the five times Ṣalāt, its Wūdū, its prescribed time, its proper Rukū‘ and Sujūd, while perceiving it to be the Right of Allāh on him, he is forbidden upon Fire. (Musnad Ahmad)

12. Abu Qatādah ibne-Rib‘ī Raḍiyallāhu ‘anhu reported that Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrates in a Ḥadīth Qudsi 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 him). (Abu Dāwūd)

13. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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-Zawāïd)
14. ‘Abdullāh ibne-Qurṭ ṫRaḍiyallāhu ‘anhu narrates that Rasūlullāh ṫSallallāhu ‘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. (Ṭabarānī, Targhīb)

15. Jābir ṫRaḍiyallāhu ‘anhu narrates that a man said to Nabī ṫSallallāhu ‘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, Majmaʿuz-Zawāid)

16. Salmān ṫRaḍiyallāhu ‘anhu narrates that Rasūlullāh ṫSallallāhu ‘alaihi wasallam said: Verily a Muslim, when he performs Wuḍū 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 Aḥmad)

Note: According to some scholars, ‘two ends’ means two parts. The first part stands for Fajr Ṣalāt, and the second part for Zuhr and ‘Aṣr Ṣalāt. Performing Ṣalāt in some hours of the night stands for Maghrib and ‘Ishā Ṣalāt. (Tafsīr ibne-Kaṭhīr)
17. Abu Hurairah Ṭャdiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu '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 Ṭャdiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who guards the obligatory Ṣalāt will not be written amongst the neglectful. (Ibne Khuzaimah)

19. 'Abdullāh ibne-'Amr Ṭャdiyallāhu 'anhumā narrates that one day, Rasūlullāh Ṣallallāhu ‘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'aun, Hāmān and Ubayy ibne-Khalaf. (Musnad Aḥmad, Ṭabarānī, Majma'uz-Zawāid)

Note: Fir'aun was the king of Egypt at the time of Mūsā ‘Alaihis salām, Hāmān was his minister, and Ubayy ibne-Khalaf was an ardent idolater and adversary of Rasūlullāh Ṣallallāhu ‘alaihi wasallam.
20. Abu Mālik Al Ashja‘ī narrates from his father Raḍiyallāhu ‘anhu, who said that whenever a man accepted İslām during the time of Nabī Ṣallallāhu ‘alaihi wasallam, the Sahābah used to teach him Šalāt. (Tabarānī)

21. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam was asked: O Rasūlallāh! 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 Šalāt. (Tirmidhī)

22. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The five Šalāt 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. Šalāt is just like that. Whenever, someone commits a sin, and performs Šalāt, makes Du‘ā, and asks forgiveness, then he is forgiven for the sins he committed preceding the Šalāt. (Bazzār, Tabarānī, Majma‘uz-Zawāid)
23. Zaid ibne-Thābit Raḍiyallāhu ‘anhu narrates that we were commanded by Rasūlullāh Šallallāhu ‘alaihi wasallam to say after every obligatory Šalāt, Subhānallāh (Glory be to Allāh who is above all faults) 33 times, Alhamdulillāh (Praise be to Allāh) 33 times, and Allāhuakbar (Allāh is the Greatest) 34 times. One Anṣārī dreamt that someone asked him: Has Rasūlullāh Šallallāhu ‘alaihi wasallam commanded you to say Subhānallāh 33 times, Alhamdulillāh 33 times, and Allāhuakbar 34 times after every obligatory Šalāt? He (the Anṣārī) said: Yes. The voice in the dream said: Make it 25 times each, and add with it, Lā ilāha illallāh (None is worthy of worship but Allāh) 25 times.

In the morning, when he went and narrated his dream to Nabī Šallallāhu ‘alaihi wasallam, the Prophet said: Do so. (Tirmidhi)

24. Abu Hurairah Raḍiyallāhu ‘anhu narrates that once some poor emigrants came to Rasūlullāh Šallallāhu ‘alaihi wasallam and said: The rich have attained the highest ranks and eternal bounties of
Allāh. 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 Ṣaḥābah said: Do tell us. So, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Recite Subhānallāh, Alhamdulillāh, and Allāhu akbar thirty three times each, after every obligatory Ṣalāt. Abu Saliḥ 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 Allāh’s blessing which He bestows on whosoever He wills. (Muslim)

25. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites Subhānallāh (Glory be to Allāh who is above all faults) 33 times, Alhamdulillāh (Praise be to Allāh) 33 times and Allāhu akbar (Allāh is Greatest) 33 times, which 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 Allāh, He is One, He has no partner, His is the Kingdom, and for Him is all the Praise, and He has power over all things.

(Muslim)

26. ʿUthmān bin ʿAbd Allāh, the Commander-in-Chief also said: I witnessed the Prophet ṣallallāhu ʿalayhi wa sallam in a dream in which he recited: Subhānallāh, Alhamdulillāh, Allāhu akbar, then he was led to Paradise. (Muslim)
Faḍl ibne-Ḥasan Ḍamrī Raḥimahullāh says that one of the two daughters of Zubair ibne-‘Abdul Muṭṭalib, Umme Ḥakam or Dubā‘ah, Raḍiyallāhu ‘anhumā narrates that some prisoners were brought to Rasūlullāh Ṣallallāhu ‘alaihi wasallam. I, my sister and, Fātimah, daughter of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, went to him and explained our difficulties, and asked for some prisoners for (domestic) help. Rasūlullāh Ṣallallāhu ‘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 Ṣalāt, recite: *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdu’llillāh* (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، ولله الملك وله الحمد، وهو على كُل شئٍ 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 Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Some phrases, when said after Ṣalāt, are such that whoever says them will never be disappointed. These are *Subḥānallāh* (Glory be to Allāh Who is above all faults) 33 times, *Alḥamdu’llillāh* (Praise be to Allāh) 33 times and *Allāhu’akbar* (Allāh is the Greatest) 34 times after every obligatory Ṣalāt. (Muslim)
28. Sa'ib Ra'diyallâhu 'anhu narrates from 'Alî Ra'diyallâhu 'anhu that when Rasûlullâh ﷺ was married to Fâţima Ra'diyallâhu '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. ‘Alî Ra'diyallâhu 'anhu one day said to Fâţima Ra'diyallâhu 'anha: I swear by Allâh! Due to pulling of buckets from the well, I feel pain in my chest. Allâh has sent some prisoners to your father, go and ask him for a servant. Fâţima Ra'diyallâhu ‘anha said: My hands are also calloused due to turning the grindstone. At that, she went to Nabî Šallallâhu ‘alaihi wasallam. He asked: Dear daughter, what brought you here? She said: ‘I have come to offer my Salâm’. But due to her shyness, she could not ask him anything and returned. ‘Alî Ra'diyallâhu ‘anhu
asked her: What happened? She said: I felt shy to ask him. Then we went to Nabī Ṣallallāhu ‘alaihī wasallam together. ‘Alī Raḍiyallāhu ‘anhu said: O Rasūllallāh! Due to drawing water from the well I feel pain in my chest. Fāṭima Raḍiyallāhu ‘anāhā 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. Rasūllullāh Ṣallallāhu ‘alaihī 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. Rasūllullāh Ṣallallāhu ‘alaihī 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: Jibra‘īl ‘Alaihis 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 Alḥamdu’llillāh (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 Alḥamdu’llillāh and 33 times Allāhuakbar. ‘Alī Raḍiyallāhu ‘anhu said: I swear by Allāh! Ever since Rasūllullāh Ṣallallāhu ‘alaihī wasallam taught me these words, I have never forgotten to say them. Ibnul Kawa’ Rahimahullāh asked him: And not even on the night of the Battle of Šiṣfīn? He said: May Allāh curse you! O people of Iraq! Yes, and not even on the night of the Battle of Šiṣfīn. (Musnad Ahmad)
29. Abdullah ibn-'Amr Ra'diyallahu 'anhu narrates that Rasûlullâh Šallallahu 'alaihi 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 Šalât say Subhânallâh (Glory be to Allah Who is above all faults) ten times, Alhamdulillâh (Praise be to Allah) ten times, and Allâhu akbar (Allah is the Greatest) ten times. 'Abdullâh says: I saw Nabî Šallallahu 'alaihi wasallam counting them on his fingers. Rasûlullâh Šallallahu 'alaihi 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 Subhânallâh, Alhamdulillâh and Allâhu akbar 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?

'Abdullah Ra'diyallahu 'anhu asked: O Rasûlallâh! Why is it that these two qualities are not adopted? He replied: The Shaitân comes to one while he is in Šalât and says remember so and so, remember so and so, until he becomes pre-occupied and thus becomes unmindful of saying these words; and Shaitân comes to him on his bed and continuously lulls him to sleep. (Ibne-'Hibbân)

30. Mu‘adh ibn-Jabal Ra'diyallahu 'anhu narrates that Rasûlullâh Šallallahu 'alaihi wasallam took his hand and said: O Mu‘adh! I swear by Allah, indeed I love you. Then he said: O Mu‘adh! I advise you never to forget saying these words after every Šalât:

اللّهُمَّ مَعَيْ عَلَى ذُكْرِكَ وَشُكرِكَ وَحسَنِ عِبَادِكَ

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

(Abu Dawûd)
31. Abu Umāmah Ṭadiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites Āyātul Kursī after every obligatory Ṣalāt, nothing but death restrains him from entering Paradise. In another narration: Qul hū wallāhu Aḥad is to be recited after Āyātul Kursī. (‘Amālul Yaumi wal Lailah by Nasaī, Ṭabarānī, Majma’uz-Zawāid)

32. Ḥasan ibne-‘Alī Ṭadiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites Āyātul Kursī after obligatory Ṣalāt, is in the protection of Allāh till the next Ṣalāt. (Ṭabarānī, Majma’uz-Zawāid)

33. Abu Ayyūb Ṭadiyallāhu ‘anhu narrates that whenever I offered Ṣalāt behind Nabī Ṣallallāhu ‘alaihi wasallam, I heard him saying this Du‘ā after completing his Ṣalāt:

O Allah! Forgive all my mistakes and sins. O Allah! Uplift me, and correct my shortcomings, and guide me towards good deeds and excellent manners; no one except You can guide towards good, nor turn away from evil.

(Ṭabarānī, Majma’uz-Zawāid)
34. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who offers the Ṣalāt of two cool times, enters Paradise. (Bukhārī)

Note: The Ṣalāt 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 Ṣalāt 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 Ṣalāts will more easily maintain the other three. (Mīrqāt-ul-Mafātih)

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

36. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu
‘alaihi wasallam said: Whoever after Fajr Ṣalāt, while maintaining the posture of sitting in Ṣalāt and before talking with anyone, says ten times:

لا إِلَٰهَ إِلَّا اللَّهُ وَحَدَّٰثَأَ لا شَرِيكَ لَهُ، لَهُ الْمَلَأُ وَلَهُ الْحَمْدُ يُحْبِيهِ وَيَتَبِّيِّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدْرٌ

None is worthy of worship but Allah, He is alone, He has no partner, His is the Kingdom, for Him is all the Praise, He alone gives life, and He alone gives death, and He has power over everything.

Then, ten virtues are recorded for him, and ten sins are erased, and his ranks are raised by ten degrees, and he is protected from every undesirable and unpleasant thing and also from Shaitān, and that day he will not be taken to account for any sin except polytheism.

In another narration, the words بِيَدِيِّ الْحَكِيرِ (In Whose Hand is all that is good) are in place of بِيَدِيِّ وَبِيَتِ (He alone gives life and He alone gives death).

It is also narrated that every time he says this phrase, he receives a reward of freeing a slave. On saying these words after ‘Aṣr he gets the reward for the whole night as he gets the reward for the whole day on saying them after Fajr. (Tirmidhī, ‘Amālul Yaumi wal Lailah by Nasaī)

37. Jundub Al Qasrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who offers the Fajr Ṣalāt, is indeed in the Protection of Allāh (so do not trouble those who are under Allāh’s Protection); for you will be answerable to Allāh 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-Ḥārith At-tamīmīyi Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told him secretly: When you complete the Maghrib Ṣalāt, then recite seven times this Du‘ā: 
اللَّهُمَّ أَجْنِئُ مِنَ النَّارَ (O Allāh! 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 Ṣalāt repeat the same. For undoubtedly, if you happen to die the same day, you will be protected from the Fire. (Abu Dāwūd)

**Note:** Rasūlullāh Ṣallallāhu ‘alaihi wasallam by giving this advice secretly wanted to stress its importance.

39. Umme Farwah Raḍiyallāhu ‘anā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam was asked: Which is the best of the good deeds? He said: To offer Ṣalāt at the beginning of its prescribed time. (Abu Dāwūd).

40. ‘Alī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: O People of the Qur‘ān! Offer Witr Ṣalāt, for verily Allāh is Witr, and He loves the Witr. (Abu Dāwūd)

**Note:** Witr in Arabic refers to His Oneness, that is being without partners. Allāh also loves actions done in odd numbers. Many examples of it are found in Sharī‘ah and Sunnah. Witr Ṣalāt is loved by Allāh because it has an odd number of Rak‘at. (Majma’ Bihār-ul-Anwār)

41. Khārijah ibne-Hudhāfah Raḍiyallāhu ‘anhu narrates that one day
Rasûlullâh Šallallâhu ‘alaihi wasallam came to us and said: Allâh has granted you an additional Šalât, which is better for you than red camels; this Šalât is Al-Witr. Allâh has appointed its time between ‘Isha Šalât and the break of dawn. (Abu Dâwûd)

**Note:** The Arabs considered red camels to be a most valuable and desirable commodity.

42. Abu Dardâ Rađiyallâhu ‘anhu narrates that my friend, Rasûlullâh Šallallâhu ‘alaihi wasallam, enjoined me three things: To fast three days every month, to offer the Witr Šalât before sleep, and to offer two Rak‘ât Sunnah of Fajr. (Ṭabarânî, Majma‘uz-Zawâid)

**Note:** It is better for those who have developed the habit of awakening at night, to offer their Witr Šalât at the time of Tahâjjud that is before the beginning time of Fajr Šalât. As for those, who have not developed this habit, they should offer their Witr Šalât before sleeping.

43. Ibne-‘Umar Rađiyallâhu ‘anhu narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: There is no (perfect) Îmân for one who has no trustworthiness, and there is no Šalât for one who has no Wuḍû, and there is no Deen for one who has no Šalât. The status of Šalât in Deen is like the status of the head in a body. (Ṭabarânî, Targhib)

44. Jâbir ibn-Abdullâh Rađiyallâhu ‘anhu narrates: I heard Rasûlullâh Šallallâhu ‘alaihi wasallam saying: Between man and (his entering into) polytheism and unbelief is the abandonment of Šalât. (Muslim)
Note: Scholars of Islam have offered several explanations to this hadith. One is that a person who abandons Salah becomes increasingly arrogant and bold in committing sins, which may endanger his faith. Another explanation is that the one who abandons Salah runs the risk of an evil end. (Mirqat-ul-Mafațiḥ)

45. Ibne-'Abbâs Râdiyallâhu 'anhumna narrates that Rasûlullâh Sallallâhu 'alaihi wasallam said: He who abandons Salah shall meet Allah in a state that Allah will be very angry with him. (Bazzâr, Tâbarânî, Majma’uz-Zawâid)

46. Naufal ibne-Mu’awiya Râdiyallâhu ‘anhu narrates that Nabî Sallallâhu ‘alaihi wasallam said: The person who missed even one Salah is as though he has been deprived of his entire family and wealth. (Ibne-Ḫibbân)

47. ‘Abdullâh ibne-‘Amr ibnil Ḍâ narrates from his father, who heard from his grandfather Râdiyallâhu ‘anhum, who narrated that Rasûlullâh Sallallâhu ‘alaihi wasallam said: Command your children when they are seven years old, to perform Salah; and beat them for not observing it when they are ten years old. And at this age separate their beds (i.e. do not let brothers and sisters sleep together). (Abu Dāwûd)

Note: Beating should not cause bodily harm.
śALĀT IN JAMĀ‘AH

CONGREGATION

VERSE OF QR’ĀN

Allāh Subhānahū wa Ta‘ālā says:

And establish Șalāt and give Zakāt; and bow with those who bow in worship (i.e. pray in congregation).

Al-Baqarah 2: 43

AḤĀDĪTH

48. Abu Hurairah Rādiyallāhu ‘anhu narrated that Nabi Șallallāhu ‘alaihi wasallam said: The Muadhdhin will recieve forgiveness to the distance to which his voice reaches. All living and non-living things shall bear witness for him on the Day of Resurrection. He, who attends Șalāt in congregation, for him is written the reward of twenty-five Șalāt, and it becomes an atonement for his sins between two Șalāt. (Abu Dāwūd)

Note: According to some Scholars the reward of twenty-five Șalāt is for the Muadhdhin, and he gets forgiveness of his sins from the previous Adhān to this Adhān. (Badhl-ul-Majhūd)
49. Ibne-'Umar Raḍiyallâhu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam said: The Muadhhdhin will receive forgiveness to the extent the voice of his Adhân 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 Adhân. (Musnad Aḥmad, Ṭabarānī, Bazzâr, Majma‘uz-Zawâid)

50. Abu Ša‘ṣa‘ah Raḍiyallâhu ‘anhu narrates that Abu Sa‘īd Raḍiyallâhu ‘anhu said: When you are in a desert or countryside, then call the Adhân loudly, as I have heard Rasûlullâh ﷺ 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. (Ibne-Khuzaimah)

51. Barâ ibne-‘Āzib Raḍiyallâhu ‘anhumâ narrates that Nabî Sallallâhu ‘alaihi wasallam said: Verily, Allâh and His angels send blessings upon the persons of the first row. The one who angels send Adhân 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 Šalât with him. (Nasa‘î)

Note: One interpretation of the second sentence of this ḥadîth 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. (Badhl-ul-Majhûd)
52. Mu‘awiya Rad‘iyallahu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The Mu‘adhdhīns will have the longest necks amongst the people on the Day of Resurrection. (Muslim)

Note: Islāmic Scholars have mentioned several interpretations to this ḥadīth:

1. As people go to the masjid to offer Ṣalāt in response to the Adhān of the Mu‘adhdhin, 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 Mu‘adhdhin shall raise his head high, longing to gaze at his magnificent reward, thus giving the appearance of the longest neck.

3. The Mu‘adhdhin 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 Mu‘adhdhin as the most prominent of all on the Plain of Reckoning. Still others have mentioned that the Mu‘adhdhīns will proceed speedily towards Paradise. (Nawawī)

53. Ibne–’Umar Rad‘iyallahu ‘anhum narrates that Nabī Ṣallallāhu ‘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 Ḥākim)
54. Ibne-‘Umar Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ŝallallāhu ‘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, Ṭabarānī, Majma‘uz-Zawā‘īd)

55. ‘Abdullah ibne-‘Umar Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ŝallallāhu ‘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 Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ŝallallāhu ‘alaihi wasallam said: The Imām is responsible and the Muadhdhin is entrusted. O Allāh! Guide the Imāms and forgive the Muadhdhins. (Abu 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.

(Badhl-ul-Majhūd)

57- عن جابر رضي الله عنه قال: سمعت النبي ﷺ يقول: إن الشيطان إذا سمع النذء بالصلاة، ذهب حتى يكون مكان الرؤحاء. قال سليمان رحمه الله: فسأله عن الرؤحاء؟ فقال: هي من المدينة سنة وثلاثون ميلا. رواه مسلم، باب فصل الأذان... رقم: 854.

57. Jābir Raḍiyyallāhu ‘anhu narrates: I heard Nabī Šallallāhu ‘alaihi wasallam saying: Verily when the Shaitān hears the Adhān, he flees until he reaches the place Rauḥā. Sulaimān Raḥimahullāh said: I asked Jābir about Rauḥā. He replied that it is thirty-six miles from Madīnah. (Muslim)

58- عن أبي هريرة رضي الله عنه أن النبي ﷺ قال: إذا نُؤدِى للصلاة أذَّن الشيطان لـه ضراعة حتَّى لا يسمع التأذين، فإذا قَضَى التأذين أقبل، حتَّى إذا نَلِب بالصلاة أذَّن، حتَّى إذا قَضَى التأذين أقبل، حتَّى يخطِّب بين المرء ونفسه. يقول له: اذكَر كَاذَكُر، فإِن[-]اذا لم يكن يذَكر من قبل، حتَّى يظلِ الرجل ما يذَّرِى كَم صَلَى. رواه مسلم، باب فصل الأذان... رقم: 859.

58. Abu Ḥurairah Raḍiyyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: Shaitān flees on hearing the call for Šalāt, loudly breaking wind, until he no longer hears the Adhān. When the Adhān is completed, he returns until the Iqāmah is called. He then again flees until the Iqāmah is completed; then he again returns to distract the attention of the man engaged in Šalāt, interjecting in his mind, saying: Remember such and such, remember such and such; reminding him of things which he had previously forgotten or was unaware of, until the man is unable to recall how many Rak‘āt he has prayed. (Muslim)
59. Abu Hurairah رضي الله عنه 'anhu narrates that Rasūlullāh ﷺ ‘alaihis wasallam said: If people knew what blessings lie in the Adhān and the first row, and they could not achieve this (distinction) except by casting lots, they would certainly do so. (Bukhārī)

60. Salmān Al Fārsī رضي الله عنه ‘anhu narrates that Rasūlullāh ﷺ ‘alaihis wasallam said: If a man is in a jungle and the time of Ṣalāt approached, he should perform Wudū, and if he does not find water, then he should perform Tayammum. If he calls the Iqāmah, both his angels (who record his deeds) offer Ṣalāt with him. And if he calls the Adhān and Iqāmah, such a vast number of Allāh’s forces (angels) will perform Ṣalāt with him that the two ends of their rows would not be seen. (Muṣannaf ‘Abdur-Razzāq)

61. ‘Uqbah ibn ‘Āmir رضي الله عنه ‘anhu reports that he heard Rasūlullāh ﷺ ‘alaihis wasallam narrating a Hadīth Qudsī: Your Rabb is pleased with the shepherd who calls the Adhān upon the peak of a mountain and offers Ṣalāt. Allāh ‘Azza wa Jáall’ exclaims to the angels: Look at this slave of Mine who calls the Adhān and the Iqāmah for Ṣalāt and he fears Me. I have forgiven him and entered him into Paradise. (Abu Dāwūd)
62. Sahl ibne-Sa‘d Rađiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Two things are never rejected or seldom rejected; Du‘ā at the time of Ādhān and at the time when people are locked in a furious battle. (Abu Dāwūd)

63. Sa‘d ibne-Abī Waqqāṣ Rađiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: The one who hears the Muadhdhīn and responds with (the following), his sins will be forgiven. (Muslim).

I bear witness that none is worthy of worship but Allāh, Who is Alone, without any partner; and that Muḥammad is His slave and Messenger; and I am pleased with Allāh as Rabb, and Muḥammad as Messenger, and Islām as Deen.

64. Abu Hurairah Rađiyallāhu ‘anhu narrates: We were with Rasūlullāh Šallallāhu ‘alaihi wasallam and Bilāl called the Adhān. When he finished, Rasūlullāh Šallallāhu ‘alaihi wasallam said: Whoever says the same with complete belief and conviction, will enter into Paradise. (Mustadrak Ḥākim)

Note: From this narration, it appears that in reply to the Adhān, one should repeat the exact words of the Muadhīn. However, a narration of ‘Umar Rađiyallāhu ‘anhu clarifies that in reply to
Hayya-ʿAlaṣ-Ṣalāt, Hayya-ʿAlal-Falāh one should say Lā ḥaula walā quwwata illā billāh (I have no strength to do good or protect myself from evil, except by the power of Allāh). (Muslim)

65. ʿAbdullāh ibn-ʿAmr Raḍiyallāhu anhumā narrates that a man said: O Rasūllallāh! Indeed, the Muadhdhīns have excelled us (as regards the reward of the Hereafter). Rasūllullāh Ṣallallāhu ʿalaihi wasallam replied: Say the same words as they say, and when you come to the end, ask (from Allāh) and you will be granted. (Abu Dāwūd)

66. ʿAbdullāh ibn-ʿAmr ibnil -ʿĀṣ Raḍiyallāhu anhumā narrates: I heard Rasūllullāh Ṣallallāhu ʿalaihi wasallam saying: When you hear the Muadhdhin, repeat what he says, and then send Ṣalawāt upon me. For indeed he who sends one Ṣalawāt 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)

67. Jābir ibn-ʿAbdullāh Raḍiyallāhu anhumā narrates that
Rasūlullāh Šallallāhu ‘alaihi wasallam said: If anyone says when he hears the Adhān:

اللَّهُمَّ رَبّ هَذِهِ الدُّعَوَةِ النَّافِعَةِ، وَالصَّلَاتَ النَّافِعَةِ، صَلَّى ﻋَلَيْهِ ﻫُمَادًا، وَزِيَادًا مَّعْدُودًا، وَزَيَادًا مَّعْدُودًا، وَزَيَادًا مَّعْدُودًا، وَزَيَادًا مَّعْدُودًا

O Allāh, Rabb of this perfect call, and of the prayers which is established for all times, grant Muḥammad the Wasīlah 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: إِنْ لَّا تُخْلِفْ الْمَيْغَادَ (Undoubtedly, You never go back on Your words). (Bukhārī, Baihaqī)

68. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: When the Muadhāhin calls the Ādḥān, whosoever says as follows (after the Ādḥān), Allāh will accept his Du‘ā.

اللَّهُمَّ رَبّ هَذِهِ الدُّعَوَةِ النَّافِعَةِ، وَالصَّلَاتَ النَّافِعَةِ، صَلَّى ﻋَلَيْهِ ﻫُمَادًا، وَزِيَادًا مَّعْدُودًا، وَزَيَادًا مَّعْدُودًا

O Rabb of this complete calling and Šalāt which is full of benefits, bestow blessings upon Muḥammad and be eternally pleased with him after which You will never be displeased.

(Musnad Aḥmad)

69. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: A Du‘ā made between the Ādḥān and the Igāmah is never rejected. The Šaḥābah asked: What Du‘ā should we make, O Rasūlallāh? He replied: Ask Allāh for ‘Āfiyah (well being) in this world and in the Hereafter. (Tirmidhī)
70. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: When the Iqāmah for Šalāt is being said, the doors of the skies are opened, and Du‘ā is accepted. (Musnad Aḥmad)

71. Abu Hurairah Raḍiyallāhu ‘anhu narrates that whoever performs Wuḍū and performs it excellently, then goes out intending Šalāt, undoubtedly he is in Šalāt, as long as he intends Šalāt. 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 Iqāmah, he must not run. For undoubtedly, whose house is the farthest will get the greatest reward. Those present asked: Why is that so O Abā Hurairah? He said: Because of the greater number of footsteps. (Muaṭṭa’ Imām Mālik)

72. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Abul Qāsim (Rasūlullāh) Šallallāhu ‘alaihi wasallam said: When one of you performed Wuḍū in his house, and then came to the masjid, he was in Šalāt until he returns. Therefore, he should not do like this and Rasūlallāh Šallallāhu ‘alaihi wasallam placed the fingers of one hand into the other. (Mustadrak Ḥākim)

Note: Just as such an action of the hands is undesirable and inconsistent with Šalāt, similarly such actions are undesirable while one is proceeding towards Šalāt. The reason being that when one is proceeding to perform Šalāt, he is virtually engaged in Šalāt.
73. Sa‘īd ibn Musayyib Raḥimahullāh narrates on the authority of an Ansārī Ṣaḥābī: I heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: When one of you performs Wuḍū and performs it well and goes out to offer Šalāt, then for every right foot he lifts, Allāh Subḥānahu wa Ta‘ālā records a virtue for him. And for every left foot he puts on the ground, a sin is erased. He has the choice to take short steps or long ones. Then he comes to the masjid and offers Šalāt in congregation, he will be forgiven. And if he reaches the masjid and finds that people have already offered a part of their Šalāt, yet a part remains, he joins the remaining part of the Šalāt, and thereafter completes that which he had missed. He too gets the same reward of Šalāt. And if he comes to the masjid and finds that people have finished their Šalāt; so he completes his individual Šalāt, he too gets the same reward. (Abu Dāwūd)

74. Abu Umāma Raḍiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: One who leaves his house having Wuḍū to offer obligatory Šalāt, his reward is like that of a person performing Ḥajj in the state of Ehrām. And the one who goes out, bearing the hardship, solely to offer Šalāt Ad-Ḍuhā, he gets the reward as that of a person performing ‘Umrah. And the offering of Šalāt after a previous Šalāt uninterrupted by any irrelevant talk or action, is recorded in ‘Illiyyīn (an auspicious register of righteous deeds). (Abu Dāwūd)

Note: 1. Ehrām pertains to numerous constraints imposed on those
who travel for Hajj and ‘Umrah to Makkah.
2. กระบวน Salāt is a Nafl (optional) prayer before mid-day.

75. Abu Hurairah Raḍiyllāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever amongst you performs Wuḍū well, and completes it to perfection, then goes to the masjid with the sole intention to offer Ṣalāt, then Allāh is overjoyed with him, as the family of an absent relative is overjoyed by his sudden appearance. (Ibne-Khuza‘īmah)

76. Salmān Raḍiyllāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who performs Wuḍū in his house and performs it well, then comes to the masjid, he is the guest of Allāh, and it is obligatory upon the Host to extend hospitality to his guest. (Ṭabarānī, Majma‘uz-Zawā‘īd)

77. Jābir ibn-Abdullāh Raḍiyllāhu ‘anhumā narrates that some plots of land surrounding the Masjid of Nabī Ṣallallāhu ‘alaihi wasallam were vacant. Banū Salimah intended to shift close to the masjid. When this news reached Rasūlullāh Ṣallallāhu ‘alaihi wasallam, he said to them: I have come to know that you intend to shift close to the masjid. They replied: O Rasūlallāh! 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 Ra’diyallahu ‘anhu narrates that Nabī Šallallahu ‘alaihi wasallam said: Anyone of you who leaves his home to come to my masjid, for every footprint a virtue is written, and for every other footprint a sin is erased, until he returns. (Ibne-Ḥibbān)

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

80. Abu Hurairah Ra’diyallahu ‘anhu narrates that Rasūlullāh 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. (Ṭabarānī, Majma‘uz-Zawāid)
81. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Those who frequent the masjids in darkness, undoubtedly are the people who are immersed in Allāh’s Mercy. (Ibne-Mājah, Targhib)

82. Buraidah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Good tidings for those who frequent the masjids in darkness, of complete Nūr (light) on the Day of Resurrection. (Abu Dāwūd)

83. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Should I not guide you to the means by which Allāh forgives sins and increases good deeds? They replied: O Rasūlallāh! Please do so. He said: Performing complete Wuḍū even in difficulty, and taking many footsteps to the masjid, and after offering one Ṣalāt waiting for the next. And whosoever leaves his house in a state of Wuḍū till he reaches the masjid, then offers Ṣalāt in congregation with the Muslims and waits for the next Ṣalāt; it is for him that the angels say: O Allāh! forgive him, O Allāh! Have Mercy upon him. (Ibne Ḥibbān).
84. Abu Hurairah رضی الله عنه relates that Rasūlullāh ﷺ alaihi wasallam told his companions: Should I not guide you to those deeds by which Allāh removes sins and raises ranks? They said: O Rasūlallāh! Please tell us. He said: Performing complete Wuḍū in difficult circumstances, and taking many footsteps towards the masjid, and waiting for the next Šalāt after one Šalāt is Ribāt. (Muslim)

**Note:** The well known meaning of Ribāt is to take part in the defence of the Islamic frontiers which is undoubtedly a noble action. In this ḥadīth Rasūlullāh ﷺ alaihi wasallam has apparently referred to their actions as Ribat because just as soldiers guard the frontiers, so also by his actions, a man guards himself against the onslaught of the Shaitān and Nafs (innerness). (Mirqāt-ul-Mafātīḥ)

85. `Uqbah ibne-ʿAmir رضی الله عنه relates that Rasūlullāh ﷺ alaihi wasallam said: When a man performs Wuḍū, then comes to the masjid and waits to offer Šalāt, 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 Šalāt 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 Šalāt. (Musnad Ahmad)

86. عن معاذ بن جبل رضی الله عنه عن النبي ﷺ (قال الله تعالى): يَا مُحَمَّدًا قُلْتَ: لَيْكُنَّ رَبِّ، قُلْتَ: فِيَمْ مَيْتُ الْمَلَأِ الأَخْلَصَىٰ، قُلْتَ: فِي الْكَفَّارَاتِ، قُلْتَ: مَا هُنَّ؟ قُلْتَ: مِنْشِئُ الأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَالْحُلُوسِ في المساجد، بعد الصلاة، وإِسْبَاعُ الْوُضُوءِ في المَكْرُوِهِاتِ، قُلْتَ:
86. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates in a Ḥadīth Qudsi from Nābi Sallallāhu ‘alaihi wasallam that Allāh Subḥānahū wa Ta‘ālā said: O Muḥammad! 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 Wūḍū 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 Subḥānahū 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 Ṣallallāhu ‘alaihi wasallam (then) said: Verily it is the truth, so say it repeatedly to memorize it. (Tirmidhī)

87. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nābi Sallallāhu ‘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 Allah! Forgive him, and bestow Mercy upon him. This continues as long as he remains in a state of Wudu or leaves the place of Salat. (Bukhari)

88. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A person, after performing Salat, remains waiting for the next Salat, is like a horseman whose steed rapidly charges him in the Path of Allāh Subhānahū wa Ta‘ālā, and he is in a great Ribāt, that is, defence of Islamic Frontiers (meaning thereby that he is protecting society and himself from Nafs and Shaitān). (Musnad Aḥmad, Ṭabarānī, Ṭarḫīb)

89. ‘Irabd ibn-Sāriyah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to pray for forgiveness three times for the first row and once for the second row. (Ibn-Majah)

90. Abu Umāma Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh sends Mercy and His angels invoke blessings upon the first row. Those present said: O Rasūlullāh! And upon the second? He replied: Allāh 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 Rasūlullāh Ṣallallāhu ʿalaihi wasallam further said: Straighten your rows, align your shoulders, be gentle to your brothers, and close the gaps. For verily Shaytān enters in the gap between you, like a baby lamb. (Musnad Aḥmad, Ṭabarānī, Majmaʿuz-Zawāid)

**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 Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: The first row of Ṣalāt amongst the men is most rewarding and the last is the least; whereas the last rows of Ṣalāt amongst the women are the most rewarding and the first the least. (Muslim)

92. Bara ibn-ʿĀzib Raḍīyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ʿalaihi wasallam used to pass through the rows from one end to the other; setting our chests and shoulders in line and saying: Do not be out of line otherwise your hearts will differ. He used to add: Verily Allāh ʿAzza wa Jall sends Mercy for the first row and His angels ask for their forgiveness. (Abu Dāwūd)

93. Bara ibn-ʿĀzib Raḍīyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: Verily Allāh Subḥānahū wa Taʿālā 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 Allāh than one taken to complete a row. (Abu Dāwūd)
94. ‘Ā’ishah Radhiillahū ‘anāhā narrates that Rasūlullāh ﷺ alaihi wasallam said: Verily Allāh Subḥānahū wa Ta’ālā sends Mercy and His angels invoke blessings for those who are on the right hand side of rows. (Abu Dāwūd)

95. Ibne-‘Abbās Ra’diyallāhu ‘anhumā narrates that Rasūlullāh ﷺ 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. (Ṭabarānī, Majma‘uz-Zawāid)

**Note:** As it became known to the Ṣahābah 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 Nabī ﷺ alaihi wasallam informed them about the virtues of standing on the left hand side of the row, so that it does not remain incomplete. (Faid-ul Qadīr)

96. ‘Ā’ishah Radhiillahū ‘anāhā narrates that Rasūlullāh ﷺ alaihi wasallam said: Verily Allāh sends Mercy and His angels invoke blessings for those who fill in the gaps to complete the rows. (Mustadrak Ḥākim)

97. Abu Hurairah Ra’diyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Whoever joins a row (of Ṣalāt), Allāh raises him one rank; and the angels shower (Allāh’s) blessings upon him. (Ṭabarānī, Targhib)
98. ‘Abdullāh ibne-‘Umar Rādiyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: The best of you are those whose shoulders are more soft in Ṣalāt. And there is no step more rewarding than the step which is taken to fill the gap in the row (of Ṣalāt). (Bazzār, Targhib, Ibne-Ḥibbān, Ṭabarānī)

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

99. Abu Juḥaiyafah Rādiyallāhu ‘anhu narrates that Nabī ﷺ ‘alaihi wasallam said: He who fills the gap in a row (of Ṣalāt) is forgiven. (Bazzār, Majma‘uz-Zawād)

100. ‘Abdullāh ibne-‘Umar Rādiyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who joins the row (of Ṣalāt), Allāh will join him with His Mercy; and whoever breaks the row (of Ṣalāt), Allāh will cut him away from His Mercy. (Abu Dāwūd)

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. (Mirqāt-ul-Mafātīḥ)

101. Anas Rādiyallāhu ‘anhu narrates that Nabī ﷺ ‘alaihi wasallam said: Straighten your rows, for the straightening of the rows in Ṣalāt is essential for the offering of Ṣalāt correctly. (Bukhārī)
102. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He, who performed Wuḍū 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 māṣjīd, Allāh would forgive his sins. (Muslim)

103. ‘Umar ibnil Ḫatṭāb Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Allāh Subḥānāhū wa Ta‘ālā indeed admires the people offering Šalāt in congregation. (Musnad Ahmad, Majma‘uz-Zawādī)

104. Abdullah ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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 Ḥurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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 ibne-Umar Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ṣalāt in congregation is twenty seven times greater in reward as compared to Ṣalāt offered individually. (Muslim)

107. Qubāth ibne-Ashyam Al Laithī Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The Ṣalāt of two persons, with one of them as Imām, is more liked by Allāh, to the individual Ṣalāt of four persons. Similarly, the Ṣalāt of four persons, with one of them as Imām, is more liked by Allāh, to the individual Ṣalāt of eight persons. And the Ṣalāt of eight persons, with one of them as Imām, is more liked by Allāh, to the individual Ṣalāt of hundred persons. (Bazzār, Ṭabarānī, Majma‘uz-Zawādī)

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

109. ‘Abdullāh ibne-Sa‘īd al-Hārithī Rādiyallāhu ‘anhu said: When I offered Ṣalāt, I would face east, for if I offered Ṣalāt facing the qiblah, I would fear that I would be blessed.
109. Abu Sa‘īd Al Khudrī Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ŝalāt in congregation is equivalent to twenty five Ŝalāt, and when Ŝalāt is offered in a desert, performing its bowing and prostration properly, it reaches up to fifty times. (Abu Dāwūd)

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

111. ‘Ā’ishah Raḍiyyallāhu ‘anha narrates that when Nabdī Ṣallallāhu ‘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 Ṣallallāhu ‘alaihi wasallam came out (for Ŝalāt) with the support of two persons, his feet were making a line on the ground (as a result of trailing along). (Bukhārī)

112. Faḍālah ibne-‘Ubaid Raḍiyyallāhu ‘anhu narrates that when Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to lead the Ŝalāt, some
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 Rasûlullâh ﷺ ‘alaihi wasallam completed the Šalât, he turned to them and said: If you know the reward that Allâh has for you, then you would like to live with more hunger and needs. Faḍâlah says: I was with Rasûlullâh ﷺ ‘alaihi wasallam that day. (Tirmidhî)

113. ‘Uthmân ibn Affân Ῥâdiyallâhu ‘anhu narrates: I heard Rasûlullâh ﷺ ‘alaihi wasallam saying: The one who offered ‘Isha Šalât in congregation, it was as if he remained in Šalât up to midnight, and if he offered the Fajr Šalât in congregation, it was as if he remained in Šalât the whole night. (Muslim)

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

114. Abu Hurairah Ra’dîyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaihi wasallam said: Indeed! The most burdensome Šalât for hypocrites is the Šalât of Fajr and the Šalât of ‘Isha. (Muslim)

115. Abu Hurairah Ra’dîyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘alaihi wasallam said: If people would have known the virtues of going to the masjid for Zuhr Šalât 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 Šalât, they
would indeed go to the masjid for these Salah, even if (due to some illness) they had to drag themselves. (Bukhārī)

would indeed go to the masjid for these Salah, even if (due to some illness) they had to drag themselves. (Bukhārī)

116. Abu Bakrah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A person, who offers the Fajr Salah 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. (Ṭabarānī, Majma’uz-Zawāïd)

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

118. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasulullāh 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 Salah in their homes without any valid excuse, and burn their houses on them. (Abu Dāwūd)

119. Abu Hurairah Raḍiyallāhu ‘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 Salah in their homes without any valid excuse, and burn their houses on them. (Abu Dāwūd)
119. Abu Hurairah Radîyallâhu 'anhu narrates that Rasûlullah Šallallâhu 'alaihi wasallam said: Anyone who performs Wučû and performs it properly then comes to the Friday Šalât, 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 Šalât). (Muslim)

120. Abu Ayyûb Al Ansârî Radîyallâhu ‘anhu narrates: I heard Rasûlullah Šallallâhu ‘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 Šalât and does not hurt anyone, and keeps silent from the time the Imâm comes out for the Khutbah (sermon) till he finishes the Šalât, it is an atonement for his sins from this Friday to the last one. (Musnad Aḥmad)

121. Salmân Al Fârsî Radîyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: A person who takes a bath on Friday, and purifies himself as much as he can, applies oil to his hair, or uses the perfume available in his house, then goes to the masjid and sits
without squeezing two persons and prays what is prescribed for him, and then listen to the Khuṭbah of the Imām silently and attentively, his sins are forgiven from this Friday to the last one. (Bukhārī)

122. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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). (Ṭabarānī, Majma’uz-Zawāid)

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

124. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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. Yazid ibne-Abi Maryam Rahimahullâh narrates: 'Abaya ibne-Rafi' Rahimahullâh met me, when I was going to Friday Salât on foot and he said: Glad tidings for you, indeed these steps of yours are in the Path of Allâh; I heard Abâ 'Abs Radiyallâhu anhu saying that Rasûlullah ﷺ ‘alaihi wasallam said: He whose feet are covered with dust in the Path of Allâh, those (feet) are forbidden on the Hell-Fire. (Tirmidhî)

126. Aws ibne-Aws Thaqafî Radiyallâhu anhu narrates: I heard Rasûlullah ﷺ ‘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 Imâm 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 Salât at night. (Abu Dâwûd)

127. 'Abdullâh ibne-'Amr Radiyallâhu anhumaa narrates that Nabî ﷺ ‘alaihi wasallam said: One who takes bath on Friday properly and perfectly and goes very early for Friday Salât, sits very close (to the Imâm), and listens (to the sermon) attentively, and remains silent, then for each step of his, gets the reward of one year’s Salât at night and one year’s fasting. (Musnad Ahmad)
128. Abu Lubāba ibne-‘Abdul Mundhir Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Friday is the chief of the days, and most dignified among the days in the sight of Allāh Subḥānahu wa Ta‘ālā. This day is greater than ‘Ēid-ul-Adha and ‘Ēid-ul-Fitr in Allāh’s sight. It has five attributes: On this day Allāh created Ādam ‘Alaihissalām; 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). (Ibne-Mājah)

129. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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. (Ibne-Ḥibbān)
130. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu and Abu Hurairah Raḍiyallāhu ‘anhu narrate that Rasūlullāh Šallallāhu ‘alaihi wasallam 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 ‘Aṣr. (Musnad Aḥmad, Fath-ur-Rabbānī)

131 - عَنْ إِبْنِ مُوسَى الأشْعَرَى رضی اللہ عنہ فَالَّذِی تَسْمَعُ رَسُولُ اللہ ﷺ قُولُهُ: هَیَّا مَا بَيْنَ أَنْ يُجَلِّسَ الْإِمَامُ إِلَیْنَ أَنْ تَقُفَ الصَّلَاةُ. رواه مسلم، باب في الساعة التي في يوم الجمعة، رقم: 1975

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

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

NON-OBLIGATORY PRAYERS

VERSES OF QUR’ĀN

Allāh Subḥānahu wa Ta‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam:
And in some parts of the night (also) offer the Tahajjud Salāt as an additional prayer (Tahajjud) for you. It may be that your Rabb will raise you to Maquam Maḥmood (a praised station).

Al-Isrā’ 17: 79

Note: On the Day of Resurrection by the intercession of Rasūlullāh Šallallāhu ‘alaihi wasallam reckoning will commence. This honour is called Maquam Maḥmood (a praised station). (Bayān-ul-Qur’ān)

Allāh Subḥānahu wa Ta‘ālā says:
And those who spend the night, for their Lord, prostrating and standing (in Šalāt).

Al-Furqān 25: 64

Allāh Subḥānahu wa Ta‘ālā says:
They forsake their beds to supplicate (engage in Šalāt, remembrance and invoking) to their Rabb in fear and hope, and

قال الله تعالى: ومن آلي فتهجد له فنفلته لعسي
آن يعنوك ربك مقالا محمودا
[الإسراء: 79]

قال تعالى: والذين يستورون لرئيهم سجدا
وقفا
[الفرقة: 64]

قال تعالى:
سنجافي جنوبيهم عن المضايج يشعون
ربهم حونا وطمتعا وهم ما رفعتهم

قال تعالى: ونحن أحسن الرشدين
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

Allāh Subḥānahu wa Ta‘ālā 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-Dhāriyāt 51: 15-18

Allāh Subḥānahu wa Ta‘ālā said to
His Prophet Sallallāhu ‘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’ān calmly with pauses and
distinctly (according to the rules of
recitation. One wisdom of Taha-
jjud prayer is that the effort of
getting up at night develops the
capacity to execute the responsi-
tilities 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 Tablīgh. So the night must be kept exclusively for Allāh’s worship which will make easy for you the days work).

Al-Muzzammil 73: 1-7

AHĀDĪTH

132. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Allāh does not grant a slave to engage in anything more rewarding for him than two Rak‘at, which he offers, Verily righteousness is spread over his head so long as he is engaged in Ṣalāt. And man does not come nearer to Allāh with anything better than that which came forth from Allāh ‘Azza wa Jall, meaning thereby the Qur‘ān. (Tirmidhī)

Note: Apart from the importance of Nafl Ṣalāt, this ḥadīth explains that the maximum closeness to Allāh Subḥānahu wa Ta‘ālā is achieved by reciting of the Qur‘ān.
133. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam passed by a grave and asked: Whose grave is this? The Saḥābah replied: Of so and so. Rasūlullāh ﷺ ‘alaihi wasallam said: For this man in the grave, the offering of two Rak‘at is dearer than all your world and whatever it contains. (Ṭabarānī, Majma‘uz-Zawāid)

**Note:** This ḥadīth implies that the true value of two Rak‘at will become evident after death.

134. Abu Dharr Raḍiyallāhu ‘anhu narrates that once Nabī Ṣallallāhu ‘alaihi 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 ‘alaihi 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 Allāh, his sins fall from him, as these leaves are falling from this tree. (Musnad Aḥmad)

135. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who is regular in offering twelve Rak‘at (of Ṣalāt), Allāh Subḥānahu wa Ta‘ālá will build for him a house in Paradise; four Rak‘at before Zuhr, two Rak‘at after Zuhr, two Rak‘at after Maghrib, two Rak‘at after ‘Isha, and two Rak‘at before Fajr. (Nasā‘ī)

136. – ﷺ ‘الله عَنْهَا أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ النَّوَافَاتِ أَشْدُدْ مَعَاهِدَةَ بِنَبِيهِ
136. ‘A’ishah Rādiyallāhu ‘anha narrates that of all non obligatory Ṣalāt, Nabi Sallallāhu ‘alaihi wasallam was most particular in offering the two Rak‘at Sunnah before Fajr. (Muslim)

137. ‘A’ishah Rādiyallāhu ‘anha narrates that Nabi Sallallāhu ‘alaihi wasallam said about the two Rak‘at (Sunnah) before the (obligatory) Fajr Ṣalāt: These two Rak‘at are more beloved to me than the whole world. (Muslim)

138. Umme Ḥabībah binte-Abu Sufyān Rādiyallāhu ‘anhhā narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Whoever is constant in offering four Rak‘at before the Zuhr Ṣalāt and four Rak‘at after it, Allāh Subḥānahū wa Ta‘ālā will forbid the Fire on him. (Nasāʿī)

Note: The four Rak‘at before Zuhr are Sunna-tul-Mūakkadah (the emphatically enjoined Sunnah Ṣalāt), and the four after the Zuhr Ṣalāt, two are Sunna-tul-Mūakkadah, and the other two are Nafl.

139. Umme Ḥabība Ra’diyallāhu ‘anha narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Any believing slave who offers four Rak‘at after Zuhr, the Fire will not touch his face, if Allāh ‘Azza wa Jall wills. (Nasāʿī)

140. ‘An...
140. ‘Abdullāh ibne-Sāib Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to offer four Rak‘āt after the sun had passed the meridian, before the Zuhr Ṣalāt, and said: This is the hour in which the gates of the sky are opened and I desire that some of my good deeds ascend the sky at this moment. (Tirmidhī)

**Note:** The four Rak‘āt before Zuhr are understood to be Sunna-tul-Muakkadah. However, according to some other Muslim Scholars these four Rak‘āt, after the sun has passed the meridian, are in addition to the four Rak‘āt of Sunna-tul-Muakkada.

141. ‘Umar ibnul-Khaṭṭāb Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Four Rak‘āt before Zuhr Ṣalāh after the sun has passed the meridian are reckoned equivalent in virtue to the four Rak‘āt of Tahajjud Ṣalāt. Rasūlullāh Ṣallallāhu ‘alaihi wasallam added: It is this hour that everything glorifies Allāh. Then he recited:

> يَتَفْقَرُوا ۖ عَن الْيَمينِ وَالشَّمَالِ ۖ سَجَدًا لَّهُ وَهُمَّ دَخَرُونَ

How their shadows incline to the right and to the left making prostration unto Allāh and they are lowly.

(Tirmidhī)

142. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: (May) Allāh show Mercy to a man who prays four Rak‘āt before ‘Aṣr Ṣalāt. (Abu Dāwūd)
143. Abu Hurairah Ṣaḥḥāḥahu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who stands at night in Ṣalāt during Ramadān with belief in Allāh’s promises and hope for reward, his former sins will be forgiven. (Bukhārī)

144. ‘Abdur Rahman Ṣaḥḥāḥahu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam once mentioned Ramadān and said: It is the month in which, Allāh has made fasting obligatory for you, and I have made Ṣalāt a Sunnah at night. So, whoever fasts in Ramadān and offers this Ṣalāt 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. (Ibne-Mājah)

145. Abu Fātima Al-Azdī Ṣaḥḥāḥahu ‘anhu narrates that Nabī Sallallahu ‘alaihi wasallam said to me: O Abu Fātima! If you desire to meet me (in the Hereafter), then prostrate frequently (offer Ṣalāt frequently). (Musnad Ahmad)

146. Abu Hurairah Ṣaḥḥāḥahu ‘anhu narrates: I heard Rasūlullāh
Ṣallallāhu ‘alaihi wasallam saying: The first of his deeds, for which a man will be taken into account on the Day of Resurrection, will be his Ṣalāt. 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) Ṣalāt, Allāh ‘Azza wa Jall will say: “Look at My slave, whether he has any Nafl Ṣalāt so that what is lacking in the (obligatory) Ṣalāt may be made up by it.” Then the rest of his actions Ṣaum, Zakāt etc. will also be dealt with a similar manner. (Tirmidhī)

147. Abu Ummāmah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed, the most enviable among my friends is the believer who is light burdened (of children and worldly goods); has his full share of Ṣalāt, excellent in his Rabb’s worship and he also obeys Him in seclusion. Being inconspicuous, people do not point at him. His livelihood is barely sufficient and he is patient. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam snapped his fingers (as one does to illustrate something happening very quickly) and said: He dies early, without many women to lament him, nor leaving behind a large inheritance. (Tirmidhī)

148. ‘Abdullāh ibne-Salmān Raḥimahullāh narrates that a Ṣaḥābī of Nabī Ṣallallāhu ‘alaihi wasallam narrated to me: When we had won the battle of Khyber, people took out their shares of captured enemy
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 Salah. (Abu Dāwūd)

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

149. Abu Hurairah Raḍiyallāhu ‘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 Salah, 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, Ibne-Majah)
150. 'Uqba ibn-‘Āmir Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: One, out of two persons of my Ummah, gets up at night and motivates himself for Wuḍū despite not feeling to do so; since, Shaitān had tied knots on him. When he washes his two hands in Wuḍū, 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 to those behind the veil — His angels: Look at My slave! How much hardship he is enduring in dealing with his Nafs (innerself), so now whatever this slave asks of Me, it will be granted to him. (Musnad Aḥmad, Fath-ur-Rabbānī)

151. 'Ubādah ibn-Ṣāmith Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: One who wakes up during the night and says in Dū‘ā:

None is worthy of worship but Allāh, He is alone, 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 Wuḍū and offers Ṣalāt, then his Ṣalāt is also accepted. (Bukhārī)
O Allah! All praise be to You; You are the Sustainer of the Heavens and the Earth, and whosoever is in them, to You be praise. You are the light of the Heavens and the Earth, and whosoever is in them, to You be praise. You are the King of the Heavens and the Earth, to You be praise. You are the Truth, Your Promise is True, the meeting with You is a certainty, Your Word is True, Paradise is True, Hell is True, the Prophets are True, Muḥammad Sallallāhu ‘alaihe wasallam is True; the Hour (Day of Resurrection) is True. O Allah! To You I have surrendered, upon You I believe, upon You I trust, to You I turn to in repentance, by Your help I have disputed (with the one who does not believe), and to You I have come for judgment. So forgive me my past sins, and those I may do later, my secret and my open sins. You are the One Who enables someone to move forward in good deeds and You are the One Who defers. And none is worthy of worship but You. There is no might to resist evil, and no power to do good, except through Allah.

(Bukhārī)
153. Abu Hurairah Raďiyallahu ‘anhu narrates that Rasûlullâh Ŝallallahu ‘alaihi wasallam said: The best month for fasting, after the month of Ramaďân, is Allâh’s month of Al-Muňarram; and the best Ŝalâ, after obligatory Ŝalâ, is Tahajjud Ŝalâ. (Muslim)

154. Iyas ibne-Mu‘awiya Al Muzanî Raḩimahullâh narrates that Rasûlullâh Ŝallallahu ‘alaihi wasallam said: Be sure to offer Tahajjud Ŝalâ though it may be as short as a goats milking. Any Ŝalâ offered after ‘Ishâ will indeed be counted as Tahajjud. (Tābarānî, Majma‘uz-Zawâid)

155. ‘Abdullâh Raďiyallahu ‘anhu narrates that Rasûlullâh Ŝallallahu ‘alaihi wasallam said: The excellence, of night’s Nafl Ŝalâ over day’s Nafl Ŝalâ, is like the excellence of Šadaqah given secretly over Šadaqah given openly. (Tābarānî, Majma‘uz-Zawâid)

156. Abu Umâmah Bâhîlî Raďiyallahu ‘anhu narrates that Rasûlullâh Ŝallallahu ‘alaihi wasallam 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 Hâkim)
157. Abu Dardā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudṣī 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 Subḥānā 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 bedding, 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. (Ṭabarānī, Ṭarghīb)

158. Abu Mālik Al-Ash’ārī Raḍiyallāhu ‘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 Ṣalāt at night when people are sleeping. (Ibn-Hībbān)
159. Sahl ibn-Sa‘d Ṭādiyyallāhu ‘anhum narrates that Jibrīl ‘Alaihis Salām came to the Nabī Šallallāhu ‘alaihi wasallam and submitted: O Muḥammad! 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. (Ṭabarānī, Targhib)

160. ‘Abdullāh ibn-‘Amr ibern-‘Āṣ Ṭādiyyallāhu ‘anhum narrates that Rasūlullāh Šallallāhu ‘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 Ḥadīth implies that without any valid excuse, the deeds in regular practice should not be given up. (Mazāhir Haque)

161. Muṭṭalib ibn-Rabī‘ah Ṭādiyyallāhu ‘anhum narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Tahajjud Šalāt is in twos. When you offer this Šalāt, then recite Tashahhud after every two Rak‘at and then remain persistent in imploring Allāh by being like a person in extreme need, expressing one’s helplessness and weakness. The one who did not do it in this manner, his Šalāt is incomplete. (Munājad Ahmad)
Note: Du‘ā can be asked after Tashahhud (in the Ṣalāt), as well as after completing the Ṣalāt.

162. Hudhaifah ibn-Yamān Radiyallāhu ‘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 Šalāt 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, Allāhhuamma Lakal Ḥamd (All praise be to You O Allāh!) and then started reciting Sūrah Āle-’Imran. 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 Allāhhuamma Lakal Ḥamd, 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 Tasbīḥ in Rukū‘; “Subḥāna 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 Sajdah; I heard Rasūlullāh Šallallāhu ‘alaihi wasallam reciting this Tasbīḥ; “Subḥāna
Rabbīyal Aa’lā” (All glory to my Rabb, The Most Exalted), and something else which I could not understand. In the second Rak‘at he started reciting Sūrah Al-An‘ām. I left and went away as I lacked the endurance to continue in Ṣalāt with Rasūlullāh ﷺ ‘alaihi wasallam. (Muṣannaf ‘Abdur-Razzāq)

٦٣ - عن ابن عباس رضي الله عنهما قال: سمعت رسول الله ﷺ يقول: ليلة بنجف من صلاتي:

١ - اللهم إني أسألك رحمتُك من عبادة تُغْنِي بَيْنَناَّ، وَتَجْمَعُ بَيْنَ أَمْرِي، وَتَلْمِعُ بِهَا شقُّي، وَتَصَلِحُ بِهَا غَافِلَايْنِ، وَتَرْفَعُ بَيْنَ شاهِدِيْنِ، وَتَرْكَيْ بِهَا عِمْلِي، وَتُلْهَمُي بِهَا رَبِّي، وَتَرْكَيْ بِهَا أَلْفِيْنِ، وَتَعْصِمُي بِهَا مِنْ كُلِّ سَوَىٰ،

٢ - اللهم أَعْطِيْنَا إِيمَانًا وَبَيَانًا لِيْسَ بَعْدَهَا كَفُرُ، وَرَحْمَةً أَنَّا بِهَا ضُرِّفَ كَرَامَيْنِ في الدُّنْيَا وَالآَخِرَةَ;

٣ - اللهم إني أسألك القُوْرُ في القضاء ونُزُل الشهداء وعَيْش السُّعَاء، ونَصِرَ على الأَعْدَاء،

٤ - اللهم إني أُنْرِل بَيْكُ حَاجِتْيُ وَإِن قَضَر رَأِيْ وَصَفَف عَمْلِي افْتَقَرت إِلَى رَحْمَتِك، فَأَسأَلُكِ بِكَأَصْبَحَ الأَمْوَى، وَبَيْنِي الصَّدْوِرِ، كَمَا تَجْرِيَ بَيْنَ الْبَحْرِ، أَنْ تُجْزِيْنِي مِنْ عَذَابِ السَّعَابِ، وَمِنْ ذَخَوةِ الْمَوْتِ، وَمِنْ فِتْنَةِ الْقُوُّورِ.

٥ - اللهم ما قَضَر عن رأي وَلَمْ تَلَبَّغُ نَيْنَيْ وَلَمْ تَبَلَّغْ مِنْ خَيْرِ، وَعَدَنِي أَحْدَا مِنْ خَليَفِكَ أَوْ خَيْرَ أَنْتُ مُعْطِيْهَ أَحْدَا مِنْ عَبَادِكَ، فَأَنْيَ أُرَغَّب أَنْيَكَ فِيهِ وَأَسأَلُكَ

٦ - بِرَحْمَتِكِ رَبِّ الْعَالَمِينَ.

٧ - اللهم ذا الحكَّي الشَّهَيْد، والأَمَر الرَّشِيد، أسأَلُكِ اللَّهُمَّ يُومَ الْوَعْيَد، والجَيْنَة يُومَ الْحَلُوْدِ، مَعَ الْمُتْرَكِينَ الْشُهَوْدِ، الْرَّكْعَ السَّجْدَ، المَوْتِينَ الْمُعْهُدِ، أَنْتَ رَحْمَـٰمَ وَذَوَّدَ، وَإِنَّكَ تَفْعَّلْ مَا تَرَيْدَ،

٨ - اللهم أَجْعَلْنِي حَادِيّنَ مُهْتِمِينَ غَيْرٌ صَالِيِنَّ وَلَا مُضْلِلِينَ سَلِيمًا لِأُولَيَاءِكَ وَاذْعَدَأ

لأَعْدَاءِنَّكَ نُصِبَ بِحَتِكَ مِنْ أَحْيَكَ وَنَعْمَدَنَّ بَعْدَ وَاذْعَادَكَ مِنْ حَالَفَكَ.
8. 
Allah! I ask You of Your Mercy by which You give guidance to my heart, by which You make my work easy, and remove my distressed condition by it, and manage my issues in my absence by it. And give exaltation and honour by Your Mercy; and clean my actions (from hypocrisy and infidelity) by Your Mercy; and put that thing in my heart, which is correct and suitable for me; and whatever I like, grant me by Your Mercy; and protect me from all evil by Your Mercy.

2. O Allah! Give me that belief and faith after which there may not be any infidelity and a Mercy enabling me to achieve the blessings of Your gifts in this world and the Hereafter.

3. O Allah! I ask of You to give me a conviction that Your Decree is the very fulfilment of my aims, and an entertainment which is offered to martyrs, and a life of the fortunate, and Your help over enemies.

4. O Allah! I place before You my needs, though my understanding is limited, and my actions are weak, hence I am badly in need of Your Mercy. O the Maker of affairs and
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 Nur (light) in my heart, and make my grave illuminated; and grant me Nur in front of me, Nur at my back, Nur on my right, Nur on my left, Nur above me, Nur below me, (Your Nur be around me), and Nur in my ears, Nur in my eyes, Nur in every hair of mine, Nur in my skin, Nur in my flesh, Nur in my blood, and Nur in every bone of mine. O Allah! Make my Nur enormous, grant me Nur, and make Nur 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
is He Who is of great Excellence and full of Bounties.
Unblemished is He Who is of great Dignity and Generosity.
Unblemished is He Who is the Possessor of great Power and Respect.  (Tirmidhi)

Note: For easy understanding, parts of Du‘ā are numbered as above.

164. Abu Hurairah Ṭaḥāiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Whoever recites one hundred verses in Ṣalāt in a night, he would not be written down amongst the neglectful; and whoever recites two hundred verses in Ṣalāt in a night, he would be counted amongst the sincere worshippers on that night.  (Mustadrak Ḥākim)

165. ‘Abdullāh ibn-‘Amr ibnel ‘Āṣ Ṭaḥāiyallāhu ‘anhumā narrates that Rasūlullāh ﷺ alaihi wasallam said: Whoever recites ten verses in Tahajjud, is not written down amongst the neglectful, and whoever recites one hundred verses, is counted amongst the worshippers; and whoever recites one thousand verses, is counted amongst those who receive a reward equal to a Qīntār.  (Ibne-Khuza‘imah)

Note: The meaning of Qīntār is elaborated in the next Ḥadīth (166).

166. Abu Hurairah Ṭaḥāiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: A Qīntār is equivalent to twelve thousand Uqiyah; and each Uqiyah is more valuable than all that exists between the heavens and the earth.  (Ibne-Ḥībān)
167. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh 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 Ṣalāt. 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 Ṣalāt 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 ḥadīth relates to such a couple who are fond of Tahajjud and to wake each other in this manner does not cause any displease between them. (Ma‘āriful Ḥadīth)

168. Abu Hurairah and Abu Sa‘īd Raḍiyallāhu ‘anhum narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a man wakes his wife during the night and both offer two Rak‘at Tahajjud Ṣalāt, they are counted amongst those men and women, who remember Allāh abundantly. (Abu Dāwūd)
169. ‘Aṭā’ Raḥimahullāh narrates that I asked, ‘A’ishah Raḍiyallāhu ‘anha: Tell me the most unusual things you have observed about Rasūlullāh Ṣallallāhu ‘alaihi wasallam. ‘A’ishah replied: Was there anything in him that was not unusual? One night he came to me and lay down in my blanket. Then he said: Leave me alone to worship my Rabb. After which he stood up, performed Ṭuḍū, and began to offer Ṣalāt and began to weep till his tears flowed down on his chest. Then he did Rukū‘ and after which he prostrated and wept, then he raised his head and wept. He continued in this state until Bilāl Raḍiyallāhu ‘anhu called him for Fajr Ṣalāt. I said: O Rasūlallāh! What made you weep, even though Allāh has forgiven your past and future sins. He said: Should not then I be a grateful slave of Allāh. And why should I not do so, when Allāh has revealed these verses to me this night:

\[
\text{إنَّ فِيّ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاختِلَافِ اللَّيْلِ وَالْيَوْمِ لَوْلَا أَلْيَبٌ لَّأَلْيَبٌ}
\]

Verily, in the creation of the heavens and the earth, and in the alternation of the night and the day, are signs for those who have knowledge. (Āle’Imran)

(Ibne-Hībbān, Iqāmatul Ḥujjah)

170. ‘A’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone, being accustomed to Tahajjud, is overpowered by sleep (on a particular night) except that Allāh writes for him the reward of his Tahajjud Ṣalāt; and his sleep is a charity for him. (Nasā‘ī)

171. Abu Dardā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Whoever goes to bed with an intention to
offer Tahajjud Šalāt in the night, but is overpowered by sleep till
dawn breaks (and he is unable to offer it), a complete reward for
Tahajjud Šalāt is written for him on what he had intended, and his
sleep is an added gift from Allāh. (Nasāʾī)

172. Muʿādh ibn-Abī Juḥainī Raḍiyallāhu ‘anhu narrates that
Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who remains sitting
in his place of Šalāt, after offering his Fajr Šalāt, till he offers the
forenoon Šalāt, 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-‘Alī Raḍiyallāhu ‘anhu narrates: I heard
Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He who, after
offering Fajr Šalāt, engages himself in the Dhikr (remembrance) of
Allāh Subḥānahu wa Taʿālā until sunrise, and then offers two or four
Rakʿāt (Ishrāq), the Hell-Fire shall not touch his skin. (Baihaqī)

174. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh
Šallallāhu ‘alaihi wasallam said: Whoever, after performing Fajr
Šalāt in congregation, continues sitting in Dhikr until the sun rises,
then offers two Rakʿāt, receives a reward of Hajj and ‘Umrah. Anas
Raḍiyallāhu ‘anhu reports that Rasūlullāh Šallallāhu ‘alaihi wasallam
said: A perfect, a perfect, a perfect. (The reward of a perfect Hajj
and ‘Umrah). (Tirmidhī)
175. Abu Dardā Ṛadīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: Allāh, Subḥānahu wa Ta’ālā proclaims: O son of Āḍām! Do not slack in offering four Rak‘āt Ṣalāt in the beginning of the day, I will suffice for all your needs of the day. (Musnad Aḥmad, Majma‘uz-Zawāid)

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

177. Abu Dhar Ṛadīyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Each morning for every person a Ṣadaqah is due for each joint. Every utterance of Subḥānallāh (Glory be to
Allāh Who is above all faults) is an act of Ṣadaqah. Every utterance of Alhamdulillāh (Praise be to Allāh) is an act of Ṣadaqah. Every utterance of Lā ilāha illallāh (None is worthy of worship but Allāh) is an act of Ṣadaqah. Every utterance of Allāhu Akbar (Allāh is the Greatest) is an act of Ṣadaqah. Enjoining good is an act of Ṣadaqah. Forbidding evil is an act of Ṣadaqah. And offering two Rakʿat Ṣalātud-Duḥā suffice (as gratitude for Ṣadaqah due to every joint of the body). (Muslim)

178. Buraidah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There are three hundred and sixty joints in a body of a person; and Ṣadaqah is due from every joint. The Ṣahābah asked: Who would be able to give that much Ṣadaqah O Nabīyallāh? He said: To bury spit thrown in the masjid is Ṣadaqah; to remove a troublesome thing from the way is Ṣadaqah; and offering two Rakʿat Ṣalātud-Duḥā suffices as Ṣadaqah (for all the joints of the body). (Abu Dāwūd)

179. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever offers two Rakʿat Ṣalātud-Duḥā regularly, his sins are forgiven even if they be as much as the foam of the sea. (Ibn-Mājah)

180. - On being told, 'Praise be to Allāh' said, 'Praise be to the Prophet.'…
180. Abu Dardā Ṭaḥriyallāhu `anhu narrates that Rasūlullāh Ṣallallāhu `alaihi wasallam said: Whoever offers two Rak‘at Ṣalātuḍ-Duḥā, will not be counted amongst the neglectful worshippers of Allāh; and whoever offers four Rak‘at, would be written down amongst the worshippers; and whoever offers six Rak‘at, his needs for the day are taken care of; and whoever offers eight Rak‘at, is written down amongst the obedient; and whoever offers twelve Rak‘at, Allāh makes a palace for him in Paradise. There does not pass a single day or night, in which Allāh does not shower benevolence upon His slaves. And the greatest benevolence of Allāh upon any of His slaves is to grant him an opportunity to remember Him (through Dhikr). (Ṭabarānī, Majma‘uz-Zawāid)

181. Abu Hurairah Raḍiyyallāhu `anhu narrates that Rasūlullāh Ṣallallāhu `alaihi wasallam said: Whoever offers six Rakʿat after Maghrib Ṣalāt, without evil talk in between, a reward equivalent to twelve years of worship is given to him. (Tirmidhī)

Note: After the two Rakʿat Sunnah of Maghrib, if four Rakʿat optional are offered this will make the required six Rakʿat. According to some Muslim Scholars, these six Rakʿat are in addition to the two Rakʿat Sunnah of Maghrib. (Mirqāt-ul-Maffāth, Maẓāhir Ḥaque)

182. Abu Hurairah Raḍiyyallāhu `anhu narrates that once Nabī Ṣallallāhu `alaihi wasallam asked Bilāl at Fajr Ṣalāt: O Bilal! Tell me that deed of yours which is most hopeful (for reward) after
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 Wuḍū during the day or night, I offer Salah (Taḥiyatul-Wuḍū) after that, as much as was written or granted for me. (Buḵārī)

**Ṣalāt-ut-Tasbih**

183. Ibn-‘Abbās Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to ‘Abbās: O ‘Abbās! O my uncle! Shall I not give you? Shall I not present you? Shall I not gift you? Shall I not tell you an action if performed, you would get ten benefits; Allāh will forgive your sins, the past and the future, the old and new, (committed) unknowingly and knowingly, minor and major, secret and open? You should offer four Rak‘āt reciting in each one Sūrah Fātiha and a Sūrah, and when you finish the recitation in the first Rak‘āt, you should say fifteen times while standing: Subḥānallāhi Wallaḥamduillāhi wa Lā illāha illallāhu Wallāhuakbar. Then you should perform Rukū‘, and say it ten times while you are in Rukū‘. Then you should raise your head after
Rukū‘ and say it ten times while standing. Then you should go down in Sajdah and say it ten times. Then you raise your head from Sajdah and say it ten times while sitting. Then you should perform the second Sajdah and say it ten times. Then you should raise your head and say it ten times while sitting. That is seventy five times in every Rak‘at. You should do that in all the four Rak‘at. If you can offer this (Ṣalāt-ut-Tasbīh) once daily, do so; if not, then once every Friday; if not, then once a month; if not, then once a year; if not, then once in your lifetime. (Abu Dāwūd)

184. Ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam deputed Ja‘far ibn-Abu Ṭālib to Abyssinia. When he returned to Madīnah from Abyssinia, Rasūlullāh Ṣallallāhu ‘alaihi wasallam embraced him and kissed his forehead and said: Shall I not give you a gift? Shall I not give you good news? Shall I not grant you a present? He replied: Please do, O Rasūlallāh! Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam explained the details of Šalāt-ut-Tasbīh. (Mustadrak Ḥākim)

185. Faḍlālah ibne-‘Ubaid Raḍiyallāhu ‘anhu narrates: When Rasūlullāh Ṣallallāhu ‘alaihi wasallam was seated, a man entered the masjid and offered Šalāt and made supplication (O Allāh! Forgive me and bestow Mercy on me). Rasūlullāh Ṣallallāhu
'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 Ṣalāwāt on me and then make your supplication to Him. Fuḍālah ibne-'Ubaid Raḍiyallāhu ‘anhu said: Then another person came and offered Ṣalāt, praised Allāh, and sent Ṣalāwāt on Nabī Ṣallallāhu ‘alaihi wasallam. Nabī Ṣallallāhu ‘alaihi wasallam said to him: O you who is offering Ṣalāt! (Now) supplicate, it will be accepted. (Tirmidhī)

186 - عَنْ أَنْسِ رَضِيَ الَّذِيْنَ عَنَّهُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِأَعْرَابِيْ، وَهُوَ يَدْعُوُ فِي صَلَائِهِ، وَهُوَ يُقُولُ:

يَا مِنْ ﻻ تُرَاءَ الْعُيْوُنَ، وَلَا تَخَالَطَهُ الْطَّنْوُنَ، وَلَا يَصَفِّهِ الْوَاصِفُونَ، وَلَا تَغِيَّرَهُ الْحَوَادِثُ، وَلَا تُخْشَى الْدُّوَانُ، يَعْلُمُ مَتَافِقِ الْجِبَالِ، وَمُكَابِيْلِ الْبَحَارِ، وَعَدَّدَ فَطْرِ الأَفْمَاتِ، وَعَدَّدَ وَرَقَ الأَشْجَارِ، وَعَدَّدَ مَا أَظْلَمَ عَلَيْهِ الْلَّيْلِ، وَأَشْرَقَ عَلَيْهِ النِّهَارِ، وَلَا تُؤَوِّرِي مِنْهُ سَمَاءً سَمَاءً، وَلَا أُرْسِعُ أَرْضًا، وَلَا أَخْرُجُ مَا فِي قُفُّهُ وَلَا جِنْبًا مَا فِي وَحْرِهِ،

أَجْعَلْ خَيْرَ عُمَرَى أَجْرًا، وَخَيْرَ عُمْلٍ خَوَاتِيْمَهُ، وَخَيْرَ أَيُّمَيْ بُوْمَ أَلْفَاقُ فِيْهِ، أَوْكَلْ رَسُولَ اللَّهِ ﷺ إِلَى الأَعْرَابِيْ رَجُلًا فَقَالَ: إِذَا صَلَّيْ فَانتَبِيْ، فَلَمَّا صَلَّى آتاهُ، وَقَدْ كَانَ أَهْدَى لِرَسُولِ اللَّهِ ﷺ ذُهْبٌ مِنْ بَعْضِ المَعَاذِنِ، فَلَمَّا آتاهُ الأَعْرَابِيْ وَهَبْ لَهُ الذَّهْبَ، وَقَالَ: مَمَّنْ أَنتُ بِأَعْرَابِيْ؟ قَالَ: مِنْ بَيْنِي غَامِرٌ بِسَمَّيْتَهُ يَا رَسُولُ اللَّهِ، قَالَ: هَلْ تَذَكَّرْيْ لِمَ وَهِبْتُ لَكَ الذَّهْبَ؟ قَالَ: لِلرَّحْمَمِ بَيْنِي وَبِيَنِيْكَ يَا رَسُولُ اللَّهِ، قَالَ: إِنِّي لِلرَّحْمَمِ حَقَّاً، وَلَكِنْ وَهِبْتُ لَكَ الذَّهْبَ يَحْسُنُ ثَانِيَّةً لَّكَ عَلَى اللَّهِ غَزْوَةً جَلِيلً. رواه الطبراني في الأوسط ورجاله رجال الصحيح وغيره إسناده في 186:

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

يَا مِنْ ﻻ تُرَاءَ الْعُيْوُنَ، يَوْمَ أَلْفَاقُ فِيْهِ

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 ﷺ ‘alaihi wasallam deputed a man to this villager
and said that when he completes his ʿSalāt bring him to me.
Rasūlullāh ﷺ ‘alaihi wasallam had been gifted some gold
from a mine. When this villager 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 Banu ‘Āmir. Rasūlullāh ﷺ ‘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 Allah. (Tābarānī, Majma‘uz-
Zawādī)
Note: Such supplications can be recited in every posture of Nafl ʿSalāt.

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

وَالَّذِينَ إِذَا فَعَلُوا فَاحْتَسَبُوا أَوْ ظَلَّمُوا أَنْفُسَهُمْ إِلَىٰ أَجْرِ الَّآيَةَ ( آل عمَّرَانَ : ۱۳۵). رَوَاهُ أَبُو دَابِرٍ بِابِ الإِسْتِفْفاَرِ، رَقْمٌ: ۱۵۲۱

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

(Abu Dāwūd)
188. Hasan Raḥimahullāh narrates that Rasūlullāh ʿalaihi wasallam said: There is not a slave (of Allāh) who commits a sin, then performs Wuḍū and does it properly, then goes out to an open plain and offers two Rakʿat Ṣalāt and seeks forgiveness for that sin, indeed Allāh forgives him. (Baihaqī)

189. Jābir ibne-ʿAbdullāh Raḍiyallāhu ‘anhum narrates that Rasūlullāh ʿalaihi wasallam used to teach us the way of doing Istikhārah with as much importance as he used to teach us the Sūrahs of the Qurʿān. Rasūlullāh ʿalaihi wasallam said: If anyone of you intends to do any work (and is concerned about its final outcome) he should offer two Rakʿat optional Ṣalāt and supplicate:

١٨٨ - عَنِ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ قَالَ عَنِ رَسُولِ اللَّهِ ﷺ مَا أَذَّنَ عَبْدُ ذِنْيَا تَمَّ تَوْضِيحُ أَذْنَانِ الْوَصْوَاءِ فَخَرَجَ إِلَى بَرَاءٍ مِنَ الْأَرْضِ فَصَلَّى فِي هُمَا رَكَابَتَيْنِ، وَأَسْتَغْفَرَ اللَّهَ مِنْ ذِلَّةِ الذَّنَبِ إِلَّا غَفَّرَ اللَّهُ ﷺ، رُوِى السِّبِيْلِ فِي شِعْبِ الإِسْمَانَ ٤٥٠٠.

١٨٩ - عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضَيْنَ اللَّهُ عَنْهُمَا قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يَعْلَمُنَا الإِسْتِخْرَاجَةَ فِي الأُمُورِ كَمَا يَعْلَمُنَا السُّوَءَةِ مِنَ الْقُرْآنِ يَقُولُ: إِذَا هَمُّ أَحْذَكُمْ بِالأَمْرِ قَلِبُكُمْ رَكَابَتَيْنِ مِنْ غَيْرِ الرَّقْبِيَّةَ، ثُمَّ لَقِيلَ:

اللَّهُمَّ إِنِّي أَسْتَخْرِجْكَ بِعَلْمِكَ، وَأَسْتَقْرِرْكَ بِقِدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظُّمِ، فَإِنْكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَمَ الْغَيْبِ، اللَّهُمَّ إِنَّكَ تَعْلَمُ آنَ هَذَا الأَمْرُ حُرُفُ لَيْنِ فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ آمِرِيٍّ – أَوْ قَالَ: عَاجِلُ آمِرِي وَآجِلِهُ فَافْتَرِدْهُ لَيْنِ بَارِدُ لِيْ فِيهِ، وَإِنْ كَنْتَ تَعْلَمُ أَنُّ هَذَا الأَمْرُ حُرُفُ لَيْنِ فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ آمِرِيٍّ – أَوْ قَالَ: فِي عَاجِلُ آمِرِي وَآجِلِهُ فَافْتَرِدْهُ عَنِّي وَرَأَفُقُبِّيُّ عَنْهُ، وَافْتَرِدْهُ لِيْنِ حَيْثُ كَانَ ثُمَّ أَرْضَيْنِ بِهِ، قَالَ: وَيَسْتَمِقْ حَاجَتَكَ، رُوِيَ الْبِخَارِيَ، بَابٍ مَا جَاءَ فِي لَعْظَةٍ مِنْهُ، رَفْعٌ: ١٢٤٠٠.

O Allāh! 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 Allāh! 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 Ṣallallāhu ‘alaihi wasallam added that the person should
name and (concentrate) on his need when he comes to هـ (Bukhārī)
Note: Istikhārah means asking Allāh for good. For instance, it is
desirable to perform Istikhārah if a person intends sending a
proposal somewhere.

۱۹۰- عَنْ أُبَيْنَ بَكْرَةٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَسِبَتْ السَّمَّسُ عَلَى عَهْدِ الْبَيْتِ فَخَرَجَ يُجَرُّ
رَدَاءَةً حَتَّى اتَّنَهَى إِلَى الْمَسْجِدِ رَتَابَ الْنَّاسِ إِلَيْهِ فَصَلَّى بِهِمْ رَكَعَتَيْنِ، فَانْجَلِبَ السَّمَّسُ فَقَالَ: إِنَّ السَّمَّسَ وَالْقَمَرَ أَيْتَانَ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَخْسَفَانِ لَمَّا تَأْصُبُ تَحْدِيدًا، وَإِذَا كَانَ ذَلِكَ فَصَلَّوَا
وَأَذَاعَوا حَتَّى يَنْكُشِفَ مَا يُكَّمِّرُ، وَذُلِكَ أَنَّ ابْنَا لِلْبَيْتِ مَاتُ يُقَالُ لَهُ: إِبْرَاهِيمُ. فَقَالَ الْنَّاسُ فِي
ذَلِكَ رَوَاهُ الْبَخَارِيُّ، بَابُ الْصَّلَاةِ فِي كَسُوَّ مَرْقَمُ، رَقْمٍ ۴۶۳۰.

190. Abu Bakrah Raḍiyallāhu ‘anhu narrates that during the time of
Nabī Ṣallallāhu ‘alaihi wasallam there was an eclipse of the sun and
he went to the Masjid (in a hurry), dragging his cloak and the
Ṣaḥābah Raḍiyallāhu ‘anhum gathered around him. He led them in
two Rak‘at Ṣalāt, by that time the eclipse had cleared. Rasūlullāh
Ṣallallāhu ‘alaihi 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 Ṣallallāhu ‘alaihi wasallam, died on
that day and people were talking about it (saying the eclipse was
caused by his death). (Bukhārī)
191. 'Abdullāh ibne-Zaid Al Māzīnī Radīyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam went to the place of Ṣalāt-ul-'Ēid and offered Ṣalāt-ul-İstisqā' (for rain), and turned his cloak inside out (reversing it) while he faced the Qiblah (appealing to Allāh, to reverse this condition of drought by His infinite Mercy, and send down rain). (Muslim)

192. Hudhaifah Radīyallāhu 'anhu narrates that whenever Nabī Ṣallallāhu 'alaihi wasallam faced an important and grim situation, he would at once resort to Ṣalāt. (Abu Dāwūd)

193. Ma’mar Rahimahullāh narrates from a Quraishī companion that whenever Nabī Ṣallallāhu 'alaihi wasallam’s household were hard pressed for food and provisions, he would enjoin Ṣalāt on them and used to recite this verse:

وأَمْرُ أَهْلُكَ بِالصَّلَاةِ وَاصْطِبْرُ عَلَيْها لَا نَشَأَّلُ رَقَّةً نَحْنُ نُزُرَقُ وَالعَايَةُ لِلْمُقَرَّ

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. (Itḥāfussādah, Muşannaf ‘Abdul-Razzāq ‘Abd bin Ȣmīd)

194. ‘An Nabī Ṣallallāhu 'alaihi wasallam: ‘O my Lord, My Lord, if it were not for thee, surely we would have been of the people of Kūfah. What a judgment they brought against us! We were already three in number, and they would have made us four. But by the grace of My Lord, he has enlarged the earth for me. O my Lord, none of these men has the skill to withstand the heat of the sun, for I have seen them unable to endure the heat of the sun, but I have seen the earth of My Lord (to be) a cool place. So, I ask that thou send down upon me (rain) and upon this country.' (Bukhārī)
194. `Abdullāh ibne-Abu Awfā Al Aslamī Rađiyallāhu ‘anhuma narrates that Rasūlullāh Ŧallallāhu ‘alaihi wasallam came to us and said: Whoever is confronted with a need, relating either to Allāh or to any of His creation, he should perform Wuḍū and offer two Rak‘at Ţalāt, and then supplicate:


dkjkjkjkjkj

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 Allah for whatever you want pertaining to this world or the hereafter, undoubtedly it will be answered. (Ibne-Mājah, Mišbāhzuzujājah)

195. `Abdullāh ibne-Mas‘ūd Rađiyallāhu `anhu narrates that a man came to Nabd Ŧallallāhu `alaihi wasallam and said: O Rasūlallāh! I wish to go to Bahrain for (some) business. Rasūlullāh Ŧallallāhu `alaihi wasallam directed him to perform two Rak‘at Ţalāt, before undertaking the journey. (Ṭabarānī, Majma-‘uz-Zawāid)
196. أبو حريثة راقيثة خاشع بلسانه عن النبي ﷺ قال: إذا دخلت منزلك فصل ركعتين
ثم تبعاهم مدخل السوء، وإذا خرجت من منزلك فصل ركعتين ثم تعابيك مخرج السوء. رواه
البزار ورجاله موفقون، مجمع الرواية 2/572

197. عباش بن كعب رضي الله عنه قال: قال رسول الله ﷺ: كيف تقرأ في الصلاة.
فقرأ على أم القرآن قال: قال رسول الله ﷺ: والذين نفسهم يبدوا ما أنزل الله في التوراة ولا
في الإنجيل ولا في الزبور ولا في القرآن مثلها وإنها لسبيع المقاتنين. رواه أحمد، الباهت
الرازي 85/18

198. عباش بن كعب راقيثة خاشع بلسانه عن النبي ﷺ: صلى الله عليه وسلم: قسمت الصلاة
تيتين وتبين عبدى نصفين، ولعبدى ما سال، فإذا قال العبد: الحمد لله رب العالمين
قال الله تعالى: حمدئين عبدى، وإذا قال: الرحمن الرحيم قال الله تعالى: آتي
على عبدى، فإذا قال: ملك يوم الدين قال: مجددين عبدى - وقال مازغ: فرض إلى
عبدى، فإذا قال: إنك نعند وإنك تستعين، قال: هذا تبين وتبين عبدى ولعبدى ما سال
فإذا قال: إهدئ الضراط المسرتيم ضراط الذين أنتمت عليهم غير المغضوب عليهم ولا
الضاؤلتين قال: هذا لعبدى وربى عبدى ما سال. (وهوجزهم من الحديث) رواه مسلم، باب وجوب قراءة
الفتاه في كل ركعة 1000، رقم: 878
198. Abu Hurairah Ṭaḥayyālūhū ‘anhu reported: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrating a Ḥadīth Qudsi that Allāh Ta‘ālā has said: I have divided Sūrah Fātiḥa into two halves between Me and My slave, and My slave will receive what he asks. So, when His slave says: Al-ḥamdu lillāhi Rabbi ‘alāmin (Praise be to Allāh, The Rabb of the universe). Allāh Subḥānahū wa Ta‘ālā says: My slave has praised Me! And when His slave says: Arrahmānirrahim (The Compassionate, The Merciful). Allāh Subḥānahū wa Ta‘ālā says: My slave has extolled Me! And when His slave says: Mālikī Youmiddin (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 nastā‘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: Ihdinaṣ širāṭal mustaqīm širāṭal ladhīna an‘amta ‘alaihim ghairil maghḍūbi ‘alaihim walaqaddālīn (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 Ṭaḥayyālūhū ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say Āmin, when the Imām has recited “Ghairil maghḍūbi ‘alaihim walaqaddālīn”. For undoubtedly whoever’s words (Āmin) coincides with the words of the angels, all his past sins are forgiven. (Bukhārī)
Rasūlullāh Šallallāhu 'alaihi wasallam said: When the Imām recites Ghairil maghḍūbi 'alaihim wala'ddallīn (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 Rađiyallāhu 'anhū narrates that Rasūlullāh Šallallāhu 'alaihi wasallam 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! Nabī Šallallāhu 'alaihi wasallam then said: Three verses of the Qur'ān that you recite in your Ṣalāt, 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 Šallallāhu 'alaihi wasallam 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 Rađiyallāhu ‘anhū narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam 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 Aḥmad, Al Bazzār, Ťabarānī, Majma-'uz-Zawāid)

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203. Rifā‘ah ibne-Rāfi‘ Az-Zuraqī Rađiyallāhu ‘anhu narrates that one day we were offering Ṣalāt behind Nabī Ṣallallāhu ‘alaihi wasallam, when he raised his head from Rukū‘ (bowing), he said: Sami‘allāhu liman ḥamidah (Allāh listens to him who has praised Him). A man behind him said: Rabbanā walakal ḥamd hamdan kathīrān ṭayyibam mubārakan fīh (O our Rabb! All the praises are for You, many excellent and blessed praises). When Rasūlullāh Ṣallallāhu ‘alaihi wasallam completed the Ṣalāt, he inquired: Who had uttered these words? The man replied: I did. Rasūlullāh Ṣallallāhu ‘alaihi wasallam then said: I saw more than thirty angels, hurrying one another to be the first to record it. (Bukhārī)

204. Abu Hurairah Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When the Imām says: Sami‘allāhu liman ḥamida (Allāh listens to him who has praised Him!), then say: Allāhhumma! Rabbanā lakal ḥamd (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 Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The closest that a slave comes to his Rabb is, when he is prostrating in Ṣalāt, so make supplications abundantly while prostrating. (Muslim)
206. ‘Ubādah ibn-Ṣāmit Raḍiyallāhu ‘anhu narrates that he heard Rasūlullāh Šallallāhu ‘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-Mājah)

207. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: When the son of Ādām recites the verses in which there is Sajdah (prostration), and then falls down in Sajdah; Shaiṭān 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 Āyah (verse), one should perform Sajdah.

208. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said (in a lengthy ḥadīth): 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 ʾilāha illallāh (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 Ādām except the marks of prostration, as Allāh Subhānahu wa Ta‘ālā 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. (Nawawī)

209. Ibne-‘Abbās Raḍiyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to teach us Tashahhud, as he would teach us Sūrah of the Qur‘ān. (Muslim)

210. Khaffāf ibne-‘Imā’ Al Ghifārī Raḍiyallāhu ‘anhu narrates that when Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to sit (in Qaidah) at the end of the Ṣalāt, he would point out with his forefinger. The polytheists would say that he was casting some magic spell (Allāh forbid! ) with his forefinger. They were merely lying. Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to indicate by this Tauḥīd (Unity) of Allāh. (Musnad Ahmad, Ṭabarānī, Majma-‘uz-Zawāid)

211. Nāfī’ Raḥimahullāh narrates that when ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhum sat in Ṣalāt (Qāidah), 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 Ṣalāt he narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said about the pointing of the forefinger: It (the pointing of the forefinger in
Tashahhud) is harder on the Shaitān than an iron spear. (Musnad Aḥmad)

**Note:** The sitting position of Ṣalāt is known as Qā‘dah. Pointing of the right index finger is symbolic of Tauḥīd (unity) and is performed simultaneously with the recitation of the phrase depicting Tauḥīd i.e. I bear witness that there is None worthy of worship but Allāh.
KHUSHŪ‘ AND KHUḌŪ‘
FEAR AND DEVOTION IN PRAYERS

VERSE5S OF QUR’ĀN

Allāh Subhānahū wa Taʿālā says:
Be ever mindful of (obligatory) prayers and (in particular) the middle (‘Aṣr) Šalāt, and stand before Allāh, devoutly obedient.
Al-Baqarah 2: 238

Allāh Subhānahū wa Taʿālā says:
And seek help through patience and Šalāt; and indeed it is difficult except for the humble and submissive (to Allāh).
Al-Baqarah 2: 45

Allāh Subhānahū wa Taʿālā says:
Verily will the believers succeed;
They, who during their Šalāt, are humbly submissive.
Muʿminūn 23: 1-2
212. 'Uthmān ibn-'Affān Raḍiylāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Whenever a Muslim at the time of obligatory Šalāt, performs Wuḍū excellently, and offers Šalāt with Khushū‘ and proper Rukū‘, it will be an atonement of his past sins as long as he does not commit any major sin. And this merit of Šalāt will be for all times. (Muslim)

Note: The Khushū‘ in Šalāt means that one’s heart should be filled with Allāh’s greatness and fear, and his limbs should be relaxed. Khushū‘ also includes focusing the gaze during Qaumah on the spot where Sajdah is performed, on the toes in Rukū‘, towards the nose in Sajdah and on the lap in Qaidah. (Bayān-ul-Qur‘ān, Sharḥ-uṣ-Sunnan Abu Dāwūd lil ‘Aynī)

213. Zaid ibn-Khālid Al-Juḥanī Raḍiylāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: Anyone who performs Wuḍū excellently and then offers two Rak‘at Šalāt in a way—that he does not forget anything in it (with total concentration towards Allāh the Almighty), then all his past sins are forgiven. (Abu Dāwūd)

214. 'Uqbah ibn-'Āmir Al-Juḥanī Raḍiylāhu ‘anhu narrates that
Nabī Ṣallallāhu ‘alaihi wasallam said: No Muslim performs Wuḍū, and performs Wuḍū thoroughly, then stands in Ṣalāt, fully conscious of what he is saying, but will come out of sin, as is on the day his mother gave birth to him, not a single sin will remain on him. (Mustadrak Ḥākim)

۲۱۶- عَنَّ أَبِي الْفَرَّاضِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مَنْ تَوَضَّأَ فَأَحْسَنُ الْوَضْوَءُ، ثُمَّ قَامَ فَصَلَى رَكَّاتَنِي أَوْ أَرَابَا -شَكَّ سَهْلُ- يَحْسِنُ فِي هَٰذَا الرَّكُوبُ وَالْخُضُوعُ، ثُمَّ اسْتَغْفَرَ اللَّهُ عَلَيْهِمَا. رَوَاهُ أَحْمَدُ وَإِسْمَآهَةُ حَسَنُ، مَجْمَعُ الْرَوَايَاتِ ۲/۶۴.

215. Ḥumrān Raḥmatullāhī ‘alaihi, the freed slave of ‘Uthmān Raḍiyallāhu ‘anhu narrates that ‘Uthmān Ibn-‘Affān Raḍiyallāhu ‘anhu called for water for Wuḍū and then performed Wuḍū. He washed his hands thrice, then he rinsed his mouth and cleaned his nose, then he washed his face thrice. Then he washed his right arm up to (including) the elbow thrice, then he washed his left arm likewise, then he wiped his head with wet hands, then he washed his right foot up to (including) the ankle thrice, then he washed the left foot likewise, and then he said: I saw Rasūlullāh Ṣallallāhu ‘alaihi wasallam performing Wuḍū like this Wuḍū of mine, and Rasūlullāh said: Whoever performs a Wuḍū similar to my Wuḍū, then stands and offers two Rak‘at, not thinking of anything else (with complete concentration), all his previous sins are forgiven. Ibne-Shihāb Raḥmatullāhī ‘alaihi said our ‘Ulamā (Islamic scholars) say: This is the most complete Wuḍū which one performs for Ṣalāt. (Muslim)
performs it excellently, then stands and offers two Rak‘at or four Rak‘āt (the narrator is in doubt whether he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying two Rak‘at or four Rak‘āt), performing well therein the Rukū‘ and with Khushū‘ then asks Allāh for forgiveness, he will be forgiven. (Musnad Aḥmad, Majma‘-uz-Zawāid).

217. ‘Uqba ibne-‘Āmir Juhanī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone who performs Wuḍū‘ and performs Wuḍū‘ 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 Raḍiyallāhu ‘anhu narrates that a person came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and asked: O Rasūlullāh! Which Ṣalāt is the best one? He replied: The one with long Qunūt. (Ibne-Ḥibbān)

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

219. Mughīrah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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)

220.
220. ‘Ammār ibn Yāsir Ṭaḥiyyaṭu ‘anhumā narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed a person completes his Ṣalāt 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. (Abu Dāwūd)

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

221. Faḍl ibn-‘Abbās Raḍiyyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ṣalāt is to be offered in twos (Rak‘at), with Tashahhud after every two Rak‘at, and (in Ṣalāt) 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 Ṣalāt is defective.

222. Abu Dhar Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh continues to turn attentively towards His slave while he is engaged in Ṣalāt, as long as he does not turn his attention. When he turns his attention away, Allāh turns away from him. (Nasā‘ī)
223. Hudhaifah Radıyallahu ‘anhu reports that Rasūlullāh ﷺ alaihi wasallam said: Verily when a man stands in Ṣalāt, Allāh turns His attention towards him until he completes his Ṣalāt or commits an act against the dedication of Ṣalāt. (Ibn-e-Mājah)

224. Abu Dhar Radıyallahu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: When anyone of you stands in Ṣalāt, he should not level the pebbles (with his hand), as the Mercy of Allāh is directed towards him. (Tirmidhī)

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

225. Samurah Radıyallahu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam used to command us, that during Ṣalāt, when we raise our heads from prostration, we should sit at ease on the ground and not on the heels with the two feet upright upon the toes. (Ṭabarānī, Majma-‘uz-Zawādī)
226. Abu Dardā Raḍiyallāhu ‘anhu at the time of his death said that I am relating to you a Ḥadīth which I heard from Rasūlullāh Šallallāhu ‘alaihi wasallam who said: Worship Allāh as if you see Him; and if you do not see Him, then indeed, He sees you. Count yourself among the dead and beware of the supplication of the oppressed, for verily it is answered. And whoever among you is able to attend the two Šalāt of ‘Isha and Fajr with Jamā‘ah even by crawling, then he should do so. (Tabarānī, Majma‘-uz-Zawāid)

227. Ibne-‘Umar Raḍiyallāhu ‘anhum narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Offer Šalāt like the one who is bidding farewell to the world and as though you see Allāh and if you do not see Him, verily He sees you. (Jāmi‘-uz-Šaghīr).

228. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that we used to offer Šalām to Rasūlullāh Šallallāhu ‘alaihi wasallam while he was in Šalāt, and he would respond to us. When we returned from Najāshi (the king of Ethiopia), we offered Šalām to him but he did not respond. So, we said: O Rasulallah! We used to offer Šalām to you in Šalāt and you would respond to us. He then replied: Verily, Šalāt demands one’s whole attention. (Muslim)

Note: This return refers to their coming back from the first migration from Makkah to Ethiopia.
229. 'Abdullāh Raḍiyallāhu 'anhu narrates: I saw Rasūlullāh Šallallāhu 'alaihi wasallam offering Šalāt and from his chest, there was a sound like the grinding of a mill due to his weeping. (Abu Dāwūd)

230. Ibne-'Abbās Raḍiyallāhu 'anhumā narrates that Rasūlullāh Šallallāhu 'alaihi wasallam said: The example of obligatory Šalāt is like a weighing scale. Whoever gives in full, receives in full (whoever will offer Šalāt completely and properly will receive his full reward). (Baihaqi, Targhib)

231. 'Uthmān ibne-Abī Dahrish Raḍiyallāhu 'anhu narrates that Rasūlullāh Šallallāhu 'alaihi wasallam said: Allāh does not accept a deed of His slave until he makes his heart attentive along with his body. (Ithāfussādah)

232. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Šallallāhu 'alaihi wasallam said: Šalāt comprises of three parts: Tahūr (purity) is one-third, Rukū' is one-third, and Sujūd is one-third (The full reward of Šalāt is received on performing these three parts properly). So, whoever offers Šalāt properly, as is its due, it is accepted from him and all the rest of his deeds are also accepted.
And he whose Ṣalāt is rejected, all the rest of his deeds are also rejected. (Bazzār, Majma‘-uz-Zawāid)

233 - عن أبي هريرة رضي الله عنه قال: صلى بنا رسول الله ﷺ العصر، فقبض برجل
يصلب، فقال: يا فلان أتى الله، أحسن صلاةك أتى لا أراك، إن أراك من خلقكم كمًا
أرى من بني بَنَّ، أحسنوا صلاتكم وأبنوا ركوعكم وسجودكم. رواه ابن خزيمة 1/32

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

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

234. Wā’il ibne-Ḥijr Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam would spread his fingers during Rukū’, and would join the fingers during Sajdah. (Ṭabarānī, Majma‘-uz-Zawāid)

235. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that whoever offers two Rak‘at of Šalāt 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. (Ṭabarānī, Ithafussādah)

236. ‘Abdullāh Al-Ash‘arī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: The example of a person who does not perform his Rukū’ properly and performs his Sujūd
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). (Tabarani, Majma-'uz-Zawaid, Abu Ya'la)

237. Abu Darda' Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: The first thing that will be taken away from this Ummah will be Khushu' (devotion and humility) in Salah, to the extent that you will not find a single man with Khushu'. (Tabarani, Majma-'uz-Zawaid)

238. Abu Qatadah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: The worst of thieves is the one who steals from his Salah. Sahaba asked: O Rasulallah! How can he steal from his Salah? He replied: By not performing its Ruku' and Sujud perfectly, or not keeping his back straight in Ruku and nor in the Sujud. (Musnad Ahmad, Tabarani, Majma-'uz-Zawaid)

239. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Allah does not pay any attention to the Salah of a person, who does not keep his back straight between his Ruku and Sujud. (Musnad Ahmad, Fathur-Rabbani)

Note: This Hadith refers to the Qaumah, i.e. standing perfectly straight after Ruku before performing Sajdah. Many people do not complete this properly, they hardly rise from Ruku and then go directly into Sujud.
240. 'A'ishah Ra'diyallahu 'anha narrates: I asked Rasûlullâh ﷺ Sahallâhu 'alaihi wasallam about looking around in Şalât? He said: It is the carrying away of a person from his Şalât by Shaitân. (Tirmidhî)

241. Jâbir ibne-Samurah Ra'diyallahu 'anhu narrated that Rasûlullâh ﷺ Sahallâhu 'alaihi wasallam said: The people who lift their eyes towards the sky in Şalât should refrain from it, otherwise they may loose their eyesight. (Muslim)

242. Abu Hurairah Ra'diyallahu 'anhu narrates that Rasûlullâh ﷺ Sahallâhu 'alaihi wasallam entered the masjid, and a man came in the masjid and offered Şalât; then he approached Rasûlullâh ﷺ Sahallâhu 'alaihi wasallam and greeted him with Salâm. Rasûlullâh ﷺ Sahallâhu 'alaihi wasallam answered his Salâm and said: Go back offer your Şalât again, as you have not offered Şalât. He went back and offered Şalât in the same manner as he had offered it earlier, and returned and greeted Rasûlullâh ﷺ Sahallâhu 'alaihi wasallam. He said: Go back and offer your Şalât again, as you have not offered
Ṣalāt. This occurred three times. Then the man said: By Him who has sent you with the Truth, I cannot pray Ṣalāt better than this. So, please teach me Ṣalāt. Rasūlullāh Šallallāhu ūalaihi wasallam replied: When you stand for Ṣalāt, say Allāhu Akbar, then recite from the Qur’ān what you know, and then go into Rukū‘ and complete it calmly. Then rise from Rukū‘ until you stand straight. Then you go into Sajdah till you complete it calmly. Then raise your head and sit till you are at ease and do the same in the whole of the Ṣalāt. (Bukhārī)
THE VIRTUES OF WUDû (ABLUTION)

VERSES OF QUR’ân

Allâh Subhânahû wa Ta‘âlâ says:

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

ـ Al-Mâ‘ida 5:6

Allâh Subhânahû wa Ta‘âlâ says:

And Allâh loves those who purify themselves.  

ـ Tawbah 9: 108

AḤĀDĪTH

243. Abu Mâlik Al-Asbârî Râdiyallâhu ‘anhu narrates that Rasûlullâh ﷺ said: Ṭuhûr (purity) is half of Îmân, and Alhamdulillâh fills the scale of deeds with virtues, and Subhânallâh and Alhamdulillâh fill the space between the skies and the earth with reward, and Ṣalât is Nûr (a light) and Sadaqah 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 Ṭuhūr being half of Īmān, may refer to the fact that half of Īmān is the inner purification from Kufr, Shirk and all other negative traits opposed to Īmān. 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 Hidayah (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, Mirqāt-ul-Mafālīh)

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

245. Abu Hurairah Raḍiyallāhu ‘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)
246. 'Uthmān ibn-‘Affān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Anyone who performs Wuḍū, and performs Wuḍū excellently (meaning thereby to carefully observe all the etiquettes), his sins will come out from his body, even coming out from under his nails. (Muslim)

Note: The opinion of the majority of the scholars is that minor sins, are forgiven by Allāh through Wuḍū, Šalāt 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. (Nawawī)

247. 'Uthmān ibn-‘Affān Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: When any slave of Allāh performs Wuḍū perfectly, then Allāh forgives his past and future sins. (Bazzār, Majma-‘uz-Zawāid)
\textbf{ṢALĀT} 228 \quad \textit{Virtues of Wūḍū}

248. ‘Umar ibnul Khaṭṭāb Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Anyone amongst you performs who Wūḍū completely while fulfilling all the etiquettes and desirables and then says:

\begin{quote}
أشهد أن لا إله إلا الله وحده لا شريك له \\
\textit{I testify there is none worthy of worship except Allāh, and I testify that Muḥammad is His slave and Messenger;}
\end{quote}
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 ‘Āmir Juhani Raḍiyallāhu ‘anhu it is mentioned, as:

\begin{quote}
أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبداً ورسول الله \\
\textit{I testify there is none worthy of worship but Allāh alone, Who has no partner, and I testify that Muḥammad is His slave and Messenger;}
\end{quote}
In the narration of Anas ibn-Mālik Raḍiyallāhu ‘anhu this is to be said three times. In another narration of ‘Uqbah Raḍiyallāhu ‘anhu these words are to be said, while looking towards the sky, after performing Wūḍū excellently. In a narration of ‘Umar ibnul-Khaṭṭāb Raḍiyallāhu ‘anhu the following words are given.

\begin{quote}
أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبداً ورسول الله اللهم أجعلني من التوائبين، وأجعلني من المتنطهرين \\
\textit{I testify that 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.}
\end{quote}
(Muslim, Ibne-Mājah, Abu Dāwūd, Tirmidhī)
249. Abu Sa‘īd Al-Khudrī Ṭaḥya‘allāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a person after performing Wuḍū says:

 Glory be to You, O Allah! 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 Ṭaḥya‘allāhu ‘anhu huma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A person who perform Wuḍū by washing each limb once, has fulfilled the requirement of Wuḍū, 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 Wuḍū and the Wuḍū of the Prophets before me. (Musnad Ahmad)

251- عن عُبَيْد اللَّهِ الصَّنَابِيجِي رضي الله عنه أن رَسُول اللَّه ﷺ قال: إذا توضَّأ الْيَعْبُدُ الْمُؤْمِنُ فِي مَصْطَفَّةٍ خُرْجَتُ الْخَطَايَا مِن فِيه، فإذا اسْتَنْذَرَ خُرْجَتُ الْخَطَايَا مِن أَنفَهْنَاهُ، فإِنَّهُ غَيْسُ رِجْلَيهُ خُرْجَتُ الْخَطَايَا مِن وَجَهِهِ حَتَّى تَخْرُجَ مِن تَحْتَ أَتْفَارَ عَبْتِيَّهُ، فإِنَّهُ غَيْسُ نُفَضِّلَ بِذَٰلِكَ خُرْجَتُ الْخَطَايَا مِن وَجَهِيَّةٍ حَتَّى تَخْرُجَ مِن تَحْتَ أَتْفَارَ عِبَادَتِيَّ، فإِنَّهُ غَيْسُ رِجْلَيهُ خُرْجَتُ الْخَطَايَا مِن رَأسِيَّةٍ حَتَّى تَخْرُجَ مِن تَحْتَ أَتْفَارٍ رِجْلَيْهِ، فَثُمَّ كَانَ مَشْحُوْسًا إِلَى الْمَسْجِدِ وَصَلَلَ تَحْيَةً نَائِلَةً. رَوَاهُ النَّسَابِيُّ، بَابٌ مَسْحُ الْأَذْنِينِ مِنْ الرَّاسِ، رَقْمُهُ ١٠٣٣.
251. ‘Abdullāh Śunābiḥī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a Muʾmin slave performs Wuḍū and rinses his mouth, the sins of his mouth are erased. When he cleans 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. (Nasāʾī)

It is narrated in a lengthy narration by ‘Āmr ibn-‘Abasah Sulamī Raḍiyallāhu ‘anhu: After performing Wuḍū, when he stands for Ṣalāt and praises, extols and glorifies Allāh Subḥānāhū wa Taʿālā in a manner worthy of His dignity, and concentrates whole heartedly towards Allāh Subḥānāhū wa Taʿālā, 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 Wuḍū, all the bodily sins are forgiven; and by offering Ṣalāt all the sins are forgiven. (Kashful Muḥaṭṭa)

252. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh
Ṣallallāhu ‘alaihi wasallam said: Whoever stands up to perform his Wuḍū, intending to offer Ṣalāt, then cleans his hands, the sins of his two hands fallout with the first drop of water. Then, when he rinses his mouth, and draws water into his nose and expels it, the sins of his tongue and two lips fallout with the first drop of water. Then, as he cleans his face, the sins of his hearing and seeing fallout with the first drop (of water). Then, when be cleans his two arms past the elbows and his two feet past the ankles, he becomes free of all his offences and sins, just as he was, the day his mother gave him birth. He (then) said: When he stands for Ṣalāt Allāh elevates his position, and if he (merely) sits (without standing for Ṣalāt) even then his sitting is free of sins. (Musnad Aḥmad)

253. Ibne -‘Umar Raḍiyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: For a person who performs Wuḍū (while already) in a state of purity, for him ten virtues are written. (Abū Dāwūd)

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

254. Abu Hurairah Raḍiyallāhu ‘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) Siwāk at every Ṣalāt. (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.
255. Abu Ayyūb Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Four characteristics pertain to the practices of the Prophets (Messengers): Modesty, use of perfume, use of Siwak, and marriage. (Tirmidhī)

256. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh ﷺ ‘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, Muṣ‘ab Raḥmatullāhī ‘alaihi says that I have forgotten the tenth, it may have been the rinsing of the mouth. (Muslim)

257. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Nabī ﷺ ‘alaihi wasallam said: The Siwak is a means of purifying the mouth and pleasing the Rabb. (Nasāʾī)

258. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Whenever Jibraīl ‘Alaihis salām came to me he stressed the use of Siwāk to the extent that I feared (from the excessive use of Siwāk) I may injure my gums. (Musnad Ahmad)
259. ‘A’ishah Rađiyallāhu ‘anha narrates that whenever Rasulullah Šallallāhu ‘alaihi wasallam slept in the night or day, as he awoke he would brush his teeth with Siwāk before performing Wuḍū. (Abu Dāwūd)

260. Alī Rađiyallāhu ‘anhu narrates that Rasulullah Šallallāhu ‘alaihi wasallam said: Verily, when an ‘Abd (the slave of Allāh) uses the Siwāk, then stands in Šalāt, an angel stands behind him, listening closely to his recitation. He then draws closer and closer to him, until he places his mouth upon the mouth (of the one reciting the Qur’ān). Whatever he recites from the Qur’ān, it enters inside the angel; so purify your mouths (with Siwāk) for (the recitation of) the Qur’ān. (Musnad, Bazzār, Majma-‘uz-Zawāid)

261. ‘A’ishah Rađiyallāhu ‘anha narrates that Rasulullah Šallallāhu ‘alaihi wasallam said: Two Rak’at (of Šalāt offered) with Siwāk, are superior in virtue to seventy Rak’at (offered) without Siwāk. (Bazzār, Majma-‘uz-Zawāid)

262. Hudhaifah Rađiyallāhu ‘anhu narrates that when Rasulullah Šallallāhu ‘alaihi wasallam used to stand for Tahajjud, he would properly clean his teeth with the Siwāk. (Muslim)

Note: Tahajjud is a highly virtuous optional Šalāt performed in the latter part of the night.
263. Shuraih Raḥimahullāh said that I asked ‘A’ishah Raḍiyallāhu ‘anha: What would Raśūlullāh Ṣallallāhu ‘alaihi wasallam do first upon entering his house? She replied: He would use the Siwāk. (Muslim)

264. Zaid ibne-Khālid Al-Juhanī Raḍiyallāhu ‘anhu narrates that Rasulūllāh Ṣallallāhu ‘alaihi wasallam would not leave his house for any one of the Ṣalāt until he would use the Siwāk. (Ṭabarānī, Majma-‘uz-Zawāid)

265. Abu Khairah Subāḥī Raḍiyallāhu ‘anhu said that I was among the delegation that came to Rasulūllāh Ṣallallāhu ‘alaihi wasallam, and he provided us with the (roots of) Arāk (bush) to use as Siwāk, so we said to him: O Rasulūllāh! We have the branches (of the date tree for Miswāk), but we accept your generosity and your gift. (Ṭabarānī, Majma-‘uz-Zawāid)
THE A‘MĀL (DEEDS) AND FAḌĀIL (VIRTUES) OF THE MASJID

VERSES OF QUR’ĀN

Allāh Subḥānahū 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 Ṣalāt, and give Zakāt, and fear none save Allāh, for (such) it is expected that, they will be of the (rightly) guided.

At-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 Imaān 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 “Hijrat and Nusrat”. (Bayān-ul-Qurān)

Describing the condition of the men who have been rightly guided
Allāh Subḥānahū 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
(i.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 Şalāt, 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

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**AHĀDĪTH**

266. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: The parts of the land liked most by Allāh are its masjids, and the parts of land disliked most by Allāh are its markets. (Mulsim)

267. Ibne-‘Abbās Raḍiyallāhu ‘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. (Ţabarânî, Majma-‘uz-Zawāid)
268. Umar ibnul - Khattab Radiyallahu ‘anhu narrates: I heard Rasulullah Shallallahu ‘alaihi wasallam saying: Anyone who builds a masjid where the name of Allah is remembered and (He is praised), Allah will build a palace for him in Paradise. (Ibne-Hibbân)

269. Abu Hurairah Radiyallahu ‘anhu narrates that Rasulullah Shallallahu ‘alaihi wasallam said: Whoever goes to the masjid in the morning or in the evening, Allah prepares for him a good hospitality in Paradise as often as he goes to the masjid, morning or evening. (Bukhārī)

270. Abu Umamah Radiyallahu ‘anhu narrates that Rasulullah Shallallahu ‘alaihi wasallam said: Going to the masjid in the morning or evening is part of Jihād in the path of Allah. (Tabarānî, Majma‘uz-Zawāid)

271. Abdullāh ibn ‘Amr ibnul ‘Āsh Radiyallahu ‘anhum narrates that Nabī Shallallahu ‘alaihi wasallam used to say upon entering the masjid:

أَعَوذُ بِاللَّهِ الْقُدُّوسِ وَبِبَيْنِيْهِ الْكَرَّيْمِ وَسُلْطَانِهِ الْقَدِيمِ مِنِ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah the Greatest, and in His Noble Being, and in His Eternal Domain, from the accursed Shaitān
When this Du‘ā is being recited, Shaitān exclaims: He is protected from me for the rest of the day. (Abu Dāwūd)

272. Abu Sa‘īd Khudrī Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever loves the masjid, Allāh loves him. (Ṭabarānī, Majma‘uz-Zawāid)

273. Abu Dardā’ Rađiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The masjid is the house of every pious person who fears Allāh. For the one who spends most of his time in the masjid, Allāh Subhānāhu wa Ta‘ālā has taken upon Himself to comfort him, to bestow Mercy upon him, to make the crossing over Bridge of Ṣirāt easy for him, and to grant him His Pleasure and Paradise. (Ṭabarānī, Bazzār, Majma‘uz-Zawāid)

274. Mu‘ādh ibne-Jabal Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Verily, Shaitān is the wolf to man, like the wolf that catches sheep; the one which is solitary and the one which stays away from the flock. So avoid staying alone in valleys. Hold firmly to Jamaat (collectiveness), to live with the common people, and to the masjid. (Musnad Aḥmad)

275. Abu Sa‘īd Khudrī Rađiyallāhu ‘anhu narrates: If I were to narrate the event of the masjid, I would say: If Allāh had not commanded, He would not have commanded. But Allāh says: "Whoever loves the masjid, Allāh loves him." (Qur’ān 33:30)
275. Abu Sa‘īd Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If you see a man frequenting the masjid, bear witness to his Īmān. Allāh Subḥānāhū wa Ta‘ālā says:

> إِنَّمَا يُعْمَرُ مَسْجِدَ اللَّهِ ﷺ أَبًَّا الْمَمْلِكَةِ وَالْبَيْتِ الأَشْرَكِ

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

276. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A Muslim that makes the masjid his abode for Šalāt and Dhikr, Allāh is overjoyed with him as a family is overjoyed by the return of an absent relative. (Ibne-Mājah)

**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 Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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, Allāh is overjoyed with him just as a family is overjoyed by the return of an absent relative. (Ibne-Khuzaimah)

278. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu
‘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 Allāh for which every Muslim waits for. (Mus'ābud Ḥāmid)

279. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam ordered us to build masjids in various localities, and to clean and perfume them. (Abu Dāwūd)

280. Anas Raḍiyallāhu ‘anhu narrates that there was a woman who used to collect rubbish from the masjid. When she died, Nabī Ṣallallāhu ‘alaihi wasallam was not informed of her burial. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If a person from amongst you dies, then inform me. He then offered Ṣalā-tul-Janāzah upon her and said: Verily, I saw her in Paradise because she used to remove rubbish from the masjid. (Ṭabarānī, Majma-'uz-Zawāid)
‘ILM AND DHIKR
KNOWLEDGE AND
REMEMBRANCE OF ALLĀH TA‘ĀLĀ

‘ILM
KNOWLEDGE

In order to benefit directly from Allāh Ta‘ālā by fulfilling His Commandments, in the manner prescribed by Rasūlullāh Ṣallallāhu ‘alaihi wasallam, to acquire the knowledge revealed by Allāh Ta‘ālā, that is to precisely ascertain what Allāh Ta‘ālā wants of me, in each and every situation

VERSES OF QUR’ĀN

Allāh Subhānahū wa Ta‘ālā 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
you, and teaches you the Book (Al-Qur‘ān) and wisdom (the Prophet’s Sunnah), and teaches you (beneficial things) that which you knew not.  

Al-Baqarah 2: 151

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

Allāh reveals to you the Book (Al-Qur‘ān) and the wisdom, and teaches you that which you knew not. The grace of Allāh towards you has been infinite.  

An-Nisā 4: 113

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

And say: My Rabb! Enhance my knowledge.  

Tā Hā 20: 114

Allāh Subḥānahū wa Ta‘alā says:

And We, verily gave knowledge to Dāwūd and Sulaimān, and (upon this) they said: Praise be to Allāh, Who has preferred us above many of His believing slaves!  

An-Naml 27: 15

Allāh Subḥānahū wa Ta‘alā says:

And these examples We put forward for mankind, but none will understand them except those who have knowledge (of Allāh and His Signs).  

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

Only the 'Ulamā (scholars with knowledge of Allāh’s greatness) amongst His slaves truly fear Allāh. Fājir 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-Mujādilah 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 Subḥānahu 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 Subḥānahu wa Taʿālā says:

(Shu‘aib ‘Alaihissalām 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.

Hūd 11: 88

**AḤĀDĪTH**

1. Abu Mūsā Rādiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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 ibne-Affan Radiallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: The best among you is he who learns the Qur'an and teaches it. (Bukhari)

3. Buraidah Al-Aslamī Radiallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: He who recites the Qur'an and learns it, and then acts upon it, he will be made to wear on the Day of Resurrection a crown of Nur (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’an. (Mustadrak Hakim)

4. Mu‘āadh Al-Juhanī Radiallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: He who recites the Qur'an 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 Dawud)
5. `Abdullāh ibn-`Amr ibnil-`Ās Raḍiyallāhu ‘anhum narrates that Rasūlullāh ﷺ 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 Allāh inside his heart. (Mustadrak Ḥākim, Targhib)

6. Jaβir Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ 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 Allāh’s evidence against the son of Ādam. (Targhib)

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

7. `Uqbah ibn-ʿĀmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ came out to us when we were in Suffah and asked: Who amongst you would like to go out every morning to Buthān or Al-ʿaqīq (the markets of Madīnah Munawwarah) and bring
two large humped she-camels, without being guilty of sin or severing the ties of relationship? We replied: O Rasūl Allāh! We would all like that. He said: Your going to the masjid every morning to learn or recite two verses of the Book of Allāh, 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 ḥadīth explains that the number of verses are 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. Mu‘āwiyah Raḍiyyallāhu ‘anhu narrates: I heard Nabī Šallallāhu ‘alaihi wasallam saying: The one for whom Allāh intends good, He guides him towards the understanding of Deen. Indeed I am only a distributor and Allāh is the One Who grants. (Bukhārī)

Note: The second sentence of the ḥadīth means that Rasūlullāh Šallallāhu ‘alaihi wasallam came as a distributor of knowledge and Allāh is the Bestower of understanding of this knowledge and helps in acting upon it. (Mirqāt)

9. ‘Abdullāh ibne-‘Abbās Raḍiyyallāhu ‘anhum narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam embraced me and supplicated: O Allāh! Grant him knowledge of the Book. (Bukhārī)

10. Anas Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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. (Bukhārī)
11. ‘Abdullāh ibn Umar ṭRaḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘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 Raḍiyallāhu ‘anhum asked: So, what is your interpretation about the dream, O Rasūlallāh? He said: Knowledge, (It means ‘Umar Raḍiyallāhu ‘anhu will receive an ample portion of the knowledge of Rasūlullāh Ṣallallāhu ‘alaihi wasallam). (Bukhārī)  

12. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A believer’s thirst for knowledge is never quenched. He continues to hear and learn until he enters Paradise. (Tirmidhī)  

13. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told me: O Abu Dhar! If you go in the morning and learn a verse from the Book of Allāh, it is better for you than performing one hundred Rak‘āt of Ṣalāt. 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‘āt of Nafl Ṣalāt. (Ibne-Majah)
14. Abu Hurairah رقیع الله انہوں نے کہا: I heard Rasūlullāh ﷺ ‘alaihi wasallam saying: He who comes to my Masjid (Masjid-un-Nabī) with no other intention but to learn or teach a good deed is like a Mujāhid in the path of Allāh. And, he who comes with some other intention is like one who has come to look at the belongings of others (and this looking is of no benefit to him). (Ibne-Mājah)

Note: The excellence mentioned in this hadith is valid for all masjids, as all masjids are subsidiaries of Masjid-un-Nabī. (Injāh-ul-Hāja)

15. Abu Hurairah رقیع الله انہوں نے کہا: I heard Abū Qāsim ٹلہ انہوں نے کہا: سultān saying: The best amongst you are those who are best in conduct provided they have an understanding of Deen. (Ibne-Hībân)

16. Jābir ibn-‘Abdullāh رقیع اللہ انھوں نے کہا: ‘Alī ibn Ṭahtāwī انہوں نے کہا: سultān says: People are like mines just as there are mines of gold and silver. Those who were better in the days of ignorance (prior to embracing Islām) are also better after accepting Islām provided they have understanding of Deen (Islām). (Musnad Ahmad)

Note: In this ḥadīth men have been compared with mines. Various mines contain different minerals. Some of which are more valuable, like gold and silver; while others are less valuable, like coal and lime. Similarly, different men have different qualities and habits, because of which some have higher rank and some have lower. Again, so long as gold and silver remain unexplored, these do not have the value but these acquire value only after being taken out of the mines. In the same manner, as long as a man remains hidden in
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 Ra'diyallahu 'anhu narrates that Nabī Ṣallallahu '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 Ḥaji who performs a complete Ḥajj. (Tabarani, Majma-'uz-Zawaid)

18. Ibn-Abbās Ra'diyallahu 'anhu narrates that Nabī Ṣallallahu 'alaihi wasallam said: Teach people (Deen), and be lenient with them and do not be stern with them. (Musnad Ahmad)

19. Abu Hurairah Ra'diyallahu 'anhu while passing by a market of Madīnah 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 Rasūlullāh Ṣallallahu '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 Ra'diyallahu 'anhu asked: Did you not see anyone in the masjid? They replied: Yes! verily We saw some people performing Salāt, 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 Muḥammad Šallallāhu 'alaihi wasallam. (Ṭabarānī, Majma'-uz-Zawādī)

20. 'Abdullāh ibne-Mas'ud Ra'diyallahu 'anhu narrates that Rašūlullāh Šallallāhu 'alaihi wasallam said: When Allāh intends to endow His slave a good, He gives him understanding of Deen and inspires him with proper guidance. (Bazzār, Ṭabarānī, Majma'-uz-Zawādī)

21. Abu Wāqīd Al-Laithī Ra'diyallahu 'anhu narrates that once Rašūlullāh Šallallāhu 'alaihi wasallam was sitting in the masjid, and other people were also present. Three men came, two of them turned their attention towards Rašūlullāh Šallallāhu 'alaihi wasallam, and one amongst them left. These two men stood near Rašūlullāh Šallallāhu '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, Rašūlullāh Šallallāhu 'alaihi wasallam said: Should I not inform you about these three persons? One of them came closer to
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)

22. Abu Hārūn Al-‘Abdī Rahimahullāh reports from Abū Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu, who narrates that Rasūlullāh ﷺ 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 Abū Sa‘īd would see us, he would say: Welcome to those about whom Rasūlullāh ﷺ alaihi wasallam advised us. (Tirmidhī)

23. Wāthilah ibn-il-Asqa‘ Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ 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-Zawāid)

24. Saфwān ibnde-‘Assāl Al-Murādī Raḍiyallāhu ‘anhu narrates: I went to Naḇī ﷺ alaihi wasallam, he was in the masjid, reclining on his red striped sheet. I said: O Rasūlallāh! I have come
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. (Tabarānī, Majmaʿ-uz-Zawāid)

25. Thaʿlabah ibn Háakim Aṣ-Ṣahābī Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ said: Allāh ‘Azza wa Jall, when seated on His Chair to judge His slaves on the Day of Resurrection, will say to the ‘Ulamā (Islāmic 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. (Tabarānī, Targhib)

26. Abu Dardā’ Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ 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 ‘Ālim (Islāmic Scholar). Verily, the eminence of an ‘Ālim 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)

\[27\] عن أبي الدَّرَادَة رضي الله عنه قال: سمعت رسول الله ﷺ يقول: ومؤتِّم (العالم) مصيبته لا نجده ولا ثمرة له نجومه ونجومه طمس، مؤت قبيلة أيسرة من مؤت عاليم. (وهرب بعض الحديث) رواه البهذقي في شعب الإيمان 224/4

27. Abu Dardā’ Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: The death of an ‘Ālim, 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 ‘Ālim. (Baihaqi)

\[28\] عن أبي أسامة بن مالك رضي الله عنه قال: قال النبي ﷺ: إن مثل العلماء كمثل النجوم في السماء يهدد بها في كل بيضته الهر وأيحب، فإذا انمضيت النجوم أو يكون أن تصيب الهدأة. رواه أحمد 157/3

28. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi 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 Aḥmad)

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

\[29\] عن ابن عباس رضي الله عنهما قال: قال رسول الله ﷺ: فقيه أشد على الشيطان من ألوف غيباء. رواه البهذقي وقال: هذا حدث غريب، باب ماجاء في فضل الفقه على العبادة. رقم: 2258

29. Ibne-‘Abbās Raḍiyallāhu ‘anhum narrates that Rasulullah Sallallahu ‘alaihi wasallam said: One Faqīh (learned man) has more power over Shaitān than a thousand devout worshippers. (Tirmidhī)

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

\[30\] عن أبيه أباعة الباهلي رضي الله عنه قال: ذكر لي رسول الله ﷺ رجلاً أخذهما: عابد
30. Abu Umāmah Al-Bāhilī Raḍiyallāhu ‘anhu narrates that two men were mentioned to Rasūlullāh ﷺ ‘alaihi wasallam, one of them learned and the other devout worshipper. Rasūlullāh ﷺ ‘alaihi wasallam said: The superiority of an ‘Ālim over an ‘Ābid is like that of mine over the least amongst you. Then Rasūlullāh ﷺ ‘alaihi wasallam 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 Rasūlullāh ﷺ ‘alaihi wasallam saying: Behold! Indeed, the world is accursed, and all that it contains is accursed except the Dhikr 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 Nabī ﷺ ‘alaihi wasallam 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-Zawāid)
33. Ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ said to Sayyidah Ṭhābit bint Umayya: 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)

34. ‘Umar ibn-Khaṭṭāb Raḍiyallāhu ‘anhu narrates that one day while we were sitting with Rasūlullāh ﷺ, 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 Rasūlullāh ﷺ, he said: O Muhammad! Tell me about Islām. Rasūlullāh ﷺ
‘alaihi wasallam replied: Islām is to testify that none is worthy of worship but Allāh, and Muhammad is the Messenger of Allāh, to establish Šalāt, to pay Zakāt, to fast in Ramadan, and to perform Ḥajj to Baitullāh, provided you have resources for it. The man said: You have spoken the truth. ‘Umar Raḍiyallāhu ‘anhu said: We were amazed at his asking the question and endorsing the answer. Then he said: Tell me about Īmān (faith)? Rasūlullāh Šallallāhu ‘alaihi wasallam said: Īmān is to believe in Allāh, 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 Īḥsān? Rasūlullāh Šallallāhu ‘alaihi wasallam said: Īḥsān is to worship Allāh 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? Rasūlullāh Šallallāhu ‘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. Rasūlullāh Šallallāhu ‘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 Raḍiyallāhu ‘anhu said: Then he went away and I stayed for a while. Then, Rasūlullāh Šallallāhu ‘alaihi wasallam asked: O ‘Umar! Do you know who the questioner was? I said: Allāh and His Messenger know best. He said: He was Jibra’īl, who came to teach you your Deen (Islam). (Muslim)

Note: In Ḥadīth, 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 Rasūlullāh Šallallāhu ‘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‘āriful Ḥadīth)
35. Hasan Rahimahullah narrates that Rasulullah Shallallahu 'alaihi wasallam was asked about two men from the Banii Isra'il 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 Shallallahu '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-darmi)

36. Abdullah Radhiyallahu 'anhu narrates that Rasulullah Shallallahu '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 verily 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)

37. Abu Ummamah Al-Bahili Radhiyallahu 'anhu narrates that Rasulullah Shallallahu 'alaihi wasallam said: O people! Acquire knowledge, before knowledge is withdrawn, and before it is eliminated. (Musnad Ahmad)
38. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṭallallāhu ‘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, while he was alive and healthy. For all these, he will continue to receive rewards after his death. (Ibne-Mājah)

39. Anas Radīyallāhu ‘anhu says about Nabī Ṭallallāhu ‘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. (Bukhāri)

40. ‘Abdullāh ibn-‘Amr ibnil-‘Ās Radīyallāhu ‘anhum narrates that Rasūlullāh Ṭallallāhu ‘alaihi wasallam said: Allāh will not take away knowledge of Deen from people at once, but will withdraw knowledge by the death of ‘Ulamā until no ‘Ālim will be left, people will take ignorant men as their leaders. They will be asked question relating to Deen and they will give verdict without knowledge. They being astray will lead others astray. (Bukhāri)
41. Abu Hurairah رضي الله عنه '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-Salāma Al-Ju‘fī رضي الله عنه ‘anhu narrates: I said: O Rasūllāh! I have heard many ahādīth from you; I fear that recent ahādīth 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. (Tirmidhī)

43. Jābir ibn-'Abdullāh Rādiyallāhu ﷺ 'anhumā narrates that Rasūlullāh ﷺ 'alaihi wasallam said: Do not acquire knowledge of Deen for showing superiority over Ulūmā’ and do not use this knowledge to quarrel with the ignorant and do not use this knowledge to hold assemblies. He who has done like this (for him) there is Fire, and Fire. (Ibn-Majah)

Note: Acquiring knowledge of Deen is not to be used for diverting the attention of people towards one’s self.
44. Abu Hurairah Ṭadīyallāhu ‘anhu narrates 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 Ṭadīyallāhu ‘anhu narrates 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 Targhīb)

46. Zaid ibn- Ārqam Ṭadīyallāhu ‘anhu narrates 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 Barzah Aslāmī Raḍīyallāhu ‘anhu narrates 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. (Tirmidhi)

48. 48 - عن جنذب بن عبد الله الأزدي رضي الله عنه صاحب النبيُّ على رسول الله ﷺ قال: مَكَلَ الَّذِيْن يَعْلَمُونَ النَّاسَ الخَيْرَ وَيَنْسِي نَفْسَهُ كَمَّلَ النَّاسِ وَيَحْرُقُ نَفْسَهُ. رواه الطبراني في الكبير وإسناده حسن إلا شاء الله تعالى. الترغيب 126/1

48. Jundub ibne-'Abdullah Al-Azdi Radiyallahu 'anhu a sahabi of Nabî Sallallahu 'alaihi wasallam narrates that Rasulullah Sallallahu '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. (Tabarani, Tarhib)

49. 49 - عن عبد الله بن عمرو رضي الله عنهما قال: قال رسول الله ﷺ: رَبّ حامِلي فَقهُ غَيْرٌ فِيِّنِهَا، ومن لم ينفَّذ علِمَهُ صَرَّهُ جَهُلَة، أَقرُوا الْقُرآنَ مَا نَهَاكَ، فإن لم ينهاك، فلست تقره. رواه الطبراني في الكبير وفيه شهر بن حوشب وهو صعب وقديم وقديم الرواية 140/1

49. 'Abdullah ibne-'Amr Radiyallahu 'anhma narrates that Rasulullah Sallallahu '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 Qur'an as long as it restrains you from the forbidden. If it does not restrain you, then you are not from those who recite the Qur'an. (Tabarani, Majma-'uz-Zawa'id)

50. 50 - عن عبد الله بن عماس رضي الله عنهما عن رسول الله ﷺ أنه قال ليلة بِمَكَّة من اللَّيلة فقال: اللهم هل بلغت ؟ ثلاث مرات، فقال: عمر بن الخطاب، وكان أواها، فقال: اللهم نعم، وحَرَضت وجهدت وتصحت، فقال: ليظهرن الإمامُ حتى يرّدُ الكفر إلى مواتيه، وتخذصَّن البحار بالإسلام، وليأتيين على الناس زمنًا يتعلمون فيه القرآن يتعلمونه ويبقى وهذه بقُولون: قد قرأنا وعلمنا، فمن ذا الذي هو خيرًا بينا، رَبّ نَجِلَهِ لَأَصْحَابِهِ فَهْلُ فِي أَولِيْكَ مِن خِيرٍ؟ قالوا: يا رسول الله ومن أوليك؟ قال: أولِيك متمكم وأولِيك وقوم الدار. رواه الطبراني في الكبير ورجاله نفقات
50. ‘Abdullāh Ibne-‘Abbās Raḍiyyallāhu ‘anhumā that one night Rasūlullāh Ṣallallāhu ‘alaihi wasallam stood in Makkah and said this three times: O Allāh! Have I conveyed (the Message)? ‘Umar Ibnil-Khaṭṭāb, who was most tender hearted, got up and said: Yes! O Allāh! I make you witness You (O Rasūlallāh) have strongly motivated, striven hard and sincerely advised. He said: Īmān will indeed prevail till infidelity will be pushed to its origins, and surely you will sail on high seas for spreading Islām. And a time will certainly come, when people will learn the Qur‘ān; learning it and reciting it, and then saying: We have learnt it and know it. So, who is better than us? (Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam told his Šāhāba): Can there be any good in them? The Šāhāba asked: O Rasūlallāh! Who would be these people? He said: They are from amongst you and they are the fuel of Fire! (Tabarānī, Majma-‘uz-Zawāid)

51. Anas Raḍiyyallāhu ‘anhu narrates that we were sitting by the door of Rasūlullāh Ṣallallāhu ‘alaihi 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 ‘alaihi 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-Zawāid)
Ṣallallāhu ‘alaihi wasallam that ‘Īsā Ibne-Marym ‘alaihis 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 ‘Ālim who is knowledgeable about it. (Tabarānī, Majma-‘uz-Zawāid)

53- غَنِيٌّ أَبِنِ عَبَّاسِ رَضِيَ اللهُ عَنْهُمَا عَنْ النَّبِيِّ ﷺ قَالَ: أَتْقُولُوا الْحَدِيثَ عَلَى إِلَٰهَ عِلَمَهُمْ، فَمَنْ كَتَبَ عَلَى مَتَّعْدِدًا فَلِيَتَبَوَّأْ مَفَعُودًا مِّنَ الْيَدَ، وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلِيَتَبَوَّأْ مَفَعُودًا مِّنَ الْيَدَ. رُواهُ النُّسُرَمِيُّ وَقَالَ: هَذَا حَدِيثٌ حَسِنٌ، بَابٌ مَا جَاءَ فِي الذِّي يُفِسرُ الْقُرْآنَ بِرَأْيِهِ، رَقْمٌ: ۲۹۵۱

53. Ibne-'Abbās Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Avoid relating a ḥadīth 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- غَنِيٌّ جَنِّدِ بِرَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مِّنْ قَالَ فِي كِتَابِ اللَّهِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ. رُواهُ أَبُو دَاوُدٍ، بَابُ الكَلَامِ فِي كِتَابِ اللهِ بِلَا عَلَمٍ، رَقْمٌ: ۳۶۵۱

54. Jundub Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who interprets the Qur’ān according to his opinion and that happens to be correct, even then he has erred. (Abu 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 Aḥādīth and nor to the ‘Ulamā of this Ummah. (Mazāhir-e-Haque)
TO BE INSPIRED BY
THE QUR’ĀN AND ḤADĪTH

VERSES OF QUR’ĀN

Allāh Subḥānahu wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:
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-Mā‘idah 5: 83

Allāh Subḥānahu 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‘rāf 7: 204

Allāh Subḥānahu wa Ta‘ālā says:

He (Allāh’s favoured bondsman) said (to Mūsa ‘Alaihis Salām):
Then if you follow me (to acquire knowledge) ask me not about anything till I myself mention it to you.

Al-Kahf 18: 70

Allāh Subḥānahu wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:
Therefore give glad tidings to (those of) my servants

قال الله تعالى:
وإذا سمعوا ما أنزل إلى الرسول ﷺ
أعينهم نقيض من الدمع وعفوًا
من اللّه ﷺ (ال奋斗目标: 82)

وقال تعالى:
وإذا قريء القرآن فأسمعوا لأَمَّةٍ
وأنصروا لِلَّهِ مَن تُحْمَوْنَ
[الأعراف: 40]

وقال تعالى:
قال فإن أَتَعْتِبَني فلا تَسْتَلَى على شيء
حَتَّى أَمْلِكَ لَكَ مَنْهَا ذَكَرَا
[الكهف: 70]

وقال تعالى:
فَبَشِّرْ عبادِي
who listen carefully to all that is said, and follow the best of it; (For) it is they whom Allâh has graced with his guidance, and it is they who are men of understanding. Az-Zumar 39: 17-18

Allâh Subhânahu wa Ta‘âlâ says:

Allâh has revealed the best of all teachings, a book (Qur‘ân), 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 Allâh.

Az-Zumar 39: 23

**AHÂDÎTH**

55. ‘Abdullâh ibne-Mas‘ûd Ra’dîyallâhu ‘anhu narrates that Rasûlullâh Ŝallallâhu ‘alaihi wasallam asked me to recite the Qur‘ân; I submitted: Shall I recite the Qur‘ân to you while it has been revealed to you? He said: I like to hear it from someone else. So, I recited to him Sûrah An-Nisa. When I came to the Verse:

فَكِيْفَ إِذَا جَنَّا مِنْ كَلِّ أَمَةٍ ظَهَرَتِ يَدَّ مِنْهُمْ شَهِيدًا.

So how will it be with them, when We bring of every people a witness; and We shall bring you O Muḥammad, a witness
against these people –i.e. your Ummah.

He said: Stop, I saw tears were rolling from his eyes. (Bukhārī)

56. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: When Allāh decrees a matter in heaven, the angels strike their wings in fear and submission to His word. The decree of Allāh 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 say: He commanded the Truth, and He is the Most High, the Most Great. (Bukhārī)

57. Abu Salama ibne-‘Abdur Raḥmān ibne-‘Auf Raḥimahullāh narrates that ‘Abdullāh ibne-‘Umar and ‘Abdullāh ibne-‘Amr ibnil-‘Āṣ Raḥiyallāhu ‘anhum met each other at Marwah (Mount). Both of them talked to each other for sometime. Then ‘Abdullāh ibne-‘Amr left, and ‘Abdullāh ibne-‘Umar remained there weeping. A man asked him: What has made you weep? O Abu ‘Abdur Raḥman! Ibn ‘Umar said: This man ‘Abdullāh ibn ‘Amr has just told me that he heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He, in whose heart there is pride equal to a mustard seed, Allāh will throw him upside down into the Fire. (Musnad Aḥmad, Ṭabarānī, Majma-‘uz-Zawāid)
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 Subhānahū wa Ta‘ālā says:

O mankind! There has come to you a heart rending advise from your Sustainer (The Qur’ān, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breast, a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers. Say: In the Bounty of Allāh, and in His mercy (Islām and the Qur’ān); therein let them rejoice. That is better than what (the wealth) they amass.

Yūnus 10:57-58

Allāh Subhānahū wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:
Say: The Holy Spirit (Jibraīl) has

قَالُ نَزْلَتْ رُوحُ الْقُدُّوسِ مِنَ الرَّيْبِ
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-Nahl 16:102

Allāh Subḥānahu 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-Isrā’ 17:82

Allāh Subḥānahu 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 Subḥānahu wa Ta‘ālā says:

Verily! Those who recite the Book of Allāh, and establish Ṣalāt, and spend out of that which We have bestowed on them, secretly and openly, they look forward to a bargain that can never fail. Fātir 35:29

Allāh Subḥānahu 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).
In a Book well guarded.
Which none can touch but the purified.
A revelation from the Sustainer of the Worlds.
Is it this Statement that you consider unimportant?

Al-Wāqi‘ah 56: 75-81

Allāh Subḥānahu wa Ta‘ālā says:
(The grandeur of the Qur’ān is such that) Had We sent down the Qur’ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. (Alas, hard hearted man is not affected by the words of the Qur’ān).

Al-Hashr 59: 21

AḤĀDĪTH

1- عن أبي سعيد رضي الله عنه قال: قال رسول الله ﷺ: يَقُولُ الْرَّبُّ نَبَارِكَ وَتَعَالَى: مَن شَغِّلَ الْقُرْآنَ عَنْ ذَكْرِي وَفِسْتَلَّى أَغْطِيَةً أَفْضَلُ مَا أَغْطِيَ السَّمَاءِينَ. فَضِلَّ كَلَامُ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفْضِلِ اللَّهِ عَلَى خَلْقِهِ. رواه الترمذي وقال: هذا حديث حسن غريب. باب فضائل القرآن، رقم: 2926

I. Abu Sa‘īd Raḍiyallāhu ‘anhu reports that Rasūlullāh Sallallāhu ‘alaihi wasallam narrated in a Ḥadīth Qudsī that Rabb Tabāraka wa Ta‘ālā, says: He who is unable to do my Dhikr and make supplications because of pre-occupation with the Qur’ān, I grant him better than what is given to the supplicators. The Excellence of Allāh’s words (Al-Qur’ān) over all other words is like the Excellence of Allāh over all His creations. (Tirmidhī)

2- عن أبي ذرّ الغفاري رضي الله عنه قال: قال رسول الله ﷺ: إنَّكُم لا تَرجَعونَ إِلَى اللَّهُ
2. Abu Dhar Ghifārī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: There is nothing that facilitates nearness to Allāh better than that which has come directly from Allāh, that is Al-Qur’ān. (Mustadrak Ḥākim)

3 - ʿAnn Jābir Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: The Qur’ān is an accepted intercessor and a disputant whose claim is upheld. He who keeps the Qur’ān in front of him, it will lead him to Paradise, and he who kept it behind his back, it will drive him into the Fire. (Ibn-e-Hībbān)

Note: "Qur’ān is an accepted intercessor and a disputant whose claims are upheld", means that, it will successfully argue in the court of Allāh Subḥānahū wa Ta’ālā, for those who recited and acted upon it and it will demand its rights from those who ignored it.

4. ‘Abdullāh ibne-ʿAmr Raḍiyallāhu ‘anhumā narrated that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Siyām (Fasting) and the Qur’ān, both will intercede for the slave of Allāh on the Day of Resurrection. Siyām will say: O my Rabb! I kept him away from food and human desires, so accept my intercession for him. And the Qur’ān will say: I did not let him sleep at night, so accept my intercession for him. So both of them will intercede for him. (Musnad-Aḥmad, Ṭabrānī, Majma′-uz-Zawāid)

5 - ʿAnn ʿOmar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: ‘Allāh says: ‘If I_repo 150 thousand times, and I_accuse you, you will not be able to say the same.' (Ṣahih Al-Bukhārī)
5. ‘Umar Ra’diyallāhu ‘anhu narrates that Nabī Śallallāhu ‘alaihi wasallam said: Indeed, Allāh elevates through this Book (Al-Qur’ān) many people and degrades others by it. (Muslim)

Note: Those who act upon the Qur’ān, Allāh Subḥānahū wa Ta‘ālā honours them with respect and dignity in this life and in the Hereafter, and those who do not act upon it are humiliated.

6. Abu Dhar Ra’diyallāhu ‘anhu narrates that Rasūlullāh Śallallāhu ‘alaihi wasallam said (to Abu Dhar): Make the recitation of the Qur’ān and the Dhikr of Allāh, The Mighty and The Exalted, obligatory on yourself, because it is indeed, a remembrance for you in the heavens and a light (guidance) for you on the earth. (Baihaqī)

7. Ibne-‘Umar Ra’diyallāhu ‘anhu narrates that Nabī Śallallāhu ‘alaihi wasallam said: It is not permissible to have jealousy except for two persons: A man whom Allāh has blessed with the Qur’ān and he recites it during some hours of the day and some hours of the night; and the man on whom Allāh has bestowed wealth and he spends (to please Allāh) during some hours of the day and some hours of the night. (Muslim)

8. Abu Mūsā Al-Ash’arī Ra’diyallāhu ‘anhu narrates that Rasūlullāh Śallallāhu ‘alaihi wasallam said: The example of a Mu’min who
recites the Qur’ān 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’ān is like a date, which has no fragrance but its taste is sweet. And the example of a hypocrite who recites the Qur’ān 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’ān is like colocynth, which has no fragrance, and its taste is bitter. (Muslim)  

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

9. ‘Abdullāh ibne-Masʿūd Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites one letter of the Qur’ān, 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 Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Learn the Qur’ān and then recite it. For indeed, the likeness of the one who learnt the Qur’ān, recited it, and (then) stood up reciting it (in Tahajjud), is like a bag filled with Musk, whose fragrance spreads all over the place. The likeness of the one who learnt the Qur’ān and slept at night and did not recite (in Tahajjud Salāt), while he had the Qur’ān within him, is like a bag of Musk whose mouth was sealed. (Tirmidhī)
11. ‘Imrān ibne-Ḥuṣain Raḍiyallāhu ‘anhumā said: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anyone who recites the Qur’ān let him ask by it from Allāh alone. For soon such people will come who will recite the Qur’ān and ask for their reward from people. (Tirmidhī)

12. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrated that Usaid ibne-Huḍair was reciting Qur’ān 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 Raḍiyallāhu ‘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 Ṣallallāhu ‘alaihi wasallam in the morning and I said: O Rasūlallāh! Late last night I was reciting (the Qur’ān) in my courtyard, when my mare started to shy and move around. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: You should have kept on reciting, Ibne-Huḍair! He replied: I kept on reciting, and the mare moved around again. So, Rasūlullāh Ṣallallāhu ‘alaihi wasallam again said: You should have kept on reciting, Ibne-Huḍair! He submitted: So, I kept on reciting, and the mare moved around
again. Rasūlullāh Ṣallallāhu ‘alaihi 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 Ṣallallāhu ‘alaihi 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)

13. Abu Sā‘īd Al-Khudrī ʿanhu narrated: I was sitting in a group of destitute Muhājirīn (Emigrants from Makkah), and some of them had taken cover behind others as they did not have enough clothes on them, and one of them was reciting the Qur’ān to us, when Rasūlullāh Ṣallallāhu ‘alaihi wasallam entered and stood (close) by us. At this, the one who was reciting the Qur’ān became silent. Rasūlullāh Ṣallallāhu ‘alaihi wasallam greeted (us) and then said: What were you all doing? We said: O Rasūlallāh, one of our reciters was reciting and we were listening attentively to the Book of Allāh Ta‘ālā. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Praise be to Allāh Who has created in my Ummah such a people, with whom I have been ordained to sit. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam sat amongst us, to be equidistant from everyone. Then he gestured with his hand, and we sat in a circle with all of us facing
him. (Abu Sa‘īd says) I noticed that Rasūlullāh Sallallāhu ‘alaihi wasallam did not recognize any of them other than me. Rasūlullāh Sallallāhu ‘alaihi wasallam said: O community of destitute Muhājirīn, glad tidings for you of a perfect Nūr (light) on the Day of Resurrection. You will enter the Paradise half-a-day before the rich people (Muslims), and that (half-a-day) is (the span of) five hundred years. (Abu Dāwūd)

14. Sa‘d ibn-Abī Waqqās Raḍiyallāhu ‘anhu said that he heard Rasūlullāh Sallallāhu ‘alaihi 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-Mājah)

**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 benefitted from it and hence is not from us.

15. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi 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 Sallallāhu ‘alaihi 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’ān is made even more evident by a beautiful voice.


باب منقرأ القرآن فليس باللهجة.

17. ‘Uqbah ibn-‘Āmir Raḍiyallāhu ‘anhu narrates that he heard Rasūlullāh ﷺ ‘alaihi wasallam saying: The one who recites the Qur’ān aloud, is like the one who gives sadaqah openly, and the one who recites it quietly, is like the one who gives sadaqah secretly. (Tirmidhī)

Note: It appears from this ḥadīth that the preference is for reciting the Qur’ān 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. (SharḥTIbī)


18. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam told Abī Mūsā: If you would have seen 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 - عن عبد الله بن عمر رضي الله عنهما عن النبي ﷺ قال: يقال يغين ليصاحب القرآن أقرأ وأخرج وركل كما كنت ترتل في الدنيا، فإن من أرتل عند آخر آية تقرأ بها. رواه الترمذي وقال: هذا حديث حسن صحيح، باب إن الذي ليس في جوهر من القرآن.

19. ‘Abdullāh ibn-‘Amr Raḍiyallāhu ‘anhumā narrates from Nabī ‘Ṣallallāhu ‘alaihi wasallam: It will be said to the man devoted to the Qur’ān: 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. (Tirmidhī)
Note: “By the man devoted to the Qur’ān” means a Ḥāfīẓ of the Qur’ān, or the one who recites it abundantly, or the one who thoughtfully acts according to the Qur’ān. (Sharḥ Tībī, Mirqāt)

20 - عن عائشة رضي الله عنها قالت: قال رسول الله ﷺ: الماهر بالقرآن مع السفرة الکرام

البراءة، 와 اللذى يقرأ القرآن ويستمع فيه، وهو عليه شاق، له أجران. رواه مسلم، باب فضل الماهر بالقرآن والذي يستمع فيه، رقم: 1867

20. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The one who is proficient in Qur’ān will be in the company of the angels who are scribes, honoured and righteous. And the one who falters in reciting and endures difficulty thereby, will have a double reward. (Muslim)

Note: The one who falters is a Ḥāfīẓ who may not remember the Qur’ān well; yet he always tries to remember. This also covers that reader of the Qur’ān 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. (Sharḥ Tībī, Mirqāt)

21 - عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: يجَبّ صاحب القرآن يوم القيامة فإِفْقَالُ: يا رَبّ حَلَّتْ قَبْلَتِكَ حَلَّتْ الكرامة. ثم يقولون: يا رَبّ رَزْقَكَ فَيَبْنِي حَلَّتْ الكرامة. ثم يقولون: يا رَبّ ارْضِ عَنْهُ فَيَبْنِي عَنْهُ يقَالُ لَهُ أَقْرَأْ وَأَزْقِي وَيَقْسِمُ بِكَلْلَهِ حَسْنَتُهُ. رواه الثمودى وقال: هذا حديث حسن صحيح، باب أن الذي ليس في جوهر من القرآن كالنبي الخضر، رقم: 2915

21. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The man devoted to the Qur’ān will come on the Day of Resurrection and the Qur’ān will submit to Allāh: O my Rabb! Grant him an apparel, so he will be made to wear a Crown of Honour. The Qur’ān will again request: O my Rabb! Give him more, then he will be given a complete Robe of Honour. The Qur’ān 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. (Tirmidhī)

22 - عن بُرِّيدة رضي الله عنها قال: كنت جالسًا عند النبي ﷺ فسمعته يقول: إن القرآن
22. Buraidah Radīyallāhu ‘anhu narrates: I was sitting with Nabī Ṣallallāhu ‘alaihi wasallam and I heard him saying: When the man devoted to the Qur’ān will come out of the grave upon its splitting, on the Day of Resurrection, indeed the Qur’ān will meet him like a person whose colour has changed due to weakness. The Qur’ān will ask him: Do you recognize me? He will say: No I do not recognize you. The Qur’ān will ask him again: Do you recognize me? He will say: No, I do not recognize you. The Qur’ān will say: I am your mate, The Qur’ān, which kept you thirsty at the mid-day’s heat and kept you awake at night. Every trader wishes to earn a profit from his trade, today you are exceptionally rewarded in your trade. So he will be given a kingdom in his right hand; and in the left 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 would be said: For your son’s memorizing of the Qur’ān. And then the man devoted to the Qur’ān will be asked: Recite, and rise in ranks to the upper storeys and adorned rooms of Paradise. He will ascend as long as he recites, whether it be fast and fluently or slowly with pauses and distinctly. (Musnad Ahmed Fatah-ur-Rabbānī)

Note: The personification of the Qur’ān as a weak and pale man is in fact a portrait of the man devoted to the Qur’ān. He had become weak because of reciting the Qur’ān at night, and acting upon its commandments during the day. (Anjahul Hajah)
23. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Indeed for Allāh, from amongst people are some (like people) of His Household. Šaḥībah asked: O Rasūllāh! Who are those people? He said: The people of the Qur’ān, they are the Household of Allāh and His favoured ones. (Mustadrak Ḥākim)

24. Ibne-‘Abbās Raḍiyallāhu ‘anhum narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He in whose heart there is no part of the Qur’ān, is like a deserted house. (Tirmidhī)

25. Sa‘ād ibne-‘Ubādah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: There is not a person who learns to read the Qur’ān and then forgets it, except that he will meet Allāh on the Day of Resurrection as a leper. (Abu Dāwūd)

Note: Many meanings have been given to the forgetting of the Qur’ān. One of them is that, one is unable to recite despite looking at the pages of the Qur’ān. Another is that he is unable to recite it from memory. The third is that he is negligent about reciting it. The fourth is that after being aware of the commandments in it, he does not act upon them. (Badhl-ul-Majhūd, Sharḥ Sunan Abī Dāwūd Eini)

26. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhum narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who recites the complete Qur’ān in less than three days, cannot understand it well. (Abu Dāwūd)

Note: This saying of Rasūlullāh Šallallāhu ‘alaihi wasallam is for the
common Muslims, as it has been confirmed that some of the Ṣaḥābah Raḍiyallāhu ‘anhum completed the recitation of the Qur’ān in even less than three days.

27. Wāthilah ibnīl-Asqa‘ Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: I have been given in place of Taurat (Torah), Sab‘ā (the first seven chapters of the Qur’ān), and I have been given in place of Zabūr, Miyeen (eleven chapters after the first seven), and I have been given in place of Injīl (The New Testament), Masā‘ī (twenty chapters after the eighteenth), and I have been given excellence by Mufassal (the remaining chapters of the Qur’ān). (Musnad Aḥmad)

28. ‘Abdul Malik ibne-‘Umair Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is a cure for all ailments in Sūrah Fātiḥah, the opening of the Qur’ān. (Sunan Dārāmī)

29. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone of you says Āmīn (at the end of reciting Sūrah Fātiḥah), the angels at the same time also say Āmīn in the skies. If the former Āmīn coincides with the latter, then all his past sins are forgiven. (Bukhārī)
30. Nawwās ibne-Sam‘ān Alkalabi Ṛadiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: The Qur’ān with its people who acted according to it, will be brought on the Day of Resurrection, led by Sūrah Al-Baqarah and Āle ‘Imrān. (Muslim)

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

32. Abu Umāmah Al-Bāhili Ṛadiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Recite the Qur’ān, 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 Āle ‘Imrān 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 Radyallahu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: There is one verse in Sūrah Al-Baqarah that is the chief of all the verses of the Qur’ān. Never is this verse recited in a house in which Shaitān is present except that it flees from it. This verse is ‘Āyatul kursī. (Mustadrak Ḥākim, Targhīb)
34. Abu Hurairah Ṣaḥḥāḥu ‘anhu said: Rasūlullāh Ṣallallāhu ‘alaihi wasallam deputed me for the safekeeping of the Zakāt of Ramaḍān. Someone came and began to take up handfuls of food. I got hold of him, and told him: I am certainly going to take you to Rasūlullāh Ṣallallāhu ‘alaihi wasallam. He said: I am needy, I have children dependent on me, and my need is severe. I let him go. In the morning Nabī Ṣallallāhu ‘alaihi wasallam asked: Ṣāhīḥu! What did your prisoner do last night? (Allāh Subḥānahu wa Ta’ālā informed him of this) I replied: O Rasūllāh! 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 Ṣallallāhu ‘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 Ṣallallāhu ‘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 Ṣallallāhu ‘alaihi wasallam said: Ṣāhīḥu! What did your prisoner do last night? I replied: O Rasūllāh! He complained of pressing wants and support of a family, so I had pity on him and let him go his way. Rasūlullāh Ṣallallāhu ‘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 Ṣallallāhu ‘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 Shaitān will come near you till the morning. So I let him go his way. Next morning Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked me What did your prisoner do last night? I answered: O Rasūllāh! He claimed to teach me some words, by which Allāh will benefit me. So I let him go his way. Rasūlullāh
Ṣallallāhu ‘alaihi wasallam said: What are those? He (the prisoner) told me: When you go to bed, recite ʿĀyatul kursī, from its beginning to the end. Allāh will appoint a guard for you who will stay with you and no Shaitān will come near you till the morning. The narrator says the Ṣahābah were eagerly desirous of all that was good. Nabi Ṣallallāhu ‘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. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: That was Shaitān. (Bukhārī)

According to what was narrated by Abu Ayyūb Al-Anṣārī Raḍiyallāhu ‘anhu, Shaitān said: You should recite ʿĀyatul Kursī in your house, as no Shaitān, or anyone else will ever come to you. (Tirmidhī)

35. Ubayy ibn-Ka‘b Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: O Abu Mundhir! Do you know which verse from the Book of Allāh is the greatest? I replied: Allāh and His Messenger know best! Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: O Abu Mundhir. Do you know which verse from the Book of Allāh is the greatest? I said: “Allāhul ʿĀlī ʿAshūrā” (ʿĀyatul kursī). He then struck my chest and said: By Allāh! Congratulations to you for this knowledge O Abu Mundhir! (Muslim)

It is narrated in another tradition, in regard to (ʿĀyatul kursī), Rasūlullāh Ṣallallāhu ‘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)
36. Abu Hurairah Radiyallahu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam said: For every thing there is a crest, and indeed the crest of the Qur’ân is Sûrah Al-Baqarah. And in it there is a verse, which is the chief of all the verses in the Qur’ân, and that is Ayatu’l kursî. (Tirmidhî)

37. Ibne-‘Abbâs Radiyallahu ‘anhum narrates that once Jibraîl (Allâh’s Blessings and Peace be upon him) was sitting beside Nabî Šallallâhu ‘alaihi wasallam, when they heard a rattling sound from the sky. He (Jibraîl) 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 (Jibraîl) 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. Sûrah Al-Fâtihah and the last (two) verses of Sûrah Al-Baqarah. You do not recite even a word from them, but you are rewarded for it. (Muslim)

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

38- عن النعيمان بن تميم رضي الله عنهما عن النبي ﷺ: قال: إن الله كتب كتابًا قبّل أن يخلق السّمّوات والأرض بالقلم عامًا، أنزل منها آياتين حتمًا ينمى سورة البقرة، ولا يقرأ آن في دار ثلاث ليالي فتقرَّبها شيطانٌ. رواه الترمذي و قال: هذا حديث حسن غريب، باب ما جاء في آخر سورة البقرة. رقم: 2882
38. Nu‘mān ibn-Bashīr Radīyallāhu ‘anhumā narrates Rasūlullāh 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-Baqarah. When these verses are being recited in a house for three nights, Shāfitān will not come near it. (Tirmidhī)

39. Abu Mas‘ūd Alansari Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the last two verses of Sūrah Al-Baqarah at night, these will suffice for him. (Tirmidhī)

Note: These two verses will suffice means: 1. He will be protected from every evil throughout the night. 2. The reward of reciting these two verses will be as much as that of Tahajjud. (Nawawī)

40. Shaddād ibn-Aws Radīyallāhu ‘anhu narrates that Rasūlullāh 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. (Tirmidhī)

41. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites one hundred verses of (the Qur‘ān) in a night, would be written amongst the devout worshippers of Allāh. (Mustadrak Ḥākim)
42. Fadālah ibn-'Ubaid and Tamīmdārī Rādiyallāhu ‘anhum narrate that Rasūlullāh Šalla‘alaihi wasallam said: The one who recites ten verses in a night, (the reward of) a Qinṭār is written for him. And a Qinṭār is better than the world and whatever it contains. (Ṭabarānī, Majma‘-uz-Zawāid)

43. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: The one who recites ten verses at night, is not written amongst the negligent. (Mustadrak Hākim)

44. Abu Mūsā Rādiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘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 Rādiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘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‘ān in the last part of the night, and this recitation is better. (Tirmidhī)

46. Abu Darda’ Raḍiyallāhu ‘anhu narrates that Nabī Ţallallāhu ‘alaihi wasallam said: The one who recites the three verses of the beginning of Sūrah Al-Kahf will be protected from the trial of Dajjāl. (Tirmidhī)

47. Abu Darda’ Raḍiyallāhu ‘anhu narrates that Nabī Ţallallāhu ‘alaihi wasallam said: He who memorizes the first ten verses of Sūrah Al-Kahf will be protected from the trial of Dajjāl. In another narration, it is the last ten verses of Sūrah Al-Kahf. (Muslim)

48. Thawbān Raḍiyallāhu ‘anhu narrates that Nabī Ţallallāhu ‘alaihi wasallam said: The one who recites the last ten verses of Sūrah Al-Kahf, this will indeed be for him a protection from Dajjāl. (Amalul Yaumi wal Lailah by Nasā‘ī).

49. ‘Alī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ţallallāhu ‘alaihi wasallam said: He who recites Sūrah Al-Kahf on Friday, will be protected from all kinds of trials for eight days, and if Dajjāl
appears, (during these eight days) he would be even saved from him. (Tafsīr ibne-Kathīr)

50. Abu Sa‘īd Al-Khudrī Ṭirājullāhī ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: The one who recites Sūrah 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 Dajjāl appears, the Dajjāl will not be able to overpower him. (Mustadrak Ḥākim)

51. Ma‘qil ibne-Yasār Ṭirājullāhī ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: The crest, and apex of Qur’ān is Sūrah Al-Baqarah. With every verse of it, eighty angels descend. The Āyatul kursī “Allāhū ʿAlā Huwa’l-ḥādiqul-ʿaṣwād” has been revealed from beneath the Divine Throne, then it was integrated into Sūrah Al-Baqarah. Sūrah Yāsin is the heart of the Qur’ān. Whoever recites it, to please Allāh Tabārak wa Ta‘ālā and for the Hereafter, but he is pardoned. So recite this near your dying people. (Musnad Ahmad)

Note: Sūrah Al-Baqarah has been termed the crest or peak of the Qur’ān because the fundamental principles of Islam, its beliefs and the commandments of the Sharī‘ah (Islamic Jurisprudence), have been dealt with in more detail than in any other Sūrah of the Qur’ān. (Ma‘āriful Ḥadīth)
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. (Ibne-Ḥibbān)

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

54. Jābir Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam did not use to sleep until he recited Alif Lām Mīm Sajdah, (Sūrah 32) and Tabarakalladhī biyadihil mulk (Sūrah 67). (Tirmidhī)

55. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed, there is a Sūrah in the Qur’ān having thirty verses, which intercedes for its reciter until he is forgiven. And that Sūrah is: Tabarakalladhī biyadihil mulk (Sūrah 67). (Tirmidhī)

56. Ibne-‘Abbās Raḍiyallāhu ‘anhu narrates that someone, amongst the companions of Nabī 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 Surah Mulk, up to the end of the Surah. He came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh I set up my tent unknowingly over a grave, and suddenly I heard someone reciting Surah Mulk up to its end. Nabī Ṣallallāhu ‘alaihi wasallam said: It is the defender; it is the protector which safeguards him from the Punishment in the grave. (Tirmidhī)

57. Ibn-Mas‘ūd Raḍiyallāhu ‘anhu narrates that: The torment 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 Surah Mulk (Surah 67). Then the torment 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 Surah Mulk. Then the torment advances from towards his head. The head says: There is no way for you to come through me, as he used to recite Surah Mulk. (‘Abdullāh ibn-Mas‘ūd says) This Surah prevents the torments of the grave. It was also called Surah Mulk 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 Surah Idhash shamsu kuwwirat (Takwīr:81); Surah Idhas samāun fatarat (Infiār:82), and Surah Idhas samāun Shaqqat (Inshiqaq:84). (Tirmidhī)
59. Ibne-'Abbās Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: *Sūrah Idhā zulzilat* (Zītāl:99) is equivalent to half of the Qur’ān; *Sūrah Qul huwal lāhu aḥad* (Ikhlās:112) is equivalent to one third of the the Qur’ān; and *Sūrah Qul yā ayyuhal kāfirūn* (Kāfirūn:109) is equivalent to a quarter of the Qur’ān.

**Note:** The Qur’ān describes the life of a man in this world and in the Hereafter and *Sūrah Idhā zulzilat* describes the Hereafter in a very effective manner. Therefore, this Sūrah is equivalent to half of the Qur’ān. *Sūrah Qul huwawllāhu aḥad* is equivalent, to one third of the Qur’ān, as in the Qur’ān there are three fundamental topics i.e. historical events, commandments, and the Unity of Allāh. This Sūrah describes very beautifully the Oneness of Allāh Subhānahū wa Ta‘ālā. *Sūrah Qul yā Ayyuhal Kāfirūn*, is equivalent to one-fourth of the Qur’ān, on the understanding that there are four subjects dealt with in the Qur’ān; namely the Oneness, (of Allāh), Prophethood, Commandments and historical events. And this Sūrah carries an excellent description of the Oneness of Allāh Subhānahū wa Ta‘ālā. According to some Islamic scholars, these three Sūrah are equivalent to half, one-third and one-fourth of the Qur’ān respectively; meaning thereby that the reciter of these Sūrah will get the reward of half, one-third, and one-fourth of the Qur’ān respectively. (Mazāhir-e- Ḥaqué)

60. ‘Abdullāh Ibne-'Umar Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Can any one of you recite a thousand verses daily? Ṣaḥābah replied: Who has the ability to do so? He said: Can any one of you not recite: Sūrah Alhākumut Takāthur (Takāthur:102), (its reward is equivalent to the reciting of a thousand verses). (Mustadrak Ḥākim)
61. Nawfal Rađiyallāhu ‘anhu narrates that Nabī Śallallāhu ‘alaihi wasallam advised Nawfal: Recite Sūrah Qul yā ayyuhal kāfirūn, (Kāfirūn:109) then go to sleep after reciting it, as it is an immunity from polytheism. (Abu Dāwūd)

62. Anas ibne-Mālik Rađiyallāhu ‘anhu narrates that Rasūlullāh Śallallāhu ‘alaihi wasallam said to one of his companions: Are you married, O! so and so? He said: No, By Allāh, O Rasūlallāh, nor do I have anything to get married. Rasūlullāh Śallallāhu ‘alaihi wasallam asked: Have you not memorized Qul huwal lāhu aḥad? He replied: Indeed I have! Rasūlullāh Śallallāhu ‘alaihi wasallam said: This is one-third of the Qur’ān. Rasūlullāh Śallallāhu ‘alaihi wasallam asked: Have you not memorized Idhā Jā a nasrullāhi wal fath? (Nasr:110). He replied: Indeed I have! He said: It is one-fourth of the Qur’ān. Nabī Śallallāhu ‘alaihi wasallam asked: Have you not memorized Qul yā ayyuhal kāfirūn? (Kāfirūn:109). He replied: Indeed I have! Nabī Śallallāhu ‘alaihi wasallam said: It is one-fourth of Qur’ān. Rasūlullāh Śallallāhu ‘alaihi wasallam asked: Have you not memorized Idha zulzilatil ardu (Surah 99)? He replied: Indeed I have! Nabī Śallallāhu ‘alaihi wasallam said: It is one-fourth of the Qur’ān. Nabī Śallallāhu ‘alaihi wasallam said: (So) Get Married! Get Married! (Tirmidhī)

Note: The objective of Rasūlullāh Śallallāhu ‘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. (Āriḍatul Āḥwādī)
63. Abu Hurairah Raḍiyallāhu ‘anhu narrates that I came along with Rasūlullāh Šallallāhu ‘alaihi wasallam and heard a person reciting: 
**Qul huwal lāhu aḥad** (Ikhlās:112). So Rasūlullāh Šallallāhu ‘alaihi wasallam said: It is incumbent. I asked him: What, O Rasūlullāh? He said: Paradise. Abu Hurairah Raḍiyallāhu ‘anhu says: I intended to go to that person and give this glad tidings to him, but I feared, lest I may miss my lunch with Rasūlullāh Šallallāhu ‘alaihi wasallam, so I preferred to have lunch. Then I went to the person, but found that he had already left. (Muṣṭa Imām Mālik)

64. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: Is anyone of you unable to recite one-third of the Qur’ān in a night? It was asked how can one recite one-third of the Qur’ān. Rasūlullāh Šallallāhu ‘alaihi wasallam replied: Recite: 
**Qul huwal lāhu aḥad** (Ikhlās:112), it is equal to one-third of the Qur’ān! (Muslim)

65. Mu‘ādh ibne-Anas Al-Juhaṇī Raḍiyallāhu ‘anhu companion of Nabī Šallallāhu ‘alaihi wasallam narrates that Nabī Šallallāhu ‘alaihi wasallam said: The one who recites **Qul huwal lāhu aḥad** (Ikhlās:112) till he completes it ten times, a palace will be built for him in Paradise.
‘Umar ibn-Khaṭṭāb Raḍiyallāhu ‘anhu said: O Rasūl Allāh, then I will recite it abundantly. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh Ta’āla is more Generous and more Kind. (Musnad Ahmad)

66. ‘Ā’ishah Raḍiyallāhu ‘anha said Rasūlullāh Ṣallallāhu ‘alaihi wasallam sent a man in-charge of an expedition; and while leading the Ṣalāt with his companions, he would recite in the end Qul huwal lāhu aḥad (apart from any Sūrah that he had recited). When they returned, they mentioned this to Rasūlullāh Ṣallallāhu ‘alaihi wasallam. Nabī Ṣallallāhu ‘alaihi wasallam said: Ask him why he did that? He replied: Because in it is a description of Ar-Raḥmān (the Compassionate), and I love to recite it. At this Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Tell him that Allāh loves him too. (Bukhārī)

67. ‘Ā’ishah Raḍiyallāhu ‘anha narrated that every night when Rasūlullāh Ṣallallāhu ‘alaihi wasallam went to his bed, he joined his palms, blowing into them reciting Qul huwal lāhu aḥād (Ikhlās:112), and Qul A’ūdhu birabīl falaq (Falaq:113) and Qul A’ūdhu birabīl nās (Nās:114). Then he would perform Masāb (that is passing his hands) over as much of his body as he could, beginning with his head, his face, and then the front of his body, repeating this three times. (Abu Dāwūd)

68. ‘Ā’ishah Raḍiyallāhu ‘anha said Rasūlullāh Ṣallallāhu ‘alaihi wasallam performed Ṣalāh and recited Qul huwal lāhu aḥād. Then he recited Qul A’ūdhu birabīl falaq and Qul A’ūdhu birabīl nās. Then he recited Qul: ‘Ā’ishah Raḍiyallāhu ‘anha said Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I love the one who mentions Allāh frequently. (Musnad Ahmad)
68. 'Abdullāh ibne-Khubaib Rādiyallāhu '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 (Ikhšās:112); Sūrah Qul A‘ūdhu birabbīl 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 harmfult. (Abu Dāwūd)

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. (Sharḥ-ut-Ṭibī)

69. 'Uqbah ibne-'Āmir Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: O 'Uqbah ibne-'Āmir! Indeed you cannot recite a dearer and more readily acceptable Sūrah to Allāh than Qul A‘ūdhu birabbīl falaq (Falaq:113). Therefore, if you can recite it in your Šalāt, then do it. (Ibne-Ḥibbān)

70. 'Uqbah ibne-'Āmir Rādiyallāhu ‘anhu narrated 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 birabbīl falaq (Falaq:113); Qul A‘ūdhu birabbin nās (Nās:114). (Muslim)
71. ‘Uqbah ibn-‘Amir Raḍiyallāhu ‘anhu narrates: I was travelling with Rasūlullāh Ṣallallāhu ‘alaihi wasallam between Al-Juhfa and Al-Abwa, when suddenly a wind and intense darkness enveloped us. Rasūlullāh Ṣallallāhu ‘alaihi wasallam began to seek refuge by reciting: *Qul A‘ūdhu birabbil falaq* (Falaq:113), *Qul A‘ūdhu birabbin nās* (Nās:114). And He said: O ‘Uqbah! Seek refuge of Allāh by reciting these two. No one, seeking refuge ever, got such refuge like the one obtained through these two. ‘Uqbah said: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam reciting these Sūrahs when leading us in Ṣalāt. (Abu Dāwūd)

Note: Juhfa and Abwa were two famous places between the cities of Makkah and Madīnah.
VIRTUES OF REMEMBERING ALLĀH TAʿĀLĀ

VERSES OF QUR'ĀN

Allāh Subhānahu wa Taʿālā 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 Subhānahu wa Taʿālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:
So, remember the name of your Sustainer, and devote yourself to him with a complete devotion.
Al-Muzzammil 73: 8

Allāh Subhānahu wa Taʿālā says:
Verily, in the remembrance of Allāh hearts do find peace and satisfaction.
Ar-Ra’d 13: 28

Allāh Subhānahu wa Taʿālā says:
And verily, the remembrance of Allāh is the greatest.(virtue and a means of Allāh remembering you)
Al-‘Ankabūt 29: 45
Allāh Subḥānahu wa Ta‘ālā says:
(The wise are) those who remember Allāh, (always) standing, sitting, and reclining.
Āle-‘Imrān 3: 191

Allāh Subḥānahu wa Ta‘ālā says:
Then remember Allāh as you remember your fathers (and forefathers) or with a stronger remembrance.
Al-Baqarah 2: 200

Allāh Subḥānahu wa Ta‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam:
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 Subḥānahu wa Ta‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam:
And in whatever condition you may find yourself, and whatever portion of the Qur‘ān you may be reciting and (O mankind) whatever deed you may do (remember that) We are your witness (from the moment) you enter upon it.
Yūnus 10: 61

Allāh Subḥānahu wa Ta‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam:
And put your trust in the Almighty, the most Merciful.

[1] Āle-‘Imrān 3: 191
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 Subḥānahū wa Ta‘ālā says:

And He (Allāh) is with you wherever you may be. Al-Ijādīd 57: 4

Allāh Subḥānahū 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-Zukhrāf 43: 36

Allāh Subḥānahū 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-Sāfāt 37: 143-144

Note: These verses are referring to incident of Yūnūs Alaihis Salām in the belly of the Fish, when he recited this supplication:

لا إلَه إلاَّ أنْتَ سَبْحَانَكَ إِنْيُ كُنْتُ مَنَ الطَّالِبِينَ

Lā ilāha illā anta subḥānaka innī kuntu minaz zālimīn:
None is worthy of worship but You; Glory be to You; indeed I am among the wrongdoers (transgressors).

Allāh Subḥānahū wa Ta‘ālā says:

So remember Allāh’s limitless
glory when you enter upon the evening hours, and when you rise in the morning.

Allāh Subḥānāhū wa Ta‘ālā says:
O you who believe! Remember Allāh with much remembrance.

And glorify His praises in the morning and in the evening.

Note: Allāh Subḥānāhū wa Ta‘ālā bestows His Nabī with His choosiest blessings; and the angels pray to Allāh for the showering of His special blessings. Therefore, Muslims should also pray to Allāh Subḥānāhū wa Ta‘ālā to grant special blessings upon Rasūlullāh Šallallāhu ‘alaihi wasallam; and salute him in abundance.

Allāh Subḥānāhū 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 persist 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 Subḥānahu wa Taʿālā 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 Subḥānahu wa Taʿālā said to His Prophet Šallallāhu ‘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-Nahl 16: 119

Allāh Subḥānahu wa Taʿālā says:

Why do you not ask Allāh of forgiveness, so that you would have received Mercy.

An-Naml 27: 46

Allāh Subḥānahu wa Taʿālā says:

O you believers- all of you- turn to Allāh in repentance in order that you may succeed.

An-Nūr 24: 31
Allāh Subḥānahū wa Taʿālā says:

O you who believe! Turn to Allāh
in sincere repentance (let not the
thought of sin remain in your
hearts).

At-Taḥrīm 66: 8

Aḥādīth-un-Nabawī

72. Jābir ibne-Abdullah Raḍiyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘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. (Ṭabarānī, Majma-‘uz-Zawādī)

73. Abu Hurairah Raḍiyallāhu ‘anhu reports that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥādīth Qudsī narrated that Allāh Taʿālā 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-arm’s length; and if he comes to Me walking, I run to him. (Bukhari)

**Note:** When a person strives to get closer to Allah through good deeds, then Allah Subhanahu wa Ta‘alā turns towards His slave with much more attention, mercy and help.

74. Abu Hurairah Ra’diyallahu ‘anhu reports that NabîŠallallahu ‘alaihi wasallam in a Hādīth Qudsi narrated that Allah the Almighty and Majestic says: I am with My slave when he remembers Me and till his lips move while remembering Me. (Ibne-Májah)

75. ‘Abdulláh ibne-Busr Ra’diyallahu ‘anhu narrates that a man said: O Rasúllallah! I know that the commandments of Sharí’ah are many, so please tell me the one to which I may adhere to. He replied: Your tongue should always remain busy and fresh with the Dhikr of Allah. (Tirmidhi)

76. Mu‘ádh ibne-Jabal Ra’diyallahu ‘anhu narrates that the last words I had with Rasúllallah Šallallahu ‘alaihi wasallam, at the time of bidding him farewell, was that; I said: O Rasúllallah! Inform me about the deeds which are the most beloved to Allah ‘Azza wa Jall. He replied: When you die, your tongue should be engaged in and refreshed with the Dhikr of Allah Ta‘alá.

In another narration, it is stated that Mu‘ádh Ra’diyallahu ‘anhu
asked: O Rasūlallāh! Tell me the best deed which would bring me closest to Allāh. (‘Amalul Yaumi wal Lailah li Ibn-us-Sunnī, Bazzār, Majma‘uz-Zawāid)

Note: ‘At the time of bidding him farewell’ refers to the time when Rasūlullāh Ṣallallāhu ‘alaihi wasallam sent Mu‘ādh Raḍiyallāhu ‘anhu as a Governor to Yemen.

77. Abu Darda Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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 Allāh), and better for you than that you encounter your enemy whose necks you cut and who cut your necks? The Ṣaḥābah replied: Yes, indeed! He said: It is the Dhikr of Allāh, the Exalted. (Tirmidhi)

78. Ibn‘Abbas Raḍiyallāhu ‘anhum narrates that Nabī Ṣallallāhu ‘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 Allāh, (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. (Ṭabarānī)

79. Abu Buhayrān al-Qādi‘ī narrates: Two who have been sent to Asia are not even a day in the path of Allāh. (Ṣaḥīḥ al-Bukhārī, al-Ṣaḥīḥ an-Nasa‘ī)
79. Abu Darda Ṭādiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu ‘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. (Ṭabarānī, Majma‘uz-Zawā’id)

80. Ḥanẓalah Al-Usaidī Ṭādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 Ḥanẓalah! There is a time for everything. 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. (Muslim)

81. Mu‘ādhd ibne-Jabal Ṭādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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. (Ṭabarānī, Baihaqī, Jāmi‘uṣ-Ṣaghīr)

82. Sahl ibne-Ḥunain Ṭādiyallāhu ‘anhu narrates that Nabī Ṣallallāhu
alaihi wasallam said: Fulfil the rights of gatherings by remembering Allāh profusely. (Tabarānī, Jāmi‘-us-Ṣaghīr)

83. ‘Uqbah ibne-‘Amir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Any 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, Muslim)

85. Mu‘ādh Raḍiyallāhu ‘anhu narrates that a man asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam: Which Jihād has the highest reward? He replied: (Jihād) In which the remembrance of Allāh Tabāraka 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, Ṣalāt, Zakāt, Ḥajj and Ṣadaqah all were mentioned, and for each of them, Rasūlullāh ﷺ ‘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 Ṣa’diyallāhu ‘anhu said to ‘Umar Raḍiyallāhu ‘anhu: O Abu Ḥafṣah! Those who remember Allāh have taken away all the virtues. Rasūlullāh ﷺ ‘alaihi wasallam said: You are absolutely right! (Musnad Ahmad)

Note: Abu Ḥafṣah means father of Ḥafṣah. Ḥafṣah Raḍiyallāhu ‘anhu is the daughter of ‘Umar Raḍiyallāhu ‘anhu and the wife of Rasūlullāh ﷺ ‘alaihi wasallam.

86. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: The Mufarridūn have gone ahead! Ṣahābah asked: Who are the Mufarridūn, O RasulAllāh? He replied: Those who are devoted intensively to the remembrance of Allāh. Allāh’s remembrance reduces their burdens. Hence, they will come with a little burden on the Day of Resurrection. (Tirmidhī)

87. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: If a person has plenty of money which he is distributing and another is remembering Allāh, then (the one engaged in) the remembrance of Allāh (Dhikr) is better. (Ṭabarānī, Majma‘-uz-Zawāid)
88. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ ‘alaihī waςallām said: One who remembers Allāh excessively is freed from hypocrisy. (Ṭabarānī, Jāmi‘-uṣ-Ṣaghīr)

89. Abu Sa‘īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that, indeed, Rasūlullāh ﷺ ‘alaihī waςallām said: Verily, there are many a people who remember Allāh on their soft beddings and for this they will enter the highest positions of Paradise. (Abu Ya‘la, Majma‘uẓ-Zawā‘id)

90. Jābir ibn-Samurah رَضِيَ اللَّهُ عَنْهُ narrates that when Nabī ﷺ ‘alaihī waςallām offered Salāt-ul-Fajr, he would sit cross-legged where he was till the sun had come well up. (Abu Dāwūd)

91. Anas ibn-Mālik رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ ‘alaihī waςallām 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 ‘Alaihis 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 ‘Alaihis Salām. (Abu Dāwūd)

Note: The slaves from the progeny of Ismā‘īl ‘Alaihis Salām are mentioned in this ḥadīth as they were considered the most noble amongst the Arabs, and so more valuable.
92. Abu Hurairah Ṭaḥayyallāhu ‘ala’hu narrates that Rasūlullāh Ṣallallāhu ‘alihi wasallam in a Hadīth Qudsi said: Verily, Allāh has such angels who move on the paths seeking those who remember Allāh. And when they find such a people engaged in remembering Allāh, they call one another: Come to what you are looking for! Then they surround them with their wings up to the sky of the world. Rabb ‘Azza wa Jall asks them, though He knows better than them: What are My slaves saying? The angels submit: They are glorifying and magnifying and praising and exalting You. Allāh asks: Have they seen Me? The angels reply: No! By Allāh, they have not seen You. Allāh asks: What if they had seen Me? The angels submit: Had they seen You, they would have worshipped You more devotedly and would have engaged more earnestly in glorifying and praising You. Then Allāh says: What were they asking for? The angels reply: They were asking for Paradise. Allāh asks: Have they seen it? The angels reply: No! By Allāh. O Rabb! They have not seen it. Allāh then asks them: What if they had seen it? The angels reply: Had they seen it, they would have been more eager, and more desiring for it, and more longing for it! Then Allāh asks: What were they seeking refuge from? The angels submit: They were seeking refuge from the Fire. He asks: Have they seen it? The angels reply:
No! By Allâh. O Rabb! They have not seen it. Allâh 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. Allâh 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. Allâh says: They are such people that whoever sits with them is not deprived of (My Mercy). (Bukhârî)
Virtues of Remembering Allāh

Anas ibn Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘a‘laihi 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 ʿĀhmād, Ṭabarānī, Abu Ya‘la, Bazzarār. Mājma‘-uz-Zawāid)

Abu Hurairah and Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu both bear witness that Nabī Šallallāhu ‘a‘laihi 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)

Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘a‘laihi 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 pulpits of pearls. People will envy them; they will neither be prophets nor martyrs. A villager sitting on his knees said: O Rasūlullāh! 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, Mājma‘-uz-Zawāid)
97. ‘Anu ibne ‘Abasah Ra’diyallâhu ‘anhu narrates: he heard Rasûlullâh Sallallâhu ‘alaihi wasallam saying: On the right of Ar-Ra’îmân (the Most Beneficent) - and His both hands are the right hands - there will be such people who will neither be Prophets, nor martyrs. The luminance of their face will attract other peoples attention to them. Even Prophets and martyrs will envy them for their high ranks and closeness to Allâh ‘Azza wa Jall. It was asked: O Rasûlullâh! who will be they? He replied: these are people from different families and tribes who leave their homes and relations to gather at a place for the remembrance of Allâh. In conversation they use the best of words, like a date eater who selectively picks the best to eat (from a heap of dates). (Tabârânî and Majma’uz-Zawâlî)

Note: 1- In this Hadîth, being on the right side of Ar-Ra’îmân means that these people will have a pre-eminent rank and status with Allâh Subhânâ wa Ta’âlâ . 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 Allâh 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’ Bihâr-ul-Anwar)

98. ‘Abdur Ra’îmân ibne-Sahl ibne-Hûnaif Ra’diyallâhu ‘anhu narrates that this verse was revealed to Nabi Sallallâhu ‘alaihi wasallam when he was in one of his houses:
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. (Tabarani, Majma-'uz-Zawaid)

99. 'Abdullah ibne-'Amr Ra'diyallahu 'anhu narrates that he asked: O Rasulallah! 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, Tabarani, Majma-'uz-Zawaid)

100. Abu Sa'id Al-Khudri Radhiyallahu Anhu reports that Rasulullah Sallallahu 'alaihi wasallam in a Hadith Qudsi said: 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 Rasulallah? He replied: Those who assemble for the Dhikr of Allah in the masjids. (Musnad AHmad, Abu Ya'la, Majma-'uz-Zawaid)

101. Anas ibne-Malik Radhiyallahu 'anhu narrates that Rasulullah
Şallallāhu ‘alaihi wasallam 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 Allāh. (Tirmidhī)

102. Mu‘āwiyah Rađiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam came to a group of Şahābah and asked them: What made you sit together? They replied: We are sitting here to remember Allāh, and praise Him for guiding us to Islām, and bestowing favours on us through it. He asked: By Allāh! Are you sitting only for this? They replied: By Allāh! Nothing else has made us sit together but this. Rasūlullāh Şallallāhu ‘alaihi wasallam said: I did not swear because I doubt you but Jibrīl ‘Alaihis Salām came to me and informed me that verily Allāh ‘Azza wa Jall mentions you amongst the angels proudly. (Muslim)

103. Abu Razīn Rađiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam 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 Allāh as much as you can. (Baihaqī, Mishkāt)
104. Ibne-‘Abbās Rađiyālahu ‘anhumā narrates that it was asked: O Rasūlallāh! 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’īla, Majna-‘uz-Zawāid)

105. Anas ibne-Mālik Rađiyālahu ‘anhu narrates that Nabī 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 Rađiyālahu ‘anhu narrates that Rasūlullāh 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 Ṭaḥyayallāhu ‘anhu narrates that Nabī 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 masjid, (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 Ṭaḥyayallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: If people sit in a gathering in which they do not do the Dhikr of Allāh nor send Salawāt 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 Ṭaḥyayallāhu ‘anhu narrates that Rasūlullāh 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)
110. Abu Hurairah Radhiyallahu `anhu narrates that Nabi Ṣallallahu ‘alaihi wasallam said: If people sit together without doing the Dhikr of Allāh and without sending Salawāt on Nabi Ṣallallahu ‘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-llibbān)

111. Abu Hurairah Radhiyallahu `anhu narrates that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: There is not a people who disperse from an assembly where they did not remember Allāh, except that it is as if they had stood up from the decaying corpse of a donkey, and it will be a cause of regret for them (on the Day of Resurrection). (Abu Dāwūd)

**Note:** The assembly will be a cause of regret means that usually there is always a time when some useless and senseless conversation takes place in gatherings which can become a severe cause of interrogation (from Allāh). However, if Allāh is remembered in these gatherings, then this may protect them from such interrogations. (Badhl-ul-Majhūd)

112. Saʿd Radhiyallahu `anhu narrates that we were with Rasūlullāh Ṣallallahu ‘alaihi wasallam and he asked: Is anyone of you unable to earn a thousand virtues daily? One of those sitting with him asked: How can one earn a thousand virtues in a day? He replied: If one glorifies Allāh one hundred times (as for example, says Subḥanallāh
Glory be to Allāh who is above all faults, one hundred times), a thousand virtues are recorded for him and a thousand sins are removed from him. (Muslim)

113. Nu‘mān ibne-Bashīr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Among the words by which you glorify Allāh are: Subḥanallāh (Glory be to Allāh who is above all faults), Lā ilāha illallāh (None is worthy of worship but Allāh), Alhamdulillāh (All Praises be to Allāh). These words circle around the Throne of Allāh, and sound like the buzzing of bees, mentioning their reciter to Allāh. Would anyone of you not like that someone always mentions him in front of Allāh? (Ibne-Mājah)

114. Yusairah Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told us: Make it obligatory upon yourselves to say Subḥānallāh (Glory be to Allāh Who is above all faults), Lā ilāha illallāh (None is worthy of worship but Allāh), and sanctifying His Holiness (words like Subḥānal Malikil Quddūs — 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. (Tirmidhi)

115. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who says:

١٢٢١ - ١٠١٠/١٠١١
Glory be to Allāh Who is above all faults, and all Praise be to Him

a date tree will be planted for him in Paradise. (Bazzār, Majma‘-uz-Zawāid)

116- عن أبي ذرٍّ رضي الله عنه قال: رَسُولُ الله ﷺ سَبِيلَ أَيُّ الْكَلَامِ أَفْضِلُ؟ قَالَ: مَا اسْتَفْقَاهُ اللهُ لِمَلَائِكَتِهِ أُوْلَٰٰيْدَوْهُ سَبِيحَانَ اللَّهُ وَبِحمَدِهِ. رواه مسلم، باب فضل سبحان الله وحمده، رقم: 925

116. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam was asked: Which words are the best? He replied: The words that Allāh has chosen for His angels, or His slaves: Subḥānallāhi wabīḥamdihi (Glory be to Allāh who is above all faults, and all praise be to Him). (Muslim)

117- عن أبي طالب رضي الله عنه وقال: قال رسول الله ﷺ: من قال لا إله إلا الله دخل الجنة أو وجبت له الجنة. ومن قال سبحان الله وحمده ما Îه كتب الله له مائة حسنة وأربعين عشرين ألف حسنة قالوا يا رسول الله! إذا لا يهلك منا أحد ما سيا. قال: بل إن أحدكم ليجيء بالحسنات أو وضعت عليه جبل أقبلنة. ثم تجيء التعبم فتدرب يملك. ثم ينظر إلى الرَّب بعذ ذلك برحمته. رواه الحاكم وقال: صحيح الإسناد، الترغيب 4/61

117. Abu Ṭalḥah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He, who says Lā ilāha illallāh (None is worthy of worship but Allāh), will enter Paradise, or Paradise becomes incumbent upon him. And the one who says, Subḥānallāhi wabīhamdihi (Glory be to Allāh Who is above all faults, and all praise be to Him) one hundred times, then a hundred and twenty-four thousand virtues are written for him. The Šaḥābah expressed: O Rasūlullāh! If so, none of us would be doomed. He replied: Yes verily! Some people (will still be ruined, though they) will come with so many virtues that these would outweigh a mountain if laid on it. However as compared with the bounties of Allāh, these virtues would be insignificant. Then the Rabb, through His Mercy, will help whomsoever He wills and save him (from doom). (Mustadrak Ḥākim, Targhib)
118. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Should I not inform you of the words dearest to Allāh? I said: O Rasūlallāh! Do tell me about the words dearest to Allāh. He said: To Allāh the dearest words are, Subḥānallāhī wabīḥamdīhi (Glory be to Allāh who is above all faults, and all praise be to Him). (Muslim)

Another narration says, the dearest words to Allāh are: Subḥānaryabbī wabīḥamdīhi (Glory be to my Rabb who is above all faults, and all praise be to Him). (Tirmidhī)

119. Jābir Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: He who says Subḥānallāhil ‘ Azīm wabīḥamdīhi (Glory be to Allāh who is above all faults, the incomparably Great, and all praise be to Him), a date tree is planted for him in Paradise. (Tirmidhī)

120. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: Two sentences beloved to Ar-Rahmān (the Most Beneficent), light on the tongue, (but) heavy on the Scale, are:

Glory be to Allāh Who is above all faults, and all praise be to Him; Glory be to Allāh Who is above all faults, the incomparably Great.

(Bukhārī)
121. Ṣafiyya Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam visited me. There were four thousand date stones lying before me and I was glorifying Allāh (Tasbīh). He said: O daughter of Huyya (Ṣafiyya)! What are these? I replied: I am glorifying (Allāh) with these date stones. He said: Since the time I have been standing with you, I have glorified Allāh more than you. She said: Teach me, He replied: Say

سبحان الله عَدَدَ مَا حَلَقَ مِنْ شَيْءٍ

I praise Allāh equal to the number of all that He has created!

(Mustadrak Hākim)

122. Juwairiyah Raḍiyallāhu ‘anha narrates that Nabī Ṣallallāhu ‘alaihi wasallam left her for the morning Ṣalāt, while she was in her place of Ṣalāt, 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 Allāh) as I left you? She replied: Yes. Nabī Ṣallallāhu ‘alaihi wasallam said: Since I left you, I have said four phrases three times, if weighed against all that you have remembered Allāh today, it would outweigh them. These phrases are:

سبحان الله وَبِحَمْدِهِ عَدَدَ خَلقِهِ وَرَضا نَفْسِهِ وَزِنَةَ عُرْشِهِ وَمِدَادَ كُلِّ مَثَلِهِ.

Glory be to Allāh 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)
123. Sa’id ibne-Abi Waqqās Rađiyallāhu ‘anhu narrates that he went with Rasūlullāh Ṣallallāhu ‘alaihi wasallam to a Saḥābiyyah who had date stones or pebbles in front of her, she was remembering Allāh on them. He asked: Should I not tell you something that is easier or better than this? Then He said:

*Sibhān Allāh* – (Glory be to Allāh Who is above all faults) as many times as the number of what He created in the heaven; and *Subhān Allāh*, as many times as the number of what He created in the earth; and *Subhān Allāh*, as many times as the number of what is between these two; and *Subhān Allāh*, as many times as the number of those He will create.

Then say, *Allāh ‘ Akhīr* – (Allāh the Greatest) - in the same way.

Then say: *Rahim ‘Allāh* – (All praise be to Allāh) - in the same way.

Then say: *Lā ‘Ilāh ‘Ilāh* – (None is worthy of worship but Allāh) - in the same way. And say: *Lā ‘Ilāh ‘Ilāh* – (There is no might to resist evil and no power to do good, except through Allāh) in the same way.

(’Abu Dāwūd)
124. Abu Umāmah Al-Bāhilī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came, I was sitting and my lips were moving. He asked: Why are you moving your lips? I replied: O Rasūlullāh! I am remembering Allāh. He said: Should not I tell you those words that if you were to say them, then even your remembrance of day and night would not be equal to the reward of these words? I requested: Yes! Do tell me. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say

الْحَمْدُ لِلَّهِ عَدْدُ ما أَحْصَى كُنْبَتُهُ، وَالْحَمْدُ لِلَّهِ عَدْدُ ما فِئَ كُنْبَتُهُ، وَالْحَمْدُ لِلَّهِ عَدْدُ ما أَحْصَى خَلْقَهُ، وَالْحَمْدُ لِلَّهِ عَدْدُ ما فِئَ خَلْقَهُ، وَالْحَمْدُ لِلَّهِ عَدْدُ سَمُوَاتِهِ وَأَرْضِهِ، وَالْحَمْدُ لِلَّهِ عَدْدُ كُلْ شَيْءٍ وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ شَيْءٍ،

*Alḥamdulillāh* — (All praises be to Allāh) — equal to the things counted by His Book; and *Alḥamdulillāh*, equal to the things presented in His Book; and *Alḥamdulillāh*, equal to the number as counted by all His creation; and *Alḥamdulillāh*, equal to the count of things needed to fill all His creation; and *Alḥamdulillāh*, equal to the count of every thing; and *Alḥamdulillāh* on every thing.

And in the same way say *Subḥānallāh* (Glory be to Allāh Who is above all faults); and in the same way say: *Allāhu Akbar* (Allāh is the Greatest). It will be as follows:

سُبْحَانَ اللَّهِ عَدْدُ ما أَحْصَى كُنْبَتُهُ، وَسُبْحَانَ اللَّهِ عَدْدُ ما فِئَ كُنْبَتُهُ، وَسُبْحَانَ اللَّهِ عَدْدُ ما أَحْصَى خَلْقَهُ، وَسُبْحَانَ اللَّهِ عَدْدُ ما فِئَ خَلْقَهُ، وَسُبْحَانَ اللَّهِ عَدْدُ سَمُوَاتِهِ وَأَرْضِهِ، وَسُبْحَانَ اللهِ عَدْدُ كُلِّ شَيْءٍ وَسُبْحَانَ اللهِ عَلَى كُلِّ شَيْءٍ،

*Subḥānallāh* — (Glory be to Allāh Who is above all faults) — equal to the things counted by His Book; and *Subḥānallāh*, equal to the things presented in His Book; and *Subḥānallāh*, equal to the number as counted by all His creation; and *Subḥānallāh*, equal to the count of things needed to fill all His creation; and *Subḥānallāh*, equal to the count of things needed to fill the space between the heavens and the earth; and *Subḥānallāh*, equal to the count of every thing; and
Subhānallāh on every thing.

Allāhu Akbar — (Allāh is the greatest) — equal to the things counted by His Book; and Allāhu Akbar, equal to the things presented in His Book; and Allāhu Akbar, equal to the number as counted by all His creation; and Allāhu Akbar equal to the count of things needed to fill all His creation; and Allāhu Akbar, equal to the count of things needed to fill the space between the heavens and the earth; and Allāhu Akbar, equal to the count of every thing; and Allāhu Akbar on every thing.

(Ṭabarānī, Majma‘ūz-Zawāid)

125. Ibne-‘Abbas Rađiyallāhu ‘anhumā narrates that Rasūlullāh Ŝallallāhu ‘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 ibne-Mālik Rađiyallāhu ‘anhu narrates that Rasūlullāh Ŝallallāhu ‘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 ibn-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 illallāh (none is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest). (Ṭabarānī, Targhib)

128. A Ṣaḥābī from the tribe of Banī Sulaim narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam counted these words on my hand or on his hand, and said: Subḥānallāh (Glory be to Allāh who is above all faults) fills half the Scale; and Alḥamdu’llallāh (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. 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 Rasūlallāh! He replied:

لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no might to resist evil, and no power to do good, except through Allāh.

(Mustadrak Ḥākim)
130. Abu Ayyūb Al-Anṣārī Raḍiyallāhu ‘anhu narrates that on the night of Mai‘rāj (the Ascension), Rasūlullāh Ṣallallāhu ‘alaihi wasallam passed by Ibrāhīm ‘Alaihis salām. Ibrāhīm ‘Alaihis salām asked: O Jibraīl! Who is with you? Jibraīl ‘Alaihis salām said: Muḥammad (Ṣallallāhu ‘alaihi wasallam). Ibrāhīm ‘Alaihis 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:

"لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ"

There is no might to resist evil, and no power to do good, except through Allāh.

(Musnad Aḥmad, Majma’uz-Zawāid)

131. Samurah ibne-Jundub Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The dearest saying to Allāh are four: Subḥānallāh (Glory be to Allāh Who is above all faults), Alhamdulillāh (All Praise be to Allāh), Lā ilāha illallāh (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 Aḥmad)

132. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said that: I say; Subḥānallāh (Glory be to Allāh who is above all faults), Alhamdulillāh (Praise be to Allāh), Lā ilāha illallāh (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 Ra'diyallâhu 'anhu narrates that he heard Rasûlullâh ﷺ alaihi wasallam saying: How excellent are five things! and how heavy on the Scale: (1) Subhânallâh (Glory be to Allâh who is above all faults), (2) Alhamdu'llâh (All Praise be to Allâh), (3) Lâ ilâha illallâh (None is worthy of worship but Allâh), (4) Allâhu Akbar (Allâh is the Greatest), and (5) A righteous son of a Muslim dies and he forbears patiently expecting a reward in return. (Mustadrak Hâkim)

134. ‘Abdullah ibne-‘Umar Ra'diyallâhu ‘anhumâ narrates that he heard Rasûlullâh ﷺ alaihi wasallam saying: He who says: 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), then for every letter, ten virtues are recorded for him. (Tabarânî, Majma‘uz-Zawâid)


Qalât: رواه ابن ماجه باختصار ورواه أحمد والطبري في الكبير ولم يقل أخْبَرَ الْحَيَاةَ الْآخِرَةَ إلا أنه قال فيه:
135. Umme Hānī binte Abu Ṭālib Raḍiyallāhu ‘anha narrates that one day Rasūlullāh ﷺ ‘alaihi wasallam came to our house. I said: O Rasūlallāh! I am old and weak. Tell me of some deed that I may do while sitting? Rasūlullāh ﷺ ‘alaihi wasallam replied: Say, Subhānaallāh (Glory be to Allāh Who is above all faults) one hundred times; its reward is like setting free one hundred slaves from the descendants of Isma‘īl ‘Alaihis salam. Say, Alhamdulillāh (All Praise be to Allāh) one hundred times; its reward is like giving one hundred horses, (fully) equipped with saddles and reins, in the path of Allāh (for Jihād). Say, Allāhu Akbar (Allāh 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 Allāh. Say, Lā ilāha illallāh (None is worthy of worship but Allāh) 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 Allāh, except one who has done the same as you. (Ibne-Mājah, Ṭabarānī, Musnad Aḥmad)

In another narration, Umme Hānī Raḍiyallāhu ‘anha narrates: I asked: O Rasūlallāh! I have become old and my bones have become weak. Tell me of a deed that will enter me into Paradise. He replied: Excellent! You have asked a very good question. And said: Say, Allāhu Akbar (Allāh is the Greatest) one hundred times; it is better for you than those hundred sacrificial camels having straps around their necks, to be taken to the House of Allāh. Say, Lā ilāha illallāh (None is worthy of worship but Allāh) a hundred times; it is better for you than everything covered by the heavens and the earth. And on that day out of all the deeds that are raised up to Allāh, none will be better than yours except for a person who said what you said or said more. (Ṭabarānī, Majma‘-uz-Zawāid)

In another narration it is also stated: Say, Lā ilāha illallāh (None is
worthy of worship but Allāh), it does not leave any sin (absolved), and there is no deed like it. (Mustadrak Ḥākim)

136. Abu Hurairah Raḍiy ALLĀHU ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam passed by me and I was planting a sapling. He asked: O Abu Hurairah! 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 Rasūlullāh! He said: Say, Subhānallāh (Glory be to Allāh Who is above all faults), Alhamdulillāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest); for each one of these words a tree will be planted for you in Paradise. (Ibne-Mājah)

137. Abu Hurairah Raḍiy ALLĀHU ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came to us and said: Take your shields! Ṣaḥābah asked: O Rasūlallāh! Has any of the enemy come? He said: Take your shields as a protection from the Hell-Fire! Say Subhānallāh (Glory be to Allāh Who is above all faults), Alhamdulillāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), Allāhu Akbar (Allāh is the Greatest) and Walā hula walā qunwata illā billāh (There is no might to resist evil, and no power to do good, except through Allāh). 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. (Ṭabarānī, Majma‘ul-Bahrain)

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-Bahrain)

138. Anas Raḍiyallerahu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Say Subhānallāh (Glory be to Allāh Who is above all faults), Alhamdulillāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest), this causes the sins to fall like leaves fall from trees. (Musnad Ahmad)

139. ‘Imrān ibne-Ḥaṣain Raḍiyallerahu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Who amongst you can do a deed every day equal to mount Uḥud? Ṣaḥābah submitted: O Rasūlullāh! Who has the ability to do a deed every day, like that of Uḥud? He replied: Everyone of you has ability to do this. The Ṣaḥābah asked: O Rasūlullāh! What is that? He said: The reward for Subhānallāh (Glory be to Allāh Who is above all faults) is more than Uḥud! The reward for Alhamdulillāh (All Praise be to Allāh) is more than Uḥud! The reward for Lā ilāha illallāh (None is worthy of worship but Allāh) is more than Uḥud! The reward for Allāhu Akbar (Allāh is Greatest) is more than Uḥud. (Ṭabarānī, Bazzār, Majma‘ uz-Zawāid)
140. Abu Hurairah Ṭabīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When you pass by the gardens of Paradise, feed well. I inquired: O Rasūlallāh! What are the gardens of Paradise? He replied: Masjids. I asked O Rasūlallāh! What is the feed? He replied: To say: Subḥānallāh (Glory be to Allāh Who is above all faults), Alḥamdulillāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), and Allāhu Akbar (Allāh is the Greatest). (Tirmidhī)

141. Abu Hurairah and Abu Sa‘īd Al-Khudrī Ṭabīyallāhu ‘anhumā narrate that Nabī Ṣallallāhu ‘alaihi wasallam said: Allāh has chosen from His Book four things Subḥānallāh (Glory be to Allāh Who is above all faults), Alḥamdulillāh (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 Alḥamdulillāhī-rabbil-‘ālamīn (All Praise be to Allāh, the Rabb of all the worlds), thirty virtues are written for him, and thirty sins are erased. (‘Amanul Yaumi wal Lailah lin Nasai)
142. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Excessively repeat the everlasting good deeds. It was asked: What are those, O Rasūlallāh? He replied: These are the fundamentals of Deen. It was asked: What are these? Rasūlullāh Ṣallallāhu ‘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), Alhamdulillāh (All Praise be to Allāh), and Walā ḥaula walā qūwwata illā billāh (There is no might to resist evil, and no power to do good, except through Allāh). (Mustadrak Ḥākim)

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). (Faṭḥ-ur-Rabbānî)

143. Abu Dardā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say, Subḥānallāh (Glory be to Allāh Who is above all faults), Alhamdulillāh (All Praise be to Allāh), Lā ilāha illallāh (None is worthy of worship but Allāh), Allāhu Akbar (Allāh is the Greatest), and Walā ḥaula walā qūwwata illā billāh (There is no might to resist evil, and no power to do good, except through Allāh). These are from the everlasting good deeds, which remove sins like the leaves shed from the trees. These are from the treasures of Paradise. (Tabarānī, Majma-‘uz-Zawāid)
144. ‘Abdullah ibn-'Amr Ra'diyallahu 'anhu narrates that Rasûlullâh ﷺ, ‘alaihis salam said: Whoever says on earth,

لا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أكْبَرُ وَلَا حَوَلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ

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. (Tirmidhî)

In another narration, the same reward is with the addition of

سَبَحَانَ اللَّهِ وَالْحَمَدُ لِلَّهِ (Glory be to Allâh Who is above all faults), and اللَّهُ ﷺ (All Praise be to Allâh). (Mustadrak Hâkim)

145. Abu Hurairah Ra'diyallahu 'anhu narrates that he heard Rasûlullâh ﷺ, 'alaihis wasallam saying: Whoever (sincerely) says:

سَبَحَانَ اللَّهِ وَالْحَمَدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أكْبَرُ وَلَا حَوَلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ

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 Allâh says: My slave has become obedient, and has surrendered himself to Me. (Mustadrak Hâkim)
Abu Sa‘īd Al-Khudrī and Abu Hurairah Raḍiyallāhu ‘anhumā both witness that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: Whosoever says: ‘لَا إِلَهَ إِلَّا أَنَا وَلَا حَؤُلُ وَلَا قُوَّةٌ إِلَّا بِنَا’ and: ‘وَكَانَ یَقُولُ ۛ مِنْ قَالَهَا فِي مَرْضِيهِ ثُمَّ مَاتَ لَمْ تَطَعْمَهُ’ (None is worthy of worship but Allāh, and Allāh is the Greatest), his Rabb confirms and says: ‘لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ’ (None is worthy of worship but Me, and I am the Greatest).

And when he says: ‘لَا إِلَهَ إِلَّا الله وَحَدُّهُ’ (None is worthy of worship but Allāh, The Alone), Allāh Ta‘āla says: ‘لَا إِلَهَ إِلَّا أَنَا وَأَنَا وَحِينَئذ’ (None is worthy of worship but Me and I am Alone).

And when he says: ‘لَا إِلَهَ إِلَّا الله وَحَدُّهُ لَا شَرِيكَ لَهُ’ (None is worthy of worship but Allāh, the Alone, Who has no partner), Allāh Ta‘āla says: ‘لَا إِلَهَ إِلَّا أَنَا وَأَنَا وَلَيْسُ لِي شَرِيكٌ لَيْنِ’ (None is worthy of worship but Me, and I am Alone, I have no partner).

And when he says, ‘لَا إِلَهَ إِلَّا الله الْمُلْكُ وَلَيْسَ عَلَيْهِ الْحَمَدُ’ (None is worthy of worship but Allāh, to Whom belongs the Kingdom, and to Whom all praise is due), Allāh Ta‘āla says: ‘لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِيْنِ’ (None is worthy of worship but Me, to Me belongs the Kingdom, and to Me all praise is due).

And when he says: ‘لَا إِلَهَ إِلَّا الله وَلَا حَؤُلُ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ’ (None is worthy of worship but Allāh, and there is no might to resist evil, and no power to do good, except through Allāh), Allāh Ta‘āla says:

‘لَا إِلَهَ إِلَّا أَنَا وَلَا حَؤُلُ وَلَا قُوَّةٌ إِلَّا بِنَا’ “None is worthy of worship but Me, and there is no might to resist evil, and no power to do good, except through Me”.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whosoever says the above words in his illness, and then dies, the Hell-Fire will not even taste (touch) him. (Tirmidhī)

**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.

\[لَا إِلَهَ إِلَّا الله وَلَا حَؤُلُ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ\]

147- "عن يَعْقُوبُ بن عَاصِمٍ رَجُلٍ مِن أُصْحَابِ النَّبِيِّ ﷺ أنَّهُمَا سَمَىَا رَسُولُ اللَّهِ ﷺ يَقُولُ: مَا قَالَ عَنْدَ قَطْ: لَا إِلَهَ إِلَّا الله وَحَدُّهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلِهَ الْحَمَدُ"
147. Ya'qūb ibn-‘Āṣim Raḥimahullāhu narrates that two Ṣahābah Raḍiyallāhu ‘anhumā heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Any slave (of Allāh) who says:

\[
\text{لا إلَّا إلَّهَ إِلَّا الَّذِي كَانَ لَهُ الْجَهَدَ وَلَهُ الْحَمْدَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}
\]

None is worthy of worship but Allāh, the Alone, without any partners, His is the Kingdom, and His is all the praise, and He has power over everything.

with the sincerity of his soul and his heart and testifies this with his tongue, then the doors of the skies are opened for him and Allāh looks at him; and the one on whom Allāh casts a glance, indeed, becomes entitled to whatever he asks. (‘Amalul Yaumi wal Lailah lin Nasal)

148. ‘Abdullah ibn-‘Amr Raḍiyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The best supplication is the supplication on the day of ‘Arafa, and the best words which I and the prophets before me have said, is

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\text{لا إلَّا إلَّهَ إِلَّا الَّذِي كَانَ لَهُ الْجَهَدَ وَلَهُ الْحَمْدَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}
\]

None is worthy of worship but Allāh, the Alone, without any partner, His is the Kingdom, and His is all the praise, and He has Power over everything.

(Tirmidhī)

149. It is narrated that Nabī Ṣallallāhu ‘alaihi wasallam said: Whosoever sends Ṣalawāt on me once, Allāh will bestow him with ten blessings and ten virtues will be written for him. (Tirmidhī)
150. ‘Umar Al-Anṣārī Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Whosoever, from my Ummah, sends Ṣalawāt 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. (‘Amalul Yaumi wal Lailah by Nasā‘ī)

151. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Send Ṣalawāt excessively upon me on every Friday, for the Ṣalawāt of my Ummah are presented to me on every Friday. He who invokes Ṣalawāt excessively on me will be amongst the closest to me in rank (on the Day of Resurrection). (Baihaqī, Targhīb)

152. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Send Ṣalawāt excessively upon me on Friday, for Jibrīl ‘Ala‘īhsalām has just come to me with a message from my Rabb ‘Azza wa Jalla: When any Muslim on the earth sends Ṣalawāt upon you once, I bestow upon him ten blessings and My angels seek forgiveness for him ten times. (Ṭabarānī, Targhīb)

153. ‘Abdullāh ibne-Mas'ūd Raḍiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: The closest to me from my Ummah on the Day of Resurrection will be the one who sends Salawāt on me excessively. (Tirmidhī)

154. Ka'b Raḍiyyallāhu ‘anhu narrates that when two-third of the night had passed, Rasūlullāh ﷺ ‘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, Uba'ī ibne-Ka'b asked: O Rasūlullāh! I wish to send Salawāt on you excessively, how much should I devote for Salawāt on you? Rasūlullāh ﷺ ‘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 Salawāt on you? He said: If you do this, then Allāh will free you from all worries, and your sins will be forgiven. (Tirmidhī)

Note: Rasūlullāh ﷺ ‘alaihi wasallam has warned us about the nearness of the Day of Resurrection, hence people should not be neglectful of the Hereafter.
155. Ka‘ab ibne-‘Ujrah Rađiyallāhu ‘anhu narrates that we asked Rasūlullāh Šallallāhu ‘alaihi wasallam: O Rasūlallāh! How should we send Ṣalawāt on you and your family? For indeed, Allāh has taught us how to send Salām (Salutations). He replied: Say

اللāهُ صَلِّ عَلَيْهِ مُحَمَّدٍ ﷺ إِنّكَ حَمِيدٌ مَجِيدٌ

O Allāh! Send Your Ṣalawāt (Honours, Graces, and Mercy) on Muḥammad, and on the family, as You sent Your Ṣalawāt on Ibrāhīm, and on the family; for You are the Most Praiseworthy, the Most Gracious. O Allāh! Send Your Blessings on Muḥammad, 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)

156. Abu Ḥumaid As-Sā‘idī Rađiyallāhu ‘anhu narrated that: When some Ṣaḥābah asked Rasūlullāh Šallallāhu ‘alaihi wasallam: O Rasūlallāh! How should we send Ṣalawāt (blessing) on you? He replied: Say.

اللāهُ صَلِّ عَلَيْهِ مُحَمَّدٍ ﷺ إِنّكَ حَمِيدٌ مَجِيدٌ

O Allāh! Send Your Ṣalawāt (Honours, Graces, and Mercy) on Muḥammad, his wives, and descendants, as You sent Your
Šalawāt on the descendants of Ibrāhīm. O Allāh! Send Your Blessings on Muḥammad, his wives, and descendants, as You sent Your Blessings on the descendants of Ibrāhīm; for You are the Most Praiseworthy, the Most Gracious.

(Bukhārī)


الصلاة على النبي، رقم: ١٣٥٨.

157. Abu Saʿīd Al-Khudrī Raḍiyallāhu ‘anhu narrates that we asked: O Rasūllāh! We know how to send Salām (salutations) on you (in Tashahhud of Šalāt). How should we send Šalawāt on you? He replied: Say.

اللهم صل على محمد وعمر ورسلك كما صليت على إبراهيم وبارك على محمد وعلي إبراهيم.

O Allāh! Send Your Šalawāt on Muḥammad, who is Your slave and Your Messenger, as You sent Your Šalawāt on Ibrāhīm; and Send Your Blessings on Muḥammad and the family of Muḥammad, as You Sent Blessings on Ibrāhīm, and the family of Ibrāhīm.

(Bukhārī)

١٥٨ - عن أبي هريرة رضي الله عنه قال: من سرة أن نكمل بالكفيال الأوفي إذا صليت على أهل البيت فليقل: اللهم صل على محمد النبي وآروجه أمهات المؤمنين وذرته وأهل بيته كما صليت على إبراهيم إبنك حميد مجيد. رواه أبو داود، باب الصلاة على النبي بعد المسجد، رقم: ٩٨٢.

158. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabi Šallahāhu ‘alaihi wasallam said: He who would like to have his reward weighed in a very large scale, he should send Šalawāt on me and on my family like this:

اللهم صل على محمد النبي وآروجه أمهات المؤمنين وذرته وأهل بيته كما صليت على إبراهيم إبنك حميد مجيد.

O Allāh!. Send Your Šalawāt (Honours, Graces, and Mercy) on
Muḥammad, his wives who are the mothers of the believers, his descendant, and the people of his house, as You sent Ṣalawāt on the family of Ibrāhīm; for You are the Most Praiseworthy, the Most Glorious.

(Abu Dāwūd)

O Allāh, grant him a seat of honour and nearness to You on the Day of Resurrection, My intercession will be guaranteed for him. (Bazzār, Ṭabarānī, Majma-‘uz-Zawāid)

160. Abu Dhar Raḍiyallāhu ‘anhu reports that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: Indeed Allāh 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 Aḥmad)

161. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying in a Ḥadīth Qudsi that Allāh the Almighty says: O son of Ādam! 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 Ādam! 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 Raḍiyallāhu ‘anhu narrates that I heard Nābi Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsi: Any slave of Allāh who committed a sin and said: O my Rabb! 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 Rabb! 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 Rabb! 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 ‘Ismah Al-‘Aušiyah Rađiyallahū ‘anha 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‘īt (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. (Mustadrak Ḥākim)

164. Abu Umāmah Rađiyallahū ‘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‘īt (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. (Tabarānī, Majma-‘uz-Zawā‘id)

165. Abu Hurairah Rađiyallahū ‘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:

كَلًا بِلَّ رَآئَ عَلَى قَلْوُبِهِمْ مَا كَانُوا يَكْسِيُونَ
No, indeed, but that which they have earned is rust upon their hearts. (Al-Mutaffifīn 83: 14)

(Tirmidhī)

166. Abu Bakr Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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, he is likely to be forgiven despite committing that sin repeatedly. (Badhl-ul-Majhūd)

167. Ibne-‘Abbās Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 subsistence from where he could never imagine. (Abu Dāwūd)

168. Zubair Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone who likes that his book of deeds brings him happiness, he should seek forgiveness abundantly. (Ṭabarānī, Majma‘-uz-Zawāid)

169. ‘Abdullāh ibne-Busr Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Blessed is he who finds a great amount of seeking of forgiveness in his book of deeds. (Ibne-Mājah)
170. Abu Dhar Radhiyallahu ‘anhu reports that Rasûlullâh ﷺ said in a Ḥadîth Qudsi narrated that Allâh Tabâraka wa Ta’âlâ says: 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-Mâjah)

172. Bara’ ibne-‘Āzib Rađiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When two Muslims meet, shake hands, praise Allāh and seek forgiveness, their sins are forgiven. (For example, by saying Alḥamdulillāh, Praise be to Allāh; Yagfirullāhu lanā wa lakum, May Allāh forgive you and me.) (Abu Dawūd)

173. Barā ibne-‘Āzib Rađiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘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 Rasūlallāh! He would be overwhelmed with joy. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Listen, I swear by Allāh! Allāh 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 ibne-Mālik Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh 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 Allāh! You are my slave and I am your Sustainer! He committed this mistake out of extreme joy. (Muslim)

175. ‘Abdullāh Rađiyallāhu ‘anhu narrates I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed Allāh 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. Allāh 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)
176. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh the Almighty and Majestic extends His Hand of Mercy during the night, so the evil doers of the day may turn with repentance; and He extends His Hand of Mercy during the day, so the evil doers of the night may turn with repentance. This (gesture of Allāh’s Mercy) will continue until the sun rises from the West. (Muslim)

177. Safwān ibne-‘Assāl Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh the Almighty and Majestic has placed in the West a gate for ‘taubah’ turning to Allāh in repentance, whose width is equivalent to seventy-year journey. It will not be locked, till the sun rises from the West. (When the Day of Judgement will be very near then the door of taubah will be closed.) (Tirmidhī)

178. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhumā narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh accepts a slave’s turning in repentance, until the agony of death manifests itself with the sound of ghar gharā. (Tirmidhī)

Note: When the soul of a person leaves his body, a peculiar gurgling sound is produced from his throat, known as ghar gharā, which is generally among the last signs of death after which Īmān in Allāh or repentance is not considered valid.
179. ‘Abdullah ibne-‘Amr Radiyallahu ‘anhumā narrates that Rasūlullāh Šallallāhu ‘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 Ḥākim)

180. ‘Abdullah ibne-Mas‘ūd Radiyallahu ‘anhu narrates that Nabi Šallallāhu ‘alaihi wasallam said: He who errs an error or commits a sin, and then regrets, his regret is an atonement of his sin. (Baihaqi)

181. Anas Radiyallahu ‘anhu narrates that Nabi Šallallāhu ‘alaihi wasallam said: All the children of Ādam are sinful; but the best of the sinners are those who turn to Allāh with repentance. (Tirmidhī)

182. Jābir ibne-‘Abdullāh Raḍiyallahu ‘anhumā narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Indeed, he is fortunate who has a long life and is so blessed by Allāh that he turns towards Him with repentance. (Mustadrak Ḥākim)

183. Agharr Raḍiyallahu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Turn, you people, in repentance to Allāh for I turn in repentance to Him a hundred times a day. (Muslim)
184. ‘Abdullāh ibne-Zubair Radīyallāhu ‘anhumā said: O’people! Indeed, Nabī Šallallāhu ‘alaihi wasallam used to say: If the son of Ādām 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 Ādām 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 Radīyallāhu ‘anhu narrates: I heard Nabī Šallallāhu ‘alaihi wasallam saying: If anyone says:

أَسْتَغْفِرِ اللَّهُ الْلَّذِئِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ وَأَنتُ هُوَ عَفُوٌّ لَّيْنَ أَنْ تُؤْتَيْنَاهُ مِثْلَ ذَلِكَ

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 ibne-‘Abdullāh Radīyallāhu ‘anhumā narrates that a man came to Rasūlullāh Šallallāhu ‘alaihi wasallam and said: Alas, my
sins! Alas, my sins! He said this twice or thrice. Rasūlullāh ﷺ asked him to say:

اللَّهُمَّ مُغْفِرْتُكَ أوسُعُ مِن ذُنُوبِي وَرَحْمَتَكَ أرَجَحُ عِندَكَ مِن عَمَلِي

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 ﷺ said: Say it again! He repeated it. Rasūlullāh ﷺ said: Say it once more! He repeated these words. Then Rasūlullāh ﷺ said: Now get up; indeed, Allah has forgiven you. (Mustadrak Hākim)

187. Salma Raḍiyallāhu ‘anhu asked: O Rasūlullāh! Tell me a few phrases, which may not be a burden on me. He said: You Say: Allāhu 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. (Ṭabarānī, Majmā‘-uz-Zawāid)

188. Sa‘d ibn-Abī Waqqāṣ Raḍiyallāhu ‘anhu narrates that a
villager came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and asked: Teach me some words which I may repeat. He said: Say:

لا إِلَهَ إِلَّا اللَّهُ وَحِيدٌ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كِبْرَاهُ وَالْحَمْدُ لِلَّهِ كِبْرَاهُ وَسُبْحَانَ اللَّهِ رَبُّ الْعَالَمِينَ، لا
حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِلَادِنَا الْعَزِيزِ الْحَكِيمِ

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 Ṣallallāhu ‘alaihi wasallam said: Say:

اللَّهُمَّ اغْفِرْ لِي وَاذْحَمِني وَاذْفَاطِني وَاذْرَفْني وَاذْفَقْني

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 - عن عبد الله بن عمرو رضي الله عنهما قال: رأيت النبي ﷺ يَعْقِدُ النِّسْبَيّ يَمِيدَ. رواه
الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في عقد النسبي باليد، رقم: 3486

189. Abdullah ibne-'Amr Raḍiyallāhu ‘anhumā narrates: I saw Nabī Ṣallallāhu ‘alaihi wasallam counting the praise of Allāh on his hands (fingers). (Tirmidhī)
DUʿĀ (SUPPLICATION) AND DHIKR (REMEMBRANCES) NARRATED FROM RASŪLULLĀH ṢALLALLĀHU ‘ALAIHI WASALLAM

VERSES OF QUR’ĀN

Allāh Subhānahū wa Taʿālā said to His Prophet Sallallāhu ‘alaihi wasallam:
And when My slaves ask you concerning Me, (then answer them) I am indeed near. I answer the Duʿā of the supplicant, when he calls Me in Duʿā.

Allāh Subhānahū wa Taʿālā said to his Prophet Sallallāhu ‘alaihi wasallam:
Say: My Rabb does not care for you if you do not worship and call Him.

Allāh Subhānahū wa Taʿālā says:
Invoke your Rabb (Sustainer) with humility and in secret.

Allāh Subhānahū wa Taʿālā says:
And call on Him in fear and hope.
Allāh Subḥānahu wa Ta‘ālā says:

And for Allāh are the most beautiful names, so, invoke Him by them. Al-A‘rāf 7: 180

Allāh Subḥānahu 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 Subḥānahu 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 Subḥānahu 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 أنس بن مالك رضي الله عنه عن النبي ﷺ قال: الدعاء مهَّ عبادة. رواه الترمذي وقال: هذا حديث غريب: باب منه الدعاء مهَّ العبادة. رقم: 371

190. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Du‘ā (supplication) is the essence of worship. (Tirmidhī)


is, indeed, worship. Then he recited the verse:

وَقَالَ رَبّكَمُ اللَّهُ السَّمِيعُ الْكَرِيمُ-أَسْتَجِبْ لَكُمْ إِنَّ اللَّهَ يُسْتَجِبُ لِبَعْضِ الْأَشْهَابِ وَأَنَّ عَنْ يَوْمِ يُصِيبُهُمْ سَيَدْخُلُونَ جَهَنَّمَ مَذَхَّرًا

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.

(Tirmidhī)

192. ʿAbdullāh 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).  (Tirmidhī)

Note: Expecting relief means that it may be hoped that the Du‘ā asked for—whether for guidance or any kind of goodness—will Inshā’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 Ḥākim)

Note: This ḥadīth explains that it is already decreed by Allāh Subḥānahū wa Ta‘ālā that the one who pleads in Du‘ā (supplicates), will be granted what he asks for. It is stated in another ḥadīth that, the invoking to Allāh Subḥānahū 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. (Mīrāqāt)
194. Ubādah ibne-Šāmit Raḍiyallāhu anhu narrates that indeed Rasūlullāh Šallallāhu ‘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). (Tirmidhī, Mustadrak Ḥākim)

195. Salmān Al-فزī Raḍiyallāhu anhu narrates that Nabī Šallallāhu ‘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. (Tirmidhī)

196. Abu Hurairah Raḍiyallāhu anhu reports that Rasūlullāh Šallallāhu ‘alaihi wasallam in a Ḥadīth Qudstī 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 Šallallāhu ‘alaihi wasallam said: Nothing is more honourable in the sight of Allāh Ta‘ālā than Du‘ā. (Tirmidhī)
198. Abu Hurairah Ṭaḥyallāhu ‘anhu 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, he should make more Du‘ā when times are easy. (Tirmidhī)

199. ‘Alī Ṭaḥiyallāhu ‘anhu 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 Ṭaḥiyallāhu ‘anhu narrates that indeed Nabī 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 Rasūlallāh! 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 Ṭaḥiyallāhu ‘anhu 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 Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Supplicate to Allāh with absolute belief that your Du‘ā will be accepted. And know that Allāh Subḥānahū wa Ta‘ālā does not answer a Du‘ā that comes from a careless and inattentive heart. (Tirmidhī)

203. Ḥabīb ibne-Maslama Al-Fihri Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘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 Raḍiyallāhu ‘anhu narrates that we went out with Rasūlullāh Ṣallallāhu ‘alaihi wasallam one night and came upon a man, who humbly persisted in Du‘ā (supplication). Nabī Ṣallallāhu ‘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 Nabī Ṣallallāhu ‘alaihi wasallam went to the
person who was supplicating, and said: Seal your Du‘ā with Āmīn O so and so! And take the glad tidings (of its acceptance). (Abu Dāwūd)

Note: Comprehensive Du‘ā (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‘ā of Rasūlullāh Ṣallallāhu ‘alaihi wasallam is:


\[\text{ربنا أتينا في الدنيا حسنة و في الآخرة حسنة و قينا عذاب النار} \]

O our Rabb, provide us with the good of this world, and with the good of the next, and save us from the Punishment of the Fire!

(Badhl-ul- Majhūd)

206. The son of Sa‘d Radīyallāhu ‘anhu says that my father heard me and I was saying (Du‘ā): O Allāh! I ask You of Paradise, its bounties and of its leisure, and such and such. And I seek refuge from Hell-Fire, its chains, its handcuffs, and such and such. My father said: O my dear son! I have heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Shortly people will exaggerate in their Du‘ā (supplication). Desist from joining them. If indeed you are given Paradise, then you will be given it along with all the good it contains. And if indeed you are protected from Hell, then you are saved from it and from all the evil it contains. (Abu Dāwūd)
207. Jabir Ra'diyallahu 'anhu narrates: I heard Nabî Šallallahu ‘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 Radийallâhu ‘anhu narrates that Rasûlullâh Šallallahu ‘alaihi wasallam in a Ḥadîth 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? (Bukhâri)

209. Mu‘âwiya ibne-Abu Sufyân Ra'diyallâhu ‘anhumâ narrates: I heard Rasûlullâh Šallallahu ‘alaihi wasallam saying: Whosoever asks Allâh for something with these five phrases, Allâh will grant him that for a certainty:

لا إِلَهَ إِلَّا اللَّهُ وَاحْدَةَ لا شَرَيكَ لَهُ، لَهُ الْمَلَكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَيْ كُلِّ شَيْءٍ قَدِيرٌ، لا إِلَهَ إِلَّا اللَّهُ وَلا حَرَّمَ وَلا قُوَّةٌ إِلَّا بِاللَّهِ

There is none worthy of worship but Allah, and Allah 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.

(Ṭabarānī, Majmaʿ-uz-Zawāid)

210. Rabīʿah ibne-ʿĀmir Raḍiyallāhu ‘anhu narrates: I heard Nabi ʿAllāhu ‘alaihi wasallam saying: Persist in your Duʿā (supplication) with: ُيَا ُذَا َجَلَالَ وَالإِكْرَامِ (O the Owner of Majesty and Splendour!).  (Mustadrak Ḥākim)

211. Salama ibnil-Akwaʿ Aslamī Raḍiyallāhu ‘anhu narrates that I never heard a Duʿā (supplication) in which Rasūlullāh ʿAllāhu ‘alaihi wasallam did not commence his supplication with these words

ُسُبُحَانَ رَبِّي ُذَا َجَلَالِ َوَالإِكْرَامِ َوَالكَرَامَةِ

Glory be to my Rabb, the Elevated the High, the Most Munificent Bestower.

(Musnad ʿAlīmad, Ṭabarānī, Majmaʿ-uz-Zawāid)

212. Buraidah Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh ʿAllāhu ‘alaihi wasallam heard a person suplicating:

ِاللَّهُمَّ إِلَى أَسْتَلَكْ أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا أَنتَ ُإِلَّا A أحمد, رقم: ١٤٩٣
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.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: You have invoked Allah in Du‘ā with such a name by which whatever is asked for is given, and whatever is supplicated, is accepted. (Abu Dāwūd)

213. Asmā’ bint Yazīd Rādiyallāhu ‘anha narrates that indeed Nabī Ṣallallāhu ‘alaihi wasallam said: Allah’s Greatest Name (Ism-ul-A‘zam) is in these two verses:

وَإِلَهُ خَلْقٍ وَأَحْدَثَ لَا إِلَهَ إِلَّا هُوَ الْرَحْمَنُ الرَّحِيمُ

And your Allah is One Allah, there is none worthy of worship but He the Beneficent, the Merciful.

And in the beginning verse of Āle-‘Imrān

آَلِمُ اللَّهَ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ

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 Raḍiyyallāhu ‘anhu narrates that we were sitting in a circle with Rasūlullāh Ṣallallāhu ‘alaihi wasallam; a man was offering his Ṣalāt. When he completed his Rukū‘(bowing), Sajdah (prostration), and Tashahhud (sitting), he begged in Du‘ā with these words:
O Allah! I ask You, as all Praise is due only to You and there is none worthy of worship but You, You are the Originator of the heavens and the earth. O the Sustainer of Majesty and Splendour! O the Eternal Living, the Sustainer and Maintainer of all!

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He has indeed invoked Allāh with Allāh’s Greatest Name (Ism-ul-A‘zam). When someone supplicates with these words, it is accepted and whatever is asked for is given. (Mustadrak Ḥākim)

215. Sa’d ibne-Malik Raḍiyllāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Should I not inform you of Allāh’s ‘Greatest Name’ (Ism-ul-Aa‘zam) when Du‘ā, is invoked with it, is accepted, and what is asked for with it is given? This is the supplication through which Yūnus ‘Alaihissalām called (Allāh) from within three darknesses. This is as under:

There is none worthy of worship but You, Glory be to You, indeed, I have been of the wrong doers

A man asked: O Rasūlallāh! Is this Du‘ā special for Yūnus ‘Alaihissalām or for all the believers? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Have you not heard the words of Allāh ‘Azza wa Jall?

وَنَجِيَاهَا مِنَ الْغَمِّ وَكَذَلِكَ نُجِيَاءِ المؤْمِنِينَ
And We delivered Yūnus of his distress, thus We grant deliverance to all believers.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When any Muslim makes Du‘ā 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 Ḥākim)

216. ‘Abdullāh ibne ‘Abbās Rādiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Five kinds of Du‘ās (invocations), are accepted: The Du‘ā of an oppressed when he asks for help, Allāh helps him; the Du‘ā of the Pilgrim until he returns; and the Du‘ā of a Muḥāhid till he returns; and the Du‘ā of a sick person until he recovers; and the Du‘ā of his brother for a brother in his absence. He then said: The quickest answering Du‘ā among these is the Du‘ā of a brother for his brother in his absence. (Baihaqī)

217. Abu Hurairah Rādiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Three Du‘ās are surely answered, of which there is no doubt: Du‘ā of a father, Du‘ā of a traveller, and Du‘ā of an oppressed. (Abu Dāwūd)
218. Abu Umāmah Raḍiyallāhu ʻanhu narrates that indeed Rasūlullāh Sallallāhu ʻalaihi wasallam said: My sitting after ʻṢalā-tul-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 descendent of Ismāʿīl ʻAlaihissalām. And, similarly, after ʻṢalā-tul-ʻAsr until the setting of the sun, (engagement of deeds mentioned above) is dearer to me than the freeing of four slaves from amongst the descendent of Ismāʿīl ʻAlaihissalām. (Musnad Aḥmad)

219. Ibne-ʻUmar Raḍiyallāhu ʻanhumā narrates that Rasūlullāh Ṣallallāhu ʻalaihi wasallam said: He who sleeps at night, duly purified (by performing Wuḍū), 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-Hībbān)

220. Muʻādh ibne-Jabal Raḍiyallāhu ʻanhu narrates that Nabī Ṣallallāhu ʻalaihi wasallam said: There is not a Muslim who goes to bed remembering Allah in a state of purity (after having performed Wuḍū), 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. ʻAmr ibne-ʻAbasah Raḍiyallāhu ʻanhu narrates that Rasūlullāh Ṣallallāhu ʻalaihi 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 ibn-Khaṭṭāb Raḍiyallāhu ‘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 Šalā-tul-Fajr and Šalā-tuz-Zuhr, it will be recorded for him as though he had recited it during the night. (Muslim)

223. Abu Ayyūb Raḍiyallāhu ‘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 evening. And he who says these words after offering Šalā-tul-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-Hībbān)
224. Abu Hurairah Rađiyallahu 'anhu narrates that Rasūlullāh Šallallāhu 'alaihi wasallam said: "He who says hundred times in the morning and in the evening, سَبَحَانَ اللَّهِ وَبَحْمَدَهُ (Glory be to Allāh and Praise be to Him). None will come, on the Day of Resurrection, with anything more excellent, except he who has said said the same or more than that." (Muslim)

In another narration, the following words are mentioned:

سَبَحَانَ اللَّهِ الْعَظِيمِ وَبِحْمَدِهِ

Glory be to Allāh, Who is above all faults the Incomparably Great, and Praise be to Him.

(Muslim, Abu Dāwūd)

225. Abu Hurairah Rađiyallahu ‘anhu narrates: I heard Nabī Šallallāhu ‘alaihi wasallam saying: "He who says in the morning, a hundred times and in the evening a hundred times: سَبَحَانَ اللَّهِ وَبِحْمَدِهِ (Glory be to Allāh Who is above all faults and praise be to Him) his sins are forgiven, even if they are greater than the foam of the ocean." (Mustadrak Ḥākim)

226. One of the companions of Nabi Šallallāhu ‘alaihi wasallam narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He who says in the morning and evening (the following words), it will be his right upon Allāh to please him:
We are pleased with Allah as Rabb, and with Islam as a religion, and with Muhammad as a Messenger.

(Abu Dâwûd)

In another narration, this Dhikr is required to be repeated three times in the evening and morning. (Musnad Ahmad)

227. Abu Dârâ' Ra'diyallâhu 'anhu narrates that Rasûlullâh ﷺ '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. (Tabarânî, Majma-'uz-Zawâid)

228. Hasan Ra'himahullâhu narrates that Samurah ibne-Jundub Ra'diyallâhu 'anhu said: Shall I not narrate to you a hadîth, which I have heard from Rasûlullâh ﷺ 'alaihi wasallam several times, and several times from Abu Bakr and several times from 'Umar Ra'diyallâhu 'anhum? I said: Yes, do tell us! Samurah said: He who says in the morning and in the evening (the following words) and asks Allah for something with these 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 ibne-Salām says: Mūsā ‘Alaihis 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, Majma‘uz-Zawādī)

229. ‘Abdullāh ibne-Ghanām Bayādī Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘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:

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.

(‘Abū Dāwūd, Amalul Yaumī wal Lailah by Nasā‘ī)

**Note:** For evening the same Du‘ā by changing ʿAṣbīḥ to ʿAṣbīḥ

230. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who says (following words) once in the morning or in the evening, then Allāh frees a
quarter of him from the Fire. And he who says this twice, Allāh frees half of him from the Fire. And he who says this thrice, Allāh frees three-fourth of him from the Fire. And he who says this four times, Allāh frees him totally from the Fire:

اللهُمَّ إِنِّي أَصَمِّحْتُ أَشْهَدَكَ، وَأُشْهِدُ حَمَّالَةً عَرْشُكَ وَرَبُّكَ، وَجَمِيعُ خَلْقِكَ أَنِّي أَنتُ اللَّهُ لَا إِلَٰهَ إِلَّا أَنْتَ وَأَنَا مُحْمَّدًا عَبْدُكَ وَرَسُولُكَ

O Allāh! Verily as I begin the morning, I make You witness, and make the bearers of Your Throne and Your angels and all of Your creation witnesses, that verily You are Allāh, and none is worthy of worship but You, and verily that Muḥammad is Your slave and Messenger.

(Abu Dāwūd)

231. Anas ibn-Malik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to Fāṭima Raḍiyallāhu ‘anī 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:

يَا حَنْيُ الَّذِي قَوْمُ مُّرْحَمِيتِ أَصَلِّي إِلَى شَأْنِي كَلَّهُ وَلَا تَكْلِمِي إِلَى نَفْسِي طَرْفَةً عَيْنٍ

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 Raḍiyallāhu ‘anhu narrates that a person came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh! A scorpion stung me last night. He replied: If you had said in the evening (the following words), it would have not harmed you:
ٌأَعَوذُ بِكِلَامَتِ اللَّهِ الْكَامِمَاتِ مِنْ شَرٍّ مَا خَلَقَ

I seek refuge in Allāh’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 Allāh is meant the Qur’ān. (Mirqāt-ul-Mafātīḥ)

٣٣٣ - ۲٣٣ - عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: من قال جنّ يُمسيس ثلاث مرات
أَعَوذُ بِكِلَامَتِ اللَّهِ الْكَامِمَاتِ مِنْ شَرٍّ مَا خَلَقَ
أَعَوذُ بِكِلَامَتِ اللَّهِ الْكَامِمَاتِ مِنْ شَرٍّ مَا خَلَقَ
أَعَوذُ بِكِلَامَتِ اللَّهِ الْكَامِمَاتِ مِنْ شَرٍّ مَا خَلَقَ
جَمِيعُهُ بِحُجَّةٍ جَمِيعٍ مَّنْ جَعَلَ لَّهَا رَاجِعًا.

رواه الترمذي وقال: هذا حديث حسن، باب دعاء أَعَوذُ بِكِلَامَتِ اللَّهِ الْكَامِمَاتِ مِنْ شَرٍّ مَا خَلَقَ.

٣٣٣. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Nabi ﷺ ‘alaihi wasallam said: He who says this three times (as follows) in the evening, no poison will harm him that night:

أَعَوذُ بِكِلَامَتِ اللَّهِ الْكَامِمَاتِ مِنْ شَرٍّ مَا خَلَقَ

I seek refuge in Allāh’s all Perfect Words, for protection from the evil of all that He has created.

Suhail رَضِيَ اللَّهُ عَنْهُ 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. (Tirmidhi)

٢٣٤ - عن مُعْتَقِل بن يسار رضي الله عنه عن النبي ﷺ قال: من قال جنّ يُمسيس ثلاث مرات
أَعَوذُ بِاللَّهِ السَّمِيعِ الْمَلَكِ مِنْ الشَّيَاتِ الْمَلَكِ وَقَرْأَ ثَلَاثٌ أَيَّامٌ مِنْ آخِرِ سُورَةِ الْحَشْرِ وَكُلٌّ
اللَّهُ يَهْيَ سِبْعَينَ أَلْفٍ مَّلَكَ يَحْصُوُنَ عَلَيْهِ حَتَّى يُمسيس وإنمات في ذلك اليوم مات شهيدًا، ومن
قَالَهَا جَنَّ يُمسيس كان يُبْلِكَ المَنْشِئَة. رواه الترمذي وقال: هذا حديث حسن غريب، باب في فضل قراءة آخر

٢٣٤. Ma‘qal ibn-Yasār رَضِيَ اللَّهُ عَنْهُ narrates that Nabi ﷺ ‘alaihi wasallam said: He who says (following words) in the morning three times, and then recites the last three verses of Sūrah Al-Hashr, Allāh 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.
I seek refuge in Allāh the most Hearer and the Knower, from Shaitān the accursed.

(Tirmidhī)

The last three verses of Sūrah Al-Ḥashr are in chapter 59:22-24 of the Qur’ān.

235. ‘Uthmān ibn-‘Affān Raḍiyyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ 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:

?’īn Allāh al-dā’ī la ‘isṣūr muḥ’ asmih shi’ah fī l-‘arḍ wa l-sa‘mā wa l-sāmi‘i’l-‘ulīm

In the name of Allāh, with Whose Name nothing can harm in the earth, or in the heavens, and He is the Hearer and Knower (of all things).

(Abu Dāwūd)

236. Abu Dardā’ Raḍiyyallāhu ‘anhu narrates that he who says (following words) seven times in the morning and in the evening, Allāh 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.

?’īn Allāh la ‘īlā hā l-‘īm thab’ al-‘arsh al-‘ūthmīm

Allāh 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 Allāh).

(Abu Dāwūd)
237. Ibne-'Umar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam never gave up saying these words in the morning, and evening:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ

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.

(Abu Dāwūd)

238. Shaddād ibne-Aws Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The Sayyad ul Istighfār (chief phrase for asking forgiveness), is to say:

اللَّهُمَّ أَنْتَ رَتَّى نَلَّ إِلَّا أَنْتَ خَلْقِي وَأَنَا عِبَادُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدُكَ مَا اسْتَطَعْتُ أَعْوَذُ بِلِفَاتِنَةِ عَلَى رَبِّي أَبَدًا فَاغْفِرْ لِيْ إِنَّهُ لَا يُغْفِرُ الدُّنْوَابِ إِلَّا أَنتَ

O Allah! You are my Rabb, none is worthy of worship but
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 Ṣallallāhu 'alaihi 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. (Bukhārī)

٢٣٩  عن ابن عباس رضي الله عنهما عن رسول الله ﷺ أنه قال: من قال جَيْنَ يُصَبِّحُ "فسبحن اللّه جَيْنَ تَمَسَّونَ وَجَيْنَ تَصَيْحُونَ وَلّهُ الحَمْدُ فِي السُّمُوْتِ وَالأَرْضِ وَغَيْبَبَا وَجَيْنَ تَظَهِّرُونَ" إلى "وَكَذَٰلِكَ نُحْرِجُونَ" (الرَّمْوَنِ ۪۪:١٦-١٩)، أذكّر ما قالت به يومك ذلك. وَمَنْ قَالَهُنَّ جَيْنَ يُصَبِّحُ أَذُرُّكَ مَا قَايَهُ فِي لَيْلَتِهِ. رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٧٦.

٢٣٩. Ibne-'Abbās Raḍiyallāhu ‘anhumā narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites (following 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):

فَسَبْحَنَ اللَّهِ جَيْنَ تَمَسَّونَ وَجَيْنَ تَصَيْحُونَ وَلْهُ الْحَمْدُ فِي السَّمُوْتِ وَالأَرْضِ وَغَيْبَبَا وَجَيْنَ تَظَهِّرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيْتِ وَيُخْرِجُ الْمَيْتِ مِنَ الْحَيِّ وَبُلْجُ الأَرْضِ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ نُحْرِجُونَ

So Glorify Allāh 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).

(Abu 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 Dawūd)

241. Jābir ibn-ʿAbdullāh Radıyallāhu ‘anhu narrates: Indeed I heard Nabī Ṣallallāhu ‘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 even 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 Salamah Rađiyallāhu ‘anha narrates that never did Rasūlullāh Ṣallallāhu ‘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)

442 - عَنْ أَنْسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ. قَالَ: قَالَ رَسُولُ اللَّهُ ﷺ: مِنَ قَالَ يَغْيِبَ إِذَا خَرَجَ مِنْ بَيْتِهِ: بِسْمِ اللَّهِ رَحْمَةُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ يَقَالُ لَهُ: كُفِّيٌّ وَوَقِّيٌّ وَتَسْخِيٌّ عَنْهُ السَّيِّئَانَ. رَوَاهُ النُّورُمِدُ وَقَالَ: هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ غَرِيبٌ، بَابُ مَا جَاءَ مَا يُقَالُ الرَّجُلُ إِذَا خَرَجَ مِنْ بَيْتِهِ.

443 - وَرَوَاهُ أُبَيْدُوْدُ وَقَالَ: حَدِيثٌ حَسْنِينَ: هَذَا وَكَفِّيُّ وَوَقِّيُّ فَتَسْخَيٌّ لِهِ السَّيِّئَانِ، فَيَقُولُ شَيْطَانُ أَخْرَ: كَيْفَ لَكِ بِرْجَلٍ فَدْهُدِي وَكُفِّيَّ وَوَقِّيَّ. بَابُ مَا يُقَالُ إِذَا خَرَجَ مِنْ بَيْتِهِ، رَقْمُهُ: ٥٠٩٥.

243. Anas ibn-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu '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:

بِسْمِ اللَّهِ رَحْمَةُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةً إِلَّا بِاللَّهِ

In the name of Allah, in Allah I vest my trust, there is no might to resist evil or to do good except through Allah.

(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)

443 - عَنِ الْبَنِى عُيْبَانِى رَضِيَ اللَّهُ عَنْهُمَا. قَالَ رَسُولُ اللَّهُ ﷺ: كَانَ يَقُولُ عِنْدَ الْكَرَبِ: لَآ إِلَّا اللَّهُ العَظِيمُ الْخَلِيْقُ، لَآ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَآ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرْبِ. رَوَاهُ البَخَارِيُّ، بَابُ الْنَّعْمَاء عِنْدَ الْكَرَبِ، رَقْمُهُ: ٤٤٩٧.

244. Ibne-‘Abbās Raḍiyallāhu ‘anhum narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a state of distress used to say:
There is none worthy of worship except Allâh, incomparably Great, the Clement; there is none worthy of worship except Allâh, the Rabb of the tremendous ‘Arsh (Throne of Allâh); there is none worthy of worship except Allâh, the Rabb of the skies, the Rabb of the earth and the Rabb of the tremendous ‘Arsh (Throne).

(Bukhârî)

245. Abu Bakrah Râdiyallâhu ‘anhu narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: The supplications of the distressed is:

اللَّهُمَّ رَحْمَتُكَ أَرَجَوْتُ، فَلا تَكِلِّبْنِي إِلَى نَفْسِي طَرَفَةٍ عَنْيٍّ، وَأَصْلِحْ لِيْ شَأْنِيَّ كَلَهُ، لَا إِلَهَ إِلَّا أَنتَ.

O Allâh! Your Mercy is what I hope for. Do not abandon me to my desires, even to the blinking of an eye, and put all my affairs in order for me; none is worthy of worship but You.

(Abu Dâwûd)

246. Umme-Salamah Râdiyallâhu ‘anha, the wife of Rasûlullâh Šallallâhu ‘alaihi wasallam, narrates: I heard Rasûlullâh Šallallâhu ‘alaihi wasallam saying: Never a slave of Allâh, afflicted with a calamity, who says (the following words), except that Allâh will grant him for his calamity better than that:

إِنَّا لِلَّهِ وَإِنَّبَيْنَىٰ، اللَّهَمَّ أَجْرِنِي فِي مُصِيبَتِيَّ وَأَخْلِفْ لِيْ خَيْرًا مِنْهَا.

Verily unto Allâh we belong, and unto Him shall we return. O
Allah! Reward me in my calamity, and grant me from it something better than that.

She said: When Abu Salamah Ra’diyallahu ‘anhu died, I supplicated as Rasûlullâh Šallallahu ‘alaihi wasallam had ordered me; so Allah then granted me Rasûlullâh Šallallahu ‘alaihi wasallam (as a husband), better than him. (Muslim)

247. Sulaimân ibne-Šurad Ra’diyallahu ‘anhu narrates that Nabî Šallallahu ‘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.

أَعُوذُ بِاللَّهِ مِن الشَّيْطَانِ

I seek refuge in Allah from the Shaitân,

(Bukhârî)

248. ‘Abdullâh ibne-Mas‘ûd Ra’diyallahu ‘anhu narrates that Rasûlullâh Šallallahu ‘alaihi wasallam said: He who is afflicted by hunger, and he begs people, this will not remove his hunger. And he who is afflicted by hunger, and he begs Allah, Allah shall provide him the means of his subsistence, reaching him sooner or later. (Tirmîdî)

249. Abu Vâil Ra’himahullâhu narrates that a Mukâtab (slave) came to ʿAlî Ra’diyallahu ‘anhu and said: I am unable to pay the agreed
amount within the agreed period (to get myself freed from slavery), so help me. ‘Alī Raḍiyyallāhu ‘anhu told him: Should I not teach you those words, which Rasūlullāh Šallallāhu ‘alaihi wasallam taught me? If you are in a debt equivalent to Mount Seer (of Yemen), Allāh will discharge that debt for you. Say this:

اللهم أَكِفِينِي بِحَالَالكِ عَنِ حَراَماكِ، وَأَكِفِينِي بِقِطْنِكِ عَمَنْ سَوَّاكَ

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.

250. Abu Sa‘īd Al-Khudhrī Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam entered the Masjid one day and he saw a man from the Ansār, called Abu Umāmah. He said: O Abu Umāmah! What is the matter? I see you sitting in the Masjid aloof, other than the time of Šalāh. Abu Umāmah Raḍiyyallāhu ‘anhu said: I am surrounded by anxieties and debts O Rasūlallāh! He said: Should I not teach you a Du‘ā, when you invoke it, Allāh will remove your anxieties and get your debts paid off. Abu Umāmah Raḍiyyallāhu ‘anhu said: Yes verily, O Rasūlallāh! He said: Say in the morning and in the evening:

اللهم إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْرِ وَالْكَسْسِ، وَأَعُوذُ بِكَ مِنَ الْجَيْبِ وَالْبَنْطُ، وَأَعُوذُ بِكَ مِنَ غَلْبَةِ الْدُّنْيَا وَفَقْهِ الرَّجَالِ

O Allāh! I seek refuge in You from anxiety and sorrow, I seek
refuge in You from helplessness and laziness, I seek refuge in You from cowardice and miserliness, and I seek refuge in You from being burdened by debt, and being oppressed by people.

Abu Umāmah Raḍiyallahū ‘anhu says: So I did that. And indeed Allāh removed my anxieties, and cleared all my debts. (Abu Dāwūd)

251. Abu Mūsā Al-Ashʿarī Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Šallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi 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: (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 Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam used to teach the Šaḥābah that when they go to cemeteries they should say:

السَّلَامُ عَلَيْكُمْ أَهْلُ الْدُّنْيَا مِنَ الْمُؤْمِنِينَ وَالمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ لِلَّاجِفُونَ آسَآئُ اللَّهِ لَنَا وَلَكُمُ الْعَافِيَةُ

Peace be upon you O the inhabitants of the dwellings (of graves), the believers and the Muslims. Allah willing, we shall
indeed, soon be joining you. I ask Allah to grant you and us ease and well being.

(Muslim)

253. ‘Umar ibn-Khaṭṭāb Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who enters a market and says (the following words) Allah will record for him a million virtues, and erases a million evils, and elevate him by a million ranks:

لا إلَه إلَّا اللَّهُ وحَدَّة لا شَريْك لِهُ، لَهُ الْمُلْكُ وَلَهُ الحَمْدُ يُثْبِتُ وَيُثْبِتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِنَبِيِّ الْحَجَرِ، وَهُوَ عَلَى كُلْ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allah, 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)

254. Abu Barzah Al-Aslamī Raḍiyallāhu ‘anhu narrates that in his last days when Rasūlullāh Ṣallallāhu ‘alaihi wasallam would depart from a gathering, he would supplicate:

سبحانُ اللَّهِ وَبِحْمَادُكَ، أَشْهَدْ أَنَّ لَنَّ إِلَهِ إِلَّا أَنتَ، أَسْتَغْفِرُكَ وَاتَّبَعْ إِلَيْكَ

Glorious indeed are You, O Allah, and Yours is the Praise, I
testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You.

Someone said to him: O Rasûl-Allâh! 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 Dâwûd)

255- عَنْ جُعُورِ بْنِ مَطْعُومٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحمَدِهِ، سُبْحَانَ اللَّهِ وَبِحمَدِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتُ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، فَقَالَهَا فِي مَجِلَسٍ ذَكَرَ كَانَ كَالْطَّاعِنِ يَطْبُعُ عَلَيْهِ، وَمَنْ قَالَهَا فِي مَجِلَسٍ لَّفُو كَانَ كَفَّارَةً لَّهُ. رُوِى

الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجه ووافقه الذهبي ١/٣٧

Jubair ibne-Mut‘im Rađiyallâhu ‘anhu narrates that Rasûlullâh Šallallâhu ‘alaihi wasallam said: He who says (the following words), this saying is like stamping a seal for that assembly of Dhîkr. And he who said it in a gathering of unprofitable talk and actions, it will become an atonement for that:

سُبْحَانَ اللَّهِ وَبِحمَدِهِ، سُبْحَانَ اللَّهِ وَبِحمَدِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتُ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory be to Allâh 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 Ḥâkim)

256. ‘Ā’ishah Rađiyallâhu ‘anha narrates that once a goat was gifted to Rasûlullâh Šallallâhu ‘alaihi wasallam, at which he said: (O ‘Ā’ishah!) Distribute it. It was customary for ‘Ā’ishah Rađiyallâhu ‘anha that whenever her maid-servant would return after distributing anything, she would ask: What did the people say: The maid-servant replied: They said: بَارِكَ اللَّهُ فِي كُنِيم (May Allâh bless you). At this ‘Ā’ishah Rađiyallâhu ‘anha would say: وَفِي كُنِيم بَارِكَ اللَّهُ (And may Allâh
bless them too). We reciprocate their supplication, and now the reward of this distributing remains solely for us. (Wābil uṣ-sayyīb)

257 - 257  عن أبي هريرة رضي الله عنه أن رسول الله ﷺ كان يُؤمَّن بالنمو فيقول: اللهم! بارك لنا في مدينةنا وفي ثمارنا، وفي مذنا وفي صاعنا، بركة مع بركت، ثم يُعطِّيه أصغر من يحضره من أولادنا. رواه مسلم، باب فضل المدينة، 330، رقم: 330.

257. Abu Hurairah Raḍiyallāhu ‘anhu narrates that indeed when the first fruits (of the season) would be brought to Rasūlullāh Ṣallallāhu ‘alaihi wasallam, he would say:

اللهِمَّ بارك لنا في مدينةنا وفي ثمارنا، وفي مذنا وفي صاعنا، بركة مع بركت

O Allāh 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. Wahshī ibne-Ḥarb Raḍiyallāhu ‘anhu narrates that indeed Ṣaḥābah of Nabī Ṣallallāhu ‘alaihi wasallam said: O Rasulallāh! We eat but are not filled. He said: Perhaps you eat separately. They replied: Yes. Rasulullāh 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 - 259 عن أنس رضي الله عنه أن رسول الله ﷺ قال: الحمد لله الذي أطعمت هذا الطعام ورزقته من غير حول وثمة ولا ثمرة، غفر له ما تقدم من ذنبه وما تأخر، قال: ومن ليس لهما فلا قال: الحمد لله الذي كسباني هذا الثوب وزرقيه من غير حول وثمة ولا ثمرة، غفر له ما تقدم من ذنبه وما تأخر. رواه أبو داود، باب ما يقول إذا ليس لوبا جديدا، رقم: 373.

259. Anas Raḍiyallāhu ‘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:

الْحَمْدُ لِلِّهِ الَّذِي أَطْعَمَنِى هَذَا الْطَّعَامَ وَرَزَقْنِي مِنْ غَيْرِ حُرُولِ مَتَى وَلَا قُوَّةٌ

All Praise be to Allah 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:

الْحَمْدُ لِلِّهِ الَّذِي كَسَانِي هَذَا الْحَذِّوَبَ وَرَزَقْنِي مِنْ غَيْرِ حُرُولِ مَتَى وَلَا قُوَّةٌ

All Praise be to Allah Who has enclothed me with these clothes, and provided me with it through no might or power on my part.

(Abu Dāwūd)

Note: By forgiving latter sins is meant that Allah will protect His slave from future sins. (Badhl-ul-Majhūd)

260. `Umar ibnil Khaṭṭāb Raḍīyallāhu `anhu narrates: I heard Rasūlullāh Sallallāhu `alaihi wasallam saying: He who puts on new clothes and says (the following words), then takes the old garment and gives it as Sadaqah, he will be in Allah’s protection and guardianship, and Allah will hide his sins from others during his life time and after his death.

الْحَمْدُ لِلِّهِ الَّذِي كَسَانِي مَا أَوَّرَى بِغُوْرِيَّةٍ وَأَتَجْمَّلَ بِهِ فِي حَيَايِ

Praise be to Allah, who has clothed me to cover my nakedness, and adorned me in my lifetime.

(Tirmidhī)

261. Abu Hurairah Raḍīyallāhu `anhu narrates that Nabī Sallallāhu `alaihi wasallam said: When you hear the cock crowing, ask Allah
for His Grace, for it crows when it sees an angel. And when you hear an ass braying, seek refuge in Allāh from Shaitān, because the ass brays when it sees a Shaitān. (Bukhārī)

262. Ṭalḥa ibn ‘Ubaydullāh Raddiyallāhu ‘anhu narrates that indeed when Nabi Ṣallallāhu ‘alaihi wasallam sighted the new moon, he would say:

اللهُمَّ أَهْلِهِ عَلَيْنَا بِالْيَمِينِ والإِيمَانِ السَّلَامَةَ والإِسْلَامِ، رَبِّي وَرَبِّكَ اللَّهُ

O Allāh! Make the new moon rise on us with blessings, faith, safety and Islām. (O Moon) My Rabb and your Rabb is Allāh!

(Tirmidhī)

263. Qatādah Rahimahullāh narrates that it has been reported to me that when Nabī Ṣallallāhu ‘alaihi wasallam used to sight a new moon, he would say thrice:

هَلَالْ خَيْرٌ وَرُشُدٍ، هَلَالْ خَيْرٌ وَرُشُدٍ، آمَنَتْ بِالْذٰلِدِ خَلقُكَ، ثَلَاثُ مَرَاتٍ، ثُمَّ يَقُولُ:

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:

الحَمْدُ لِلَّهِ الَّذِي ذَهَبَ يَشَهَّرُ كَذَا وَجَاءَ يَشَهَّرُ كَذَا

Praise be to Allāh, who has let such and such month to depart, and let such and such month to start.

(Abu Dāwūd)

Note: When invoking, use name of the month in place of such and such.
264. ‘Umar Rādīyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘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.

All Praise be to Allāh Who l.as saved me from that which has inflicted you, and He has preferred me over many of His creations.

(Tirmidhī)

Note: Ja‘far Raḥimahullāh says: These words must be said within one’s heart, so as not to let the afflicted person hear it.

265. Hudhaifah Rādiyallāhu ‘anhu narrates that when Rasūlullāh Ṣallallāhu ‘alaihi wasallam would lie down on his bed at night, he would place his hand under his cheek and say:

O Allāh! In Your Name I die, and live (I sleep and get up).

When he got up, he would say:

All Praise be to Allāh, Who has given us life after causing us to die, and to Him we shall be resurrected.

(Bukhārī)
266. Bara’ ibne-‘A‘lib Râdiyallâhu ‘anhu narrates that Rasûlullâh Sallallâhu ‘alaihi wasallam told me: When you go to your bed (to sleep), perform Wudû as you do for Salât, then lie down on your right side, and say:

O Allâh! I have turned my face towards You, entrusted my affairs to You, and put hopes in You, (in seeking Your support for my responsibilities) out of fear of You, and desire of You, there is no refuge, nor place of safety from You, except to have recourse to You, I believe in Your Book that You have revealed, and in Your Prophet that You have sent.

Rasûlullâh Sallallâhu ‘alaihi wasallam said to Bara’ Râdiyallâhu ‘anhu: If you die, then you died on the true nature of Islâm. Make this reciting your last words before you sleep. Bara’ Râdiyallâhu ‘anhu says: I started memorizing this. And I said in the last phrase: And in Your Messenger that You have sent (instead of: and by Your Prophet that You have sent).

Rasûlullâh Sallallâhu ‘alaihi wasallam (corrected me and) said: No! say: (And in Your Prophet that You have sent). In another narration, it is added after “you have died on the true nature of Islâm”, when you wake up in the morning you have received blessing. (Abu Dâwûd, Muslim)
267. Abu Hurairah رَاحِیلِہُ ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam 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:

بِسْمِ اللَّهِ ۗ وَضَعْتُ جَنْبِيَّ، وَبِكَ أَرْفَعُهُ، إِنَّ اسْتَكْتَ نَفْسِيَ فَأَرْحَمْهَا، وَإِنَّ أَرْسَلْتَها فَأَحْفَظْهَا

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.

(Bukhārī)

268. ʻAbdah Raḍiyyallāhuhu ʻanha, the wife of Nabī Ṣallallāhuhu ʻalaihi wasallam, said: Indeed when Rasūlullāh Ṣallallāhuhu ʻalaihi wasallam wanted to go to sleep, he would put his right hand under his cheek, and would then say three times:

اللَّهُمَّ قُبْيَ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allah! Guard me from Your Punishment on the Day when You resurrect Your slaves (from the graves).

(Abu Dāwūd)

269. Ibne-ʻAbbās Raḍiyyallāhuhu ʻanhumā narrates that Nabī Ṣallallāhuhu ʻalaihi 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, thereby, no Shaitān will ever harm it.

بِسْمِ اللَّهِ ۗ الْلَّهُمَّ جَنْبِيَّ الشَّيْطَانَ وَجَنْبِ الشَّيْطَانَ ما زَرَقْتُاهَا

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 Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Śallallāhu ‘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:

أَعُوْدُ يَكْلِمَا تَلِلَّا مِنَ غَضَبِهِ وَعَقَابِهِ وَشِرْرِ عَبَادِهِ، وَمِنْ هَمْرَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ

I seek refuge in Allāh’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 Raḍiyallāhu ‘anhumā 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. (Tirmidhī)

271. Abu Sa‘īd Al-Khuḍrī Raḍiyallāhu ‘anhu narrates that indeed he heard Nabī Śallallāhu ‘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. (Tirmidhī)

Note: Allāh’s refuge may be sought by reciting أَعُوْدُ بِاللَّهِ مِنْ شَرَّهُ (I seek refuge in Allāh from the evil of this (dream)).
272. Abu Qatadah Radhiyallahu ‘anhu narrates: I heard Nabī 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 Radhiyallahu ‘anhu narrates that Rasūlullāh 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 died as a martyr. And if he remains alive and stands up to perform Ṣālah, this Ṣālah elevates his rank.

All Praise be to Allāh Who restored my life to me after death
and did not give death while sleeping. All Praise be to Allah, Who has held the sky from falling on the earth, except with His permission. Verily, Allah is The Most Kind, The Most Merciful to people. All Praise be to Allah Who resurrects the dead and has Power over all things.

(Tirmidhi)


۲٧٤. ‘Immân ibne-Huṣain Raḍiyallâh ‘anhumā narrates that Rasûlullâh Sallallâhu ‘alaihi wasallam asked my father: O Huṣain! How many gods do you worship? My father replied: Seven, six on the earth, and one in the heavens. Rasûlullâh Sallallâhu ‘alaihi wasallam asked: Which of them do you pray in your hopes and fears? He replied: The one in the heavens. Rasûlullâh Sallallâhu ‘alaihi wasallam asked: O Huṣain! ‘If you accept Islâm, I would teach you two phrases, which would benefit you. When Huṣain accepted Islâm, he said: O’ Rasûlallâh! Teach me the two phrases that you promised me. Rasûlullâh Sallallâhu ‘alaihi wasallam said: Say

اللهُ أَلْهِمُي رَشْدِي، وَأَعْذَنِي مِنْ شَرٍّ نَفْسِي

O Allah! Inspire me to my righteousness, and protect me from the evil of myself.

(Tirmidhi)
275. ‘Ā’ishah Rādiyallāhu ‘anha narrates that Rasūlullāh ﷺ a‘la‘ihi wasallam commanded her to supplicate with this Du‘ā:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ رُضِيَتَا

O Allah 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 ﷺ ‘alaihi wasallam asked from You, and I seek refuge from every evil, from which Your slave and Messenger Muḥammad ﷺ ‘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)

276. ‘Ā’ishah Rādiyallāhu ‘anha narrates: Whenever Rasūlullāh ﷺ ‘alaihi wasallam would see things that he liked, he would say:

الْحَمْدُ لِلَّهِ الْدَّوَّارِ يُبْعِثُهُ تَمْمُّ الصَّالِحَاتَ

All Praise be to Allah with Whose blessings all good affairs are accomplished.

and when he would see something that he disliked, he would say:

(All Praise is for Allah under all circumstances)

(Ibne-Mājah)
GENEROSLY FULFILLING THE RIGHTS OF A MUSLIM

To fulfil the Commandments of Allāh Ta‘ālā regarding humanity in the way of Rasūlullāh Sallallāhu ‘alaihi wasallam being considerate of the condition and status of each individual Muslim.

THE DIGNITY OF A MUSLIM

VERSES OF QUR’ĀN

Allāh Subhānahū wa Ta‘ālā says:

Verily! A believing slave is better than a free idolater even though he may be more appealing to you.

[Al-Baqarah 2: 221]

Allāh Subhānahū wa Ta‘ālā 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?)

Allâh Subhânâhu wa Ta‘âlâ says:

Can he, then, who is a true believer, be compared to him who is an evildoer? Surely they are not alike.

Allâh Subhânâhu wa Ta‘âlâ says:

Then We gave the Book (the Qur‘ân) as inheritance to those of our servants whom We have chosen.

Note: After Rasûlullâh ﷺ ‘alaihi 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 - عن عاميرة رضي الله عنها أنها قالت: أمرنا رسول الله ﷺ أن نقول الناس منازلهم. رواه مسلم في مقدمة صحيحه

1. ‘A’ishah Ṣallallâhu ‘anha narrates that Rasûlullâh ﷺ ‘alaihi wasallam ordered us to treat people according to their status.

(Muqaddma Ṣâhih Muslim)
2. Abdullah ibn-'Abbās Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam looked at the Ka‘bah and said: *La ilaha illallāh*, how pure you are, and how sweet is your fragrance, and how great is your honour! However the honour of a Mu‘min (believer) is greater than yours. Indeed, Allāh Subḥānahu wa Ta‘ālā has made you respectable; (likewise) the wealth, the blood, and the honour of a Mu‘min has been made respectable; and Allāh has forbidden us to suspect him of wrongdoing. (Ṭabarānī, Majma‘-uz- Zawāid)

3. Jābir ibn-'Abdullāh Radīyallāhu ‘anhum narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: The poor among the Muslims will enter Paradise forty years before the rich. (Tirmidhī)

4. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam 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. (Tirmidhī)

**Note:** The preceding hadīth 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 hadīth, the poor will enter Paradise five hundred years before the rich; this may be when the poor do not have a greed for wealth. (Jāmi‘-ul-uṣūl)
5. ‘Abdullāh ibne-‘Amr Raḍiyyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi wasallam 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. Allāh will say: You have spoken the truth. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: These people will enter Paradise before the rest of mankind. Subsequently, a strict accountability will be left for the wealthy and the rulers. (Ibne-Ḥibbān)

6. ‘Abdullāh ibne-‘Amr Raḍiyyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do you know who will be the first to be admitted to Paradise amongst the creations of Allāh? The Ṣaḥābah said: Allāh and His Messenger know better. He said: The first to enter Paradise, amongst the creations of Allāh, will be the poor emigrants (the poor Ṣaḥābah who migrated to Madīnah 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. (Ibne-Ḥibbān)

7. ‘Abdullāh ibn-‘Amr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘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 Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘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)

9. Sa‘īd ibne-Abī Sa‘īd Rahimahullah said: Abu Sa‘īd Al-Khudrī Radīyallāhu ‘anhu complained Rasūlullāh Šallallāhu ‘alaihi wasallam about his needs. Rasūlullāh Šallallāhu ‘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. (Munṣnad Ahmad, Majma-‘uz-Zawāid)

10. Rāfi‘ ibne-Khadij Radīyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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. (Tabarānī, Majma-‘uz-Zawāid)

11. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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 Radīyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Many a dishevelled 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. (Tabarānī, Majma-‘uz-Zawāid)
Note: This ḥadīth implies that one must not look down upon a dishevelled and dust laden person, as many-a-such are special slaves of Allāh. However, it does not mean such an appearance is to be encouraged. (Maʿāriful Ḥadīth)

13- عَنَّ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: مَا رَجَلٌ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ لِرَجَلٍ عَنْدَهُ جَالِسٍ: مَا رَأِيتَ فِي هَذَا؟ قَالَ: رَجَلٌ مِنْ أَشْرَافِ النَّاسِ, هَذَا وَاللَّهُ حَرِيٌّ إِنَّ خَطْبَةَ أَنْ يُنَبِّجَ, إِنَّ شَفَعَ أَنْ يُشُفَّعَ, قَالَ: فَسَكَتُ رَسُولُ اللَّهِ ﷺ ثُمَّ مَا رَجَلٌ قَالَ لِرَسُولِ اللَّهِ ﷺ مَا رَأِيتَ فِي هَذَا؟ قَالَ: يَا رَسُولُ اللَّهِ هَذَا رَجَلٌ مِنْ فَقِيرِاءِ الْمُسْلِمِينَ, هَذَا حَرِيٌّ إِنَّ خَطْبَةَ أَنْ لاَ يُنَبِّجَ, إِنَّ شَفَعَ أَنْ لاَ يُشُفَّعَ, إِنَّ قَالَ أَنْ لاَ يُسَمِّعُ لَفَوْلَهُ. قَالَ رَسُولُ اللَّهِ ﷺ هَذَا خَيْرٌ مِنْ مَلِئِ الأَرْضِ مِثْلُ هَذَا, رَوَاهُ البَخَارِي, بَابُ فَضْلِ الفَقْرِ, رَقْمُهُ: ٤٤٧

13. Sahl ibne-Saʿd As-Sāʿidī Radīyallāhu `anhu narrates that once a person passed by Rasūlullāh Ṣallallāhu `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 Allāh! If he proposes to a woman, he will be married; should he recommend (something), his recommendation will be accepted. Rasūlullāh Ṣallallāhu `alaihi wasallam remained silent. Then another person passed by, and Rasūlullāh Ṣallallāhu `alaihi wasallam asked (the same person again): What is your opinion about this man? He answered: O Rasūlallāh! 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. Rasūlullāh Ṣallallāhu `alaihi wasallam said: This man (the poor Muslim) is better than a whole world full of the like of the first one. (Bukhārī)

14- عَنْ مُصْحَفِ بْنِ سَعْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنْ لَهُ قَضَائِلٌ عَلَى مَنْ دُوْنَهُ. قَالَ الْبَيْضُ ﷺ: نَصَبَ عَلَيْهِ ﷺ وَنَزَفْفُونَ إِلَّا مَا بَصَائِلُكُمْ, رَوَاهُ البَخَارِي, بَابُ مِنْ اسْتِعْانَةِ فِي الْقُلُوبِ، رَقْمُهُ: ٢٨٧٩٦٥

14. Muṣʿab ibne-Saʿd Radīyallāhu `anhu narrates that (My father) Saʿd Radīyallāhu `anhu considered himself superior to those who were less than him (in bravery and wealth). So Nabī Ṣallallāhu `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. (Bukhārī)


15. Abu Darda' Ra’diyallahu ‘anhu narrates: I heard Rasūlullāh ﷺ alaihi wasallam saying: Look for me amongst the weak; for you are provided sustenance and help due to the weak amongst you. (Abu Dāwūd)

16 - عن حارثة بن وهب رضي الله عنه قال: سمعت النبي ﷺ يقول: ألا أذلكم على أهل الجنة؟ كل صعبف متصعف لآفسم على الله لأبره وآهل النار كل جراوت عضل مستانكبي. رواه البخاري. باب قول الله تعالى وأقسموا باللهٰ ٢٠٥٧.

16. Harithah ibne-Waheeb Ra’diyallahu ‘anhu narrates: I heard Nabī ﷺ 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 Allāh that) if he swears by Allāh, He will fulfil his words. And the dwellers of Hell are miserly, insolent and arrogant. (Bukhārī)

17 - عن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله ﷺ قال عند ذكر النار: أهل النار كل جزعور جواثم مستانكبي جمع منا وأهل الجنة الصعفاء المغلبون. رواه أحمد.

17. ’Abdullāh ibne-‘Amr ibnul ‘Āṣ Ra’diyallahu ‘anhu narrates that Rasūlullāh ﷺ 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 Ahmad, Majma‘-uz-Zawāid)

18 - عن جابر رضي الله عنه قال: قال رسول الله ﷺ: ثلاث من كن فيه نشر الله عليه كتبه وأدخل النجات رفيق بالصعفاء، والثقة على الزائدين والإحسان إلى المصلوبين. رواه الترمذي.

18. He who helps the needy, Bab in Ahadith ٢٤٩٤.
18. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone with these three qualities shall be under the shade of Allāh’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)

20. Maḥmūd ibn-Laḥdī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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). (Musnad Āḥmad, Majma-‘uz-Zawāīd)
21. Abu Hurairah رَضِيَ اللَّهُ بِهِ said that Rasūlullāh صل الله عليه وسلم 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 Ya’lā, Majma’-uz-Zawāid)

22. Abu Sa’īd Al-Khudrī and Abu Hurairah رَضِيَ اللَّهُ بِهِ narrates that Nabi ﷺ 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. ‘A’ishah رَضِيَ اللَّهُ بِهَا said: I heard Rasūlullāh ﷺ said: No Muslim is pierced by a thorn, or is inflicted with something even less, except that he is elevated by one rank (in Paradise) and a sin is erased for him. (Muslim)

24. Abu Hurairah رَضِيَ اللَّهُ بِهِ narrates that Rasūlullāh ﷺ 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 ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allāh ‘Azza wa Jall afflicts any of His Muslim slaves with a physical ailment, Allāh ‘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‘lā, Musnad Aḥmad, Majma‘-uz-Zawād)
28. Abu Sa‘īd Al-Khudrī Ṭaḥṣīlāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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-Bāhilī Raḍīyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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. (Tabarānī, Majma’-uz-Zawāid)

30. Hasan Raḥimahullāh narrates a saying of Rasūlullāh Ṣallallāhu ‘alaihi wasallam: Indeed, Allāh forgives all the sins of a Mu‘min by a night’s fever. (Ibne-Abi Dunya’ Itḥāf)

31. Abu Hurairah Raḍīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: Allāh Subḥānahū 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 been wiped out). (Mustadrak Ḥākim)
32. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: Any (Muslim) who had fever for a single night, and bore it with patience, and remained pleased with Allāh the Almighty and Majestic, he gets cleansed of his sins, like the day his mother gave birth to him. (Ibne-Abid Dunya, Targīhb)

33. Abu Hurairah Raḍiyallāhu ‘anhu reported from Nabī Sallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi that Allāh Ta’āla says: If I take away two of the dearest things (eyes) of a Muslim, and he remains patient, hoping for a reward, then nothing short of rewarding him with Paradise can please Me. (Tirmidhī).

34. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: When a (Muslim) slave is ill or on a journey, the same deeds are written for him, as he used to do while at home or in health. (Bukhārī)

35. Abu Sa‘īd Raḍiyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: A truthful trustworthy merchant shall be with the Prophets, Siddīqīn (the true followers) and martyrs. (Tirmidhī)
36. Rifā‘ah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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 ‘Ammārah Ansārīah Raḍiyallāhu ‘anha, daughter of Ka‘b Raḍiyallāhu ‘anhu, says that once Nabī Ṣallallāhu ‘alaihi wasallam visited her and she presented him some food. He said: You may eat also. She replied: I am fasting. At this, Rasūlullāh Ṣallallāhu ‘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 Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A tree was causing trouble to Muslims. A man came and cut it and due to this entered Paradise. (Muslim)

39. Abu Dharr Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said to him: Look! Undoubtedly you are not superior to a fair skinned or a dark skinned person, except that you excel him by Taqwā (the fear of Allāh). (Musnad Ahmad)
40. Thaubān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: In my Ummah there are some people that if one of them comes to you and asks for a dinār, it would not be given to him; if he asks for a dirham, it would not be given to him, (or even) if he asks for a penny, it would not be given to him. However, if he asks Allāh for Paradise, He would grant it to him. Clothed into two old sheets which do not completely cover him, yet if he swears by Allāh; He would honour his words. (Tabarānī, Majma-‘uz-Zawāid)
EXCELLENCE OF CONDUCT

VERSES OF QUR’ĀN

Allāh Subḥānahū 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 Subḥānahū 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.
Āle-'Imrān 3: 133-134

Allāh Subḥānahū 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 Subḥānahū wa Ta’ālā says:
(It is permitted that) An ill-deed be
revented 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 Subhânahu wa Ta‘âlâ says:

And whenever they get angry, they readily forgive.

Ash-Shûrâ 42: 37

The advise which Luqmân ‘Alaihis Salâm gave his son has been mentioned by Allâh: Subhânahu 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.

And walk with humility and dignity and lower your voice, (for if a loud voice was something of excellence, then the asses’ voice would have been good, whereas) verily, the harshest of all voices is the braying of the asses.

Luqmân 31: 18-19
41. ‘Ā’ishah Radyallāhu ‘anha narrates: I heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: Verily, a Mu’min by his good conduct acquires the rank of one who fasts and stands in Ṣalāt during the night. (Abu Dāwūd)

42. Abu Hurairah Radyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘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 Aḥmad)

43. ‘Ā’ishah Radyallāhu ‘anha narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Indeed, the most perfect believer in faith is one who has the best manners and is the kindest to his family. (Tirmidhī)

44. ‘Abdullāh ibn-Umar Radyallāhu ‘anhumā narrates that Rasūlullāh Sallallāhu ‘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) (Qaḍā–ul-Ḥawājīj, Jāmī‘uṣ-Ṣaghīr)
45. Abu Umāmah Ṣaḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘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)
49. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that the parting advice of Rasūlullāh Šallallāhu ‘alaihi wasallam to me, when I had put my foot in the stirrup, was: Beautify your conduct for people O Mu‘ādh ibne-Jabal! (Mutṭa Imām Mālik)

50. Mālik Raḥimahullāh says that the following saying of Rasūlullāh Šallallāhu ‘alaihi wasallam has been conveyed to me: “I have been sent for the perfection of good conduct.” (Mutṭa Imām Mālik)

51 Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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. (Tirmidhī)

52. Nawwās ibne-Sam‘ān Al-Anṣārī Raḍiyallāhu ‘anhu narrates: I asked Rasūlullāh Šallallāhu ‘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)
53. Makhūl Rahimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The believers are very soft and lenient, like an obedient camel which when led follows and when made to sit on a rock, does so obediently. (Tirmidhi, Mishkāt-ul-Masābih)

Note: Although it is very uncomfortable to sit on a rock but in obedience to his master, the camel sits on it.

54. ‘Abdullāh ibne-Mas‘ūd Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Shall I not inform you about the person who is forbidden from the Fire and for whom the Fire is forbidden? Anyone who is close to people, soft and lenient. (Tirmidhi)

Note: The hadīth implies that such a person freely mixes with people is soft spoken and because of his qualities, people also meet him with love and without reservations. (Muarrif-ul-Ḥadīth)

55. ‘Iyyād ibne-Ḥimār Raḍiyyallāhu ‘anhu, of Banī Mujāshi‘ narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: Indeed, Allāh has revealed to me that you should show humility to the extent that neither one considers himself superior to others, nor oppresses others. (Muslim)

56. ‘Umar Raḍiyyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu
‘alaihi wasallam saying: Whoever humbles himself for the sake of Allāh, Allāh 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, Allāh 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. (Baihaqī)

57. ‘Abdullāh ibn-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He will not enter into Paradise who has the smallest particle of arrogance in his heart. (Muslim)

58. Mu‘āwiyyah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who likes that people should stand up for him in respect, let him make his abode in Hell. (Tirmidhī)

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. (Muariful Ḥadīth)

59. Anas Raḍiyallāhu ‘anhu narrates that none was dearer to the Ṣahābah than Rasūlullāh Ṣallallāhu ‘alaihi wasallam, yet when they saw him, they did not stand up, knowing his dislike for this. (Tirmidhī)

60. ‘Abīlīd dardā’i Raḍiyallāhu ‘anhu said: ‘I love to see the face of Allāh’s Prophet, and when I see him I do not sit down. I was sitting with him, his head was leaning on my shoulder. His servant came and said to me, “What is the matter with you?”’ (Tirmidhī)

Note: This hadith is classed as trustworthy. (Al-Bukāhī)
60. Abu Dardā’ Ṭādiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihī 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 Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihī 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. (Ibne-Mājah)

62. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihī wasallam said: Mūsā ibne-‘Imrān ‘Alaihis 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. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhumā narrates that a person came to Nabī Ṣallallāhu ‘alaihī wasallam and asked: O Rasūlallāh! How many times may I forgive my servant? Nabī Ṣallallāhu ‘alaihī 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. Ḥudhaifah Rādiyallāhu ‘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 Rādiyallāhu ‘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 Rādiyallāhu ‘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)
67. Abu Hurairah Rađiyallāhu ‘anhu narrates that a person requested Rasūlullāh Šallallāhu ‘alaihi wasallam: Advise me. He said: Do not get angry. The man repeated this several times, and he replied: Do not get angry. (Bukhārī)

68. Abu Hurairah Rađiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: The powerful is not he who knocks down others; undoubtedly the powerful is the one who controls himself in a fit of anger. (Bukhārī)

69. Abu Dhar Rađiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam told us: When one of you become angry while standing, he should sit down. If his anger subsides, well and good; otherwise he should lie-down. (Abu Dāwūd)

Note: The hadīth implies that changing a posture which gives greater peace of mind should be adopted, so that the harm of anger is minimised. The possibility of harm becomes less while sitting than in a standing position, and even less while lying. (Māzāhir-e-Ḥaque)

70. Abdūllāh Ibn-‘Abbās Rađiyallāhu ‘anhumā narrates that Nabī Šallallāhu ‘alaihi wasallam said: Teach religion to people, give them good tidings, do not make things difficult for them; and when anyone of you gets angry, he should remain silent. (Musnad Ḥāmid)

71. عَنْ عَطَبَةِ رَضِيَ الَّهُ عَنْهُ قَالَ رَسُولُ اللهُ ﷺ: إِنَّ الْغَضَبَ مِنَ الشَّيْطَانَ وَإِنَّ الشَّيْطَانَ خَلَقَ مِنَ النَّارِ، وَإِنَّمَا تَطَأَّرَ النَّارُ بِالْمَاءِ. فَإِذَا غَصِبَ أَحَدُكُمْ فَلْيُصَلِّوْنا. روَاهُ أَبُو دَاَوْدُ، بَابُ ما يَقُولُ عَنْ الْغَضَبِ، رَقْمَ: ٤٨٤٩٢٨٠.
71. ‘Atīyah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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. (Abu Dāwūd)

72. ‘Abdullāh ibn-Umar Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Šallallāhu ‘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 Aḥmad)

73. Mu‘ādh Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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 maidens of Paradise he desires. (Abu Dāwūd)

74. Anas ibn-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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 Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihī wasallam said to Ashajj, chief of the tribe of ‘Abde Qais: You have two qualities which Allāh loves: Forbearance and deliberation. (Muslim)

76. ‘Ā’ishah Raḍiyallāhu ‘anha, wife of Nabī Ṣallallāhu ‘alaihī wasallam narrates that Rasūlullāh Ṣallallāhu ‘alaihī 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 ibne-‘Abdullāh Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihī wasallam said: Whoever is deprived of kindness is deprived of all good. (Muslim)

78. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihī 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)
‘alaihi wasallam said: Allâh does not confer kindness upon a family but to benefit them; and does not deprive them of kindness but to harm them. (Baihaqi, Mishkât-ul-Masâibîh)

80 – عن عائشة رضي الله عنها أنَّ يَهُود أَنْوَا الْبُيَّةُ فَقَالُوا: السَّامُ عَلَيكُمْ، فقالَت: عائشة: عليكُم وَلَعَنَّكُمَ اللَّهُ وَعَقِبَتُ اللهِ عَلَيكُم. قال: مَهَلَّا يَعَائِشَةُ! عليكُ بِالرَّقَفِ، وإنِّي وَالْعَفَّةُ، والمُحَبُّ، قالت: أُرِيدَ لَمْ تَسْمَعْ مَا قَالَوا؟ قال: أَوَلَمْ تَسْمَعْ مَا قَالَتْ? رَكَّزَت عَلَيْهِمْ يَسْتَجِبُ لِي فِيْهِمْ، وَلَا يَسْتَجِبَ لَهُمْ فِيّ. رواه البخاري، باب لم يكن النبي فاحشا ولا منفاحشا، رقم: 600.

81. ‘A’ishah Ra’diyallâhu ‘anha narrates that some Jews came to see Rasûlullâh ﷺ alaihi wasallam and said: Assâmû’alaikum (Death be upon you). ‘A’ishah countered: Upon you it be, and Allâh’s curse be upon you and Allâh’s wrath be upon you. He said: Behold O ‘A’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. (Bukhârî)

82. Jâbir ibn ‘Abdullâh Ra’diyallâhu ‘anhum narrates that Rasûlullâh ﷺ alaihi wasallam prayed: May Allâh confer mercy upon a man who is kindly, when selling, when buying and when demanding his balance. (Bukhârî)

83. ‘Abdullâh ibn ‘Umar Ra’diyallâhu ‘anhum narrates that Rasûlullâh 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. (Ibne-Mâjah)
83. Šuhaib Radíyalláhu ‘anhu narrates that Rasúlulláh Sallalláhu ‘alaihi wasallam said: It is remarkable that everything turns out well for a believer; and that applies only to a believer. If happiness befalls him he is thankful and it turns out well for him, and if misfortune befalls him, he shows endurance and it turns out well for him. (Muslim)

84. Abdulláh Ibne-Mas‘úd Radíyalláhu ‘anhu narrates that Rasúlulláh Sallalláhu ‘alaihi wasallam used to make this supplication:

اللهمَّ أَحْسِنْ خَلْقِي

O Allah! You have made my appearance beautiful, so make my conduct excellent too.

(Musnad Ahmad)

85. Abu Hurairah Radíyalláhu ‘anhu narrates that Rasúlulláh Sallalláhu ‘alaihi wasallam said: He who agrees to the return of something sold to a Muslim, Alláh forgives his faults. (Abu Dáwúd)

86. Abu Hurairah Radíyalláhu ‘anhu narrates that Rasúlulláh Sallalláhu ‘alaihi wasallam said: He who forgives the faults of a Muslim, Alláh will forgive his faults on the Day of Resurrection. (Ibne-Ḥibbán)
THE RIGHTS OF MUSLIMS

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā says:

Indeed, Muslims are brothers.

Al-Ḥujurāt 49: 10

Note: The development of Muslim brotherhood is essential and Islam cannot be completely practiced until this ideal is achieved.

Allāh Subḥānahū wa Ta‘ālā 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 ʾImān. 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 Allāh. Verily, Allāh 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 Allāh is the one who fears Allāh most. Undoubtedly Allāh is the All-Knowing, All-Aware.

Al-Ḥujurāt 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 backbitten is not distressed as long as he is unaware of this.

Allāh Subḥānāhū wa Taʿālā says:

O you who believe! Stand out firmly for justice, and bear true witnesses according to the will of Allāh, 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), Allāh 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, Allāh is Well-Acquainted with all that you do.

An-Nisāʾ 4:135

Allāh Subḥānāhū wa Taʿālā says:

When you are greeted with a
greeting, greet in return with what is better than it, or at least return it equally. Indeed, Allah keeps carefull account of every thing.

An-Nisā: 86

Allāh Subḥānāhū wa Taʿālā said to His Prophet Ṣallallāhu ‘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-İsra: 17: 23-24

AḤADITH

87 – عن عُلَيٍّ رضي الله عنه قال: قال رسول الله ﷺ: للمسلم مسلم يُسَلِّمُ عليه إذا ألقى، ويجب عليه إذا دعا، ويُصَلِّي عليه إذا غطس، ويُبِنِعُهُ إذا مرض، ويُثَبِّتُهُ إذا مات، ويُجِبُّ له ما يُجِبُ لنفسه. رواه ابن ماجه، بع ما جاء في عبيدة المريض، رقم: 1432.

87. ʿAlī Radıyallāhū ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A Muslim has six acts of kindness for another Muslim. 1) Greet him with Salām when he meets him. 2) Accept his invitation when he extends one. 3) If he sneezes (and says Alhamdulillāh) reply him by saying Yarḥamukallāh (may Allāh have
mercy on 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. (Ibne-Mājah)

88- عن أبي بكر رضي الله عنه قال: سمعت رسول الله ﷺ يقول: حق المسلم على
المسلم خمس: رذالسلام، وعياة المريض، وإصابة الجنائز، وإجابة الدعوة، وتنبيه
العالتي. رواه البخاري، باب الأمر بتباطع الجنازة، رقم: 1240.

88. Abu Hurairah رضي الله عنه narrates: I heard Rasūlullāh ﷺ 'alaihi wasallam saying: A Muslim has five rights on another Muslim. To reciprocate Sallām, visit the sick, follow funerals, accept an invitation, and if someone sneezes and (says Alhamdulillāh) say Yarhamukallāh (may Allāh have mercy on you).

(Muhārīṭ)

89- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: لا تدخلون الجنة حتى تؤمنوا،
ولا تؤمنوا حتى تحابروا، ولا تذكروا بالملائكة إلا أن تكنوا في السرائر بفضلهم. رواه
مسلم، باب يأبى أنه لا يدخل الله الجنة إلا المشرومون وأولئك.

89. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ 'alaihi 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 Salām amongst yourselves. (Muslim)

90- عن أبي الدَّرَّداء رضي الله عنه قال: قال رسول الله ﷺ: أفشوا السلام كي تعلوا. رواه
الطبراني، ومسلم، ومجموعة الزوائد.

90. Abu Dardā’ رضي الله عنه narrates that Rasūlullāh ﷺ 'alaihi wasallam said: Spread Salām, so you may be raised higher. (Ṭabarānî, Majma’-uz-Zawādi)

91- عن عبد الله – يغنى ابن مسعود رضي الله عنه – عن النبي ﷺ قال: السلام اسم من
أسماء الله تعالى وصفه في الأرض فأفصح بأنه يمينهم، فإن الرجاء المسلم إذا مر به بقوله فسلم عليهم فرذوا عليه كأن له عليهم فضل دارجة ينتهي إليه بإهمال السلم، فإن لم يزدوا عليه رد عليه من
هؤلاء خير منهم. رواه البخاري والطبراني وأحمد إسناده البخاري جيد قوى، الترغيب: 127/4.

91. ‘Abdollāh ibne-Mas‘ūd رضي الله عنه narrates that
Rights of Muslims

Rasūlullāh Šallallāhu ‘alaihi wasallam said: As-Salām is a name amongst the names of Allāh Subhānahū wa Ta‘ālā, which Allāh sent down on earth. Therefore, spread Salām amongst yourselves. Verily when a Muslim passes by a group of people and says Salām to them and they reply, then the one who initiates Salām, gets a degree of excellence over the people who were offered Salām. If they do not reply then angels, who are superior to humans, give a reply to the one who offered Salām. (Bazzār, Ṭabarānī, Targhīb)

92. Abdullāh ibne-Mas’ūd Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Indeed, from amongst the signs of the Day of Resurrection is that people will offer Salām to others on the basis of acquaintance only. (Musnad ʿĀhmad)

93. ‘Imrān ibne-Ḥuṣain Raḍiyyallāhu ‘anhumā narrates that a man came to Nabī Šallallāhu ‘alaihi wasallam and said: ‘Assalāmu’alaikul (Peace be upon you). Rasūlullāh replied to his Salām and when the man sat down Rasūlullāh Šallallāhu ‘alaihi wasallam said: Ten virtues. Then another man came and said: ‘Assalāmu’alaikul wa Raḥmatullāh (Peace and Mercy of Allāh be upon you). He replied him and when the man sat down Rasūlullāh Šallallāhu ‘alaihi wasallam said: Twenty virtues. Then another man came and said: ‘Assalāmu’alaikul wa Raḥmatullāhi wa Barakātuhu (Peace and Allāh’s Mercy and Blessings be upon you). He replied him and when that man sat down Rasūlullāh Šallallāhu ‘alaihi wasallam said: Thirty virtues. (Abu Dāwūd)
94. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: From amongst the people worthier to be close to Allāh is the one who offers Salām first. (Abu Dāwūd)

95. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Nabi ﷺ alaihi wasallam said: The one who offers Salām first is free from arrogance. (Baihaqī)

96. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam 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. (Tirmīdī)

97. Qatādah Raḥimahullāh narrates that Rasūlullāh ﷺ alaihi wasallam said: When you enter a house, offer Salām to its inmates and when you come out, bid farewell by offering Salām to them. (Muṣannaf ‘Abdur Razzāq)

98. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi 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. (Just as offering
Salām at the time of meeting is a Sunnah so offering Salām at the time of parting is also Sunnah. (Tirmidhī)

99. Abu Hurairah Ruḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi 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 Ruḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi 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. (Baihaqī)

101. Al-Miqdād ibn-Al-Awsad Ruḍiyallāhu ‘anhu narrates that whenever Rasūlullāh Ṣallallāhu ‘alaihi 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 Ruḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi 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. (Ṭabarānī, Majma-‘uz-Zawāid)
103. Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The perfection of greetings is the shaking of hands. (Tirmidhī)

104. Barā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Two Muslims will not meet and shake hands but will have their sins forgiven before they separate. (Abu Dāwūd)

105. Hudhaifah ibne-Yāmān Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed, when a believer meets another believer, offers him Salām, holds and shakes his hands; their sins drop off in a manner leaves drop from a tree. (Ṭabarānī, Majma‘-uz-Zawāid)

106. Salmān Al Fārsī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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. (Ṭabarānī, Majma‘-uz-Zawāid)
107. A man from the tribe ‘Anazah narrates: I asked Abu Dhar Rađiyallāhu ‘anhu: Did Rasūlullāh Šallallāhu ‘alaihi wasallam shake hands when you used to meet him? Abu Dhar Rađiyallāhu ‘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 Dāwūd)
110. Abu Hurairah Rađiyallāhu ‘anhu narrates that Nabī Śallallāhu ‘alaihi wasallam said: When one’s sight goes inside the house, then seeking permission is meaningless. (Abu Dāwūd)

111. ‘Abdullāh ibne-Bishr Rađiyallāhu ‘anhu narrates: I heard Rasūlullāh Śallallāhu ‘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. (Ṭabarānī, Majma‘-uz-Zawāid)

112. ‘Abdullāh ibne-‘Umar Rađiyallāhu ‘anhu narrates that Nabī Śallallāhu ‘alaihi wasallam said: A man must not make another get up from his place and then occupy it himself. (Bukhārī)

113. Abu Hurairah Rađiyallāhu ‘anhu narrates that Rasūlullāh Śallallāhu ‘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 ibne-‘Amr ibnil ‘Āṣ Rađiyallāhu ‘anhu narrates
that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: One must not sit between two persons without their permission. (Abu Dāwūd)

115. Hudhaifah Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘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‘ārifūl Ḥadīth)

116. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who believes in Allāh and the Last Day should be hospitable to his guest. Rasūlullāh Ṣallallāhu ‘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 Aḥmad)

117. Miqdām Abu Karīmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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. (Māzāhir Ḥaque)
118. ‘Abdullāh ibn-‘Ubaid ibne-‘Umair Raḥimahullāh said that Jābir Raḍiyallāhu ‘anhu came to me with a group of the Šaḥābah of Rasūlullāh Šallallāhu ‘alaihi wasallam. Jābir Raḍiyallāhu ‘anhu placed before them bread and vinegar and said: Eat, I have heard from Rasūlullāh Šallallāhu ‘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 Āḥmad, Taḥārānī, Abu Ya’lā, Majma‘-‘uz-Zawāid)

119. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: Indeed, Allāh likes sneezing and dislikes yawning. So, when one of you sneezes, he should say Alḥamdulillāh (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 Shāṭān. So when one of you yawns, he should restrain himself as much as possible, as Shāṭān laughs at the person who yawns. (Bukhārī)
120. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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. (Tirmidhi)

121. Thaubān Raḍiyallāhu ‘anhu, a freed slave of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who visits a patient dwells in the Khurfah of Paradise. It was asked: O Rasūlallāh! What is the Khurfah of Paradise? He replied: The harvested fruits of Paradise. (Muslim)

122. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who performs Wuḍū and performs it well, then visits his sick Muslim brother, seeking reward from Allāh, he will be moved away a distance of seventy Kharīf from Hell. Thābit Banānī Ṣaḥimahullāh said: I asked Anas Raḍiyallāhu ‘anhu: O Abu Ḥamzah! What is Kharīf? He replied: A year. (Abu Dāwūd)

123. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whosoever visits a sick person enters into the Mercy of Allāh, and when he sits with the sick he is
completely immersed in His Mercy. Anas Raḍiyallāhu ‘anhu asked: O Rasūlallāh! This excellence is for the healthy person visiting the Sick, so what does the sick person get? Rasūlullāh Šallallāhu ‘alaihi wasallam replied: His sins are forgiven. (Musnad Aḥmad)

124. Ka‘b ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi 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. (Musnad Aḥmad)

‘Amr ibne-Ḥazm Raḍiyallāhu ‘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, Majma-‘uz-Zawāid)

125. ‘Alī Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi 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 Ḥaṭṭāb Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi 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-Majah)
127. ‘Abdullāh ibne-‘Umar Raḍīyallāhu ‘anhumā narrates that while we were sitting with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, a man came and offered Salām. When he was about to go back, Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked him: O Anṣār brother! How is my brother Sa‘d ibne-‘Ubādah? The man replied: He is well. So Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked us: Who amongst you would like to visit him? Then, he stood up and we along with him. We were more than ten, who neither had shoes, nor stockings nor caps nor shirts. We walked through the stony plain till we came to him. The people of his tribe, who were with him withdrew and Rasūlullāh Ṣallallāhu ‘alaihi wasallam along with those who accompanied him, came close to Sa‘d. (Muslim)

128. Abu Sa‘īd Al Khudrī Raḍīyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The one who has done five deeds in a day, Allāh Subḥānahū wa Ta‘ālā, writes him amongst the dwellers of Paradise. One who visits a sick person, attends a funeral, fasts for a day, goes to offer Friday Salāh and sets a slave free. (Ibne-Ḥibbān)
129. Mu‘adh ibne-Jabal Ṭadiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who strives in the cause of Allāh is under the security of Allāh; he who visits a patient is under the security of Allāh; he who goes to the masjid in the morning or evening is under the security of Allāh; he who visits a ruler to help him is under the security of Allāh; he who stays in his house and does not backbite anyone is under the security of Allāh. (Ibne-Ḥibbān)


131. Abdullāh ibne ‘Abbās Ṭadiyallāhu ‘anhma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Any Muslim slave of Allāh 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 Allâh the Almighty, Rabb of the Mighty Throne, to cure you.

(Tirmidhî)

132. Abu Hurairah Râdiyallâhu ‘anhu narrates that Rasûlullâh ﷺ ‘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 Uthud. (Muslim)

133. ‘Â’ishah Râdiyallâhu ‘anha narrates that Nabî ﷺ ‘alaihi wasallam said: If the company of Muslims reaches hundred in number and they pray over a dead person, all of them interceding for him, their intercession for him will be accepted. (Muslim)

134. ‘Abdullâh Râdiyallâhu ‘anhu narrates that Nabî ﷺ ‘alaihi wasallam said: Anyone who consoles an afflicted person, will have a reward equivalent to his. (Tirmidhî)
135. Muḥammad ibn-‘Amr ibn-Ḥazm Rādiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: No believer comforts his brother in distress, except that Allāh Subḥānāhu wa Ta‘ālā clothes him with a dress of nobility on the Day of Reckoning. (İbne-Mājah)

136 - عن أم سلمة رضي الله عنها قالت: دخل رسول الله عليه السلام وقال: يا أبا سلمة، قد شق بصره، فأخضعه، ثم قال: إني الزود إذا قيض تبعة الصر فضل ناس من أهله فقال: لا تدعوا على أنفسكم إلا بخير، فإن الملائكة يوعدون على ما تقولون. ثم قال: اللهم! اغفر لآبى سلمة وأرفع درجتة في المهديين واخلفه في عقيبه في الغابرين، وأغفر لنا وله يا زب العاميين!

واللهم! اغفر لأبي سلمة وأرفع درجته في المهديين واخلفه في عقيبه في الغابرين، وأغفر لنا

والله يا زب العاميين! وافصح له في فجره، وتوز له في فيه. رواه مسلم، باب في إغاضة الميت والدعاء له إذا خض، رقم: 2130

136. Umme Salamah رضی اللہ عنہا narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came after Abu Salamah’s death, whose eyes were open. Closing his eyes, he said: Verily, when the soul is taken up, the eyes follow it (and therefore remain open). Some of his family members wept and wailed (they may have said some unwanted words). He said: Do not supplicate for yourself anything but good; undoubtedly the angels say Āmīn to what you say. Then he supplicated:

اللهم! اغفر لأبي سلمة وأرفع درجته في المهديين واخلفه في عقيبه في الغابرين، وأغفر لنا

والله يا زب العاميين! وافصح له في فجره، وتوز له فيه

O Allah! Forgive Abu Salamah, raise his rank amongst those who are rightly guided, and You be the Caretaker of his descendants after him. Forgive him and us; O Rabb of the universe, make his grave spacious for him and grant him light in it.

(Muslim)

Note: Whenever someone supplicates this for another Muslim, he may take the name of the demised in place of the name of Abu Salamah.
137. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘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. Anas Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: None of you is a true believer, until he likes for his brother what he likes for himself. (Bukhārī)

139. Khālid ibne-ʿAbdullāh Qasārī Raḥīmahullāh narrates from his father and his grandfather Raḍiyallāhu ‘anhu that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked them: Do you love Paradise? I replied: Yes. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Like for your brother what you like for yourself. (Musnad ʿAhmad)

140. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, Deen (religion) is Naṣīḥah (sincere wellwishing) verily Deen is Naṣīḥah, verily Deen is Naṣīḥah. The Ṣāḥībah 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. (Nasāī)

Note: Sincere well-wishing for Allāh stands for belief in Allāh,
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 Allah 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. (Nawawī)

141. Thawbān Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ 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 Rasūlallāh! Describe them to us? Rasūlullāh ﷺ alaihi wasallam replied: Those with dishevelled hair, and dirty clothes, who cannot marry women living in luxury. For whom doors are not opened. They fulfil the rights of others, while their own rights are not given to them. (Ṭabarānī, Majma‘uz-Zawāid)

**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 ḥadith. 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. (Maʿāriful Ḥadīth)

142. Ḥudhaifah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do not immitate 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. (Tirmidhī)

143. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam never revenged in his personal affairs, however, when Allāh’s lawful bindings were violated, he would punish for the sake of Allāh. (Bukhārī)

144. ‘Abdullāh ibn-‘Umar Raḍiyallāhu ‘anhuuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed when a slave is faithful to his master and worships Allāh well, then he gets a double reward. (Muslim)

145. ‘Imrān ibn-Ḥuṣain Raḍiyallāhu ‘anhu narrates that
Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone has something due to him from another, he will be credited with (reward of) Sādaqah for every day allowed to postpone payment. (Musnad Aḥmad)

146. Abu Mūsā Al Ash’arī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi 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. (Badhl-ul-Majhūd)

147. Abu Bakr Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi 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, Ṭabarānī, Majma‘uz-Zawāid)

148. Abdullah ibn ‘Abbās Raḍiyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Blessings are with your elders. (Mustadrak Ḥākim)

**Note:** This means that those of old age have done more virtues and as such, they are more blessed. (Ḥashiyyaṭu Targhīb)
149. ‘Ubāda ibne-Šāmit Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi 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 ‘Ālim (scholar). (Musnad Ahmad, Ţabarānī, Majma-‘uz-Zawād)

150. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi 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 ‘Ulamā (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. (Baihaqī)

151. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Forgive people of good qualities on their lapses, but not those faults to which prescribed penalties apply. (Abu Dāwūd)
152. `Abdullāh ibne-`Amr Ṭādiyyallāhu ‘anhum narrates that Nabī Ṣallallāhu ‘alaihi wasallam prohibited plucking of grey hair and said: Undoubtedly, the old age is the Nūr (light) of a Muslim. (Tirmidhī)

153. Abu Hurairah Ṭādiyyallāhu ‘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 Islām, then for each grey hair a good deed will be written, a sin will be wiped out and he will be elevated in rank for it. (Ibne-Ḥibbān)

154. `Abdullāh ibne-`Umar Ṭādiyyallāhu ‘anhum 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 but when they stop benefitting others, Allāh takes these bounties back from them and transfers to others. (Tabarānī, Ḥulyat-ul-Awliyā, Jami-‘uṣ-Ṣaghīr)

155. Abu Dhar Ṭādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Smiling at your brother is Ṣadaqah (charity); enjoining good and forbidding from evil is Ṣadaqah; directing someone who has lost his way is Ṣadaqah; guiding a man with poor
eyesight is Ṣadaqah; removing stones, thorns and bones from the path is Ṣadaqah; and pouring water from your bucket into your brother’s bucket is Ṣadaqah. (Tirmidhi)

156. Ibne-'Abbās Raḍiyallāhu ‘anhum 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 trenches are placed between him and Hell; each trench is wider than the distance between the earth and the sky. (Ṭabarānī, Majma-‘uz-Zawāid)

157. Jābir ibne-‘Abdullāh and Abu Ṭalḥah ibne-Sahl Al Anṣārī Raḍiyallāhu ‘anhum narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No Muslim will desert a man who is confronted with a situation where his respect and honour is being violated but Allāh Subḥānahū wa Ta‘ālā will desert him in a situation when he will be in need of His help. And no Muslim will help a Muslim in a situation when his respect and honour is being violated, but Allāh will help him in a situation when he will be in need of His help. (Abu Dāwūd)
158. Ḥudhaifah ibn-Yāmān Ṭabārānī narrates that Rasūlullāh Ṣallallāhu ‘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 Allāh, His Prophet, His Book, and to the rulers of the Muslims and their common folk, is not amongst them. (Ṭabarānī, Targhīb)

159. ‘Abdullāh ibn-‘Umar Ṭabārānī narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who is engaged in fulfilling his brother’s need, Allāh will fulfil his needs. (Abu Dāwūd)

160. Anas Ṭabārānī narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who guides towards good, gets the same reward as the one doing a good deed; and Allāh likes helping a man in distress. (Bazzār, Targhīb)

161. Jābir Ṭabārānī narrates that Rasūlullāh Ṣallallāhu ‘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. (Dār Qutnī, Jāmi‘-uṣ-Ṣaghīr)
162. Abu Mūsā Al Ash‘arī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Every Muslim is enjoined to give Ṣadaqah. He was asked: If one has nothing? He replied: Then he should labour with his own hands to benefit himself and give Ṣadaqah (as well): The Ṣahābah asked: If he cannot or does not work? He said: Then he should help the needy and the distressed person. The Ṣahābah 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 Ṣadaqah for him. (Bukhārī)

163. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 Dāwūd)

164. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Help your Muslim brother whether he is an oppressor or is oppressed. A man asked: O Rasūlallāh! 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. (Bukhārī)

165. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhum narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Allāh 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 Dāwūd)

166 - عن جابر بن عبيد الله رضي الله عنهما قال: قال رسول الله ﷺ: المجلس بالأمانة إلا ثلاثة مجالس: ستُذكَّرُ دم حرام، أو فرَّقَ حرام، أو افْتِتَاعٌ غ من الزَّنَب يُغَيِّرُ حق. رواه أبو داود، باب في نقل الحديث، رقم: 4896

166. Jābir ibn-‘Abdullāh Raḍiyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: All meetings are (confidential) trusts except three: Those for the purpose of shedding blood unlawfully or committing fornication or grabbing other’s property unjustly. (Abu Dāwūd)

**Note:** It is not permissible to leak the secrets of a meeting. The three things that are mentioned in the Ḥadīth are for the purpose of illustration only. The objective is that, if in a meeting there is conspiracy for wrong or evil and you happen to participate in it, then never keep such matters secret. (Ma‘āriful Ḥadīth)

167 - عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: المؤمن من أمنتي الناس على دُمَيْنِيهم وأمواليهم. رواه النسائي، باب صفة المؤمن، رقم: 4984

167. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: The believer is one from whom people are safe in respect to their lives and wealth. (Nasaī)

168 - عن عبد الله بن عمرو رضي الله عنهما عن النبي ﷺ قال: المسلم من سلم المسالمون من ليصانه، ويدبه، وألمها جر من هجر ما نهى الله عنه. رواه البخاري، باب المسلم من سلم المسلمين 10000، رقم: 104

168. ‘Abdullāh ibn-‘Amr Raḍiyallāhu ‘anhumā narrates that Nabī ﷺ ‘alaihi wasallam said: A Muslim is the one from whose tounge and hands, other Muslims are safe, and a Muhājjir (emigrant) is the one who abandons all that Allāh has forbidden. (Bukhārī)

169 - عن أبي موسى رضي الله عنه قال: قالوا: يا رسول الله! أي الإسلام أفضل؟ قال: من المسلم المسلمون من ليسانيه ويدبه. رواه البخاري، باب أئمة الإسلام أفضل، رقم: 111

169. Abu Mūsā Raḍiyallāhu ‘anhu narrates that the Ṣaḥābah asked: O Rasūllāh! Whose Islām is the best? He replied: 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 ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 Dāwūd)

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. (Badhl-ul-Majhūd)

171. Jubair ibne-Mu‘āth Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He is not from us who calls towards ‘Aṣabiyyah. He is not from us who fights against ‘Aṣabiyyah and he who dies upholding ‘Aṣabiyyah. (Abu Dāwūd)

Note: ‘Aṣabiyyah means fanatical association on the basis of language, tribe, race or nation.

172. Fusailah Raḥimahallāh narrates: I heard my father that he asked: O Rasūlallāh! Is it from ‘Aṣabiyyah that a man loves his people? He said: No, but a man helps his people in their wrong doing is from ‘Aṣabiyyah (partisanship). (Musnad Ahmad)
173. 'Abdullāh ibn-'Amr Rādiyallāhu ‘anhumā narrates that Rasūlullūhā Sallallāhu ‘alaihi wasallam was asked: Who is the most excellent amongst people? He replied: Everyone whose heart is Makhmūm and tongue is truthful. The Ṣaḥābah asked: We understand whose tongue is truthful, but what does a Makhmūm heart mean? He replied: The one who is a Muttaqī (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. (Mażāhir Haque)

174. 'Abdullāh ibn-Mas'ūd Rādiyallāhu ‘anhu narrates that Rasūlullūhā Sallallāhu ‘alaihi wasallam said: None of my Ṣaḥābah 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- عنْ أَنْسُ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ َجَلُوسًا مَعَ رَسُولِ اللهِ ﷺ فَقَالَ: يَطْلُعُ الْآنُ عَلَيْكُمْ رِجْلٌ مِنْ أُهْلِ الْجَنَّةِ فَطَلَّعَ رِجْلٌ مِنَ الأَنْصَارِ تَطْلُعَ بِلِحْيَةِ مِنْ وُضُوءِهِ، وَقَدْ تَعْلَقَ تَعْلُقَةُ بِبَعْضِهِ الْمِسْكِيْنَ، فَلَمَّا كَانَ الْعَدُّ قَالَ الْبَيْتُ ﷺ مِّثْلَ ذَلِكَ، فَطَلَّعَ الرِّجْلُ مِثْلُ الْمُرْضَةِ الْأُوْلَيْيَ. قَلَّمَا كَانَ الْيَوْمُ الْتَالِيُّ قَالَ الْبَيْتُ ﷺ مِّثْلَ مِقْالِهِ أَيْضًا، فَطَلَّعَ ذَلِكَ الرِّجْلُ مِثْلُ حَالِهِ الْأُوْلَيْيَ، فَلَمَّا قَامَ الْبَيْتُ ﷺ تَعْبُ عَنْدَ اللهِ بْنِ غَمَرَ فَقَالَ: إِنَّ الْأَحْيَانَ أَيْنَ فَأَقْسِمْتُ أَنَّ لا أَدْخُلُ عَلَيْهِ نَائِنَا، فَإِنْ رَأىَ أَنْ تَوْرِيَّهُ إِلَيْكُمْ حَتَّى يُخْضَبُ فَعَلَّبَ؟ قَالَ: نَعْمَ. قَالَ: أَنْسُ رَضِيَ اللهُ عَنْهُ: فَكَانَ عَنْدَ اللهِ يَحْدِثُ بَنَاتَ مَعَهُ بَنُوكَ الْثَّلَاثَ الْلَّبَاءِيٍّ. فَلَمْ يَفْقُمْ مِنَ الْلَّبَّالِ شَيْئًا عِنْدَ أَنَّهُ إِذَا تَعَارَ وَتَقَلَّبَ
Anas ibne-Mālik Rađiyallāhu 'anhu narrates that while we were sitting with Rasūlullāh Šallallāhu '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 Nabī Šallallāhu 'alaihi wasallam repeated his words as the same Anṣārī came in the same condition he had come the first day. The third day Nabī Šallallāhu 'alaihi wasallam repeated the same words as that Šāhābī came in the same condition. When Nabī Šallallāhu 'alaihi wasallam stood up, ‘Abdullāh ibne-‘Amr Rađiyallāhu ‘anhumah followed that Anṣārī 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 Rađiyallāhu ‘anhu narrates: ‘Abdullāh mentioned that he spent three nights with that Anṣārī but did not see him worshipping, except that when he awoke and changed his side on the bed, he praised Allāh ‘Azza wa Jall and said: Allāhuakbar (Allah is the Greatest), until he got up for Šalāt-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 Anṣārī: O slave of Allāh! There was no quarrel and separation between me and my father but I heard Rasūlullāh Šallallāhu ‘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 Ṣallallāhu ‘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 Allah 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 Aḥmad, Bazzār, Majma‘uz-Zawāid)

176. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone removes one of the anxieties of a distressed person in this world, Allāh will remove one of the anxieties of the Hereafter from him. If anyone conceals a fault of a Muslim, Allāh will conceal his faults in the Hereafter. Allāh keeps helping a man, so long he keeps helping his brother. (Musnad Aḥmad)

177. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There were two friends in Bani Isrāʿīl; one of them was sinful and the other was devout. Whenever the devout saw his friend committing a sin, he would ask him:
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-Ālamān. 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 ḥadīth 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 ḥadīth, 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 Ṣallallāhu ‘alaihi wasallam said: A person sees a straw in the eye of his brother, but neglects to see a log in his own eye. (Ibne-Hībbān)

Note: This refers to the fact that people notice the small faults of others, but remain ignorant of their own big mistakes.

179. Abu Rāfiʿ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who bathes a deceased and conceals his faults, Allāh forgives his forty major sins. He who digs a grave for his deceased brother and buries him, it is as if he has arranged for his residence until he is resurrected (this man is rewarded as much as he
would get for providing a residence for a man till the Day of Resurrection). (Tabarānī, Majma‘-uz-Zawāid)

180 - حن أبى رافع رضي الله عنه قال: قال رسول الله ﷺ: من عضل ميتاً فكِمَّ عليه عُفر له أربعين مره، ومن كفِّي ميتاً كساة الله من السُنَّدِ وِإِسْتَبْرِيق الجِنّة. (الحديث) رواه الحاكٌم وقال:

هذا الحديث صحيح على شرط مسلم ووافقه الذهبي

180. Abu Rāfi‘ Rādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who bathes a deceased and hides his faults is forgiven forty times. He who enshrouds the deceased, Allāh will dress him in garments made of the fine and thick silk of Paradise. (Mustadrak Hākim)

181. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Nabī ﷺ ‘alaihi wasallam said: A person set out to visit his (Muslim) brother in another village, Allāh 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 Allāh ‘Azza wa Jall. The angel said: I am Allāh’s messenger to you, indeed Allāh loves you just as you love him for His sake. (Muslim)

182. Abu Hurairah Rādiyyallāhu ‘anhu narrates that Nabī ﷺ ‘alaihi wasallam said: He who wishes to acquire the taste of Īmān, should love another Muslim, only for the pleasure of Allāh ‘Azza wa Jall. (Musnad Aḥmad, Bazzār, Majma‘-uz-Zawāid)

183 - حن عَبَّدُ اللَّهِ يَعْبُدِي أبَنَ مَسْعَود رضي الله عنه قال: قال رسول الله ﷺ: إن من الإيمان:
183. ‘Abdullah ibn-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, it is among the signs of Īmān that a person loves another person purely for the pleasure of Allāh, even though the other one may not have given him any wealth; This is undoubtedly Īmān. (Ṭabarānī. Majma‘-uz-Zawāid)

184. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No two persons who love each other for the sake of Allāh except that the one who loves his brother more is better. (Mustadrak Ḥākim)

185. ‘Abdullāh ibn-‘Amr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who loves someone for the sake of Allāh and says: Indeed I love you for the sake of Allāh, 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 Allāh. (Bazzār, Targhīb)

186. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No two men, in absence, love each other for the pleasure of Allāh, except that the one who loves his friend more would be dearer to Allāh. (Ṭabarānī. Majma‘-uz-Zawāid)
Rights of Muslims

187. Nu‘mān ibne-Bashīr Raḍiyyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘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 Ṣallallāhu ‘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-Ḥibbān)

189. ‘Ubādah ibne-Ṣāmit Raḍiyyallāhu ‘anhu reported: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrating a Ḥadīth Qudsī from his Rabb (Allāh), Tabāraka wa Ta’ālā: My love is incumbent for those who love one another for My sake; My love is incumbent for
those who sympathize with 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 Ṣiddiqīn (truthful followers) will envy them for their high ranks. (Ibn-e-Hībān) In another narration of ‘Ubāda ibn-Ṣāmit Raḍiyallāhu ‘anhu it is stated: My love is incumbent for those who maintain relations for My sake. (Musnad Ahmad) In a narration of Muʿādh ibn-Jabal Raḍiyallāhu ‘anhu it is stated: My love is incumbent for those who sit together for My sake. (Muaḍḍa Imām Mālik) In a narration of ‘Amr ibn-‘Abasah Raḍiyallāhu ‘anhu it is said: My love is incumbent for those who are friends for My sake. (Ṭabarānī, Majmaʿ-ʾuz-Zawāid)

190. Muʿādh ibn-Jabal Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrating a Ḥadīth Qudsī 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. (Ṭirmidḥī)

191. Ibne-ʿAbbās Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 Ṣiddiqīn (truthful followers). It was asked: O Rasūlallāh! 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-Zawāid)

192. Abu Mālik Al-Ash‘arī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: O people! Listen and pay heed; know verily there are certain slaves of Allāh the Almighty and Majestic who are neither prophets nor martyrs; prophets and martyrs will envy them for their high ranks and closeness to Allāh. A villager from a distant place pointed to Nabī Ṣallallāhu ‘alaihi wasallam by his hands and said: O Nabīllāh! There will be certain people, who would neither be prophets nor martyrs; yet prophets and martyrs will envy them for their high rank and closeness to Allāh; please tell us about them i.e. describe their qualities to us. This question from the villager brought signs of happiness on the face of Rasūlullāh Ṣallallāhu ‘alaihi wasallam and he said: These would be unknown individuals from various tribes, with no close kinships amongst them; they would have loved one another, sincerely for the pleasure of Allāh. Allāh will have for them pulpits of Nūr, on which they would be seated on the Day of Resurrection. Allāh will make their faces and clothes shine with Nūr. When people will be terrified on the Day of Resurrection, they will not be terrified. They are the friends of Allāh for whom there is no fear and no grief. (Musnad Ahmad)
193. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that a man came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: O Rasūlullāh! 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 Ṣallallāhu ‘alaihi wasallam said: A man will be with those whom he loves. (Bukhārī)

194. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A slave of Allah does not love another slave for the sake of Allāh ‘Azza wa Jall except that he honours his Rabb ‘Azza wa Jall. (Musnad Ahmad)

195. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The most excellent deed is love for the sake of Allāh and hatred for the sake of Allāh. (Abu Dāwūd)

196. Anas Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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, Abu Ya‘lā, Targhib)
197. Zaid ibne-Arqam رَضِيَ اللَّهُ عَنْهُ says that Nabi ﷺ said: When a man makes a promise to his brother with the intention of fulfilling it, but could not do so, and could not come at the appointed time, he is guilty of no sin. (Abu Dawūd)

198. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ says that Rasūlullāh ﷺ said: He who is counselled is trusted. (Tirmidhī)

**Note:** One who is counselled should not disclose the secrets of one who sought his counsel and also should give the most beneficial advice.

199. Jābir ibn-'Abdullāh رَضِيَ اللَّهُ عَنْهُ says that Rasūlullāh ﷺ said: When a man says something, and looks around, then it is a trust. (Abu Dawūd)

**Note:** This means that if a man talks to you and he does not tell you to keep it secret, but from his actions you feel that he does not want the matter to be disclosed to anyone, then this a trust. For example, while talking to you, he looks around in a concerned manner, and then this matter is a trust and should not be disclosed. (Ma‘āriful Ḥadīth)

200. Abu Mūsā Al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ says that Rasūlullāh ﷺ said: Undoubtedly amongst the greatest sins in Allāh’s sight which a man commits, after the
major sins which Allāh has prohibited, is that a man should die in debt, without making any arrangement for it to be paid off. (Abu Dāwūd)

201. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A believer’s soul is attached (preventing his entry to Paradise) to his debt till it is paid. (Tirmidhī)

202. ‘Abdullāh ibne-‘Amr ibnل ‘Āṣ Raḍiyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Every sin of a martyr is forgiven except (his) debt. (Muslim)

203. Muhammad ibne-‘Abdullāh ibne-Jahsh Raḍiyallāhu ‘anhum narrates that when we were sitting in the courtyard of the Masjid, where biers used to be put, and Rasūlullāh Ṣallallāhu ‘alaihi 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: Subḥānallāh (Glory be to Allāh who is above all faults), Subḥānallāh! What a severe threat has descended! Muhammad ibne-‘Abdullāh Raḍiyallāhu ‘anhum said: We remained quiet that day and night, but we were not at ease to remain quiet. In the morning, I asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam: What
severe threat had descended? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: It is about debts; I swear by Him, Who is holding Muḥammad’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 Aḥmad)

204. Salmah ibnul Akwa’ Raḍiyallāhu ‘anha narrates: A bier was brought and Rasūlullāh Ṣallallāhu ‘alaihi wasallam was requested to offer the funeral Salāt. He asked: Did the deceased owe anything? It was replied: He did not. So he led the funeral Salāt. Then another bier was brought, and when Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Did the deceased owe anything? It was replied: He did. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Offer the funeral Salāt for your companion. Abu Qatādah Raḍiyallāhu ‘anhu said: I am responsible for his debt. Thereupon, Rasūlullāh Ṣallallāhu ‘alaihi wasallam led the funeral Salāt. (Bukhārī)

205. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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-Jā‘far Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘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. (Ibne-Mājah)

207. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 Rabī‘a Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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’ī)

209. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If I had gold to the extent of Mount Uḥud; I would not like to keep any of it more than three days, except what I put aside to re-pay a debt. (Bukhārī)
210. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who does not thank people, does not thank Allāh. (Tirmidhī)

**Note:** Some of the narrators elaborate this ḥadīth by saying that one who does not thank those who were kind to him, is not thankful to Allāh, being habitually ungrateful. (Ma‘āriful Ḥadīth)

211. Usāma ibne-Zaid Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If the recipient of a kindness says to his benefactor Jazākallāhu Khair (May Allāh give you a better reward), indeed he has fully praised and been thankful. (Tirmidhī)

**Note:** To pray in these words expresses that I am unable to recompense, so I invoke Allāh Subḥānahū wa Ta‘ālā that He may give you a better reward for this. Thus, these words carry praise for the benefactor. (Ma‘āriful Ḥadīth)

212. Anas Raḍiyallāhu ‘anhu narrates that when Nabī Ṣallallāhu ‘alaihi wasallam came to Madīnah, the emigrants came to him and said: O Rasūlallāh! 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. Rasūlallāh Ṣallallāhu ‘alaihi wasallam said: No as long as you make supplication to Allāh for them and express praise for them this will not happen. (Tirmidhī)
213. Abu Hurairah Ra'diyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: If anyone is offered a gift of fragrant flowers, he must not refuse it because it is light in weight and has a pleasant fragrance. (Muslim)

*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'ariful Hadith)

214. 'Abdullah ibne-'Umar Ra'diyallahu 'anhumu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Three things should not be refused: Pillow, perfume and milk. (Tirmidhi)

215. Abu Umamah Ra'diyallahu anhu narrates that Nabii Sallallahu '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 Dawud)

*Note:* This has been termed as usury because the intercessor gets a present in return for nothing. (Mazahir Haque)

216. Ibne-'Abbâs Ra'diyallahu 'anhumu narrates that Rasulullah Sallallahu '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. (Ibne-Ḥibbān)

217. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu '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. (Tirmidhī)

218. 'Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘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. (Bukhārī)

219. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who had three daughters or three sisters, or two daughters or two sisters, and he treated them well, and feared Allāh towards them, for him is Paradise. (Tirmidhī)

220. Ayyūb Raḥimahullāh on the authority of his father, who from his grandfather, narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No father gives his son any gift better than good education. (Tirmidhī)
221. Abdullah ibne-‘Abbâs Ra’diyallâhu ‘anhum narrates that Rasûlullâh ﷺ 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 Allâh because of her will send him to Paradise. (Mustadrak Hâkim)

222. Nu’mân ibne-Bashîr Ra’diyallâhu ‘anhum narrates that my father brought me to Rasûlullâh ﷺ 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 hadîth implies that all the children should be treated equally in giving a gift.

223. Abu Sa‘îd and Abdullah ibne-‘Abbâs Ra’diyallâhu ‘anhum narrates that Rasûlullâh ﷺ 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 Ra’diyallâhu ‘anha narrates that a villager came to
Nabī Ṣallallāhu ‘alaihi wasallam and said: Do you kiss your children? Whereas we do not kiss them. Then, Nabī Ṣallallāhu ‘alaihi wasallam said: I can not put mercy in your heart when Allāh has taken it away from you. (Bukhārī)

225. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi 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. (Tirmidhī)

226. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: None of you should consider any good deed insignificant; if you are unable to perform any good deed then atleast 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. (Tirmidhī)

227. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He will not enter Paradise whose neighbour feels unsafe from his injurious conduct. (Muslim)
228. Abu Hurairah Ṭaḏiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who believes in Allāh and the Day of Resurrection, should honour his neighbour. Ṣaḥābah asked: O Rasūlullāh! 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 ask 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. (Tārghīb)
reputation for engaging in Şāum, Şadaqah and Şalāt to a small extent. Indeed her Şadaqah is just a few pieces of cheese, but she does hurt her neighbours with her tongue. He said: She is in Paradise. (Musnad Ahmed)

231 - عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: من يأخذ عنى هؤلاء الكلمات فيعمل بهم أو يعلم من يعمل بهم؟ فقل أبو هريرة رضي الله عنه: قلت: أنا يا رسول الله! فأخذ يبدي فقد خمسا وقال: أيت المحارم تكن أعبده الناصي، وأرض بيما فسم الله لك تكن أعجى الناس، وأحبس إلى جارك تكن مؤمنا، وأحبب للناس ما تجيب ليفسك تكن مسلمًا ولا تكر الصحح فإن كثرة الصحح تبنيت القلب. رواه الترمذي وقال: هذا حديث غريب، باب من ائتي المحارم فهو أعبده الناصي، رقم: 3205

231. Abu Hurairah Rađiyallāhu ‘anhu narrates that Rasūlullāh 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 Rađiyallāhu ‘anhu said: O Rasūlallāh! 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. (Tirmidhī)

232. ‘Abdullāh ibne-Mas‘ūd Rađiyallāhu ‘anhu narrates that a man asked: O Rasūlallāh! How can I know when I do good and when I do bad? Nabd 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-Zawāid)
233. ‘Abdur Raḥmān ibn-Abī Qurād Raḍiyallāhu ‘anhu narrates that one day, Nābī Ṣallallāhu ‘alaihi wasallam performed Wuḍūʿ, the Ṣahābah began to wipe themselves with the water he had used. Nābī Ṣallallāhu ‘alaihi wasallam asked them: What induces you to do this? They replied: For the love of Allāh and His Messenger. Nābī Ṣallallāhu ‘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. (Baihaqī, Mishkāt)

۳٤ ـ عَنْ عَائِشَةُ رَضِيَ اللهُ عَنُّها عَنْ النَّبِيِّ رَسُولِ اللهِ ﷺ قَالَ: مَا زَالَ جَنِرُ الْيَوْمِ الْيَوْمَيْنِ يُؤْصِنِي بِالْجَارِ حَتَّىٰ

۳۴۰ ـ رُوِّيَ الْبَخَارِي، بَابُ الْوَصَائِرِ بِالجَارِ، رَقْمٌ:۴ ۶۱۴

234. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Jibrīl ‘Alaihis Salām continously kept advising me about (the rights of) a neighbour until I thought that undoubtedly he would make him an heir. (Bukhārī)

۳۵ ـ عَنْ عَفْقَةَ بْنِ غَامِرٍ رَضِيَ اللهُ عَنْهَا قَالَ: رَسُولُ اللَّهِ ﷺ قَالَ: أَوَلَ خَصِيمٍ يَوْمَ الْقِيَامَةِ

۳۲۲/۱۰ ۶۱۴

235. ‘Uqbah ibn-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The first pair of adversaries on the Day of Resurrection will be two neighbours. (Musnad Aḥmad, Majma‘-uz-Zawāid)

۳۶ ـ عَنْ سَعْدٍ رَضِيَ اللهُ عَنَّهُ أَنْ رَسُولُ اللَّهِ ﷺ قَالَ: لَا يَرْبَدْ أَحَدٌ أَهْلَ الْمَدِينَةِ بِسُوءٍ إِلاْ أَذَانُهُ الْلَّهُ ﷺ فِي النَّارِ ذُوْبُ الْزَّصَاصِيَّ، أَوْ ذُوْبُ الْمُلْجِ فِي الْمَآءِ. رُوِّيَ مَسَامِعُ بَابَ فَضْلِ الْمَدِينَةِ ۸۰۰۰۰۰۰۰۰۰،

۳۱۹/۱۰ ۶۱۴
236. Sa‘d Ra’diyallahu ‘anhu narrates that Rasülullāh Šallallāhu ‘alaihi wasallam said: No one who intends evil for the people of Madīnah except that Allāh will melt him in the fire, like the melting of lead or the dissolving of salt in water. (Muslim)

237. Jābir ibne-‘Abdullāh Ra’diyallāhu ‘anhu narrates: I heard Rasülullāh Šallallāhu ‘alaihi wasallam saying: He, who frightens the residents of Madīnah, frightens me. (Musnad Aḥmad, Majma-‘uz-Zawāid)

238. ‘Abdullāh ibne-‘Umar Ra’diyallāhu ‘anhu narrates that Rasülullāh Šallallāhu ‘alaihi wasallam said: He who can die in Madīnah let him die there; verily I shall intercede for those who die there (and are buried there). (Ibne-Hibbān)

Note: The Scholars of Islām have explained that this is a special intercession, as Rasūlullāh’s intercession will generally be for all Muslims. “Who can die in Madīnah let him die there” means that he should reside there till his last.

239. Abu Hurairah Ra’diyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: No one amongst my Ummah who will endure the hardship and rigour of Madīnah, without my being an intercessor or witness on his behalf on the Day of Resurrection. (Muslim)

240. Sahl Ra’diyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi 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. (Bukhārī)

241. ‘Amr ibne-Mālik Al-Qushairī Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who takes an orphan under his care, whose parents were Muslims; and let him share his meals, until Allāh freed this child from his care. Paradise will be due for him. (Musnad Aḥmad, Ṭabarānī, Majma‘-uz-Zawāid)

242. ‘Awf ibne-Mālik Al-Ashja‘ī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi 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 ḥadīth Yazid Raḥimahullāh pointed with the middle and the forefinger. Rasūlullāh Ṣallallāhu ‘alaihi 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 Dāwūd)

243. Abu Mūsā Al-Ash‘arī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Not an orphan sits for eating in the utensils of a people, except that Shaitān cannot come near their utensils. (Ṭabarānī)
244. Abu Hurairah Radīyallāhu ‘anhu narrates that a man complained to Rasūlullāh of his hard-heartedness. He said: Pass an affectionate hand over the orphan’s head and feed the poor. (Musnad Aḥmad, Majma-ʿuz-Zawāid)

245. Safwān ibne-Sulaim Radīyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who strives to serve a widow and the poor is like one who struggles in the path of Allāh, or like the one who fasts by day and stands in Ṣalāt by night. (Bukhārī)

246. ‘A’ishah Radīyallāhu ‘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. (Ibne-Ḥibbān)

247. ‘A’ishah Radīyallāhu ‘anha narrates that an old woman came to Nabī Ṣallallāhu ‘alaihi wasallam when he was with me. He asked her: Who are you? She said: I am Juthamah Madaniyah. He asked: How are you? How have you been after our (coming to Madīnah)? She replied: May my parents be sacrificed for you! Everything is well. When she went away I asked: O Rasūlullāh! You have given
so much attention to this old woman. He replied: This woman used to come to us in the lifetime of Khadījah. Verily, (paying) regard for an old acquaintance is a sign of Īmān. (Mustadrak Ḥākim, Iṣābah)

248. Abu Hurairah Ṭaḏiyallāhu ‘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)

249. Qais ibne-Sa’d Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If I were to order anyone to prostrate to another, I would order a woman to prostrate before her husband for the right that Allāh has entrusted upon women to their husbands. (Abu Dāwūd)

250. Umme Salamah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Any woman, who died while her husband was pleased with her, will enter Paradise. (Tirmidhī)
251. Ahwaṣ Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: Listen carefully! Treat women kindly. Indeed they are like captives in your hands (you do not have any rights over them other than being good to them except that when they are guilty of open indecency). If they do so, abandon their beds (give up sleeping with them, but live in the house), and give them a mild punishment. If they are obedient to you, do not try to find excuse against them. Listen carefully! Verily you have rights over your wives, as they have rights over you. Your right is that they should not permit anyone you dislike to come to your beds or enter your house. Listen carefully! Women’s rights over you are that you should treat them well in the matter of food and clothing. (Tirmidhī)

252. ‘Abdullāh ibn-‘Umar Raḍiyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Pay the labourer his wages before his sweat dries. (Ibn-Majah)
STRENGTHENING
THE BONDS OF KINSHIP

VERSES OF QUR’ĀN

Allāh Subḥānahu wa Ta‘ālā says:

And worship and serve Allāh. And .
ascribe nothing as partner to Him.
(Show) Kindness to parents, and to
near kindred, and orphans, and the
needy, and to the near neighbour,
and the distant neighbour, and your
companion (in daily interactions or
at work or in travel), and the
traveller, and slaves whom you
possess. Verily! Allāh loves not
such as are proud and boastful.

An-Nisā’ 4: 36

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.

Allāh Subḥānahu wa Ta‘ālā says:

Indeed, Allāh 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.

An-Nāḥl 16: 90

**Note:** In one sense this is the most comprehensive verse of the Qurān. Three things have been advised: 1. Justice 2. Ilḥān. 3. Generosity to relatives. And three things have been forbidden; 1. Immorality 2. All evil deeds 3. Oppression. Ilḥān 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.

**AHADITH**

253. Abu Dardā’ Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: A father is the best gate of the gates of Paradise; so it is up to you, either you lose that gate (by disobeying him), or protect it (by obeying him). (Tirmidhī)

254. ‘Abdullāh ibne-‘Amr Rādiyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Allāh’s pleasure lies in a father’s pleasure and Allāh’s displeasure lies in a father’s displeasure. (Tirmidhī)

255. ‘Abdullāh ibne-‘Umar Rādiyallāhu ‘anhumā narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The finest act of righteousness for a son is to treat his late father’s friends kindly. (Muslim)
256. ‘Abdullāh ibn-‘Umar Raḍiyyallāhu anhumā narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He, who likes to maintain bonds of kinship with his father when he is in his grave, should treat his father’s brothers kindly after him. (Ibne-Hībbān)

257. Anas ibn-Mālik Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who wishes that his life span be prolonged and his provisions increased should treat his parents well and maintain his bonds of kinship. (Musnad Ahmad)

258. Mu‘ādh Raḍiyyallāhu ‘anhu narrates: Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who treats his parents well, for him are the good tidings of a prolonged lifespan. (Mustadrak Ḥākim)

259. Abu Usaid Mālik ibn-Rabī‘ah As-Sā‘īdī Raḍiyyallāhu ‘anhu narrates that while we were with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, a man from Bani Salamah came and said: O Rasūlullāh! Is there any kindness left that I can do for my parents, after their death? He said: Yes! By supplicating for them, asking for forgiveness for them, carrying out their final instructions after their death, joining ties of relationship which are dependant on them and honouring their friends. (Abu Dāwūd)
260. Mālik or Ibn-Mālik Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam 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, Musnad Ahmad, Tabarānī, Targhib)

261. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: May he be humiliated. May he be humiliated. May he be humiliated. It was said: Who, O Rasūlallāh? 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 Raḍiyallāhu ‘anhu narrates that a man came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: While asleep I found myself in Paradise and heard someone reciting the Qur’ān. I asked: Who is this? The angels replied: Ḥāritāth ibne-Nu‘mān. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to ‘Ā’ishah: (indeed) Great deeds are like this, great deeds are like this! (it’s the result of a great deed that) Ḥāritāth ibne-Nu‘mān was very dutiful to his mother. (Musnad Aḥmad)

264. Asmā binte Abu Bakr Raḍiyallāhu ‘anha says: My mother who was an idolater visited me during the time of Rasūlullāh Ṣallallāhu ‘alaihi wasallam. So I inquired from Rasūlullāh Ṣallallāhu ‘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 Raḍiyallāhu ‘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 Ḥākim)

266. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhum narrates that verily a man came to Nabī Ṣallallāhu ‘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)

267. Abu Umāmah Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: The doing of good deeds saves a person from a bad death; secret charity subsides Rabb’s anger; and strengthening bonds of kinship prolongs life. (Tabarānī, Majma‘-uz-Zawā'id)

Note: 1. Strengthening kinship may include helping relatives financially from one’s earnings or devoting time for their affairs. (Ma‘āriful Ḥadith)
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. (Nawawi)

268. Abu Hurairah Rādiyallāhu ‘anhu narrates that Nabī 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)

270. Sa‘īd ibne-Zaid Rađiyallāhu ‘anhu narrates that indeed Nabī Ṣallallāhu ‘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.  (Musnad Aḥmad, Bazzār, Majma’uz-Zawād)

271. ‘Abdullāh ibne-‘Amr Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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. ‘A‘lā ibne-Khārijah Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Learn enough of your lineage by means of which you are able to bind ties with your relatives.  (Ṭabarānī, Majma’uz-Zawād)

273. Abu Dhar Rađiyallāhu ‘anhu narrates that my close friend
Ṣallallāhu ʿalaihi wasallam ordered me seven things: 1. He ordered me to love the poor, and be close to them. 2. He ordered me to look at those inferior to me, and not to look at those who are superior. 3. He ordered me to bind ties of kinship; even if they turn away from me. 4. He ordered me not to ask anyone for anything. 5. He ordered me to speak the truth, though it may be bitter. 6. He ordered me not to fear the reproach of anyone in respect to the orders of Allāh. 7. And he ordered me to recite frequently, Lā ḥaula walā qūwata illā billāh. “There is no might to resist evil, and no power to do good, except through Allāh”, for these words are undoubtedly from the treasure under the Throne. (Musnad Ahmad)

Note: Anyone who regularly recites Lā ḥaula walā qūwata illā billāh undoubtedly is entitled to a very big reward. (Mazāhir Haque)

274. Jubair ibne-Muṭʿim Raḍiyallāhu ‘anhu narrates that verily Nabī Ṣallallāhu ʿalaihi wasallam said: He will not enter Paradise who breaks ties of kinship. (Bukhārī)

Note: Severing ties of kinship is such a grievous sin that none stained with it will be able to enter Paradise. However, when one is cleansed after undergoing punishment, or is pardoned by Allāh Subhānānā wā Taʿālā for some reason or without any reason, then he will be able to enter Paradise. (Maʿāriful Ḥadīth)

275. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a man said: O Rasūlallāh! I have relatives with whom I try to unite ties, but they severe relations with me. I treat them kindly, but they treat me badly. I forbear their excesses and they are rude to me. Rasūlullāh Ṣallallāhu ʿalaihi wasallam said: If you are as you say, it is as if you are casting hot ashes on their faces; and so long as you maintain this behaviour, you will have support against them from Allāh. (Muslim)
WARNING AGAINST HARMING MUSLIMS

VERSES OF QUR’ĀN

Allāh Subḥānahū 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-Ahzāb 33: 58

Allāh Subḥānahū wa Ta‘ālā says:

Woe to Al-Muṭaffifin [those who give less in measure and weight (decrease the rights of others)]. Those who, when they have to receive by measure from men, 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-Muṭaffifin 83: 1:6
AḥADĪTH

276 - "And seeking the secrets of people is to corrupt them. (Abu Dawūd)"

276. Muʿāwiyyah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Indeed when you pursue the secret faults of people, you will corrupt them. (Abu Dawūd)

Note: Pursuing the faults of people creates hatred, jealousy and many other evil promptings in them. By seeking and denouncing the faults of others, one may create obstinacy in them to continue their sins thus worsening their deeds (and relation to Allāh). (Badhl-ul-Majhūd)

277. ‘Abdullāh ibn-‘Umar Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Do not harm Muslims; do not condemn them; and do not look for their faults. (Ibn-Ḥibbān)

278. Abu Barzah Al-Aslāmī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: O the community of people! who have accepted Islām by their tongues; and Īmān 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
have his faults sought by Allāh; and whose faults are sought by Allāh, He will disgrace him even at his home. (Abu Dāwūd)

Note: This ḥadīth is a warning to those who backbite Muslims, as this can only be the work of hypocrites and not of Muslims. (Badhl-ul-Majhūd)

279. The father of Anas Juḥān Raḍiyallāhu ‘anhu narrates that we went on an expedition with Nabī Šallallāhu ‘alaihi wasallam. People stayed there in a manner occupying so much space, that they encroached the road. Nabī Šallallāhu ‘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 Dāwūd)

280. Umāmah Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘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)

281. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam once asked his-SAḥābah: Do you know who is poor? SAḥābah replied: The poor amongst us is he who has no money or property. Rasūlullāh Šallallāhu ‘alaihi wasallam explained: The poor amongst my Ummah is one, who will come on
the Day of Resurrection with Ṣalāt, Ṣaum 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 Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘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. (Maẓāhir Ḥaque)

283- عن عبد الله بن عثمان رضي الله عنه قال: سبب المسلم كالمشرك على الله. 38/2

283. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: He who abuses a Muslim is like one who is heading to his destruction. (Ṭabarānī, Jamī‘us-Saghīr)


284. ‘Iyād ibne-Ḥimār Raḍiyallāhu ‘anhu said: O Nabī Allāh! One of my people abuses me, though he is inferior to me. Should I revenge him? Nabī Ṣallallāhu ‘alaihi wasallam replied: Those two who abuse each other are like two Shaitān who insult and call each other a liar. (Ibne-Ḥibbān)

Warning on harming Muslims

285. Abu Juraiy Jābir ibn-Sulaim Rādiyallāhu ‘anhu said: I requested Rasūlullāh Šallallāhu ‘alaihi wasallam for some advice. He said: Do not abuse anyone. After that, I have never abused a freeman or a slave, a camel or a goat. He said: And do not consider any act of kindness insignificant, speaking cheerfully with your brother is undoubtedly an act of kindness. Keep your lower garment up to the middle of the calf or if you so desire then up to the ankles; avoid its trailing, for that is a sign of pride and indeed Allāh does not like pride. If anyone abuses you or makes you ashamed for something he knows about you, do not make him ashamed for something you know about him; for the burden of that will be on him.
(Abu Dāwūd)

286. Abu Hurairah Rādiyallāhu ‘anhu narrates that a man abused Abu Bakr while Nabī Šallallāhu ‘alaihi wasallam was sitting. Appreciating (the forbearance and patience of Abu Bakr Rađiyallāhu ‘anhu), he kept smiling, but when the man went on at length and Abu Bakr Rađiyallāhu ‘anhu replied to some of what he said; Rasūlullāh Šallallāhu ‘alaihi wasallam became angry and left. Abu Bakr Rađiyallāhu ‘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...
with you, replying to him on your behalf but when you replied to him, Shaitān got in, and I am not supposed to sit with Shaitān. He then added: O Abu Bakr! There are three things, all of which are true:
1. Anyone who is wronged and he ignores it for the sake of Allāh Azza wa Jall, Allāh will help him out and strengthen him.
2. Anyone who begins to give intending thereby to unite ties of relationship, Allāh provides him with much more because of it.
3. Anyone who opens a door of begging, desiring to increase his wealth, Allāh Azza wa Jall increases his scantiness because of it (Musnad Aḥmad)

287 - عن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله ﷺ قال: من الكبائر
شتم الرجل والابن، قالوا: يا رسول الله! وهل يشتم الرجل والابن؟ قال: نعم، يشتم أبا الرجل، فيسبب آباه، ويسبب أبيه، فيسبب أمه. رواه مسلم، باب الكبائر وأكبرها، رقم: 287. ‘Abdullāh ibne-‘Amr ibnul ‘Āṣ Radıyallahu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: It is a major sin that a man slanders his parents. The Ṣaḥābah asked: O Rasūlallāh! Could a person slander his own parents? Rasūlullāh ﷺ alaihi wasallam answered: Yes, if he slanders another person’s father, the latter would slander his father and if he slanders his mother, the latter in turn, would slander his mother. (Muslim)

288 - عن أبي هريرة رضي الله عنه أن النبي ﷺ قال: الله لما أتى أتيح عينك عهداً لن تُجُفَّ يَدِينَهُ، فإنما أنا بشر، فأين المؤمنين آدأتيه، شتمته، لعنَّته، جلَّدتته، فجعلَّها له صلاحًا وركاً وقرية، تقربيه بها إلى ليل يوم القيامة. رواه مسلم، باب من لحه النبي ﷺ، رقم: 288. Abu Hurairah Radıyallahu ‘anhu narrates that Nabī Ṣallallahu ‘alaihi wasallam supplicated with these words: O Allāh! I make a covenant with You; kindly never go against it, for I am only a human being; if I annoy or scold or curse or beat any of the believers, make this a source of Your blessing, purification (from the sins), and closeness to You on the Day of Resurrection. (Muslim)

289 - عن المغيرة بن شعبة رضي الله عنه قال: قال رسول الله ﷺ: لا تسبوا الأموات
فنشدوا الأحياء. رواه الترمذي، باب ما جاء في الشجاعة، رقم: 1982.
289. Mughirah ibne Shu‘bah Ra'diyallahu ‘anhu narrates that Rasûlullâh ﷺ ‘alaihi wasallam said: Do not abuse the deceased, as you would thus cause distress to the living. (Tirmidhi)  

Note: It means that by abusing the deceased, his relatives would be grieved, but the one who is abused will not be affected.

290. ‘Abdullâh ibne ‘Umar Ra'diyallahu ‘anhum narrates that Rasûlullâh ﷺ ‘alaihi wasallam said: Mention the good qualities of your deceased and refrain from mentioning their faults. (Abu Dawûd)

291. Abu Hurairah Ra'diyallahu ‘anhu narrates that Rasûlullâh 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 Dinâr 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. (Bukhârî)

292. Barâ’ ibne ‘Àzib Ra'diyallahu ‘anhu narrates that Rasûlullâh ﷺ ‘alaihi wasallam said: The worst usury is disgracing his brother. (Tabarânî, Jâmi‘us-Saghîr)  

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
honor of a Muslim is far more respectable than his belongings; thus, disgracing is termed as the worst form of usury. (Faiḍ-ul-Qadir, Badhl-ul-Majhūd)

293. Abu Hurairah Ṭaḍiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Indeed the biggest amongst the major sins is to attack a Muslim’s honour unjustly. (Abu Dāwūd)

294. Abu Hurairah Ṭaḍiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: Whosoever hoards grain to raise its price for Muslims is a sinner. (Musnad Aḥmad, Majma‘-uz-Zawāid)

295. ‘Umar ibnul-Khaṭṭāb Ṭaḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: If anyone hoards food from Muslims, Allāh will smite him with leprosy and stringency. (Ibne-Majāh)

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. (Mazāhir Haque)

296. ‘Uqbah ibn-‘Āmir Ṭaḍiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘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 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 Masāʾil (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. (Fāṭh-ul-Mulhim)

297- عن أبي عمران النحاس رضي الله عنهما أن النبي ﷺ قال: من حمل علينا السلاح فليس منا. (الحديث) رواه مسلم، باب قول النبي ﷺ من حمل علينا السلاح، 1,200، رقم: 280

297. ‘Abdullāh ibn-‘Umar Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who raises a weapon at us, is not from us. (Muslim)

298- عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: لا يشترى أحدكم على أحدى بالسلاح فإنه لا يدرك له السِّيّطانُ ينزع في يده فتغَيّر في حفرة من النار. رواه البخاري، باب قول النبي ﷺ من حمل علينا السلاح فليس منا، رقم: 707

298. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: None of you should point towards his Muslim brothers with a weapon, for he does not know when the Shaiṭān 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. (Bukhārī)

299- عن أبي هريرة رضي الله عنه قال: أبو قاسم جلام رضي الله عنه يقرول: قال أبو القاسم: من آثار إلى أخيه بحديدة فإنا المملكية تعلمه حتى يدعه وإن كان أخاه لأبيه وأمه. رواه مسلم، باب النبي عن الإشارة بالسلاح إلى مسلم، رقم: 1666

299. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Abul Qāsim Ṣallallāhu ‘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. (Maẓāhir Ḥaque)
300. Abu Hurairah رضي الله عنه `anhu narrates that Rasūlullāh ﷺ `alaihi wasallam 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 Rasūlallāh! It is due to rain. Rasūlullāh ﷺ `alaihi wasallam 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‘ādh ibne-Anas Juhanī رضي الله عنه `anhu narrates that Nabī ﷺ `alaihi wasallam said: If anyone guards a believer’s honour from a hypocrite, then Allāh 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 Allāh will restrain him on the bridge over Hell until he is cleansed from what he said. (Abu Dāwūd)

302. Asmā binte-Yazīd رضي الله عنها `anha narrates that Rasūlullāh ﷺ `alaihi wasallam said: If anyone defends his brother’s honour in his absence, then it is Allāh’s responsibility to set him free from the Fire. (Musnad Alḥmad, Ṭabarānī, Majma‘-uz-Zawāid)
303. Abu Dardā’ Ṣaḥḥiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: He who safeguards the honour of his Muslim brother, then Allāh ‘Azza wa Jall will save him from the Hell-Fire on the Day of Resurrection. (Musnad Ahmad)

304. ‘Abdullāh ibne-‘Umar Ṣaḥḥiyallāhu ‘anhumā narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: If anyone’s intercession becomes an obstacle to one of the punishments prescribed by Allāh he has opposed Allāh; if anyone disputes knowingly about something which is false he remains in the displeasure of Allāh till he desists; and if anyone makes an untruthful accusation against a Muslim he will be made by Allāh to dwell in the filthy fluid flowing from the inhabitants of Hell, till he retracts his statement. (Abu Dāwūd)

305. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam 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 Allāh! 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‘âriful Hadith)

306. Abu Hurairah Raḍiyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: Avoid jealousy, verily, jealousy consumes good deeds like fire consumes dry wood (or he said) grass. (Abu Dâwûd)

307. Abu Ḥumair Sa‘îdî Raḍiyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: It is not permissible for anyone to take his brother’s stick without obtaining his consent. (Ibne-Ḥibbân)

308. Yazîd Raḍiyallâhu ‘anhu narrates that Nabi Šallallâhu ‘alaihi wasallam said: Undoubtedly none of you should take the belongings of his brother, neither in amusement nor seriously. (Abu Dâwûd)

309. ‘Abdur Raḥmân ibne-Abu Laila Raḥimahullâh narrates that
Shaḥābah of Muḥammad Ṣallallāhū ‘alaihi wasallam told a incident: Once during a journey with Nabī Ṣallallāhū ‘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. Nabī Ṣallallāhū ‘alaihi wasallam said: It is not lawful for a Muslim to frighten another Muslim. (Abu Dāwūd)

310. Abu Buraidah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihi wasallam said: The murder of a believer is worse, in the sight of Allāh than the destruction of the whole world. (Nasai)

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’min is an even greater tragedy in the Court of Allāh.

311. Abu Sa‘īd Al-Khudrī and Abu Hurairah Raḍiyallāhu ‘anhum narrate that Rasūlullāh Ṣallallāhū ‘alaihi wasallam said: If all the inhabitants of the skies and the earth were to share in shedding the blood of a believer, Allāh would overturn them all, in the Fire. (Tirmidhī)

312. Abu Dardā’ Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhū ‘alaihi wasallam saying: Hopefully Allāh may forgive every sin except the one who dies a polytheist, or a believer who sheds the blood of a Mu’min (believer) deliberately. (Abu Dāwūd)
313. ‘Ubūdah ibn-Ṣāmit Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who kills a believer and rejoices at it,Allāh will not accept his actions, be they obligatory or optional. (Abu Dāwūd)

314. Abu Bakrah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: When two Muslims draw their swords on each other, the killer and the victim both will be in the Fire. Abu Bakrah said: I or someone else asked: O Rasūlallāh! The killer (about him we can understand), but why the victim? He replied: Indeed he too intended to kill his companion. (Muslim)

315. Anas Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam was asked about the major sins. He replied: To associate a partner with Allāh, to disobey parents, to murder someone, and to give false testimony. (Bukhārī)

316. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Avoid seven disastrous things. It was asked: O Rasūlallāh! What are they? He replied: Associating a partner with Allāh, sorcery (magic), killing unjustly one whose killing Allāh has forbidden, eating usury, consuming the wealth of an orphan,
fleeing from the battle field, and accusing innocent chaste believing women of fornication. (Bukhārī)

317. Wāthilah ibn-Asqa' Raḍiyallāhu ‘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 ibne-Jabal Raḍiyallāhu ‘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 ibne-'Umar Raḍiyallāhu ‘anhumā 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 (infidel) as it is said, or infidelity returns to the one who accused. (Muslim)

320. Abu Dhar Raḍiyallāhu ‘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)

321. ‘Imrān ibn-Huṣain Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a man calls his brother: O infidel! It is as if, he has killed him. (Bazzār, Majma‘-uz-Zawāid)

322. ‘Abdullāh ibn-Mas‘ūd Rādiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: It is not befitting for a believer to curse others. (Tirmidhi)

323. Abu Dardā‘ Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The invokers of curses would neither be intercessors nor witnesses on the Day of Resurrection. (Muslim)

324. Thābit ibn-Ḍahḥāk Rādiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Cursing a believer is like killing him. (Muslim)

325. ‘Abdur Rahmān ibn-Ghanam Rādiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: The best slaves of Allah are those who, when seen, remind one of Allah; and the worst slaves o
Allah are those who backbite, who cause separation among the friends and who seek to distress the upright. (Musnad Ahmad, Majma-uz-Zawaid)

326. Ibne-'Abbâs Ra'diyallahu 'anhu narrates that Rasûlullâh ﷺ alaihim 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. (Bukhâri)

327. Anas ibne-Mâlik Radiyallâhu 'anhu narrates that Rasûlullâh ﷺ alaihim 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 Jibra'il! Who are these people? He replied: They used to eat (backbite) human flesh and dishonour people. (Abu Dâwûd)

328. Jabir ibne-'Abdullâh Ra'diyallâhu 'anhu narrates that we were with Nabî ﷺ alaihim 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-Zawâid)
329. Abu Sa‘d and Jābir ibn-‘Abdullāh Raḍiyallāhu ‘anhum narrate that Rasūlullāh ﷺ ‘alaihi wasallam said: Backbiting is worse than fornication. The Ṣaḥābah asked: O Rasūlallāh! How is backbiting worse than fornication? He replied: A man commits fornication then seeks forgiveness; Allāh forgives him; but a man who backbites is not forgiven, until the one whom he has backbitten forgives him. (Baihaqī)

330. ‘Ā’ishah Raḍiyallāhu ‘anha narrates: I said to Nabī Ṣallallāhu ‘alaihi wasallam: It is enough for you that Ṣafiyyah 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. ‘Ā’ishah Raḍiyallāhu ‘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 Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do you know what is backbiting? Ṣaḥābah 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 Dardā’ Ṭadiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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. (Tabarāni, Majma‘uz-Zawāid)

333. ‘Uqbah ibn-‘Āmir Ṭadiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Undoubtedly lineage is some thing not to be used for slandering or reproaching anyone; all of you are the children of Ādam; your example is like a Šāa (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. ‘Ā’ishah Ṭadiyallāhu ‘anha narrates that a man sought permission to see Nabī Šallallāhu ‘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 Šallallāhu ‘alaihi wasallam talked to him politely. ‘Ā’ishah Ṭadiyallāhu ‘anha asked: O Rasūlallāh! 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 Šallallāhu ‘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 ṭRādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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 ṭRādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who harms a Muslim, verily harms me; and he who harms me, verily annoys Allāh. (Ṭabarānī, Faiḍul-Qādir)

337. ‘Ā’ishah ṭRādiyallāhu ‘anha narrates that Rasūlullāh Šallallāhu ‘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 Šiddīq ṭRādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Accursed is he who harms a Mu’min, or acts deceitfully towards him. (Ṭirmidhī)
339. Abu Hurairah رضی اللہ عنہٰ narrates that Rasūlullāh ﷺ ‘anhu narrates that Rasūlullāh ﷺ ‘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 ﷺ ‘alaihi wasallam asked this thrice. A man then said: Do inform us, O Rasūlallāh! Distinguish for us between the best of us and the worst of us. Rasūlullāh ﷺ ‘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. (Tirmidhi)

340. Abu Hurairah رضی اللہ عنہٰ narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: People possess two characteristics of infidelity: Sarcastic criticism of lineage and loud weeping and wailing on the dead. (Muslim)

341. Abdullah ibn-‘Abbās رضی اللہ عنہا ‘anhuma narrates that Nabī ﷺ ‘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. (Tirmidhi)

342. Abu Hurairah رضی اللہ عنہٰ narrates that Rasūlullāh ﷺ
Sallallahu alaihi wasallam said: There are three signs of a hypocrite: When he speaks, he lies; when he promises, he breaks it; when he is entrusted, he violates the trust. (Muslim)


343. Ḥudhaifah Raḍiyallahu ‘anhu narrates: I heard Rasūlullāh Sallallahu alaihi wasallam saying: A tell-tale will not enter Paradise. (Bukhārī)

Note: This means that the habit of tell-tale is amongst those serious sins which prevents admission into Paradise. No one with this evil habit will be able to enter Paradise. If Allāh forgives someone with His Mercy or cleanses someone through punishment, only then he will be qualified to enter Paradise. (Ma‘āriful Ḥadīth)


344. Khuraim ibne-Fāṭik Raḍiyallahu ‘anhu narrates that Rasūlullāh Sallallahu alaihi wasallam offered Ṣalātul-Fajr, after which he stood up and said: False witness has been equated to associating a partner to Allāh. He said this thrice and then recited a verse of the Qur’ān: “So, avoid the filth of idols and avoid speaking falsehood, as people pure of faith to Allāh, not associating anything with Him.” (Abu Dāwūd)

Note: False witness is a grievous sin, like shirk (polytheism) or idolatry, so believers must refrain from this, as they refrain from shirk and idolatry. (Ma‘āriful Ḥadīth)


345. Abu Umāmah Raḍiyallahu ‘anhu narrates that Rasūlullāh Sallallahu alaihi wasallam said: If anyone acquired what rightly
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 ibne-‘Umar Raḍiyallāhu ‘anhumā narrates that Nabī Šallallāhu ‘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. (Buḥārī)

347. ‘Imrān ibne-Ḥuṣain Raḍiyallāhu ‘anhumā narrates that Nabī Šallallāhu ‘alaihi wasallam said: Whosoever plunders is not from us. (Tirmidhī)

348. Abu Dhar Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘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. Rasūlullāh Šallallāhu ‘alaihi wasallam repeated this thrice. Abu Dhar Raḍiyallāhu ‘anhu said: They are unsuccessful and losers. Who are they O Rasūlallāh!? 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)
349. ‘Ammār ibn-Yāsir Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Whoever beats his slave unjustly, will be retaliated against on the Day of Resurrection. (Ṭabarānī, Majma‘uz-Zawāid)

Note: Beating of employees is also included in this warning
RECONCILING MUTUAL DIFFERENCES AMONGST MUSLIMS

VERSE OF QUR’ĀN

Allāh Subhānahū wa Ta‘ālā says:

And hold fast, all of you together,
to the Rope (Deen) of Allāh, and
be not divided among yourselves.

Āle-‘Imrān 3: 103

AHADITH

350- غَنِّيَا بَيْنِيْنَ رُضِيَ اللَّهُ عَنْهُمْ قَالَ: قَالَ رَسُولُ اللَّهُ ﷺ: أَلَّا أُخْبِرُكُمْ بِأَفْصَلِ مِنْ دَرْجَةِ الصَّلَاةِ وَالصَّلُّوَةِ وَالصَّدَّقَةِ؟ قَالُوا: بَلْ، قَالَ: صَلَاحٌ ذَاتِ الْبَيْنِ، إِفَانْ فَسَادَ ذَاتِ الْبَيْنِ هِيْ أَحْلَالَةٌ رَوَاهُ التَّرمِذِي وَقَالَ: هِذهَا حَدِيثٌ صَحِيحٌ، بَابٌ فِي فَضْلِ صَلاحِ ذَاتِ الْبَيْنِ رَقَمٌ: ۲۰۰۹

350. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Shall I not inform you of something more excellent in degree than fasting, Ṣadaqah and Salāh? The Ṣahābah replied: Certainly, do tell us! He answered: It is putting things right between people; for undoubtedly discord between people is destructive. (Tirmidhī)

351- غَنِّيَا بَيْنِيْنَ رُضِيَ اللَّهُ عَنْهُمْ عِنْ أَقَهِ رُضِيَ اللَّهُ عَنْهُمْ أَنَّ الْبَيْنِ قَالَ: لَمْ يَكْذِبِنَّ مِنْ نَمَئِيْنِ الْبَيْنِينَ لِيُصْلَحَ. رُوِاهُ أُبُو دَوْدٌ، بَابٌ فِي إِسْلَاحِ ذَاتِ البَيْنِ رَقَمٌ: ۴۲۰ ۴۹۲

351. Ḥumaid ibne-‘Abdur Raḥmān narrates from his mother Raḍiyallāhu ‘anha that Nabi Ṣallallāhu ‘alaihi wasallam said: He who has spoken untruthfully to strike a reconciliation between two persons has not lied. (Abu Dāwūd)
352. ‘Abdullāh ibne-‘Umar Rādiyallāhu ‘anhum narrates that Nābi Šallallāhu ‘alaihi wasallam used to say: I swear by the One in Whose Hand is my soul, there can be no other reason for discord between two Muslims loving each other except that one of them committed a sin. (Musnad Ahmad, Majma‘-uz-Zawāid)

353. Abu Ayyūb Al-Anšārī Rādiyallāhu ‘anhu narrates that indeed Rāsūlullāh Šallallāhu ‘alaihi wasallam said: It is not lawful for a Muslim to keep away from his brother for more than three nights; when they meet, they turn their faces. The better one of them is he, who first offers Salām. (Muslim)

354. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rāsūlullāh Šallallāhu ‘alaihi wasallam said: It is not lawful for a Muslim to keep apart from his brother, for more than three days. Whoever stayed apart for more than three days and died, entered Hell. (Abu Dāwūd)

355. Abu Hurairah Rādiyallāhu ‘anhu narrates that Nābi Šallallāhu ‘alaihi wasallam said: It is not allowed for a Mu‘min to keep apart from a Mu‘min, for more than three days. If three days pass he
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 ‘anha narrates that Rasūlullāh Šallallāhu ‘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)

357. Hishām ibn-‘Amir Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: It is not lawful for a Muslim to break relationships from his Muslim brother for more than three days. Indeed, they would continue to remain deviated from the truth, so long as they continue to remain apart. And any one of the two who initiates reconciliation (his initiation) will expiate the sin of staying apart. When he offers Salām, and the other does not reply, then the angels reply to his Salām while Shaitān replies to the other. If these two die in this state of separation, they will neither enter Paradise nor gather together in Paradise. (Ibn-Ḥibbān)

358. Faḍālah ibn-‘Ubaid Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Whoever severs relationship from
his Muslim brother for more than three days, will enter Hell, except that Allah helps him by His mercy. (Tabarani, Majma‘uz-Zawaid)

359. Abu Khiirash Sulami Radhiyallahu ‘anhu narrates that he heard Rasulullah Sallallahu ‘alaihi wasallam saying: Whoever stays apart from his brother for a year is as if he has shed his blood; (Abu Dawud)

360. Jabin Radhiyallahu ‘anhu narrates: I heard Nabi Sallallahu ‘alaihi wasallam saying: Indeed, the Shaitan 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 Radhiyallahu ‘anhu narrates that Rasulullah Sallallahu ‘alaihi wasallam said: Deeds are presented to Allah on every Thursday and Monday. Then Allah ‘Azza wa Jall forgives every slave who did not associate anything with Allah except he who has enmity against his Muslim brother, Allah then says: Hold both of them, until they reconcile! Hold both of them, until they reconcile. (Muslim)

362. Mu‘adh ibne-Jabal Radhiyallahu ‘anhu narrates that Nabi
Ṣallallāhu `alaihi wasallam said: Allah looks closely to His entire creation on the fifteenth night of the month of Sha’bān, and forgives all His creation, except a polytheist and one who bears enmity. (Tabarānī, Majma’-uz-Zawāid)

363. Jābir Raḍiyallāhu `anhu narrates that Rasūlullāh Ṣallallāhu `alaihi wasallam said: The deeds are presented on each Monday and Thursday (before Allāh Subhānahu wa Ta’ālā). Those who seek forgiveness are forgiven; those who turn in repentance, it is accepted, but the case of those who have rancour and grudge in their hearts remains in abeyance (they are not forgiven) until they seek forgiveness (for their rancour and grudge) (Tabarānī, Targhīb)

364. Abu Mūsā Raḍiyallāhu `anhu narrates that Nabī Ṣallallāhu `alaihi wasallam said: Mu’mins are to one and another like a building, whose parts reinforce each other. Then he interlaced his fingers (demonstrating how Muslims should be attached to one another and should strengthen one another). (Bukhārī)

365. Abu Hurairah Raḍiyallāhu `anhu narrates that Rasūlullāh Ṣallallāhu `alaihi wasallam said: He is not from us who instigate a woman against her husband, or a slave against his master. (Abu Dāwūd)

366. `Abd Allāh b. Abī Sallām narrates that while the Prophet was fasting he said: I am not on your fasting. I am fasting for the benefit of the believers, of me and of you. No one of you should neglect the duas which are in the month of Rajab. (Al-Hakīm) Ra clang `alaihim, Bab fi Fasal Sālah `alaihim, Raq: ٢٥١
366. Zubair ibn-‘Awwām Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The disease of the people who passed before you namely jealousy and hatred, has crept into you and it “shaves”; I do not say that it shaves hair, but it shaves the Deen. (Tirmidhī)

367. ‘Aṭā’ ibn-‘Abdullāh Al-Khurasānī Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Shake hands with one and another, hatred will depart; give presents to one another, it will produce love and remove enmity. (Muaṭṭa Imām Mālik)
HELPING MUSLIMS

VERSES OF QUR’ĀN

Allāh Subhānahu 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 Subhānahu 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 Subhānahu 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 Subḥānāhu wa Ta‘ālā says:

And who give food- however great may 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

368 - 28 رضي الله عن عبده أبى سعى أبى جارس أبى أردين أبى حمزة أبى زينب أبى زيد أبى الأثرب أبى الصالح أبى النجاح أبى الفاتح أبى الفيحاء أبى الماسجدة أبى المبتغى. روای الحاكم وقال: هذا حديث ٥ حيح الإسناد ولم يخرجه وواقفه النهبي ٤٩/٢

368. ‘Abdullāh ibne-‘Amr ibnil-‘Āṣ Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who feeds bread to his brother to his fill and gives him water to drink until he is satisfied, Allāh keeps him away from Hell by seven trenches. The distance between two trenches is a journey of five hundred years.
(Mustadrak Ḥākim)

369 - 28 رضي الله عن عبده أبى سعى أبى جارس أبى أردين أبى حمزة أبى زينب أبى زيد أبى الأثرب أبى الصالح أبى النجاح أبى الفاتح أبى الفيحاء أبى الماسجدة أبى المبتغى. روای الحاكم وقال: هذا حديث ٥ حيح الإسناد ولم يخرجه وواقفه النهبي ٤٩/٢

369. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Undoubtedly, among the actions which make forgiveness obligatory is the feeding of a hungry Muslim.
(Baihaqī)

370 - 28 وَعَنْ أَبِي سُعْيَةٍ رضي الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: أَيْمَّا مُسْلِمٌ كَسَّا مُسْلِمًا قَوْبًا عَلَى غَرْيَةِ، كِسْمَةٍ ﻣِنْ خُضْرَةِ الْجَنَّةِ، وَأَيْمَّا مُسْلِمٌ أَطْعَمْ مُسْلِمًا عَلَى جُوعٍ، أَطْعَمْهُ اِلَّهُ مِنْ نَبَارِ الْجَنَّةِ، وَأَيْمَّا مُسْلِمٌ سَفَى مُسْلِمًا عَلَى ظَلَمٍ، سَفَقَةَ الْآخِرَةِ عَزْوَجَلْ مِنَ الْرَّحْمَةِ الْمَجْتَهَدِ. روای أبو داود.

باب في فضل سقي الماء، رقم: ١٦٨٢
370. Abu Sa‘īd Raḍiyallāhu ‘anhu narrates that Nabī 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 ibne-‘Amr Raḍiyallāhu ‘anhumā narrates that a man asked Nabī Ṣallallāhu ‘alaihi wasallam: What is the best deed in Islām? He answered: You feed people and say: Assalām ‘alaikum to those whom you know and those whom you do not know. (Bukhārī)

372. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhumā narrates that Rasūlullah Ṣallallāhu ‘alaihi wasallam said: Worship Ar-Raḥmān (the Compassionate), and feed people, and spread Salām, you will safely enter Paradise (by means of these actions). (Tirmidhī)

373. Jābīr Raḍiyallāhu ‘anhu narrates that Rasūlullah Ṣallallāhu ‘alaihi wasallam said: The reward of Hajj-ul-Mabrūr (virtuous and accepted pilgrimage) is nothing except Paradise. Ṣaḥābah asked: O Nabīallāh! What is Hajj-ul-Mabrūr? He replied: In which food is served with generosity and Salām is commonly spread.. (Musnad Aḥmad)
374. Ḥānī Raḍiyallāhu ‘anhu narrates when he came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and asked: O Rasūlullāh! Which thing makes Paradise incumbent? He replied: Make incumbent on yourself to speak graciously and to feed generously. (Mustadrak Ḥākim)

375. Ma’rūr Rahimahullāh narrates: I met Abu Dhar Raḍiyallāhu ‘anhu at Rabadḥah: who was wearing a cloak and, his slave was also wearing a similar one. I asked him the reason for this. He replied: I abused a person by calling his mother with bad names. Nabī Ṣallallāhu ‘alaihi wasallam said to me: O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance of pre-Islamic times. Your slaves are your brothers and Allāh has put them under your command. So whosoever has a brother under his command should feed him with what he eats and dress him with what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them. (Bukhārī)

376. Jābir ibn ‘Abdullāh Raḍiyallāhu ‘anhum narrates: Whenever Rasūlullāh Ṣallallāhu ‘alaihi wasallam was asked for anything, he never said ‘No’. (Muslim)

Note: It means that Rasūlullāh Ṣallallāhu ‘alaihi wasallam never used the plain word ‘no’ before anyone who asked for something. If he had something with him, he would give it then and there; if not,
he would either promise him, or remain quiet, or excuse himself with some suitable words, or say words of supplication. (Mazāhir Haque)

377- عَنِ أَبِي مُوسَى الأُشْفَرِيِّ رَضِيَ اللَّهُ عَنْهُ: إِنَّ الَّذِينَ يُعَيْسُونَ الْجَنَّةَ، وَيُعَوَّدُونَ الْمَرْيَضَ، وَفَكَّوْا الْأُمَانَى. رَوَاهُ البَصَارِيُّ، بِابِنِ قُولِ النَّتَعَالِي، كَلَّامًا طَيَّبًا مَا رَفَتْهُ، رَقْمٌ: ٥٣٣٣.

377. Abu Mūsā Al-Ash’arī Raḍiyallāhu ‘anhu narrates that Nābi Šallallāhu ‘alaihi wasallam said: Feed the hungry, visit the sick and help free the captive. (Bukhārī)

378. Abu Hurairah Raḍiyallāhu ‘anhu narrates in a in a Ḥadīth Qudsi that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Indeed Allāh ‘Azza wa Jall will say on the Day of Resurrection: O son of Ādām! 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 Ādām! 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 Ādām! 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)

379- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: إذا صنع لأحدكم خادمته الطعام فليم جاهزية. وقد ولي حرية وذخانه، فليقيده متى، فليأت كل، فإن كان الطعام مشهودًا قليلاً، فليضع في يده منه أكلة أو أكلتين. رواه مسلم، باب إطعام الممكل مما يأكل 4317، رقم 379. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ 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- عن ابن عباس رضي الله عنهما قال: سمعت رسول الله ﷺ يقول: ما من مسلم كسا مسلمًا ثوبًا إلا كان في حفظ الله ما دام به علويه نعرفه. رواه الترمذي وقال: هذا الحديث حسن غريب، باب ما جاء في ثوب من كسا مسلمًا، رقم 4284. 380. Ibne-‘Abbās Raḍiyallāhu ‘anhumā narrates: I heard Rasūlullāh ﷺ 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- عن حارثة بن النعمان رضي الله عنه قال: قال رسول الله ﷺ : مناولة المسلمين تقيهم هيئة الصواعق. رواه الطبراني في الكبير والبيهقي في شعب الإيمان والصياو وهو حديث صحيح، الجامع الصغير/2657

381. Ḥārithah ibne-Nu‘mān Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: To give charity to a poor person with one’s own hands, saves one from a bad death. (Ṭabarānī, Baihaqī, Dīyā’, Jāmi-‘us-Ṣaghīr)

382- عن أبي موسى رضي الله عنه عن النبي ﷺ قال: إن الخزائن المسلمين الأئمة الدي ينفق وريما قال يعطى مأمونًا موفورًا طيبة يفسد، فيدفعه إلى الودى أمر له به، أحد الأنصادقين. رواه مسلم، باب أجر الخزائن الأئمين 3263، رقم 3262.
382. Abu Mūsā Rādiyallāhu ‘anhu narrates that Nabī 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)

383. Jābir Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Any Muslim who plants a tree, then whatever is eaten from it, is Šadaqah for him; what is stolen from it is Šadaqah for him; what beasts eat is Šadaqah for him; what birds eat is Šadaqah for him; whosoever takes anything from the tree (fruits etc) is Šadaqah (for the planter). (Muslim)

384. Jābir Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who cultivates a barren land, has a reward thereby. (Ibne-Ḫibbān)

385. Qāsim Rahimahullah ‘narrates that a man passed by Abu Dardā’ Rādiyallāhu ‘anhu when he was planting a tree in Damascus and said to Abu Dardā’ Rādiyallāhu ‘anhu: Are you doing this work, though you are a Šahābi of Rasūlullāh Šallallāhu ‘alaihi wasallam? He said: Do not hasten to blame me; I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Anyone who plants a sapling, then a man or any of the creations of Allāh ‘Azza wa Jall, eats from it, it becomes a Šadaqah for him. (Muslim)
Helping Muslims

386. Abu Ayyūb Al-Anṣārī Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ Sallallāhu ‘alaihi wasallam said: Any man who plants a tree Allāh Subḥānāhu wa Ta’ālā rewards him for the entire yield of this tree (i.e the reward of all the fruit that this tree will bear in its life time). (Musnad Aḥmad)

387. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh ﷺ Sallallāhu ‘alaihi wasallam would accept a present and give something in return for it. (Bukhārī)

388. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhma narrates that Rasūlullāh ﷺ Sallallāhu ‘alaihi wasallam said: If anyone is given a gift and has the means he should make a return for it, but if he has not the means he should praise him. For he who praises him for it; has given thanks. And he who conceals (this act of kindness and does not praise) has been ungrateful. (Abu Dāwūd)

389. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ Sallallāhu ‘alaihi wasallam said: Miserliness and İmān (belief) can never be together in the heart of a slave of Allāh. (Nasā’i)

390. Abu Bakr Şiddīqē Raqiyyallāhu ‘anhu narrates that Nabī ﷺ
Ṣallallāhu ‘alaihi wasallam said: The deceitful, the miser, and the one who keeps reminding people of his generosity to them, will not enter Paradise. (Tirmidhī)
IKHLĀṢ
SINCERITY OF INTENTION

Fulfilling the commandments of Allāh Ta‘ālā only to please Him

SINCERITY OF INTENTION

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā says:

Yes! whoever surrenders himself to Allah (i.e. follows Allah’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 Subḥānahū wa Ta‘ālā says:

And only spend to please Allāh.

Al-Baqarah 2: 272

Allāh Subḥānahū 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.

Allāh Subḥānahu wa Taʿālā mentions the address of Ṣāliḥ ‘Alaihis 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.

Allāh Subḥānahu wa Taʿālā says:
And that which you give in Zakāt, only to please Allāh; these are those who increase their wealth and reward.

Allāh Subḥānahu wa Taʿālā says
And call on Him (Allāh) with true devotion.

Allāh Subḥānahu wa Taʿālā 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.
AḤĀDĪTH

1 - عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: إن الله لا ينظر إلى صوركم وأعمالكم، ولكن ينظر إلى قلوبكم وأعمالكم. رواه المسلم بتحريم ظلم المسلمين. رقم: 6543

1. Abu Hurairah راذيي اللّه ﷺ anhu narrates that Rasūlullāh ﷺ ‘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 - عن عمر بن الخطاب رضي الله عنه قال: سمعت رسول الله ﷺ يقول: إنما الأعمال بالنية، وإنما لأمر من رأى ما نوى، فكأنما هجرته إلى الله ورسوله فهجرته إلى الله ورسوله، ومن كأنما هجرته إلى دينه يصبيحها أو أمرته يتزوجها، فهجرته إلى ما هاجر إليه. رواه البخاري، باب النيه في الإيمان، رقم: 6808

2. ‘Umar ibn Khāṭāb راذيي اللّه ﷺ anhu narrated: I heard Rasūlullāh ﷺ ‘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 - عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: إنما يبعث الناس على ثوابهم. رواه ابن ماجه، باب النية، رقم: 2967

3. Abu Hurairah راذيي اللّه ﷺ anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Undoubtedly upon resurrection, people will be treated according to their intentions. (Ibne-Mājah)

4 - عن عائشة ﷺ رضي الله عنها قالت: قال رسول اللّه ﷺ: يغزو جيش الكغشبة. فإذا كانوا بيئاءًا من الأرض يخسف بأولهم وآخرهم، قالت: قلت: يا رسول اللّه! كيف يخسف بأولهم؟
4. 'Ā’ishah Rađiyallāhu ‘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 ibne-Mālik Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: You have indeed left behind in Madīnah 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 Ṣaḥābah asked: O Rasūlullāh! How can they be with us when they are in Madīnah? He said: They intended to go out with you but were detained by a valid reason. (Abu Dāwūd)

6. Ibne-‘Abbās Rađiyallāhu ‘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 for 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.
(Bukhârî)

7—عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: قال رجل: لأتصدق بصدقة. فخرج
بصدقه فوضعها في يد سارق فأصبحوا يتحدثون. تصدق على ساري فقال: اللهم لك
الحمد. لأن تصدق بصدقه. فخرج بصدقه فوضعها في يد زانية. فأصبحوا يتحدثون. تصدق
الليلة على زانية. فقال: اللهم لك الحمد. على زانية. لأن تصدق بصدقه. فخرج بصدقه
فوضعها في يد غني. فأصبحوا يتحدثون. تصدق على غني. فقال: اللهم لك الحمد على
ساري. وعلى زانية. وعلى غني. فأتي فقيه له. أما صدقتلك على ساري. ففعله أن يسعتف عن
سرقته. وأما الزانية ففعلها أن تستعف عن زاهها. وأما الغني ففعله أن يبكي فينفق مما أعطاه الله.

رواه البخاري: باب إذا تصدق على غني، 210، رقم: 14

7. Abu Hurairah رضي الله عنه narrates that Rasûlullâh ﷺ alaihi wasallam said: A man said indeed I will give Sadaqah (quietly)! He came out with his Sadaqah and placed it in the hands of a thief. In the morning people began to talk and say: Sadaqah was given to a thief. The man said: O Allâh! All praise is for You, I will indeed give Sadaqah. And he came out with Sadaqah and placed it in the hands of an adulteress. In the morning people began to talk and say Sadaqah was given to an adulteress. The man said: O Allâh! All praise is for You, in giving Sadaqah to an adulteress. I will surely give Sadaqah. He came out with Sadaqah and placed it in the hands of a rich man. In the morning people began to talk and say: Sadaqah was given to a rich man. The man said: O Allâh! All praise is for You in giving Sadaqah to a thief, an adulteress and a rich man. He then had a dream in which he was told that his Sadaqah which was made to be given to a thief, may perhaps result in his refraining from stealing, to the adulteress, so that she may perhaps refrain from adultery, and to the rich man so that he may perhaps pay heed and spend from what Allâh had given him. (Bukhârî)
IKHLĀS 532
Sincerity of Intention

Note: Because of this man’s sincerity Allāh accepted all three of this man’s Ṣadaqāt.

8. ‘Abdullāh ibn-‘Umar Raḍiyallāhu ‘anhum narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Three people (of an Ummah) before you, set out on a journey and they took refuge in a cave to spend the night. A rock slide from the mountain and blocked
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 Dīnārs 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 Dīnārs 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)
9. Abu Kabshah Al Anmārī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: I swear by Allāh upon three things, and then I will especially tell you something afterwards. So, remember it well! Then he said: The wealth of a man does not decrease by giving Ṣadaqah. If a person endures oppression patiently, Allāh increases his honour. If a person opens the door of begging, Allāh opens the door of poverty upon him (or said something similar). Then he said: I am going to tell you something, so remember it well. Then he said: There are four types of people in the world. 1. The slave of Allāh whom Allāh has bestowed wealth and knowledge; He fears Allāh regarding his wealth, and through this knowledge he spends to strengthen relationships and he knows that there is a right of Allāh in it; he will be in the best of ranks. 2. The slave of Allāh whom Allāh has given knowledge but no wealth, and he is sincere in his intention. He says: Had I been given wealth I would have spent it just like the other person, and for his intention both will be given the same reward. 3. The slave of Allāh whom Allāh has given wealth but no knowledge, and he spends his wealth haphazardly and he does not fear his Rabb in respect of it; he does not discharge his obligations of kinship, and does not know that Allāh has a right on it. He will be in the worst of ranks. 4. The slave of Allāh whom Allāh has given neither wealth nor knowledge, says: Had I been given wealth, I would have spent it just like the other
(third) person; for his intention, the burden of both will be alike.
(Tirmidhī)

10. A man from Madinah narrates that Mu‘āwiyyah Radīyallāhu 'anhu wrote a letter to 'Ā’ishah Rađiyallāhu ‘anha asking her: Write me and advise me but do not make it lengthy. So 'Ā’ishah Rađiyallāhu ‘anha wrote to Mu‘āwiyyah Rađiyallāhu ‘anhu. After writing Salam she wrote: I have indeed heard Rasūlullāh Ṣallallāhu ‘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). (Tirmidhī)

11. Abu Umāmah Al-Bāḥilī Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh does not accept any deed, except that done sincerely for Him and to obtain His pleasure. (Nasaī)

12. Sa‘d Rađiyallāhu ‘anhu narrates that Nabī Ģallallāhu ‘alaihi wasallam said: Undoubtedly Allāh helps this Ummah because of its weak, by their supplication, Ģalāt, and Ģiklās. (Nasaī)
13. Abu Dardā Radīyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who goes to his bed with the intention to get up during the night to offer his Ṣalāt 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. (Nasa‘ī)

14. Zaid ibne-Thābit Radīyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘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 enriches his heart, and the world comes to him humiliated. (Ibne-Mājah)

15. Zaid ibne-Thābit Radīyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘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. (Ibne-Hībbān)
16. Thawbān Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Glad tidings to the sincere (people). They are an illumination in the darkness, because of whom all severe evils are driven away. (Baihaqī)

17. Abu Firās Raḥimahullāh of the tribe of Aslam narrated that a person loudly asked: O Rasūlallāh! What is Īmān? He replied: Ikhlāṣ (sincerity). (Baihaqī)

18. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Giving Ṣadaqah secretly cools the anger of the Rabb. (Tabarānī)

19. Abu Dhar Raḍiyallāhu ‘anhu narrates that it was asked of Rasūlullāh Ṣallallāhu ‘alaihi wasallam: What do you say about that person who does a good deed and the people praise him for that? He replied: That is immediate glad tidings to the believer. (Muslim)

Note: Indeed, for the Hereafter, there are numerous glad tidings for him, however here he receives an immediate glad tiding provided his action was done solely for the Allāh’s pleasure and not for the praise of people.
And those who give what they have given while their hearts are fearful. (Mu'minun: 60)

‘Ā’ishah Raḍiyallāhu ‘anhā asked: If these are the people who drink wine and steal. Rasūlullāh Sallallāhu ‘alaihi wasallam replied: No, O daughter of Śiddiq! But they are those who fast, offer Śalāt, give Sadaqah, and they fear that their good deeds may not to be accepted by Allāh. These are the people who race towards good deeds and are foremost in them. (Tirmidhi)

21. Sa‘d Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Sallallāhu ‘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‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘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. (Baihaqī)

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. (Tarjumān-us-Sunnah)
23. Ma‘n ibne-Yazīd Raḍiyallāhu ‘anhu narrates that my father, Yazīd Raḍiyallāhu ‘anhu, set aside some Dīnārs for charity, and gave them to a person in the masjid (so that these may be given to a needy person). I went and (being needy myself) took those Dīnārs and came back. My father said: I swear by Allāh! I had not meant these to be given to you. So I took my father to Rasūlullāh ﷺ ‘alaihi wasallam and presented this matter to him. Rasūlullāh ﷺ ‘alaihi wasallam said to my father: You have your reward as intended O Yazid! and said to me: And what you have taken is yours O Ma‘n. (Bukhārī)

24. Tāūs Raḥimahullāh narrates that a man said: O Rasūlallāh! I get up to do some good deed at certain times; and I intend to please Allāh and I desire that this deed may be seen. Rasūlullāh ﷺ ‘alaihi wasallam did not reply until this verse was revealed:

He who longs to see his Rabb (wishing to become His beloved)
let him do righteous work, and make none share of the worship
due unto his Rabb. (Kahf 18:110)

(Tafsīr ibne-Kathīr)

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 aught to be done solely for the pleasure of Allāh. This is also hidden shirk which destroys a man’s good deeds.
TO ACT IN PURE EARNEST TO PLEASE ALLĀH TA‘ĀLĀ, WITH BELIEF IN HIS PROMISES AND WITH HOPE OF HIS REWARDS

AḤĀDĪTH

25 - ʿAbdullāh ibne-ʿAmr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There are forty virtuous deeds; the best of them is to lend one’s goat to another, so that he may benefit from its milk. Anyone who does any of these virtuous deeds hoping for reward and affirming upon Allāh’s promise, Allāh will send him to Paradise. (Bukhārī)

Note: Rasūlullāh Ṣallallāhu ‘alaihi wasallam did not give the details of each of these forty virtuous deeds, so that a good deed may be done believing that it is amongst those forty deeds whose excellence has been mentioned in this Ḥadīth. (Fath-ul-Bārī)

The objective is that a person should do every deed with the quality of Īmān and ehtisāb, that is while doing the deed he must have belief in the promises of Allāh and be conscious of its rewards.

26 - ʿAbdullāh ibne-ʿAmr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: ‘Abdullāh ibne-ʿAmr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There are forty virtuous deeds; the best of them is to lend one’s goat to another, so that he may benefit from its milk. Anyone who does any of these virtuous deeds hoping for reward and affirming upon Allāh’s promise, Allāh will send him to Paradise. (Bukhārī)

Note: Rasūlullāh Ṣallallāhu ‘alaihi wasallam did not give the details of each of these forty virtuous deeds, so that a good deed may be done believing that it is amongst those forty deeds whose excellence has been mentioned in this Ḥadīth. (Fath-ul-Bārī)

The objective is that a person should do every deed with the quality of Īmān and ehtisāb, that is while doing the deed he must have belief in the promises of Allāh and be conscious of its rewards.
Şallallāhu ‘alaihi wasallam said: If anyone attends the funeral of a Muslim with the belief in His promises, and hoping for His rewards and stays till the prayer is offered and the burial is completed he will get the reward of two Qirāts, each Qirāt being equivalent to Uḥud; and if anyone prays over the dead and returns before the burial he will come back with one Qirāt. (Bukhārī)

Note: A Qirāt is one-twelfth of a Dirham. In that period wages were paid to labourers for their work in the form of a Qirāt. Therefore, Rasūlullāh Şallallāhu ‘alaihi wasallam also used the word Qirāt but then clarified that this should not be considered a worldly Qirāt, but that its reward will be according to the Qirāt of the Hereafter which will be as great and magnificent as Mount Uḥud when compared to the Qirāt of this world. (Ma‘ārif ul Ḥadīth)

27 - عَنْ أَبِي الدَّرَّادِاء رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمَّعْتُ أَبا الْقَاسِمِ ۤ يَقُولُ: إِنَّ اللَّهَ قَالَ: يَا عَبْسِي إِنَّ بَعْثًا مِنْ بَعْدِكَ أَمَّةً إِنَّ أَصَابَهُمْ مَا يَحْتَجُونَ حِمْدًا اللَّهِ. وَإِنَّ أَصَابَهُمْ مَا يَكُونُ هُدُورًا أَحْتَسَبُوا وَصَبَّراً وَلَا جَلَّمْ وَلَا عَلِيمَ. فَقَالَ: يَا رَبُّ كَيْفَ يَكُونُ هَذَا لَهُمْ وَلَا جَلَّمْ وَلَا عَلِيمَ؟ قَالَ: أَعْطَيْتُهُمْ مِنْ جَلَّمِي وَعَلِيمِي. رَوَاهَا الْحَاكمُ وَقَالَ: هَذَا حُدِيْثٌ صَحِيحٌ عَلَى شَرْطِ الْبَحْرِيَّ وَلَا يُخُرَجُهُ.

وَوَافِقَ النَّهَابِي ۡ/۱ ۴۴۸/۱

27. Abu Darda’ Radīyallāhu ‘anhu reports: I heard Abul Qāsim (Rasūlullāh) Şallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsi that verily Allāh has said: O ‘İsā! 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 Hilm (softness and forbearance) nor ‘Ilm (knowledge). ‘İsā ‘Alaihis Salām submitted: O my Rabb! How will they do all this when they will neither have Hilm nor ‘Ilm? Allāh said: I shall give them Hilm from My Hilm and ‘Ilm from My ‘Ilm. (Mustadrak Ḥākim)

28 - عَنْ أَبِي أَحْمَدْ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَقُولُ اللَّهُ سَبِحَاهُنَّ: اللَّهُ أَنَّ أَمْرَهُ إِنَّ صِبْرُهُ وَأَحْسَبَتْ عَنْدَ الْقِدْسِيَّةِ الأوَّلِيَّةِ لَمْ أَرْضِنَ أَنْ كُنَّا ذَوِينَ الْجَهَنَّةِ. رَوَاهَا بِنِ مَاجِهِ بَابًا مَا جَاءَ فِي الصِّبْرِ عَلَى الْمَصِيبَةِ رَقْمٌ: ۱۵۹۷

28. Abu Umāmah Radīyallāhu ‘anhu narrates in a Ḥadīth Qudsi: I
heard Rasūlullāh ʿalaihi wasallam saying that Allāh Subḥānāhū says: O Son of Ādām! 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. (Ibn-Mājah)

29. Abu Masʿūd Raḍiyallāhu ʿanhu narrates that Rasūlullāh ʿalaihi wasallam said: When a person spends on his family, hoping for Allāh’s pleasure and believing in reward from Allāh then this spending is Sadaqah for him. (Bukhārī)

30. Saʿd ibne-Abī Waqqās Raḍiyallāhu ʿanhu narrates that Rasūlullāh ʿalaihi 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 Raḍiyallāhu ʿanhu narrates that I was present with Nabī Ṣallallāhu ʿalaihi wasallam, when a messenger came from one of his daughters, at that time Saʿd, Ubayy ibne-Kaʿb, Muʿādh Raḍiyallāhu 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)
32. Abu Hurairah Rađiyllāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 ibne-‘Amr ibnul ‘Āṣ Rađiyllāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allah 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 Innā lillāhi wa innā ilaihi rāji‘ūn), then Allāh is pleased with nothing less than Paradise for him. (Nasa‘ī)

34. ‘Abdullāh ibne-‘Amr Rađiyllāhu ‘anhumā narrates: I asked: O Rasūlallāh! Tell me about Jihād and Ghazwah? He replied: O ‘Abdullāh ibne-‘Amr! If you fight with patience, seeking from Allāh His pleasure and your reward, Allāh will resurrect you as one enduring patiently 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 ibne-‘Amr! In whatever state (and with whatever intention) you kill or are killed, Allāh will resurrect you in that state. (Abu Dāwūd)
CONDEMNATION OF RIYA’

Condemnation of deeds being done with the intention of being seen by others

VERSES OF QUR’ĀN

Allāh Subhānāhū 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 Subhānāhū 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 Qada (after its prescribed time), or offering it inattentively, or offering it irregularly. (Kashfūr Rahmān)

AHĀDĪTH

35 - ٣٥ عن أنيس بن مالك رضي الله عنه عن النبي ﷺ أنه قال: يحسب امرئ من الشر أن يشأر
إليه بالأصابع فين ذئب أو ذئب إلا من عصمه الله. رواه الترمذي. باب منه حديث إن لكل شيء ضرة،
رقم: ٢٤٥٣٣
35. Anas ibn-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alāihi wasallam said: Indeed it is evil enough for a man to have fingers pointed at him for some religious or worldly reason, except whom Allāh protects. (Tirmidhī)

Note: Having fingers pointed at means to become famous which is dangerous. As after becoming famous to save oneself from the feeling of pride is not possible for every one. If fame is unintentional and gifted by Allāh, and He, by His grace, saves one from the evil of one’s inner self and Shaitān, then for such sincere persons fame is not dangerous. (Māzhīr Ḥaque)

36. ‘Umar ibnil Khaṭṭāb Raḍiyallāhu ‘anhu narrates that one day he went to the masjid of Rasūlullāh Ṣallallāhu ‘alaihi wasallam and found Mu‘ādh ibne-Jabal sitting by the grave of Nabī Ṣallallāhu ‘alaihi wasallam and weeping. He asked: What makes you weep? Mu‘ādh replied: A thing made me cry which I heard from Rasūlullāh Ṣallallāhu ‘alaihi wasallam. He said: Indeed even a little showing off is Shirk (polytheism), and verily he who has enmity with a friend of Allāh has gone forth to wage war with Allāh. Indeed, Allāh loves those who do good deeds, fear Him and are unknown; when absent they are not looked for and when present they are not called forward nor recognised. Their hearts are lamps of guidance which pull them out from the dark storms of temptations (because of the light of their hearts, they save their Deen). (Ibne-Mājah)
37. Mālik Raḍiyallāhu ‘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 Raḍiyallāhu ‘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. Hasan 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 Dīnār Raḥimahullāh used to narrate this hadīth, 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. Ibn-e-Abbas Radîyallâhu ‘anhu narrates that Rasûlullâh ﷺ, ‘alaíhi wasallam said: He who makes Allâh angry for pleasing people, Allâh becomes angry and makes those people angry with him whom he had pleased by angering Allâh. And he who pleases Allâh by making people angry Allâh is pleased with him and makes those people pleased with him whom he had made angry to please Allâh. So much so that He makes him virtuous in the eyes of those people who were angry and his words and deeds become adorned in their eyes. (Tabârânî, Majma‘-uz-Zawâid)

41. Abu Hurairah Radîyallâhu ‘anhu narrates: I heard Rasûlullâh ﷺ, ‘alaíhi 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. Allâh will remind him of His favours and He will acknowledge them. Allâh Ta‘âlî will ask: What did you do (to show gratitude) for these favours? He will reply: I fought for You till I was martyred. Allâh 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
on his face, until cast into the Fire. Next, a man who had learnt and taught (religious) knowledge and recited the Qur’ān, will be brought forward. Allāh will remind him of His favours and he will acknowledge them. Allāh Ta‘ālā 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’ān for Your sake. Allāh Ta‘ālā will say: You have lied, you acquired knowledge to be called learned, and you recited the Qur’ān to be called Qāri (reciter of the Qur’ān); 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 Allāh Ta‘ālā had made wealthy and to whom He had given all kinds of riches, will be brought forward. Allāh Ta‘ālā will remind him of His favours and he will acknowledge them. Allāh Ta‘ālā 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. Allāh Ta‘ālā 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 and cast into the Fire. (Muslim)

42. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone acquires knowledge by which Allāh’s pleasure was to be sought, but acquires it only to get some worldly advantage, he shall not even experience the fragrance of Paradise on the Day of Resurrection. (Abu Dāwūd)
43. Abu Hurairah Radyallahu ‘anhu narrates that Rasûlullâh Šallallahu ‘alaihi 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. Allâh Ta‘âlâ 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, from amongst them, who will cause a variety of problems for them.) (Tirmidhî)

44. Abu Sa‘îd ibne-Abu Fa‘dâlah Al-Ansârî Râdiyallahu ‘anhu, who was one of the Šâhâbah, narrates: I heard Rasûlullâh Šallallahu ‘alaihi wasallam saying: When Allâh 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 Allâh in a deed, which he did for the sake of Allâh, he should seek the reward from someone besides Allâh, for indeed Allâh is the One Who is beyond need of partners to be associated with Him. (Tirmidhî)

**Note:** Allâh being absolutely self-sufficient, does not tolerate any partner.

45. ‘Abdullâh ibne-‘Umar Râdiyallahu ‘anhu narrates that Nabî Šallallahu ‘alaihi wasallam said: Whoever acquires knowledge for any one apart from Allâh or intends by it other than Allâh (honour, fame, wealth, etc.), then let him make his abode in Hell-Fire. (Tirmidhî)
46. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Seek refuge from Jubbil-Hazan (Pit of Sorrow). The Ṣaḥābah asked: What is Jubbil-Hazan? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: It is a valley in Hell, from which Hell itself seeks refuge hundred times a day. It was asked: O Rasūlallāh! Who will enter it? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: The reciters of the Qur’ān who show off their deeds. (Tirmidhi)

47. Ibne-‘Abbās Raḍiyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi 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 tragacanth (thorny) trees likewise only evil can be gathered from drawing near to them (Ibne- Mājah and Targhib)

48. Abu Sa‘īd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came out from his house to us while we were talking about Dajjāl. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said:
Should I not tell you what causes me more fear for you than Dajjāl? We replied: Certainly, yes. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: *Shirk-ul-Khafi* (hidden polytheism), like a man who gets up to offer Ṣalāh and tries to improve his Ṣalāh because he sees someone looking at him. (Ibn-Majah)

**Translator’s Note:** Dajjāl is the great Deceiver who will appear near the end of the world and will claim to be God and will be killed by ʿĪsā alaihis Salām at his second arrival.

49. Ubayy ibne-Ka‘b Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Give glad tidings to this Ummah of honour, eminence, Allāh’s help and authority on earth. Whoever amongst them is engaged in an act of the Hereafter for worldly benefit will have no share in the Hereafter. (Musnad Aḥmad)

50. Shaddād ibne-Aws Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anyone who offers Ṣalāt, for show, indeed he has committed *Shirk*; and anyone who fasts for show, indeed he has committed *Shirk*; and anyone who gives Ṣadaqaḥ, for show, indeed he has committed *Shirk*. (Musnad Aḥmad)

**Note:** This means that if the deeds are done to be shown to the people, it amounts to ascribing those people as partners of Allāh. As such these deeds are no longer for the sake of Allāh but for the sake of those people for whom they were done. The doer of these deeds, instead of deserving reward, becomes liable for punishment.
51. It is said about Shaddād ibne-Aws Ra'diyallāhu ‘anhu that he once started weeping. He was asked about his crying, and he replied: It is something I heard from Rasūlullāh Ṣallallāhu ‘alaihi wasallam when I remember this, it makes me weep. I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: I fear for my people of Shirk (ascribing partners to Allāh) and Hidden Desires. Shaddad Ra'diyallāhu ‘anhu says: I asked: O Rasūlallāh! 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). (Musnad Āḥmad)

52. Mu‘ādh Ra'diyallāhu ‘anhu narrates that indeed Nabi Ṣallallāhu ‘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 Rasūlallāh! 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. (Musnad Āḥmad)

Note: This means that the friendship and enmity of these people will be based on their personal interests, and not to please Allāh.
53. Abu Mūsā Al-Ashʿarī Raḍiyallāhu ‘anhu narrates: One day Rasūlullāh Šallallāhu ‘alaihi wasallam delivered 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 Rasūlallāh! He said: say this:

اللَّهُمَّ إِنَّا نَتَوَلُّدُ بَكَ مِنْ أَنْ نَشْرَكْ شَيْئًا تَعْلُمُهُ، وَنَسْتَغْفِرْكَ لِمَا لَا تَعْلُمُ

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 Aḥmad)

54. Abu Barzah Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘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 Aḥmad, Bazzār, Majma‘-uz-Zawāid)

55. ‘Abdullāh ibne‘Amr Raḍiyallāhu ‘anhumā narrates: I heard Rasūlullāh Šallallāhu ‘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. (Ṭabarānī, Majma‘-uz-Zawāid)

56. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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. (Ṭabarānī, Majma-ʿuz-Zawāid)

57. Anas ibn Mālik Raḍiyallāhu ʿanhū narrates that Rasūlullāh Sallallāhu ʿalaihi wasallam said: On the Day of Judgement sealed books of deeds will be brought and presented to Allāh Tabārak wa Taʿālā and Allāh Tabārakā wa Taʿālā 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 ʿAzza 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. (Ṭabarānī, Bazzār, Majma-ʿuz-Zawāid)

58. Anas Raḍiyallāhu ʿanhū narrates that indeed Nabī Ṣallallāhu ʿalaihi wasallam said: The things of destruction are: Miserliness which is obeyed; that sensual desire which is pursued; and the consideration of a person for himself as being superior to others. (Baihaqī)
59. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Nabī شَالِِلْلَهُ ‘الله’ 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 رَضِيَ اللَّهُ عَنْهُ narrates that Nabī شَالِِلْلَهُ ‘الله’ 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). (Mazāhir-e- Ḥaq)

61. ‘Abdullāh ibn-Qais Al Khuzā‘ī رَضِيَ اللَّهُ عَنْهُ narrates that indeed Rasūlullāh ﷺ ‘الله’ 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. (Tafsīr ibne-Kathīr)

62. ‘Abdullāh ibn-‘Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ ‘الله’ 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. (Ibne-Majah)
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 ﷺ ‘alaihi wasallam throughout the world.
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 Ṣallallāhu ‘alaihi wasallam
throughout the world.

DA‘WAT AND ITS VIRTUES

VERSES OF QUR’ĀN

Allāh Subḥānahū 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 Subḥānahū wa Ta‘ālā says:

He (Allāh) is Who has sent among
the unlettered people a Messenger from amongst themselves, reciting to them His verses (that is by means of the Qur’ān he invites them, advises them and prepares them to accept Islam), and to purify them (from the filth of disbelief and polytheism and to cultivate excellence in conduct), and teaches them the Book and Wisdom (Sunnah). And verily they were most obviously lost in error.

Al-Jumu‘ah 62: 2

Allāh Subhānahū wa Ta‘ālā says:

If We willed, We could raise up a Warner in every village (in your time and would not have burdened you with the mission single-handedly, but to increase your reward We have given you this tremendous responsibility and this is indeed Allāh’s bounty on you). So obey not the disbelievers, but strive against them by means of the Qur’ān with a great endeavour (the unbeliever will be happy if you do not endeavour for inviting people towards Allāh. However, you confront the unbelievers with strong reasoning from the Qur’ān and invite all, repeatedly, with great vigour).

Al-Furqān 25: 51-52

Allāh Subhānahū wa Ta‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam:

Invite (mankind) to the way of your Rabb (Islām) with wisdom
(with the reasoning of the Qur’ān) and excellent preaching (with softness and humility in a manner which effects the heart).

\[\text{An-Nahl 16: 125}\]

**Note:** Here some of the basic principles of work of Tablígh have been explained in a brief manner.

Allāh Subhānahū wa Ta‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam:
And remind (by explaining and preaching the Qur’ān), for verily reminding benefits the believers.

\[\text{Adh-Dhāriyāt 51: 55}\]

Allāh Subhānahū wa Ta‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam:
O (the one) wrapped up in your cloak! Arise and warn!

And Magnify Your Rabb!

\[\text{Al-Muddaththir 74: 1-3}\]

Allāh Subhānahū wa Ta‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam:
It may be that you are going to kill yourself with grief, because they do not become believers.

\[\text{Ash-Shu‘arā 26: 3}\]

Allāh Subhānahū 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.

Allāh Subhānahū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:
So let not your soul expire in grief for them (because of their disbelief).

Allāh Subhānahū wa Ta‘ālā says:

Verily! We sent Nūḥ (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 Allah, 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 Allāh
Whereas He created you in (diverse) stages?
See you not how Allāh 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.  

Allāh Subḥānahū wa Ta‘ālā says:

Fir‘aun (Pharaoh) said
(sarcastically): And what is the Rabb of the Worlds?

Mūsā ‘Alaihis Salām said: The Rabb of the heavens and the earth, and all that is between them, if you had but sure belief.

Fir‘aun said to those around him:
Did you hear (what nonsensical talk)?

(But Musa continued with the praises of Allāh and) said: Your Rabb and the Rabb of your fathers.

Fir‘aun said: Lo! Your messenger who has been sent to you is indeed a madman!

(But) Mūsā (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‘arā’ 26: 23-28

Allāh Subḥānahū wa Ta‘ālā says:

(At another place, Allāh mentions about the da‘wat of Mūsā ‘Alaihis Salām) Fir‘aun said: Who then is the Rabb of you two, O Mūsā?
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 Subhānahū 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 Subhānahū wa Ta‘ālā narrates Nūh ‘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.
Allāh Subhānahū wa Ta‘ālā says:

And he who (amongst the people of Fir‘aun) believed said: O my people! Follow me. I will guide you to the way of right conduct.

O my people! Surely, the life of this world is nothing but a (passing) enjoyment, but the life to come is an everlasting mansion.

Whoever does evil shall be repaired the like thereof; and whoever does righteous deeds, whether male or female, and is a believer, will enter Paradise; where they will be provided therein without limit.

And O my people! How is it that I invite you to salvation, while you invite me to the Fire?

You invite me to disbelieve in Allah, and to join partners with Him, of which I have no knowledge; and I invite to the Almighty, Oft Forgiving.

No doubt you call me to one who cannot grant me my requests in this world, or in the Hereafter. And our return will be to Allah, and indeed the transgressors (of Allāh’s set limits) will be the dwellers of the Fire.

And you will remember, what I say
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 Subḥānahū wa Ta‘ālā narrates the advice of Luqmān 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 commandments (ordered by Allāh).

Luqmān 31: 17

(Banī Isrā’īl were forbidden from fishing in Saturdays, some of them obeyed and others disobeyed. This incident is mentioned in these verses) Allāh Subḥānahū 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-Aʿrāf 7: 164-165

Allāh Subḥānahu wa Taʿālā 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).

Hūd 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 Subḥānahu wa Taʿālā 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-ʿAṣr 103: 1-3
**Note:** For salvation there are four essential requirements. 1) Ḥiṣab, 2) Good actions, 3) Recomending one another to the truth, 4) Recomending one another to patience. In this Sūrah Muslims have been given very great guidance; which is this, that just as it is necessary to correct one’s own Ḥiṣab and actions, so also it is equally important to struggle for the improvement of the Ḥiṣab and actions of other Muslims. In particular one’s immediate family and relatives. Correcting one’s own personal Ḥiṣab and actions is not enough. For this reason in the light of Qur’ān and Hādith 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 Allāh give all of us the strength to act on the guidance given in this Sūrah. (Ma‘āriful Qur’ān)

Allāh Subhānahū wa Ta‘ālā says:

You are the best peoples ever raised up for mankind. You enjoin to good, and forbid evil, and you believe in Allah. Ale-‘Imrān 3: 110

**Note:** O’ Muslims you are the best of all Nations. In the knowledge of Allāh this was destined for you from eternity. This knowledge had also been conveyed to some of the previous Prophets. Just as Rasulūllāh Ṣallallāhu ‘alaihi wasallam is the last, and most distinguished of all Prophets so also his Ummah will be the most distinguished Ummah. Surpassing all other Ummā (followers of other Prophets) because of its having the most honoured of all Prophets, and because it being given an everlasting and most perfect Shariāt (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. (Tafseer-usmani)

Allāh Subḥānahū waTa‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam :
Say: This is my Way that I call towards Allah, with clear evidence and strong belief, I and whosoever follows me (also invites towards Allāh). Yūsuf 12: 108

Allāh Subḥānahū wa Ta‘ālā 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 Šalāt and they pay the Zakāt, and they obey Allāh and His Messenger. As for these, Allāh will have mercy on them. Verily! Allāh is Almighty, Wise. At-Taubah 9: 71

Allāh Subḥānahū wa Ta‘ālā says:
And co-operate one another to righteousness and piety; and do not co-operate one another to sin and transgression. Al-Māidah 5: 2

Allāh Subḥānahū wa Ta‘ālā says:
And who is better in speech than him who invites (mankind) towards Allāh, 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.

Fuṣilat 41: 33-35

Note: This verse implies that the inviter to Allāh should develop in himself great patience, steadfastness, and excellent conduct.

Allāh Subḥānāhū wa Taʿālá 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 Allah, but do that which they are commanded.

At-Taḥrīm 66: 6

Allāh Subḥānāhū wa Taʿālá says:

Those who (the believers), if We give them power in the land, establish Ṣalāt and pay the Zakāt, and enjoin righteousness and forbid evil. And with Allāh rests the final out come of (all) events.

Al-Ḥājj 22: 41

Allāh Subḥānāhū wa Taʿālá says:

And strive in Allāh’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 Ibrāhīm. It is He (Allāh) who has named you Muslims (obedient and loyal) both before and in this (Qur'ān); so that the Messenger (Muḥammad Šallallāhu `alaihi wasallam) may be a witness over you, and you may be a witnesses over mankind.

Al-Ḥajj 22: 78

Note: This refers to the Day of Resurrection when the Ummahs of other Rasūls will deny that their Rasūls had invited them to the Truth about Allāh and this Day, then their Rasūl will present the Ummah of Muḥammad Šallallāhu `alaihi wasallam to bear witness against them. The Ummah of Muḥammad Šallallāhu `alaihi wasallam will be asked: How do you attest to this Truth, and who told you this? They will reply: Our Rasūl Muḥammad Šallallāhu `alaihi wasallam informed us! And then, Prophet Muḥammad Šallallāhu `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 Šallallāhu `alaihi wasallam), so that the Messenger informs you and teaches you, and you in turn, inform and teach the rest of mankind. (Kashf-ur-Raḥmān)
AḤĀDĪTH

1. Mu‘āwiyyah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi 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- ‘uṣ-Šaghīr)

2. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said to his uncle Abu Ṭālib (at the time of his death): Say Lā 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:

إِنَّكَ لَتَهْدِيُّ مِنْ أَحْبَبِيْتُ وَلَكْنَ اللَّهُ يُهْدِيُّ مِنْ يَتَّشَاءُ

Verily, you cannot guide to the right path whom you love. It is Allāh Who guides Whom He wills.

(Muslim)
3. ‘Āishah Raḍiyallāhu ‘anāhā narrates that: Abu Bakr Raḍiyallāhu ‘anhu came out to see Rasūlullāh Šallallāhu ‘alaihi 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. Rasūlullāh Šallallāhu ‘alaihi wasallam said: Verily, I am Allāh’s Messenger, I invite you to Allāh. As soon as Rasūlullāh Šallallāhu ‘alaihi wasallam completed his words Abu Bakr Raḍiyallāhu ‘anhu embraced Islam. When Rasūlullāh Šallallāhu ‘alaihi 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 Raḍiyallāhu ‘anhu.

Then, Abu Bakr went to ‘Uthmān ibn-‘Affān, Ṭalḥah ibn-‘Ubaidullāh, Zubair ibn-‘Awwām, and Sa’d ibn-Abī Waqqāṣ Raḍiyallāhu anhum. They accepted Islām. Then, the following day, he brought ‘Uthmān ibn-Ma‘āzoon, Abu ‘Ubaida ibn-Jarrāh, ‘Abdur Raḥmān ibn-Auf, Abu Salama ibn-‘Abdul Asad, and Arqam ibn-Abī Arqam and they accepted Islām; may Allāh be pleased with them. (Bidāyah-wan-Nihāyah)

Note: ‘Qāsim,’ is the name of the son of Rasūlullāh Šallallāhu ‘alaihi wasallam; and ‘Abul Qāsim is his Kunniyah, the title usually given to any person with the name of his son or his parent.

4. Asmā binte Abu Bakr Raḍiyallāhu ‘anāhā narrates the story of the acceptance of Islām by Abu Quḥāfa. When Rasūlullāh Šallallāhu
‘alaihi wasallam entered Makkah (on the day it was conquered) and came to Masjidul Ḥarām, Abu Bakr Rađiyallāhu ‘anhu came there holding his father’s hand. When Rasūlullāh Ṣallallāhu ‘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 Rađiyallāhu ‘anhu replied: O Rasūlallāh! It is more of his right that he comes to you instead of your going to him. Rasūlullāh Ṣallallāhu ‘alaihi wasallam made him sit in front of him and stroked his chest and then said: Accept Islām, and he accepted Islām. When Abu Bakr Rađiyallāhu ‘anhu brought his father to Rasūlullāh Ṣallallāhu ‘alaihi wasallam, his hair were as white as the Thaghāmah tree; so, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Dye his hair. (Musnad Ahmad, Ṭabarānī, Majma-‘uz-Zawāid)

Note: Thaghāmah is a tree, which is as white as snow. (Majma Bihār-al-Anwār).

5. Ibne-‘Abbās Rađiyallāhu ‘anhu narrates that when Allāh revealed this verse: “Warn your close relation” (26:214), Nabī Ṣallallāhu ‘alaihi wasallam climbed the mount Ṣafā 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 Ṣallallāhu ‘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
Azza wa Jall revealed Surah Al Masad: “بَتْ بِيدَ أبِي لَهْ بَوْتَب” (Perish the two hands of Abu Lahab, and perish he). (Musnad Aḥmad, Al-Bidāya wan-Nihāya)

6. Munīb Al Azdī Raḍiyallāhu ‘anhu narrates that during my days of ignorance before achieving (Islam), I saw Rasūlullāh Ṣallallāhu ‘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 Ṣallallāhu ‘alaihi wasallam. She was a beautiful girl. (Ṭabarānī, Majma-‘uz-Zawāid)

7. Muḥammad ibne-‘Uthmān ibne-Ḥaushab narrates from his grandfather Raḍiyallāhu ‘anhu that when Allāh blessed Muḥammad with supremacy, I sent to him a group of forty riders under ‘Abde Sharr. They reached him with my letter. Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked him: What is your name? He replied: ‘Abdu Sharr (slave of evil). Rasūlullāh said: No, but you are ‘Abdu Khair (slave of good). Rasūlullāh Ṣallallāhu ‘alaihi wasallam took his oath of allegiance in Islām and sent the reply of the letter to Hawshab Zee Zulaim through him. So Hawshab accepted Islām. (Iṣābah)
8. Abu Sa‘īd Al Khudrī Raḍiyyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anybody amongst you who sees an evil should change it with his hands; if he is unable to do so, then with his tongue; if he is unable to do this (even), then by his heart and this is the weakest form of Īmān. (Muslim)

Note: To change it by his heart means that one should at least consider it a vice in his heart and should supplicate for its change.

9. Nu‘mān ibne-Bashīr Raḍiyyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The example of the person abiding by Allah’s orders and restrictions and the one who is not, is like those who drew lots for their position in a ship. Some of them settled in the upper part and others in the lower. When those who were in the lower part needed water, they had to pass by those (with water) who were on the upper part. So they said: Let us make a hole in our part of the ship and save troubling those who are above us. So, if the people in the upper part let them do what they intended, they would all perish. And if they stopped them with their hands, they would be saved and all would be saved. (Bukhārī)

10. Urs ibne-Umairah Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh does not punish
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. (Ṭabarānī, Majma‘uz-Zawāid)

11. Abu Bakrah Rađiyallāhu ‘anhu narrates that (at the conclusion of the sermon of Ḥajj, on 10 Dhil Ḥajjah, at Minā) 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 hadīth 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 fulfil the obligation of the message better than the person who has conveyed it to them. (Fatḥul Bārī)

12. Hudhaifah ibn-Yamān Rađiyallāhu ‘anhu narrates that Nabī 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. Zainab bint Jaḥsh Radiallahu ‘anha narrates: I asked: O Rasūlallāh! Would we perish when we have the righteous among us? He replied: Yes! When wickedness prevails. (Bukhārī)

14. Anas Raḍiyallāhu ‘anhu narrates that a young Jew, who used to serve Nabī Šallallāhu ‘alaihi wasallam, fell ill. Nabī Šallallāhu ‘alaihi wasallam visited him and sat by his head and said to him: Accept Islām. He looked at his father, who was beside him. His father said: Obey Abul Qasim. So he accepted Islām. At this Rasūlullāh Šallallāhu ‘alaihi wasallam came out saying: All praise be to Allāh, Who has saved him from the Fire. (Bukhārī)

15. Sahl ibne-Sa‘d Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Indeed, this Khair (Deen of Islām) 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. (Ibne-Mājah)

16. Jarīr Raḍiyallāhu ‘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 Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: None of you should belittle himself. The Ṣaḥābah asked: O Rasūlullāh! 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. (Ibne-Mājah)

Note: The responsibility placed by Allāh Subhānahu wa Ta‘ālā to curb evil, if not exercised out of fear of people, is belittling oneself.

18. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: The decline of Banī Isrā‘īl started when a (pious) man among them met any other man (involved in sin), the former said to latter: O you! Fear Allāh, and refrain from what you are committing, since it is not allowed for you. Then when he met him the next day this would not stop him (pious man) from eating, drinking and sitting with the sinner. When this happened frequently, (and also enjoining good and forbidding from evil was given up), Allāh made the hearts of the obedient similar to
the hearts of the disobedient. Rasūlullāh ﷺ ‘alaīhi wasallam then recited the verse:

Those among the children of Israel who disbelieved were cursed by the tongue of Dāwūd and ‘Īsā son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Bad indeed was what they used to do. You see many of them taking the disbelievers as their Auliyyā’ (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allāh’s Wrath fell upon them, and in torment they will abide. And had they believed in Allāh and in the prophet (Muhammad ﷺ ‘alaīhi wasallam ) and in what has been revealed to him, never would they taken them (the disbelievers) as Auliyyā’ (protectors and helpers); but many of them are the Fāsiqūn (rebellious, disobedient) to Allāh.

(Al-Māida 5:78-81)

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)

19. Abu Bakr Radīyallāhu ‘anhu said: O people! Verily you recite this verse:
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 Sallallāhu ‘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 Raḍiyallāhu ‘anhu 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 Ummah.
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)

20. Ḥudhaifah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh
Ṣallallāhu ‘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 Īmān 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 Sha‘bānī Rahimahullāhu says that he asked Abu Tha‘labah Al Khushānī Ra’diyallāhu ‘anhu: O Abu Tha‘labah! What do you say about this verse١٠٠ (guard yourselves)? He replied: I swear by Allāh! You have indeed asked a man who knows about it very well. I asked Rasūlullāh Ṣallallāhu ‘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 Tha‘labah asked: O Rasūlallāh! The reward of fifty of them! He replied: The reward of fifty of you. (Abu Dāwūd)

Note: This certainly does not mean that those in the later part of the Ummah can excel the Sahābah, because the Sahābah are undoubtedly superior to the whole Ummah. From this hadīth, it is evident that enjoining good and forbidding 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 Allāh Subḥānahū wa Ta‘ālā that time has not come as yet, and the Ummah has ample ability to accept the truth.

٢٢ - عن أبي أمية الشعبي رحمه الله قال: سألت أبي ثعلبة الخشبى رضي الله عنه فقلت: يا أبي ثعلبة! كيف تقوم في هذه الآية (عليكم أنفسكم) قال: أنا ولله لقد سألت عنها خيرًا، سألت عنها رسول الله ﷺ فقال: بل انتموا بالخطر وتناهوا عن المنكر، حتى إذا رأيت شحا مطاعا، وهواء منتجلًا، وذنبا مؤثرة، وإعجاب كل ذي رأى يرأيه، فعليلك يعني ينفيسك، ودع عند الغنائم فإن يرآكم أئمهم الصبر، الصبر فيه مثل قبض على الجمار، للعامل فيه مثل أجر خمسين رجلًا يعملون مثل عمله. فقال (أبو غالب): يا رسول الله! أجر خمسين منهم قال: أجر خمسين منكم رواه أبوداوود، باب الأمر والنهي، رقم: ٤٣٤.
22. Abu Sa‘īd Al Khudrī Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Avoid sitting on the ways. The Ṣaḥābah said: O Rasūlallāh! 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 fulfil the rights of the way. Ṣaḥābah asked: What are the rights of the way, O Rasūlallāh! He replied: Lowering the eyes, removing harmful things, replying to Salām, and enjoining good and forbidding from evil. (Bukhārī)

Note: Ṣaḥābah Raḍiyyallāhu ‘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. (Mazāhir-e-Ḥaq)

23. Ibne-‘Abbās Raḍiyyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘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 Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A man’s wrongdoing regarding his family, his property, his children, and his neighbours may be atoned by offering
Ṣalāt, Ṣadaqah and enjoining good and forbidding from evil.  
(Bukhārī)

25 - Ḥanāfī Ḥanāfī: "O Ḥanāfī, O Ḥanāfī!" Ḥanāfī: "O Ḥanāfī, O Ḥanāfī!"

25. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh ‘Azza wa Jall commanded Jibrā’il to overturn, such and such city with its inhabitants. Jibrā’il ‘Alaikum Ṣallām submitted: O my Rabb! Amongst them is your slave who has never disobeyed You, even to the blinking of an eye. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said that Allāh Subḥānahū wa Ta’ālā commanded Jibrā’il: 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-Maṣābīḥ)

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)

26. Durrah binte-Abī Lahab Radīallāhu ‘anhu narrates that a man stood before Nabi Ṣallallāhu ‘alaihi wasallam when he was seated on the pulpit and asked: O Rasūlallāh! Who is the best amongst the people? He replied: The best amongst the people is he who recites the Qur’ān, the most; and fears Allāh, the most; and enjoins unto good and forbids from evil, the most; and strengthens the ties of kinship, the most. (Musnād Aḥmad, Ṭabarānī, Majma ‘uz-Zawāīd)

27 - Ḥanāfī Ḥanāfī: "O Ḥanāfī, Ḥanāfī! O Ḥanāfī, Ḥanāfī!" Ḥanāfī: "O Ḥanāfī, Ḥanāfī!"
27. Anas Radīyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam wrote to the Persian emperor, Kisrā, to the Roman emperor, Qaisar, to the king of Ethiopia, An-Najāshī, and to every mighty dictator, inviting them to Allāh. This Najāshī was not the same for whom Nabi Ṣallallāhu ‘alaihi wasallam offered funeral Ṣalāt. (Muslim)

28. ‘Urs ibn ‘Umairah Al Kindī Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘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 Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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 Ḥadīth reflects the intense desire in the heart of Rasūlullāh Ṣallallāhu ‘alaihi wasallam to save the Ummah from Hell-Fire.
30. 'Abdullāh Raḍiyallāhu ‘anhu narrates that it is as fresh in my memory as if I am looking at Nabī 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 Uqţud). (Bukhārī)

31. Hind ibne-Abī Ḥāla Raḍiyallāhu ‘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. (Tirmidhī)

32. Jābir Raḍiyallāhu ‘anhu narrates that Šahabah complained: O Rasūlallāh! The arrows of (tribe of) Thaqīf have tortured us, so curse them. He said: O Allāh! Bless the tribe of Thaqīf with Hidayat (Guidance). (Tirmidhī)
33. Abdullah ibne-'Amr ibn 'As Radiallahu 'anhum narrates that Nabî Šallallahu ‘alaihi wasallam recited the verses of Al-Qur’ān in which Allah Ta‘ālá mentions the supplication of Ibrāhīm ‘Alaihis Salām:

[Arabic text]

O My Rabb! 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.

(Ibrāhīm 14: 36)

He also recited the verse that mentions the supplication of ‘Īsa ‘Alaihis Salām:

[Arabic text]

If You punish them, they are Your slaves, and if You forgive them, verily You are the Mighty, the Wise. (Al-Ma‘idah 5: 118)

Then he raised his hands and prayed “O Allah! My Ummah! My Ummah!” and wept. So, Allah the Almighty and Majestic said: O Jibrail! Go to Muḥammad, though Your Rabb knows everything; still ask, what makes you weep? Jibrail ‘Alaihis Salām came to him and asked the same. Rasūlullāh Šallallahu ‘alaihi wasallam told Jibrail (about his anxiety for his Ummah). (Jibrail ‘Alaihis Salām went to Allāh Ta‘ālá Who knows everthing and conveyed that to Him). Allāh said: O Jibrail! 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 Subhānahū wa Ta‘ālā from Jibrail ‘Alaihis Salām, Rasūlullāh Šallallahu ‘alaihi wasallam said: I would be satisfied and pleased only when none of my followers remains in Hell. Sending Jibrail ‘Alaihis Salām to Rasūlullāh Šallallahu ‘alaihi asallam, and asking the reason of his weeping, while Allāh Subhānahū wa Ta‘ālā knows each and everything, was just for honouring and comforting him. (Ma‘āriful Ḥadīth)
34. ‘Ā’ishah Ra’diyallāhu ‘anāhā narrates that once I saw Nabi Ṣallallāhu ‘alaihi wasallam delighted, I said: O Rasūllallāh! Supplicate to Allah for me. He supplicated: “O Allāh! Forgive ‘Ā’ishah, all her past sins and future sins, and her secret sins and her open sins.” Hearing this ‘Ā’ishah Ra’diyallāhu ‘anāhā laughed so much in pleasure that her head touched her lap. Rasūlullāh Ṣallallāhu ‘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. (Bazzār, Majma‘-uz-Zawāid)

35. ‘Amr ibne-‘Auf Ra’diyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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’diyallāhu ‘anhu narrates that it was requested: O Rasūlallāh! 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 ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Make things easy and do not make them difficult. Comfort people and do not scare them (from Deen). (Muslim)

38. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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‘ūd Badrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever guides others to do good, his reward is like the one who does it. (Abu Dāwūd)

40. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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)
DA‘WAT AND TABLĪGH 589

Da‘wat and its virtues

41. ‘Alqamah ibne-Sa‘īd Raḍiyallāhu ‘anhu narrates that one day Rasūlullāh Šallallāhu ‘alaihi wasallam delivered a sermon praising certain Muslim tribes and then said: What has happened to certain tribes who neither inculcate an understanding of Deen in their neighbours; nor do they teach them, nor advise them, nor enjoin them to do good, nor forbid them from evil. And what has happened to certain tribes who neither acquire knowledge from their neighbours, nor attain an understanding of Deen, nor accept any advice. I swear by Allāh! These people must teach knowledge to their neighbours, and must inculcate an understanding of Deen in them, and advise them, enjoin them what is right, and forbid them from what is wrong. And the other people must acquire knowledge of Deen from their neighbours, and attain an understanding of Deen and accept advice. If this does not happen, I would soon give them a strong punishment in this world. Then he came down. People began talking as to who are referred to? Some said: These are the people of Al Ash‘arī tribe. They have understanding of Deen while the
villagers living in their vicinity are ignorant of Deen. This news reached the Al Ash‘arī people. They came to Rasūlullāh Ŝallallāhu ‘alaihi wasallam and said: O Rasūlallāh! 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 Rasūlallāh! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasūlullāh Ŝallallāhu ‘alaihi wasallam repeated his statement. They repeated: O Rasūlallāh! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasūlullāh Ŝallallāhu ‘alaihi 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 Ŝallallāhu ‘alaihi wasallam recited this verse of Al-Qur‘ān:

"""
لِعَنَّ الَّذِينَ كَفَرُوا مِنْ بَنِي إسْرَائِيلَ عَلَى لِسَانَ دَاوُدٍ وَعَيْسِي بنِ مَرْيَمَ الْآَيَةَ
"""

Curses were pronounced on those among Banī Isrā‘īl who rejected faith by Dāwūd (‘Ala‘ihis Salām), and ‘Īsā (‘Ala‘ihis Salām) Ibne-Maryam. They disobeyed and persisted in transgression, and did not forbid one another. Verily, this was an evil on their part.

(Ṭabrānī, Targhib)

42. Usāma ibne-Zaid Raddīyallāhu ‘anhum narrates: I heard Rasūlullāh Ŝallallāhu ‘alaihi wasallam saying: A man will be brought
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. Anas ibn-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I passed on the night of ascension (Mai‘rāj) by a people whose lips were being cut with scissors of fire. I asked Jibraīl: 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? (Musnad Ahmad)
VIRTUES OF GOING OUT IN THE PATH OF ALLĀH TA‘ĀLĀ

VERSEs OF Qur’ān

Allāh Subḥānahū 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.

Allāh Subḥānahū 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.

Their Rabb gives them good tidings of Mercy from Him, and pleasurable acceptance, and gardens where everlasting delights will be theirs.

They will dwell therein forever. Verily, with Allāh is a great reward.

At-Taubah 9: 20-22
Allāh Subḥānahu wa Ta‘ālā 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-‘Ankabūt 29: 69

Allāh Subḥānahu wa Ta‘ālā 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-‘Ankabūt 29: 6

Allāh Subḥānahu wa Ta‘ālā 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-Ḥujurāt 49: 15

Allāh Subḥānahu wa Ta‘ālā 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.
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 Subḥānahu 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 Subḥānahu 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
AḤĀDĪTH

44. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 Bilal had no food which anyone could eat, except something that could be hidden under Bilal’s armpit. (Tirmidhī)

45. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that until the death of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, his family did not have enough barley bread to satisfy them for two consecutive days. (Muslim)
47. Anas ibn-Malik Ra'diyallahu 'anhu narrates that Fatima Radiyallahu 'anha presented a piece of barley bread to Nabi Sallallahu 'alaihi wasallam. 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 Ahmad, Tabarani)

48. Sahl ibn-Sa'd As Sadid Radiyallahu 'anhu narrates that we were with Rasulullah Sallallahu 'alaihi wasallam in the Battle of the Trench, and he was digging the trench, and we were removing the earth. He observed us and said: O Allâh! Life is the life in the Hereafter; forgive the Ansâr (helpers) and Muhajirin (emigrants). (Bukhari)

49. Ibne-'Umar Radiallahu 'anhum narrates that Rasulullah Sallallahu 'alaihi wasallam 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. (Bukhari)

50. 'Amr ibn-'Auf Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: I swear by Allâh, 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 ‘alaihi wasallam’s saying, “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 ibne-Sa’d Ṭaḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If the world was worth a mosquito’s wing to Allāh, He would not have given the disbeliever even a sip of water. (Tirmidhī)

52. ‘Urwhrah Rahimahullāh narrates that ‘Ā’ishah Raḍiyallāhu ‘anha 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 ‘alaihi wasallam. ‘Urwhah 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. 'A'ishah Radīyallāhu 'anha narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: When the dust of the Path of Allāh enters the body of a Muslim, Allāh prohibits Hell-Fire on him. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

54. Abu 'Abs Radīyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whosoever's feet become dusty in the Path of Allāh 'Azza wa Jall; Allāh 'Azza wa Jall will prohibit those feet from Hell-Fire. (Musnad Aḥmad)

55. Abu Hurairah Radīyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam 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 Iman can never be together in the heart of a slave of Allāh. (Nasai)

56. Abu Hurairah Radīyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The dust of the Path of Allāh and the smoke of Hell can never be together in the nostrils of any Muslim. (Nasai)
57. Abu Umäma Bähilī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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. (Baihaqi)

58. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: A day spent in the Path of Allāh is better than a thousand other days. (Nasa‘ī)

59. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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. (Mirqāt)

60. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘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. (Ibne-Majah)

61. ‘Abī Hūṣayn al-Hawāz al-‘Ashārī narrates that ‘Alī ibne Abī Tālib, a Companion, said: ‘The most noble of the people are those who are turning their faces towards Allāh to show their obedience. The best of people can show obedience in the way that one sees a sick person, and all the rest.”
61. Abu Hurairah Ra' diyallahu 'anhu narrates that a Shadhili of Nabii Shalallahu '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 Rasullullah Shalallahu 'alaihi wasallam. So, he mentioned this to Rasullullah Shalallahu 'alaihi wasallam, who said: Do not do so, because indeed standing of anyone from amongst you in the Path of Allah for a short while is more virtuous than his offering Salat for seventy years in his home. Do you not want that Allah should forgives you, and sends you to Paradise? Go out for Jihadd in the Path of Allah. He who fought in the Path of Allah, even for the duration of a pause in the process of milking a she-camel, is assured of Paradise. (Tirmidhii)

62. 'Abdullah ibne-'Umar Ra'diyallahu 'anhu narrates that Rasullullah Shalallahu 'alaihi wasallam said: He who suffers a headache in the Path of Allah, and hopes for a reward, then all his past sins are forgiven. (Tabarani, Majma-'uz-Zawaid)

63. 'Abdullah ibne-'Umar Ra'diyallahu 'anhu reported from Nabii Shalallahu 'alaihi wasallam in one of Hadith Qudsi narrated by him that his Rabb Tabarah wa Ta'alla has said: Any slave from amongst My slaves goes out as a Mujahid 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 Rādiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh guarantees that he who goes in His Path, solely for Jihād in His Path believing in Him and affirming the truth of His Prophets, for him I guarantee to send him to Paradise or return him to his home from where he came out with reward and captured enemy assets. (Then he said:) By Him, In whose Hand is Muhammad’s life, any person who gets wounded in the Path of Allāh, will come on the Day of Resurrection, with his wound as fresh as if it had been inflicted today, its colour would be the colour of blood, but its smell would be the smell of musk. By Him, in Whose Hand is Muhammad’s life, had it not been hard upon the Muslims I would have never stayed behind any expedition which was going out to fight in the Path of Allāh. But, I do not have the means to provide all of them with conveyance nor do the Muslims have the means. And it will be hard on them to remain behind, when I go forth. By Him, in Whose Hand is Muhammad’s life, I love to fight in the Path of Allāh and get martyred, to fight again and be martyred, to fight again and be martyred. (Muslim)
65. ‘Abdullāh ibne-‘Umar Rādiyallāhu ‘anhumā narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: When you devote yourselves exclusively to trading, and deploy your oxen for farming, and be satisfied with farming, and give up Jihād, then Allāh will impose disgrace upon you. This disgrace will not be removed until you return to your Deen (which also includes struggle in the Path of Allāh). (Abu Dāwūd)

66. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: One who meets Allāh, without a mark of Jihād, he will meet Allāh with a flaw in him. (Tirmidhī)

Note: The mark of Jihād includes, for example, a wound on the body, or dust settled in the Path of Allāh, or marks on the body while rendering his services. (Sharḥ-ul-Ṭibṭ)

67. Suhail Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Your striving in the Path of Allāh for a short while, is far better than your good deeds of the whole life staying with your family. (Mustadrak Ḥākim)

68. Ibne-‘Abbās Rādiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam deputed ‘Abdullāh ibne-Rawāḥa Rādiyallāhu ‘anhu on an expedition and that was on Friday. His companions set out in the morning, but he decided to stay back and offer Ṣalāt with Rasūlullāh Ṣallallāhu ‘alāihi wasallam, and join
them later. When he offered Ṣalāt with Nabdī Sallallāhu 'alāihi wasallam, he was seen by Nabdī 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 'alaihi 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 Radīyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi 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. Ibn-Mas‘ūd Radīyallāhu ‘anhu narrates that a man asked Nabdī Sallallāhu ‘alaihi wasallam, what deeds are the best? He replied: Offering Ṣalāt on time; kindness to parents; and Jihād in the Path of Allāh. (Bukhārī)

71. Abu Umāmah Radīyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi 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. (Ibne-Ḥābbān)

72. Ḥumaid ibne-Hilāl Raḍiyallāhu ‘anhu narrates that there was a man from Tafawwah, whose way was through us. He used to come to our tribe (while travelling) and relate ahādīth. He said: I went to Madinah once with my trading caravan. We sold our merchandise; then I thought that I must go to that man (Rasūlullāh Ṣallallāhu ‘alaihi wasallam) and find out about him and tell my tribe about him. When I met Rasūlullāh Ṣallallāhu ‘alaihi 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 Ṣallallāhu ‘alaihi wasallam mentioned about how profoundly the woman implored her Rabb Tabāraka wa Ta‘ālā. Rasūlullāh Ṣallallāhu ‘alaihi 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 Tufāwī man replied: No, I testify to what you say. (Musnad Ahmad, Majma‘-uz-Zawāid)
73. ‘Ubādah ibne-Šāmit Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: You must do Jihād in the Path of Allāh, for this is one of the doors of Paradise. Through this Allāh removes anxiety and grief. There is an addition in a narration: And strive far and near in the Path of Allāh, and establish Divine ordinances far and near among the inhabitants; and do not be influenced by the criticism of those who criticise in matters relating to Allāh. (Mustadrak Ḥākim)

74. Abu Umāma Raḍiyyallāhu ‘anhu narrates that a man asked: O Rasūlullāh! Please allow me to travel as tourist. Nabi Ṣallallāhu ‘alaihi wasallam replied: The tourism of my Ummah is to strive in the Path of Allāh, ‘Azza wa Jall. (Abru Dāwūd)

75. Fuḍālah ibne-‘Ubayd Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The deed which brings one closest to Allāh ‘Azza wa Jall is to strive in the Path of Allāh. No other good deed can be better than Jihād itself in getting Allāh’s closeness. (Bukhārī, Jāma-‘us-Ṣaghīr)
76. Abu Sa‘īd Al-Khudhrī Ṭaḏiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam was asked: Who is the best amongst the people? He replied: The man who strives in the Path of Allāh. The Sahabāh 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. (Tirmidhi)

77. Abu Sa‘īd Al-Khudhrī Ṭaḏiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam was asked: Who amongst the Mu‘minīn has the most perfect Īmān? He replied: A man who strivers in the Path of Allāh with his life and wealth and the man who worships Allāh in a valley amongst the valleys and saves people from his evil. (Abu Dāwūd)

78. Abu Hurairah Ṭaḏiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: To be in the Path of Allāh, for a short while, is better than worshipping on the night of Al-Qadr in front of Hajaril-Aswad (the Black Stone). (Ibn-Hibbān)

**Note:** Worshipping on the Night of Al-Qadr is more virtuous then worshipping for a thousand months as mentioned in Suratul Qadr 97:3.

79. Anas ibn-Mālik Ṭaḏiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: For every prophet there is monasticism. The monasticism of my Ummah is striving in the Path of Allāh ‘Azza wa Jall. (Musnad Aḥmad)

**Note:** Monasticism (Raḥbānīyah) means a life of abstinence and self-denial from worldly pleasures.
80. Abu Huraira Radīyallāhu ‘anhu narrates: I heard Rasūlullāh 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. (Nasāī)

81. Abu Huraira Radīyallāhu ‘anhu narrates that Rasūlullāh 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 Sādaqah until the Mujāhid returns to his family. (Ibne-Hibbān)

82. Ibne-‘Abbās Radīyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Whenever you are asked to go out in the Path of Allāh; you must go out. (Ibne-Mājah)

83. Abu Sa‘īd Al-Khudrī Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: O Abu Sa‘īd! Whosoever has most willingly acknowledge Allāh as his Rabb, Islām...
as his religion, and Muhammad Ṣallallāhu ‘alaihi wasallam as His Messenger; Paradise is incumbent for him. Abu Sa‘īd Raḍiyallāhu ‘anhu liked this, and said: O Rasūlallāh! 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 Rasūlallāh! What is that? He replied: Striving in the Path of Allāh, striving in the Path of Allāh. (Muslim)

84. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhumā narrates that a man died in Madīnah, he was one of those who were born in Madīnah. Rasūllullāh 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 Rasūlallāh! 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. Abu Qirsāfah Raḍiyallāhu ‘anhu narrates that Rasūllullāh Ṣallallāhu ‘alaihi wasallam said: O people! Migrate in the Path of Allāh and hold to Islām firmly; for migration will not end as long as Jihād continues. (Musnad Aḥmad, Ṭabarānī, Majma‘-uz-Zawāid)

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. Mu‘āwiyyah, ‘Abdur Rahmān ibne-‘Auf and ‘Abdullāh ibne-'Amr ibnil ‘Āṣ Ṣadiyyallāhu ‘anhum narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Migration is of two types. The first is to give up evils. The second is to migrate towards Allāh and His Messenger. Migration will not end till taubah (turning in repentance) is acceptable; and the acceptance of taubah (repentance) will not end until the sun rises from the West. When the sun will rise from the West, the state of all the hearts will be sealed; and the prior deeds of people will suffice. (Musnad Āḥmad, Ṣabarānī, Majma‘-uz-Zawāid)


88. ‘Abdullāh ibne-'Amr Ṣadiyyallāhu ‘anhum narrates that a man said: O Rasūlallāh! Which migration is the best? He replied: You give up all those things that are disliked by Your Rabb ‘Azza wa Jall. And Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Migration is of two types; migration of city dweller and migration of villagers. Migration of a villager is that, whenever he is called, he comes, and whenever he is commanded, he obeys. And the migration of a city dweller is greater in trial, and more rewarding. (Nasai)

**Note:** The reward for one who lives in the city is more because of his pre-occupations and abundant belongings; which he must leave to migrate in the Path of Allāh.
88. Wāthilah ibnī Asqa‘ Raḍiyallāhu ‘anhu narrates that: Rasūlullāh Šallallāhu ‘alaihi wasallam asked me: Would you migrate? I replied: Yes. He asked: Acceptable (Bādiyāh) migration or obligatory (Bāttah) migration? I asked him: Which is more rewarding? Rasūlullāh Šallallāhu ‘alaihi wasallam replied: Obligatory migration, and obligatory migration is that you live with Rasūlullāh Šallallāhu ‘alaihi 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-Zawāid)

**Note:** Obligatory migration (Bāttah) from Makkah to Madīnah was observed during the time of Rasūlullāh Šallallāhu ‘alaihi wasallam prior to the victory of Makkah. Acceptable migration (Bādiyāh) is to go out for a cause of Allāh and return to your place.

89. Abu Fāṭima Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: keep migrating in the Path of Allāh, for definitely there is no deed like it. (Nasā‘ī)

90. Abu Umāma Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: The best Šadqah 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. (Tirmidhī)

91. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: He who did not participate in Jihād; or
equipped a Mujahid (the man who strives in the Path of Allah); or looked after the family of one who is in Jihād, Allāh will inflict him with some calamity. The narrator of ḥadīth, Yazīd ibne-‘Abde Rabbih refers to a calamity prior to the Day of Resurrection. (Abu Dāwūd)

92. Abu Sa‘īd Al-Khudhrī Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam sent a message to Banū Liḥyān that said: From every two men, one man should go out in the Path of Allāh. 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 Allāh, for him will be half the reward. (Muslim)

93. Zaid ibne-Khālid Juhanī Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who assists one going for Ḥajj; or in the Path of Allāh; 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 Ḥajj, or in the Path of Allāh, or fasting; without in any way reducing the reward of those who did these actions. (Baihaqī)

94. Zaid ibne-Thābit Radīyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who helps prepare for the journey of one going in the Path of Allāh, for him is the same reward. And he who looks after the families of those in the Path of Allāh in their absence, and spends on their families, for him also is the same reward. (Ṭabarānī, Majma-‘uz-Zawāid)
95. Abu Buraidah Raṣiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The respect of the women folk of the people who go out in the Path of Allāh, 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 that man who, betrayed your family; so take as many good deeds of his as you wish. Rasūlullāh Ṣallallāhu ‘alaihi wasallam then said: What do you think? (will this man leave any good deeds behind?).

96. Abu Mas‘ūd Al-Ansārī Raṣiyallāhu ‘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 Allāh. Rasūlullāh Ṣallallāhu ‘alaihi 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 ibne-Mālik Raṣiyallāhu ‘anhu narrates that a young man from the tribe of Aslam said: O Rasūlallāh! I wish to go in the Path of Allāh, 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: Rasūlullāh Ṣallallāhu ‘alaihi wasallam sends you his Salām and says that you give me all that stuff that you have prepared for Jihād. (The man asked his wife): So and so! Give him all I have prepared for Jihād and do not withhold anything from it. I swear by Allāh! Do not withhold anything from it, as there will be no blessing in it for you. (Muslim)

98. Zaid ibne-Thābit Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who donates a horse for the cause of Allāh, this deed will become a barrier for him from the Hell-Fire. (‘Abd Ibne-Ḥumaid, Musnad Jāmi‘)
THE ETIQUETTES AND DEEDS OF THE PATH OF ALLĀH TA‘ĀLĀ

VERSES OF QUR’ĀN

Allāh Subhānahū wa Ta‘ālā sent Mūsā and Harūn ‘Alaihimsalām 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 (Allāh) 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).

Ṭa hā 20: 42-46

قال الله تعالى:

اذْهِبْ أَنتُ وَأَخْوَاكُ يَتَابِعِا وَلَا نَبِيًا فِي ذِكْرِي

اذْهِبْ إِلَى فِرْعَوْنِ إِنْ تُطِغِّي

فَعْلُوا لَهُ فَوَلَا لَيْنَا لَعْلَمٌ يُذَكِّرُ أوٍّ

بِحَسْنِ

فَأَلَآ رَبَّنَا إِنَّا نَخَافُ أَنْ يَقُرُطَ عَليْنَا أَوْ أَنْ يَنْطِقَ

بِطَغْيَةٍ

فَأَلَآ نَخَافُ أَنْ نَعْقَبَ إِنِّي مَعَكَ مَعْصِمٌ

[ظَهْرٍ ٤٦.٤٢]
Allāh Subhānahū wa Ta‘ālā said to His Prophet Šallallāhu ‘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).

[Al-Imrān 3: 159]

Allāh Subhānahū wa Ta‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam:

Hold firmly to the habit of forgiveness, and enjoin what is good and (he who does not accept this order of goodness because of ignorance, then) turn away from (such) ignorant people (that is avoid quarrelling with them)
And if an incitement from the Shaitān incites you, then seek refuge from Allāh. Verily! He (Allāh) is All-Hearer, All-Knower.

[Al-A‘rāf 7: 199-200]

Allāh Subhānahū wa Ta‘ālā said to His Prophet Šallallāhu ‘alaihi wasallam:

And bear patiently with what they say, and leave their company with grace and dignity.

[Al-Muzzammil 73: 10]
99. `A‘ishah Rashiyallāhu `anhā wife of Nabī ™ wasallam narrates that she asked Rasūlullāh ™ 'alaihi wasallam: O Rasūlullāh! Did you have any other day harder than the day of the battle of Uḥud? He answered: I have experienced much more at the hands of your people. The hardest was the day of Aqabah (Ṭa‘īf). I presented myself to Ibne ‘Abd Yā Lail ibne-‘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 Thā‘ālib (name of a place). I raised my head and saw a cloud shadowing me. When I looked up I saw Jibra‘īl ‘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 Muḥammad! 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 ™ '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- عن ابن عمر رضي الله عنهما قال: كَانَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَقَالُ أَعْرَابِيَّ
فَلَمَّا دَنَا قَالَ: لَنَّ نَبِيٌّ ﷺ! أَيْنَ تَرْيِدُ؟ قَالَ: إِلَى أَهْلِهِ قَالَ: مَلْكَ فِي خَبَرِ قَالَ: وَمَا هُوَ؟ قَالَ: تَشَهَّدْ أَنَّهَا إِلاَّ اللَّهُ وَحِيدَةُ لا شَرِيكَ لَهُ وَأَنَّ مُحْمَّدًا عَبْدَهُ وَرَسُولُهُ، قَالَ: مِنْ شَاهِدٍ عَلَيْ مَا تَقُولُ؟ قَالَ: هَذِهِ السَّجَرَةُ، فَدَعَا رَسُولُ اللَّهِ ﷺ وَهُوَ بِشَاطِئِ الوَادِي فَأَقَلَتْ نَحْدَ الأَرْضِ خَدَا حَتَّى جَاءَ بَيْنَ يَدِيْهِ، فَتَشَهَّدَهَا ثَلَاثًا، فَقَالَ أَنَّهَا كَمَا قَالَ، ثُمَّ رَجَعَتْ إِلَى مَنْ تَشَهِّدُهَا وَرَجَعَ الأَعْرَابِيُّ إِلَى قَوْمِهِ قَالَ: إِنَّ يَبْعَوْنَ آبَيْكُ بِهِمْ، وَالآخِرَةُ إِلَيْكُ فَكَتُبْ مَعَكَ. رواه
الطبراني ورجاله رجال الصحيح ورواه أبو عي설 أيضاً البخاري، مجمع الروايات 8/17

100. ‘Abdullāh ibn-‘Umar Raḍiyyallāhu ‘anhumā narrates that we were in a journey with Rasūlullāh Šallallāhu ‘alaihi wasallam, when we met a villager. When he came closer, Nabī Šallallāhu ‘alaihi wasallam asked him: Where do you intend to go? He said: To my family. Rasūlullāh Šallallāhu ‘alaihi wasallam said: Should I tell you a good thing? He asked: What is that? Rasūlullāh Šallallāhu ‘alaihi wasallam said: Testify:

اَشْهَدْ أَنَّهَا إِلاَّ اللَّهُ وَحِيدَةُ لا شَرِيكَ لَهُ وَأَنَّ مُحْمَّدًا عَبْدَهُ وَرَسُولُهُ

I witness that none is worthy of worship but Allāh, Who has no partner; and I witness that Muḥammad is His slave and Messenger.

He said: Who is witness to your saying? Rasūlullāh Šallallāhu ‘alaihi wasallam said: This tree. So Rasūlullāh Šallallāhu ‘alaihi wasallam called it which was at the end of the valley. That tree came forward tearing the earth, and stood before him. Rasūlullāh Šallallāhu ‘alaihi wasallam ordered for its testimony thrice. And it testified, whatever Rasūlullāh Šallallāhu ‘alaihi wasallam had said. And then the tree returned to its place. The villager returned to his tribe, saying to Rasūlullāh Šallallāhu ‘alaihi wasallam: If my people follow me, I will come back to you with all of them, or else I will come back and live with you. (Ṭabarānī, Majma-‘uz-Zawāid)
101. Sahl ibne-Sa‘d Rađiyallāhu ‘anhu narrates that Rasūlullāh 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.

102. ‘Abdullāh ibne-‘Amr Rađiyallāhu ‘anhumā narrates that Nabī 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. (Mażāhir-e- Ḥaque)

103. ‘Abdur Raḥmān ibne-‘Āidh Rađiyallāhu ‘anhu narrates that whenever Rasūlullāh 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 me as Muslims, it will be much dearer to me than killing them and bringing their women to me. (Maţālib-ul-‘Āliyah, IŞābah)
104. Ibne-‘Abbas Rādiyallāhu ‘anhumā narrates that Rasūlullāh Šallallāhu ‘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. (Abu Dāwūd)

105. Aḥnaf ibne-Qais Rādiyallāhu ‘anhu narrates that when I was performing Tawāf of Ka’bah (to go around the house of Allāh) during the time of ‘Uthmān ibne-‘Affān Rādiyallāhu ‘anhu, a man of Banū Laith came to me, and held my hand and said: May I not give you a glad tidings? I said: Do tell me. He said: Do you remember when Rasūlullāh Šallallāhu ‘alaihi wasallam sent me to your people, Bani Sa’ād? I started presenting and inviting them to Islām. You said: You are inviting us to good and enjoining us to do good and Rasūlullāh is also inviting us to good and enjoining us to do good. I conveyed this to Nabi Šallallāhu ‘alaihi wasallam. He said: “O Allāh! Forgive Aḥnaf ibne-Qais.” Aḥnaf Rādiyallāhu ‘anhu used to say: I have greater hopes with this Du‘ā (of Rasūlullāh Šallallāhu ‘alaihi wasallam) than any of my good deeds. (Mustadrāk Ḥākim)
Élie, فاذغه إلى الله. فرجع فقال له مثال مقاليه، فاتى رسول الله ﷺ فأخبره فقال: ارجع إليه فاذغه إلى الله. ورسول الله ﷺ في الطريق لا يعلم، فاتى النبي ﷺ فأخبره أن الله قد أهلك صاحبته، ونزلت على النبي ﷺ "وَبِرْسِلِ الصَّوَاعِقِ فَيْصِبِبُ بِهَا مِنْ يَحْضَرَ وَهُمْ يَجَادِلُونَ فِي اللَّهِ". رواه أبو بعبل، قال المحقق: إناءة عن حسن ٣٠١/٧

106. Anas Ra'diyallahu 'anhu narrates that Rasûlullah ﷺ 'alaihi wasallam deputed a Sahâbî to one of the chiefs of the polytheists to invite him to Allâh. The chief said: Is the deity, towards whom you are inviting me, made of silver or copper? His remark displeased the heart of Rasûlullah ﷺ 'alaihi wasallam's envoy. He returned to Nabî ﷺ 'alaihi wasallam and informed him. He asked the Sahâbî to go back and invite him to Allâh. So, he went back and invited him again. The chief repeated his earlier remark. The Sahâbî again came to Rasûlullah ﷺ 'alaihi wasallam and told him about his remark. He said: Go and invite him to Allâh again. Rasûlullah ﷺ 'alaihi wasallam was on his way, and did not know (what happened) when that Sahâbî came to Nabî ﷺ 'alaihi wasallam and informed him that Allah had killed him (by lightning), and Allâh revealed this verse to Rasûlullah ﷺ 'alaihi wasallam

وَبِرْسِلِ الصَّوَاعِقِ فَيْصِبِبُ بِهَا مِنْ يَحْضَرَ وَهُمْ يَجَادِلُونَ فِي اللَّهِ

He (Allâh) sends down lightning on the earth, to strike whomsoever He wills, and these people dispute concerning Allâh.

(Musnad Abu Ya'îlâ)

107. Ibne-`Abbâs Ra'diyallahu 'anhu 'anhuma narrates that Rasûlullah
Šallallāhu `alaihi wasallam told Mu‘ādh ibne-Jabal Raḍiyallāhu `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 Zakāt 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 Raḍiyallāhu `anhu narrates that Rasūlullāh Šallallāhu `alaihi wasallam deputed Khālid ibne-Walīd Raḍiyallāhu `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. He invited them to Islām but they did not accept Islām. Then, Rasūlullāh Šallallāhu `alaihi wasallam sent ‘Alī ibne-Abi Ṭālib Raḍiyallāhu `anhu and ordered him to send Khālid back and those accompanying him, but those who wanted to stay with ‘Alī, could stay with him. Barā says: I was among those who stayed with ‘Alī. When we reached close to the people of Yemen, they came out facing us. ‘Alī advanced and led the Šalāt. Then, he lined us up in a row and then stepped forward from us and read to them the letter of Rasūlullāh Šallallāhu `alaihi wasallam. The entire tribe of Hamadān
accepted Islam and 'Ali wrote a letter to Rasûlullâh Ŝallallâhu 'alaihi wasallam about their accepting Islam. The letter was read before Rasûlullâh Ŝallallâhu 'alaihi wasallam who then went into prostration. Then raising his head, he prayed: Peace be on Hamadân, peace be on Hamadân. (Bukhâri, Baihaqî, Bidâyah-wan-Nihâyah)

109. Khuraim ibne-Fâtîk Raqâyâlîhâ 'anhu narrates that Rasûlullâh Ŝallallâhu ‘alaihi wasallam said: He who spends in the Path of Allâh, seven hundred times of that is recorded in his book of deeds. (Tirmidhî)

110. Mu‘âdhd Raqâyâlîhâ ‘anhu narrates that Rasûlullâh Ŝallallâhu ‘alaihi wasallam said: Verily, the reward of offering Ŝalât, Siyâm and Dhikr, in the Path of Allâh is enhanced, seven hundred times over the spending in the Path of Allâh. (Abu Dâwûd)

111. Mu‘âdhd Raqâyâlîhâ ‘anhu narrates that Rasûlullâh Ŝallallâhu ‘alaihi wasallam said: Verily, the reward of remembrance of Allâh, in the Path of Allâh is enhanced seven hundred times over the spending thereof. In another narration the reward is increased seven hundred thousand times. (Musnad Aḥmad)

112. Mu‘âdhd Al Juhanî Raqâyâlîhâ ‘anhu narrates that Rasûlullâh
Ṣallallāhu 'alaihi wasallam said: He who recites a thousand verses (of the Qur'ān) in the Path of Allāh, Allāh will reckon him amongst Prophets, truthful followers, martyrs, and righteous. (Mustadrak Ḥākim)

113. 'Alī Raḍiyallāhu 'anhu narrates that no one was riding a horse on the day of Badar except Miqdād. I observed that we were all asleep except Rasūlullāh Ṣallallāhu 'alaihi wasallam, who was offering Ṣalāt under a tree, and weeping till it dawned. (Musnad Ahmad)

114. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who fasts for a day in the Path of Allāh, Allāh will keep him away from Hell by a distance of seventy years of journey. (Nasaī)

115. ‘Amr ibne-’Abasah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who fasts for a day in the Path of Allāh, the Hell-Fire will be kept away from him by a distance of hundred years of journey. (Ṭabarānī, Majma-ʿuz-Zawāid)

116. Abu Umāmah Bāḥilī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: If anyone fasts for a day in the Path of Allāh; Allāh puts a trench between him and Hell, which is as wide as the distance between the heavens and the earth. (Tirmidhī)
117. Anas Radìyallàhu ‘anhu narrates that we were with Nabî Šallallàhu ‘alaihi wasallam; the one amongst us who used his own sheet for shade had the maximum shade. Those who were fasting could not do any work. And those who were not fasting, arose and set up the tents, watered the animals, and did all the painstaking hard work. Nabî Šallallàhu ‘alaihi wasallam said: Those not fasting have earned all the reward today. (Bukhàrì)

118. Abu Sa‘ìd Al-Khudrì Radìyallàhu ‘anhu narrates that we used to go on expeditions with Rasûlullàh Šallallàhu ‘alaihi wasallam during the month of Ramadàn. Some of us fasted, and some of us did not fast. Those fasting were not displeased with the ones who were not fasting, nor those who were not fasting displeased with those who were fasting. They knew that those who had strength enough kept fast and that was good for them. Those who felt weak did not fast, and that was good for them. (Muslim)

119. ‘Abdullàh Al-Khatimì Radìyallàhu ‘anhu narrates that when Nabî Šallallàhu ‘alaihi wasallam wanted to bid farewell to the troops, he used to say:

أَسْتوَعْ اللَّهُ وَيَتَّمْكُمْ وَخُوَائِثَتَكُمْ أَعْمَالَكُمْ

I hand over to Allah your Deen, your Aminah and your final deeds, (in Whose custody things are not lost).

(Badhl-ul-Majhûd)
Note: The *Amanah* includes the members of the family, wealth and belongings, and all the things that are given to a person; these are entrusted from Allah Subhānahū wa Ta‘ālā. Similarly, this includes *Amanah* (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 Allah take care of your religion, your family, your wealth and property, and give a good end to your deeds.

120. ‘Ali ibn-Rabī‘ah Raḥmatullāhi ‘alaihi narrates: I was present with ‘Ali Raḍiyallāhu ‘anhu when an animal was brought him for riding. He put his foot in the stirrup, he said: *Bismillāh* (In the name of Allah). When he sat on its back he said: *Alhamdulillāh* (Praise be to Allah), and then said:

Glory to Him, Who has made this subservient to us, for we had not the strength to control it, and verily to our Rabb we are to return.

He then said thrice: *Alhamdulillāh* (Praise be to Allah) and thrice *Allāhu Akbar* (Allāh is the Greatest). Then he said:

Glory be to You, I have wronged myself, so forgive me, as none except You can forgive.

Then he smiled. It was asked O Amirul Mu‘minin (Commander of Faithful): What makes you smile? He said: I saw Rasūlullāh Ṣallallāhu ‘alaihi wasallam doing as I have done and when he smiled,
I asked: O Rasūlallāh! What makes you smile? He replied: Your Rabb Ta‘alā, 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.

121- Ḥanāfī: O Rabb! O Lord! How Thou hast made me a slave! Because of this, I fear that I might commit a sin.

Sūfi: O Rabb! O Lord! How Thou hast made me a slave! Because of this, I fear that I might commit a sin.

Muslim: May Allah's mercy be upon you, and upon your family, and upon your companion who is your brother and your teacher. Amen.

121. 'Abdullāh ibn-'Umar Rādīyallāhu 'anhum narrates that when Rasūlullāh Ṣallallāhu 'alaihi wa sallam used to mount his animal for setting out on a journey, he would say Allāhu Akbar (Allāh is the Greatest) three times and then pray:

 Glory to Him Who has made this subservient to us, for we had no strength to control it, and verily to our Rabb do we return. O Allāh! We seek virtue and piety from You in this journey and those acts that please You. O Allāh! Make easy for us this journey and fold up its length for us. O Allāh! You are our companion in the journey, and the One Who looks after the family. O Allāh! I seek refuge with You from the hardships of this journey and of witnessing undesirable events and finding undesirable changes in property and family on return.

And when he would return from the journey, he used to say the same words and made this addition:

ʿĀbīn, ʿĀbīn, ʿĀbīdūn, ʿĀbīn, ʿĀbīdūn
We are returning, repenting, worshipping and praising our Rabb.

(Muslim)

122. Sohaib Ra-diyyallahu ‘anhu narrates that whenever Nabī Šallallāhu ‘alaihi wasallam intended to enter into a town, he invoked on seeing the town:

اللهُمَّ ربَّ السَّمَوَاتَ ......... ما فِي هَا

O Allāh! 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 Shaiťāns 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 Ḥākim)

123. Khawlānah binte Ḥākim As-Sulamiyyah Ra-diyyallahu ‘anhā narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Whoever on arrival somewhere says:

أَعُوذُ بِكُلِّمَاتِ اللَّهِ الْثَّامِنَاتِ مِنْ شَرِّ هَٰؤُلَاءِ خَلَقٍ

I seek refuge in Allāh’s perfect words from the evil of what He has created.

Then no evil will befall him, till he departs from where he arrived.

(Muslim)
124. Abu Sa‘īd Al-Khudrī ʻRādiyyallāhu ‘anhu narrates that at the Battle of Trench, we asked: O Rasūllāh! Is there anything to invoke as our hearts are in our mouth. He said: Yes. (Say this):

O Allah! Hide our weaknesses and give us security from fear.

Abu Sa‘īd Al-Khudrī says: (We started saying these words and with its blessing) Allah ‘Azza wa Jall sent a wind on the faces of the enemies, and Allah ‘Azza wa Jall defeated them by the wind. (Musnad Ahmad)

125. Abu Hurairah ʻRādiyyallāhu ‘anhu narrates that Rasūllullah ʻṢallallāhu ‘alaihi wasallam said: He who contributes a pair of anything (for instance – two clothes or two horses) in the Path of Allah, he would be invited by the warden of Paradise to enter. Every warden will invite him from his door: O such and such! Come in. Abu Bakr said: O Rasūllāh! That person shall have no fear. Nabī ʻṢallallāhu ‘alaihi wasallam said: I do hope that you will be one of those. (Bukhārī)

126. Thawbān ʻRādiyyallāhu ‘anhu narrates that Rasūllullah ʻṢallallāhu ‘alaihi wasallam said: The most rewarding dinār, is that dinār a man spends on his family, and the dinār he spends on his horse in the Path of Allāh, and the dinār he spends on his colleagues in the Path of Allāh. (Dinār is the name of a golden coin). (Ibne-Hibbān)
127. It is narrated by Abu Hurairah Raḍiyallāhu ‘anhu that I did not see anyone consulting so frequently with his companions, as Rasūlullāh Šallallāhu ‘alaihi wasallam did. (Tirmidhi)

128. ‘Alī Raḍiyallāhu ‘anhu narrates that he asked: O Rasūlullāh! 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. (Tabarānī, Majma‘uz-Zawāid)

129. Ibne-‘Abbās Raḍiyallāhu ‘anhu 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. (Baihaqī)

130. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘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 Aḥmad)
131. Sahl ibn-Hanžalah Raḍiyallahu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam (on the day of Hunain) asked: Who will be our guard tonight? Anas ibne-Abi Marthad Al-Ghanawi Raḍiyallahu ‘anhum a said: I, O Rasūlallāh! Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Mount your horse. He mounted his horse and came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam. Rasūlullāh Ṣallallāhu ‘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 Ṣallallāhu ‘alaihi wasallam went to his place of Ṣalāt and offered two raka‘āt, he then said: Do you know about your horseman? The Šaḥabah said: O Rasūlallāh! We do not know. Then an announcement was made for Ṣalāt-ul-Fajr. During the Ṣalāt the attention of Rasūlullāh Ṣallallāhu ‘alaihi wasallam was towards the mountain path. When he completed the Ṣalāt and on Salām said: Be happy, your horseman has come. We began to look between the trees in the mountain path from where Anas ibne-Abi Marthad was coming, until he stood before Rasūlullāh Ṣallallāhu ‘alaihi wasallam and offered his salām and said: I went till I reached the top of the mountain path as Rasūlullāh Ṣallallāhu ‘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 Šallallāhū ‘alaihi wasallam asked him: Did you dismount during the night? He replied: No, except for Šalāt or to relieve myself. Rasūlullāh Šallallāhū ‘alaihi wasallam said: You have made Paradise certain for yourself. Henceforth you will not be blamed if you do not offer any optional deeds. (Abu Dāwūd)

132. Ibne-Ă‘idh Raďiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhū ‘alaihi wasallam came out to a man’s funeral. When the bier was laid down, ‘Umar ibnil-Khaṭṭāb Raďiyallāhu ‘anhu said: Do not offer his funeral Šalāt, O Rasūlallāh, for he was sinful. Rasūlullāh Šallallāhū ‘alaihi wasallam turned towards the people and inquired whether any of them had seen him doing any deed of Islam. A man replied: Yes; O Rasūlallāh! He guarded one night in the Path of Allāh. Rasūlullāh Šallallāhū ‘alaihi wasallam offered his funeral Šalāt 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. (Baihaqi)

133. Sa‘īd ibne-Jumhān Rahmatullāh says: I asked Safīnah Raďiyallāhu ‘anhu about his name. He replied: I will tell you about my name. Rasūlullāh Šallallāhū ‘alaihi wasallam named me Safīnah.
I asked: Why did he give you the name of Safinah? He said: Once Rasüllülah Şallallahu ‘alaihi wasallam came on a journey along with his Şahabah. Their luggage was heavy for them, so Rasüllülah Şallallahu ‘alaihi wasallam asked me to spread my sheet, which I spread. He put all their luggage on the sheet, then put it over me, and said: Carry it. You are a Safinah (a sailing boat). He says: Regardless of one or two camel loads, that day, if it were five or six camel loads, it would not had been heavy for me. (Hiyayah, İsâbah)

١٣٤ - عَنْ أَحَمْرٍ مَوْلَى أَمَّ سَلَمَةٍ رضي الله عنهما قال: كَنَّا فِي غَرَّةٍ فَجَعَلَتْ أَعْثَرَ النَّاسِ فِي وَازِدٍ أَوْ نُهْرٍ، فَقَالَ لِيِّ النَّبِيُّ ﷺ: ما كَنَّتِ فِي هَذَا الْيَمِّ إِلَّا سَفِينَةٌ. الإصابة ٣٣/١٦

134. Aḥmar Raḍiyallahu ‘anhu, the freed slave of Umme-Salâmah Raḍiyallahu ‘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 Şallallahu ‘alaihi wasallam told me: You have become a Safinah (a sailing boat) today. (İsâbah)

١٣٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُوْدِ رضي الله عنه قال: كَنَّا يَوْمَ بَدْرٍ كُلُّ ثَلَاثَةٍ عَلَى بُعْثَةٍ، قَالَ: فَكَانَ أَبُو لَبَسْتُهُ وَعَلَىٰ بْنِ أَبِي طَالِبٍ ذَيْلٌ رَسُولِ الله ﷺ قَالَ: فَكَانَتْ إِذَا جَاءَتْ عَقْبَةُ رَسُولِ الله ﷺ قَالَ: مَا أَنْثَمَ بِآفِرٍ مَّنْيٍ وَأَنَا أَيْقَلُ عَنِ الأَّجْرِ مِنْكُمْ. رواه البغوى في ضريح السنة، قال المقحص: إسناده حسن ٣٥/١٦

135. ‘Abdullâh ibne-Maṣ‘ūd Raḍiyallahu ‘anhu narrates that on the day of Badr, there was one camel for every three men. He says: Abu Lubâbah and ‘Alî ibne-Abî Ṭâlib were the travelling mates of Rasüllülah Şallallahu ‘alaihi wasallam. He says: When it was the turn of Rasüllülah Şallallahu ‘alaihi wasallam to dismount, they both said: We would walk for you. Rasüllülah Şallallahu ‘alaihi wasallam replied: You two are not stronger than me, and I am in no less need for reward then you. (Sharḥ ḫus Sunnah lil Baghawi)

١٣٦ - عَنْ سَهْلِ بْنِ سَعْدِ رضي الله عنه قال: قَالَ رَسُولِ اللَّهِ ﷺ: سَيْبُ الْقَوْمِ فِي النَّصْرِ خَاقَمُهُمْ. فَمَنْ سَبَقَهُمْ بِحُدْيَةِ لَمْ يَسْقُطَهُ بَعْلُ إِلَّا الْمَهَادِة. رواه البهقى في شعب الإيمان ٣٣/١٦

136. Sahl ibne-Sa‘îd Raḍiyallahu ‘anhu narrates that Rasüllülah Şallallahu ‘alaihi wasallam said: During a journey the Amîr of the Jamâ‘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. (Baihaqī)

137. Nu‘mān ibne-Bashīr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: (To be attached to ) the Jamā‘at is a blessing and separating (from the Jamā‘at) is a punishment. (Musnad Aḥmad, Bazzār, Tabarānī)

138. ‘Abdullāh ibne-Umar Raḍiyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: If people knew, what I know, of travelling alone, no rider would ever travel alone at night. (Bukhārī)

139. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alāihi wasallam said: Do travel in the early part of the night, for the earth is folded during the night. (Abu 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. (Mazāhir-e- Ḥaque)

140. ‘Amr ibne-Shoib Raḍiyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: A single rider is a Shaiṭān, 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 Shaitân. To clarify this a person travelling alone or two are stated to be Shaitân. It is therefore advisable that there be at least three persons in a journey so that they are saved from the Shaitân; and they can offer Šalāt in Jamā‘ah and also be mutually helpful. (Mazāhir Haque)

141. Abu Hurairah Rađiyallah ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: The Shaitân 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-Zawāid)

142. Abu Dhar Rađiyallahu ‘anhu narrates that Rasūlullāh Šallallāhu ‘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 Aḥmad)

143. ‘Arfajah ibne-Shuraiḥ Al-Ashja‘ī Rađiyallahu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Indeed, Allāh’s hand is on Jamā‘at. Indeed Shaitân is with the one who has separated himself from the Jamā‘at and provokes him. (Nasa‘ī)
144. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma narrates that while travelling, Rasūlullāh Šallallāhu ‘alaihi wasallam used to remain behind; and used to urge forward the weaker animals, and give a ride to the one on foot and pray for all of them. (Abu Dāwūd)

145. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: When three set out on a journey, they must make one of them as their Amīr. (Abu Dāwūd)

146. Abu Mūsā Raḍiyallāhu ‘anhu narrates that I and two of my paternal cousins, went to Nabī Šallallāhu ‘alaihi wasallam. One of them said: O Rasūlallāh! Make us the Amīr of the area which Allāh Azza wa Jall has put in your charge. The other also expressed the same desire. He replied: I swear by Allāh! We never put anyone in charge of these affairs who himself asks for it, or aspires for it. (Muslim)

147. Ḥudhaifah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He who separates from the Jamā‘at, and degrades the authority of the Amīr will meet Allāh having no status in His eyes. (Musnad Ahmad, Majma‘-uz-Zawāid)

148. ‘Anṣār Raḍiyallāhu ‘anhuma: When the Amīr is sent. (Ṣaḥīḥ ‘Abd al-Bayt)
148. Anas Ra'diyallahu 'anhu narrates that Rasulullahu Sallallahu 'alaihi wasallam said: Verily, Allahu will ask every guardian for the things under his custody, whether he cared for them or neglected them. (Ibne-Hibban)

149. 'Abdullah ibn-'Umar Ra'diyallahu 'anhu narrates: I heard Rasulullahu Sallallahu '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. (Bukhari)

150. 'Abdullah ibn-'Umar Ra'diyallahu 'anhu narrates that Nabī Sallallahu 'alaihi wasallam said: Any person who is appointed a ruler by Allahu Tabarak wa Tabbadul laah over his subjects, whether small or big in number, Allahu Tabarak wa Tabbadul laah will question him about them on the Day of Resurrection; whether he established in them the commands of Allahu Tabarak wa Tabbadul laah or neglected them. So much so, that he would be, questioned about his family members in particular. (Musnad Ahmad)
151. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi 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 Ṣallallāhu ‘alaihi wasallam impressed upon Abu Dhar was that if he were weak like Abu Dhar, he would not become Amīr even over two persons.

152. Abu Dhar Raḍiyallāhu ‘anhu narrates that I said: O Rasūlullāh! Why do you not appoint me as a governor? Rasūlullāh Ṣallallāhu ‘alaihi 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 ibne-Samurah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told him: O ‘Abdur Raḥmān ibne-Samurah! Do not ask to be a 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 a Amīr without aspiring for it, you will be helped in undertaking it. (Bukhārī)
154. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabi Šallallāhu ‘alaihi 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. (Bukhārī)

Note: The last sentence of this hadīth 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 ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi 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 Rasūllāh! 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. (Ṭabarānī, 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 Rađiyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone makes someone Amīr of a Jamā‘at (group), and there is a man in that Jamā‘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 Amīr due to certain religious considerations, then this will not be included in this warning. As at one occasion, Rasūlullāh Ṣallallāhu ‘alaihi wasallam sent a delegation, in which he appointed ‘Abdullāh ibne-Jāḥsh Rađiyallāhu ‘anhu as Amīr, and said to them: He is not superior amongst you but possesses more patience in withstanding hunger and thirst. (Musnad Ahmad)

157. Ma‘qīl ibne-Yasār Rađiyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anyone who has been made Amīr 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. (Muslim)

158. Ma‘qīl ibne-Yasār Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 Azdî Radiyallahu ‘anhu narrates: I heard Rasûlullâh Šallallahu ‘alaihi wasallam saying: If Allâh 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, Allâh will turn away from his needs, and will not help him in destitution and poverty. (Abu Dâwûd)

160. Abu Hurairah Ra’diyallahu ‘anhu narrates that Rasûlullâh Šallallahu ‘alaihi wasallam said: If anyone made Amîr over ten or more persons does not deal with them equitably, he will come chained and handcuffed on the Day of Reckoning. (Mustadrâk Hâkim)

161. Abu Wâlî Rahimahullâh narrates that ‘Umar appointed Bishr ibne-‘Asim of Hawadhin as collector of Šadâqah. But Bishr did not go. ‘Umar met and asked him: What held you up? Is it not necessary for you to listen and to obey us? Bishr replied: Yes, verily! But I heard Rasûlullâh Šallallahu ‘alaihi wasallam saying that one who is made responsible for some affairs of the Muslims, he will be brought and held at the bridge over Hell on the Day of Resurrection. (Bukhârî)
162. Abu Hurairah رَحْمَةُ اللَّهِ عَلَيْه نARRATES that Nabī ﷺ ‘alaihi wasallam said: Any Amīr 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. (Bazzār, Ṭabarānī, Majma-‘uz-Zawāid)

163. ‘Abdullāh ibne-Mas‘ūd رَحْمَةُ اللَّهِ عَلَيْه NARRATES that Rasūlullāh ﷺ ‘alaihi wasallam said: There will be some of your Amīrs 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. (Baihaqī)

164. ʿA’ishah رَضِيَ اللَّهُ عَنَّا NARRATES: I heard from Rasūlullāh ﷺ ‘alaihi wasallam making this duā 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 on him. (Muslim)


Note: This means that when the Amīr, instead of trusting his people,
looks for their faults and becomes suspicious about them, then he himself is a source of discord and dispersion. Therefore, it is essential for the Amīr, that he veils the faults of the people and is not suspicious, but makes good assumptions about them. (Badhl-ul-Majhūd)

166. Umme Ḥuṣain Raḍiyallāhu ‘anā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If a slave is made an Amīr on you, whose nose and ears are cut and he is of black complexion; but he leads you according to the Book of Allāh, you should listen to his orders and obey him. (Muslim)

167. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Listen and obey, even if an Abyssinian slave with a head like a raisin is made Amīr over you. (Bukhārī)

168. Wā’il Al-Ḥaḍramī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Listen and obey the Amīr; for on them shall be the responsibility of what they do, and on you shall be the responsibility of what you do. (Muslim)
169. ‘Irbādh ibn-Sāriyah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Worship Allāh and do not associate anything with Him. And obey those put in authority of your affairs. Do not dispute with the Amīr about his authority, even if he is a black slave. Hold firmly to the Sunnah of your Nabī and his rightly guided Khalīfahs, blessed with Hidāyah, and hold fast with your teeth to the righteous way. (Mustadrak Hākim)

170. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Allāh likes for you three things and dislikes for you three things. He likes that you worship Him and do not associate any partner with Him. That you all hold fast to the rope of Allāh and do not get divided. That you be a well-wisher to those whom Allāh has put in authority over you. And He dislikes your indulging in unprofitable discussions and; wasting your wealth; and asking unnecessary questions. (Musnad Ahmad)

171. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: He who obeys me has indeed obeyed Allāh; and he who disobeys me has indeed disobeyed Allāh. He who obeys the Amīr has obeyed me, and who disobeys the Amīr has disobeyed me. (Ibn-Majah)

172. Ibn-Abbās Raḍiyallāhu ‘anhumā narrates that Rasūlullāh ﷺ alaihi wasallam said: If anyone sees something in his
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. ‘Aṭī Rādīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is no obedience to anyone in disobedience to Allāh. Obedience is only in what is good. (Abu Dāwūd)

174. ‘Abdullāh ibne-‘Umar Rādīyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘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 Rādīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When you travel, your Imām (who leads the Šalāt) 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.

(Bazzār, Majma‘-uz-Zawāïd)

**Note:** However, from the other narrations, it appears that Rasūlullāh Ṣallallāhu ‘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 ibne-Ṣāmit Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: He who worshipped Allāh Tabāraka wa Taʿālā, and did not associate any partner with Him, established Ṣalāt, paid Zaka’āt, and listened and obeyed his Amīr; Allāh Tabāraka wa Taʿālā will make him enter Paradise from the door of his choice, and Paradise has eight doors. And he who worshipped Allāh Tabāraka wa Taʿālā and did not associate any partner with Him, established Ṣalāt, paid Zaka’āt, and listened to his Amīr and disobeyed him, his matter is with Allāh Tabāraka wa Taʿālā; He may have mercy on him or inflict punishment on him. (Musnad Aḥmad, Ṭabarānī, Majmaʿ-uz-Zawāid)

177. Muʿādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: Jihad 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 mischief; then he will have the reward, for all the time whether asleep or awake and he who fights in a boasting spirit, for the sake of vain display, and to gain a reputation, disobeys the Amīr and spreads mischief on the earth, then he will not return with gain. (Abu Dāwūd)
DA‘WAT AND TABLĪGH

Etiquettes and deeds

178. Abu Hurairah Rađiyallāhu ‘anhu narrates that a person asked: O Rasūlallāh! A man wishes to go on Jihād in the Path of Allāh desiring some worldly advantage. Nabi Ṣallallāhu ‘alaihi wasallam said: He will have no reward. This had a great impact on the people, and they asked that man: Enquire from Rasūlullāh Ṣallallāhu ‘alaihi wasallam again, as perhaps, you could not understand his point. This man again said: O Rasūlallāh! 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 Ṣallallāhu ‘alaihi wasallam again. So he asked the question for the third time. He replied: There is no reward for him. (Abu Dāwūd)

179. Abu Tha‘labah Al-Khushanī Rađiyallahū ‘anhu narrates that the Ṣaḥābah used to encamp with Rasūlullāh Ṣallallāhu ‘alaihi wasallam. At a location, they scattered in the mountain paths and valleys. Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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. (Abu Dāwūd)

180. Ṣakhr Al-Ghāmidī Rađiyallahū ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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. Šakhr 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 du‘ā of Rasūlullāh Šallallāhu ‘alaihi 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 ibne-Šāliḥ narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam told Aktham ibne-Jawn Al-Khuza‘ī: 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. (Ibne-Mājah)

182. Abu Sa‘īd Al-Khudrī Raḍī Allāhu ‘anhu narrates that while we were on a journey with Rasūlullāh Šallallāhu ‘alaihi wasallam, a man came riding an animal and began to stare right and left. Rasūlullāh Šallallāhu ‘alaihi 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. (Muslim)
DA ‘WAT AND TABLĪGH

Etiquettes and deeds

183. Jābir ibn ‘Abdullāh Raḍiyallāhu ‘anhumā mentions that when Rasūlullāh Ṣallallāhu ‘alaihi wasallam intended to go on an expedition, he said: O group of Muhājireen and Anṣār! Among your brethren are such people, who neither have money nor relatives; so every one of you should take with him two or three of them. (Abu Dāwūd)

184. Muṭ‘im ibn-Miqdām Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No slave of Allāh leaves behind for his family an assistant better than offering two Raka‘ats near them when he wants to go on a journey. (Jāmi‘-uṣ-Ṣaghīr)

185. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Make things easy (for people) do not make things hard and difficult for them. Give them good tidings and do not create hatred. (Bukhārī)

Note: Encourage people by mentioning glad tidings and virtues for doing good deeds; and because of their sins do not frighten them so much that they despair the mercy of Allāh, and are thus dragged away from Deen (religion).

186. ‘Abdullāh ibn ‘Amr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Returning from a Jihād is like going on Jihād. (Abu Dāwūd)
Note: The reward similar to what one gets for Jihād (in the Path of Allāh), is again given after coming back at his place of dwelling from the Path of Allāh, 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 Allāh, he would go for Allāh’s cause forthwith. (Mażahir-e-Ḥaque)

187 - عَنْ ﺎَبْدُ اللَّهِ ﻋِنْـيَ عُمَـرٍ ﺭَضِيَ اللَّهُ عَـﻨْـهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَّلَ مِنْ غَرُوٍّ أَوْ حَجِّ أَوْ عَمَرَةَ بَيكُرَ عَلَى كُلِّ شَرْفٍ مِنْ الأَرْضِ ثَلَاثٌ تَكْـيِّرِّـا وَيُقَولُ: لَأَ إِلَّا ﺍًلدَّا وَحْدَةٌ لَا شَرِيكَ لَهُ ﺍًلدَّا وَحْدَةٌ لَا شَرِيكَ لَهُ ﺍَلدَّا وَحْدَةٌ لَا شَرِيكَ لَهُ ﺍًلدَّا وَحْدَةٌ لَا شَرِيكَ لَهُ ﺍًلدَّا وَحْدَةٌ لَا شَرِيكَ لَهُ ﺍًلدَّا وَحْدَةٌ لَا شَرِيكَ لَهُ ﺍًلدَّا وَحْدَةٌ لَا شَرِيكَ لَهُ ﺍًلدَّا وَحْدَةٌ لَا شَرِيكَ لَهُ ﺍًلدَّا وَحْدَةٌ لَا شَرِيكَ لَهُ ﺍًلدَّا وَحْدَةٌ لَا شَرِيكَ لَهُ ﺍًلدَّا وَحْدَةٌ Lutfi 270
187. 'Abdullāh ibn-‘Umar Radīyallāhu ‘anhum narrates that Rasūlullāh ﷺ alaihi wasallam while returning from Jihād, Ḥajj or ‘Umrah on climbing every elevation would say Allāhu Akbar (Allāh is the most Great) three times, and then say:

لَا إِلَّا ﺍًلدَّا وَحْدَةٌ ......... وَحْدَةٌ

None is worthy of worship but Allah, Who has no partner, to Whom the dominion belongs, to Whom praise is due and Who is Omnipotent, we are returning, repenting, worshipping, prostrating and praising our Rabb. Allāh has truthfully fulfilled His promise, helped His servant and defeated the enemies all by Himself.

(Abu Dāwūd)

188 - عَنْ ﻋُمَرِ بْنِ مَرْدَعَةَ ﺍًلدَّا وَحْدَةٌ لَا شَرِيكَ لَهُ ﺍًلدَّا وَحْدَةٌ لَا شَرِيكَ لَهُ ﺍًلدَّا وَحْدَةٌ Lutfi 270
188. ‘Amr ibne-Murrah Juhanī Raḍiyallāhu ‘anhu was invited towards Islam by Nabī Ṣallallāhu ‘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 Allāh; give up idols; perform the pilgrimage of the House of Allāh; 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 Allāh, O ‘Amr! Allāh shall grant you peace from the horrors of the Hell. ‘Amr said: I testify none has the right to be worshipped, except Allāh, and verily, you are the messenger of Allāh, and I believe upon whatever you have brought, permitted or forbidden; though this will displease many people. Nabī Ṣallallāhu ‘alaihi wasallam said: You are welcome, O ‘Amr ibne-Murrah! Then Amr said: O Rasūl Allāh! May my mother and father sacrifice their lives for you; you depute me to my people. May Allāh 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 Rifā‘ah! O people of Juhania! I am a messenger of Rasūl Allāh 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 Allāh; give up idols, perform pilgrimage of the house of Allāh, 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! Allāh 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 Allāh who belongs to Bani Lui ibne-Ghālib 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 Allāh. All the people of the tribe accepted Islam except one man. (Tabarānī, Majma-'uz-Zawāid)

Note: There are four holy months in which Arabs did not fight. These are Muḥarram, Rajab, Zi-qa‘dah and Zil-Ḥajj.

189. K‘ab ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam normally never returned from a journey but at the time of Ṣalāt-ud-Ḍuḥa (forenoon prayer). When he arrived, he first went to the Masjid, offered two Raka‘ats Ṣalāt, and sat down there. (Muslim)

190. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhumā narrates that when we came to Madīnah, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to me: Go to the Masjid and offer two Raka‘ats Ṣalāt. (Bukhārī)
191. Shihāb ibn-‘Abbād Raḥmatullāhi ‘alaih narrates that I heard a
man from a delegation of the tribe ‘Abad Al-Qais. He said: We went
to Raṣūlullāh ﷺ ‘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. Nabī ﷺ ‘alaihi wasallam
welcomed us and prayed for us. Then looking at us Nabī ﷺ ‘alaihi wasallam asked: Who is your chief and who
is your leader? We all pointed towards Mundhir ibn-‘Āid. Nabī ﷺ ‘alaihi wasallam said: Is this Ashaj? (some one 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 Raṣūlullāh. 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 Nabī ﷺ ‘alaihi wasallam. Nabī ﷺ ‘alaihi wasallam was
reclining and stretching his feet. When Ashaj came near, people
made room for him and asked Ashaj to sit there. Nabī ﷺ
‘alaihi wasallam sat up and folded his feet, and said: Come here. O Ashaj! He came and sat down to the right of Nabī Ṣallallāhu ‘alaihi wasallam, who welcomed him, treated him kindly and enquired about his area, and also mentioned the names of towns like Safa, Mushqar and some other towns of Hajar. Ashaj said: May my mother and father sacrifice their lives for you; O Rasūlallāh! You know the names of our towns more than us. He said: I have walked in your areas and these have been opened to me. Then Nabī Ṣallallāhu ‘alaihi wasallam turned his attention towards the Ansār and said: O People of Ansār! Treat your brothers generously for they are Muslims like you in Islām. They resemble you in respect of the colour of their hair and skin. They joined the fold of Islām with their own will. They were never forced, nor were they attacked and overpowered, (at a time) when other people refused to embrace Islām and some were even killed. (That delegation stayed with the Ansār). Then in the morning, Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked them: How did you find your brothers in treating and hosting you? They said: They are very good brothers. They gave us soft bedding, served us with good food, and taught us by night and day the Book of our Rabb Tabāraka wa Ta‘ālā and the Sunnah of our Nabī Ṣallallāhu ‘alaihi wasallam. Rasūlullāh Ṣallallāhu ‘alaihi wasallam liked this, and was very pleased. Then he paid attention to us individually. We told him what we had learnt and what we were taught. Someone was taught, Ṭaalayyāt, someone Sūrah Fātīhah, someone one Sūrah, some two Sūrah, and some many Sunnah. (Musnad Aḥmad)

192. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The best time for a man returning to his family from a journey is at the beginning of the night. (Abu Dāwūd)

193. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam forbade a man who was away
for a prolonged duration to come back to his family by night. (Muslim)

Note: From this hadīth 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, then there is no harm in going home at night.
Avoiding the Irrelevant

Verses of Qur'ān

Allāh Subhānahū wa Ta‘ālā said to His Prophet Sallallāhu ‘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 Shaitān, verily, provokes discord among them. Surely, Shaitān is to man an open enemy. Al-Isra’ 17: 53

While mentioning the qualities of believers Allāh Subhānahū wa Ta‘ālā says:
And those who turn away from unprofitable and shameful talk and actions. Al-Mu‘minūn 23: 03

Allāh Subhānahū wa Ta‘ālā 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 that of which you had no
knowledge; and you considered that to be insignificant, while with Allāh 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 Allāh), this is a great false accusation.

Allāh advises you not to repeat this ever again, if you are believers.

An-Nūr 24: 15-17

Note: These verses refer to an incident, when the hypocrites falsely propagated a slander against ‘Ā’ishah Rāḍiyyallāhu ‘anha, at which some simple Muslims innocently began to spread the rumour.

Allāh Subḥānahū wa Ta‘ālā 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.

Al-Furqān 25: 72

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.

Allāh Subḥānahū wa Ta‘ālā says:
And when they hear unprofitable and shameful talk, they withdraw from it.

Al-Qaṣṣās 28:55

Allāh Subḥānahū wa Ta‘ālā says:
O you who believe! If an evil doer brings you a piece of news, then
make a strict enquiry lest (believing in his words) you harm people in ignorance and afterwards become regretful of what you have done.

Al-Ḥujurāt 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 - عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: من حسن إسلام المرء نزكّه ما لا يعيبه. رواه الترمذي وقال: هذا حديث غريب، باب حديث من حسن إسلام المرء، ۰۰۰۰۰۰، رقم:۱۷۲۳۱

1. Abu Hurairah Ṭaighamillah ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam 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 - عن سهيل بن سعد، رضي الله عنه، عن رسول الله ﷺ، قال: من يضمن لي ما بين Любاهه وما بين رجليه، أضمن له الجنة. رواه البخاري، باب حفظ اللسان، رقم:۱۷۴۴۹

2. Sahl ibne-Sa’d Ṭaighamillah ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who guarantees me of what is between his jaws and what is between his legs, I shall guarantee him Paradise. (Bukhārī)

3 - عن الحارث بن هشام رضي الله عنه أنه قال لرسول الله ﷺ: أخبرني بأمر أعترضه، فقال...
Avoiding the irrelevant

3. Hārith ibne-Hishām Rādiyallāhu ‘anhu narrates: I inquired Rasūlullāh ﷺ alaihi wasallam: Tell me something which I may hold to firmly. Rasūlullāh ﷺ alaihi wasallam pointed towards his tongue and said: Control this. (Tabrānī, Majma-‘uz-Zawāid)

4. Abu Juhaifah Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam asked the Sahābah Rādiyallāhu ‘anhum: Which deed is the most pleasing to Almighty Allāh? Everyone kept quiet and did not reply. Rasūlullāh ﷺ alaihi wasallam then said: It is to guard one’s tongue. (Baihaqī)

5. Anas ibne-Mālik Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ alaihi wasallam said: A slave of Allāh cannot attain the reality of Imān, until he guards his tongue. (Tabrānī, Majma-uz-Zawāid)

6. ‘Uqba ibne-‘Āmir Rādiyallāhu ‘anhu narrates that I asked: O Rasūlallāh! 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. (Ittihāf)
7. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whom Allāh saves from the evil of that which is between his jaws and the evil of that which is between his legs, he will enter Paradise. (Tirmidhī)

8. Abu Sa‘īd Khudrī Raḍiyallāhu ‘anhu narrates that a man came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlullāh! Advise me. He advised (amongst other things): Protect your tongue except for good. Undoubtedly, by this you will overcome Shaitān. (Majma-‘uz-Zawāid)

9. Abu Sa‘īd Al Khudrī Radīllāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a man gets up in the morning, all the limbs humble themselves before the tongue and say: Fear Allāh concerning us, for we are dependent on you. If you are straight we are straight, if you are crooked we are crooked. (Tirmidhī)

10. Abu Hurairah Radīllāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam was asked: What will be greatest means of people entering into Paradise? He said: Fear of Allāh and good
conduct. Then he was asked: What will be the greatest means of people going into Hell? He said: The mouth and the private parts. (Tirmidhî)

11 - عن أسماء بن عازاب رضي الله عنهما قال: جاء أحراضى إلى رسول الله ﷺ فقال: يا رسول الله! أعلم أنما يُذبح من الحنطة فذكر الحديث في أمره بإلغاء وفلك الرقبة والمنحة وغير ذلك ثم قال: فإن لم تطلق ذلك فكفر لي ثمانية إلا من خمر. رواه البيهقي في شعب الإيمان 4/239

11. Barâ ibn-‘Ázib Rađiyallâhu ‘anhu narrates that a villager came to Rasûlullâh ﷺ سل الله علیه وآله وسلم and said: O Rasûllâh! 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. (Bâ‘haqi)


12. Aswad ibn-Áṣram Rađiyallâhu ‘anhu narrates that he requested: O Rasûllâh! 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 سل الله علیه وآله وسلم 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-Zawâid)

13 - عن أسلم رضي الله أن عمر بن الخطاب رضي الله عنه أطع الله علیه أبى بكير وهم يمدون لسانه، قال: ما تصنع بما خليفة رسول الله؟ قال: إن هذا آدم أورشئي الموارد، إن رسول الله ﷺ قال: ليس شئ من الجنس إلا يسکر دواب اللساني على جذته. رواه البهبهان في شعب الإيمان 4/24
13. Aslam Rahimahullah narrates that ‘Umar ibn-Khattab Radiyallahu ‘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 Sallallahu ‘alaihi wasallam said: There is no part of the body that does not complain to the tongue of its sharpness for its speaking evil. (Baihaqī)

14. Hudhaifah Radiyallahu ‘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 Ahmad)

15. ‘Adīy ibne-Hātim Radiyallahu ‘anhu narrates that Rasulullah Sallallahu ‘alaihi wasallam said: Good and evil for a man is between his two jaws. (Tabrānī, Majma-uz-Zawāid)

16. Hasan Rahimahullah says that a ḥadith has been conveyed to us that Rasulullah Sallallahu ‘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. (Baihaqī)

17. ‘Abdullāh ibn ‘Amr Radiyallahu ‘anhum narrates that Rasulullah Sallallahu ‘alaihi wasallam said: He who keeps silent gets deliverance. (Tirmidhī)
AVOIDING THE IRRELEVANT

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. (Miqāt)

18- عن عمران بن الخطاب رضي الله قال: أَقِِّيتْ أَبَا ذَرَ رضي الله عنه فوجده في المسجد مُحَرَّبًا بِكَسِيَّةٍ أَسْوَدَّ وَخَدَةٍ، فَقَالَ: يَا أَبَا ذَرُ مَا هَذِهُ الْوَخَدَةُ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُقُولُ: الْوَخَدَةُ خِيَرٌ مِّن ِجَلِيسِ السَّوَءِ وَالْحَلِيسِ الصَّالِحِ خِيَرُ مِنِ ِالْوَخَدَةِ، وَإِلَامَةُ الْحَيْرٌ خَيْرُ مِنَ ِالسُّكْوتِ وَالسُّكْوتُ خِيَرُ مِنْ إِمَلاَءِ الشَّرْرِ. رواه البهذى في شعب الإمام. 4/256

18. ‘Imrān ibn Ḥaṭṭān Rahimahullāh narrated that I went to Abu Dhar Radiallahu ‘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 Rasūlullāh ﷺ 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. (Baihaqī)

19. Abu Dhar Radiallahu ‘anhu narrates: I went to Rasūlullāh ﷺ allah’s messenger) and said: O Rasūlullāh! 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 Nūr (light) of the face. (Baihaqī)

20- عن نَسِي رضي الله عنه أن رَسُول اللَّه ﷺ لَقِي أَبَا ذَرَ فَقَالَ: يَا أَبا ذَرُ! أَلَّا أَذَلَّكَ عَلَى خَلْقَتِي هَمَا أَخْفَتْ عَلَى الْأَشْهَرِ وَأَقْلَلَ فِي الْحُمَرِ مِنْ غَيْرِهِمْ؟ قَالَ: بَلَى يَا رَسُول اللَّهِ، قَالَ: عَلَيْكَ بِحَمْسِ النَّخْلِ وَطَولِ الْصَّمْتِ وَالْأَلْبَىْ نَفْسُ مَحْمُدِ بَيْدُهَا عَمَّالَ الْخَلَايِقِ بِمَثْلِهَا. (الحديث) رواه البهذى 4/242
20. Anas Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam met Abu Dhar and 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 Rasūlallāh! He said: Adopt good manners and observe prolonged silence. I swear by Him Who has control on the life of Muḥammad, none of the deeds performed by any of the creation is as virtuous as these two. (Baihaqi)

21. Mu‘ādh ibne-Jabal Rađiyallāhu ‘anhu narrates that I asked: O Rasūlallāh! 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). (Tabrānī, Majma-‘uz-Zawāid)

Note: “May your mother be bereaved of you” is, according to the Arab tradition, an address of affection and not of cursing.

22. ‘Abdullāh Rađiyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Most of the faults that the son of Ādam commits are by his tongue. (Tabrānī, Majma-‘uz-Zawāid)

23. A maid-slave of the daughter of Abul Ḥakam Rađiyallāhu ‘anha
narrates that she heard Rasūlullāh Šallallāhu ‘alaihi wasallam 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 is removed from Paradise more than the distance from Madīnah to Sana`ā. (Musnad Ahmad, Majma′-uz-Zawāid)

24. Bilāl ibne-Ḥārith Al-Muzanī Raḍiyallāhu ‘anhu, a companion of Rasūlullāh Šallallāhu ‘alaihi wasallam narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Any of you says something that pleases to Allāh, which he does not deem important, but by this saying, Allāh destines His pleasure for him till the Day of Resurrection. And someone of you says something that displeases to Allāh, which he does not deem important, but by this saying, Allāh destines His displeasure for him till the Day of Resurrection. (Tirmidhī)

25. Abu Saʻīd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam 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 Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu
‘alāhi wasallam 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)

۲۷- عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: إن العباد ليعقلون بالكلمة ما يتبيين ما فيها، يهرو بِهَا في النَّارِ أَبْعَدَ مَا بِئِنَّ الْمُشْرِقِ وَالمُغَرِّبِ. رواه مسلم، باب حفظ اللسان، رقم: ۴۸۲۷ ۲۷.

27. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alāhi wasallam said: A man speaks something thoughtlessly because of which he falls deep into Hell to a distance more than that between the East and the West. (Muslim)


28. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alāhi wasallam said: Indeed a man says something not thinking it to be harmful, and for it, he falls into Hell equal to a journey of seventy years. (Tirmidhī)

۲۹- عن عمرو بن العاص رضي الله عنهما قال: سِبْعَةٌ رَسُولُ الله ﷺ يَقُولُ: لقد أَمَرَتُ أن أَتَجْرَؤَ فِي الْقُولِ، فَإِن الْجَوَازُ هُوَ خَيْرُ. رواه أبو داود، باب ما جاء في التشفق في الكلام، رقم: ۵۰۰۸ ۲۹.

29. ‘Amr ibn ‘Ās Radīyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ‘alāhi wasallam saying: I have been commanded to talk briefly, for brevity is better. (Abū Dāwūd)

۳۰- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ من كان يَوْمَ من يَوْمٍ وَاليَوْمُ الآخِر مَّلِيْقَتْ خَيْرًا أَوْ ليَضْصُمَتْ. (الحديث) رواه البخاري، باب حفظ اللسان، رقم: ۱۴۷۵ ۳۰.

30. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alāhi wasallam said: He who believes in Allāh and the Last Day, should speak what is good or be silent. (Bukhārī)
31. Umme Habība Raḍiyallāhu ‘anha, wife of Nabī Ṣallallāhu ‘alāihi wasallam, narrates that Nabī Ṣallallāhu ‘alāihi wasallam said: The words of the son of Ādam are against him except enjoining good, prohibiting evil or remembering Allāh. (Tirmidhī)

32. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhumā narrates that Rasūlullāh 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. Mughīrah ibne-Shu‘bah Raḍiyallāhu ‘anhu narrates that he heard Nabī 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. ‘Ammār Raḍiyallāhu ‘anhu narrates that Rasūlullāh 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. ‘Arfār Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam said: ‘A something so that if the Allāh’s servant, a child, is present, he shall recite it. (‘Arfār Raḍiyallāhu ‘anhu)
35. Muʿādh Raḍiyallāhu ‘anhu asked: O Rasūlallāh! 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. (Tabrānī, Majmāʿuz-Zawāid)

36. Muʿāwiyyah ibne-Ḥūdah Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alāihī wasallam saying: Woe to him who says something false just to make people laugh; woe to him, woe to him. (Tirmidhī)

37. ‘Abdullāh ibne-ʿUmar Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alāihī wasallam said: When a man tells a lie, the angels move a mile away from him due to the bad odour of what he came with. (Tirmidhī)

38. Sufyān ibne-Asīd Al-Haḍramī Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alāihī wasallam saying: It is great unfaithfulness that you say something to your brother, and he believes you while you are lying. (Abu 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 Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ 'alāihi wasallam said: A believer may naturally have all qualities (good or bad) except deception and falsehood. (Musnād Aḥmad)

40. Saфин ibne-Sulaim Raḥimahullāh narrates that Rasūlullāh ﷺ 'alāihi 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. (Mu‘atta Inām Mālik)

41. Anas ibne-Mālik Radīyallāhu ‘anhu narrates that Nabī ﷺ 'alāihi 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. (Abu Ya’lā, Majma‘-uz-Zawāid)
42. ‘Abdullāh Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam said: Undoubtedly, truth leads to good deeds, and good deeds lead to Paradise; a man keeps speaking the truth till he is labelled Siddīq (standard bearer of truth) by Allāh. Undoubtedly falsehood leads to evil and evil leads to Hell; a man keeps lying till he is labelled as a great liar by Allāh. (Muslim)

43. Hafṣ ibne-ʿĀsim Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi 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 Raḍiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alāihi wasallam said: It is enough for a man to be a sinner that he relates whatever he hears. (Abu Dāwūd)

45. ‘Abdur Raḥmān ibne-Abi Bakr Raḍiyyallāhu ‘anhum narrates that a person praised another before Nabī Ṣallallāhu ‘alāihi wasallam (and the one being praised was also present). Nabī Ṣallallāhu ‘alāihi 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
just say: I think so and so is a good man, Allāh is going to account
him (and Allāh alone in reality knows whether he is good or bad). I
cannot praise anyone before Allāh with certainty. (Bukhārī)

46. Abu Hurairah Ṭaḥriyyallāhu ‘anhu narrates: I heard Rasūlullāh
Sallallāhu ‘alāihi wasallam saying: All of my followers will be
forgiven, except those who sin openly. Sinning openly is that a man
commits an evil deed at night; and Allāh 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 Allāh veiled his sin, and
at dawn he himself lifted the veil which Allāh had put on him.
(Bukhārī)

47. Abu Hurairah Ṭaḥriyyallāhu ‘anhu narrates that Rasūlullāh
Sallallāhu ‘alāihi wasallam said: When a man says: People are
ruined; he is the one who has to suffer the most. (Muslim)

48. Anas ibn Mālik Ṭaḥrijīyallāhu ‘anhu narrates that a Ṣaḥābī died,
and a man said (addressing the dead): Glad tidings of Paradise to
you. Rasūlullāh Sallallāhu ‘alāihi wasallam told him: How do you
know? Perhaps he spoke something irrelevant or was miserly about
something which would cause him no loss. (Tirmidhī)

Note: The meaning of this ḥadīth 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.
49. Ḥassān ibn-‘Atiyyah Rahimahullāh says: Shaddād ibn-Aws Raḍiyallāhu ‘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 Sallallāhu ‘alāihi wasallam saying: When people start collecting treasure of gold and silver, then you make your treasure by these words:

O Allāh! I seek guidance, dutifulness and firmness in every work, and the ability to express thankfulness on 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.

(Musnad Ahmad)
<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>'Abd</td>
<td>a reverential term for the most obedient to Allah; slave of Allah; slave.</td>
</tr>
<tr>
<td>‘Alim</td>
<td>-a man properly educated in Qur’an hadith and Islamic jurisprudence from authentic sources.</td>
</tr>
<tr>
<td>‘Alaih-is-salâm</td>
<td>-peace be upon him. A reverential suffix, for all the Prophets and Messengers of Allah.</td>
</tr>
<tr>
<td>Aštāb-us-Suṣṣāh</td>
<td>-some 70 or so destitute Muhajirin that used to reside on the raised extension of Masjid-un-Nabawi.</td>
</tr>
<tr>
<td>Ansār</td>
<td>-the helpers. A term used for those who embraced Islam in Al-Madinah in the very beginning, and vigorously lent their services to Islam.</td>
</tr>
<tr>
<td>Allâh Subhânahû wa Ta‘âlâ</td>
<td>-Allah the Exalted.</td>
</tr>
<tr>
<td>Dajjâl</td>
<td>-the ‘Great Deceiver’ who will appear near the end of the world and will claim to be God, and will be killed by Isâ Alaihisâlam at his second coming.</td>
</tr>
<tr>
<td>Fatwa</td>
<td>-decree concerning Islamic Law.</td>
</tr>
<tr>
<td>Hadîth</td>
<td>-the saying of Prophet Muhammad Sallallahu ‘alaihi wasallam through which he has given authoritative declarations on religious questions, moral, ceremonial, or doctrinal.</td>
</tr>
<tr>
<td>Halâl</td>
<td>-that which is lawful and permitted in Islam.</td>
</tr>
</tbody>
</table>
**Harm** -a sanctuary, a sacred territory. Mecca has been considered a Harm since the time of Ibrāhīm Alaihissalām. 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 Harmāin Sharafāin, the two honoured sanctuaries.

**Hayā** -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.

**Harām** -that which is unlawful or prohibited in Islām.

**Hauz-al-Kauthar** -literally means ‘The Pond of Abundance’. A pond in Paradise which is exclusively assigned to Prophet Muḥammad Šallallāhu ‘alaihi wasallam.

**Hudūd** -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 Šaḥībah 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 Islām.

**Khair-ul-Ummam** -the best among the communities, or the people of all the Prophets of Allāh; the Ummah of Prophet Muḥammad Šallallāhu ‘alaihi wasallam.

**Khushū‘-wa-Khudū‘** -submissive humility entrenched with the fear of Allāh.

**Mashwarah** -consultation; deliberation; conference; counsel; advice; suggestion.

**Mi’rāj** -literally means ‘An Ascent’. Muhammad’s (Salallāhu ‘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 Rabī‘ul Awwal.
Muhājir - from the word Hijrah or migration. One who had performed Hijrah either by (1) leaving Makkah with Prophet Muḥammad Ṣallallāhu ʿalaihi wasallam, or (2) leaving a country ruled by an infidel power, or (3) by fleeing from what Allāh has forbidden.

Rabb - Sustainer, Cherisher.

Raḍiyallāhu ‘anha - Allāh is pleased with her.

Raḍiyallāhu ‘anhum - Allāh is pleased with them.

Raḍiyallāhu ‘anhumā - Allāh is pleased with them both.

Raḍiyallāhu ‘anhu - Allāh is pleased with him.

Raḥimahullāh - May Allāh bless him with His mercy.

Ṣallallāhu ‘alaihi wasallam - peace and blessings of Allāh be upon him (Muḥammad).

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 Jami-‘uṣ-Ṣaḥîh by Tirmidhi died 279

Al Kâshîf by Dhahabi died 748 AH

Al Laäfi Al Masnû‘ah on Ahâdithul Mawdû‘ah by Siyuti

Al Maqâsidul Hasanah by Sakhawî died 902 AH

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Al Mawdû‘at Al Kubrâ by Mullâ ‘Alî Qarî died 1111 A.H.

Al Mu‘jamul Kabîr by Tâhârânî died 360 AH

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Ar Rawdul Anf by Suhaili, died 279 AH
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Ash Shadrhah on Ahādīth Al Mushtahira by Ibn-e-Tūlūn died 656 AH
Ash-Shamāil-al- Mu‘himmadiyyah by Timidhī died 279 AH
At Tarqīb wan Tarhīb by Mundhirī died 656 AH
Badhul-ul-Majhūd fi Ḥallī Abī Dāwūd by Saharanpury died 1346 A.H.
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Irshād-us-Sārī on Sharḥ-ul-Bukhārī by Qastalānī died 923 AH
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Idāratul Qurān, Karachi.
Shirkatul ‘Ubaikān lin Nashr, Riyād.
Şahişh Al Bukhārī with Sharḥul Kirmānī

Şahişh Ibn-e-Ḥibbān bi Tartib ibn-e-Bulbān died 739 AH

Şahişh Ibn-e-Khuzaimah died 311 AH

Şahişh Muslim by Sharḥ An Nawawī died 676 AH

Sharḥ Us-Sunnah by Baghawī died 516 AH

Sharḥ Sunan Abī Dāwūd by 'Aynī died 855 AH

Sharḥ Tibī 'Ala Mishkāt-ul-Maṣābīḥ by Tibī died 743 AH

Sharḥ-us-Sanūsī by Imām Muḥammad As Sanūsī died 895 AH

Shu'abul Imān by Baihaqi died 458 AH

Sunan Dāramī died 255 AH

Tafsīr 'Uthmānī by Maulana Shabbīr Aḥmad 'Uthmānī

Tafsīr Al Kabīr by Rāzī

Tafsīr ibn-e-Kathīr died 774 AH

Tahzib Al Kamāl on Asmā ur Rijāl by Muzī died 742 AH

Tahzib-ul-Asmā wal Lughāt by Nawawī died 676 AH

Takmalah Fatḥul Mulhim by Maulānā Muhammad Taqī al 'Uthmānī

Tanzī hush Sharḥ'ah Al Marfū'ah by Kanānī died 963 AH

Taqrīb-ut-Tahzib by Ibn-e-Hajār Al 'Asqalānī died 852 AH

Tarjuma Maulānā Aḥmad 'Alī Lāhori

Tarjuma Maulānā Shāh Raḥī Uddīn wa Maulānā Fatḥ Khān Jālandhārī

Tarjumān-us-Sunnah Maulānā Badr 'Ālam Merathī

Dār Iḥyā-ut-Turāth Al 'Arabī, Beirut.
Muassisat-ur-Risāla, Beirut.

Al Maktāb-ul-Islāmī, Beirut.
Dār Iḥyā-ut-Turāth Al 'Arabī, Beirut.

Al Maktāb-ul-Islāmī, Beirut.
Maktabat-ur-Rushd, Riyād.

Idāratul Qurān wal Ulūm-ul-Islāmīa.

Maktaba Dārul-Bāz, Makkah.

Dārul kutub Al 'Ilmīa, Beirut.
Qadīmi Kutub Khānā, Karachi.
Matba'a Al Malik Fahad.

Dārul Kutub Al 'Ilmīa, Beirut.
Dārul Ma'rīfā.
Dārul-Fikr, Beirut.

Dārul Kutub Al 'Ilmīa, Beirut.

Maktaba Dārul 'Ulūm, Karachi.

Dārul Kutub Al 'Ilmīa, Beirut.

Dārur Rushd, Syria.

Anjuman Khuddām-ud-Dīn, Lahore.
Tāj Company, Karachi.

Idāra Islāmiyyāt, Lahoṛe.
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