

Muntakhab Ahadeeth

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

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Preface

All praises to the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muhammad, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, 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 Tablighi Jamaat whose center is situated at the Tablighi Markaz Nizamuddin, Dehli (India)¹. 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.

However, the Tablighi 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 Allah, a desire for reaping rewards in the Hereafter, respect and honour of Islam and Muslims, humility and submissiveness to Allah, the proper fulfillment of religious obligations, with a desire for further advancement, a preoccupation with the remembrance of Allah, 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 Allah Subhanahu wa Ta'ala have become a regular practice.

These special characteristics and distinctions of this work attributable to the sincerity of its first preacher (Sheikh Muhammad Ilyas Rahimatullahu 'alaihi), his preoccupation with Allah, his prayers, struggle, sacrifice and above all, the acceptance of this work by Allah 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 Allah along with a preoccupation with the remembrance of Allah, 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 Allah, to refrain from all that is irrelevant, and an enthusiasm and consciousness of the virtues of travelling in the path of Allah. 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 Allah.

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

There was thus a need that all the relevant Qura'nic verses and Ahadith (Prophetic practices and sayings) be compiled in a book. Praise be to Allah, that the second preacher of this movement of inviting towards righteousness, Sheikh Muhammad Yusuf (son of the first preacher, Sheikh Ilyas Rahimatullahu 'alaihi) who had a very profound and comprehensive knowledge of books of Ahadith, 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

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 Tablighi Da'wat and its Movement, in a positive manner.

this book is not merely a compilation of these principles rules and instructions, but perhaps an encyclopedia, in which without being selective or brief, all of these have been mentioned with their relative importance. It is perhaps the will of Providence that the writer's fortunate and worthy grandson Sheikh Sa'ad, (May Allah prolong his life and bless him with further works of this nature), has assumed the responsibility of publishing this book for general benefit. May Allah Ta'ala grant acceptance to this effort and service, and make it most beneficial. And this is not hard for Allah.

Abul Hasan 'Ali Nadavi Dairah

Shah 'Alamullah

Rai Baraily L.P

20 Dhi Qa'adah 1418 H

Introduction

Allah Subhanahu wa Ta'ala says: ... Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad Sallallahu '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'anic verses, inviting them and advising them) and purifying them (of sins and correcting their conduct) and teaches them the Book (Qur'an) and Al-Hikmah (his Sunnah), before which they were in manifest error. [Ale-'Imran 3:164]

In the context of the above verse, Sheikh Sayyad Sulaiman Nadavi Rahmatullahi 'alaihi writes (in the preface of a book about Sheikh Muhammad Ilyas Rahmatullahi 'alaihi and his religious movement) that Rasulullah Sallallahu 'alaihi wasallam was given the following Divine obligations of prophethood: Invite towards Allah by reciting the verses of the Qur'an, to purify /people's undesirable traits, and to teach them the Book and Wisdom (Sunnah).

It has been substantiated by the Qur'an and Ahadith-e-Sahihah (confirmed traditions) that the Ummah (followers) of the Last of the Prophets, Sallallahu 'alaihi wasallam, was Divinely deputed for the guidance of all peoples (nations) of the world. Allah Subhanahu wa Ta'ala says: ...

(O Muslims) You are the best of the peoples, you have been sent towards mankind, to enjoin good and forbid evil. [Ale-'Imran 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 Rasulullah Sallallahu 'alaihi wasallam - invitation through recitation of the Qur'an, purifying people of undesirable qualities, and teaching the Book and Wisdom - became the prime responsibilities of Muslim Ummah as well.

Therefore, Rasulullah Sallallahu 'alaihi wasallam taught his Ummah to spend their life and wealth in inviting towards Allah, learning and teaching Divine knowledge, Remembering and Worshipping Allah. The Sahabah gave preference to the above deeds over all worldly preoccupations. They were trained to practice these A'mal (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: ...

And strive hard in Allah's cause, as you ought to strive [Al-Hajj 22:78]

The Sahabah 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 Rasulullah Sallallahu 'alaihi wasallam were collectively practiced by the Ummah was declared to be the Khair-ul-Qurun, (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 Islam.

In these times, Allah Subhanahu wa Ta'ala placed in the heart of Sheikh Muhammad Ilyas Rahmatullahi 'alaihi a restlessness and anxiety over the erosion in Islam 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 Rasulullah Sallallahu 'alaihi wasallam by Allah Subhanahu wa Ta'ala 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 Rasulullah Sallallahu 'alaihi wasallam.

Therefore, such Da'i (one who invites towards Islam) need to be developed, whose desires should be consistent in knowledge, action, thought, perception, passion, compassion, and the manner of invitation to Islam - with the aspirations of prophets, particularly Muhammad Sallallahu 'alaihi wasallam. Not only should they possess a strong

Iman and virtuous deeds, but their inner inspirations should be like those of prophets. They should cherish a fervent love of Allah and His fear, and a state of intimacy with Him.

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

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 Allah; 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 Rasulullah Sallallahu 'alaihi wasallam in this effort and bring all facets of life according to the commandments of Allah Subhanahu wa Ta'ala and the Sunnah of Rasulullah Sallallahu 'alaihi wasallam, and to equip those struggling in this path with the above, mentioned qualities the Six Points (of Tabligh) were prescribed. All the contemporary scholars and religious elite supported and commended these six qualities.

Sheikh Yusuf Rahmatullahi 'alaihi, son of Sheikh Ilyas Rahmatullahi '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 Ahadith, biography, and history, he compiled a three- volume book, Hayat-us-Sahabah (The Lives of the companions of the Prophet), which gives a representative glimpse of the life of Rasulullah Sallallahu 'alaihi wasallam and his companions. By the grace of Allah, this book was published during his lifetime.

The Sheikh had compiled another book of hadith, Muntakhab Ahadith, in respect of these six qualities (six points). However, prior to the final compilation of this book, he left for his heavenly abode. [Inna lilahi Wa Inna ilaihi Raji'oon]

Sheikh Muhammad Yusuf Rahmatullahi 'alaihi, spoke to numerous close friends and colleagues about this collection of ahadith He used to thank Allah, in gratitude and was well pleased with this collection. Allah 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 Allah.

By the grace of Allah, the Urdu rendering of Muntakhab Ahadith has already been presented (Jamadiul-Auwal 1421 or September 2000). Now this collection of ahadith 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 ahadith, 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 ahadith, and to make a critical analysis of the transmitters, and to classify the ahadith as Sahih, Hasan, or Dhaif (technical terms used in the classification of hadith) and an explanation of the difficult words of hadith. All the sources consulted have been referred to at the end of the book.

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

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

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

Allah Subhanahu wa Ta'ala says: . . .

When they listen to what has been sent down to the Messenger (Muhammad Sallallahu 'alaihi wasallam), you see their eyes overflowing with tears because of the truth they have recognised. [Al-Maidah 5:83]

Allah Subhanahu wa Ta'ala says (at another place): . . .

(O Muhammad) announce the good news to my slaves. Those who listen to the Word and follow the best thereof (i.e. worship Allah alone and repent to Him and avoid Taghut etc), those are (the one) whom Allah has guided and those are the men of understanding. [Az-Zumar 39: 17-18]

It is reported in Bukhari

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

In another narration from Bukhari

Anas Radiyallahu 'anhu narrates that whenever Nabi Sallallahu '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 hadith 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 wudu, in the position of tashahhud, without reclining. The objective is that the Qur'an and words of hadith affect the heart. Such a fervent belief be built on the promises of Allah and His Prophet that it creates an earnest longing for Deen - the force which makes us perform every action according to the Sunnah of Rasulullah Sallallahu 'alaihi wasallam, and to consult the scholars of Deen, for a systematic guidance in performing our deeds (actions) correctly.

I begin this book with an excerpt from the Preface of the book, Amaniyaal Ahbar Sharh Ma' aniyal Athar by Sheikh Muhammad Yusuf Rahmatullahi 'alaihi. This book is a commentary on Imam Tahawi Rahmatullahi 'alaihi's famous book of hadith Ma'anil Athar, on the life and sayings of Rasulullah Sallallahu 'alaihi wasallam and his companions.

Muhammad Sa'ad Kandhlawi

Madrasah Kashiful Uloom

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Quotation from the Preface of book Amaniya Ahbar Shark Ma 'aniyal Athar - by Sheikh Mohammad Yusuf Rahmatullahi 'Alaihi

All praises be to Allah Subhanahu wa Ta'ala, 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-Rahman (the Most Beneficent). And by means of which he can attain such success as to dwell eternally in Paradise.

Allah's salutations be upon Muhammad Sallallahu 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. Allah 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.

Allah endowed him with those branches of knowledge, relating to His Magnificent Self, which were never unfolded to mankind. Allah 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 Allah, and seek guidance in the affairs of this world and the Hereafter.

Allah Subhanahu wa Ta'ala taught RasGlullah Sallallahu 'alaihi wasallam the means of correcting the deeds of human beings, which are continually stemming from them with every passing moment. The correction of deeds forms the cornerstone of success in this world and the Hereafter, just as improper deeds result in deprivation and failure in both the worlds.

May Allah Subhanahu wa Ta'ala be pleased with the Sahabah Radiyallahu anhum. They acquired the knowledge - knowledge, which is more numerous than the leaves of trees and the drops of rain that continually stemmed from Nabi Sallallahu 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), Jihad (striving in the cause), 'Ibadah (worship), and social affairs. Then they learned to practice these deeds according to the Sunnah of Rasulullah Sallallahu 'alaihi wasallam in his presence.

Blessed are the Sahabah, who acquired knowledge and its application directly from Rasulullah Sallallahu '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 Khilafat.

Kalaimah Tayyibah

None is Worthy of Worship But Allah. Muhammad is the Messenger of Allah.

Iman

The literal meaning of Iman 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 Subhanahu wa Ta'ala.

Verses of Qur'an

Allah Subhanahu wa Ta'ala said to His Prophet:

And We sent no Messenger before you except that We revealed to him: There is none worthy of worship except Me, so worship Me. [Al-Anbiya 21:25]

Allah Subhanahu wa Ta'ala says:

The believers are only those whose hearts tremble with fear whenever Allah is mentioned. And when His verses are recited to them, these increase their faith; and in their Rabb (Sustainer) they vest their trust. [Al-Anfal 8:2]

Allah Subhanahu wa Ta'ala says:

And so, as for those who believe in Allah 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-Nisa 4:175]

Allah Subhanahu wa Ta'ala says:

Indeed! We do help Our Messengers and those who believe in the life of this world and on the Day (of Resurrection) when the witnesses will stand up. [Al-Mu'min 40:51]

Allah Subhanahu wa Ta'ala says:

It is those who believe (in the Oneness of Allah and worship none but Him Alone) and do not mix their belief with Zulm (by wronging themselves, that is, by worshipping others besides Allah), for them (only) there is peaceful security and they are the rightly guided. [Al-An'am 6:82]

Allah Subhanahu wa Ta'ala says:

And those who believe are intense in their love for Allah. [Al-Baqarah 2:165]

Allah Subhanahu wa Ta'ala said to His Prophet:

Say! Verily, my Salat and my sacrifice (of animals) and my living and my dying are for Allah, Rabb (Sustainer) of the Worlds. [Al-An'am 6:162]

Ahadith

1. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Iman (faith) has more than seventy branches; the superiormost one is saying of La ilaha illallah (There is none worthy of worship except Allah); and the inferior most is the removal of an obstacle from the way; and Haya is a branch of Iman. (Muslim)

Note: The essence, of Haya is that it restrains a man from evil and prevents a man from neglecting the obligations that he owes to Others. (Riyad-us-Salihin)

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

3. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Renew your Iman! It was asked: O Rasulallah! How do we renew our Iman? He said: Say frequently La ilaha illallah. (Musnad Ahmad, Tabarani, Targhib)

4. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: The best Dhikr (remembrance of Allah) is La ilaha illallah, and the best Du'a (supplication) is Alhamdulillah (Praise be to Allah). (Tirmidhi)

Note: This Kalimah is the basis of the entire Deen. Without the belief in Kalimah, neither Iman (faith) nor Aa'mal (deeds) are acceptable. Alhamdulillah (Praise be to Allah) is said to be the best Du'a because praising Allah, Who is the Most Generous, amounts to asking Him for His help or favours. (Mazahir Haque)

5. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Whenever a slave (of Allah) says La ilaha illallah sincerely, the doors of the skies are opened (for it to ascend) until it reaches the 'Arsh (Throne of Allah, and is readily accepted) provided he abstains from major sins. (Tirmidhi)

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. (Mirqat-ul-Mafatih)

6. Ya'la ibn Shaddad Radiyallahu 'anhu says that my father Shaddad narrated to me in the presence of 'Ubadah ibn Samit Radiyallahu 'anhuma who verified the narration. He said: We were present with Nabi Sallallahu 'alaihi wasallam. He inquired: Is there any stranger amongst you, that is, the people of the Book? We said: No, O Rasulallah! He then asked us to shut the door and said: Raise your hands and say La ilaha illallah. So, we raised our hands for a while (and recited the Kalimah). Afterwards Nabi Sallallahu 'alaihi wasallam lowered his hand and said: Alhamdulillah (Praise be to Allah). O Allah! 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 Sahabah: Indeed, rejoice for Allah has forgiven you! (Musnad Ahmad, Tabarani, Bazzar, Majma-'uz-Zawaid)

7. Abu Dhar Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Whenever a slave of Allah said La ilaha illallah 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! (Bukhari) .

Note: Abu Dhar Radiyallahu '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 Sallallahu '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 Iman he will turn with repentance and get his sins forgiven; or Allah 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. (Mu'ariful Hadith)

8. Hudhaifah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Islam will gradually fade as the design on cloth fades, until neither Siyam (fasting), nor Zakat (chanty) nor Nusuk (religious devotion and sacrifice) will be known. In a certain night the Qur'an 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 La ilaha illallah, so we are reciting it silah ibn Zufr said to Hudhaifah Radiyallahu 'anhu: How will their saying of La ilaha illallah benefit them when they neither know Siyam, nor Zakat, nor Nusuk? Hudhaifah Radiyallahu 'anhu evaded him So he repeated his question thrice, each time Hudhaifah evaded

him. Then, after the third time, he turned and faced him saying: O Silah! It will indeed save them from the Fire. (Mustadrak Hakim)

9. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: He who says La ilaha illallah, it shall benefit him (be a means for his salvation) though before that he may be afflicted by what (Punishment) is to befall him. (Bazzar, Tabarani, Targhib)

10. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam said: Shall I not inform you of the advice of Nuh 'Alaihis Salam to his son? They said: Indeed do inform us. He said: Nuh 'Alaihis Salam 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: La ilaha illallah; 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 Allah Ta'ala. And I advise you to say: Subhanallahil Azim Wabihamdihi (Glory be to the Most Exalted Allah, 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 Allah Ta'ala. (Bazzar, Majma-'uz-Zawaid)

11. Talha ibn 'Ubaidullah Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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 La ilaha illallah)- (Abu Ya'la, Majma-'uz- Zawaid)

12. Anas Radiyallahu 'anhu narrated (in a long narration) that Nabi Sallallahu 'alaihi wasallam said: Each and everyone will be liberated from Fire, who had said La ilaha illallah, and in his heart, there was goodness (Iman) equal to the weight of a grain of barley. After them everyone will be liberated from the Fire who_ had said: La ilaha illallah, and in his heart, there was goodness (Iman) equal to the weight of a grain of wheat. After that, everyone will be liberated from the Fire who had said: La ilaha illallah, and in his heart, there was goodness (Iman) equal to the weight of a particle of dust. (Bukhari)

13. Miqdad ibn Aswad Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu '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 Allah will make this Kalimah of Islam to enter into it, either with a big honour and love or with a submissive humiliation- either Allah 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 Ahmad)

14. Ibn-e-Shimasa Al Mahri Rahimahullah narrates that we were present with 'Amr ibn al-'As Radiyallahu 'anhuma 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 Rasulullah Sallallahu 'alaihi wasallam not given you the glad tidings of such and such? Has Rasulullah Sallallahu 'alaihi wasallam not given you the glad tidings of such and such? He then faced us and said: Verily the most excellent thing that we prepare (for ourselves) is the testimony of La ilaha illallahu wa anna Muhammad ur Rasulullah (There is none worthy of worship except Allah, and that Muhammad is His Messenger). Indeed I have passed my life through three stages. I had seen myself when there was no one more bitter in hatred towards Rasulullah Sallallahu 'alaihi wasallam than myself, and no one more desiring to seize an opportunity to kill him than myself! And had I died in that state, I certainly would have been of the people of the Fire. Then, Allah placed Islam in my heart, I came to Rasulullah Sallallahu 'alaihi 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) Islam eradicates the sins committed before it and Hijrah (migration) eradicates the sins committed before it and that Hajj (pilgrimage) eradicates the sins committed before it.

And (thereafter) no one was more revered to me than Rasulullah Sallallahu '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. 'Umar Radiyallahu 'anhu narrates Nabi Sallallahu 'alaihi wasallam said: O son of Khattab! Go and announce amongst the people that indeed none shall enter Paradise except the Mu'minin (believers). (Muslim)

16. Abu Laila Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Woe to you O Abu Sufyan! Indeed I have come to you with (the success of) this world and the Hereafter, so accept Islam, and enter into safety. (Tabarani, Majma-'uz-Zawaid)

17. Anas Radiyallahu 'anhu narrates: I heard Nabi 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 Iman (Allah Subhanahu wa Ta'ala 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 Iman). (Bukhari)

18. Abu Sa'Td Al Khudri Radiyallahu 'anhu reports that Nabi 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, Allah Ta'ala will say: Take out from it whosoever had in his heart Iman 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? (Bukhari)

19. Abu Umamah Radiyallahu 'anhu narrates that a man asked Rasulullah Sallallahu 'alaihi wasallam: O Rasulullah! What is Iman? He replied: When your good deed pleases you and your evil deed grieves you, then you are a Mu'min (believer). (Mustadrak Hakim)

20. 'Abbas ibn 'Abdul Muttalib Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: He has indeed tasted the delightful flavour of Iman; who is pleased with Allah as Rabb, and with Islam as Deen (religion) and with Muhammad Sallallahu 'alaihi wasallam as (Allah's) Messenger. (Muslim)

Note: It means that whosoever worships Allah Subhanahu wa Ta'ala and leads a life according to Islam with complete obedience to Rasulullah Sallallahu 'alaihi wasallam along with a profound love for Allah Subhanahu wa Ta'ala and Rasulullah Sallallahu 'alaihi wasallam has indeed tasted the sweetness of Iman.

21. Anas Radiyallahu 'anhu narrates Nabi Sallallahu 'alaihi wasallam said: Whosoever possesses the following three qualities will have tasted the sweetness of Iman: The one who loves Allah and His Rasul more than anything else; the one who loves a person only for the sake of Allah; and the one who hates to return to Kufr (disbelief) as he hates to be thrown into the Fire. (Bukhari)

22. Abu Umamah Radiyallahu 'anhu narrates that Rasulullah sallallahu 'alaihi wasallam said: Anyone, who loves for the sake of Allah alone and hates for the sake of Allah alone; gives for the sake of Allah alone and withholds for the sake of Allah alone, has indeed perfected his Iman. (Abu Dawood)

23. Ibne' Abbas Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam asked Abu Dhar: O Abu Dhar! Which hand-hold of Iman is most trustworthy? He replied: Allah 'Azza wa Jail, and His Rasool know best. He said: Friendship for the sake of Allah alone, love for the sake of Allah alone and hatred for the sake of Allah alone. (Baihaqi)

Note: It means that from amongst the branches of Iman, the most lasting and invigorating is that, in one's dealings whether be it for making or breaking ties, for love or hatred, one looks solely to the pleasure of Allah and acts according to His Commandments, leaving aside all his personal desires.

24. Anas ibn Malik Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Good tidings to the one who has believed in me and seen me; and good tidings seven times over to the one who has believed in me and has not seen me. (Musnad Ahmad)

25. 'Abdur Rahman ibn Yazid Rahimahullah narrates that some people mentioned the Sahabah of Muhammad Sallallahu 'alaihi wasallam and their Iman before 'Abdullah Radiyallahu 'anhu. So, 'Abdullah said: Verily, the prophethood of Muhammad Sallallahu 'alaihi wasallam was clear and obvious for anyone who had seen him. And I swear by the One, besides Whom there is no one worthy of worship, no believer has a faith better than the belief in the Unseen. He then recited (from Al-Baqarah 2:1) AlifLam Mim Dhalikal Kitabu la rayba fih...bil Ghaib 'This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun/ pious and righteous persons — who believe in the unseen!' (Mustadrak Hakim)

26. Anas ibn Malik Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: I wish that I could meet my brothers. The Sahabah of Nabi Sallallahu '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 Ahmad)

27. Abu 'Abdur Rahman Al Juhani Radiyallahu 'anhu narrated that we were sitting with Rasulullah Sallallahu '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 Rasulullah Sallallahu 'alaihi wasallam, he said: O Rasulullah! 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? Rasulullah Sallallahu '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 Rasulullah! The one who believes in you, and verifies you and follows you although he had not seen you, what will he get? He replied: Good tidings to him, again good tidings to him, and again good tidings to him. So he passed his hand over the Prophet's hand and left, having made his pledge. (Musnad Ahmad)

28. Abu Musa Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: There are three types of people, who will have a double reward: A man from among the people of the Book (Jew or Christian), who believed in his Prophet and (also) believed in Muhammad Sallallahu 'alaihi wasallam; a slave when he fulfils the rights (duties) of Allah as well as the rights of his master; and a man who possessed a maid-servant and brought her up in an excellent manner and educated her with the best of knowledge and then set her free and married her, for him is a double reward. (Bukhari)

Note: The objective of this hadith is to explain that a double reward will be recorded in respect of each and every of their deeds, compared with those of others. For example, if anyone offers Salat, he will receive a tenfold reward and when anyone of them from these three persons does the same action, his reward will be twenty-fold. (Mazahir Haque)

29. Awsat Rahimahullah narrated that Abu Bakr Radiyallahu 'anhu addressed us saying: A year ago Rasulullah Sailallahu 'alaihi wasallam stood at this very place where I am standing. And thereafter, Abu Bakr began to weep. Then Abu Bakr Radiyallahu 'anhu said: Ask Allah for Afyah (well being) as no one has been given anything better than 'Afyah after Yaqin (certainty in faith). (Musnad Ahmad)

30. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that indeed Nabi Sallallahu '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. (Baihaqi)

31. 'Umar ibn al-Khattab Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Indeed, if you put your faith completely in Allah, 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. (Tirmidhi)

32. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrated that he accompanied Rasulullah Sallallahu 'alaihi wasallam in an expedition towards Najd; and when Rasulullah Sallallahu 'alaihi wasallam was returning from this expedition, he was with him. At noon, they reached a valley, full of thorny trees. Rasulullah Sallallahu 'alaihi wasallam dismounted and the people dispersed amongst the trees, seeking shade. Rasulullah Sallallahu 'alaihi wasallam rested under a tree and hung his sword on it. We slept for a while when Rasulullah Sallallahu 'alaihi wasallam suddenly called us, and there was a Beduin disbeliever with him. He said: This (Beduin) drew my sword at me while I was asleep: So I woke up, while the naked sword was in his hand and he said to me: Who can save you from me? I said to him three times: Allah! Rasulullah Sallallahu 'alaihi wasallam did not punish him and sat down. (Bukhari)

33. Salih ibn Mismar and Ja'far ibn Burqan Rahimahullah narrate that Nabi Sallallahu 'alaihi wasallam asked Harith ibn Malik: How are you, O Harith ibn Malik? He replied: A Mu'min, O Rasulallah! He asked: A true Mu'min! He replied: A true Mu'min. Nabi Sallallahu 'alaihi wasallam said: For every truth, there is a reality. So what is the reality of your Iman? 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, Rasulullah Sallallahu 'alaihi wasallam said: (Harith is) A Mu'min whose heart has been enlightened. (Musannaf 'Abdur Razzaq)

34. Ma'iz Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam was asked which of the deeds are most virtuous? He said: Iman on Allah the One, then Jihad, and then an accepted Hajj. These surpass all other deeds (in excellence), as the distance between the rising of the sun and its setting in the west. (Musnad Ahmad)

35. Abu Umamah Radiyallahu 'anhu narrates that one day the Sahabah of Rasulullah Sallallahu 'alaihi wasallam mentioned about the (luxuries of the) world in his presence. So, Rasulullah Sallallahu 'alaihi wasallam (drawing the attention of the Sahabah 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 Iman. Verily, a simple, humble hardy life emanates from Iman. 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 Dawud)

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

36. 'Amr ibn 'Abasah Radiyallahu 'anhu asked: Which Iman is the best? Nabi Sallallahu 'alaihi wasallam replied: Hijra (generally it means migration). And then asked: What is Hijra? Nabi Sallallahu 'alaihi wasallam replied: To forsake evil. (Masnad Ahmad)

37. Sufyan ibn 'Abdullah Aththaqafi Radiyallahu 'anhu narrated that I asked: O Rasulallah! Tell me something most important about Islam, so that I will have no further need to ask about this from anyone after you. He said: Say, I believe in Allah, and be steadfast therein. (Muslim)

Note: First, to believe in Allah and in all of His attributes, then comply with His Commandments and those of His Messenger. This Iman and compliance thereof ought not to be transitional but should be held Steadfastly to. (Mazahir Haque)

38. 'Abdullah ibn 'Amr ibn 'As Radiyallahu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam said: Verily, the Iman in your hearts becomes worn just as clothes become worn out and tattered. So, keep on asking Allah to renew the Iman in your hearts. (Mustadrak Hakim)

39. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Verily, Allah has forgiven my Ummah the evil promptings or desires of their hearts, as long as they do not act upon them or speak of them. (Bukhari)

40. Abu Hurairah Radiyallahu 'anhu narrates that some of the Sahabah Radiyallahu 'annum came to Nabi Sallallahu '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 Iman. (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 Iman. (Nawawi)

41. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Testify frequently La ilaha illallah (None is worthy of worship except Allah) before a barrier (death or illness) comes between you and it. (Musnad Abu Ya'la, Targhib)

42. 'Uthman ibn 'Affan Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: He, who died knowing (and believing) that there is none worthy of worship except Allah, will enter Paradise. (Muslim)

43. 'Uthman ibn 'Affan Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: He, who died knowing that Allah is True and He exists, will enter Paradise. (Musnad Abu Ya'la)

44. 'Ali Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said in a Hadith Qudsi that Allah Ta'ala says: Indeed I am Allah, there is none worthy of worship except Me; he who acknowledges My Oneness enters My fortress, and he who enters My fortress is safe from My Punishment. (Shirazi, Jami-'us-Saghir)

45. Makhul Rahimahullah narrated that a very old man, with eyebrows drooping over his eyes, came and said: O Rasulallah A man who had betrayed, fornicated, and not left any wish or a slightest desire (whether permitted or forbidden) but fulfilled it; if his sins were distributed amongst the entire population of the world, they would be destroyed thereby. Can his turning with repentance be accepted? Rasulullah Sallallahu '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 Sallallahu '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 Rasulallah! And my betrayals and my fornication? Nabi Sallallahu 'alaihi wasallam replied: And your betrayals and your fornication. The old man then turned and left saying (out of sheer joy): Allahu Akbar, La illha illallah. (Tafsir ibn Kathir)

46. 'Abdullah ibn 'Amr ibn 'As Radiyallahu 'anhuma narrates: I heard Rasulullah Sallallahu '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. Allah will say: Have you got any excuse for it? He will reply: No, my Rabb. Allah 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:

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

Then Allah 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? Allah 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 Allah. (Tirmidhi)

47. Abu 'Amrah Al Ansari Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: I bear witness that there is none worthy of worship except Allah, and that I am His Messenger. Any slave (of Allah) who meets Allah with this belief, this Kalimah will keep him away from Fire on the Day of Resurrection. In another narration: Anyone who meets Allah on the day of Judgement testifying these two, (Oneness of Allah and Prophethood of Muhammad Sallallahu 'alaihi wasallam) shall enter Paradise, despite all his sins. (Musnad Ahmad, Tabarani, Majma-'uz-Zawaid)

Note: Commentators in the light of this and similar ahadith state that such a person will enter into Paradise either his sins being forgiven by the Mercy of Allah or after he has withstood punishment. (Mu'ariful Hadith)

48. 'Itban ibn Malik Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allah and that I am His Messenger can never enter Hell or be burnt by its fire. (Muslim)

49. Abu Qatadah Radiyallahu 'anhu narrates from his father that Rasulullah Sallallahu 'alaihi wasallam said: He who bears witness that there is none worthy of worship except Allah, and that Muhammad is the Messenger of Allah, and his tongue frequently recites it while his heart is contented with it, the Fire shall not burn (Baihaqi)

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

51. Anas ibn Malik Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said, while Mu'adh Radiyallahu 'anhu was riding behind him on the same camel's saddle: O Mu'adh ibn Jabal! Mu'adh replied: Here I am at your service, may you be blessed, O Rasulallah! He again said: O Mu'adh! He again replied: Here I am at your service, may you be blessed, O Rasulallah! May you be blessed, this happened thrice, then Rasulullah Sallallahu 'alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allah and that Muhammad is His Messenger truthfully from his heart, then Allah will forbid him from the Fire. Mu'adh said: O Rasulallah! 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'adh Radiyallahu 'anhu narrated this hadith, at the time of his death, for fear of the sin (of concealing knowledge). (Bukhari)

Note: Commentators give two explanations to the Ahadith in which Hell (Fire) is forbidden, only on bearing witness of La ildha illallahu Muhammad-ur -Rasulullah "There is none worthy of worship except Allah and Muhammad is the Messenger of Allah". 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 La ildha illallahu Muhammad-ur-Rasulullah encompasses the whole of Islam. One who testifies to this truly and thoughtfully will indeed mould his life according to the tenets of Islam. (Mazahir Haque)

52. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: He will be the most blessed by my intercession on the Day of Resurrection who says La ildha illalldh with all the sincerity of his heart. (Bukhari)

53. Rifa'ah Al JuhanT Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: I testify before Allah that any slave of Allah who dies, bearing witness truthfully from his heart that there is none worthy of worship except Allah, and that I am the Messenger of Allah, and maintains righteous deeds, will certainly enter Paradise. (Musnad Ahmad)

54. 'Umar ibn al-Khattab Radiyallahu 'anhu said: I heard Rasulullah Sallallahu 'alaihi wasallam saying: Verily I know a Kalimah, which no slave of Allah says truthfully from his heart, and then dies in that state, except that Allah will surely forbid him from the Fire; that Kalimah is La ilaha illallah. (Mustadrak Hakim)

55. Iyyad Al Ansari Radiyallahu 'anhu ascribes to Rasulullah Sallallahu 'alaihi wasallam that he said: Verily La ilaha illallah is a Kalimah regarded precious by Allah. It has with Allah a high status. And it is a Kalimah that he who says it truthfully, Allah 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 Allah on the Day of Judgement, He will take him into account. (Bazzar, Majma-'uz-Zawaid)

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 Siddiq Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who bears witness to La ilaha illallah- there is none worthy of worship except Allah, with his heart verifying his tongue, shall enter Paradise from any of its doors he wishes. (Abu Ya'la)

57. Abu Musa Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Take good news, and give good news to others, that he, who bears witness to La ilaha illallah- there is none worthy of worship except Allah and is truthful in his testimony thereof, will enter Paradise. (Musnad Ahmad, Tabarani, Majma-'uz-Zawaid)

58. Abu Darda Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He will enter Paradise who sincerely bears witness that there is none worthy of worship except Allah, and that Muhammad is His slave and Messenger. (Majma-'ul-Bahrain)

59. Anas Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: When I entered Paradise, I saw on both of its sides three lines written in gold. The first line read: La ilaha illallahu Muhammad-ur-Rasulullah (There is none worthy of worship except Allah, Muhammad is the Messenger of Allah). The second line read: What we had sent forth, we found (the reward) thereof, and what we had consumed, we benefitted from it, and what we had left behind, was a loss. And the third line read: Sinful Ummah and Ever Forgiving Rabb. (Jami-'us-Saghir)

60. 'Itban ibn Malik Al Ansari Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Not shall a slave (of Allah) appear on the Day of Resurrection having said La ilaha illallah seeking only the pleasure of Allah, except that Allah will forbid the Fire upon him. (Bukhari)

61. Anas ibn Malik Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who departs from the world with, sincere belief in Allah alone Who has no partners, and having established Salat and paid Zakat, departs in such a state that Allah is pleased with him. (Mustadrak Hakim)

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

62. Abu Dhar Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Indeed, he is successful who has sincerely dedicated his heart to Iman and purified his heart (from polytheism and hypocrisy) and kept his tongue truthful, and made his Nafs, the innerself, satisfied (by the remembrance of Allah), and kept his manners upright, and lent his ears to listening attentively (to the truth) and his eyes observing (with the light of Iman). (Musnad Ahmad)

63. Jabir ibn 'Abdullah Radiyallahu 'anhuma said: I heard Rasulullah Sallallahu 'alaihi wasallam saying: He, who meets Allah, not ascribing any partner to Him, enters Paradise. And he, who meets Allah ascribing a partner to Him, enters the Fire. (Muslim)

64. 'Ubadah ibn Samit Radiyallahu 'anhu said: I heard Rasulullah Sallallahu 'alaihi wasallam saying: He who died not ascribing any partner to Allah, Allah indeed forbids the Fire upon him. ('Amalul Yaumi wal Lailah lin Nasai)

65. Nawwas ibn Sam'an Radiyallahu 'anhu narrates that he heard Nabi Sallallahu 'alaihi wasallam saying: He who dies, not ascribing any partner to Allah, indeed, forgiveness becomes incumbent for him. (Tabarani, Majma-'uz-Zawaid)

66. Mu'adh Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam asked: O Mu'adh! Did you hear a sound last night? I replied: No. Nabi Sallallahu '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 Allah, will enter Paradise. I said: O Rasulallah! Should I not go out to the people and give them these good tidings? Nabi Sallallahu 'alaihi wasallam replied: Leave them on their own, so that they may compete in righteousness. (Tabarani)

67. Mu'adh ibn Jabal Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: O Mu'adh! Do you know what is Allah's right upon His slaves and what are the slave's rights upon Allah? I replied: Allah and His Rasul know best. He said: Indeed, Allah's right upon His slaves is that they worship Him, and do not ascribe any partners to Him. And the slave's rights upon Allah Subhanahu wa Ta'ala is that He will not punish anyone who does not ascribe any partner to Him. (Muslim)

68. Ibne-'Abbas Radiyallahu 'anhuma narrates that Rasulallah Sallallahu 'alaihi wasallam said: He, who meets Allah not ascribing any partner to Him, and not having killed anyone, will meet Allah with the least burden on his back. (Tabarani, Majma-'uz-Zawaid)

69. JarTr Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who dies, not ascribing any partner to Allah, and has not shed blood unjustly, will be sent to Paradise, from any of its doors he desires. (Tabarani, Majma-'uz-Zawaid)

Belief In the Unseen

Believing in Allah Ta'ala and in the Unseen Truths, and believing in all that Rasulallah Sallallahu '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 Rasulallah Sallallahu 'alaihi wasallam. Belief in Allah Ta'ala and His Attributes, His Messenger, and in Predestination.

Verses Of Quran

(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) Allah Subhanahu wa Ta'ala 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 Allah 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 Salat and give Zakat. 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]

Allah Subhanahu wa Ta'ala says:

O mankind! Remember Allah's favours to you! Is there any Creator other than Allah 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). [Fatir 35:3]

Allah Subhanahu wa Ta'ala 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'am 6:101]

Allah Subhanahu wa Ta'ala 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-Waqi 'ah 56:58-59]

Allah Subhanahu wa Ta'ala 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-Waqi 'ah 56:63-64]

Allah Subhanahu wa Ta'ala 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-Waqi 'ah 56:68-72]

Allah Subhanahu wa Ta'ala says:

Indeed, Allah 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 Allah. How then are you turning away? He is the Cleaver of the daybreak; and He has appointed the night for resting in tranquility, and the sun and the moon for calculating (time). That is the measuring of the Mighty, the Wise.

And He is the One Who has set for you the stars that you may be guided by them, in your course in the darkness of the land and the sea. We have explained Our revelations for people who have knowledge.

And He is the One Who has produced you from a single soul, and has given you a place of residing (on the earth) and then an abode (in your graves). We have explained Our revelations for people who have understanding.

And He is the One Who sends down water from the sky, with which We bring forth vegetation of every kind and from them We bring forth green blades, from which We bring forth the thick- clustered grain; and from the date-palm, from the pollen of which spring lush bunches bending with their weight; and gardens of grapes, and olive, and pomegranate, alike (featured) and unlike. Look at their fruits when they bear fruit and ripen. Indeed, herein verily are signs for those who believe. [Al-An'am 6:95-99]

Allah Subhanahu wa Ta'ala says:

So praise be to Allah, 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-Jathiyah 45:36-37]

Allah Subhanahu wa Ta'ala said to His Prophet:

Say! O Allah! 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. [Ale 'Imran 3:26-27]

Allah Subhanahu wa Ta'ala says:

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

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

Allah Subhanahu wa Ta'ala said to His Prophet:

Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth, Who feeds and is never fed? [Al-An'am 6:14]

Allah Subhanahu wa Ta'ala says: And nothing exists, except that We have treasures of it. And We do not send it down except in an appointed measure. [Al-Hijr 15:21]

Allah Subhanahu wa Ta'ala says:

Do these hypocrites seek honour, and power at the hands of disbelievers? Verily, then to Allah belongs all honour and power. [An-Nisa 4:139]

Allah Subhanahu wa Ta'ala says:

And so many a moving (living) creature carry not their own provision. Allah provides for them and for you. He is the Hearer, the Knower. Al-'Ankabut [29:60]

Allah Subhanahu wa Ta'ala said to His Prophet:

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

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam

Say (to mankind): Have you considered, if Allah made the night unending for you till the Day of Resurrection, is there anyone apart from Allah who could bring you the light? Will you then not hear?

Say (to mankind): Have you considered, if Allah made the day unending for you till the Day of Resurrection, is there anyone apart from Allah who could bring you night wherein you rest? Will you then not see? [Al-Qasas 28:71-72]

Allah Subhanahu wa Ta'ala 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-ShQra 42:32-34]

Allah Subhanahu wa Ta'ala says:

And indeed We had given Dawud grace from Us (by saying): O hills Glorify Allah with him! And (O) birds you also. And We made the iron soft for him. [Saba 34:10]

Allah Subhanahu wa Ta'ala says:

(Because of the mischief of Qarun) We made him sink into the earth with his dwelling. Then he had no group and party to help him other than Allah, nor was he of those who could save himself. [Al-Qasas 28:81]

Allah Subhanahu wa Ta'ala says: Then We revealed to Musa (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'ara' 26:63]

Allah Subhanahu wa Ta'ala 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]

Allah Subhanahu wa Ta'ala says:

Indeed He (Allah) is the One Alone Who creates and He is the One Alone Whose Orders prevail. [Al-A'raf7:54]

Allah Subhanahu wa Ta'ala says:

(Every messenger gave the same message to his people; worship Allah) You have none worthy of worship but Him. [Al-A'raf 7:59]

Allah Subhanahu wa Ta'ala 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 Allah (describing His wonders, grandeur and majesty) would not be exhausted. Indeed, Allah is Mighty, Wise. [Luqman 31:27]

Allah Subhanahu wa Ta'ala said to His Prophet:

Say! Nothing befalls us save that which Allah has decreed for us. He is our Protector, Lord and Helper; (so there is some good in whatever befalls us), and in Allah let the believers put their trust. [At-Tawbah9:51]

Allah SubhanahQ wa Ta'ala says:

If Allah 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.[Yunus 10:107]

Ahadith

70. Ibne-' Abbas Radiyallahu 'anhuma narrates that Jibrail 'Alaihis Salam asked Nabi Sallallahu 'alaihi wasallam: Tell me what is Iman? Nabi Sallallahu 'alaihi wasallam replied: Iman is that you believe in Allah 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. Jibrail 'Alaihissalam said: Then if I do that, have I believed? Rasulullah Sallallahu 'alaihi wasallam replied: If you do that, you have believed. (Musnad Ahmad)

71. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Iman is that you believe in Allah, and His angels, and meeting Him (in the Hereafter), and His Messengers, and that you believe in the Resurrection. (Bukhari)

72. 'Umar ibn al-Khattab Radiyallahu 'anhu narrates that he heard Nabi Sallallahu 'alaihi wasallam saying: He who dies believing in Allah, and the Last Day, it will be said to him: Enter from any of the eight doors of Paradise that you wish. (Musnad Ahmad)

73. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Verily in the heart of man, a thought is stirred by Shaitan, and a thought is stirred by an angel. As for the thought stirred by Shaitan, 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 Allah and should praise (and thank) Allah, and he who finds in his heart the other thought (from Shaitan) should seek refuge in Allah from Shaitan, the accursed; and then Rasulullah Sallallahu 'alaihi wasallam recited this verse from the Qur'an, "Shaitan makes you fear poverty and bids you to commit evil deeds" (Surah Baqarah 2:268) (Tirmidhi)

74. Abu Darda' Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Revere Allah (hold Allah in the highest regard, the Exalted, Majestic and Glorious), He will forgive you. (Musnad Ahmad)

75. Abu Dhar Radiyallahu 'anhu, narrates from Nabi Sallallahu 'alaihi wasallam in one of Hadith Qudsi that Allah Tabkraka wa Ta'ala 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 Allah, and he who finds otherwise should undoubtedly blame no one but himself, alone. (Muslim)

76. Abu Musa Al Ash 'an narrates that Rasulullah Sallallahu 'alaihi wasallam stood amongst us and made five statements: 1. Verily Allah Subhanahu wa Ta'ala 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 ahadith in which the faces, eyes, hands or other physical traits of Allah are mentioned, are allegorical. Their meaning is beyond human comprehension.

77. Ibne- 'Abbas Radiyallahu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam said: Verily Allah Ta'ala has created Israfil 'Alaihis Salam. 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. (Masabih-hus-Sunnah)

78. Zurarah ibn Awfa Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam asked Jibrail 'Alaihis Salam: Have you seen your Rabb (Sustainer)? Jibrail 'Alaihis Salam trembled and replied: O Muhammad! Indeed between me and Him are seventy veils of light, if I were to come close to any of them, I would be burnt. (Masabih-hus-Sunnah)

79. Abu Hurairah Radiyallahu 'anhu reported from Rasulullah Sallallahu 'alaihi wasallam narrating in a Hadith Qudsi that Allah 'Azza wa Jail said: Spend, (O man), I shall spend on you. And then Rasulullah Sallallahu 'alaihi wasallam said: The Hand (treasures) of Allah 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). (Bukhari)

80. Abu Hurairah Radiyallahu 'anhu reports that Nabi Sallallahu 'alaihi wasallam in a Hadith Qudsi narrated: Allah 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? (Bukhari)

Note: The attribute of seizing the earth, folding the sky, the Hand of Allah, 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. Allah has no resemblance to His creation; neither in His Entity, nor in His Attributes, but in words alone. Allah and His Attributes are far above the comprehension of any of His creation.

81. Abu Dhar Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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 Allah), 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 Allah. By Allah! 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 Allah. Indeed, I wish that I were (but) a plant to be plucked (from the earth)! (Tirmidhi)

82. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Verily there are ninety-nine names of Allah; one hundred less one, he who memorizes them enters Paradise. He is Allah besides Whom there is none worthy of worship, He is:

Ar-Rahman - The Compassionate

Ar-Rahim - The Most Merciful

Al-Malik - The King

Al-Quddus - The Most Holy

As-Salam - The Granter of peace and Free of all Blemishes

Al-Mu 'min - The Granter of safety and security

Al-Muhaimin - The Guardian of all things

Al-Aziz - The Mighty

Al-Jabbar - The Overpowering

Al-Mutakabbir - The Greatest in Majesty

Al-Khaliq - The Creator

Al-Bari - The One Who brings creation into being

Al-Musawwir - The One Who designs and gives shape to the creation

Al-Ghaffar - The Continually Forgiving

Al-Qahhar - The Most Dominant

Al-Wahhab - The Most Generous Bestower

Ar-Razzaq - The Provider

Al-Fattah - The Opener to the way to victory And mercy

Al-'Alim - The All Knowing

Al-Qabid - The Withholder of sustenance and life

Al-Basit - The Plentiful Giver

Al-Khafid - The Abaser

Al-Rafi' - The Exalter

Al-Mu'iz - The Giver of honour and dignity
Al-Mudhil - The Giver of disgrace
As-Sami' - The All Hearing
Al-Basir - The All Seeing
Al-Hakam - The Indisputable Judge
Al-'Adl - The Just
Al-Latif - The Most Gracious
Al-Khabir - The All Aware
Al- Halim - The Clement
Al-'Azim - The Incomparably Great
Al-Ghaffir - The All Forgiving
Ash-Shakur - The Grateful Rewarder and Recompenser
Al- 'Aliyyu - The Most High
Al-Kabir - The Most Great
Al-Hafiz - The Protector
Al-Muqit - The Sustainer and Controller of all Things
Al-Hasib - The Reckoner
Al-Jalil - The Majestic
Al-Karim - The Generous and Benevolent
Ar-Raqib - The Watcher of all things
Al-Mujib - The Answerer and Responder
Al-Wasi' - The Vast in His Knowledge and Goodness
Al-Hakim - The Most Wise
Al-Wadud - The Most Loving
Al-Majid - The Glorious and Exalted
Al-Ba'ith - The Resurrector of the dead
Ash-Shahid - The Witness
Al-Haq - The Absolute True in His Being and Attributes
Al-Wakil - The Trustee
Al-Qawi - The Most Powerful

Al-Matin - The Most Firm
Al-Wali - The Loving Patron and Supporter
Al- Hamid - The Praiseworthy
Al-Muhsi - The All-Knowing
Al-Mubdiu - The Originator of Creation
Al-Mu'id - The Recreator of Creation
Al-Muhyi - The Giver of Life
Al-Mumit - The Giver of Death
Al- Hayy - The ever Living
Al-Qayyum - The Eternal Sustainer
Al-Wajid - The Self-Sufficient
Al-Majid - The Grand
Al-Wahid - The One
Al-Ahad - The Single
As-Samad - The One Who Depends on none and all others depend on Him
Al-Qadir - The Most Powerfully Able
Al-Muqtadir - The Prevailing
Al-Muqaddim - The Advancer
Al-Muakhkhir - The Delayer
Al-Awwal - The First
Al-'Akhir - The Last
Az-Zahir - The Manifest
Al-Batin - The Hidden
Al-Wali - The Governor
Al-Muta'ali - The Sublime
Al-Barr - The Amply Beneficent
At-Tawwab - The Acceptor of Repentance
Al-Muntaqim - The Avenger
Al-'Afwu - The Pardoner
Ar-Rauf- The Benevolent, Sympathetic

Malik ul Mulk - The Ruler of the Kingdom

Dhul Jaliili wal - The Sustainer of Majesty and

Ikram - Splendour

Al-Muqsit - The Most Equitable

Al-Jami' - The Gatherer

Al-Ghani - The Self-Sufficient, Independent

Al-Mughni - The Granter of Wealth and Sufficiency

Al-Mani'u - The Depriver

Ad-Darru - The Afflicter of Harm

An-Nafi' - The Granter of Benefits

An-Nur - The Light

Al-Hadi - The Guide

Al-Badi - The First Causer and Creator

Al-Baqi - The Enduring

Al-Warith - The Inheritor

Ar-Rashid - The Perfect Director

As-Sabur - The Most Forbearing

Note : Allah Subhanahu wa Ta'ala has many names as mentioned in the Qur'an and Ahadith. Of them, ninety nine are in this hadith. (Mazahir-e- Haque)

83. Ubayy ibn K'ab Radiyallahu 'anhu narrates that once the Mushrikin (polytheists) said to Nabi Sallallahu 'alaihi wasallam: O Muhammad! What is the lineage of your Rabb? Thereupon Allah Subhanahu wa Ta'ala, sent down (Surah Echlas): "Say (O Muhammad)! He is Allah, The One. Allah, 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 Radiyallahu 'anhu reported that Rasulullah Sallallahu 'alaihi wasallam narrated in a Hadith Qudsi that Allah Subhanahu wa Ta'ala said: The son of Adam 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 Allah 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. (Bukhari)

85. Abu Hurairah Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: People will not cease to ask amongst themselves (about Allah), until (they cross all bounds) and say: Allah created creation, but who (then) created Allah? When they say such a thing, say to them:

Allah is One, Allah 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 Allah) from Shaitan the accursed. (Abu Dawud, Mishkat-uI-Masabih)

86. Abu Hurairah Radiyallahu 'anhu reports that Nabi Sallallahu 'alaihi wasallam in a Hadith Qudsi narrates that Allah Subhanahu wa Ta'ala has said: The son of Adam 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. (Bukhari)

87. Abu Musa Al Ash'ari Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: No one is more patient over injurious words which he hears than Allah! Men (the Mushrikin) attribute a son to Him, yet He keeps them in a state of well being and provides for them! (Bukhari)

88. Abu Hurairah Radiyallahu 'anhu reported that Nabi Sallallahu 'alaihi wasallam in a Hadith Qudsi said: When Allah 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 Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Verily if the believer were to know what punishments Allah has (for the transgressors), none would have any hope left for His Paradise, and if the disbeliever were to know of the Mercy of Allah, none would have despaired of His Paradise. (Muslim)

90. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Verily Allah 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 Allah has withheld ninety-nine Mercies which He will grant to His slaves on the Day of Resurrection. (Muslim)

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

91. 'Umar ibn al-Khattab Radiyallahu 'anhu narrates that some prisoners (of war) were brought before Rasulullah Sallallahu '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. Rasulullah Sallallahu 'alaihi wasallam said to us: Do you think this woman can cast her son into the fire? We replied: No, by Allah, so long as she is in a position not to cast him. Rasulullah Sallallahu 'alaihi wasallam said: Indeed, Allah is more Merciful to His slaves than this woman is to her son! (Muslim)

92. Abu Hurairah Radiyallahu 'anhu narrated that Rasulullah Sallallahu 'alaihi wasallam stood up for Salat, and we, too, stood up with him. A villager, while he was engaged in Salat, supplicated loudly: O Allah! Bestow Mercy on me and Muhammad and do not bestow Mercy on anyone besides us! When Nabi Sallallahu 'alaihi wasallam (completed Salat and) offered Salam, he said to the villager: Undoubtedly you have confined a very vast thing, meaning Allah's Mercy. (Bukhari)

93. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: By the One in Whose Hand is the life of Muhammad, anyone from mankind, Jew or Christian, who hears of me and then dies without believing in that with which I have been sent, will certainly be among those who go to Hell. (Muslim)

94. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates that some angels came to Nabi Sallallahu '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 Muhammad Sallallahu 'alaihi wasallam; whoever obeys Muhammad Sallallahu 'alaihi wasallam, obeys Allah and whoever disobeys Muhammad Sallallahu 'alaihi wasallam, disobeys Allah. And Muhammad Sallallahu 'alaihi wasallam has

distinguished the people (that is, through his message the good is distinguished from bad and the believers from the unbelievers). (Bukhari)

Note: The sleeping of the prophets 'Alaihimus Salam 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 Allah Subhanahu wa Ta'ala. (Bazlul Majhud)

95. Abu Musa Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Indeed my example and the example of what Allah has sent with me, is that of a man who came to some people and said: O my people! Verily I have seen the (enemy's) army with my own eyes, and indeed I am a sincere Warner, so protect yourself! So, a group of his people obeyed him; and left at night proceeding 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'an and Sunnah), and the example of the one, who disobeys me and disbelieves in the Truth which I have come with. (Bukhari)

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

96. 'Abdullah ibn Thabit Radiyallahu 'anhu narrates that 'Umar ibn al-Khattab came to Nabi Sallallahu 'alaihi wasallam and said: O Rasulallah! Indeed, I passed by a brother of mine from (the tribe of) Quraizah; so he wrote me some comprehensive (passages) from the Torah. Should I not show them to you? ('Abdullah) said: Thereupon, the face of Rasulallah Sallallahu 'alaihi wasallam changed colour. 'Abdullah ibn Thabit then said: So I said to Umar: Do you not see the expression (of anger) on the face of Rasulallah Sallallahu 'alaihi wasallam? 'Umar Radiyallahu 'anhu (realizing his mistake hastily) said:

We are pleased with Allah Ta'ala as our Rabb and with Islam as our Religion and with Muhammad Sallallahu 'alaihi wasallam as His Messenger.

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

97. Abu Hurairah Radiyallahu 'anhu narrates that Rasulallah Sallallahu 'alaihi wasallam said: All of my Ummah will enter into Paradise, except he who refused. The Sahabah said: O Rasulallah! And who would refuse? He replied: He who obeyed me entered Paradise, and who disobeyed me, refused! (Bukhari)

98. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasulallah Sallallahu 'alaihi wasallam said: None of you would attain perfection in Iman, until his desires are made subject to that (Deen) which I have brought. (Sharh-hus-Sunnah lil Baghawi, Jami'ul- 'Ulum wal Hukum)

99. Anas ibn Malik Radiyallahu 'anhu narrates that Rasulallah Sallallahu 'alaihi wasallam said to me: Sonny! If you can keep your heart, morning and evening, devoid of deceit and ill-will towards anyone, then do so. Then he said to me: Sonny! And this is my Sunnah, and he, who revives my Sunnah, has indeed loved me; and he who loves me will be with me in Paradise. (Tirmidhi)

100. Anas ibn Malik Radiyallahu 'anhu narrates that a group of three (men) came to the houses of the wives of Rasulallah Sallallahu 'alaihi wasallam asking about the worship of Allah by Nabi Sallallahu 'alaihi wasallam. So when they were informed, it seemed less (than their expectation). They said: Where are we, compared to Rasulallah Sallallahu 'alaihi wasallam when Allah has forgiven his past and future sins. So one of them said: As for me, I will offer Salat 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 Rasulallah Sallallahu 'alaihi wasallam came to them and said: Are you the ones who have said such and such? Behold. By Allah! Indeed I am the one who fears Allah most amongst you, and the most pious amongst you. Yet (in spite of that) I fast, and break fast, and offer Salat and I sleep (at night) and I marry women, so whoever turns away from my Sunnah is not from me! (Bukhari)

101. Abu Hurairah Radiyallahu 'anhunarrates that Nabi Sallallahu '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. (Tabarani, Targhib)

102. Malik ibn Anas Rahimahullah reports that a saying of Rasulallah Sallallahu 'alaihi wasallam had reached him in which he said:..! have left with you two things; and you shall never go astray as long as you hold fast to them: the Book of Allah, and the Sunnah of His Prophet. (Muatta Imam Malik)

103. 'Irbad ibn Sariyah Radiyallahu 'anhunarrates that one day Rasulallah Sallallahu 'alaihi wasallam after the morning Salat, 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 Rasulallah? He replied: I enjoin you with Allah's Taqwa (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 Khulafa (successors). (Tirmidhi)

104. 'Abdullah ibn 'Abbas Radiyallahu 'anhunarrates that Rasulallah Sallallahu '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 Rasulallah Sallallahu 'alaihi wasallam had left: Take your ring and benefit thereby. He replied: No! By Allah, I will never take it, as Rasulallah Sallallahu 'alaihi wasallam had thrown it away. (Muslim) Note: It is forbidden for men to wear golden ornaments.

105. Zainab Radiyallahu 'anha narrates: I called upon Umme Habibah Radiyallahu 'anha, the wife of Nabi Sallallahu 'alaihi wasallam, when her father Abu Sufyan ibn Harb had passed away. Umme Habibah asked for a perfume, containing some yellow substance Khaluq 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 Allah! I have no need for fragrance but that I heard Rasulallah Sallallahu 'alaihi wasallam saying: It is not permissible for a woman who believes in Allah 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. (Bukhari)

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

106. Anas ibn Malik Radiyallahu 'anhunarrates that indeed a man asked Nabi Sallallahu 'alaihi wasallam: When would be the Last Hour O Rasulallah? Rasulallah Sallallahu 'alaihi wasallam replied: What have you prepared for it? He replied: I have not prepared for it with much of Salat, nor Saum, nor Sadaqah; but I love Allah and His Messenger. He said: (On the day of Resurrection) You will be with those whom you loved (in this world). (Bukhari)

107. 'A'ishah Radiyallahu 'anha narrates that a man came to Nabi Sallallahu 'alaihi wasallam and said: O Rasulallah! You are more beloved to me than myself, and more beloved to me than my wife and wealth, and more beloved to me than my children. Indeed when I am in my house and I think of you, I lose my patience until I visit and see you. When I remember that you and I are going to die. I know that as you enter Paradise you would be elevated along with the prophets, and if I enter Paradise, I fear that I may not see you. Nabi Sallallahu 'alaihi wasallam did not reply to him until JibraTil 'Alaihis Salam came with the following verse:

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 SiddTqTn, the Martyrs, and the Righteous. (Tabarani, Majma-'uz-Zawaid)

Note: Siddiq means the one who has a surpassing degree of strength of Iman and Yaqin.

108. Abu Hurairah Radiyallahu 'anhu narrates that indeed Rasulullah Sallallahu 'alaihi wasallam said: From amongst those people of my Ummah who intensely love me will be some who will come after me. Each one of them would desire, that he could see me, even in exchange for (sacrificing) his family and wealth! (Muslim)

109. Abu Hurairah Radiyallahu 'anhu narrates that indeed Rasulullah Sallallahu '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. 'Irbad ibn Sariyah Radiyallahu 'anhu, the companion of Rasulullah Sallallahu 'alaihi wasallam narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: Verily I am the slave of Allah and the seal of prophets. (Mustadrak Hakim)

111. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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? Rasulullah Sallallahu 'alaihi wasallam said: I am that brick; and I am the seal of the prophets. (Bukhari)

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

Note: The decision of destiny can never be changed.

113. Abu Darda' Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: For everything there is a reality; and no slave of Allah can reach the reality of Iman until he believes that which had befallen him, could not have missed him; and what had missed him, could not have befallen him. (Musnad Ahmad, Tabarani, Majma-'uz-Zawaid)

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

114. 'Abdullah ibn 'Amr ibn al-'As Radiyallahu 'anhuma narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: Allah had written the destiny of the entire creation fifty thousand years before he created the skies and the earth. He said- And at that time His Throne was upon the water. (Muslim)

115. Abu Darda Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Indeed, Allah 'Azza wa Jail has decided live 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 Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: No person is a true believer until he believes that destiny, good and bad, is from Allah. (Musnad Ahmad)

117. 'AIT Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: No slave of Allah is a true believer, until he believes in four things: 1. He bears witness that there is none worthy of worship except Allah and

that I am the Messenger of Allah; 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 Hafsah Rahimahullah narrates that 'Ubadah ibn Samit advised his son: Sonny! Indeed you can never taste the reality of Iman (faith) until you believe that what befalls you could not have missed you, and what missed you could not have befallen you. I heard Rasulullah Sallallahu 'alaihi wasallam narrating in a Hadlth Qudsi: Verily the first (thing) that Allah Ta'ala 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 Rasulullah Sallallahu 'alaihi wasallam saying: He who dies upon belief other than this, is not from me. (Abu Dawud)

119. Anas ibn Malik Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Allah has put an angel incharge 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 Allah wills to complete it's 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. (Bukhari)

120. Anas Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Verily, the magnitude of the reward is proportionate to the magnitude of the affliction. And indeed when Allah loves people He afflicts them, and those who accept it gladly receive Allah's pleasure, but those who are displeased receive Allah's displeasure. (Tirmidhi, Ibn'majah)

121. 'A'ishah Radiyallahu 'anha, the wife of Rasulullah Sallallahu 'alaihi wasallam, narrates: I asked Rasulullah Sallallahu 'alaihi wasallam about the plague. So he informed me that it is a punishment (that) Allah sends upon whom He wills; and verily, Allah has made it a source of mercy for the believers. Anyone who remains in his place patiently, at the time of an epidemic of plague, anticipating (reward from Allah), believing that nothing shall befall him but what Allah has written for him, then (by destiny, if he is afflicted by plague there) will be the reward of a martyr for him. (Regardless whether he dies or not because of the plague). (Bukhari) Note: Another hadlth clarifies the order of the Shari'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 hadlth 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- Bari)

Some scholars have termed every epidemic disease as plague. (Takmilah Fathul Mulhim)

122. Anas Radiyallahu 'anhu narrates: I served Rasulullah Sallallahu '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. (MasabTh-hus-Sunnah)

123. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam said: Every thing is destined, even mental weakness and intelligence. (Muslim)

124. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: A believer who is strong is better and more beloved to Allah than the one who is weak, although both bear goodness. Aspire for what benefits you, and seek help from Allah; 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, Allah so destined and did it as He desired. For verily (the word) "if" opens the way for the work of Shaitan. (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 Shaitan gets the opportunity to remove his belief in destiny.

125. 'Abdullah ibn Mas'Qd Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Behold! Indeed, the 'Trusted Spirit' Jibrail 'Alaihis Salam inspired in my heart that undoubtedly no one shall die until he has consumed in full his allotted sustenance. So fear Allah, 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 Allah, can only be obtained by His obedience. (Sharh us Sunnah lil Bagawi)

126. 'Awf ibn Malik Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam gave a decision between two men. And that the one against whom the decision had been given, turned away and said: (Allah is sufficient for me, and what an excellent Disposer of affairs is He). Thereupon Rasulullah Sallallahu 'alaihi wasallam remarked: Allah Ta'ala condemns inadequate efforts. Therefore, carry out your affairs diligently and intelligently. However inspite of this, if a matter overpowers you then say: (Allah is sufficient for me and what an excellent Disposer of affairs is He). (Abu Dawud)

Belief in the Hereafter

Verses of Quran

Allah Subhanahu wa Ta'ala 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 Allah is severe (because of which they will appear drunken). [Al-Hajj22: 1-2]

Allah Subhanahu wa Ta'ala 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 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'arij 70: 10-15]

Allah Subhanahu wa Ta'ala says:

And think not that Allah is unaware of what the wicked do. He is only giving them a respite till a day, when eyes will stare (in terror), As they come hurrying on in fear, their heads upraised, their gaze not returning (back) to them, and their hearts empty (of any hope of betterment because of the circumstances of extreme fear on the day of judgement). [Ibrahim 14: 42-43]

Allah Subhanahu wa Ta'ala says:

The weighing (in the Balance) on that Day is true. As for those whose scale is heavy, they are those who. are the successful. And as for those whose scale is light, they are those who will lose their own selves (by entering Hell) by denying our revelations. [Al-A'raf .7: 8-9]

Allah Subhanahu wa Ta'ala says:

Gardens of Eden! They (who have done good deeds) will enter them wearing armlets of gold and pearls and their raiment (clothes) therein is silk.

And they say: Praise is to Allah who has put away grief from us. Indeed! Our Sustainer is Forgiving, Bountiful; Who, of His grace, has given us abode in the mansion of eternity, where no toil touches us, nor can weariness affect us. [Fatir 35: 33-35]

Allah Subhanahu wa Ta'ala says:

Indeed! Those who feared (Allah) 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-Dukhan 44: 51-57]

Allah Subhanahu wa Ta'ala says:

Verily the righteous shall drink from a (cup of wine) flavoured with Camphor from a spring of Paradise called Kafur. A spring from where the slaves of Allah 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 Allah's countenance. We wish from you no reward, nor thanks.

Verily we fear from our Sustainer a Day, hard and distressful. So, Allah 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 ; upbn 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]

Allah Subhanahu wa Ta'ala 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 Islam).

And a multitude (of those of the Right Hand) will be from later generations. [Al-Waqi'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. (Bayanul Qur'an)

Allah Subhanahu wa Ta'ala 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 (Allah) the Oft-Forgiving, the Most Merciful. [Fussilat 41: 31-32]

Allah Subhanahu wa Ta'ala 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. [Swad 38: 55-58]

Allah Subhanahu wa Ta'ala 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]

Allah Subhanahu wa Ta'ala 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 Allah does frighten His slaves. O My slaves! Therefore, fear Me! [Az-Zumar 39: 16]

Allah Subhanahu wa Ta'ala says:

Verily, the tree of Zaqqum,

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-Dukhan 44: 43-50]

Allah Subhanahu wa Ta'ala 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). [Ibrahim 14: 16-17]

Ahadith

127. Ibne-'Abbas Radiyallahu 'anhuma narrates that Abu Bakr Radiyallahu 'anhu said: O Rasulallah! Indeed you have aged! He replied: (The Surah) Hud, Al-Waqi'ah, Al-Mursalat, 'Amma Yata Sa'alun, and Idhash Shamsu Kuwwirat have aged me. (Tirmidhi)

128. Khalid ibn 'Umair Al 'Adawi Radiyallahu 'anhu narrates that 'Utbah ibn Ghazwan Radiyallahu 'anhu in a sermon after glorifying and praising Allah, 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 Allah, 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 (Sahabah) with Rasulullah Sallallahu '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 Malik. So, I wore it to cover my lower half, and Sa'd ibn Malik wore the other piece. But, today each of us is an Amir (Governor) of a city from amongst the great cities. And verily, I seek refuge in Allah that I should ever consider myself great whereas I am regarded low by Allah. 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. 'A'ishah Radiyallahu 'anha narrates that whenever it was her turn for Rasulullah Sallallahu 'alaihi wasallam to spend the night, he would go out at the end of the night to Baqi (graveyard) and say: Peace be upon you. O dwellers of the abode of believers. The tomorrow which you were being promised about has reached you at its appointed time; and Allah willing, we shall be joining you. O Allah! Forgive the dwellers of Baqi'. (Muslim)

130. Mustawrid ibn Shaddad Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: By Allah! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quantity of water on it. (Muslim)

131. Shaddad ibn Aws Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Allah's Mercy. (Tirmidhi)

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

133. 'Abdullah Radiyallahu 'anhu narrates that Nabi Sallallahu '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 (decreed 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. (Bukhari)

134. Mahmud ibn Labid Radiyallahu 'anhu narrates that indeed Nabi Sallallahu 'alaihi wasallam said: There are two things that the son of Adam dislikes: Death, although death is better (for a believer) than trials (which endanger his faith); and scarcity of worldly belongings. And this scarcity of worldly belongings results in less reckoning on the Day of Judgement. (Musnad Ahmad)

135. Abu Salamah Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: He, who meets Allah testifying that none is worthy of worship but Allah and that Muhammad is the Messenger of Allah, and believes in resurrection and in reckoning, enters Paradise. (Al-Bidaya wan Nihayah)

136. Umme Darda' Radiyallahu 'anha narrates: I enquired from Abu Darda': 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 Rasulullah Sallallahu '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 (Baihaqi)

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. Hani Rahimahullahu, the freed slave of 'Uthman Radiyallahu 'anhu narrates that when 'Uthman 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, Rasulullah Sallallahu '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 Rasulullah Sallallahu 'alaihi wasallam said: I have not seen a sight more horrifying than (the Punishment of) the grave. (Tirmidhi)

138. 'Uthman ibn 'Affan Radiyallahu 'anhu narrates that when Nabi Sallallahu '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 Dawud)

139. Abu Sa'id Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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 Allah 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. Rasulullah Sallallahu '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 Allah 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. Rasulullah Sallallahu 'alaihi wasallam said: The grave then closes on him until its one side meets the other, and his ribs get intermingled; Rasulullah Sallallahu 'alaihi wasallam then (illustrating) placed the fingers (of one hand) between the fingers (of the other hand). He added: Allah 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. Rasulullah Sallallahu 'alaihi wasallam said: The grave is either a garden from among the gardens of Paradise or a pit from among the pits of Hell. (Tirmidhi)

140. Bara ibn 'Azib Radiyallahu 'anhuma narrates: We went out with Rasulullah Sallallahu 'alaihi wasallam along with the funeral of a man from the Ansar until we reached the grave, which had not yet been completely dug. So, Rasulullah Sallallahu '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 Allah 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 Allah. Then they will ask him: What is your religion? He will reply: My religion is Islam. 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 Allah. Then they will ask him: What makes you certain of that? He will reply: I read the Book of Allah 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 Rasulullah Sallallahu '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 Dawud)

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 Allah's Oneness, His Prophet and Islam. (Ma'ariful Hadlth)

141. Anas ibn Malik Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Verily, the slave of Allah, 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 Sallallahu 'alaihi wasallam? As for the Mu'min (believer) he will say: I bear witness that he is the slave of Allah and His Messenger. It will then be said to him: Look towards your dwelling in Hell; Allah has replaced it with a dwelling in Paradise. He will then see both the dwellings.

And as for the Munafiq (hypocrite) and Kafir (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. (Bukhari)

142. Anas Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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 Allah, Allah. And in another narration: The Hour of the Day of Resurrection will not be established so long as there is someone saying, Allah, Allah. (Muslim)

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

143. 'Abdullah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The Last Hour will come only upon the most wicked people. (Muslim)

144. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam said: Dajjal will appear in my Ummah and remain for forty; I do not know whether for forty days, or forty months, or forty years. Then Allah will send 'Isa ibn Maryam resembling 'Urwah ibn Mas'ud. He will seek out Dajjal and then destroy him. Thereafter, people shall remain for seven years without enmity even between two persons. Then Allah 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 Iman, 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. Thereafter, 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 Shaitan 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 Allah 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 Shin 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 Sahabah were deeply grieved and it showed on their faces. Then Rasulullah Sallallahu 'alaihi wasallam said: Nine-hundred-and- ninety-nine will be from Yajuj Majuj (Gog and Magog) and one from you. (Bukhari)

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

In a hadith of Sahih Bukhari and Muslim narrated by Abu Sa'id Khudri Radiyallahu 'anhu, Rasulullah Sallallahu 'alaihi wasallam is quoted as saying: Allah 'Azza wa Jail 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.

Dajjal 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 Salam at his Second Coming.

145. Abu Sa'id Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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 Sahabah of Rasulullah Sallallahu 'alaihi wasallam, so he said to them: Say:(Allah is sufficient for us! The Most Excellent is He in Whom we trust!) (Tirmidhi)

146. Miqdad Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu '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. Rasulullah Sallallahu 'alaihi wasallam pointed his hand to his mouth. (Muslim)

147. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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 Rasulullah! 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. (Tirmidhi)

148. 'AdT ibn Hatim Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: There is not anyone of you but that his Rabb will speak directly to him, without any interpreter between them. Then he will look to his right, and he will not see anything except what he had sent ahead from his deeds. And he will look to his left, and he will not see anything except what he had sent ahead. And he will look in front of him, and he will not see anything except the Fire in front of his face. So protect yourselves from the Fire even if it should be by half a date. (Bukhari)

149. 'A'ishah Radiyallahu 'anha narrated: I heard Rasulullah Sallallahu 'alaihi wasallam saying in one of his Salat: O Allah! Make my account easy. When he finished his Salat, I asked: O Nabiyyallah! What is 'easy account'? He replied: That one's book of deeds be looked into and then he be forgiven. Verily, O 'A'ishah! He who will be interrogated on that Day will be ruined! (Musnad Ahmad)

150. Abu Sa'id Al Khudri Radiyallahu 'anhu approached Rasulullah Sallallahu 'alaihi wasallam and asked: Inform me who will be strong enough to stand on the Day of Resurrection, about which Allah 'Azza wa Jail has mentioned: (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 Salat. (Baihaqi, Mishkat)

151. 'Awf ibn Malik Al Ashja'i Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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 Allah. (Tirmidhi)

152. Anas ibn Malik Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: My intercession will be for those of my Ummah who have committed major sins. (Tirmidhi)

153. Anas ibn Malik Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: On the Day of Resurrection, mankind will be in confusion. Then they will approach Adam 'Alaihis Salam and say: Intercede for us before your Rabb. He will reply: I am not eligible to intercede, you should approach Ibrahim, as he is the Khalil (close friend) of Ar-Rahman. So, they will approach Ibrahim 'Alaihis Salam, but he will say to them: I am not eligible, you should approach Musa, as he is Kalimullah (who speaks to Allah Ta'ala). So, they will approach Musa 'Alaihis Salam, but he will say: I am not eligible, you should approach 'Isa, as he is Ruhullah and Kalimatullah (the Spirit of Allah, and Word of Allah). So, they will approach 'Isa 'Alaihis Salam; but he will say: I am not eligible, you should approach Muhammad Sallallahu 'alaihi wasallam. Thus, they will approach me and I will say, I am the one to intercede. So I will beseech my Rabb; and He will oblige me. Then He will inspire me with such words that I will praise Him with, but I have no knowledge of these words now. So I will praise Him by those praises and will

fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So, I will submit: O my Rabb! My Ummah! My Ummah! (Have mercy on it). It will then be said: Go and take out of the Fire whoever has, in his heart, Iman equivalent to a grain of barley. So, I will go and obey as commanded.

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

Then I will return and, praise Him once more by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will implore: O My Rabb! My Ummah! My Ummah! Then it will be said: Go and take out from the Fire whoever has Iman, 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 La ilaha illallah. Thus, Allah Subhanahu wa Ta'ala will say: By My Honour, and By My Majesty, and By My Grandeur, and By My Sublimity; whoever has said La ilaha illallah, I will certainly take him out of the Fire. (Bukhari)

And in the narration of Abu Sa'id Al Khudri Radiyallahu 'anhu: (In reply to the urges of Rasulullah Sallallahu 'alaihi wasallam for the fourth time) Allah Subhanahu wa Ta'ala 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-Hayat (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 Allah had released from the Fire and made to enter Paradise without having done any good deed. Then Allah 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: Isa 'Alaihis Salam has been referred in this hadlth as Ruhullah and Kalimatullah, as he was born without a father on the Command of Allah: Run! (Be! and it became), and by a breath of Jibrail 'Alaihis Salam (as commanded by Allah) in the collar of his mother causing him to be a soul and a living being. (Tafsir ibn Kathir)

154. Imran ibn Husain Radiyallahu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam said: A group of people will come out of the Fire by the intercession of Muhammad Sallallahu 'alaihi wasallam and enter Paradise; they will be called the Jahannamin (people of Hell). (Bukhari)

155. Abu Sa'id Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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. (Tirmidhi)

156. Hudhaifah and Abu Hurairah Radiyallahu 'anhuma both narrate in a lengthy narration that Rasulullah Sallallahu 'alaihi wasallam said: The qualities of 'trustworthiness' and 'kinship' will be sent and will stand on the two sides of the Sirat (the bridge over Hell), right and left (so as to intercede for those who cared for them or object

to those who disregarded them). Then the first amongst you shall pass over it like lightning. I said : May my father and mother be sacrificed for you what is meant by "pass like the lightning?" He replied: Do you not see how lightning passes and returns within the blink of an eye! Then, (the next in rank) would pass like the wind, and like a swift bird, and like a fast runner. That is, everyone will cross according to his deeds.

And your Nabi Sallallahu 'alaihi wasallam will be standing on (the Sirat) 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 Sirat hooks would be suspended ready to catch anyone whom they would be ordered to catch. So, some will escape wounded and some would be piled up in Fire. And by the One in Whose hand is the life of Abu Hurairah; Indeed, the depth of Hell is seventy years. (Muslim)

157. Anas ibn Malik Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Jibrail? He replied: This is the Kauthar that your Rabb granted. Its soil was the most excellent musk. (Bukhari)

158. 'Abdullah ibn 'Amr ibn al-'As Radiyallahu 'anhuma narrates: Rasulullah Sallallahu '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 Radiyallahu 'anhu narrated that Rasulullah Sallallahu '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. (Tirmidhi)

160. 'Ubadah ibn Samit Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Who bears witness that none is worthy of worship but Allah, the Alone, without any partners and that Muhammad is His slave and Messenger, and that 'Isa 'Alaihis Salam is the slave of Allah, and His Messenger, and His Word that was granted to Maryam 'Alaihis Salam and a Spirit from Him, and that Paradise is a reality, and that Fire is a reality. Allah will indeed, send him to Paradise whatever his deeds may be. Junadah Radiyallahu 'anhu added in his narration: He may enter from any of the eight doors of Paradise that he wishes ! (Bukhari)

161. Abu Hurairah Radiyallahu 'anhu reported that Rasulullah Sallallahu 'alaihi wasallam in a Hadith Qudsi narrated that Allah Ta'ala 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: And no one knows what delights of the eyes have been hidden from them! (As-Sajdah 33: 16) (Bukhari)

162. Sahl ibn Sa'd Al Sa'idi Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: The space that a whip occupies in Paradise is better than the world and what it contains (Bukhari)

163. Anas Radiyallahu 'anhu narrated that Rasulullah Sallallahu '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. (Bukhari)

164. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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: (in shade long extended) (Al-Waqi'a 56:30) (Bukhari)

165. Jabir Radiyallahu 'anhu narrates: I heard Nabi Sallallahu 'alaihi wasallam saying: Verily the people of Paradise will eat and drink, and they will not spit, nor urinate, nor defecate, nor blow their noses. The Sahabah asked: Then

what will happen to the food (that they eat)? He replied: It will produce belching and sweat like musk. They will be inspired to recite the glory of Allah and (His) Praise, just as they breathe! (Muslim)

166. Abu Sa'id Al Khudri and Abu Hurairah Radiyallahu 'anhuma narrate that Rasulullah Sallallahu '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) Allah 'Azza wa Jail 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. Suhaib Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam in a Hadith Qudsi said: When the people of Paradise will have entered Paradise, Allah Ta'ala 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! Rasulullah said: Then Allah 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 Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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, Allah has a killer (the Hell Fire) for him and he will never die. (Tabarani, Majma'uz-Zawaid, Sharh-us Sunnah)

169. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Your fire is one part from seventy parts of the Fire of Hell. It was said: O Rasulullah! 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. (Bukhari)

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

171. Samurah ibn Jundub Radiyallahu 'anhu narrates that Nabi Sallallahu '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-'Abbas Radiyallahu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam recited the following verse: Fear Allah (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.

Rasulullah Sallallahu 'alaihi wasallam (while describing the fear of Allah and the punishment of the Hereafter) said: If a single drop of Az-Zaqqum (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? (Tirmidhi)

173. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi 'wasallam in a Hadlth Qudsi said: When Allah had created Paradise, He said to Jibrall ('Alaihis Salam): 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 (Allah) surrounded it with adversities (adherence to Shari'ah, which at times is against personal desires) and ordered: O Jibrall! 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, Rasulullah Sallallahu 'alaihi wasallam said: When Allah created the Fire (of Hell), then He said: O Jibrall! 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 (Allah) surrounded it with carnal desires, and ordered: O Jibrall! 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 Dawud)

Success is in Obeying the Commandments of Allah Ta'ala

In order to seek benefit directly from Allah Ta'ala, 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 Rasulullah Sallallahu 'alaihi wasallam

Verses Of Quran

Allah Subhanahu wa Ta'ala says:

It is unbecoming of a believing man or a believing woman, when Allah and His Messenger have decreed a matter that they should claim freedom of choice in their affairs. And whosoever disobeys Allah and His Messenger, he has most certainly gone astray. [Al-Ahzab 33: 36]

Allah Subhanahu wa Ta'ala says:

We sent no messenger except that he be obeyed by Allah's will. [An-Nisa 4:64]

Allah Subhanahu wa Ta'ala says:

And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it. [Al-Hashr 59: 7]

Allah Subhanahu wa Ta'ala says:

Indeed in the Messenger of Allah you have a good example (to follow), for the one who hopes for (the meeting with) Allah and the Last Day and remembers Allah much. [Al-Ahzab 33: 21]

Allah Subhanahu wa Ta'ala says:

So let those who oppose His (Allah's) Command, beware, lest some trial or painful punishment befall them. [An-Nur 24:63]

Allah Subhanahu wa Ta'ala 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 Allah and the delights of His love). And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). [An-Nahl 16: 97]

Allah Subhanahu wa Ta'ala says:

And whoever obeys Allah and His Messenger, he has indeed achieved a great success. [Al-Ahzab 33: 71]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

Say (to mankind): If you (really) love Allah, then follow me, Allah will love you and forgive you your sins. And Allah is Forgiving, Most Merciful. [Ale'Imran 3: 31]

Allah Subhanahu wa Ta'ala says:

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

Allah Subhanahu wa Ta'ala 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). [Ta Ha 20: 112]

Allah Subhanahu wa Ta'ala says:

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

Allah Subhanahu wa Ta'ala says:

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

Allah Subhanahu wa Ta'ala says:

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

Allah Subhanahu wa Ta'ala says:

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

Allah Subhanahu wa Ta'ala says:

And whatever you are given (now) is but for the (passing) provision of 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 Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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 ibn Malik Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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 Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Allah, 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 Shafi)

177. Abu Sa'id Al Khudri Radiyallahu 'anhu narrates that he heard Rasulullah Sallallahu 'alaihi wasallam saying : When the slave of Allah enters into Islam and the beauty of Islam comes into his life, every evil deed that he had committed previously is forgiven by Allah. 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 Allah overlooks it. (Bukhari)

Note: The beauty of Islam comes into life means that one's heart should be illuminated with Iman and the body should be dedicated in obedience to Allah Subhanahu wa Ta'ala.

178. Umar Radiyallahu 'anhu narrates that Nabi' Sallallahu 'alaihi wasallam said : Islam means that you bear witness that there is none worthy of worship except Allah and Muhammed is his Messenger, and to establish Salat, and pay Zakat, and fast in the month of Ramadan, and to perform Hajj to the House of Allah if you are able to do so. (Muslim).

179. Abu Hurairah Radiyallahu 'anhu narrates that Nabi' Sallallahu 'alaihi wasallam said : Islam is that you worship Allah subhanahu wa Ta'ala and do not ascribe any partner to him, and to establish Salat, to pay Zakat, to fast in Ramadan, to perform Hajj to the House of Allah, to enjoin good, to forbid from evil, and to offer Salam to your family. So, if anyone is deficient in any of these, he has left a part of Islam and he, who leaves all of the, has turned his back to Islam (Mustadrak Hakim)

180. Hudaifah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said : Islam has eight parts. Iman is one part, and performing Salat is one part, and giving Zakat is one part, and performing Hajj to the House of Allah is one part, and fasting in Ramadan is one part, and enjoining good is one part, and forbidding evil is one part, and Jihad in the Path of Allah is one part. Indeed one is unsuccessful who has no share in any of these parts. (Majma-uz-Zawaid, Bazzar)

181. Ibn Abbas Radiyallahu anhumu narrates that Nabi Sallallahu 'alaihi wasallam said : Islam is to surrender yourself to Allah (with correct belief and actions) and bear witness with heart and tongue that there is none worthy of worship except Allah and that Muhammed is His slave and Messenger, and to establish Salat, and to pay Zakat. (Musnad Ahmad).

182. Abu Hurairah Radiyallahu 'anhu narrates that a villager came to Rasulullah Sallallahu 'alaihi wasallam and said : Guide me to a deed, by doing which I shall enter Paradise, Rasulullah Sallallahu 'alaihi wasallam replied: Worship Allah and do not ascribe any partner to Him, and establish the obligatory salat, and pay the obligatory Zakat, and fast in Ramadan. The villager replied: By Him in Whose Hand my life is, I shall not add anything to it. When he had turned away, Nabi Sallallahu 'alaihi wasallam said : Anyone who wished to see a man from among the people of Paradise, he may look at this man. (Bukhari)

183. Talha ibn Ubaidullah Radiyallahu 'anhu narrates that a man of the people of Najd with dishevelled hair came to Rasulullah Sallallahu 'alaihi wasallam. We could hear the sound of his voice but could not understand what he is saying till he came close to Rasulullah Sallallahu 'alaihi wasallam and we realised that he was asking about Islam. Rasulullah Sallallahu 'alaihi wasallam said : Five times of Salat each day and night. He asked : Must I observe more than them? He replied : No, unless you do it voluntarily. Then Rasulullah Sallallahu 'alaihi wasallam said : And fasting during month of Ramadan is obligatory. He asked : Must I observe anything else? Rasulullah Sallallahu 'alaihi wasallam replied : No, unless you do it voluntarily. Rasulullah Sallallahu 'alaihi wasallam then mentioned Zakat to him and he asked : Must I pay anything else? He replied : No, unless you give it voluntarily.

Then he turned and lect saying : By Allah, I will not do more than that nor less than that. Rasulallah Sallallahu 'alaihi wasallam remarked : He has succeeded if (he keeps) true to his words. (Bukhari)

184. `Ubadah ibn Samit Radiyallahu `anhu narrates that Rasalullah Sallallahu 'alaihi wasallam said to a group of his Sahabah who were sitting around him: Swear allegiance to me that you will not ascribe any partner to Allah, 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, Allah 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 Allah conceals them, then his matter is with Allah; if He wants, He may forgive him, and if He wants, He may punish him. ('Ubadah ibne-Samit Radiyallaltu 'anhu said) So we swore allegiance to him on that basis. (Bukhari)

185. Mu'adh Radiyallahu `anhu narrates that Rasalullah Sahaallahu `alaihi wasallam enjoined upon me ten things: Do not ascribe anything as a partner to Allah 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 Salat, since he who deliberately neglects Salat is no longer within the responsibility of Allah; 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 Allah 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 Allah. (Musnad Ahmad)

Note: In this tracirth the obedience of parents mentioned is the obedience of the highest level. Similarly not to ascribe anything as a partner to Allah 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 iman. (Mirqat)

186. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Anyone who believes in Allah and His Messenger, establishes Salat, and fasts during Ramadan. Allah has taken it upon Himself to send him to Paradise; whether he was engaged in Jihad in the Path of Allah, or whether he remained in the land where he was born. The Sababah inquired: O Rasulallah! Should we not give this good news to the people? Rasulallah Sallallahu 'alaihi wasallam replied: (No, because) there are one hundred ranks in Paradise which Allah has prepared for those who engage in Jihad in the Path of Allah and between two ranks there is a distance equal to the distance between the earth and the sky. So, when you ask Allah 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. (Bukhari)

187. Abu Darda' Radiyallahu 'anhu narrates that Rasulallah Sallallahu 'alaihi wasallam said: He who comes to Allah with Iman and having performed these five (deeds) will enter Paradise: He who regularly offered the five Salat at their prescribed time with properly performed ablution, bowing and prostrations: fasted during the month of Ramadan: performed Hajj if he had the means; paid zakat gladly; and fulfilled the trust placed in him. It was asked: O Rasulallah! What does fulfilling the trust mean? Rasulallah Sallallahu 'alaihi wasallam answered: To take bath after Janabah (a man is in a state of Janabah when semen is discharged out with passion while one is awake or asleep), for Allah Subhanahu wa Ta'ala has not placed a trust with the son of Adam regarding any religious deed except this purification (since this bath is a secret act that can only be performed by the Fear of Allah). (Tabarani)

188. Fadalah ibn 'Ubaid Al Ansari Radiyallahu 'anhu narrates: I heard Rasulallah Sallallahu 'alaihi wasallam saying: Whoever has Iman upon me, obeys me, and does Hijrah (migrates), I assume responsibility for providing a house in the outskirts of Paradise and a house in the midst of Paradise. And for a person, who has Iman upon me, obeys me, and engages in Jihad in the Path of Allah, I assume responsibility for providing him with a house in the outskirts of Paradise, a house in the midst of Paradise, and a house in the upper part of Paradise. Whosoever does this has obtained goodness of every kind and is saved from evil of every kind and in whatever circumstances he dies (he will deserve Paradise). (ibn Hibban)

189. Mu'adh ibn Jabal Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: He who meets Allah in such a state that he does not ascribe any partner to Him, observes the five times Salat and fasts during the month of Ramadan, he will be forgiven. (Musnad Ahmad)

190. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: He who meets Allah in such a state that he had not associated any partner with Him, and had paid Zakat on his wealth gladly, expecting a reward thereof, and had listened to and obeyed (the imam, leader of the Muslims), for him is Paradise. (Musnad Ahmad)

191. Fadalah ibn-'Ubaid Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The Mujahid (one striving in the Path of Allah) is he who fights against his personal desires. (Tirmidhi)

192. 'Utbah ibn 'Abd Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: If a person were to remain in prostration, from the day of his birth till the day he died, to please Allah 'Azza Wa Jail, then despite this on the Day of Resurrection, he will consider this deed to be small. (musnad Ahmed, Tabarani, majma-uz-Zawaid)

193. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: He who has two habits will be reckoned by Allah as amongst the grateful and the patient. And if he does not possess these two habits, he will not be reckoned by Allah as amongst the grateful and patient; He who sees his superior in Islam and follows him, and sees one inferior in worldly things and then expresses his thanks to Allah, that out of His Mercy and Grace Allah has kept him in a better state. Then Allah reckons him amongst the grateful and patient. And he who looks to his inferiors concerning religion, and looks to one superior in worldly riches, and expresses sorrow for getting less, then Allah will not record him as amongst the grateful and patient. (Tirmidhi)

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

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

195. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: When captured enemy assets will be considered as one's own wealth; and property given in trust will be considered as booty for oneself; Zakat will be looked upon as a fine; knowledge will be acquired for worldly needs and gains and not for Islamic objectives; a man will obey his wife and disobey his mother; a man will bring his friends nearer and drive his father far off; noises 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 Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: One who does evil deeds and afterwards keeps doing good deeds, is like a person wearing a tight armour which is choking him. When he does a good deed a ring is loosened, with the next good deed a second ring is loosened, thus with every good deed the rings are loosened one after the other so the armour eventually falls to the ground. (Musnad Ahmad)

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

197. 'Abdullah ibn 'Abbas Radiyallahu 'anhuma said: When dishonesty in the captured enemy assets becomes evident among people, Allah 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. (Muatta Imam Malik)

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

Note: The harm of cruelty is not restricted to the cruel person, but it is a source of widespread calamities of all sorts. Rains are stopped, even birds consequently do not find a single grain and ultimately perish in their nests out of sheer hunger.

199. Samurah ibn Jundub Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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 Rasulullah Sallallahu 'alaihi wasallam would interpret it. One morning Nabi Sallallahu '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: 'Subhanallah! 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: Subhanallah! Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came across some thing like a baking oven; Rasulullah Sallallahu '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. Rasulullah Sallallahu '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. Rasulullah Sallallahu 'alaihi wasallam added: So we ascended till we reached a city built of gold and silver bricks, and we went to its gate, and it was opened and we entered the city and found in it, men with one half of their bodies as handsome as the most handsome person you had ever seen. The other half of their bodies as ugly as the most ugly person you had ever seen. My two companions ordered those men to jump into the river. There was a river flowing across (the city), and its water was as white as milk. Those men went and dipped themselves in it and when they returned to us, their ugliness had disappeared and they became handsome. Rasulullah Sallallahu 'alaihi wasallam further added: My two companions then pointing, said to me, that is your place, the Jannat-ul- 'Adan. 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: (May Allah bless you both.) Let me enter it. They replied: Not now, but you shall enter it (one day). I said to them: I have seen many wonders tonight. What does all this mean? They replied: We will inform you. As for the first man you came upon, whose

head was being crushed with the rock, he is the symbol of the one who memorizes the Qur'an and then neither recites it nor acts on its orders, and sleeps neglecting the obligatory Salat. 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 Riba (usury), and the ugly looking man whom you saw near the fire kindling it and going round it, is Malik, the Warden of Hell, and the tall man whom you saw in the garden, is Ibrahim 'Alaihis Salam, 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 Nabi Sallallahu 'alaihi wasallam: O Rasulallah! What about the polytheist's children? Rasulallah Sallallahu 'alaihi wasallam replied: And also polytheist's children. Rasulallah Sallallahu '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 Allah forgave them. (Bukhari). .

200. Abu Dhar and Abu Darda' Radiyallahu 'anhuma narrate that Rasulallah Sallallahu 'alaihi wasallam said: I will indeed recognize my Ummah among all other Ummahs on the Day of Resurrection. The Sahabah said: O Rasulallah! 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 Ahmad)

Note: This light will be the light of Iman of every believer, which will be in proportion to the strength of his Iman. (Kashf-ur-Rahman)

Salat - Prayers

Obligatory Prayers

In order to benefit directly from the Power of Allah Ta'ala, by fulfilling the Commandments of Allah Ta'ala in the way of Rasullullah Sallallahu 'alaihi wasallam, Salat is the most important and basic action

Verses Of Quran

Allah Subhanahu wa Ta'ala says:

Verily Salat restrains (oneself) from immorality and all that is forbidden. [Al-'Ankabut 29: 45]

Allah Subhanahu wa Ta'ala says:

Indeed, those who believe and do righteous deeds, and establish Salat and give Zakat; their reward is with their Rabb (Sustainer & Cherisher), and neither fear shall come upon them, nor will they grieve. [Al-Baqarah 2: 277]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

Tell My slaves who have believed, to establish Salat 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. [Ibrahim 14: 31]

Allah Subhanahu wa Ta'ala quoted in Quran supplication of Ibrahim 'alaihi salam as:

O My Rabb! Make me an establisher of Salat, and from my descendents also. Our Rabb! And accept my Du'a (supplication).[Ibrahim 14: 40]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

Perform Salat from midday till the darkness of the night (i.e. Zuhr, 'Asr, Maghrib and Isha prayers) and recite the Qur'an in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'an in the early dawn is witnessed (by angels).[Al-Isra' 17: 78]

Allah Subhanahu wa Ta'ala says:

(mentioning a virtue of successful believers) And they who carefully maintain (and are mindful of) their Salat. [Al-Mu'minun 23: 9]

Allah Subhanahu wa Ta'ala says:

O you who believe! When the Adhan is called for the prayer on the day of Jumu 'ah (Friday), then hasten to the remembrance of Allah and leave all trading (and other engagements) aside. That is better for you, if you but knew. [Al-Jumu'ah 62:9]

Ahadith

1. 'Abdullah Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Islam has been built upon five pillars: 1) To testify that none is worthy of worship but Allah and that Muhammad is the Messenger of Allah, 2) to establish Salat, 3) to give Zakat, 4) to perform Hajj, and 5) to fast (Saum) in Ramadan. (Bukhari)

2. Jubair Ibn Nufair Rahimahullah narrates that RasOlullah Sallallahu '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. (Sharh-hus-Sunnah, Mishkat-ul-Masabih)

3. 'Abdullah Ibn 'Umar Radiyallahu 'anhuma narrates that in reply to a question of Jibr'a'il about Islam Rasullullah Sallallahu 'alaihi wasallam said: Islam is bearing witness that none is worthy of worship but Allah and that Muhammad is the Messenger of Allah, and that you establish Salat, and give Zakat, and perform Hajj to the House of Allah and perform Umrah, and take bath after Janabah and perform complete Wudu, and Saum in Ramadan. Jibr'a'il then said: If I do all of that, then am I a Muslim? He replied: Yes. Jibr'a'il then confirmed: You have spoken the truth. (Ibn Khuzaimah)

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

4. Qurrah Ibn Da'mus Radiyallahu 'anhu narrates that we met Nabi Sallallahu 'alaihi wasallam during the Farewell Hajj and asked: O Rasulallah! What do you enjoin upon us? He replied: I enjoin upon you to establish Salat, and give Zakat, and perform Hajj of the Sacred House of Allah, and Saum in Ramadan, 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'ahid or taking their property except to uphold justice; and advise you to hold fast to that Deen of Allah and adhere to obedience (of those who are steadfast in Deen). (Baihaqi)

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

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

5. Jabir Ibn 'Abdullah Radiyallahu 'anhuma narrates that NabI Sallallahu 'alaihi wasallam said: The key to Paradise is Salat and the key to Salat is Wudu. (Musnad Ahmad)

6. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The comfort and delight of my eyes has been placed in Salat. (Nasai).

7. 'Umar Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Salat is a pillar of Deen. (Hilyat-ul-Awliya, Jami-us-Saghir)

8. Ali Radiyallahu 'anhu narrates that the last words of Rasullullah Sallallahu 'alaihi wasallam were: As-Salat, as-Salat;[1] fear Allah about those whom your right hand possesses (your slaves and subordinates). (AbuDawud)

Note: 1. Vigilantly observe, guard and establish Salat.

9. Abu Umamah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam returned from Khyber and with him were two slaves. So, Ali Radiyallahu 'anhu said: O Rasulallah! Grant us a servant. He replied: Take anyone you desire of the two. 'Ali said: Choose for me. Rasullullah pointing to one said: Take him, but do not beat him; for I saw him offering Salat on our return from Khyber, and I have been forbidden to beat those who perform Salat. (Musnad Ahmad, Tabarani, Majma'uz-Zawaid)

10. 'Ubadah Ibn Samit Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Five times Salat has been made mandatory by Allah 'Azza wa Jail. He who performs his Wudu well, and offers Salat at their appointed time, performing complete Ruku', and with fear and devotion, for such there is a covenant from Allah, that He will forgive him; and the one who does not do so, no covenant for him is with Allah. If He wills, He may forgive him and if He wills, He may punish him. (Abu Dawud)

11. Hanzalah Al Usaidi Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The person who guards the five times Salat, its Wudu, its prescribed time, its proper Ruku' and Sujud, while perceiving it to be the Right of Allah on him, he is forbidden upon Fire. (Musnad Ahmad)

12. Abu Qatadah Ibn Rib'i Radiyallahu 'anhu reported that Rasullullah Sallallahu 'alaihi wasallam narrates in a Hadith Qudsi that Allah 'Azza wa Jail has said: Verily, I have enjoined upon your Ummah five times Salat, 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 Dawud)

13. 'Uthman Ibn 'Affan Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who believes that Salat is the obligatory right (of Allah) will enter Paradise. (Musnad Ahmad, Abu Ya'la, Bazzar, Majma'uz-Zawaid)

14. 'Abdullah Ibn Qurt Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: On the Day of Judgement, the first thing a slave of Allah will be held accountable for is Salat. 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. (Tabarani, Targhib)

15. Jabir Radiyallahu 'anhu narrates that a man said to Nabi Sallallahu 'alaihi wasallam: Verily so and so offers Salat, then at the break of dawn he steals. He replied: Shortly his Salat will prevent him from that sin. (Bazzar, Majma'uz-Zawaid)

16. Salman Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Verily a Muslim, when he performs Wudu and performs it excellently, then offers the five times Salat, his sins are shed iust as these leaves shed. Then, he recited: And perform Salat at the two ends of the day and in some hours of the night (the five mandatory Salat); verily good deeds remove evil deeds. This is a reminder (advice) for the mindful (those who accept advice). (Hud 11: 114) (Musnad Ahmad)

Note: According to some scholars, 'two ends' means two parts. The first part stands for Fajr Salat, and the second part for Zuhr and 'Asr Salat. Performing Salat in some hours of the night stands for Maghrib and Tsha Salat. (Tafsir Ibn Kathir)

17. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The five times Salat and the prayer of Friday to Friday, and the fasting of Ramadan to Ramadan, are atonements for sins that have been committed between them, provided the sinner avoids major sins. (Muslim).

18. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who guards the obligatory Salat will not be written amongst the neglectful, (Ibn Khuzaimah)

19. 'Abdullah Ibn 'Amr Radiyallahu 'anhuma narrates that one day, Rasullullah Sallallahu 'alaihi wasallam mentioned Salat and said: For him who remains mindful of his Salat, 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 Salat, 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, Haman and Ubayy Ibn Khalaf. (Musnad Ahmad, Tabarani, Majma'uz- Zawaid)

Note: Fir'aun was the king of Egypt at the time of Musa 'Alaihis salam, Haman was his minister, and Ubayy Ibn Khalaf was an ardent idolater and adversary of Rasullullah Sallallahu 'alaihi wasallam.

20. Abu Malik Al Ashja'i narrates from his father Radiyallahu 'anhuma, who said that whenever a man accepted Islam during the time of Nabi Sallallahu 'alaihi wasallam, the Sahabah used to teach him Salat. (Tabarani)

21. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam was asked: O Rasulallah! At what time is Du'a 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 Salat. (Tirmidhi)

22. Abu Sa'id Al Khudri Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: The five Salat 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 Allah 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. Salat is just like that. Whenever, someone commits a sin, and performs Salat, makes Du'a, and asks forgiveness, then he is forgiven for the sins he committed preceding the Salat. (Bazzar, Tabarani, Majma'uz-Zawaid)

23. Zaid Ibn Thabit Radiyallahu 'anhu narrates that we were commanded by Rasullullah Sallallahu 'alaihi wasallam to say after every obligatory Salat, Subhanallah (Glory be to Allah who is above all faults) 33 times, Alhamdulillah (Praise be to Allah) 33 times, and Alldhuakbar (Allah is the Greatest) 34 times. One Ansari dreamt that someone asked him: Has Rasullullah Sallallahu 'alaihi wasallam commanded you to say Subhanallah 33 times, Alhamdulillah 33 times, and Alldhuakbar 34 times after every obligatory Salat? He (the Ansari) said: Yes. The voice in the dream said: Make it 25 times each, and add with it, La ildha illalldh (None is worthy of worship but Allah) 25 times. In the morning, when he went and narrated his dream to Nabi Sallallahu 'alaihi wasallam, the Prophet said: Do so. (Tirmidhi)

24. Abu Hurairah Radiyallahu 'anhu narrates that once some poor emigrants came to Rasullullah Sallallahu 'alaihi wasallam and said: The rich have attained the highest ranks and eternal bounties of Allah. Rasullullah Sallallahu 'alaihi wasallam said: How is that? They replied: They offer Salat like we offer Salat, 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. Rasullullah Sallallahu '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 Sahabah said: Do tell us. So, Rasullullah Sallallahu 'alaihi wasallam said: Recite Subhanallah, Alhamdulillah, and Alldhuakbar thirty three times each, after every obligatory Salat. Abu Salih said: The poor emigrants returned to Rasullullah Sallallahu 'alaihi wasallam and said: Our rich brothers have heard what we did, and have done the same. Rasullullah Sallallahu 'alaihi wasallam then said: This is Allah's blessing which He bestows on whosoever He wills. (Muslim)

25. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who recites Subhanallah (Glory be to Allah who is above all faults) 33 times, Alhamdulillah (Praise be to Allah) 33 times and Allahuakbar (Allah 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.

La ilaha illallahu wahdahu la sharika lahu, la hul mulku, wa la hul-hamdu, wa Huwa 'ala kulli shai'in Qadir (None is worthy of worship but Allah, 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. Fadl Ibn Hasan Damn Rahimahullah says that one of the two daughters of Zubair Ibn 'Abdul Muttalib, Umrae Hakam or Duba'ah, Radiyallahu 'anhuma narrates that some prisoners were brought to Rasullullah Sallallahu 'alaihi wasallam. I, my sister and, Fatima, daughter of Rasullullah Sallallahu 'alaihi wasallam, went to him and explained our difficulties, and asked for some prisoners for (domestic) help. Rasullullah Sallallahu '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 Salat, recite: Subhanallah (Glory be to Allah. Who is above all faults), Alhamdulillah (Praise be to Allah) and Allahuakbar (Allah is Greatest) 33 times each, and recite once (the following): La ilaha illallahu wahdahu la sharika lahu, la hul mulku, wa la hul-hamdu, wa Huwa 'ala kulli shai'in Qadir (None is worthy of worship but Allah; 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.) (Abu Dawud)

27. Ka'b Ibn 'Ujrah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Some phrases, when said after Salat, are such that whoever says them will never be disappointed. These are Subhanallah (Glory be to Allah Who is above all faults) 33 times, Alhamdulillah (Praise be to Allah) 33 times and Allahuakbar (Allah is the Greatest) 34 times after every obligatory Salat. (Muslim)

28. Saib Radiyallahu 'anhu narrates from 'Ali Radiyallahu 'anhu that when Rasullullah Sallallahu 'alaihi wasallam married him to Fatima Radiyallahu '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. 'Ali Radiyallahu 'anhu one day said to Fatima Radiyallahu 'anha: I swear by Allah! Due to pulling of buckets from the well, I feel pain in my chest. Allah has sent some prisoners to your father, go and ask him for a servant. Fatima Radiyallahu 'anha said: My hands are also calloused due to turning the grindstone. At that, she went to Nabi Sallallahu 'alaihi wasallam. He asked: Dear daughter, what brought you here? She said: "I have come to offer my Salam". But due to her shyness, she could not ask him anything and returned. 'Ali Radiyallahu 'anhu asked her: What happened? She said: I felt shy to ask him. Then we went to Nabi Sallallahu 'alaihi wasallam together. 'Ali Radiyallahu 'anhu said: Rasulallah! Due to drawing water from the well I feel pain in my chest. Fatima Radiyallahu 'anha said: Due to frequently turning the grindstone my hands are calloused; Allah has sent you slaves and granted some ease; please give us a servant. Rasullullah Sallallahu 'alaihi wasallam said: I swear by Allah! 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. Rasullullah Sallallahu 'alaihi 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: Jibrail 'Alaihis Salam has taught me a few words. Both of you say after every Salat, ten times Subhanallah (Glory be to Allah who is above all faults), ten times Alhamdulillah (Praise be to Allah), and ten times Allahuakbar (Allah is the Greatest). And when you lie down on your bed, then say 33 times Subhanalldh, 33 times Alhamdulillah and 33 times Allahuakbar. 'Ali Radiyallahu 'anhu said: I swear by Allah! Ever since Rasullullah Sallallahu 'alaihi wasallam taught me these words, I have never forgotten to say them. Ibnul Kawa' Rahimahullah asked him: And not even on the night of the Battle of Siffin? He said: May Allah curse you! O people of Iraq! Yes, and not even on the night of the Battle of Siffin. (Musnad Ahmad)

29. Abdullah Ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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 Salat say Subhanalldh (Glory be to Allah Who is above all faults) ten times, Alhamdulillah (Praise be to Allah) ten times, and Allahuakbar (Allah is the Greatest) ten times. 'Abdullah says: I saw Nabi Sallallahu 'alaihi wasallam counting them on his fingers. Rasullullah Sallallahu '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 Subhanallah, Alhamdulillah and Allahuakbar 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 Radiyallahu 'anhu asked: O Rasullullah! Why is it that these two qualities are not adopted? He replied: The Shaitaan comes to one while he is in Salat and says remember so and so, remember so and so, until he becomes preoccupied and thus becomes unmindful of saying these words; and Shaitan comes to him on his bed and continuously lulls him to sleep. (Ibn Hibban)

30. Mu'adh Ibn Jabal Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Salat: allahumma inni ala zikrika wa shukrika wa husni ibadatik (O Allah! Help me in remembering You, and in thanking You, and in attaining excellence in worshiping You.) (Abu Dawud)

31. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who recites Ayatul Kursi after every obligatory Salat, nothing but death restrains him from entering Paradise. In another

narration: Qul hu wallahu Ahad is to be recited after Ayatul Kursi. ('Amalul Yaumi wal Lailah by Nasai, Tabarani , Majma'uz- Zawaid)

32. Hasan Ibn 'Ali Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who recites Ayatul Kursi after obligatory Salat, is in the protection of Allah till the next Salat. (Tabarani , Majma'uz-Zawaid)

33. Abu Ayyub Radiyallahu 'anhu narrates that whenever I offered Salat behind Nabi Sallallahu 'alaihi wasallam, I heard him saying this Du'a after completing his Salat : 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. (Tabarani, Majma'uz-Zawaid)

34. Abu Musa Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who offers the Salat of two cool times, enters Paradise. (Bukhari)

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

35. Ruwaibah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Undoubtedly he will not enter Hell-Fire, who has offered Salat before the rising of the sun, and before its setting; that is Fajr and 'Asr. (Muslim)

36. Abu Dhar Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever after Fajr Salat, while maintaining the posture of sitting in Salat and before talking with anyone, says ten times: La ilaha illallahu wahdahu la sharika lahu, lahu mulku, wa lahu hamdu, yuhyi wa imeetu, wa Huwa 'ala kulli shai'in Qadir (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 Shaitan, and that day he will not be taken to account for any sin except polytheism.

In another narration, the words bihdil khair (In Whose Hand is all that is good) are in place of yuhyi wa imeetu (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 'Asr he gets the reward for the whole night as he gets the reward for the whole day on saying them after Fajr. (Tirmidhi, 'Amalul Yaumi wal Lailah by Nasai)

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

38. Muslim Ibn Harith At-tamimiyyi Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam told him secretly: When you complete the Maghrib Salat, then recite seven times this Du'a: Allahumma Ajirna Minan Naar (O Allah! Protect me from the Fire). After saying this if you happen to die the same night, you will be protected from the Fire. When you have offered your Fajr Salat repeat the same. For undoubtedly, if you happen to die the same day, you will be protected from the Fire. (Abu Dawud)

Note: Rasullullah Sallallahu 'alaihi wasallam by giving this advice secretly wanted to stress its importance.

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

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

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

41. Kharijah Ibn Hudhafah Radiyallahu 'anhu narrates that one day Rasullullah Sallallahu 'alaihi wasallam came to us and said: Allah has granted you an additional Salat, which is better for you than red camels; this Salat is Al-Witr. Allah has appointed its time between 'Isha Salat and the break of dawn. (Abu Dawud)

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

42. Abu Darda Radiyallahu 'anhu narrates that my friend, Rasullullah Sallallahu 'alaihi wasallam, enjoined me three things: To fast three days every month, to offer the Witr Salat before sleep, and to offer two Rak 'at Sunnah of Fajr. (Tabarani, Majma'uz-Zawaid)

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

43. Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: There is no (perfect) Iman for one who has no trustworthiness, and there is no Salat for one who has no Wudu, and there is no Deen for one who has no Salat. The status of Salat in Deen is like the status of the head in a body. (Tabarani, Targhib)

44. Jabir Ibn Abdullah Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Between man and (his entering into) polytheism and unbelief is the abandonment of Salat. (Muslim)

Note: Scholars of Islam have offered several explanations to this hadlth. One is that a person who abandons Salat becomes increasingly arrogant and bold in committing sins, which may endanger his faith. Another explanation is that the one who abandons Salat runs the risk of an evil end. (Mirqat-ul-Mafatih)

45. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who abandons Salat shall meet Allah in a state that Allah will be very angry with him. (Bazzar, Tabarani, Majma'uz-Zawaid)

46. Naufal Ibn Mu'awiya Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The person who missed even one Salat is as though he has been deprived of his entire family and wealth. (Ibn Hibban)

47. 'Abdullah Ibn 'Amr ibn A's narrates from his father, who heard from his grandfather Radiyallahu 'anhuma, who narrated that Rasullullah Sallallahu 'alaihi wasallam said: Command your children when they are seven years old, to perform Salat; 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 Dawud)

Note: Beating should not cause bodily harm.

Salat in Jama'ah - Salat in Congregation

Verses Of Quran

Allah Subhanahu wa Ta'ala says:

And establish Salat and give Zakat, and bow with those who bow in worship (i.e. pray in congregation).[Al-Baqarah 2: 43]

Ahadith

48. Abu Hurairah Radiyallahu 'anhu narrated that Nabi Sallallahu 'alaihi wasallam said: The Muadhdhin will receive 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 Salat in congregation, for him is written the reward of twenty five Salat, and it becomes an atonement for his sins between two Salat (Abu Dawud)

Note: According to some Scholars the reward of twenty-five Salat is for the Muadhdhin, and he gets forgiveness of his sins from the previous Adhan to this Adhan. (Badhl-ul-Majhud)

49. Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: The Muadhdhin will receive forgiveness to the extent the voice of his Adhan 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 Adhan. (Musnad Ahmad, Tabarani, Bazzar, Majma'uz-Zawaid)

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

51. Bara Ibn 'Azib Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Verily, Allah and His angels send blessings upon the persons of the first row. The one who calls Adhan 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 Salat with him. (Nasal)

Note: One interpretation of the second sentence of this hadith is that the Muadhdhin 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-Majhud)

52. Mu'awiya Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: The Muadhdhins will have the longest necks amongst the people on the Day of Resurrection. (Muslim)

Note: Islamic Scholars have mentioned several interpretations to this hadith:

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

53. Ibn 'Umar Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: He who calls the Adhan for twelve years, Paradise is guaranteed for him and sixty blessings will be recorded for every Adhan, and thirty blessings will be recorded for every Iqamah. (Mustadrak Hakim)

54. Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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'an only to please Allah and leads Salat in a manner pleasing to his followers. The other is he who calls

towards Salat, only to please Allah. And the third is he who maintains a good relationship with his Rabb, and also with his subordinates. (Tirmidi, Tabarani, Majma'uz-Zawaid)

55. 'Abdullah Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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 Adhan for the five times Salat during the day and night; and the man who leads the Salat in a manner that people are pleased with him; and a slave who had fulfilled the rights of Allah and the rights of his master. (Tirmidi)

56. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The Imam is responsible and the Muadhdhin is entrusted. O Allah! Guide the Imams and forgive the Muadhdhins. (Abu Dawud)

Note: The Imam is responsible, means that besides his personal Salat, he bears the responsibility of the Salat of those behind him. Therefore the Imam should perfect his Salat as far as is humanly possible both outwardly and inwardly. In the light of this important responsibility, Rasullullah Sallallahu 'alaihi wasallam made a Du'a for the guidance of the Imams. The Muadhdhin is entrusted means that people have placed their trust on the Muadhdhin regarding the timings of the Salat and Saum. Therefore, it is essential for the Muadhdhin to be particular in calling the Adhan at its proper time. However, being human, he may inadvertently err. Hence, Rasullullah Sallallahu 'alaihi wasallam has made a Du'a for his forgiveness. (Badhl-ul-Majhud)

57. Jabir Radiyallahu 'anhu narrates: I heard Nabi Sallallahu 'alaihi wasallam saying: Verily when the Shaitan hears the Adhan, he flees until he reaches the place Rauha. Sulaiman Rahimahullah said: I asked Jabir about Rauha. He replied that it is thirty-six miles from Madinah. (Muslim)

58. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Shaitan flees on hearing the call for Salat, loudly breaking wind, until he no longer hears the Adhan. When the Adhan is completed, he returns until the Iqamah is called. He then again flees until the Iqamah is completed; then he again returns to distract the attention of the man engaged in Salat, 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'at he has prayed. (Muslim)

59. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If people knew what blessings lie in the Adhan and the first row, and they could not achieve this (distinction) except by casting lots, they would certainly do so. (Bukhari)

60. Salman Al Farsi Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If a man is in a jungle and the time of Salat approached, he should perform Wudu, and if he does not find water, then he should perform Tayammum. If he calls the Iqamah, both his angels (who record his deeds) offer Salat with him. And if he calls the Adhan and Iqamah, such a vast number of Allah's forces (angels) will perform Salat with him that the two ends of their rows would not be seen. (Musannaf 'Abdur-Razzaq)

61. 'Uqbah Ibn 'Amir Radiyallahu 'anhu reports that he heard Rasullullah Sallallahu 'alaihi wasallam narrating a Hadith Qudsi: Your Rabb is pleased with the shepherd who calls the Adhan upon the peak of a mountain and offers Salat. Allah 'Azza wa Jal ! exclaims to the angels: Look at this slave of Mine who calls the Adhan and the Iqamah for Salat and he fears Me. I have forgiven him and entered him into Paradise. (Abu Dawud)

62. Sahl Ibn Sa'd Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Two things are never rejected or seldom rejected; Du'a at the time of Adhan and at the time when people are locked in a furious battle. (Abu Dawud)

63. Sa'd Ibn Abi Waqqas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The one who hears the Muadhdhin and responds with (the following), his sins will be forgiven.

I bear witness that none is worthy of worship but Allah, Who is Alone, without any partner; and that Muhammad is His slave and Messenger; and I am pleased with Allah as Rabb, and Muhammad as Messenger, and Islam as Deen. (Muslim).

64. Abu Hurairah Radiyallahu 'anhu narrates: We were with Rasullullah Sallallahu 'alaihi wasallam and Bilal called the Adhan. When he finished, Rasullullah Sallallahu 'alaihi wasallam said: Whoever says the same with complete belief and conviction, will enter into Paradise. (Miustadrak Hakim)

Note: From this narration, it appears that in reply to the Adhan, one should repeat the exact words of the Muadhdhin. However, a narration of 'Umar Radiyallahu 'anhu clarifies that in reply to Hayya-'Alas-Salat, Hayya-'Alal-Falah one should say La haula wala quwwata ilia billah (I have no strength to do good or protect myself from evil, except by the power of Allah). (Muslim)

65. 'Abdullah Ibn 'Amr Radiyallahu 'anhuma narrates that a man said: O Rasulallah! Indeed, the Muadhdhins have excelled us (as regards the reward of the Hereafter). Rasullullah Sallallahu 'alaihi wasallam replied: Say the same words as they say, and when you come to the end, ask (from Allah) and you will be granted. (Abu Dawud)

66. 'Abdullah Ibn 'Amr ibn 'As Radiyallahu 'anhunia narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: When you hear the Muadhdhin, repeat what he says, and then send salawat upon me. For indeed he who sends one salawat on me will receive ten blessings from Allah; then ask Allah to give me the Wasilah, which is a rank in Paradise befitting only one of Allah's slaves, and I hope that I may be that one. If anyone asks that I may be given the Wasilah, he will be assured of my intercession. (Muslim)

67. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: If anyone says when he hears the Adhan:

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

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

68. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When the Muadhdhin calls the Adhan, whosoever says as follows (after the Adhan), Allah will accept his Duo.

O Rabb of this complete calling and Salat which is full of benefits, bestow blessings upon Muhammad and be eternally pleased with him after which You will never be displeased. (Musnad Ahmad)

69. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A Du'a made between the Adhan and the Iqamah is never rejected. The Sababah asked: What Dua should we make, O Rasullullah? He replied: Ask Allah for 'Afiyah (well being) in this world and in the Hereafter. (Tirmidi)

70. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When the Iqamah for Salat is being said, the doors of the skies are opened, and Du'a is accepted., (Musnad Ahmad)

71. Abu Hurairah Radiyallahu 'anhu narrates that whoever performs Wudu and performs it excellently, then goes out intending Salat, undoubtedly he is in Salat, as long as he intends Salat. 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 Iqamah, he must not run. For undoubtedly, whose house is the farthest will get the greatest reward. Those present asked: Why is that so O Abu Hurairah? He said: Because of the greater number of footsteps. (Muatta Imam Malik)

72. Abu Hurairah Radiyallahu 'anhu narrates that Abul Qasim (Rasullullah) Sallallahu 'alaihi wasallam said: When one of you performed Wudu in his house, and then came to the masjid, he was in Salat until he returns. Therefore,

he should not do like this and Rasullullah Sallallahu 'alaihi wasallam placed the fingers of one hand into the other. (Mustadrak Hakim)

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

73. Said ibn Musayyib Rahimahullah narrates on the authority of an Ansari Sahabi: I heard Rasullullah Sallallahu 'alaihi wasallam saying: When one of you performs Wudu and performs it well and goes out to offer Salat, then for every right foot he lifts, Allah Subhanahu wa Ta'ala 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 Salat (in congregation, he will be forgiven: And if he reaches the masjid and finds that people have already offered a part of their Salat, yet a part remains, he joins the remaining part of the Salat, and thereafter completes that which he had missed. He too gets the same reward of Salat. And if he comes to the masjid and finds that people have finished their Salat; so he completes his individual Salat, he too gets the same reward. (Abu Dawud) .

74. Abu Umama Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: One who leaves his house having Wudu to offer obligatory Salat, his reward is like that of a persists performing Hajj in the state of Ihram. And the one who goes out, bearing the hardship, solely to offer Salat Ad-Duha, he gets the reward as that of a person performing Umrah. And the offering of Salat after a previous Salat uninterrupted by any irrelevant talk or action, is recorded in (an auspicious register of righteous deeds). (Abu Dawud)

Note: 1. Ihram pertains to numerous constraints imposed on those who travel for Hajj and 'Umrah to Makkah. 2. Duha Salat is a Nafl (optional) prayer before mid-day.

75. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever amongst you performs Wudu well, and completes it to perfection, then goes to the masjid with the sole intention to offer Salat, then Allah is overjoyed with him, as the family of an absent relative is overjoyed by his sudden appearance. (Ibn Khuzaimah)

76. SaIman Radiyallahu `anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who performs Wudu in his house and performs it well, then comes to the masjid, he is the guest of Allah, and it is obligatory upon the Host to extend hospitality to his guest. (Tabarani, Majma'uz-Zawaid)

77. Jabir ibn Abdullah Radiyallahu 'anhuma narrates that some plots of land surrounding the Masjid of Nabi Sallallahu 'alaihi wasallam were vacant. Banu Salimah intended to shift close to the masjid. When this news reached Rasullullah Sallallahu 'alaihi wasallam, he said to them: I have come to know that you intend to shift close to the masjid. They replied: O Rasullullah! 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 Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Anyone of you who leaves his home to come to my masjid, for every footstep a virtue is written, and for every other footstep a sin is erased, until he returns. (Ibn Hibban)

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

80. Abu Hurairah Radiyallahu `anhu narrates that Rasalullah Sallallahu 'alaihi wasallam said: Verily, Allah will illuminate those who make their way to the masjids in darkness, with a brilliant light on the Day of Resurrection. (Tabarani, Majma'uz-Zawaid)

81. Abu Hurairah Radiyallahu `anhu narrates that Rasalullah Sallallahu 'alaihi wasallam said: Those who frequent the masjids in darkness, undoubtedly are the people who are immersed in Allah's Mercy. (Ibn Majah, Targhib)

82. Buraidah Radiyallahu `anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Good tidings for those who frequent the masjids in darkness, of complete Noor (light) on the Day of Resurrection. (Abu Dawud)

83. Abu Said Al-Khudri Radiyallahu `anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Should I not guide you to the means by which Allah forgives sins and increases good deeds? They replied: O Rasullullah! Please do so. He said: Performing complete Wudu even in difficulty, and taking many footsteps to the masjid, and after offering one Salat waiting for the next. And whosoever leaves his house in a state of Wudu till he reaches the masjid, then offers Salat in congregation with the Muslims and waits for the next Salat; it is for him that the angels say: O Allah! forgive him, O Allah! Have Mercy upon him. (Ibn Hibban)

84. Abu Hurairah Radiyallahu `anhu narrates that Rasullullah Sallallahu 'alaihi wasallam told his companions: Should I not guide you to those deeds by which Allah removes sins and raises ranks? They said: O Rasulallah! Please tell us. He said: Performing complete Wudu in difficult circumstances, and taking many footsteps towards the masjid, and waiting for the next Salat after one Salat is Ribat. (Muslim)

Note: The well known meaning of Ribat is to take part in the defence of the Islamic frontiers which is undoubtedly a noble action. In this hadith Rasullullah Sallallahu '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 Shaitan and Nafs (innerself). (Mirqatul-Mafith)

85. 'Uqbah ibn 'Arnir Radiyallahu `anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When a man performs Wudu, then comes to the masjid and waits to offer Salat, 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 Salat 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 Salat. (Musnad Ahmad)

86. Mu'adh ibn Jabal Radiyallahu `anhu narrates in a Hadith Qudsi from Nabi Sallallahu `alaihi wasallam that Allah Subhanahu wa Ta'ala said: O Muhammad! I said: I am here at Your service O my Rabb ! He said: In what matter is the Highest Assembly (Arch Angels) disputing? I replied: Concerning the acts of atonement. He said: And what are they? I replied: The steps taken towards the Janza`ah and sitting in masjids waiting for the next Salat and performing complete Wudu 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 Salat at night while people are asleep. He then said: Ask! I said (in supplication):

O Allah Subhanahu wa Ta'ala 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.

Rasalullah Sallallahu 'alaihi wasallam (then) said: Verily it is the truth, so say it repeatedly to memorize it. (Trimidi)

87. Abu Hurairah Radiyallahu `anhu narrates that Nabi Sallallahu 'alaihi wasallam said: A person amongst you gets the reward of Salat, so as long as he keeps on waiting for Salat. Angels Pray for him : O Allah! Forgive him, bestow Mercy upon him. This continues as long as he remains in the state of Wudu or leaves the place of Salat (Bukhari)

88. Abu Hurairah Radiyallahu `anhu narrates that Rasullullah SallaAllahu `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 Allah Subbanahu wa Ta'ala, and he is in a great Ribat, that is, defence of Islamic Frontiers (meaning thereby that he is protecting society and himself from Nafs and Shaitan). (Musnad Ahmad, Tabarani, Targhib)

89. 'Irbadh ibn Sariyah Radiyallahu `anhu narrates that Rasullullah SallaAllahu `alaihi wasallam used to pray for forgiveness three times for the first row and once for the second row. (Ibn Majah)

90. Abu Umama Radiyallahu `anhu narrates that Rasullullah SallaAllahu `alaihi wasallam said: Allah sends Mercy and His angels invoke blessings upon the first row. Those present said: O Rasullullah! And upon the second? He replied: Allah 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 Rasullullah SallaAllahu `alaihi wasallam further said: Straighten your rows, align your shoulders, be gentle to your brothers, and close the gaps. For verily Shaitan enters in the gap between you, like a baby lamb. (Musnad Ahmad, Tabarani, Majma'uz-Zawaid)

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 Rasullullah SallaAllahu `alaihi wasallam said: The first row of Salat amongst the men is most rewarding and the last is the least; whereas the last rows of Salat amongst the women are the most rewarding and the first the least. (Muslim)

92. Bara ibn `Azib Radiyallahu 'anhuma narrates that Rasullullah SallaAllahu 'alaihi 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 Allah 'Azza wa Jall sends Mercy for the first row and His angels ask for their forgiveness. (Abu Dawud)

93. Bara ibn `Azib Radiyallahu `anhuma narrates that Rasulullah SallaAllahu 'alaihi wasallam said: Verily Allah Subhanahu wa Ta'ala 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 Allah than one taken to complete a Row. (Abu Dawud)

94. 'A'ishah Radiyallahu 'anha narrates that when Rasulullah SallaAllahu 'alaihi wasallam said : Verily Allah Subhanahu wa Ta'ala sends Mercy and His angels invoke blessings for those who are on the right hand side of rows. (Abu Dawud)

95. fIne-'Abbas Radiyallahu 'anhuma narrates that Rasulullah SallaAllahu '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. (Tabarani, Majma'uz-Zawaid)

Note: As it became known to the Sababah 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 Nabi SallaAllahu '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-Qadir)

96. 'A'ishah Radiyallahu `anha narrates that Rasulullah SallaAllahu 'alaihi wasallam said: Verily Allah sends Mercy and His angels invoke blessings for those who fill in the gaps to complete the rows. (Mustadrak Hakim)

97. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah SallaAllahu 'alaihi wasallam said: Whoever joins a row (of Salat), Allah raises him one rank; and the angels shower (Allah's) blessings upon him. (Tabarani, Targhib)

98. 'Abdullah Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: The best of you are those whose shoulders are more soft in Salat. And there is no step more rewarding than the step which is taken to fill the gap in the row (of Salat). (Bazaar, Targhib, Ibne-klibhan, Tabarani)

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

99. Abu Juhaifah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who fills the gap in a row (of Salat) is forgiven. (Bazaar. Majma'uz-Zawaid)

100. 'Abdullah Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who joins the row (of Salat, Allah will join him with His Mercy; and whoever breaks the row (of Salat, Allah will cut him away from His Mercy. (Abu Dawud)

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. (Mirqat-ul-Mafatih)

101. Anas Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said : Straighten your Rows, for straightening of the rows in Salat is essential for the offering of Salat correctly. (Bukhari)

102. 'Uthman ibn 'Affan Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He, who performed Wudu for Salat and performed it properly and then went on foot to offer the obligatory Salat and offered it along with the people or in congregation or in the masjid, Allah would forgive his sins. (Muslim)

103. 'Umar ibn Khattab Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Allah Subbanahu wa Ta'ala indeed admires the people offering Salat in congregation. (Musnad Ahmad, Majma'uz-Zawaid)

104. Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The excellence of a person's Salat(in congregation is even greater than twenty times as compared to his individual Salat. (Musnad Ahmad)

105. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The reward of Salat offered by a person in congregation is twenty five times greater as compared to that Salat offered by him alone in his house or place of business. (Bukhari)

106. 'Abdullah Ibn 'Umar Radiyallahu 'anhuma narrates that Rasalullah Sallallahu 'alaihi wasallam said: Salat in congregation is twenty seven times greater in reward as compared to Salat offered individually. (Muslim)

107. Qubath ibn Ashyam Al Laithi Radiyallahu 'anhu narrates that Rasullullah Sallallahu wasallam said: The Salat of two persons, with one of them as Imam, is more liked by Allah, to the individual Salat of four persons. Similarly, the Salat of four persons, with one of them as Imam, is more liked by Allah, to the individual Salat of eight persons. And the Salat of eight persons, with one of them as Imam, is more liked by Allah, to the individual Salat of hundred persons. (Bazzar. Tabarani, Majma'uz-Zawaid)

108. Ubayy ibn Ka'b Radiyallahu 'anhu narrates that Rasalullah Sallallahu 'alaihi wasallam said: The Salat of a person offered with another person is better than his Salat offered alone. And his Salat with two persons is better than his Salat offered with one person. Similarly, the larger the number, the more it is liked by Allah, The Almighty, The Majestic. (Abu Dawud)

109. Abu Sa'id Al Khudri narrates that when Rasullullah Sallallahu 'alaihi wasallam said : Salat in congregation is equivalent to twenty five salat, and when Salat is offered in a desert, performing its bowing and prostration properly, it reaches upto fifty times. (Abu Dawud)

110. Abu Darda Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: If three persons in a village or a forest, do not offer the congregational Salat, then Shaitan fully overpowers them. So make it obligatory on yourself to offer Salat in congregation. For undoubtedly the wolf eats only the stray goat. (Abu Dawud)

111. 'A'ishah Radiyallahu 'anha narrates that when Nabi Sallallahu '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 Rasullullah Sallallahu 'alaihi wasallam came out (for Salat) with the support of two persons, his feet were making a line on the ground (as a result of trailing along). (Bukhari)

112. Fadalah Ibn 'Ubaid Radiyallahu 'anhu narrates that when Rasullullah Sallallahu 'alaihi wasallam used to lead the Salat, 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 Rasullullah Sallallahu 'alaihi wasallam completed the Salat, he turned to them and said: If you know the reward that Allah has for you, then you would like to live with more hunger and needs. Fadalah says: I was with Rasullullah Sallallahu 'alaihi wasallam that day. (Tirmidhi)

113. 'Uthman Ibn 'Affan Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: The one who offered 'Isha Salat in congregation, it was as if he remained in Salat upto midnight, and if he offered the Fajr Salat in congregation, it was as if he remained in Salat the whole night. (Muslim)

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

114. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed! The most burdensome Salat for hypocrites is the Salat of Fajr and the Salat of 'Isha. (Muslim)

115. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If people would have known the virtues of going to the masjid for Zuhr Salat 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 Salat, they would indeed go to the masjid for these Salat, even if (due to some illness) they had to drag themselves, (Bukhari)

116. Abu Bakrah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A person, who offers the Fajr Salat in congregation, is in Allah's protection and the person, who harasses the one who is in the protection of Allah, will be thrown into the Hell Fire by Allah. (Tabarani, Majma'uz-Zawaid)

117. Anas Ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A person who offers Salat for forty days in congregation, purely to please Allah, starting with the Imam right from the first Takbir, receives two exemptions; one from Hell- Fire, and the other from hypocrisy. (Tirmidhi)

118. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Salat in their homes without any valid excuse, and burn their houses on them. (Abu Dawud)

119. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Anyone who performs Wudu and performs it properly then comes to the Friday Salat, 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 Salat). (Muslim)

120. Abu Ayyub Al Ansari Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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 Salat and does not hurt anyone, and keeps silent from the time

the Imam comes out for the Khutbah (sermon) till he finishes the Salat, it is an atonement for his sins from this Friday to the last One. (Musnad Ahmad)

121. Salman Al Farsi Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Khutbah of the Imam silently and attentively, his sins are forgiven from this Friday to the last one. (Bukhari)

122. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said once on a Friday: O Community of Muslims! Allah has made this day an 'Eid for you, so take a bath and needfully brush your teeth with Siwak (toothstick). (Tabarani, Majma 'uz-Zawaid)

123. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed the bath, taken on Friday, removes sins even to the extent of removing them from the roots of the hair. (Tabarani, Majma'uz-Zawaid)

124. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Imam comes out (for giving the sermon), the angels fold up the register and become busy in listening to the sermon. (Bukhari)

125. Yazid Ibn Abi Maryam Rahimahullah narrates: 'Abaya Ibn Rafi' Rahimahullah met me, when I was going to Friday Salat on foot and he said: Glad tidings for you, indeed these steps of yours are in the Path of Allah; I heard Aba ' Abs Radiyallahu 'anhu saying that Rasullullah Sallallahu 'alaihi wasallam said: He whose feet are covered with dust in the Path of Allah, those (feet) are forbidden on the Hell Fire. (Tirmidhi)

126. Aws Ibn Aws Thaqafi Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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 Imam 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 Salat at night. (AbuDawud)

127. 'Abdullah Ibn 'Amr Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: One who takes bath on Friday properly and perfectly and goes very early for Friday Salat, sits very close (to the Imam), and listens (to the sermon) attentively, and remains silent, then for each step of his, gets the reward of one year's Salat at night and one year's fasting. (Musnad Ahmad)

128. Abu Lubaba Ibn 'Abdul Mundhir Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Friday is the chief of the days, and most dignified among the days in the sight of Allah Subhanahu wa Ta'ala. This day is greater than 'Eid-ul-Adha and 'Eid-ul-Fitr in Allah's sight. It has five attributes: On this day Allah created Adam 'Alaihissalam; on this day Allah sent down Adam ' Alaihis Salam to the earth; on this day Allah seized Adam ' Alaihis Salam in death; it contains a certain hour at which no slave asks Allah for anything without Allah granting it, as long as he does not ask for anything unlawful; and on this day the Last Hour will come. All His preferred angels, the sky, the earth, the winds, the mountains and the oceans fear the day of Friday (as on this day Resurrection will take place). (Ibn Majah)

129. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. (Ibn Hibban)

130. Abu Sa'id Al Khudri Radiyallahu 'anhu and Abu Hurairah Radiyallahu 'anhu narrate that Rasullullah Sallallahu 'alaihi wasallam said: There is a specific time on Friday in which whatever a Muslim slave asks from Allah 'Azza wa Jail, He grants it to him and this time is after 'Asr. (Musnad Ahmad, Fath-ur-Rabbani)

131. Abu Musa Al Ash'ari Radiyallahu 'anhu narrates: I heard: Rasullullah Sallallahu 'alaihi wasallam saying (mentioning the specific time on Friday in which Du'a is accepted): It occurs between the time when the Imam sits down for Khutbah till the end of Salat. (Muslim)

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

Sunnah and Nafilah - Non-Obligatory Prayers

Verses Of Quran

Allah Subhanahu wa Ta'ala said to : His Prophet Sallallahu 'alaihi wasallam:

And in some parts of the night (also) offer the Tahajjud Salat as an additional prayer (Tahajjud) for you. It may be that your Rabb will raise you to Maqam Mahmood (a praised station). [Al-Isra' 17: 79]

Note: On the Day of Resurrection by the intercession of Rasullullah Sallallahu 'alaihi wasallam reckoning will commence. This honour is called Maqam Mahmood (a praised station). (Bayan-ul-Qur'an)

Allah Subhanahu wa Ta'ala says:

And those who spend the night, for their Lord, prostrating and standing (in Salat). [Al-Furqan 25: 64]

Allah Subhanahu wa Ta'ala says:

They forsake their beds to supplicate (engage in Salat, remembrance and invoking) to their Rabb in fear and hope, and they spend from what We have provided them.

So, no soul knows what is put secret for them of the coolness of eyes, the recompence of that they did. [As-Sajdah 32: 16-17]

Allah Subhanahu wa Ta'ala 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-Dhariyat 51: 15-18]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu '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'an 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 responsibilities of these heavy words). Verily, We will cast upon you a heavy word.

(The second wisdom is that) The rising in the night strongly disciplines the "Nafs" (one's inner self) and the words are recited correctly, (at this time recitation, Dhikr and supplication come directly from the heart).

(A third wisdom is that) There is for you during the day a prolonged occupation (like TablTgh. So the night must be kept exclusively for Allah's worship which will make easy for you the days work). [Al-Muzzammil 73: 1-7]

Ahadith

132. Abu Umamah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Allah 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 Salat. And man does not come nearer to Allah with anything better than that which came forth from Allah 'Azza wa Jail, meaning thereby the Qur'an. (Tirmidhi)

Note: Apart from the importance of Nafl SalSt, this hadlth explains that the maximum closeness to Allah Subhanahu wa Ta'ala is achieved by reciting of the Qur'an.

133. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam passed by a grave and asked: Whose grave is this? The Sahabah replied: Of so and so. Rasullullah Sallallahu '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. (Tabarani, Majma-'uz-Zawaid)

Note: This hadith implies that the true value of two Rak'at will become evident after death.

134. Abu Dharr Radiyallahu 'anhu narrates that once Nabi Sallallahu '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. Nabi Sallallahu 'alaihi wasallam said: O Abu Dharr! I replied: At your service, I am here O Rasullallah! He continued: Undoubtedly when a Muslim offers Salat, desiring to please Allah, his sins fall from him, as these leaves are falling from this tree. (Musnad Ahmad)

135. 'A'ishah Radiyallahu 'anha narrates that Nabi Sallallahu 'alaihi wasallam said: He who is regular in offering twelve Rak'at (of Salat), Allah Subhanahu wa Ta'ala 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. (Nasai)

136. 'A'ishah Radiyallahu 'anha narrates that of all non obligatory Salat, Nabi Sallallahu 'alaihi wasallam was most particular in offering the two Rak'at Sunnah before Fajr. (Muslim)

137. 'A'ishah Radiyallahu 'anha narrates that Nabi Sallallahu 'alaihi wasallam said about the two Rak'at (Sunnah) before the (obligatory) Fajr Salat: These two Rak'at are more beloved to me than the whole world. (Muslim)

138. Umme Habibah binte Abu Sufyan Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever is constant in offering four Rak'at before the Zuhr Salat and four Rak'at after it, Allah Subhanahu wa Ta'ala will forbid the Fire on him. (Nasai)

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

139. Umme HabTba Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: Any believing slave who offers four Rak'at after Zuhr, the Fire will not touch his face, if Allah 'Azza wa Jail wills. (Nasai)

140. 'Abdullah Ibn Saib Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam used to offer four Rak'at after the sun had passed the meridian, before the Zuhr Salat, 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. (Tirmidi)

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

141. 'Umar ibn Khattab Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Four Rak'at before Zuhr Salah after the sun has passed the meridian are reckoned equivalent in virtue to the four Rak'at of

Tahajjud Salat. Rasullullah Sallallahu 'alaihi wasallam added: It is this hour that everything glorifies Allah. Then he recited: How their shadows incline to the right and to the left making prostration unto Allah and they are lowly. (Tirmidhi)

142. 'Abdullah Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: (May) Allah show Mercy to a man who prays four Rak'at before 'Asr Salat. (Abu Dawud)

143. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who stands at night in Salat during Ramadan with belief in Allah's promises and hope for reward, his former sins will be forgiven. (Bukhari)

144. 'Abdur Rahman Radiyallahu 'anhu narrates that indeed Rasullullah Sallallahu 'alaihi wasallam once mentioned Ramadan and said: It is the month in which, Allah has made fasting obligatory for you, and I have made Salat a Sunnah at night. So, whoever fasts in Ramadan and offers this Salat at night, with firm belief in the promises of Allah, seeking only to please Him, and hoping for reward, he will be cleansed from his sins like the day his mother gave birth to him. (Ibn Majah)

145. Abu Fatima Al-Azdi Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said to me: O Abu Fatima! If you desire to meet me (in the Hereafter), then prostrate frequently (offer Salat frequently). (Musnad Ahmad)

146. Abu Hurairah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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 Salat. 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) Salat, Allah 'Azza wa Jail will say: "Look at My slave, whether he has any Nafl Salat so that what is lacking in the (obligatory) Salat may be made up by it." Then the rest of his actions Saum, Zakat etc. will also be dealt with a similar manner (Tirmidhi)

147. Abu Umamah Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Salat, 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 Rasullullah Sallallahu '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. (Tirmidhi)

148. Abdullah Ibn Salman Rahimahullah narrates that a Sahabi of Nabi Sallallahu '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 Rasullullah Sallallahu 'alaihi wasallam and said: O Rasullullah! I have earned more profit than anyone else in the valley. Rasullullah Sallallahu '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 Uqiah of silver. Rasullullah Sallallahu 'alaihi wasallam said: Shall I inform you of something better than this? He said: Do tell me, O Rasulallah! He said: Two Rak'at Nafl after obligatory Salat (Abu Dawud)

149. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When any one of you goes to sleep, the Shaitan 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 Allah a knot will be loosened; if he performs ablution, a knot will be loosened; and if he offers Salat, 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 Dawud, Ibn Majah)

150. 'Uqba Ibn 'Amir Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: One, out of two persons of my Ummah, gets up at night and motivates himself for Wudu despite not feeling to do so; since,

Shaitan had tied knots on him. When he washes his two hands in Wudu, one knot is loosened; and when he washes his face, another knot is loosened; and when he wipes his head with wet hands, another knot is loosened; and when he washes his feet, yet another knot is loosened. Allah 'Azza wa Jail 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 Ahmad, Fath-ur-Rabbani)

151. 'Ubadah Ibn Samit Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: One who wakes up during the night and says in Du'a:

None is worthy of worship but Allah, 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 Allah, Glory be to Allah Who is above all faults 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. And says: O Allah! Forgive me or makes a Du'a, it will be accepted; and if he performs Wudu and offers Salat, then his Salat is also accepted. (Bukhari)

152. Ibn ' Abbas Radiyallahu 'anhuma narrates that when Nabi Sallallahu 'alaihi wasallam used to wake up for Tahajjud Salat during the night, he would make this Du'a:

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, Muhammad Sallallahu 'alaihi 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. (Bukhari)

153. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The best month for fasting, after the month of Ramadan, is Allah's month of Al-Muhar ram; and the best Salat, after obligatory Salat, is Tahajjud Salat. (Muslim)

154. Iyas Ibn Mu'awiya Al MuzanT Rahimahullah narrates that Rasullullah Sallallahu 'alaihi wasallam said: Be sure to offer Tahajjud Salat though it may be as short as a goats milking. Any Salat offered after 'Isha will indeed be counted as Tahajjud. (Tabarani, Majma'uz-Zawaid)

155. 'Abdullah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The excellence, of night's Nafl Salat over day's Nafl Salat, is like the excellence of Sadaqah given secretly over Sadaqah given openly. (Tabarani, Majma-'uz-Zawaid)

156. Abu Umamah Bahili Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Hakim)

157. Abu Darda Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam in a Hadith Qudsi said: There are three persons whom Allah 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 Allah and becomes victorious. Allah Subhanahu wa Ta'ala 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 Salat. Allah 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 Salat, willingly or unwillingly. (Tabarani, Targhib)

158. Abu Malik Al-Ash'ari Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: There are rooms in Paradise, the outside of which can be seen from inside and the inside from the outside, Allah has prepared for those who feed others, spread Salam (greetings) abundantly, and offer Salat at night when people are sleeping. (Ibn Hibban)

159. Sahl Ibn Sa'd Radiyallahu 'anhuma narrates that Jibrail 'Alaihis Salam came to the Nabi Sallallahu 'alaihi wasallam and submitted: O Muhammad! 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. (Tabarani, Targhib)

160. 'Abdullah Ibn 'Amr ibn 'As Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said to me: O 'Abdullah! Do not be like so and so, who used to offer Tahajjud at night and then stopped offering it. (Bukhari)

Note: This hadith implies that without any valid excuse, the deeds in regular practice should not be given up. (Mazahir Haque)

161. Muttalib Ibn Rabi'ah Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Tahajjud Salat is in twos. When you offer this Salat, then recite Tashahhud after every two Rak'at and then remain persistent in imploring Allah 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 Salat is incomplete. (Musnad Ahmad)

162. Hudhaifah ibn Yaman Radiyallahu 'anhu narrates that one night I happened to pass Rasullullah Sallallahu 'alaihi wasallam who was offering Salat in the Masjid of Madinah. I stood up behind Rasullullah Sallallahu 'alaihi wasallam to offer Salat with him, assuming that he would not be aware of my presence. Rasullullah Sallallahu 'alaihi wasallam was reciting Surah Al-Baqarah. I assumed that he would go for Ruku' after one hundred verses, but he did not do so; I thought that he would go for Ruku' after two hundred verses, but he did not. I felt sure he would go for Ruku' at the end of the Surah. So, when the Surah ended, Rasullullah Sallallahu 'alaihi wasallam said three times, Allahhumma Lakal Hamd (All praise be to You O Allah!) and then started reciting Surah Ale-Imran. And I thought after this Surah, he would certainly go for Ruku'. When Rasullullah Sallallahu 'alaihi wasallam completed this Surah, he did not go for Ruku' but said Allahhumma Lakal Hamd, and started Surah Maidah. I thought that he would go for Ruku' at the end of this Surah, and he did perform Ruku'; and I heard him reciting this Tasbeeh in Ruku'; "Subhana Rabbiyal 'Azim" (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 Rasullullah Sallallahu 'alaihi wasallam reciting this Tasbeeh; "Subhana Rabbiyal Aa'la" (All glory to my Rabb, The Most Exalted), and something else which I could not understand. In the second Rak'at he started reciting Surah Al-An'am. I left and went away as I lacked the endurance to continue in Salat with Rasullullah Sallallahu 'alaihi wasallam. (Musannaf Abdur-Razzaq)

163. Ibn 'Abbas Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'alaihi wasallam reciting this supplication one night, after he had completed his Tahajjud Salat:

1. O 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'a are numbered as above.

164. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever recites one hundred verses in Salat in a night, he would not be written down amongst the neglectful; and whoever recites two hundred verses in Salat in a night, he would be counted amongst the sincere worshippers on that night. (Mustadrak Hakim)

165. 'Abdullah Ibn 'Amr ibn 'As Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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 Qintar. (Ibn Khuzaimah)

Note: The meaning of Qintar is elaborated in the next hadith (166).

166. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A Qintar is equivalent to twelve thousand Uqiah; and each Uqiah is more valuable than all that exists between the heavens and the earth. (Ibn Hibban)

167. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: May Allah have Mercy on the man who gets up during the night and offers Tahajjud, and awakens his wife so that she may also offer Salat. 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 Allah show Mercy on that woman who gets up at night and offers Salat and awakens her husband for Tahajjud, and if he does not awaken, she lightly sprinkles water on his face to awaken him. (Nasai)

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

168. Abu Hurairah and Abu Sa'id Radiyallahu 'anhuma narrate that Rasullullah Sallallahu 'alaihi wasallam said: When a man wakes his wife during the night and both offer two Rak'at Tahajjud Salat, they are counted amongst those men and women, who remember Allah abundantly. (Abu Dawud)

169. 'Ata' Rahimahullah narrates that I asked 'A'ishah Radiyallahu 'anha: Tell me the most unusual things you have observed about Rasullullah Sallallahu '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 Wudu, and began to offer Salat and began to weep till his tears flowed down on his chest. Then he did Ruku' and after which he prostrated and wept, then he raised his head and wept. He continued in this state until Bilal Radiyallahu 'anhu called him for Fajr Salat. I said: O Rasulallah! What made you weep, even though Allah has forgiven your past and future sins. He said: Should not then I be a grateful slave of Allah. And why should I not do so, when Allah has revealed these verses to me this night: 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. (Ale'Imran) (Ibn Hibban, Iqamatul Hujjah)

170. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: Anyone, being accustomed to Tahajjud, is overpowered by sleep (on a particular night) except that Allah writes for him the reward of his Tahajjud Salat; and his sleep is a charity for him. (Nasai)

171. Abu Darda Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Whoever goes to bed with an intention to offer Tahajjud Salat in the night, but is overpowered by sleep till dawn breaks (and he is unable to offer it), a complete reward for Tahajjud Salat is written for him on what he had intended, and his sleep is an added gift from Allah. (Nasai)

172. Mu'adh Ibn Anas Juhani Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who remains sitting in his place of Salat, after offering his Fajr Salat, till he offers the forenoon Salat, saying nothing except what is good, his sins will be forgiven, even if they are more than the foam of the sea. (Abu Dawud)

173. Hasan Ibn 'Ali Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He who, after offering Fajr Salat, engages himself in the Dhikr (remembrance) of Allah Subhanahu wa Ta'ala until sunrise, and then offers two or four Rak'at (Ishraq), the Hell-Fire shall not touch his skin. (Baihaqi)

174. Anas Ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever, after performing Fajr Salat in congregation, continues sitting in Dhikr until the sun rises, then offers two Rak'at, receives a reward of Hajj and 'Umrah. Anas Radiyallahu 'anhu reports that Rasullullah Sallallahu 'alaihi wasallam said: A perfect, a perfect, a perfect. (The reward of a perfect Hajj and 'Umrah). (Tirmidhi)

175. Abu Darda Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam in a Hadith Qudsi said: Allah, Subhanahu wa Ta'ala proclaims: son of Adam! Do not slack in offering four Rak'at Salat in the beginning of the day, I will suffice for all your needs of the day. (Musnad Ahmad, Majma'uz-Zawaid)

176. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam sent an army that returned in a short period of time, with a large Ghanimah (captured enemy assets). A man expressed: O Rasulallah! We have never seen such an army that returned so soon and with so much of Ghanimah. He said: Shall I not inform

you about a person, who earns much more Ghanimah in a very short time? A person, who performs Wudu properly at home, goes to the masjid, offers Fajr Salat and then (after sunrise) offers Salatud-Duha; indeed, in a little time gains much more Ghanimah. (Abu Y'ala, Majma'uz-Zawaid)

177. Abu Dhar Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Each morning for every person a Sadaqah is due for each joint. Every utterance of Subhanallah (Glory be to Allah Who is above all faults) is an act of Sadaqah. Every utterance of Alhamdulillah (Praise be to Allah) is an act of Sadaqah. Every utterance of La ilaha illallah (None is worthy of worship but Allah) is an act of Sadaqah. Every utterance of Allahu Akbar (Allah is the Greatest) is an act of Sadaqah. Enjoining good is an act of Sadaqah. Forbidding from evil is an act of Sadaqah. And offering two Rak'at Salatud-Duha suffice (as gratitude for Sadaqah due to every joint of the body). (Muslim)

178. Buraidah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: There are three hundred and sixty joints in a body of a person: and Sadaqah is due from every joint. The Sahabah asked: Who would be able to give that much Sadaqah O Nabiyallah? He said: To bury spit thrown in the masjid is Sadaqah; to remove a troublesome thing from the way is Sadaqah; and offering two Rak'at Salatud-Duha suffices as Sadaqah (for all the joints of the body). (Abu Dawud)

179. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever offers two Rak'at Salatud-Duha regularly, his sins are forgiven even if they be as much as the foam of the sea. (Ibn Majah)

180. Abu Darda Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever offers two Rak'at Salatud-Duha, will not be counted amongst the neglectful worshippers of Allah; 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, Allah makes a palace for him in Paradise. There does not pass a single day or night, in which Allah does not shower benevolence upon His slaves. And the greatest benevolence of Allah upon any of His slaves is to grant him an opportunity to remember Him (through Dhikr). (Tabarani, Majma'uz-Zawaid)

181. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever offers six Rak'at after Maghrib Salat, without evil talk in between, a reward equivalent to twelve years of worship is given to him. (Tirmidhi)

Note: After the two Rak'at Sunnah of Maghrib, if four Rak'at optional are offered this will make the required six Rak'at. According to some Muslim Scholars, these six Rak'at are in addition to the two Rak'at Sunnah of Maghrib. (Mirqat-ul-Mafatih, Mazahir Haque)

182. Abu Hurairah Radiyallahu 'anhu narrates that once Nabi Sallallahu 'alaihi wasallam asked Bilal at Fajr Salat: 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 Wudu during the day or night, I offer Salat (Tahiyatul-Wudu) after that, as much as was written or granted for me. (Bukhari)

Salat-ut-Tasbih

183. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said to 'Abbas: O 'Abbas! 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; Allah 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'at-reciting in each one Surah Fatiha and a Surah, and when you finish the recitation in the first Rak'at, you should say fifteen times while standing: Subhanallahi Walhamdulillah wa La illaha HlaUahu Wallahuakbar. Then you should perform Ruku', and say it ten times while you are in Ruku'. Then you should raise your head after Ruku' 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 (Salat-ut-Tasbih) 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 Dawud)

184. Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam deputed Ja'far Ibn Abu Talib to Abyssinia. When he returned to Madinah from Abyssinia, Rasullullah Sallallahu '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? Shall I not give you a present? He replied: Please do, O Rasulallah! Then Rasullullah Sallallahu 'alaihi wasallam explained the details of Salat-ut-Tasbih. (Mustadrak Hakim)

185. Fadalah Ibn 'Ubaid Radiyallahu 'anhu narrates: When Rasullullah Sallallahu 'alaihi wasallam was seated, a man entered the masjid and offered Salat and made supplication: allahumaghfirli wa rahamni (O Allah! Forgive me and bestow Mercy on me). Rasullullah Sallallahu 'alaihi wasallam said to him: O you who is praying! You have hurried in making supplication. When you sit after offering Salat, you should praise Allah in a manner which is worthy of Him; then send Salawat on me and then make your supplication to Him. Fudalah Ibn 'Ubaid Radiyallahu 'anhu said: Then another person came and offered Salat, praised Allah, and sent Salawat on Nabi Sallallahu 'alaihi wasallam. Nabi Sallallahu 'alaihi wasallam said to him: O you who is offering Salat! (Now) supplicate, it will be accepted. (Tirmidhi)

186. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam passed by a villager who in his Salat was making this supplication:

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

Rasullullah Sallallahu 'alaihi wasallam deputed a man to this villager and said that when he completes his Salat bring him to me. Rasullullah Sallallahu '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 Rasulallah! I am from the tribe of Banu 'Amir. Rasullullah Sallallahu 'alaihi wasallam said: Do you know why I presented this gold to you? The villager said: Because of our mutual relationship O Rasulallah!. He said: Undoubtedly relationship has its rights, but I gifted this gold to you because of your beautiful praise of Allah. (Tabarani, Majma-'uz-Zawaid)

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

187. Abu Bakr Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Whenever a slave (of Allah) commits a sin, then he performs Wudu properly and offers two Rak'at Salat and seeks forgiveness from Allah, Allah forgives him. Then Rasullullah Sallallahu 'alaihi wasallam recited these verses: And those who, when they do an evil deed or wrong themselves, 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. (Ale'Imran 3:135) (Abu Dawud)

188. Hasan Rahimahullah narrates that Rasullullah Sallallahu 'alaihi wasallam said: There is not a slave (of Allah) who commits a sin, then performs Wudu and does it properly, then goes out to an open plain and offers two Rak'at Salat and seeks forgiveness for that sin, indeed Allah forgives him. (Baihaqi)

189. Jabir Ibn 'Abdullah Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam used to teach us the way of doing Istikharah with as much importance as he used to teach us the Surahs of the Qur'an. Rasullullah Sallallahu 'alaihi wasallam said: If anyone of you intends to do any work (and is concerned about its final outcome) he should offer two Rak'at optional Salat and supplicate:

Allahumma inni astakhiruka bi'ilmika, Wa astaqdiruka bi-qudratika, Wa as'alaka min fadlika al-'azlm Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta 'allamu l-ghuyub. Allahumma, in kunta ta'lam anna hadha-l-amra Khairun li fi dini wa ma'ashi wa'aqibati amri (or 'ajili amri wa'ajilihi) Faqdirhu wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta'lamu anna hadha-lamra shar-run li fi dini wa ma'ashi wa'aqibati amri (or fi'ajili amri wa ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li al-khaira haithu kana Thumma ardini bihi.

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

Rasullullah Sallallahu 'alaihi wasallam added that the person should name and (concentrate) on his need when he comes to hadha-l-amra (Bukhari)

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

190. Abu Bakrah Radiyallahu 'anhu narrates that during the time of Nabi Sallallahu 'alaihi wasallam there was an eclipse of the sun and he went to the Masjid (in a hurry), dragging his cloak and the Sahabah Radiyallahu 'anhum gathered around him. He led them in two Rak'at Salat, by that time the eclipse had cleared. Rasullullah Sallallahu 'alaihi wasallam said: Indeed the sun and the moon are two signs among the signs of Allah. 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 Allah). So when an eclipse occurs, offer Salat and continue to invoke Allah's mercy till the eclipse is over. It so happened that Ibrahim, the son of Rasullullah Sallallahu 'alaihi wasallam, died on that day and people were talking about it (saying the eclipse was caused by his death). (Bukhari)

191. 'Abdullah Ibn Zaid Al MazinT Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam went to the place of Salat-ul- 'Eid and offered Salat-ul-Istisqa' (for rain), and turned his cloak inside out (reversing it) while he faced the Qiblah (appealing to Allah, to reverse this condition of drought by His infinite Mercy, and send down rain). (Muslim)

192. Hudhaifah Radiyallahu 'anhu narrates that whenever Nabi Sallallahu 'alaihi wasallam faced an important and grim situation, he would at once resort to Salat. (Abu Dawud)

193. Ma'mar Rahimahullah narrates from a Quraishi companion that whenever Nabi Sallallahu 'alaihi wasallam's household were hard pressed for food and provisions, he would enjoin Salat on them and used to recite this verse: And enjoin Salat 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. (Ithafussadah, Musannaf ' Abdul-Razzaq 'Abd bin Hamid)

194. 'Abdullah Ibn Abu Awfa Al Aslami Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam came to us and said: Whoever is confronted with a need, relating either to Allah or to any of His creation, he should perform Wudu and offer two Rak'at Salat, and then supplicate:

There is None worthy of worship but Allah the Clement, the Bountiful; Glorified be Allah, the Lord of the tremendous Throne; Praise be to Allah, the Sustainer of the worlds. O Allah! 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, (Ibn Majah, Misbahuzzujajah)

195. 'Abdullah Ibn Mas'ud Radiyallahu 'anhu narrates that a man came to Nabi Sallallahu 'alaihi wasallam and said: O Rasulallah! I wish to go to Bahrain for (some) business. Rasullullah Sallallahu 'alaihi wasallam directed him to perform two Rak'at Salat, before undertaking the journey. (Tabarani, Majma'-uz-Zawaid)

196. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: When you enter your house, offer two Rak'at Salat; this will protect you from the evil once you have entered your house. Similarly, offer two Rak'at Salat before leaving your house, this will protect you from the evil after leaving the house. (Bazzar, Majma'-uz-Zawaid)

197. Ubayy Ibn Ka'b Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam asked me: What do you recite in the beginning of your Salat? Ka'b Radiyallahu 'anhu replied: Umm-ul- Qur'an {Surah Fatiha}. Rasullullah Sallallahu 'alaihi wasallam then said: By Him in Whose Hand is my soul, Allah has not revealed the like of this (Surah) in the Tawrat (Torah), nor the Injil (Bible), nor the Zabur (Psalms), nor in the rest of the Qur'an. And these indeed, are the very Seven Verses (Sab' Mathani) which are repeated in every Rak'at of Salat. (Musnad Ahmad, Fath-ur-Rabbani)

198. Abu Hurairah Radiyallahu 'anhu reported I heard Rasullullah Sallallahu 'alaihi wasallam narrating a Hadith Qudsi that Allah Ta'ala has said: I have divided Surah Fatiha into two halves between Me and My slave, and My slave will receive what he asks. So, when His slave says: Alhamdulillah Rabbil 'alamin (Praise be to Allah, The Rabb of the universe). Allah Subhanahu wa Ta'ala says: My slave has praised Me! And when His slave says: Arrahmanirrahim (The Compassionate, The Merciful). Allah Subhanahu wa Ta'ala says: My slave has extolled Me! And when His slave says: Maliki Youmaddin (The Master of the Day of Judgement i.e. of Reward and Punishment). Allah says: My slave has glorified Me! (or) entrusted Me! And when His slave says: Iyyaka na'budu wa iyyaka nasta'in (You alone do we worship, and You alone do we seek for help). Allah says: This is between Me and My slave, so whatever he asks, it will be granted. And when His slave says: Ihdinas siratal mustaqim siratal ladhina an'amta 'alaihim ghairil maghdiibi 'alaihim waladdallin (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). Allah says: This (part of the Surah is exclusively) for My slave; and My slave shall receive whatever he has asked for. (Muslim)

199. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Say Amin, when the Imam has recited "Ghairil maghdiubi 'alaihim waladdallin". For undoubtedly whosever's words (Amin) coincides with the words of the angels, all his past sins are forgiven. (Bukhari)

200. Abu Musa Al Ash 'an Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When the Imam recites Ghairil maghdiubi 'alaihim waladdallin (And not those who have incurred Your wrath, nor of those who have gone astray), say: Amin. Allah will accept your supplication. (Muslim)

201. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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! Nabi Sallallahu 'alaihi wasallam then said: Three verses of the Qur'an that you recite in your Salat, 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 Rasullullah Sallallahu 'alaihi wasallam gave this example to emphasize the value of the Ayat (verses) of the Qur'an, as being more precious than these costly worldly possessions.

202. Abu Dhar Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He who performs a Ruku' (bowing) or a Sajdah (prostration), his rank is elevated by one degree and one of his Sins is forgiven. (Musnad Ahmad, Al Bazzar, Tabarani, Majma'-uz-Zawaid)

203. Rifa'ah Ibn Rafi' Az-Zuraqi Radiyallahu 'anhu narrates that one day we were offering Salat behind Nabi Sallallahu 'alaihi wasallam, when he raised his head from Ruku' (bowing), he said: Samiallahu liman hamidah (Allah listens to him who has praised Him). A man behind him said: Rabbana walakal hamd hamdan kathiran tayyibam mubarakan fin (O our Rabb! All the praises are for You, many excellent and blessed praises). When Rasullullah Sallallahu 'alaihi wasallam completed the Salat, he inquired: Who had uttered these words? The man replied: I did. Rasullullah Sallallahu 'alaihi wasallam then said: I saw more than thirty angels, hurrying one another to be the first to record it. (Bukhari)

204. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When the Imam says: Samiallahu liman hamida (Allah listens to him who has praised Him!), then say: Allahhumma! Rabbana lakal hamd (O Allah! 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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The closest that a slave comes to his Rabb is, when he is prostrating in Salat, so make supplications abundantly while prostrating. (Muslim)

206. 'Ubadah Ibn Samit Radiyallahu 'anhu narrates that he heard Rasullullah Sallallahu 'alaihi wasallam saying: No one amongst the slaves, who prostrate for the sake of Allah, Allah (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 Salat) abundantly. (Ibn Majah)

207. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When the son of Adam recites the verses in which there is Sajdah (prostration), and then falls down in Sajdah; Shaitan withdraws into seclusion, and weeping he says: Woe unto me! The son of Adam 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'an wherein prostration is mentioned; upon reading such an Ayah (verse), one should perform Sajdah.

208. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said (in a lengthy hadith): When Allah 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 Allah, and, had said: La ilaha illallah (there is none worthy of worship but Allah). The angels will recognize them in the Fire, by their marks of prostration. The Fire will burn the entire body of the son of Adam except the marks of prostration, as Allah Subhanahu wa Ta'ala has forbidden the Fire of Hell from burning the marks of prostration; and they will be taken out by the angels from the Fire. (Muslim)

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

209. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam used to teach us Tashahhud, as he would teach us Surah of the Qur'an. (Muslim)

210. Khaffaf Ibn Ima' Al Ghifari Radiyallahu 'anhu narrates that when Rasullullah Sallallahu 'alaihi wasallam used to sit (in Qaidah) at the end of the Salat, he would point out with his forefinger. The polytheists would say that he was casting some magic spell (Allah forbid!) with his forefinger. They were merely lying. Rasullullah Sallallahu 'alaihi wasallam used to indicate by this Tauhid (Unity) of Allah. (Musnad Ahmad, Tabarani, Majma-'uz-Zawaid)

211. Nafi' Rahimahullah narrates that when 'Abdullah Ibn 'Umar Radiyallahu 'anhuma sat in Salat (Qaidah), 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 Salat he narrated that Rasullullah Sallallahu 'alaihi wasallam said about the pointing of the forefinger: It (the pointing of the forefinger in Tashahhud) is harder on the Shaitan than an iron spear. (Musnad Ahmad)

Note: The sitting position of Salat is known as Qa'dah. Pointing of the right index finger is symbolic of Tauhid (unity) and is performed simultaneously with the recitation of the phrase depicting Tauhid i.e. I bear witness that there is None worthy of worship but Allah.

Khushu and Khudu - Fear and Devotion in Prayers

Verses Of Quran

Allah Subhanahu wa Ta'ala says:

Be ever mindful of (obligatory) prayers and (in particular) the middle ('Asr) Salat, and stand before Allah, devoutly obedient.[Al-Baqarah 2: 238]

Allah Subhanahu wa Ta'ala says:

And seek help through patience and Salat; and indeed it is difficult except for the humble and submissive (to Allah). [Al-Baqarah 2: 45]

Allah Subhanahu wa Ta'ala says:

Verily will the believers succeed; They, who during their Salat, are humbly submissive. [Mu'minun 23: 1-2]

Ahadith

212. 'Uthman Ibn 'Affan Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Whenever a Muslim at the time of obligatory Salat, performs Wudu excellently, and offers Salat with Khushu' and proper Ruku', it will be an atonement of his past sins as long as he does not commit any major sin. And this merit of Salat will be for all times. (Muslim)

Note: The Khushu' in Salat means that one's heart should be filled with Allah's greatness and fear, and his limbs should be relaxed. Khushu' also includes focusing the gaze during Qaumah on the spot where Sajdah is performed, on the toes in Ruku', towards the nose in Sajdah and on the lap in Qaidah,. (Bayan-ul-Qur'an, Sharh-us-Sunnan Abu Dawud lil 'Ayni)

213. Zaid Ibn Khalid Al-Juhani Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Anyone who performs Wudu excellently and then offers two Rak'at Salat in a way-that he does not forget anything in it (with total concentration towards Allah the Almighty), then all his past sins are forgiven. (Abu Dawud)

214. 'Uqbah Ibn 'Amir Al-Juhani Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: No Muslim performs Wudu, and performs Wudu thoroughly, then stands in Salat, 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 Hakim)

215. Humran Rahmatullahi 'alaihi, the freed slave of 'Uthman Radiyallahu 'anhu narrates that 'Uthman Ibn 'Affan Radiyallahu 'anhu called for water for Wudu and then performed Wudu. 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 upto (including) the ankle thrice, then he washed the left foot likewise, and then he said: I saw Rasullullah Sallallahu 'alaihi wasallam performing Wudu like this Wudu of mine, and Rasullullah said: Whoever performs a Wudu similar to my Wudu, then stands and offers two Rak'at, not thinking of anything else (with complete concentration), all his previous sins are forgiven. Ibn Shihab Rahmatullahi 'alaihi said our 'Ulama (Islamic scholars) say: This is the most complete Wudu which one performs for Salat. (Muslim)

216. Abu Darda Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He who performs Wudu and performs it excellently, then stands and offers two Rak'at or four Rak'at (the narrator is in doubt whether he heard Rasullullah Sallallahu 'alaihi wasallam saying two Rak'at or four Rak'at), performing well therein the Ruku' and with Khushu' then asks Allah for forgiveness, he will be forgiven. (Musnad Ahmad, Majma-'uz-Zawaid).

217. 'Uqba Ibn 'Amir Juhani Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Anyone who performs Wudu and performs Wudu 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 Dawud)

218. Jabir Radiyallahu 'anhu narrates that a person came to Rasullullah Sallallahu 'alaihi wasallam and asked: O Rasullallah! Which Salat is the best one? He replied: The one with long Qunut. (Ibn Hibban)

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

219. Mughirah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam used to stand in Salat until his feet became swollen. It was said to him: Allah has forgiven your past and future sins. He said: Should I not then be a grateful slave? (Bukhari)

220. 'Ammar Ibn Yasir Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Indeed a person completes his Salat 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 Dawud)

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

221. Fadl Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Salat is to be offered in twos (Rak'at), with Tashahhud after every two Rak'at, and (in Salat) express your submissive humility, devotion and tranquility. Then raise your hands (for Du'a) 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 Salat is defective. (Musnad Ahmad)

222. Abu Dhar Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah continues to turn attentively towards His slave while he is engaged in Salat, as long as he does not turn his attention. When he turns his attention away, Allah turns away from him. (Nasai)

223. Hudhaifah Radiyallahu 'anhu reports that Rasullullah Sallallahu 'alaihi wasallam said: Verily when a man stands in Salat, Allah turns His attention towards him until he completes his Salat or commits an act against the dedication of Salat. (Ibn Majah)

224. Abu Dhar Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When anyone of you stands in Salat, he should not level the pebbles (with his hand), as the Mercy of Allah is directed towards him. (Tirmidhi)

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

225. Samurah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam used to command us, that during Salat, 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. (Tabarani, Majma-'uz-Zawaid)

226. Abu Darda Radiyallahu 'anhu at the time of his death said that I am relating to you a Hadlth which I heard from Rasullullah Sallallahu 'alaihi wasallam who said: Worship Allah 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 Salat of 'Isha and Fajr with Jama' ah even by crawling, then he should do so. (Tabarani, Majma-'uz-Zawaid)

227. Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Offer Salat like the one who is bidding farewell to the world and as though you see Allah and if you do not see Him, verily He sees you. (Jami-'us-Saghir).

228. 'Abdullah Radiyallahu 'anhu narrates that we used to offer Salam to Rasullullah Sallallahu 'alaihi wasallam while he was in Salat, and he would respond to us. When we returned from Najashi (the king of Ethiopia), we offered Salam to him but he did not respond. So, we said: O Rasullullah! We used to offer Salam to you in Salat and you would respond to us. He then replied: Verily, Salat demands one's whole attention. (Muslim)

Note: This return refers to their coming back from the first migration from Makkah to Ethiopia.

229. 'Abdullah Radiyallahu 'anhu narrates: I saw Rasullullah Sallallahu 'alaihi wasallam offering Salat and from his chest, there was a sound like the grinding of a mill due to his weeping. (Abu Dawud)

230. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: The example of obligatory Salat is like a weighing scale. Whoever gives in full, receives in full (whoever will offer Salat completely and properly will receive his full reward). (Baihaqi, Targhib)

231. 'Uthman Ibn Abi Dahrish Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah does not accept a deed of His slave until he makes his heart attentive along with his body. (Ithafussadah)

232. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Salat comprises of three parts: Tahur (purity) is one-third, Ruku is one-third, and Sujud is one-third (The full reward of Salat is received on performing these three parts properly). So, whoever offers Salat properly, as is its due, it is "accepted from him and all the rest of his deeds are also accepted. And he whose Salat is rejected, all the rest of his deeds are also rejected. (Bazzar, Majma-'uz-Zawaid)

233. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam led us in Salat-ul-'Asr. He then noticed a man offering Salat, so he said: O Fulan! (such and such) Fear Allah and improve your Salat. Do you think that I do not see you? Verily, I see from behind me, as I see in front of me. Offer your Salat properly, and complete your Ruku' and your Sujud. (Ibn Khuzaimah)

Note: Seeing of things behind his back was among the miracles of Rasullullah Sallallahu 'alaihi wasallam.

234. Wail Ibn Hijr Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam would spread his fingers during Ruku', and would join the fingers during Sajdah. (Tabarani, Majma-'uz-Zawaid)

235. Abu Darda' Radiyallahu 'anhu narrates that whoever offers two Rak'at of Salat in such a manner that he performs his Ruku' and Sujud properly and then whatever he asks from Allah, certainly Allah will grant him either immediately or later. (Tabarani, Ithafussadah)

236. 'Abdullah Al-Ash'arT Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The example of a person who does not perform his Ruku' properly and performs his Sujud 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 Salat is of no benefit). (Tabarani, Majma-'uz-Zawaid, Abu Ya'la)

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

238. Abu Qatadah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The worst of thieves is the one who steals from his Salat. Sahabah asked: O Rasulallah! How can he steal from his Salat? 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 Rasullullah Sallallahu 'alaihi wasallam said: Allah does not pay any attention to the Salat of a person, who does not keep his back straight between his Ruku' and Sujiid. (Musnad Ahmad, Fath-ur-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 Radiyallahu 'anha narrates: I asked Rasullullah Sallallahu 'alaihi wasallam about looking around in Salat? He said: It is the carrying away of a person from his Salat by Shaitan. (Tirmidhi)

241. Jabir Ibn Samurah Radiyallahu 'anhu narrated that Rasullullah Sallallahu 'alaihi wasallam said: The people who lift their eyes towards the sky in Salat should refrain from it, otherwise they may lose their eyesight. (Muslim)

242. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam entered the masjid, and a man came in the masjid and offered Salat; then he approached Rasullullah Sallallahu 'alaihi wasallam and greeted him with Salam. Rasullullah Sallallahu 'alaihi wasallam answered his Salam and said: Go back offer your Salat again, as you have not offered Salat. He went back and offered Salat in the same manner as he had offered it earlier, and returned and greeted Rasullullah Sallallahu 'alaihi wasallam. He said: Go back and offer your Salat again, as you have not offered Salat. This occurred three times. Then the man said: By Him who has sent you with the Truth, I cannot pray Salat better than this. So, please teach me Salat. Rasullullah Sallallahu 'alaihi wasallam replied: When you stand for Salat, say Allahu Akbar, then recite from the Qur'an what you know, and then go into Ruku' and complete it calmly. Then rise from Ruku' 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 Salat. (Bukhari)

The Virtues of Wudu (Ablution)

Versed Of Quran

Allah Subhanahu wa Ta'ala says:

O you who believe! When you rise to (perform) Salat, wash your faces and your fore arms to the elbows, and wipe over your heads and wash your feet to (including) the ankles. [Al-Ma'ida 5:6]

Allah Subhanahu wa Ta'ala says:

And Allah loves those who purify themselves. [Tawbah 9:108]

Ahadith

243. Abu Malik Al- Ash'ari Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Tuhur (purity) is half of Iman, and Alhamdulillah fills the scale of deeds with virtues, and Subhanallah and Alhamdulillah

fill the space between the skies and the earth with reward, and Salat is Nur (a light) and Sadaqah is a proof of faith, and patience is brightness, and the Qur'an is an evidence for you, or against you. (Muslim)

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

2. Salat is a Nur; one meaning of this is, as light reverses darkness, similarly Salat stops from evil and being unfair. Another meaning is that the face of the one who offers Salat will be radiant on the Day of Judgment, as well as illuminated in this world. A third meaning is that Salat 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 Allah, stands as a sign and evidence of his true belief.

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

5. The Qur'an 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 Allah save and guide us. (Nawawi, Mirqat-ul-Mafatih)

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

245. Abu Hurairah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: My Ummah will be called on the Day of Resurrection with their limbs and faces shining from traces of Wudu. So whoever amongst you can increase the area of his radiance should do so (i.e. by performing Wudu regularly). (Bukhari)

Note: Meaning that Wudu should be performed thoroughly with such care that no part of the skin should remain dry. (Mazahir Haque)

246. 'Uthman Ibn 'Affan Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Anyone who performs Wudu, and performs Wudu 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 Allah through Wudu, Salat and other forms of worship. The major sins, are forgiven by Istighfar (seeking forgiveness) and Taubah (turning towards Allah with repentance). However, Allah by His bountiful Grace, may even forgive the major sins by virtue of above deeds. (Nawawi)

247. 'Uthman Ibn 'Affan Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: When any slave of Allah performs Wudu perfectly, then Allah forgives his past and future sins. (Bazzar, Majma'-uz-Zavvaid)

248. 'Umar ibn Khattab Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Anyone amongst you performs who Wudu completely while fulfilling all the etiquettes and desirables and then says: I testify there is none worthy of worship except Allah, and I testify that Muhammad is His slave and Messenger; the eight gates of Paradise are opened for him to enter from any one of them that he pleases.

In another narration of 'Uqba ibn 'Amir Juhani Radiyallahu 'anhu it is mentioned, as: I testify there is none worthy of worship but Allah alone, Who has no partner, and I testify that Muhammad is His slave and Messenger;

In the narration of Anas Ibn Malik Radiyallahu 'anhu this is to be said three times.

In another narration of 'Uqbah Radiyallahu 'anhu these words are to be said, while looking towards the sky, after performing Wudu excellently.

In a narration of 'Umar ibn Khattab Radiyallahu 'anhu the following words are given. I testify that there is none worthy of worship but Allah alone, Who has no partner and I testify that Muhammad is His slave and Messenger; O Allah! Make me from among those who turn with repentance and make me from among the purified. (Muslim, Ibn Majah, Abu Dawud , Tirmidhi)

249. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When a person after performing Wudu 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 Hakim)

250. 'Abdullah Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: A person who perform Wudu by washing each limb once, has fulfilled the requirement of Wudu, 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 Wudu and the Wudu of the Prophets before me. (Musnad Ahmad)

251. 'Abdullah Sunabihi Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When a Mu'min slave performs Wudu 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 Salat is a source of more reward. (Nasai)

It is narrated in a lengthy narration by 'Amr Ibn 'Abasah Sulami Radiyallahu 'anhu: After performing Wudu, when he stands for Salat and praises, extols and glorifies Allah Subhanahu wa Ta'ala in a manner worthy of His dignity, and concentrates whole heartedly towards Allah Subhanahu wa Ta'ala, upon completion of his Salat, 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 Wudu, all the bodily sins are forgiven; and by offering Salat all the inner sins are forgiven. (Kashful Mughatta)

252. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever stands up to perform his Wudu, intending to offer Salat, 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 he 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 Salat Allah elevates his position, and if he (merely) sits (without standing for Salat) even then his sitting is free of sins. (Musnad Ahmad)

253. Ibn Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: For a person who performs Wudu (while already) in a state of purity, for him ten virtues are written. (Abu Dawud)

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

254. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Were it not (for the fear) of overburdening my Ummah, I would have ordered them to (brush their teeth with) Siwak at every Salat. (Muslim)

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

255. Abu Ayyub Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Four characteristics pertain to the practices of the Prophets (Messengers): Modesty, use of perfume, use of Siwak, and marriage. (Tirmidhi)

256. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu '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 HadTth, Mus'ab Rahmatullahi 'alaihi says that I have forgotten the tenth, it may have been the rinsing of the mouth. (Muslim)

257. 'A'ishah Radiyallahu 'anha narrates that Nabi Sallallahu 'alaihi wasallam said: The Siwak is a means of purifying the mouth and pleasing the Rabb. (Nasai)

258. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whenever Jibrail 'Alaihis salam came to me he stressed the use of Siwak to the extent that I feared (from the excessive use of Siwak) I may injure my gums. (Musnad Ahmad)

259. 'A'ishah Radiyallahu 'anha narrates that whenever Rasullullah Sallallahu 'alaihi wasallam slept in the night or day, as he awoke he would brush his teeth with Siwak before performing Wudu. (Abu Dawud)

260. Ali Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Verily, when an 'Abd (the slave of Allah) uses the Siwak, then stands in Salat, 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'an). Whatever he recites from the Qur'an, it enters inside the angel; so purify your mouths (with Siwak) for (the recitation of) the Qur'an. (Bazzar, Majma-'uz-Zawaid)

261. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: Two Rak'at (of Salat offered) with Siwak, are superior in virtue to seventy Rak'at (offered) without Siwak. (Bazzar, Majma-'uz-Zawaid)

262. Hudhaifah Radiyallahu 'anhu narrates that when Rasullullah Sallallahu 'alaihi wasallam used to stand for Tahajjud, he would properly clean his teeth with the Siwak. (Muslim)

Note: Tahajjud is a highly virtuous optional Salat performed in the latter part of the night.

263. Shuraih Rahimahullah said that I asked 'A'ishah Radiyallahu 'anha: What would Rasullullah Sallallahu 'alaihi wasallam do first upon entering his house? She replied: He would use the Siwak. (Muslim)

264. Zaid Ibn Khalid Al-JuhanT Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam would not leave his house for any one of the Salat until he would use the Siwak. (Tabarani, Majma-'uz-Zawaid)

265. Abu Khairah SubahT Radiyallahu 'anhu said that I was among the delegation that came to Rasullullah Sallallahu 'alaihi wasallam, and he provided us with the (roots of) Arak (bush) to use as Siwak, so we said to him: O Rasulallah! We have the branches (of the date tree for Miswak), but we accept your generosity and your gift. (Tabarani, Majma-'uz-Zawaid)

The A'mal (Deeds) And Fadail (Virtues) Of The Masjid

Verses Of Quran

Allah Subhanahu wa Ta'ala says:

The masjids of Allah are only to be maintained and served by those, who believe in Allah, and the Last Day, and establish Salat, and give Zakat, and fear none save Allah, 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 Rasuluilah Sallallahu 'alaihi wasallam are done in it. This includes Da'wat of Iman gatherings in which belief in the unseen is developed, study circles on the virtues of A'mal, 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 Rasuluilah Sallallahu 'alaihi wasallam was the sending of the Jama'ats (groups) for Da'wat work, both within the country and to foreign countries. Similarly receiving and being host to Jama'ats from within the country and abroad. This is generally expressed as "Hijrat and Nusrat". (Bayan-ul-Quran)

Describing the condition of the men who have been rightly guided Allah Subhanahu wa Ta'ala says:

In houses (masjids) which Allah 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'an, learning and teaching the commandments of Allah, worship). Therein glorify Him (Allah) in the mornings and in the evenings.

Men whom neither trade nor sale (business) diverts from the Remembrance of Allah (with heart and tongue), nor from establishing Salat, nor from giving Zakat. 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-Nur 24: 36-37]

Ahadith

266. Abu Hurairah Radiyallahu 'anhu narrates that Rasuluilah Sallallahu 'alaihi wasallam said: The parts of the land liked most by Allah are its masjids, and the parts of land disliked most by Allah are its markets. (Muslim)

267. Ibn 'Abbas Radiyallahu 'anhuma narrates that masjids are the houses of Allah on the earth. They shine to the dwellers of the sky, just as the stars shine to the dwellers of the earth. (Tabarani, Majma'-uz- Zawaid)

268. Umar ibn Khattab Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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. (Ibn Hibban)

269. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 (Bukhari)

270. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Going to the masjid in the morning or evening is part of Jihad in the path of Allah. (Tabarani, Majma'uz- Zawaid)

271. 'Abdullah Ibn 'Amr ibnil 'As Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam used to say upon entering the masjid: I seek refuge in Allah the Greatest, and in His Noble Being, and in His Eternal Domain, from the accursed Shaitan. When this Du'a is being recited, Shaitan exclaims: He is protected from me for the rest of the day. (Abu Dawud)

272. Abu Sa'id Khudri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever loves the masjid, Allah loves him. (Tabarani, Majma'uz-Zawaid)

273. Abu Darda' Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: The masjid is the house of every pious person who fears Allah. For the one who spends most of his time in the masjid, Allah Subhanahu wa Ta'ala has taken upon Himself to comfort him, to bestow Mercy upon him, to make the crossing over Bridge of Sirat easy for him, and to grant him His Pleasure and Paradise. (Tabarani, Bazzar, Majma'uz-Zawaid)

274. Mu'adh Ibn Jabal Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Verily, Shaitan 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 Ahmad)

275. Abu Sa'id Radiyallahu 'anhu narrates that Raullullah Sallallahu 'alaihi wasallam said; If you see a man frequenting the masjid, bear witness to his Iman. Allah Subhanahu wa Ta'ala says: Only he will frequent the masjids, who believes in Allah and the Last Day. (Tirmidhi)

276. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: A Muslim that makes the masjid his abode for Salat and Dhikr, Allah is overjoyed with him as a family is overjoyed by the return of an absent relative. (Ibn Majah)

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 Radiyallahu 'anhu narrates that Nabi Sallallahu '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, Allah is overjoyed with him just as a family is overjoyed by the return of an absent relative, (Ibn Khuzaimah)

278. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Allah for which every Muslim waits for. (Musnad Ahmad)

279. 'A'ishah Radiyallahu 'anha narrates that Rasiilullah Sallallahu 'alaihi wasallam ordered us to build masjids in various localities, and to clean and perfume them. (Abu Dawud)

280. Anas Radiyallahu 'anhu narrates that there was a woman who used to collect rubbish from the masjid. When she died, Nabi Sallallahu 'alaihi wasallam was not informed of her burial. Rasiilullah Sallallahu 'alaihi wasallam said: If a person from amongst you dies, then inform me. He then offered Sala-tul-Janazah upon her and said: Verily, I saw her in Paradise because she used to remove rubbish from the masjid. (Tabarani, Majma-'uz-Zawaid)

'ILM and Dhikr - Knowledge and Rememberence of Allah Ta'ala

'ILM - Knowledge

In order to benefit directly from Allah Ta'ala by fulfilling His Commandments, in the manner prescribed by Rasullullah Sallallahu 'alaihi wasallam, to acquire the knowledge revealed by Allah Ta'ala, that is to precisely ascertain what Allah Ta'ala wants of me, in each and every situation

Verses of Quran

Allah Subhanahu wa Ta'ala 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'an) and wisdom (the Prophet's Sunnah), and teaches you (beneficial things) that which you knew not.(Al-Baqarah 2: 151)

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

Allah reveals to you the Book (Al- Qur'an) and the wisdom, and teaches you that which you knew not. The grace of Allah towards you has been infinite. (An-Nisa 4: 113)

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

And say: My Rabb! Enhance my knowledge. (Ta Ha 20: 1 14)

Allah Subhanahu wa Ta'ala says:

And We, verily gave knowledge to Dawud and Sulaiman, and (upon this) they said: Praise be to Allah, Who has preferred us above many of His believing slaves! (An-Nam 27: 15)

Allah Subhanahu wa Ta'ala says:

And these examples We put forward for mankind, but none will understand them except those who have knowledge (of Allah and His Signs). (Al-'Ankabtl 29: 43)

Allah Subhanahu wa Ta'ala says:

Only the 'Ulama (scholars with knowledge of Allah's greatness) amongst His slaves truly fear Allah. (Fatir 35: 28)

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu '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)

Allah Subhanahu wa Ta'ala says:

O you, who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (in Paradise from His Mercy). And when (for some reason) you are told to get up, then get up, Allah 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 Allah is Well-Aware of what you do. (Al-Mujadilah 58: 11)

Allah Subhanahu wa Ta'ala says:

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

Allah Subhanahu wa Ta'ala 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)

Allah Subhanaha wa Ta'ala says:

(Shu'aib 'Alaihissalam 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. (Hud 11: 88)

Ahadith

1. Abu Musa Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The guidance and knowledge with which Allah 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 Allah made it beneficial for people who drank from it, and gave (cattle) to drink from it, and irrigated from it. The rain fell on the third part which was a hard plain, it neither held the water nor sprouted grass. (Likewise there are three types of persons). For example: The one who acquires understanding of Deen of Allah, and benefits from what Allah has sent me with, and he learns, and teaches; (and the other who did not benefit himself but others were benefited through him); and the third, who does not show regard to that and does not accept Allah's guidance with which I have been sent. (Bukhari)

2. 'Uthman ibn 'Affan Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The best among you is he who learns the Qur'an and teaches it. (Bukhari)

3. Buraidah Al-Aslami Radiyallahu 'anhu narrates that Rasullullah 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'adh Al-Juhani Radiyallahu 'anhu narrates that Rasullullah 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. 'Abdullah ibne 'Amr ibn 'As Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who recites the Qur'an, 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'an that he gets annoyed with those who are in anger, nor should he indulge in any act of ignorance with those who are ignorant, while he has the Book of Allah inside his heart. (Mustadrak Hakim, Targhib)

6. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Knowledge is of two types: 1. Knowledge that penetrates into the heart; this knowledge is beneficial. 2. Knowledge, that is merely on the tongue; this will be Allah's evidence against the son of Adam. (Targhib)

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

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

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

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

9. 'Abdullah ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam embraced me and supplicated: O Allah! Grant him knowledge of the Book. (Bukhari)

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

11. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu '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 Radiyallahu 'anhum asked: So, what is your interpretation about the dream, O Rasulallah? He said: Knowledge, (It means 'Umar Radiyallahu 'anhu will receive an ample portion of the knowledge of Rasullullah Sallallahu 'alaihi wasallam). (Bukhari)

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

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

14. Abu Hurairah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He who comes to my Masjid (Masjid-un-Nabi) with no other intention but to learn or teach a good deed is like a Mujahid in the path of Allah. 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), (ibn Majah)

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

15. Abu Hurairah Radiyallahu 'anhu narrates: I heard Abul Qasim Sallallahu 'alaihi wasallam saying: The best amongst you are those who are best in conduct provided they have an understanding of Deen. (Ibn Hibban)

16. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: 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 Islam) are also better after accepting Islam provided they have understanding of Deen (Islam). (Musnad Ahmad)

Note: In this hadith 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 Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who goes to the masjid, not desiring anything other than learning or teaching something good, his reward is like that of a Haji who performs a complete Hajj. (Tabarani, Majma-'uz-Zawaid)

18. Ibn 'Abbas Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Teach people (Deen), and be lenient with them and do not be stern with them. (Musnad Ahmad)

19. Abu Hurairah Radiyallahu 'anhu while passing by a market of Madinah stopped and asked: O People of the market; what has disabled you? They asked: What is the matter, O Abu Hurairah? He said: The inheritance of Rasullullah Sallallahu '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 Radiyallahu 'anhu asked: Did you not see anyone in the masjid? They replied: Yes! verily We saw some people performing Salat, and some reciting the Qur'an and some were discussing what is permissible and what is forbidden. Abu Hurairah said: Woe unto you, that is the inheritance of Muhammad Sallallahu 'alaihi wasallam. (Tabarani, Majma-'uz-Zawaid)

20. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When Allah intends to endow His slave a good, He gives him understanding of Deen and inspires him with proper guidance. (Bazzar, Tabarani, Majma-'uz-Zawaid)

21. Abu Waqid Al-Laithi Radiyallahu 'anhu narrates that once Rasullullah Sallallahu 'alaihi wasallam was sitting in the masjid, and other people were also present. Three men came, two of them turned their attention towards Rasullullah Sallallahu 'alaihi wasallam, and one amongst them left. These two men stood near Rasullullah Sallallahu '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, Rasullullah Sallallahu 'alaihi wasallam said: Should I not inform you about these three persons? One of them came closer to Allah by sitting in the circle and so Allah covered him with His Mercy. And the other one felt shy (to sit in the circle), so Allah regarded his shyness and did not deprive him of His Mercy and the last one turned away, so Allah turned away from him. (Bukhari)

22. Abu Harun Al-'Abdi Rahimahullah reports from Abu Sa'id Al- Khudri Radiyallahu 'anhu, who narrates that Rasullullah Sallallahu '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 Harun 'Abdi, says: Whenever Abu Sa'id would see us, he would say: Welcome to those about whom Rasullullah Sallallahu 'alaihi wasallam advised us. (Tirmidhi)

23. Wathilah ibn Asqa' Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who seeks knowledge and attains it, Allah writes for him a double reward, and he who seeks knowledge but does not attain it, Allah writes for him a single reward. (Tabarani , Majma-'uz-Zawaid)

24. Safwan ibn 'Assal Al-Muradi Radiyallahu 'anhu narrates: I went to Nabi Sallallahu 'alaihi wasallam, he was in the masjid, reclining on his red striped sheet. I said: O Rasulallah! 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. (Tabarani, Majma-'uz- Zawaid)

25. Tha'labah ibn Hakam As-Sahabi Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah 'Azza wa Jalil, when seated on His Chair to judge His slaves on the Day of Resurrection, will say to the 'Ulama (Islamic Scholars): I blessed you with My knowledge and My kind forbearance in order to pardon you despite your faults, and I care not, as to the magnitude of your sins, as forgiving you is of no consequence to Me. (Tabarani , Targhib)

26. Abu Darda' Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Whoever travels on a path in search of knowledge, Allah will enable him to travel on one of the paths to Paradise. And verily, the angels spread their wings with pleasure for one who seeks knowledge. Indeed the inhabitants of the skies and the earth and the fish in the depths of the water, all supplicate forgiveness for the 'Alim (Islamic Scholar). Verily, the eminence of an 'Alim over a devout worshipper is that of the full moon over the stars. And indeed, the 'Ulama are heirs of the prophets. And verily, the prophets did not leave behind as inheritance any Dinar or Dirham, rather they leave 'Ilm as inheritance. So, whoever acquired this, received an abundant portion. (Abu Dawud)

27. Abu Darda' Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: The death of an 'Alim, is such a calamity that it can neither be made up nor compensated for; and he was a star (of guidance and due to his death) his light is lost. The death of a whole tribe is less significant than the death of an 'Alim. (Baihaqi)

28. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed, the example of the 'Ulama is like that of stars in the sky by which guidance is obtained in the darkness of the land and water; when stars lose their radiance, it is likely that travellers will go astray. (Musnad Ahmad)

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

29. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: One Faqih (learned man) has more power over Shaitan than a thousand devout worshippers. (Tirmidhi)

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

30. Abu Umamah Al-Bahili Radiyallahu 'anhu narrates that two men were mentioned to Rasullullah Sallallahu 'alaihi wasallam, one of them learned and the other devout worshipper. Rasullullah Sallallahu 'alaihi wasallam said: The superiority of an 'Alim over an 'Abid is like that of mine over the least amongst you. Then Rasullullah Sallallahu 'alaihi wasallam said: Indeed, Allah, 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. (Tirmidhi)

31. Abu Hurairah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Behold! Indeed, the world is accursed, and all that it contains is accursed except the Dhikr of Allah, and that which brings one closer to Allah, an 'Alim or a seeker of knowledge of Deen. (Tirmidhi)

32. Abu Bakrah Radiyallahu 'anhu narrates: I heard Nabi Sallallahu 'alaihi wasallam saying: You should become either (1) an 'Alim 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 Ulama. 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. (Tabrani, Bazzar, Majma'-uz-Zawaid)

33. Ibn Mas'ud Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: There are only two people worthy of envy: A person whom Allah has given wealth, and empowers him to spend it in righteous causes; and the other, whom Allah has given knowledge by means of which he makes sound judgements, and teaches it to others. (Bukhari)

34. 'Umar ibn al-Khattab Radiyallahu 'anhu narrates that one day while we were sitting with Rasullullah Sallallahu 'alaihi wasallam, 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 Rasullullah Sallallahu 'alaihi wasallam, resting his knees against his and placing his palms on his own thighs, he said: O Muhammad! Tell me about Islam. Rasullullah Sallallahu 'alaihi wasallam replied: Islam is to testify that none is worthy of worship but Allah, and Muhammad is the Messenger of Allah, to establish Salat, to pay Zakat, to fast in Ramadan, and to perform Hajj to Baitullah, provided you have resources for it. The man said: You have spoken the truth. 'Umar Radiyallahu 'anhu said: We were amazed at his asking the question and endorsing the answer. Then he said: Tell me about Iman

(faith)? Rasullullah Sallallahu 'alaihi wasallam said: Iman is to believe in Allah, His angels, His books, His Messengers, and the Last Day, and to believe in the Divine Destiny - both good and bad of it. He said: You have spoken the truth. And then asked: Tell me about Ihsan? Rasullullah Sallallahu 'alaihi wasallam said: Ihsan is to worship Allah as though you are seeing Him; and even if you do not see Him, He certainly sees you. Then he said: Tell me about the Hour? Rasullullah Sallallahu 'alaihi wasallam replied: The one who is asked about it knows no more than the one who is asking. He said: Then tell me about its signs. Rasullullah Sallallahu 'alaihi wasallam said: That a slave-girl will give birth to her mistress; and you will see barefooted, naked and destitute shepherds competing with one another in constructing lofty buildings. 'Umar Radiyallahu 'anhu said: Then he went away and I stayed for a while. Then, Rasullullah Sallallahu 'alaihi wasallam asked: O 'Umar! Do you know who the questioner was? I said: Allah and His Messenger know best. He said: He was Jibrail, who came to teach you your Deen (Islam). (Muslim)

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

35. Hasan Rahimahullah narrates that Rasullullah Sallallahu 'alaihi wasallam was asked about two men from the Bani 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. Rasullullah Sallallahu 'alaihi wasallam replied: The superiority of that 'Alim who observed the obligatory Salat then sat and taught good, over a devout worshipper who fasted by day and worshipped during the night, is like my superiority over the least amongst you. (Sunan-ud-darimi)

36. Abdullah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Learn the Qur'an and teach it to people; acquire knowledge of Deen and teach it to people; learn the obligatory Commandments (of Allah) and teach these to people: Indeed I would die and 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 Umamah Al-Bahili Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: O people! Acquire knowledge, before knowledge is withdrawn, and before it is eliminated. (Musnad Ahmad)

38. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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'an 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. (Ibn Majah)

39. Anas Radiyallahu 'anhu says about Nabi Sallallahu '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. (Bukhari)

40. 'Abdullah ibn 'Amr ibn 'As Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah will not take away knowledge of Deen from people at once, but will withdraw knowledge by the death of 'Ulama until no 'Alim 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. (Bukhari)

41. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah hates every harsh man, who eats excessively, shouts in the bazar, 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 Hibban)

42. Yazid ibn Salama Al-Ju'fi Radiyallahu 'anhu narrates: I said: O Rasullullah! I have heard many ahadith from you; I fear that recent ahadith may cause me to forget the earlier ones. So, tell me something comprehensive. He said: Fear and obey Allah to the best of your knowledge. (Tirmidhi)

43. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Do not acquire knowledge of Deen for showing superiority over 'Ulama 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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who is asked something about knowledge (of Deen) and he conceals it, Allah will put a bridle of fire on him on the Day of Resurrection. (Abu Dawud)

45. Abu Hurairah Radiyallahu 'arihu narrates that Rasullullah Sallallahu '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. (Tabarani, Targhib)

46. Zaid ibn Arqam Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam used to invoke: O Allah! 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 Aslami Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The feet of the slave of Allah 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. Jundub ibn 'Abdullah Al-Azdi Radiyallahu 'anhu a sahabi of Nabi Sallallahu 'alaihi wasallam narrates that Rasullullah 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, Targhib)

49. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah 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-Zawaid)

50. 'Abdullah Ibn 'Abbas Radiyallahu 'anhuma narrates that one night Rasullullah Sallallahu 'alaihi wasallam stood in Makkah and said this three times: O Allah! Have I conveyed (the Message)? 'Umar Ibn Khattab, who was most tender hearted, got up and said: Yes! O Allah! I make you witness You (O Rasulallah) have strongly motivated, striven hard and sincerely advised. He said: Iman will indeed prevail till infidelity will be pushed to its origins, and surely you will sail on high seas for spreading Islam. And a time will certainly come, when people will learn the Qur'an; learning it and reciting it, and then saying: We have learnt it and know it. So, who is better than us? (Then Rasullullah Sallallahu 'alaihi wasallam told his Sahaba): Can there be any good in them? The Sahaba asked: O 'Rasulallah! Who would be these people? He said: They are from amongst you and they are the fuel of Fire! (Tabarani, Majma-'uz-Zawaid)

51. Anas Radiyallahu 'anhu narrates that we were sitting by the door of Rasullullah Sallallahu 'alaihi wasallam, and were discussing . One man was arguing and quoting one verse of the Qur'an, and the other quoting another verse. At this, Rasullullah Sallallahu '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! (Tabarani, Majma-'uz-Zawaid)

52. 'Abdullah ibn 'Abbas Radiyallahu 'anhuma narrates from Nabi Sallallahu 'alaihi wasallam that 'Isa Ibn Maryam '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 'Alim who is knowledgeable about it. (Tabarani, Majma-'uz-Zawaid)

53. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Avoid relating a hadith from me, unless you know it for a certainty. He who deliberately narrates from me falsely, then let him prepare for himself an abode in the Hell-Fire. And he who interprets the Qur'an according to his own opinion, then let him prepare for himself an abode in the Hell-Fire. (Tirmidhi)

54. Jundub Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who interprets the Qur'an according to his opinion and that happens to be correct, even then he has erred. (Abu Dawud)

Note: This means, that if someone interprets the Qur'an 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 Ahadith and nor to the 'Ulama of this Ummah. (Mazahir-e-Haqq)

To Be Inspired By The Qur'an and Hadith

Verses of Quran

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu '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'an). (Al-Ma'idah 5:83)

Allah Subhanahu wa Ta'ala says:

And when the Qur'an is recited, give ear to it and pay heed, so that you may obtain Mercy. (Al-A'raf 7:204)

Allah Subhanahu wa Ta'ala says:

He (Allah's favoured bondsman) said (to Musa 'Alaihis Salam): Then if you follow me (to acquire knowledge) ask me not about anything till I myself mention of it to you. (Al-Kahf 18:70)

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

Therefore give glad tidings to (those of) my servants who listen carefully to all that is said, and follow the best of it;

(For) it is they whom Allah has graced with his guidance, and it is they who are men of understanding. Az-Zumar 39: 17-18

Allah Subhanahu wa Ta'ala says :

Allah has revealed the best of all teachings, a book (Qur'an), 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 Allah. (Az-Zumar 39: 23)

Ahadith

55. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam asked me to recite the Qur'an; I submitted: Shall I recite the Qur'an to you while it has been revealed to you? He said: I like to hear it from someone else. So, I recited to him Surah An-Nisa. When I came to the Verse: So how will it be with them, when We bring of every people a witness; and We shall bring you O Muhammad, a witness against these people - i.e. your Ummah. He said: Stop, I saw tears were rolling from his eyes. (Bukhari)

56. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When Allah decrees a matter in heaven, the angels strike their wings in fear and submission to His word. The decree of Allah 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. (Bukhari)

57. Abu Salama ibn 'Abdur Rahman ibn 'Auf Rahimahullah narrates that 'Abdullah ibn 'Umar and 'Abdullah ibn 'Amr ibn 'As Radiyallahu 'anhum met each other at Marwah (Mount). Both of them talked to each other for sometime. Then 'Abdullah ibn 'Amr left, and 'Abdullah ibn 'Umar remained there weeping. A man asked him: What has made you weep? O Abu 'Abdur Rahman! Ibn 'Umar said: This man 'Abdullah ibn 'Amr has just told me that he heard Rasullullah Sallallahu 'alaihi wasallam saying: He, in whose heart there is pride equal to a mustard seed, Allah will throw him upside down into the Fire. (Musnad Ahmad, Tabarani, Majma'-uz-Zawaid)

Dhikr Remembrance of Allah Ta'ala

Fulfilling the Commandments of Allah Ta'ala with the complete attention that Allah Ta'ala is in front of me and seeing me.

Virtues of Al-Qur'an

Verses Of Qur'an

Allah Subhanahu wa Ta'ala says:

O mankind! There has come to you a heart rending advise from your Sustainer (The Qur'an, 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 Allah, and in His mercy (Islam and the Qur'an); therein let them rejoice. That is better than what (the wealth) they amass. [Yunus 10:57-58]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

Say: The Holy Spirit (Jibrail) has revealed it from Your Sustainer with truth, that it may give firmness to those who believe, and as guidance and good tidings for those who have submitted (to Allah). [An-Nahl 16:102]

Allah Subhanahu wa Ta'ala says:

And We reveal of the Qur'an that which is a healing (from incorrect beliefs, doubts, suspicions and bad conduct) and a mercy for believers. [Al-Isra' 17: 82]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

Recite that which has been revealed upon you of the Book (Qur'an). [Al-'Ankabut 29: 45]

Allah Subhanahu wa Ta'ala says:

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

Allah Subhanahu wa Ta'ala 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'an).

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-Waqi'ah 56: 75-81]

Allah Subhanahu wa Ta'ala says:

(The grandeur of the Qur'an is such that) Had We sent down the Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. (Alas, hard hearted man is not affected by the words of the Qur'an). [Al-Hashr 59: 21]

Ahadith

1. Abu Sa'id Radiyallahu 'anhu reports that Rasullullah Sallallahu 'alaihi wasallam narrated in a Hadith Qudsi that Rabb Tabaraka wa Ta'ala, says: He who is unable to do my Dhikr and make supplications because of preoccupation with the Qur'an, I grant him better than what is given to the supplicators. The Excellence of Allah's words (Al-Qur'an) over all other words is like the Excellence of Allah over all His creations. (Tirmidhi)

2. Abu Dhar Ghifari Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: There is nothing that facilitates nearness to Allah better than that which has come directly from Allah, that is Al-Qur'an. (Mustadrak Hakim)

3. Jabir Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The Qur'an is an accepted intercessor and a disputant whose claim is upheld. He who keeps the Qur'an 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 Hibban)

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

4. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrated that Rasullullah Sallallahu 'alaihi wasallam said: Siyam (Fasting) and the Qur'an, both will intercede for the slave of Allah on the Day of Resurrection. Siyam will say: O my Rabb! I kept him away from food and human desires, so accept my intercession for him. And the Qur'an 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-Ahmad, Tabrani, Majma-'uz-Zawaid)

5. 'Umar Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Indeed, Allah elevates through this Book (Al-Qur'an) many people and degrades others by it. (Muslim)

Note: Those who act upon the Qur'an, Allah Subhanahu wa Ta'ala 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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said (to Abu Dhar): Make the recitation of the Qur'an and the Dhikr of Allah, 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. (Baihaqi)

7. Ibn 'Umar Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: It is not permissible to have jealousy except for two persons: A man whom Allah has blessed with the Qur'an and he recites it during some

hours of the day and some hours of the night; and the man on whom Allah has bestowed wealth and he spends (to please Allah) during some hours of the day and some hours of the night. (Muslim)

8. Abu Musa Al-Ash'ari Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The example of a Mu'min who recites the Qur'an is like the citron, its fragrance is pleasing and its taste is good; and the example of a Mu'min who does not recite the Qur'an is like a date, which has no fragrance but its taste is sweet. And the example of a hypocrite who recites the Qur'an is like a flower, its fragrance is good, but its taste is bitter; and the example of a hypocrite who does not recite the Qur'an is like colocynth, which has no fragrance, and its taste is bitter. (Muslim)

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

9. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who recites one letter of the Qur'an, it is one good deed for him, and one good deed is rewarded ten times. I am not saying that Alif-Lam-Mim is one letter, but that Alif is one letter. Lam is one letter and Mim is one letter. (Tirmidhi)

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

11. 'Imran ibn Husain Radiyallahu 'anhuma said: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Anyone who recites the Qur'an let him ask by it from Allah alone. For soon such people will come who will recite the Qur'an and ask for their reward from people. (Tirmidhi)

12. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrated that Usaid ibn Hudair was reciting Qur'an one night in his courtyard, when his Mare suddenly began to shy and started to move around. He continued to recite, the Mare once again moved around, but he continued to recite, and the Mare continued to move around. Usaid Radiyallahu 'anhu says: I feared that the Mare might trample my son Yahya. 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 Rasullullah Sallallahu 'alaihi wasallam in the morning and I said: O Rasulallah! Late last night I was reciting (the Qur'an) in my courtyard, when my Mare stalled to shy and move around. Rasullullah Sallallahu 'alaihi wasallam said: You should have kept on reciting, Ibn Hudair! He replied: I kept on reciting, and the Mare moved around again. So, Rasullullah Sallallahu 'alaihi wasallam again said: You should have kept on reciting, Ibn Hudair! He submitted: So, I kept on reciting, and the Mare moved around again. Rasullullah Sallallahu 'alaihi wasallam said: You should have kept on reciting, Ibn Hudair! He said: Then I turned towards it, as I was afraid that it might trample my son Yahya, 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. Rasullullah Sallallahu 'alaihi wasallam said: Those were the angles who came to listen to your recitation of Qur'an, and if you would have continued reciting, the people would have seen them in the morning, and they couldnot have stayed hiddenfrom the people. (Muslim)

13. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrated: I was sitting in a group of destitute Muhajirin (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'an to us, when Rasullullah Sallallahu 'alaihi wasallam entered and stood (close) by us. At this, the one who was reciting the Qur'an became silent. Rasullullah Sallallahu 'alaihi wasallam greeted (us) and then said: What were you all doing? We said: O Rasulallah, one of our reciters was reciting and we were listening attentively to the Book of Allah Ta'ala. Rasullullah Sallallahu 'alaihi wasallam said: Praise be to Allah Who has created in my Ummah such a people, with whom I have been ordained to sit. Then Rasullullah Sallallahu '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'id says) I noticed that Rasullullah Sallallahu 'alaihi wasallam did not

recognize any of them other than me. Rasullullah Sallallahu 'alaihi wasallam said: O community of destitute Muhajirin, glad tidings for you of a perfect Nur (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 Dawad)

14. Sa'd ibn Abi Waqqas Radiyallahu 'anhu said that he heard Rasullullah Sallallahu 'alaihi wasallam saying: Indeed, this Qur'an 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. (Ibn Majah)

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

15. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah never pays so much attention to anything as He pays to the voice of a Prophet reciting the Qur'an in a sweet tone. (Muslim)

16. Bara Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Beautify the Qur'an with your voices. For indeed, a beautiful voice adds to the beauty of the Qur'an. (Mustadrak Hakim)

Note: It means that the beauty of the Qur'an is made even more evident by a beautiful voice.

17. 'Uqbah ibn 'Amir Radiyallahu 'anhu narrates that he heard Rasullullah Sallallahu 'alaihi wasallam saying: The one who recites the Qur'an aloud, is like the one who gives sadaqah openly, and the one who recites it quietly, is like the one who gives sadaqah secretly. (Tirmidi)

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

18. Abu Muisa Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam told Abu Musa: 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 Dawud 'Alaihis Salam's vocal gifts. (Muslim)

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

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

20. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: The one who is proficient in Qur'an 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 Hafiz who may not remember the Qur'an well; yet he always tries to remember. This also covers that reader of the Qur'an who falters in its recitation, but tries hard to recite correctly, there is a double reward for such a person: one for recitation, and the other for faltering again and again, and bearing this hardship patiently. (Sharh Tibi, Mirqat)

21. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The man devoted to the Qur'an will come on the Day of Resurrection and the Qur'an will submit to Allah: O my Rabb! Grant him an apparel, so he will be made to wear a Crown of Honour. The Qur'an will again request: O my Rabb! Give him more, then he will be given a complete Robe of Honour. The Qur'an will again request: O my Rabb! Be pleased

with this person. So He will express His pleasure to him; and then he will be asked to recite and ascend (in the ranks of Paradise). One virtue for each verse will be increased for him. (Tirmidhi)

22. Buraidah Radiyallahu 'anhu narrates: I was sitting with Nabi Sallallahu 'alaihi wasallam and I heard him saying: When the man devoted to the Qur'an will come out of the grave Upon its splitting, on the Day of Resurrection, indeed the Qur'an will meet him like a person whose colour has changed due to weakness. The Qur'an will ask him: Do you recognize me? He will say: No I do not recognize you. The Qur'an will ask him again: Do you recognize me? He will say: No, I do not recognize you. The Qur'an will say: I am your mate, The Qur'an, 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'an. And then the man devoted to the Qur'an 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-Rabbani)

Note: The personification of the Qur'an as a weak and pale man is in fact a portrait of the man devoted to the Qur'an. He had become weak because of reciting the Qur'an at night, and acting upon its commandments during the day. (Anjahul Hajah)

23. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed for Allah, from amongst people are some (like people) of His Household. Sahabah asked: O Rasulallah! Who are those people? He said: The people of the Qur'an, they are the Household of Allah and His favoured ones. (Mustadrak Hakim)

24. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He in whose heart there is no part of the Qur'an, is like a deserted house. (Tirmidht)

25. Sa'ad ibn 'Ubadah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: There is not a person who learns to read the Qur'an and then forgets it, except that he will meet Allah on the Day of Resurrection as a leper. (Abu Dawud)

Note: Many meanings have been given to the forgetting of the Qur'an. One of them is that, one is unable to recite despite looking at the pages of the Qur'an. 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-Majhud, Sharh Sunan Abu Dawud Eini)

26. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who recites the complete Qur'an in less than three days, cannot understand it well. (Abu Dawud)

Note: This saying of Rasullullah Sallallahu 'alaihi wasallam is for the common Muslims, as it has been confirmed that some of the Sahabah Radiyallahu 'annum completed the recitation of the Qur'an in even less than three days.

27. Wathilah ibn Asqa' Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: I have been given in place of Taurat (Torah), Sab' a (the first seven chapters of the Qur'an), and I have been given in place of Zabur, Miyeen (eleven chapters after the first seven), and I have been given in place of Injill (The New Testament), Masani (twenty chapters after the eighteenth), and I have been given excellence by Mufassal (the remaining chapters of the Qur'an). (Musnad Ahmad)

28. 'Abdul Malik ibn 'Umair Rahimahullah narrates that Rasullullah Sallallahu 'alaihi wasallam said: There is a cure for all ailments in Siirah Fatihah, the opening of the Qur'an. (Sunan Darami)

29. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When anyone of you says Amin (at the end of reciting Surah Fatihah), the angels at the same time also say Amin in the skies. If the former Amin coincides with the latter, then all his past sins are forgiven. (Bukhari)
30. Nawwas ibn Sam'an Alkalabi Radiyallahu 'anhu narrates: I heard Nabi Sallallahu 'alaihi wasallam saying: The Qur'an with its people who acted according to it, will be brought on the Day of Resurrection, led by Surah Al-Baqarah and Ale Imran. (Muslim)
31. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Do not make your houses graveyards (but fill your homes with the remembrance of Allah with Salat and the recitation of the Qur'an). Indeed, Shaitan runs away from the house in which Surah Al-Baqarah is recited. (Muslim)
32. Abu Umamah Al-Bahili Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Recite the Qur'an, because on the Day of Resurrection it will come as an intercessor for those who recited it. Recite the two shining ones, Surah Al-Baqarah and Ale' Imran 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 Surah 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'awiyah ibn Salam says that it has been reported to him that by wicked people is meant magicians. (Muslim)
33. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: There is one verse in Surah Al-Baqarah that is the chief of all the verses of the Qur'an. Never is this verse recited in a house in which Shaitan is present except that it flees from it. This verse is Ayatul kursi (Mustadrak Hakim, Targhib)
34. Abu Hurairah Radiyallahu 'anhu said: Rasullullah Sallallahu 'alaihi wasallam deputed me for the safekeeping of the Zakat of Ramadan. 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 Rasullullah Sallallahu '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 Nabi Sallallahu 'alaihi wasallam asked: O Abu Hurairah! What did your prisoner do last night? (Allah Subhanahu wa Ta'ala informed him of this) I replied: O Rasulallah! 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 Rasullullah Sallallahu '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 Rasullullah Sallallahu '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, Rasullullah Sallallahu 'alaihi wasallam said: O Abu Hurairah! What did your prisoner do last night? I replied: O Rasulallah! He complained of pressing wants and support of a family, so I had pity on him and let him go his way. Rasullullah Sallallahu '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 Rasullullah Sallallahu '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 Allah will give you benefit. I asked: What are those? He said: When you go to bed, recite Ayatul kursi all the way till the end of the verse. Allah will appoint a guard for you who will stay with you and no Shaitan will come near you till the morning. So I let him go his way. Next morning Rasullullah Sallallahu 'alaihi wasallam asked me What did your prisoner do last night? I answered: O Rasulallah! He claimed to teach me some words, by which Allah will benefit me. So I let him go his way. Rasullullah Sallallahu 'alaihi wasallam said: What are those? He (the prisoner) told me: When you go to bed, recite Ayatul kursi, from its beginning to the end. Allah will appoint a guard for you who will stay with you and no Shaitan will come near you till the morning. The narrator says the Sahabah were eagerly desirous of all that was good. Nabi Sallallahu '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. Rasullullah Sallallahu 'alaihi wasallam said: That was Shaitan. (Bukhari)

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

35. Ubayy ibn Ka'b Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam asked: O Abu Mundhir! Do you know which verse from the Book of Allah is the greatest? I replied: Allah and His Messenger know best! Rasullullah Sallallahu 'alaihi wasallam asked: O Abu Mundhir. Do you know which verse from the Book of Allah is the greatest? I said: (Ayatul kursi). He then struck my chest and said: By Allah! Congratulation to you for this knowledge O Abu Mundhir! (Muslim)

It is narrated in another tradition, in regard to (Ayatul kursi), Rasullullah Sallallahu '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-Zawaid)

36. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: For every thing there is a crest, and indeed the crest of the Qur'an is Surah Al-Baqarah. And in it there is a verse, which is the chief of all the verses in the Qur'an, and that is Ayatul kursi. (Tirmidhi)

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

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

38. Nu'man ibn Bashir Radiyallahu 'anhuma narrates Rasullullah Sallallahu 'alaihi wasallam said: Indeed Allah inscribed a book, two thousand years before creating the heavens and the earth. He sent down two verses with which He ended Surah Al-Baqarah. When these verses are being recited in a house for three nights, Shaitan will not come near it. (Tirmidhi)

39. Abu Mas'ud Alansari Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who recites the last two verses of Surah Al-Baqarah at night, these will suffice for him. (Tirmidh)

i) 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. (Nawawi)

40. Shaddad ibn Aws Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: None amongst Muslims goes to bed and recites any Surah of the Book of Allah, except that Allah deposes an angel and nothing harmful will come near him until he awakes, (no matter) whenever he awakes. .(Tirmidhi)

41. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who recites one hundred verses of (the Qur'an) in a night, would be written amongst the devout worshippers of Allah. (Mustadrak Hakim)

42. Fadalah ibn 'Ubaid and Tamimdari Radiyallahu 'anhuma narrate that Rasullullah Salla'alaihi wasallam said: The one who recites ten verses in a night, (the reward of) a Qintar is written for him. And a Qintar is better than the world and whatever it contains. (Tabarani, Majma-'uz-Zawaid)

43. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The one who recites ten verses at night, is not written amongst the negligent. (Mustadrak Hakim)

44. Abu Musa Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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'an at night. I recognize their houses from their recitation of the Qur'an at night; although I may not have seen them entering their houses during daytime. (Muslim)

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

46. Abu Darda' Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The one who recites the three verses of the beginning of Surah Al-Kahf will be protected from the trial of Dajjal. (Tirmidhi)

47. Abu Darda' Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who memorizes the first ten verses of Surah Al-Kahf will be protected from the trial of Dajjal. In another narration, it is the last ten verses of Surah Al-Kahf. (Muslim)

48. Thawban Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The one who recites the last ten verses of Surah Al- Kahf, this will indeed be for him a protection from Dajjal. (Amalul Yaumi wal Lailah by Nasai).

49. 'Ali Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who recites Surah Al-Kahf on Friday, will be protected from all kinds of trials for eight days, and if Dajjal appears, (during these eight days) he would be even saved from him. ' (Tafsir ibn Kathir)

50. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The one who recites Surah 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 Dajjal appears, the Dajjal will not be able to overpower him. (Mustadrak Hakim)

51. Ma'qil ibn Yasar Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The crest, and apex of Qur'an is Surah Al-Baqarah. With every verse of it, eighty angels descend. The Ayatul kursi has been revealed from beneath the Divine Throne, then it was integrated into Surah Al-Baqarah. Surah Yasin is the heart of the Qur'an. Whoever recites it, to please Allah Tabarak wa Ta'ala and for the Hereafter, but he is pardoned. So recite this near your dying people. (Musnad Ahmad)

Note: Surah Al-Baqarah has been termed the crest or peak of the Qur'an because the fundamental principles of Islam, its beliefs and the commandments of the SharTa'h (Islamic Jurisprudence), have been dealt with in more detail than in any other Surah of the Qur'an. (Ma'ariful Hadith)

52. Jundub Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: One who recites Surah Yasin in the night to please Allah, he is forgiven. (Ibn Hibban)

53. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that he heard Rasullullah Sallallahu 'alaihi wasallam saying: One who recites Surah Al-Wdqi'ah every night will never be afflicted by poverty. (Baihaqi)

54. Jabir Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam did not use to sleep until he recited Alif Lam Mim Sajdah, (Surah 32) and Tabarakalladhi biyadihil mulk (Surah 67). (Tirmidhi)

55. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Indeed, there is a Surah in the Qur'an having thirty verses, which intercedes for its reciter until he is forgiven. And that Surah is: Tabarakalladhi biyadihil mulk (Surah 67). (Tirmidhi)

56. Ibn 'Abbas Radiyallahu 'anhuma narrates that someone, amongst the companions of Nabi Sallallahu '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, upto to end of the Surah. He came to Nabi Sallallahu 'alaihi wasallam and said: O Rasullallah I set up my tent unknowingly over a grave, and suddenly I heard someone reciting Surah Mulk up to its end. Nabi Sallallahu 'alaihi wasallam said: It is the defender; it is the protector which safeguards him from the Punishment in the grave. (Tirmidhi)

57. Ibn Mas'ud Radiyallahu '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. ('Abdullah ibn Mas'ud says) This Surah prevents the torments of the grave. It was also called Surah Mulk in the Taurat (Torah). He who recites it at night, is indeed blessed with a tremendous reward. (Mustadrak Hakim)

58. Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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 (Takwir:81); Surah Idhas samaun fatarat (Infitar:82) and Surah Idhas samaun Shaqqat (Inshiqaq:84) (Tirmidhi)

59. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Surah Idha zulzilal (Zilzal:99) is equivalent to half of the Qur'an; Surah Qul huwal lahu ahad (ikhlas:112) is equivalent to one third of the the Qur'an; and Surah Qul ya ayyuhal kafirun (Kafirun:109) is equivalent to a quarter of the Qur'an.

Note: The Qur'an describes the life of a man in this world and in the Hereafter and Surah Idha zulzilal describes the Hereafter in a very effective manner. Therefore, this Surah is equivalent to half of the Qur'an. Surah Qul huwalldhu ahad is equivalent, to one third of the Qur'an, as in the Qur'an there are three fundamental topics i.e. historical events, commandments, and the Unity of Allah. This Surah describes very beautifully the Oneness of Allah Subh'anahu wa Ta'ala. Surah Qul ya Ayyuhal Kafirun, is equivalent to one-fourth of the Qur'an, on the understanding that there are four subjects dealt with in the Qur'an; namely the Oneness, (of Allah), Prophethood, Commandments and historical events. And this Surah carries an excellent description of the Oneness of Allah Subh'anahu waTa'ala. According to some Islamic scholars, these three Surah are equivalent to half, one-third and one-fourth of the Qur'an respectively; meaning thereby that the reciter of these Surahs will get the reward of half, one-third, and one-fourth of the Qur'an respectively. (Mazahir-e- Haque)

60. 'Abdullah Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam asked: Can any one of you recite a thousand verses daily? Sahabah replied: Who has the ability to do so? He said: Can any one of you not recite: Surah Alhakumut Takdthur (Takathur:102), (its reward is equivalent to the reciting of a thousand verses). (Mustadrak Hakim)

61. Nawfal Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam advised Nawfal: Recite Surah Qul ya ayyuhal kafirun, (Kafiriin:109) then go to sleep after reciting it, as it is an immunity from polytheism. (Abu Dawud)

62. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said to one of his companions: Are you married, O! so and so? He said: No, By Allah, O Rasulallah, nor do I have anything to get married. Rasullullah Sallallahu 'alaihi wasallam asked: Have you not memorized Qul huwal lahu ahad? He replied: Indeed I have! Rasullullah Sallallahu 'alaihi wasallam said: This is one-third of the Qur'an. Rasullullah Sallallahu 'alaihi wasallam asked: Have you not memorized Idha J a a nasrullahi wal fath? (Nasr:110). He replied: Indeed I have! He said: It is one-fourth of the Qur'an. Nabi Sallallahu 'alaihi wasallam asked: Have you not memorized Qul ya ayyuhal kafirun? (Kafirun: 109). He replied: Indeed I have! Nabi Sallallahu 'alaihi wasallam said: It is one-fourth of Qur'an. Rasullullah Sallallahu 'alaihi wasallam asked: Have you not memorized Idha zulzilatil ardu (Surah

99)? He replied: Indeed I have! Nabi Sallallahu 'alaihi wasallam said: It is one -fourth of the Qur'an. Nabi Sallallahu 'alaihi wasallam said: (So) Get Married! Get Married! (Tirmidhi)

Note: The objective of Rasullullah Sallallahu 'alaihi wasallam in saying this was to point out the value of these Surahs; when you have them memorized, then you are not a poor, but a wealthy man, and should get married. (Aridatul Ahwadi)

63. Abu Hurairah Radiyallahu 'anhu narrates that I came along with Rasullullah Sallallahu 'alaihi wasallam and heard a person reciting: Qul huwal lahu ahad (Ikhlas: 112). So Rasullullah Sallallahu 'alaihi wasallam said: It is incumbent. I asked him: What, Rasullullah? He said: Paradise. Abu Hurairah Radiyallahu '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 Rasullullah Sallallahu 'alaihi wasallam, so I preferred to have lunch. Then I went to the person, but found that he had already left. (Muatta Imam Malik)

64. Abu Darda' Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Is anyone of you unable to recite one-third of the Qur'an in a night? It was asked how can one recite one-third of the Qur'an; Rasullullah Sallallahu 'alaihi wasallam replied: Recite: Qul huwal lahu ahad (Ikhlas:112), it is equal to one-third of the Qur'an! (Muslim)

65. Mu'adh ibn Anas Al-Juhani Radiyallahu 'anhu companion of Nabi Sallallahu 'alaihi wasallam narrates that Nabi Sallallahu 'alaihi wasallam said: The one who recites Qul huwal lahu ahad (Ikhlas: 112) till he completes it ten times, a palace will be built for him in Paradise. 'Umar ibn al-Khattab Radiyallahu 'anhu said: O Rasulallah, then I will recite it abundantly. Rasullullah Sallallahu 'alaihi wasallam said: Allah Ta'ala is more Generous and more Kind. (Musnad Ahmad)

66. 'A'ishah Radiyallahu 'anha said Rasullullah Sallallahu 'alaihi wasallam sent a man in-charge of an expedition; and while leading the Salat with his companions, he would recite in the end Qul huwal lahu ahad (apart from any Surah that he had recited). When they returned, they mentioned this to Rasullullah Sallallahu 'alaihi wasallam. Nabi Sallallahu 'alaihi wasallam said: Ask him why he did that? He replied: Because in it is a description of Ar-Rahman (the Compassionate), and I love to recite it. At this Rasullullah Sallallahu 'alaihi wasallam said: Tell him that Allah loves him too. (Bukhari)

67. 'A'ishah Radiyallahu 'anha narrated that every night when Rasullullah Sallallahu 'alaihi wasallam went to his bed, he joined his palms, blowing into them reciting Qul huwal lahu ahad (Ikhlas:112), and Qul A'udhu birabbil falaq (Falaq:113) and Qul A'udhu birabbil nas (Nas: 114). Then he would perform Masab (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 Dawud)

68. 'Abdullah ibn Khubaib Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam told me: Speak! I remained silent. He (again) said: Speak! I remained silent. He said again: Speak! I asked him: Rasulallah! What should I say? He said: Recite Surah Qul huwal lahu ahad (Ikhlas: 1 12); Surah Qui A'udhu birabbil falaq (falaq:113); Surah Qul A'udhu birabbil nas (Nas: 114), three times in the morning and evening; these will suffice you for every purpose, or will protect you from every thing harmful. (Abu Dawud)

Note: According to some scholars, the objective of Rasullullah Sallallahu 'alaihi wasallam prescribing the above is that if a person is unable to recite more, then he should at least recite these three Surahs in the morning and evening, and this alone will suffice for him Inshaallah. (Sharh-ut-Tibi)

69. 'Uqbah ibn 'Amir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: O 'Uqbah ibn 'Amir! Indeed you cannot recite a dearer and more readily acceptable Surah to Allah than Qul A'udhu birabbil falaq (Falaq: 113). Therefore, if you can recite it in your Salat, then do it. (Ibn Hibban)

70. 'Uqbah ibn 'Amir Radiyallahu 'anhu narrated that RasOlullah Sallallahu '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'udhu birabbil falaq (Falaq: 113); Qul A'udhu birabbin nas (Nas: 114). (Muslim)

71. 'Uqbah ibn 'Amir Radiyallahu 'anhu narrates: I was travelling with Rasullullah Sallallahu 'alaihi wasallam between Al-Juhfa and Al-Abwa, when suddenly a wind and intense darkness enveloped us. Rasullullah Sallallahu 'alaihi wasallam began to seek refuge by reciting: Qul A'udhu birabbil falaq (Falaq: 113), Qul A'udhu birabbin nas (Nas: 114). And He said: O 'Uqbah! Seek refuge of Allah by reciting these two. No one, seeking refuge ever, got such refuge like the one obtained through these two. 'Uqbah said: I heard Rasullullah Sallallahu 'alaihi wasallam reciting these Surahs when leading us in Salat. (Abu Dawud)

Note: Juhfa and Abwa were two famous places between the cities of Makkah and Madinah.

Virtues of Remembering Allah

Verses of Quran

Allah Subhanahu wa Ta'ala 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]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

So, remember the name of your Sustainer, and devote yourself to him with a complete devotion.[Al-Muzzammil 73: 8]

Allah Subhanahu wa Ta'ala says:

Verily, in the remembrance of Allah hearts do find peace and satisfaction. [Ar-Ra'd 13: 28]

Allah Subhanahu wa Ta'ala says:

And verily, the remembrance of Allah is the greatest.(virtue and a means of Allah remembering you) [Al-'Ankabut 29: 45]

Allah Subhanahu wa Ta'ala says:

(The wise are) those who remember Allah, (always) standing, sitting, and reclining. [Ale-'Imran 3: 191]

Allah Subhanahu wa Ta'ala says:

Then remember Allah as you remember your fathers (and forefathers) or with a stronger remembrance. [Al-Baqarah 2: 200]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu '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'raf 7:205]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

And in whatever condition you may find yourself, and whatever portion of the Qur'an 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. [Yunus 10:61]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

And put your trust in the Almighty, the most Merciful.

Who sees you when you stand up (for Tahajjud Salat).

And (sees) your movements among those, who prostrate themselves.

Indeed! He, only He, is the Hearer, the Knower. [Ash-Shu'ara 26: 217-220]

Allah Subhanahu wa Ta'ala says:

And He (Allah) is with you wherever you may be. [Al-Hadid 57: 4]

Allah Subhanahu wa Ta'ala says:

And as for any one who chooses to remain blind to the remembrance of the most Gracious, to him We assign a devil who becomes his companion.[Az-Zukhruf 43: 36]

Allah Subhanahu wa Ta'ala says:

And had he not been one of those who glorify (Allah);

He would have remained in its belly till the day when all shall be raised from the dead. [As-Safat 37: 143-144]

Note: These verses are referring to incident of Yunus Alaihis Salam in the belly of the Fish, when he recited this supplication: La ilaha illa anta subhanaka inni kuntu minaz zalimin: None is worthy of worship but You; Glory be to You; indeed I am among the wrongdoers (transgressors).

Allah Subhanahu wa Ta'ala says:

So remember Allah's limitless glory when you enter upon the evening hours, and when you rise in the morning. [Ar-Rum 30: 17]

Allah Subhanahu wa Ta'ala says:

O you who believe! Remember Allah with much remembrance.

And glorify His praises in the morning and in the evening. [Al-Ahzab 33: 41-42]

Allah Subhanahu wa Ta'ala says:

Verily Allah and His angels bless the Prophet. O you who believe! Send your Salawat on him and salute him with all respect. [Al-Ahzab 33: 56]

Note: Allah Subhanahu wa Ta'ala bestows His Nabi with His choosiest blessings; and the angels pray to Allah for the showering of His special blessings. Therefore, Muslims should also pray to Allah Subhanahu wa Ta'ala to grant special blessings upon Rasullullah Sallallahu 'alaihi wasallam; and salute him in abundance.

Allah Subhanahu wa Ta'ala says:

And those who, when they openly commit a shameful act, or have wronged themselves, remember Allah, and ask forgiveness for their sins and none can forgive sins but Allah. And they do not persist in what wrong they have done. And they know (that Allah 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)! [Ale-Imran 3: 135-136]

Allah Subhanahu wa Ta'ala says:

And Allah would not punish them; till you (O' Muhammad) are in between them and Allah would not punish them while they (continued) to seek (His) forgiveness. [Al-Anfal 8: 33]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu '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]

Allah Subhanahu wa Ta'ala says:

Why do you not ask Allah of forgiveness, so that you would have received Mercy. [An-Naml 27: 46]

Allah Subhanahu wa Ta'ala says:

O you believers- all of you- turn to Allah in repentance in order that you may succeed. [An-Nur 24: 31]

Allah Subhanahu wa Ta'ala says:

O you who believe! Turn to Allah in sincere repentance (let not the thought of sin remain in your hearts). [At-Tahrim 66: 8]

Ahadith

72. Jabir ibn Abdullah Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: No deed of a man is more calculated to save him from Allah's Punishment than the remembrance of Allah. It was asked: Not even fighting in the path of Allah? He replied: Not even fighting in the path of Allah, except the one who fights bravely with his sword till it breaks. (Tabarani, Majma-'uz-Zawaid)

73. Abu Hurairah Radiyallahu 'anhu reports that Nabi Sallallahu 'alaihi wasallam in a Hadith Qudsi narrated that Allah Ta'ala 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'ala turns towards His slave with much more attention, mercy and help.

74. Abu Hurairah Radiyallahu 'anhu reports that Nabi Sallallahu 'alaihi wasallam in a Hadith 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. (ibn Majah)

75. 'Abdullah ibn Busr Radiyallahu 'anhu narrates that a man said: Rasulallah! I know that the commandments of Sharia'h 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'adh ibn Jabal Radiyallahu 'anhu narrates that the last words I had with Rasullullah Sallallahu 'alaihi wasallam, at the time of bidding him farewell, was that; I said: O Rasulallah! Inform me about the deeds which are the most beloved to Allah 'Azza wa Jalil. He replied: When you die, your tongue should be engaged in and refreshed with the Dhikr of Allah Ta'ala.

In another narration, it is stated that Mu'adh Radiyallahu 'anhu asked: O Rasulallah! Tell me the best deed which would bring me Closest to Allah. ('Amalul Yaumi wal Lailah li tbn-us-Sunnil, Bazzar, Majma- 'uz-Zawaid)

Note: At the time of bidding him farewell refers to the time when Rasullullah Sallallahu 'alaihi wasallam sent Mu'adh Radiyallahu 'anhu as a Governor to Yemen.

77. Abu Darda Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Allah), and better for you than that you encounter your enemy whose necks you cut and who cut your necks? The Sahabah replied: Yes, indeed! He said: It is the Dhikr of Allah, the Exalted. (Tiimidhi)

78. Ibn 'Abbas Radiyallahu 'anhuma narrates that Nabi Sallallahu '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 Allah, (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. (Tabarani)

79. Abu Darda Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Every day and night Allah showers kindness and charity on his slaves. And no kindness is better than the inspiration of His remembrance that Allah grants to any of His slaves. (Tabarani, Majma-'uz-Zawaid)

80. Hanzalah AI-Usaidi Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Allah, the angels would shake hands with you on your beds and in your walkways; but O Hanzalah! There is a time for every thing. He said this three times.

Note: This hadlth 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'adh ibn Jabal Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Allah 'Azza wa Jalil. (Tabarani, BaihaqT, Jami'us-Saghir)

82. Sahl ibn Hunaif Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Fulfil the rights of gatherings by remembering Allah profusely. (Tabarani, Jami-'us-Saghir)

83. 'Uqbah ibn 'Amir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Any rider who keeps his heart free for Allah 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 Shaitan. (Tabarani, Majma-'uz-Zawaid)

84. Abu Musa Radiyallahu anhu narrates that Nabi Sallallahu '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 Allah is remembered and of a house in which Allah is not remembered is like the example of the living and the dead. (Bukhari, Muslim)

85. Mu'adh Radiyallahu 'anhu narrates that a man asked Rasullullah Sallallahu 'alaihi wasallam: Which Jihad has the highest reward? He replied: (Jihad) In which the remembrance of Allah Tabaraka wa Ta'ala is done excessively. The man asked: Among those fasting, who has the highest reward? He replied: The one who remembers Allah Tabaraka wa Ta'ala excessively. Then similarly, Satat, Zakat, Hajj and Sadaqah all were mentioned, and for each of them, Rasullullah Sallallahu 'alaihi wasallam kept on saying that the highest reward will be for the one who remembers Allah Tabaraka wa Ta'ala excessively (in all these deeds). Abu Bakr Radiyallahu 'anhu said to 'Umar Radiyallahu 'anhu: O Abu Hafsah! Those who remember Allah have taken away all the virtues. Rasullullah Sallallahu 'alaihi wasallam said: You are absolutely right! (Musnad Ahmad)

Note: Abu Hafsah means father of Hafsah. Hafsah Radiyallahu 'anha is the daughter of 'Umar Radiyallahu 'anhu and the wife of Rasullullah Sallallahu 'alaihi wasallam.

86. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The Mufarridun have gone ahead! Sahabah asked: Who are the Mufarridun, O Rasulallah? He replied: Those who are devoted intensively

to the remembrance of Allah. Allah's remembrance reduces their burdens. Hence, they will come with a little burden on the Day of Resurrection. (Tirmidhi)

87. Abu Musa Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If a person has plenty of money which he is distributing and another is remembering Allah, then (the one engaged in) the remembrance of Allah (Dhikr) is better. (Tabarani, Majma'-uz-Zawuid)

88. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: One who remembers Allah excessively is freed from hypocrisy. (Tabarani, Jami-us-Saghir)

89. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrates that, indeed, Rasullullah Sallallahu 'alaihi wasallam said: Verily, there are many a people who remember Allah on their soft beddings and for this they will enter the highest positions of Paradise. (Abu Ya'la, Majma'uz-Zawaid)

90. Jabir ibn Samurah Radiyallahu 'anhu narrates that when Nabi Sallallahu 'alaihi wasallam offered Salat-ul-Fajr, he would sit cross-legged where he was till the sun had come well up. (Abu Dawad)

91. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: To sit with people who are doing the Dhikr of Allah after Salat-uli-Fajr till the sun rises is more pleasing to me than setting free four slaves from the progeny of Isma'il 'Alaihis Salam. And to sit with people who are doing the Dhikr of Allah after Salat-ul-'Asr till the sun sets is more pleasing to me than setting free four slaves from the progeny of Isma'il 'Alaihis Salam. (Abu Dawnd)

Note: The slaves from the progeny of Isma'il 'Alaihis Salam are mentioned in this hadith as they were considered the most noble amongst the Arabs, and so more valuable.

92. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam in a Hadiih Qudsi said: Verily, Allah has such angels who move on the paths seeking those who remember Allah. And when they find such a people engaged in remembering Allah, 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 Jalil 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. Allah asks: Have they seen Me? The angels reply: No: By Allah, they have not seen You. Allah 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 Allah says: What were they asking for? The angels reply: They were asking for Paradise. Allah asks: Have they seen it? The angels reply: No! By Allah. O Rabb! They have not ' seen it. Allah then asks them: What f 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 Allah asks: What were they seeking refuge from? The angels submit: They were seeking refuge from the Fire. He asks: Have ;,hey seen it? The angels reply: No! By Allah. O Rabb! They have not seen it. Allah then asks: What if they had seen it? The angels reply: Had they seen it, they would have been more earnest in fleeing from it, and more intense in fearing it. Allah then says: I call you to witness that I have, indeed, forgiven them. One of the angels says: Among them was such a person who was not one of them but had come there only for some need. Allah says: They are such people that whoever sits with them is not deprived of (My Mercy). (Bukhari)

93. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam in a Hadith Qudsi said: Allah has roving angels who seek gatherings of remembrance of Allah. When they reach them, 'they surround them and depute a messenger to go to their Rabbul Izzat Tabaraka wa Ta'ala in the heavens. The angel says on their behalf: O our Rabb! We have reached those slaves amongst Your slaves who are glorifying You for Your bounties, they are reciting Your Book, offering salutations to Your Prophet, Muhammad Sallallahu 'alaihi wasallam, and begging for the good of this world and of the Hereafter. Allah Tabaraka wa Ta'ala directs: Cover them with My Mercy. The angel says: O our Rabb! Verily, amongst them is a sinful person who incidently accompanied them. Allah Tabaraka wa Ta'ala says: Cover all of them with My Mercy, for this is an assembly of such people, that none sitting amongst them is deprived of. (Bazzar, Majma'-uz-Zawaid)

94. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When some people who gather and engage in remembring Allah 'Azza wa Jalil, not intending anything except Allah's pleasure, an angel calls them from the heavens: Get up duly forgiven! As indeed your sins have been replaced with virtues. (Musnad Ahmad, Tabarani, Abu Ya'la, Bazzar, Majma-'uz-Zawaid)

95. Abu Hurairah and Abu Sa'id Al-Khudri Radiyallahu 'anhuma both bear witness that Nabi Sallallahu 'alaihi wasallam said: People will not sit remembring Allah 'Azza wa Jalil, without the angels surrounding them, Mercy covering them, sakinah (peace of heart) descending on them and Allah mentioning them with those who are with Him. (Muslim)

96. Abu Darda' Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed, Allah 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 Rasulallah! Describe them to us so we may recognize them. He said: They are those who love one another for Allah and those who get together from various tribes and different places for the remembrance of Allah and are engaged in remembering Him. (Tabarani, Majma-'uz-Zawaid)

97. 'Amr ibn 'Abasah Radiyallahu 'anhu narrates: he heard Rasullullah Sallallahu 'alaihi wasallam saying: On the right of Ar- Rahman (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 Allah 'Azza wa Jalil. It was asked: O Rasullullah! 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 Allah. In conversation they use the best of words, like a date eater who selectively picks the best to eat (from a heap of dates). (Tabarani, Majma-'uz-Zawaid)

Note: 1- In this Hadith, being on the right side of Ar-Rahman means that these people will have a pre-eminent rank and status with Allah Subhanahu wa Ta'ala . 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 Allah 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' Bihar-ul-Anwar)

98. 'Abdur Rahman ibn Sahl ibn Hunaif Radiyallahu 'anhu narrates that this verse was revealed to Nabi Sallallahu '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 ibn 'Amr Radiyallahu 'anhuma nairates 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- Zavaid)

100. Abu Sa'id Al-Khudri Radiyallahu 'anhu reports that Rasullullah Sallallahu 'alaihi wasallam in a Hadith Qudsi said: Allah 'Azza wa Jail 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 Yala, Majma-'uz- Zawaid)

101. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Allah. (Tirmidhi)

102. Mu'awiyah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam came to a group of Sahabah and asked them: What made you sit together? They replied: We are sitting here to remember Allah, and praise Him

for guiding us to Islam, and bestowing favours on us through it. He asked: By Allah! Are you sitting only for this? They replied: By Allah! Nothing else has made us sit together but this. Rasullullah Sallallahu 'alaihi wasallam said: I did not swear because I doubt you but Jibrail 'Alaihis Salam came to me and informed me that verily Allah 'Azza wa Jalil mentions you amongst the angels proudly. (Muslim)

103. Abu Razin Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Allah as much as you can. (Baihaqi, Mishkat)

104. Ibn 'Abbas Radiyalahlu 'anhuma narrates that it was asked: Rasulallah! With whom is it best for us to sit? He replied: The one whose sight makes you remember Almighty Allah, and whose words improve your deeds and whose deeds remind you of the Hereafter. (Abu Ya'la, Majma-'uz-Zawaid)

105. Anas ibn Malik Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: A person who remembers Allah and his eyes overflow due to the fear of Allah, such that a few tears fall on the ground, Allah Ta'ala will not punish him on the Day of Resurrection. (Mustadrak Hakim)

106. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Nothing is dearer to Allah than two drops and two marks: A drop of tears shed due to the fear of Allah, and a drop of blood shed in the path of Allah. Regarding the two marks, they are: A mark received in the cause of Allah (mark of a wound, signs of walking in the path of Allah, a layer of dust), and a mark caused in observing one of the obligatory commandments of Allah (as for example mark of prostration, or. a mark attained during the journey of Hajj). (Tirmidhi)

107. Abu Hurairah Radiyallahu anhu narrates that Nabi Sallallahu 'alaihi wasallam said: There are seven persons whom Allah 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 Allah, (3) A man whose heart is attached to the masjid, (4) Two men who love one another for the sake of Allah, meeting thus and separating thus, (5) A man whom a woman of rank and beauty tempts and he says: I fear Allah, (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 Allah in solitude with his eyes overflowing. (Bukhari)

108. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: If people sit in a gathering in which they do not do the Dhikr of Allah nor send Salawat on the Prophet, such a gathering becomes a cause of dismay and loss for them. If Allah wills. He will punish them and if He wills. He will forgive them. (Tirmidhi)

109. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If anyone sits in a place and does not remember Allah there, then this sitting will cause him a loss from Allah and if anyone lies down in a place and does not remember Allah, then this will cause him a loss from Allah. (Abu Dawud)

110. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: If people sit together without doing the Dhikr of Allah and without sending Salawat on Nabi Sallallahu '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 Hibban)

111. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: There is not a people who disperse from an assembly where they did not remember Allah, 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 Dawud)

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 Allah).

However, if Allah is remembered in these gatherings, then this may protect them from such interrogations (Badhl-ul-Majhud)

112. Sa'd Radiyallahu 'anhu narrates that we were with Rasullullah Sallallahu '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 Allah one hundred times (as for example, says Subhanallah Glory be to Allah who is above all faults, one hundred times), a thousand virtues are recorded for him and a thousand sins are removed from him. (Muslim)

113. Nu'man ibn Bashir Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Among the words by which you glorify Allah are: Subhanallah (Glory be to Allah who is above all faults), La ilaha illallah (None is worthy of worship but Allah), Alhamdulillah (All Praises be to Allah). These words circle around the Throne of Allah, and sound like the buzzing of bees, mentioning their reciter to Allah. Would anyone of you not like that someone always mentions him in front of Allah? (Ibn Majah)

114. Yusairah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam told us: Make it obligatory upon yourselves to say Subhanallah (Glory be to Allah Who is above all faults), La ilaha illallah (None is worthy of worship but Allah), and sanctifying His Holiness (words like Subhanal Malikil Quddus — 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. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who says: Glory be to Allah Who is above all faults, and all Praise be to Him, a date tree will be planted for him in Paradise. (Bazzar, Majma-'uz- Zawaid)

116. Abu Dhar Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam was asked: Which words are the best? He replied: The words that Allah has chosen for His angels, or His slaves: Subhanallahi wabihamdihi (Glory be to Allah who is above all faults, and all praise be to Him). (Muslim)

117. Abu Talhah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He, who says La ilaha illallah (None is worthy of worship but Allah), will enter Paradise, or Paradise becomes incumbent upon him. And the one who says, Subhanallahi wabihamdihi (Glory be to Allah 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 Sahabah expressed: O Rasulallah! 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 Allah, these virtues would be insignificant. Then the Rabb, through His Mercy, will help whomsoever He wills and save him (from doom). (Mustadrak Hakim. Targhib)

118. Abu Dhar Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Should I not inform you of the words dearest to Allah? I said: O Rasulallah! Do tell me about the words dearest to Allah. He said: To Allah the dearest words are, Subhanallahi wabihamdihi (Glory be to Allah who is above all faults, and all praise be to Him). (Muslim)

Another narration says, the dearest words to Allah are: Subhana rabbi wabihamdihi (Glory be to my Rabb who is above all faults, and all praise be to Him). (Tirmidhi)

119. Jabir Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who says Subhanallahil Azim wabihamdihi (Glory be to Allah who is above all faults, the incomparably Great, and all praise be to Him), a date tree is planted for him in Paradise. (Tirmidhi)

120. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Two sentences beloved to Ar-Rahman (the Most Beneficent), light on the tongue, (but) heavy on the Scale, are: Subhanallahi wabihamdihi

Subhanallahil Azim (Glory be to Allah Who is above all faults, and all praise be to Him; Glory be to Allah Who is above all faults, the incomparably Great.) (Bukhari)

121. Safiyya Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam visited me. There were four thousand date stones lying before me and I was glorifying Allah (Tasbih). He said: O daughter of Huyya (Safiyya)! What are these? I replied: I am glorifying (Allah) with these date stones. He said: Since the time I have been standing with you, I have glorified Allah more than you. She said: Teach me, He replied: Say Subhanallahi 'Adada Ma Khalaqa min shai'in (I praise Allah equal to the number of all that He has created!) (Mustadrak Hakim)

122. Juwairiyah Radiyallahu 'anha narrates that Nabi Sallallahu 'alaihi wasallam left her for the morning Salat, while she was in her place of Salat, and returned after Salat-ul-Adha (forenoon) and found her sitting in the same place. He asked: Are you still in the same " state (remembering Allah) as I left you? She replied: Yes. Nabi Sallallahu 'alaihi wasallam said: Since I left you, I have said four phrases three times, if weighed against all that you have remembered Allah today, it would outweigh them. These phrases are: Subhanallahi wabihamdihi 'Adada Khalaqih Wa Rida Nafsihi Wa Zeenata 'Arshihi Wa Midada Kalimatih (Glory be to Allah Who is above all faults, and praise be to Him: to the number of His creation, and to please His Self, and to the weight of His Throne, and to the amount of ink used in writing His words.) (Muslim)

123. Sa'd ibn Abi Waqqas Radiyallahu 'anhu narrates that he went with Rasullullah Sallallahu 'alaihi wasallam to a Sahabiyah who had date stones or pebbles in front of her, she was remembering Allah on them. He asked: Should I not tell you something that is easier or better than this? Then He said: "Subhanallahi 'Adada Ma Khalaqa Fi Samaai, Wa Subhanallahi Ma Khalaqa Fil Ardi, Wa Subhanallahi 'Adada Ma Khalaqa Baina Dhalika, Wa Subhanallahi 'Adada Ma Huwa Khaliqu " Subhanallah -(Glory be to Allah Who is above all faults) as many times as the number of what He created in the heaven; and Subhanallah, as many times as the number of what He created in the earth; and Subhanallah, as many times as the number of what is between these two; and Subhanallah, as many times as the number of those He will create. Then say, Allahu Akbar (Allah the Greatest) - in the same way. Then say: Alhamdulillah (All praise be to Allah) - in the same way. Then say: La ilaha illallah - (None is worthy of worship but Allah) - in the same way. And say: -La Haula Wala Khuwata illa billah (There is no might to resist evil and no power to do good, except through Allah) in the same way. (Abu Dawud)

124. Abu Umamah Al-Bahili Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam came, I was sitting and my lips were moving. He asked: Why are you moving your lips? I replied: O Rasulallah! I am remembering Allah. 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. Rasullullah Sallallahu 'alaihi wasallam said: Say Alhamdulillah — (All praises be to Allah) — equal to the things counted by His Book; and Alhamdulillah, equal to the things presented in His Book; and Alhamdulillah, equal to the number as counted by all His creation; and Alhamdulillah, equal to the count of things needed to fill all His creation; and Alhamdulillah, equal to the count of things needed to fill the space between the heavens and the earth; and Alhamdulillah, equal to the count of every thing; and Alhamdulillah on every thing.

And in the same way say Subhanallah (Glory be to Allah Who is above all faults); and in the same way say: Allahu Akbar (Allah is the Greatest). It will be as follows: Subhanallah — (Glory be to Allah Who is above all faults) — equal to the things counted by His Book; and Subhanallah, equal to the things presented in His Book; and Subhanallah, equal to the number as counted by all His creation; and Subhanallah, equal to the count of things needed to fill all His creation; and Subhanallah, equal to the count of things needed to fill the space between the heavens and the earth; and Subhanallah, equal to the count of every thing; and Allahu Akbar — (Allah is the greatest) — equal to the things counted by His Book; and Allahu Akbar, equal to the things presented in His Book; and Allahu Akbar, equal to the number as counted by all His creation; and Allahu Akbar equal to the count of things needed to fill all His creation; and Allahu Akbar, equal to the count of things needed to fill the space between the heavens and the earth; and Allahu Akbar, equal to the count of every thing; and Allahu Akbar on every thing. (Tabarani, i'laajma ;iz-Zawaid)

125. Ibn ' Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: The first to be invited to Paradise on the Day of Resurrection will be those who praise Allah in prosperity and in adversity. (Mustadrak Hakim)

126. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah is pleased with His slave who, when he eats, praises Him; and when he drinks, praises Him. (Muslim)

127. Mu'adh ibn Jabal Radiyallahu 'anhu narrates that he heard Rasullullah Sallallahu '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 La ilaha illallah (none is worthy of worship but Allah), and Allahu Akbar (Allah is the Greatest). (Tabarani. Targhib)

128. A Sahabi from the tribe of Bani Sulaim narrates that Rasullullah Sallallahu 'alaihi wasallam counted these words on my hand or on his hand, and said: Subhanallah (Glory be to Allah who is above all faults) fills half the Scale; and Alhamdulillah (All praise be to Allah), fills it fully and Allahu Akbar (Allah is the Greatest) fills the space between the sky and the earth. (Tirmidhi)

129. Sa'd Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Should I not lead you to a door from the doors of Paradise? I said: Do tell me, O Rasulallah! He replied: La Hawla Wala Quwata illa billah(There is no might to resist evil, and no power to do good, except through Allah) (Mustadrak Hakim)

130. Abu Ayyub Al-Ansari Radiyallahu 'anhu narrates that on the night of Mai'raj (the Ascension), Rasullullah Sallallahu 'alaihi wasallam passed by Ibrahim 'Alaihis salam. Ibrahim 'Alaihis salam asked: O Jibrail! Who is with you? Jibrail 'Alaihis salam said: Muhammad (Sallallahu 'alaihi wasallam). Ibrahim 'Alaihis salam 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: La Hawla Wala Quwata illa billah (There is no might to resist evil, and no power to do good,except through Allah.) (Musnad Ahmad, Majma'uz-Zawaid)

131. Samurah ibn Jundub Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The dearest saying to Allah are four: Subhanallah (Glory be to Allah Who is above all faults), Alhamdulillah (All Praise be to Allah), La ilaha illallah (none is worthy of worship but Allah), and Allahu Akbar (Allah 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'an are four, and these are from the Qur'an. (Musnad Ahmad)

132. Abu Hurairah Radiyallahu 'anhu narrates 'that Rasullullah Sallallahu 'alaihi wasallam said that: I say; Subhanallah (Glory be to Allah who is above all faults), Alhamdulillah (Praise be to Allah), La ilaha illallah (none is worthy of worship but Allah), and Allahu Akbar (Allah is the Greatest), is dearer to me than everything on which the sun rises. (Muslim)

133. Abu Salma Radiyallahu 'anhu narrates that he heard Rasullullah Sallallahu 'alaihi wasallam saying: How excellent are five things! and how heavy on the Scale: (1) Subhanallah (Glory be to Allah who is above all faults), (2) Alhamdulillah (All Praise be to Allah), (3) La ilaha illallah (None is worthy of worship but Allah), (4) Allahu Akbar (Allah is the Greatest), and (5) A righteous son of a Muslim dies and he forbears patiently expecting a reward in return. (Mustadrak Hakim)

134. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that he heard Rasullullah Sallallahu 'alaihi wasallam saying: He who says: Subhanallah (Glory be to Allah . Who is above all faults), Alhamdulillah (All Praise be to Allah), La ilaha illallah (None is worthy of worship but Allah), and Allahu Akbar (Allah is the Greatest), then for every letter, ten virtues are recorded for him. (Tabarani, Majma'uz-Zawnid)

135. Umme Hani binte Abu Talib Radiyallahu 'anha narrates that one day Rasullullah Sallallahu 'alaihi wasallam came to our house. I said: O Rasulallah! I am old and weak. Tell me of some deed that I may do while sitting?

Rasullullah Sallallahu 'alaihi wasallam replied: Say, Subhanallah (Glory be to Allah Who is above all faults) one hundred times; its reward is like setting free one hundred slaves from the descendants of Isma'il 'Alaihis salam. Say, Alhamdulillah (All Praise be to Allah) one hundred times; its reward is like giving one hundred horses, (fully) equipped with saddles and reins, in the path of Allah (for Jihad). Say, Allahu Akbar (Allah is the Greatest), one hundred times; its reward is like sacrificing one hundred camels, with straps of sacrifice tied to their necks, and it is accepted by Allah. Say, La ilaha illallah (None is worthy of worship but Allah) one hundred times; its reward fills the space between the sky and the earth. That day, no one's deed will be better than yours which would be accepted by Allah, except one who has done the same as you. (Ibn Majah, Tabarani, Musnad Ahmad)

In another narration, Umme Hani Radiyallahu 'anha narrates: I asked: O Rasulallah! 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, Allahu Akbar (Allah 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 Allah. Say, La ilaha illallah (None is worthy of worship but Allah) 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 Allah, none will be better than yours except for a person who said what you said or said more. (Tabarani, Majma'-uz-Zawfiid)

In another narration it is also stated: Say, La ilaha illallah (None is worthy of worship but Allah), it does not leave any sin (absolved), and there is no deed like it. (Mustadrak Hakim)

136. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alailii 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 Rasulallah! He said: Say, Subhanallah (Glory be to Allah Who is above all faults), Alhamdulillah (All Praise be to Allah), La ilaha illallah (None is worthy of worship but Allah), and Allahu Akbar (Allah is the Greatest); for each one of these words a tree will be planted for you in Paradise. (Ibn Majah)

137. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam came to us and said: Take your shields! Sahabah asked: O Rasulallah! Has any of the enemy come? He said: Take your shields as a protection from the Hell-Fire! Say Subhanallah (Glory be to Allah Who is above all faults), Alhamdulillah (All Praise be to Allah), La ilaha illallah (None is worthy of worship but Allah), Allahu Akbar (Allah is the Greatest) and Wala haula wala Quwwata ilia billah (There is no might to resist evil, and no power to do good, except through Allah). 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. (Tabarani, 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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Say Subhanallah (Glory be to Allah Who is above all faults), Alhamdulillah (All Praise be to Allah), La ilaha illallah (None is worthy of worship but Allah), and Allahu Akbar (Allah is the Greatest), this causes the sins to fall like leaves fall from trees. (Musnad Ahmad)

139. 'Imran ibn Hasain Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Who amongst you can do a deed every day equal to mount Uhud? Sahabah submitted: O Rasulallah! Who has the ability to do a deed every day, like that of Uhud? He replied: Everyone of you has ability to do this. The Sahabah asked: O Rasulallah! What is that? He said: The reward for Subhanallah (Glory be to Allah Who is above all faults) is more than Uhud! The reward for Alhamdulillah (All Praise be to Allah) is more than Uhud ! The reward for La ilaha illallah (None is worthy of worship but Allah) is more than Uhud! The reward for Allahu Akbar (Allah is Greatest) is more than Uhud. (Tabarani, Bazzar, Majma- 'uz-Zawaid)

140. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When you pass by the gardens of Paradise, feed well. I inquired: O Rasulallah! What are the gardens of Paradise? He replied: Masjids.

I asked O Rasulallah! What is the feed? He replied: To say: Subhanallah (Glory be to Allah Who is above all faults), Alhamdulillah (All Praise be to Allah), La ilaha illallah (None is worthy of worship but Allah), and Allahu Akbar (Allah is the Greatest). (Tirmidhr)

141. Abu Hurairah and Abu Sa'id Al-Khudri Radiyallahu 'anhuma narrate that Nabi Sallallahu 'alaihi wasallam said: Allah has chosen from His Book ! four things Subhanallah (Glory be to Allah Who is above all faults), Alhamdulillah (All Praise be to Allah), La ilaha illallah (None is worthy of worship but Allah), Allahu Akbar (Allah is the Greatest). He who says Subhanallah (Glory be to Allah Who is above all faults) twenty virtues are written for him, and twenty sins are erased. He who says Allahu Akbar (Allah is the Greatest), he gets the same reward. He who says La ilaha illallah (None is worthy of worship but Allah), he gets the same reward. And he who says from the depth of his heart Alhamdulillah-rabbiU 'alamln (All Praise be to Allah, the Rabb of all the worlds), thirty virtues are written for him, and thirty sins are erased. ('Amalul Yaumi wal Lailah by Nasai)

142. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Excessively repeat the everlasting good deeds. It was asked : What are those, O Rasulallah? He replied: These are the fundamentals of Deen. It was asked: What are these? Rasullullah Sallallahu 'alaihi wasallam said: Say, Allahu Akbar (Allah is the Greatest) — La ilaha illallah (None is worthy of worship but Allah) — Subhanallah (Glory be to Allah Who is above all faults), Alhamdulillah (All Praise be to Allah), and Wala haula wala quwwata ilia billah (There is no might to resist evil, and no .power to do good, except through Allah). (Mustadrak Hakim)

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). (Fath-ur-Rabbani)

143. Abu Darda Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Say, Subhanallah (Glory be to Allah Who is above all faults), Alhamdulillah (All Praise be to Allah), La ilaha illallah (None is worthy of worship but Allah), Allahu Akbar (Allah is the Greatest), and Wala haula wala quwwata ilia billah (There is no might to resist evil, and no power to do good, except through Allah). These are from the everlasting good deeds, which remove sins like the leaves shed from the trees. These are from the treasures of Paradise. (Tabarani, Majma-'uz-Zawaid)

144. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever says on earth, La ilaha illallahu wallahu akbar, Wala haula wala quwwata ilia billah (None is worthy of worship but Allah, Allah is the Greatest, there is no might to resist evil, and no power to do good, except through Allah.) his sins are forgiven, even if those are like the foam of the ocean. (Tirmidhi)

In another narration, the same reward is with the addition of Subhanallah (Glory be to Allah Who is above all faults), and Alhamdulilah (All Praise be to Allah). (Mustadrak Hakim)

145. Abu Hurairah Radiyallahu 'anhu narrates that he heard Rasullullah Sallallahu 'alaihi wasallam saying: Whoever (sincerely) says: Subhanallahi Walhamdulillah Wa La ilaha illallahu Wallahu akbar, Wala haula wala quwwata ilia billah (Glory be to Allah Who is above all faults and All Praise be to Allah, and none is worthy of worship but Allah, and Allah is the Greatest, and there is no might to resist evil, and no power to do good, except through Allah.) On this Allah says: My slave has become obedient, and has surrendered himself to Me. (Mustadrak Hakim)

146. Abu Sa'id Al-Khudri and Abu Hurairah Radiyallahu 'anhuma both witness that Rasullullah Sallallahu 'alaihi wasallam in a Hadith Qudsi said: Whosoever says: La ilaha illallahu Wallahu akbar, (None is worthy of worship but Allah, and Allah is the Greatest), his Rabb confirms and says: La ilaha illa Ana Wa ana (None is worthy of worship but Me, and I am the Greatest).

And when he says: La ilaha illallahu Wahdahu,(None is worthy of worship but Allah, The Alone), Allah Ta'ala says: La ilaha illa Ana Wa ana Waahdahu, (None is worthy of worship but Me and I am Alone).

And when he says: La ilaha illallahu Wahdahu La Sharika Lahu (None is worthy of worship but Allah, the Alone, Who has no partner), Allah Ta'ala says: La ilaha illa Ana Wahdi La Sharika Li, (None is worthy of worship but Me, and I am Alone, I have no partner).

And when he says: La ilaha illallahu Wa Lahul Mulku Wa Lahul Hamdu, (None is worthy of worship but Allah, to Whom belongs the Kingdom, and to Whom all praise is due), Allah Ta'ala says: La ilaha illa Ana Liyal Mulku Waliyal Hamdu, (None is worthy of worship but Me, to Me belongs the Kingdom, and to Me all praise is due).

And when he says: La ilaha illallah Wala haula wala quwwata ilia billah (None is worthy of worship but Allah, and there is no might to resist evil, and no power to do good, except through Allah), Allah Ta'ala says: La ilaha illa Ana Wala haula wala quwwata ilia bi (None is worthy of worship but Me, and there is no might to resist evil, and no power to do good, except through Me). Rasullullah Sallallahu 'alaihi wasallam said: Whosoever says the above words in his illness, and then dies, the Hell-Fire will not even taste (touch) him. (Tirmidhi)

Note: It means that when anyone is suffering from illness and he says the following then the Fire of Hell will not even taste (touch) him. La ilaha illallahu Wallahu akbar, La ilaha illallahu Wahdahu, La ilaha illallahu Wahdahu La Sharika Lahu, La ilaha illallahu Wa Lahul Mulku Wa Lahul Hamdu, La ilaha illallah Wala haula wala quwwata ilia billah

147. Ya'qub ibn 'Asim Rahimahullahu narrates that two Sahabah Radiyallahu 'anhuma heard Rasullullah Sallallahu 'alaihi wasailam saying: Any slave (of Allah) who says: La ilaha illallahu Wahdahu La Sharika Lahu Lahul Mulku Wa Lahul Hamdu Wahuwa Ala Kulli Shai'in Qadeer (None is worthy of worship but Allah, the Alone, without any partners, His is the Kingdom, and His is all the praise, and He has power over everything.) 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 Allah looks at him; and the one on whom Allah casts a glance, indeed, becomes entitled to whatever he asks. ('Amalul Yaumi wal Lailah lin Nasai)

148. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasailam 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 La ilaha illallahu Wahdahu La Sharika Lahu Lahul Mulku Wa Lahul Hamdu Wahuwa Ala Kulli Shai'in Qadeer (None is worthy of worship but Allah, the Alone, without any partner, His is the Kingdom, and His is all the praise, and He has Power over everything.) (Tirmidhi)

149. It is narrated that Nabi Sallallahu 'alaihi wasailam said: Whosoever sends Salawat on me once, Allah will bestow him with ten blessings and ten virtues will be written for him. (Tirmidhi)

150. 'Umair Al-Ansari Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasailam said: Whosoever, from my Ummah, sends Salawat on me once with sincerity of his heart, Allah 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 Nasai)

151. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasailam said: Send Salawat excessively upon me on every Friday, for the Salawat of my Ummah are presented to me on every Friday. He who invokes Salawat excessively on me will be amongst the closest to me in rank (on the Day of Resurrection). (Baihaqi, Targhib)

152. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasailam said: Send Salawat excessively upon me on Friday, for Jibrail 'Alaihis salam has just come to me with a message from my Rabb 'Azza wa Jalil: When any Muslim on the earth sends Salawat upon you once, I bestow upon him ten blessings and My angels seek forgiveness for him ten times. (Tabarani, Targhib)

153. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The closest to me from my Ummah on the Day of Resurrection will be the one who sends Salawat on me excessively. (Tirmidhi)

154. Ka'b Radiyallahu 'anhu narrates that when two-third of the night had passed, Rasullullah Sallallahu 'alaihi wasallam would get up and call out: O people! Remember Allah; remember Allah. The Trembler (that will violently shake the mountains and earth) is surely coming, and the one that follows it is surely coming. Death has come with all that it contains, death has come with all that it contains. Upon this, Ubaiy ibn Ka'b asked: O Rasulallah! I wish to send Salawat on you excessively, how much should I devote for Salawat on you? Rasullullah Sallallahu '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 two-third? 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 Salawat on you? He said: If you do this, then Allah will free you from all worries, and your sins will be forgiven. (Tirmidhi)

Note: Rasullullah Sallallahu '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 ibn 'Ujrah Radiyallahu 'anhu narrates that we asked Rasullullah Sallallahu 'alaihi wasallam: O Rasulallah! How should we send Salawat on you and your family? For indeed, Allah has taught us how to send Salam (Salutations). He replied: Say

O Allah! Send Your Salawat (Honours, Graces, and Mercy) on Muhammad, and on the family, as You sent Your Salawat on Ibrahim, and on the family; for You are the Most Praiseworthy, the Most Gracious. O Allah! Send Your Blessings on Muhammad, and on the family, as You sent Your Blessings on Ibrahim, and on the family; for You are the Most Praiseworthy, the Most Gracious. (Bukhari)

156. Abu Humaid As-Sa'idi Radiyallahu 'anhu narrated that: When some Sahabah asked Rasullullah Sallallahu 'alaihi wasallam: O Rasulallah! How should we send Salawat (blessing) on you? He replied: Say.

O Allah! Send Your Salawat (Honours, Graces, and Mercy) on Muhammad, his wives, and descendants, as You sent Your Salawat on the descendants of Ibrahim. O Allah! Send Your Blessings on Muhammad, his wives, and descendants, as You sent Your Blessings on the descendants of Ibrahim; for You are the Most Praiseworthy, the Most Gracious. (Bukhari)

157. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrates that we asked: O Rasulallah! We know how to send Salam (salutations) on you (in Tashahhud of Salat). How should we send Salawat on you? He replied: Say O Allah! Send Your Salawat on Muhammad, who is Your slave and Your Messenger, as You sent Your Salawat on Ibrahim; and Send Your Blessings on Muhammad and the family of Muhammad, as You Sent Blessings on Ibrahim, and the family of Ibrahim. (Bukhari)

158. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who would like to have his reward weighed in a very large scale, he should send Salawat on me and on my family like this: Muhammad, his wives who are the mothers of the believers, his descendant, and the people of his house, as You sent Salawat on the family of Ibrahim; for You are the Most Praiseworthy, the Most Glorious. (Abu Dawud)

159. Ruwaifi' ibn Thabit Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who sends Salawat on Muhammad by saying: O Allah, grant him a seat of honour and nearness to You on the Day of Resurrection, My intercession will be guaranteed for him. (Bazzar, Tabarani, Majma- 'uz-Zawaid)

160. Abu Dhar Radiyallahu 'anhu reports that Rasullullah Sallallahu 'alaihi wasallam in a Hadith Qudsi said: Indeed Allah the Almighty and Majestic says: O My slave! Verily, as long as you worship Me and have hope in Me, I shall

forgive you for what you have done; O My slave! If you meet Me with an earthful of sins, but do not associate any partner with Me, I would grant you a forgiveness as great as the whole world. (Musnad Ahmad)

161. Anas ibn Malik Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying in a Hadith Qudsi that Allah the Almighty says: O son of Adam! So long as you call upon Me, and have hope in Me, I shall forgive you for what you have done; and I shall not care. O son of Adam! If your sins were to reach the heights of the skies, and then you ask forgiveness from Me, I would forgive you and I shall not care (that your sins were so many). (Tirmidhi)

162. Abu Hurairah Radiyallahu 'anhu narrates that I heard Nabi Sallallahu 'alaihi wasallam narrating in a Hadith Qudsi: Any slave of Allah 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 Allah willed, he sinned again and said: O my Rabb! I have committed another sin, so forgive me. Allah 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 Allah willed, he committed a sin again, and said: O my Rabb! I have committed another sin, so forgive me. Then Allah 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. (Bukhari)

Note: If after every sin, the slave turns towards Allah with repentance and seeks forgiveness, Allah will pardon him.

163. Umme 'Tsmah Al-'Ausiyyah Radiyallahu 'anha narrates that Rasullullah Sallallahu '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 Sa 'at (a measure of time - about sixty five minutes in total). If he asks forgiveness from Allah 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 Hakim)

164. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Sa 'at (a measure of time). If he repents and seeks forgiveness from Allah during this time (about two hours), the angel does not write down that sin, or else one sin is recorded. (Tabarani, Majma-'uz-Zawaid)

165. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed, when a slave (of Allah) 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 Allah mentions in the verse: No, indeed, but that which they have earned is rust upon their hearts. (Al-Mutaffifin 83: 14) (Tirmidhi)

166. Abu Bakr Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Dawud)

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-Majhud)

167. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who constantly seeks forgiveness; Allah will show him a way out of every distress, and a relief from every grief, and will provide for him with the means of subtenance from where he could never imagine. (Abu Dawud)

168. Zubair Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Anyone who likes that his book of deeds brings him happiness, he should seek forgiveness abundantly. (Tabarani, Majma-'uz-Zawaid)

169. 'Abdullah ibn Busr Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Blessed is he who finds a great amount of seeking of forgiveness in his book of deeds. (Ibn Majah)

170. Abu Dhar Radiyallahu 'anhu reports that Rasullullah Sallallahu 'alaihi wasallam in a Hadlth Qudsi narrated that Allah Tabaraka wa Ta'ala 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. (Ibn Majah)

171. 'Ubadah ibn Samit Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He who asks forgiveness for Mu'min men and Mu'min women, Allah writes for him a virtue for every Mu'min man and Mu'min woman. (Tabarani Majma-'uz-Zawaid).

172. Bara' ibn 'Azib Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: When two Muslims meet, shake hands, praise Allah and seek forgiveness, their sins are forgiven. (For example, by saying Alhamdulillah, Praise be to Allah; Yagfirullahu lana wa lakum, May Allah forgive you and me.) (Abu Dawud)

173. Bara ibn 'Azib Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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 Rasulallah! He would be overwhelmed with joy. Rasullullah Sallallahu 'alaihi wasallam said: Listen, I swear by Allah! Allah is more pleased, by the taubah (turning in repentance) of His slave than this person was pleased when he found his camel back (Muslim)

174. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah 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 Allah! You are my slave and I am your Sustainer! He committed this mistake out of extreme joy. (Muslim)

175. 'Abdullah Radiyallahu 'anhu narrates I heard Rasullullah Sallallahu 'alaihi wasallam saying: Indeed Allah 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. Allah 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 Musa Radiyallahu 'anhu narrates that Nab! Sallallahu 'alaihi wasaliam said: Indeed, Allah 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 Allah's Mercy) will continue until the sun rises from the West. (Muslim)

177. Safwan ibn 'Assal Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasalam said: Verily, Allah the Almighty and Majestic has placed in the West a gate for 'taubah' turning to Allah 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) (Tirmidhi) "

178. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasalam said: Verily, Allah accepts a slave's turning in repentance, until the agony of death manifests itself with the sound of ghar ghara. (Tirmidhi)

Note: When the soul of a person leaves his body, a peculiar gurgling sound is produced from his throat, known as ghar ghara, which is generally among the last signs of death after which Iman in Allah or repentance is not considered valid.

179. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasalam 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 Sa'ah (about twenty three minutes), or even to the extent of time between two milkings Of a she-camel. (Mustadrak Hakim)

180. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasalam 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 Sallallahu 'alaihi wasalam said: All the children of Adam are sinful; but the best of the sinners are those who turn to Allah with repentance. (Tirmidhi)

182. Jabir ibn ' Abdullah Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'alaihi wasalam saying: Indeed, he is fortunate who has a long life and is so blessed by Allah that he turns towards Him with repentance. (Mustadrak Hakim)

183. Agharr Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasalam said: Turn, you people, in repentance to Allah for I turn in repentance to Him a hundred times a day. (Muslim)

184. 'Abdullah ibn Zubair Radiyallahu 'anhuma said: O'people Indeed, Nabi Sallallahu 'alaihi wasalam used to say: If the son of Adam is given a valley full of gold, he would desire for the second. If he is given the second, he would long for a third one. Nothing will fill the stomach of the son of Adam except the dust of the grave and Allah accepts the repentance of one who turns with repentance (Allah turns His Mercy to the one who turns his face from the worldly things towards Him). (Bukhari)

185. Zaid Radiyallahu 'anhu narrates: I heard Nabi Sallallahu 'alaihi wasalam saying: If anyone says: I seek forgiveness of Allah 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 Dawud, Mustadrak Hakim)

186. Jabir ibn ' Abdullah Radiyallahu 'anhuma narrates that a man came to Rasullullah Sallallahu 'alaihi wasalam and said: Alas, my sins! Alas, my sins! He said this twice or thrice. Rasullullah Sallallahu 'alaihi wasalam asked him to say. 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: Rasullullah Sallallahu 'alaihi wasalam said: Say it again! He repeated it. Rasullullah Sallallahu 'alaihi wasalam said: Say it once more! He repeated these words. Then Rasullullah Sallallahu 'alaihi wasalam said: Now get up; indeed, Allah has forgiven you. (Mustadrak Hakim)

187. Salma Radiyallahu 'anha asked: O Rasulallah! Tell me a few phrases, which may not be a burden on me. He said: You Say: Allahu Akbar (Allah is the Greatest) ten times. Allah says: This is for Me! Then say: Subhanallah (Glory be to Allah who is above all faults) ten times. Allah says: This is for Me! Then say: Allahum- maghfirli (O Allah, forgive me). Allah says: Indeed, I have forgiven! You say this ten times; every time Allah replies: Indeed, I have forgiven you. (Tabarani, Majma'-uz-Zawaid)

188. Sa'd ibn Abl Waqqas Radiyallahu 'anhu narrates that a villager came to Rasullullah Sallallahu 'alaihi wasallam and asked: Teach me some words which I may repeat. He said: Say: None is worthy of worship but Allah; He is Alone; He has no partner; Allah is, indeed, the Greatest; Abundant Praise is due to Allah; and glory be to Allah Who is the Sustainer of the worlds; there is no might to resist evil, and no power to do good, except' through Allah, the Mighty, the Wise. The villager said: These words are for my Rabb, what is for me I ? Rasullullah Sallallahu 'alaihi wasallam said: Say: O Allah, forgive me; have mercy on me; guide me; provide me ' and make me well-being. It is mentioned in another narration that Rasullullah said: Indeed these words will get you all the good of this world and the Hereafter (Muslim)

189. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates: I saw Nabi Sallallahu 'alaihi wasallam counting the praise of Allah on his hands (fingers). (Tirmidhi)

Dua (Supplication) and Dhikr (Rememberence) Narrated From Rasul Sallallahu 'alaihi wasallam

Verses Of Quran

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

And when My slaves ask you concerning Me, (then answer them) I am indeed near. I answer the Du'a of the supplicant, when he calls Me in Du'a. [Al-Baqarah 2: 186]

Allah Subhanahu wa Ta'ala said to his Prophet Sallallahu 'alaihi wasallam:

Say: My Rabb does not care for you if you do not worship and call Him. [Al-Furqan 25: 77]

Allah Subhanahu wa Ta'ala says:

Invoke your Rabb (Sustainer) with humility and in secret. [Al-A'raf 7:55]

Allah Subhanahu wa Ta'ala says:

And call on Him in fear and hope. [Al-A'raf 7:56]

Allah Subhanahu wa Ta'ala says:

And for Allah are the most beautiful names, so, invoke Him by them. [Al-A'raf 7:180]

Allah Subhanahu wa Ta'ala says:

Who else (besides Allah) responds to the distressed when he calls out to Him and who removes the ill (that caused the distress). [Naml 27: 62]

Allah Subhanahu wa Ta'ala says:

Those who are afflicted with a calamity say, "Truly to Allah 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 Allah'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.

Allah Subhanahu wa Ta'ala said to Miisa 'Alaihis Salam:

Go to Pharaoh! Verily, he has transgressed (the bounds).

(Musa) said: (O) my Rabb! Open up my breast (give me forbearance 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.

Harun, 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 Ha 20: 24-34]

Ahadith

190. Anas ibn Malik Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasaltam said: Du'a (supplication) is the essence of worship. (Tirmidhi)

191. Nu'man ibn Bashir Radiyallahu 'anhuma narrates: I heard Nabi Sallallahu 'alaihi wasallam saying: Du'a (supplication) by itself is, indeed, worship. Then he recited the verse: And your Rabb has said: Call upon Me, and I shall answer you. Surely! Those who are too proud to worship (that is to supplicate) Me, shortly they will enter Hell, disgraced. (Tirmidhi)

192. 'Abdullah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Ask Allah for His bounties, for indeed Allah 'Azza wa Jalil likes to be asked; and the most excellent worship is expecting relief (after Du'a). (Tirmidhi)

Note: Expecting relief means that it may be hoped that the Du'a asked for -whether for guidance or any kind of goodness will Insha' Allah be granted.

193. Thauban Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Nothing but Du'a averts decree; nothing but righteousness prolongs life; and indeed, a man is deprived of a provision due to a sin he commits. (Mustadrak Hakim)

Note: This hadith explains that it is already decreed by Allah Subhanahu wa Ta'ala that the one who pleads in Du'a (supplicates), will be granted what he asks for. It is stated in another hadith that, the invoking to Allah Subhanahu wa Ta'ala 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. (Mirqat)

194. 'Ubadah ibn Samit Radiyallahu 'anhu narrates that indeed Rasullullah Sallallahu 'alaihi wasallam said: There is not a Muslim on this earth, who supplicates to Allah Ta'ala, except that Allah 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: Allah is -more Generous (than what you can ask for). (Tirmidhi, Mustadrak Hakim)

195. Salman Al-Farsi Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Undoubtedly, Allah is the Everlasting and most Generous and He feels shy, when someone raises his two hands in Du'a, to turn him away empty-handed and frustrated. (Tirmidhi)

196. Abu Hurairah Radiyallahu 'anhu reports that Rasullullah Sallallahu 'alaihi wasallam in a Hadith Qudsui said: Indeed Allah 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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Nothing is more honourable in the sight of Allah Ta'ala than Du'a. (Tirmidhi)

198. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Anyone who finds pleasure in receiving an answer to his Du'a from Allah in times of difficulties and pains, he should make more Du'a when times are easy. (Tirmidhi)

199. 'Ali Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Du'a (supplication) is a weapon for a Mu'min (believer), a pillar of religion, an illumination for the skies and the earth. (Mustadrak Hakim)

200. Abu Hurairah Radiyallahu 'anhu narrates that indeed Nabi Sallallahu 'alaihi wasallam said: Du'a (supplication) of a slave (of Allah) 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 Rasulallah! 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 Radiyallfihu 'anhu narrates that indeed Rasullullah Sallallahu 'alaihi wasallam said: People must restrain from raising their eyes towards the sky while supplicating in Salat otherwise their sight will be lost. (Muslim)

Note: Raising the eyes towards the sky while supplicating in Salat is prohibited in particular, because this happens often. (Fath-ul-Mulhim)

202. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Supplicate to Allah with absolute belief that your Du'a will be accepted. And know that Allah Subhanahu wa Ta'ala does not answer a Du'a that comes from a careless and inattentive heart. (Tirmidhi)

203. Habib ibn Maslama Al-Fihri Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: There is not an assembly in which some persons supplicate, and others say Amin, except that Allah responds to their Du'a. (Mustadrak Hakim)

204. Zuhair Numairy Radiyallahu 'anhu narrates that we went out with Rasullullah Sallallahu 'alaihi wasallam one night and came upon a man, who humbly persisted in Du'a (supplication). Nabi Sallallahu 'alaihi wasallam stood and listened to his Du'a, and then said: He will have his Du'a accepted, if he puts a seal to it. One of us asked: By what should he seal it? He replied: By Amin! If he indeed seals it with Amin, then this guarantees acceptance of Du'a. At this, the person who had asked Nabi Sallallahu 'alaihi wasallam went to the person who was supplicating, and said: Seal your Du'a with Amin O so and so! And take the glad tidings (of its acceptance). (Abu Dawud)

205. 'A'ishah Radiyallahu 'anha narrates that amongst Du'a, Rasullullah Sallallahu 'alaihi wasallam liked the most comprehensive and omitted the others. (Abu Dawud)

Note: Comprehensive Du'a (supplication) either stands for words which are short, but have great depth in meaning, or in which good is asked for in this world, as well as in the next. Or it may mean to include all the believers. For example one of the frequent, comprehensive Du'a of Rasullullah Sallallahu 'alaihi wasallam is: 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- Majhud)

206. The son of Sa'd Radiyallahu 'anhu says that my father heard me and I was saying (Du'a): O Allah! 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 Rasullullah Sallallahu 'alaihi wasallam saying: Shortly people will exaggerate in their Du'a (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 Dawud)

207. Jabir Radiyallahu 'anhu narrates: I heard Nabi Sallallahu 'alaihi wasallam saying: There is indeed a moment during the night, in which no Muslim asks Allah for a good of this world and of the Hereafter, but Allah grants it to him. And this applies to every night. (Muslim)

208. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam in a Hadith Qudsi said: Our Rabb Tabaraka wa Ta'ala 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'a, 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? (Bukhari)

209. Mu'awiya ibn Abu Sufyan Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Whosoever asks Allah for something with these five phrases, Allah will grant him that for a certainty: 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. (Tabarani, Majma-'uz-Zawaid)

210. Rabi'ah ibn 'Amir Radiyallahu 'anhu narrates: I heard Nabi Sallallahu 'alaihi wasallam saying: Persist in your Du'a (supplication) with: Ya zul jalali wal ikram (O the Owner of Majesty and Splendour!). (Mustadrak Hakim)

211. Salama ibn al-Akwa' Aslami Radiyallahu 'anhu narrates that I never heard a Du'a (supplication) in which Rasullullah Sallallahu 'alaihi wasallam did not commence his supplication with these words Glory be to my Rabb, the Elevated the High, the Most Munificent Bestower. (Musnad Ahmad, Tabarani, Majma-'uz-Zawaid)

212. Buraidah Radiyallahu 'anhu narrates that indeed Rasullullah Sallallahu 'alaihi wasallam heard a person supplicating: 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. Rasullullah Sallallahu 'alaihi wasallam said: You have invoked Allah in Du'a with such a name by which whatever is asked for is given, and whatever is supplicated, is accepted. (Abu Dawud)

213. Asma' bint Yazid Radiyallahu 'anna narrates that indeed Nabi Sallallahu 'alaihi wasallam said: Allah's Greatest Name (Ism-ul- A'zam) is in these two verses: And your Allah is One Allah, there is none worthy of worship but He the Beneficent, the Merciful. And in the beginning verse of Ale-'Imran : Allah it is, besides Whom there is none worthy of worship, the Eternal Living, the Sustainer and Maintainer of all. (Tirmidhi)

214. Anas ibn Malik Radiyallahu 'anhu narrates that we were sitting in a circle with Rasullullah Sallallahu 'alaihi wasallam; a man was offering his Salat. When he completed his Ruku'(bowing), Sajdah (prostration), and Tashahhud (sitting), he begged in Du'a 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! Rasullullah Sallallahu 'alaihi wasallam said: He has indeed invoked Allah with Allah's Greatest Name (Ism-ul-A'zam). When someone supplicates with these words, it is accepted and whatever is asked for is given. (Mustadrak Hakim)

215. Sa'd ibn Malik Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Should I not inform you of Allah's 'Greatest Name' (Ism-ul-Aa'zam) when Du'a, is invoked with it, is accepted, and what is asked for with it is given? This is the supplication through which Yunus 'Alaihissalam called (Allah) from within

three darknesses. This is as under: La ilaha illa anta subhanaka inni kunti minad dhalimin (There is none worthy of worship but You, Glory be to You, indeed, I have been of the wrong doers)

A man asked: O Rasulallah! Is this Du'a special for Yunus 'Alaihissalam or for all the believers? Rasullullah Sallallahu 'alaihi wasallam said: Have you not heard the words of Allah 'Azza wa Jalil? And We delivered Yunus of his distress, thus We grant deliverance to all believers. Rasullullah Sallallahu 'alaihi wasallam said: When any Muslim makes Du'a 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 Hakim)

216. 'Abdullah ibn 'Abbas Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Five kinds of Du'as (invocations), are accepted: The Du'a of an oppressed when he asks for help, Allah helps him; the Du'a of the Pilgrim until he returns; and the Du'a of a Mujahid till he returns; and the Du'a of a sick person until he recovers; and the Du'a of his brother for a brother in his absence. He then said: The quickest answering Du'a among these is the Du'a of a brother for his brother in his absence. (Baihaqi)

217. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Three Du'as are surely answered, of which there is no doubt: Du'a of a father, Du'a of a traveller, and Du'a of an oppressed. (Abu Dawud)

218. Abu Umamah Radiyallahu 'anhu narrates that indeed Rasullullah Sallallahu 'alaihi wasallam said: My sitting after Sala-tul- Fajr, in remembering Allah, by extolling Him, praising Him, glorifying Him, and testifying His Oneness until the sun rises, is dearer to me than the freeing of two or more slaves from amongst the descendents of Isma'il 'Alaihissalam. And, similarly, after Sala-tul- 'Asr until the setting of the sun, (engagement of deeds mentioned above) is dearer to me than the freeing of four slaves from amongst the descendents of Isma'il 'Alaihissalam. (Musnad Ahmad)

219. Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who sleeps at night, duly purified (by performing Wudu), an angel spends the night, attached to his body. When he gets up from the sleep the Angel supplicates: O Allah! Forgive Your Slave, so and so, as he slept duly purified. (Ibn Hibban)

220. Mu'adh ibn Jabal Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: There is not a Muslim who goes to bed remembering Allah in a state of purity (after having performed Wudu), wakes up during the night, then asks Allah to provide him with the good of this world and that of the Hereafter, except that Allah will grant that to him. (Abu Dawud)

221. 'Amr ibn 'Abasah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam told me: Indeed, the closest the Rabb comes to His slave, is in the last part of the night; if you can remember Allah at that time, then do so. (Mustadrak Hakim)

222. 'Umar ibn al-Khattab Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who falls asleep at night and fails to recite his usual portion of the Qur'an, or part of it, and he recites it between Sala-tul-Fajr and Salatuz-Zuhr, it will be recorded for him as though he had recited it during the night. (Muslim)

223. Abu Ayyub Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Shaitan until the evening. And he who says these words after offering Sala-tul-Maghrib, he shall have all like these (rewards) until it dawns. La ilaha illallahu Wahdahu La Sharika Lahu Lahul Mulku Wa Lahul Hamdu Wahuwa Ala Kulli Shai'in Qadeer (There is none worthy of worship but Allah, (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.) (Ibn Hibban)

224. Abu Hurairah Radiyalla'u 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who says hundred times in the morning and in the evening, Subhanallahi Wabihamdhihi (Glory be to Allah 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: Subhanallahil Azimi Wabihamdhihi (Glory be to Allah, Who is above all faults the Incomparably Great, and Praise be to Him.) (Muslim, Abu Dawud)

225. Abu Hurairah Radiyallahu 'anhu narrates: I heard Nabi Sallallahu 'alaihi wasallam saying: He who says in the morning, a hundred times and in the evening a hundred times: Subhanallahi Wabihamdhihi (Glory be to Allah 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 Hakim)

226. One of the companions of Nabi Sallallahu 'alaihi wasallam narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He who says in the morning and evening (the following words), it will be his right upon Allah to please him: We are pleased with Allah as Rabb, and with Islam as a religion, and with Muhammad as a Messenger. (Abu Dawud)

In another narration, this Dhikr is required to be repeated three times in the evening and morning. (Musnad Ahmad)

227. Abu Darda' Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. (Tabarani, Majma-'uz-Zawaid)

228. Hasan Rahimahullahu narrates that Samurah ibn Jundub Radiyallahu 'anhu said: Shall I not narrate to you a hadith, which I have heard from Rasullullah Sallallahu 'alaihi wasallam several times, and several times from Abu Bakr and several times from 'Umar Radiyallahu 'anhuma? 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 ibn Salam says: Musa 'Alaihis Salam used to invoke Du'a with these words every day seven times; and he did not ask for anything from Allah but that it would be granted to him. (Tabarani, Majma- 'uz-Zawaid)

229. 'Abdullah ibn Ghanam Bayadi Radiyallahu 'anhu narrates that indeed Rasullullah Sallallahu 'alaihi wasallam said: He who says this Du'a (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 Allah! This morning whatever favour or goodness has come to me, or to any of Your creations has indeed, come from You Alone, You have no partner, and to You be all the Praises, and all thanksgiving. (Abu Dawud, Amalul Yaumi wal Lailah by Nasai)

Note: For evening the same Dua by changing morning to evening

230. Anas ibn Malik Radiyallahu 'anhu narrates that indeed Rasullullah Sallallahu 'alaihi wasallam said: He who says (following words) once in the morning and in the evening, then Allah frees a quarter of him from the Fire. And he who says this twice, Allah frees half of him from the Fire. And he who says this thrice, Allah frees three-fourth of him from the Fire. And he who says this four times, Allah frees him totally from the Fire: O Allah! 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 Allah, and none is worthy of worship but You, and verily that Muhammad is Your slave and Messenger. (Abu Dawud)

231. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said to Fatima Radiyallahu 'anha that there should not be anything which may stop you from listening to my advice. Say this Du'a in the morning and in the evening: 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 Hakim)

232. Abu Hurairah Radiyallahu 'anhu narrates that a person came to Nabi Sallallahu 'alaihi wasallam and said: O Rasulallah! A scorpion stung me last night. He replied: If you had said in the evening (the following words), it would have not harmed you: I seek refuge in Allah's all Perfect Words, for protection from the evil of all that He has created. (Muslim)

Mote: According to some Scholars, by the Perfect Words of Allah is meant the Qur'an. (Mirqat-ul-Mafatih)

233. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who says this three times (as follows) in the evening, no poison will harm him that night: I seek refuge in Allah's all Perfect Words, for protection from the evil of all that He has created.

Suhail Rahimahullahu 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)

234. Ma'qal ibn Yasar Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who says (following words) in the morning three times, and then recites the last three verses of Surah Al-Hashr, Allah will appoint seventy thousand angels for him, who will continue to invoke blessings on him till the evening; and if he were to die that day, he would die as a martyr. And the one who recites them in the evening, he would be in the same rank. I seek refuge in Allah the most Hearer and the Knower, from Shaitan the accursed. (Tirmidhi)

The last three verses of Siirah Al-Hashr are in chapter 59:22-24 of the Qur'an.

235. 'Uthman ibn 'Affan Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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: In the name of Allah, with Whose Name nothing can harm in the earth, or in the heavens, and He is the Hearer and Knower (of all things). (Abu Dawud)

236. Abu Darda' Radiyallahu 'anhu narrates that he who says (following words) seven times in the morning and in the evening, Allah will suffice him for all that is of worry and concern to him, regardless of whether he believes in the virtues of these words or not. Allah is sufficient for me, none is worthy of worship but He, and upon Him do I vest my trust, and He is the Rabb of the tremendous 'Arsh (Throne of Allah). (Abu Dawud)

237. Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam never gave up saying these words in the morning, and evening: O Allah! I ask You for comfort and ease in this world, and in the Hereafter. O Allah! I ask Your forgiveness and security in my Deen (religion), in my worldly affairs, and in my family, and in my wealth. O Allah! Veil my faults, and grant me peace against fear. O Allah! Protect me from the front, the rear, the right, the left, and from above; and I seek refuge in Your Magnificence, lest I be destroyed suddenly from beneath. (Abu Dawud)

238. Shadda'd ibn Aws Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The Sayyad ul Istighfar (chief phrase for asking forgiveness), is to say: 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.

Rasullullah Sallallahu '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. (Bukhari)

239. Ibn 'Abbas Radiyallahu 'anhuma narrates that indeed Rasullullah Sallallahu '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): So Glorify Allah in the evening, and in the morning. For unto

Him is the Praise in the heavens, and in the earth, and at the sun's decline, and in the noon day, He brings forth the living from the dead and He brings forth the dead from the living; and He revives the earth after its death; thus shall you be brought forth from the earth, (on the Day of Resurrection) . (Abu Dawud)

240. Abu Malik Al-'Ash'ari Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When a person enters into his house he should say: O Allah! I ask You for a blecsed 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 Dawud)

241. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates: Indeed I heard Nabi Sallallahu 'alaihi wasallam saying: When a person enters his house and mentions Allah 'Azza wa Jalil at entering and on eating, Shaitan says (to his mates): There is no place here for you to spend' the night, and no evening meals. And when he enters without mentioning Allah's name, then at his entering, Shaitan says (to his mates): You have found a place to spend the night. And when he does not mention Allah's name at eating, Shaitan says (to his mates): You have found a place to spend the night, and evening meals (Muslim)

242. Umme Salamah Radiyallahu 'anha narrates that never did Rasullullah Sallallahu '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 Dawud)

243. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Shaitan goes away from him: 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 Dawud)

244. Ibn 'Abbas Radiyallahu 'anhuma narrates that indeed Rasullullah Sallallahu 'alaihi wasallam in a state of distress used to say: There is none worthy of worship except Allah, incomparably Great, the Clement; there is none worthy of worship except Allah, the Rabb of the tremendous 'Arsh (Throne of Allah); there is none worthy of worship except Allah, the Rabb of the skies, the Rabb of the earth and the Rabb of the tremendous 'Arsh (Throne). (Bukhari)

245. Abu Bakrah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The supplications of the distressed is: O Allah! 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 Dawud)

246. Umme Salamah Radiyallahu 'anha, the wife of Rasullullah Sallallahu 'alaihi wasallam, narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Never a slave of Allah, afflicted with a calamity, who says (the following words), except that Allah will grant him for his calamity better than that: Verily unto Allah 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 Radiyallahu 'anhu died, I supplicated as Rasullullah Sallallahu 'alaihi wasallam had ordered me; so Allah then granted me Rasullullah Sallallahu 'alaihi wasallam (as a husband), better than him. (Muslim)

247. Sulaiman ibn Surad Radiyallahu 'anhu narrates that Nabi Sallallahu '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. Auzu billahi Minash Sahitan (I seek refuge in Allah from the Shaitan) (Bukhari)

248. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. (Tirmidhi)

249. Abu Vail Rahimahullahu narrates that a Mukatab (slave) came to 'Ali Radiyallahu 'anhu and said: I am unable to pay the agreed amount within the agreed period (to get myself freed from slavery), so help me. 'Ali Radiyallahu 'anhu told him: Should I not teach you those words, which Rasullullah Sallallahu 'alaihi wasallam taught me? If you are in a debt equivalent to Mount Seer (of Yemen), Allah will discharge that debt for you. Say this: O Allah, suffice for me Your lawful sustenance, saving me from the unlawful; and by Your Grace, free me from all, except Yourself. (Tirmidhi)

Note: Mukatab 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'id Al-Khudhri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam entered the Masjid one day and he saw a man from the Ansar, called Abu Umamah. He said: O Abu Umamah! What is the matter? I see you sitting in the Masjid aloof, other than the time of Salah. Abu Umamah Radiyallahu 'anhu said: I am surrounded by anxieties and debts O Rasulallah! He said: Should I not teach you a Du'a, when you invoke it, Allah will remove your anxieties and get your debts paid off. Abu Umamah Radiyallahu 'anhu said: Yes verily, O Rasulallah ! He said: Say in the morning and in the evening:

O Allah! 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 Umamah Radiyallahu 'anhu says: So I did that. And indeed Allah removed my anxieties, and cleared all my debts. (Abu Dawud)

251. Abu Musa Al-Ash'arT Radiyallahu 'anhu narrates that indeed Rasullullah Sallallahu 'alaihi wasallam in a Hadith Qudsi said: When a child of a slave of Allah dies, Allah asks His angels: Have you sieved the soul of My slave's son? The angels reply: Yes. Then Allah asks: Have you brought the beloved of My slave? They answer: Yes. Then Allah asks: What did My slave say (when you did that)? They reply: He praised You and said: Inna lillahi wa inna ilaihi rajioon (To Allah indeed we belong, and to Him are we to return). Allah says: Build a house for My slave in Paradise, and name it Baytul Hamd (the house of praise). (Tirmidhi)

252. Buraidah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam used to teach the Sahabah that when they go to cemeteries they should say: 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 Khattab Radiyallahu 'anhu narrates that indeed Rasullullah Sallallahu '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: 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. (Tirmidhi)

254. Abu Barzah Al-Aslami Radiyallahu 'anhu narrates that in his last days when Rasullullah Sallallahu 'alaihi wasallam would depart from a gathering, he would supplicate: 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 Rasuldah! 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 Dawud)

255. Jubair ibn Mut'im Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who says (the following words), this saying is like stamping a seal for that assembly of Dhikr. And he who said it in a

gathering of unprofitable talk and actions, it will become an atonement for that: Glory be to Allah 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 Hakim)

256. 'A'ishah Radiyallahu 'anha narrates that once a goat was gifted to Rasullullah Sallallahu 'alaihi wasallam, at which he said: (O 'A'ishah!) Distribute it. It was customary for 'A'ishah Radiyallahu '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: Barak allah fikum (May Allah bless you). At this 'A'ishah Radiyallahu 'anha would say: Wa fihim barak allah (And may Allah bless them too). We reciprocate their supplication, and now the reward of this distributing remains solely for us. (Wabil us sayyib)

257. Abu Hurairah Radiyallahu 'anhu narrates that indeed when the first fruits (of the season) would be brought to Rasullullah Sallallahu 'alaihi wasallam, he would say: O Allah bless us in our city, in our fruits, in our Mudd and in our Sa 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 Sa is a larger measure of weight, approximately four kilograms.

258. Wahshi ibn Harb Radiyallahu 'anhu narrates that indeed Sahabah of Nabi Sallallahu 'alaihi wasallam said: O Rasulallah! We eat but are not filled. He said: Perhaps you eat separately. They replied: Yes. Rasullullah Sallallahu 'alaihi wasallam said: Eat your food together, and mention the name of Allah during eating, you will be blessed in it. (Abu Dawud)

259. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The one, who after eating his food says this Du'a, will be forgiven his former and latter sins: 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'a), will be forgiven his former and latter sins: 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 Dawud)

Note: By forgiving latter sins is meant that Allah will protect His slave from future sins. (Badhl-ul-Majhud)

260. 'Umar ibn Khattab Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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. Praise be to Allah, who has clothed me to cover my nakedness, and adorned me in my lifetime. (Tirmidhi)

261. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Allah from Shaitan, because the ass brays when it sees a Shaitan. (Bukhari)

262. Talha ibn 'Ubaidullah Radiyallahu 'anhu narrates that indeed when Nabi Sallallahu 'alaihi wasallam sighted the new moon, he would say: O Allah! Make the new moon rise on us with blessings, faith, safety and Islam. (O Moon) My Rabb and your Rabb is Allah! (Tirmidhi)

263. Qatadah Rahimahullah narrates that it has been reported to me that when Nabi Sallallahu 'alaihi wasallam used to sight a new moon, he would say thrice: A new moon of good and guidance, a new moon of good and guidance, a new moon of good and guidance, I believe in Him Who created you. He would then say: Praise be to Allah, who has let such and such month to depart, and let such and such month to start. (Abu Dawud)

Note: When invoking, use name of the month in place of such and such.

264. 'Umar Radiyallahu 'anhu narrates that indeed Rasullullah Sallallahu 'alaihi wasallam said: He who sees a man in distress and says (as follows), then he will be saved from this distress, of whatever nature it be. as long as he

lives. All Praise be to Allah Who has saved me from that which has inflicted you, and He has preferred me over many of His creations. (Tirmidhi)

Note: Ja'far Rahimahullah says: These words must be said within one's heart, so as not to let the afflicted person hear it.

265. Hudhaifah Radiyallahu 'anhu narrates that when Rasullullah Sallallahu 'alaihi wasallam would lie down on his bed at night, he would place his hand under his cheek and say: O Allah! In Your Name I die, and live (I sleep and get up). When he got up, he would say: AH Praise be to Allah, Who has given us life after causing us to die, and to Him we shall be resurrected.(Bukhari)

266. Bara' ibn 'Azib Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam told me: When you go to your bed (to sleep), perform Wudu as you do for Salat, then lie down on your right side, and say: O Allah! 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. Rasullullah Sallallahu 'alaihi wasallam said to Bara' Radiyallahu 'anhu: If you die, then you died on the true nature of Islam. Make this reciting your last words before you sleep. Bara' Radiyallahu '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). Rasullullah Sallallahu '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 Islam", when you wake up in the morning you have received blessing. (Abu Dawud, Muslim)

267. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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: 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. (Bukhari)

268. Hafsa Radiyallahu 'anha, the wife of Nabi Sallallahu 'alaihi wasallam, said: Indeed when Rasullullah Sallallahu 'alaihi wasallam wanted to go to sleep, he would put his right hand under his cheek, and would then say three times: O Allah! Guard me from Your Punishment on the Day when You resurrect Your slaves (from the graves). (Abu Dawud)

269. Ibn 'Abbas Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Behold! If anyone says the following words while having intercourse with his wife, and if it is ordained that a child be born to them, thereby, no Shaitan will ever harm it. In the name of Allah; O Allah! Keep me away from Shaitan, and keep Shaitan away from what You have provided us with. (Bukhari)

270. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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: I seek refuge in Allah's Perfect Words from His Anger, His Punishment, the evil of His slaves, and the evil promptings of the devils, and their presence. 'Abdullah ibn 'Amr Radiyallahu 'anhuma used to teach this Du'a to those of his children, who had reached puberty, and for those who had not reached puberty, he would write it down on a piece of material, and hang the writing around their necks. (Tirmidhi)

271. Abu Sa'id Al-Khudhri Radiyallahu 'anhu narrates that indeed he heard Nabi Sallallahu 'alaihi wasallam saying: When any of you sees a good dream which he likes, then verily this is from Allah, and he should praise Allah for it, and relate what he has seen, and when one sees anything else which he dislikes, it is from Shaitan. He should seek refuge in Allah from its evil, and should not mention it to anyone; then it will not cause him any harm. (Tirmidhi)

Note: Allah's refuge may be sought by reciting up Auzu Billahi Min Sharraha (I seek refuge in Allah from the evil of (his (dream))).

272. Abu Qatadah Radiyallahu 'anhu narrates: I heard Nabi Sallallahu 'alaihi wasallam saying: Good dreams, are from Allah, and bad dream from Shaitan. 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 Allah from its evil. Then his dream will certainly not harm him. (Bukhari)

273. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When anyone of you goes to his bed, an angel and a Shaitan rush to him. The Shaitan says: End your day with evil. And the angel says: End your day with good. If he remembers Allah, then Shaitan goes away, and the angel stays and protects him whole night. When he wakes up, an angel and a Shaitan again rush to him. The Shaitan 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 Salah, this Salah elevates his rank. All Praise be to Allah 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)

274. 'Imran ibn Husain Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam asked my father: O Husain! How many gods do you worship? My father replied: Seven, six on the earth, and one in the heavens. Rasullullah Sallallahu 'alaihi wasallam asked: Which of them do you pray in your hopes and fears? He replied: The one in the heavens. Rasullullah Sallallahu 'alaihi wasallam asked: O Husain! If you accept Islam, I would teach you two phrases, which would benefit you. When Husain accepted Islam, he said: O' Rasulallah! Teach me the two phrases that you promised me. Rasullullah Sallallahu 'alaihi wasallam said: Say O Allah! Inspire me to my righteousness, and protect me from the evil of myself. (Tirmidhi)

275. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam commanded her to supplicate with this Du'a: 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 Muhammad Sallallahu 'alaihi wasallam asked from You, and I seek refuge from every evil, from which Your slave and Messenger Muhammad Sallallahu 'alaihi wasallam sought refuge in You, and I ask of You that whatever You decree for me, make its outcome good for me. (Mustadrak Hakim)

276. 'A'ishah Radiyallahu 'anha narrates: Whenever Rasullullah Sallallahu 'alaihi wasallam would see things that he liked, he would say: 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) (Ibn Majah)

Ikram-ul-Muslim - Generously Fulfilling The Rights Of a Muslim

To fulfil the Commandments of Allah Ta'ala regarding humanity in the way of Rasullullah Sallallahu 'alaihi wasallam being considerate of the condition and status of each individual Muslim.

The Dignity Of a Muslim

Verses Of Quran

Allah Subhanahu wa Ta'ala says:

Verily! A believing slave is better than a free idolater even though he may be more appealing to you. [Al-Baqarah 2: 221]

Allah Subhanahu wa Ta'ala says:

Is he who was dead (being without Faith); and We gave him life (by giving him Faith) and set for him a light (of Faith); whereby he can walk amongst men, be compared to him who is in the deep darkness (of disbelief) from which he can never come out? (Meaning thereby, can a Muslim be compared to an unbeliever?) [Al-An'am 6: 122]

Allah Subhanahu wa Ta'ala says:

Can he, then, who is a true believer, be compared to him who is an evildoer? Surely they are not alike. [As-Sajdah 32: 18]

Allah Subhanahu wa Ta'ala says:

Dignity of a Muslim Then We gave the Book (the Qur'an) as inheritance to those of our servants whom We have chosen. [Fatir 35 32]

Note: After Rasullullah Sallallahu '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'an to the rest of mankind.

Ahadith

1. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam ordered us to treat people according to their status. (Muqadma Sahih Muslim)
2. Abdullah Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam looked at the Ka'bah and said: La ilaha illallah, 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, Allah Subhanahu wa Ta'ala has made you respectable; (likewise) the wealth, the blood, and the honour of a Mu'min has been made respectable; and Allah has forbidden us to suspect him of wrongdoing. (Tabarani, Majma-'uz- Zawaid)
3. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: The poor among the Muslims will enter Paradise forty years before the rich. (Tirmidhi)
4. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. (Tirmidhi)

Note: The preceeding hadlth 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 hadlth, the poor will enter Paradise five hundred years before the rich; this may be when the poor do not have a greed for wealth. (Jami-'ul-usul)

5. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Nabi Sallallahu '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. Allah will say: You have spoken the truth. Rasullullah Sallallahu '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. (ibn Hibban)

6. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Do you know who will be the first to be admitted to Paradise amongst the creations of Allah? The Sahabah said: Allah and His Messenger know better. He said: The first to enter Paradise, amongst the creations of Allah, will be the poor emigrants (the poor Sahabah who migrated to Madinah 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 Allah will say to those angels He desires: Go to them and greet them with Salam. The angels will say: 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 Salam? Allah will say: These are those of My slaves who worshipped Me and ascribed no partners to Me. Through them frontiers were defended; in difficulties they were used on the front lines and security was ensured through them. When any of them died, his needs remained within his chest, unfulfilled. Thus the angels will come to them from every door of Paradise, saying: Peace be upon you for your (enduring) patience; indeed, what a supreme end you have achieved. (Ibn Hibban)

7. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: On the Day of Resurrection, some people of my Ummah will have a Noor (light) like that of the sun. We asked: O Rasulallah! 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'id Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: O Allah! 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 Hakim)

9. Sa'id ibn Abi Sa'id Rahimahullah said: Abu Sa'id Al-Khudri Radiyallahu 'anhu complained Rasullullah Sallallahu 'alaihi wasallam about his needs. Rasullullah Sallallahu 'alaihi wasallam said: Be patient Abu Sa'id, because from amongst you who loves me, poverty rushes to him, like flood water runs from the top of a valley or from a mountain downwards. (Musnad Ahmad, Majma'-uz-Zawaid)

10. Rafi' ibn Khadij Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When Allah 'Azza wa Jalil loves a slave, He protects him from the traps of the world as anyone of you protects his sick from water. (Tabarani, Majma'-uz-Zawaid)

11. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Hakim)

12. Anas Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Many a dishevelled one, covered in dust, clothed in old sheets, turned away from peoples doors, (has such a attachment with Allah that) if he swears by Allah, certainly Allah will fulfill his words. (Tabarani, Majma'-uz-Zawaid)

Note: This hadlth implies that one must not look down upon a dishevelled and dust laden person, as many-a-such are special slaves of Allah. However, it does not mean such an appearance is to be encouraged. (Ma'ariful Hadith)

13. Sahl ibn Sa'd As-Sa'idi Radiyallahu 'anhu narrates that once a person passed by Rasullullah Sallallahu '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 Allah! If he proposes to a woman, he will be married; should he recommend (something), his recommendation will be accepted. Rasullullah Sallallahu 'alaihi wasallam remained silent. Then another person passed by, and Rasullullah Sallallahu 'alaihi wasallam asked (the same person again): What is your opinion about this man? He answered: O Rasulallah! 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. Rasullullah Sallallahu 'alaihi wasallam said: This man (the poor Muslim) is better than a whole world full of the like of the first one. (Bukhari)

14. Mus'ab ibn Sa'd Radiyallahu 'anhu narrates that (My father) Sa'd Radiyallahu 'anhu considered himself superior to those who were less than him (in bravery and wealth). So Nabi Sallallahu '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, (Bukhari)

15. Abu Darda' Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Look for me amongst the weak; for you are provided sustenance and help due to the weak amongst you. (Abu Dawud)

16. Harithah ibn Waheb Radiyallahu 'anhu narrates: I heard Nabi Sallallahu '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 Allah that) if he swears by Allah, He will fulfil his words. And the dwellers of Hell are miserly, insolent and arrogant. (Bukhari)

17. 'Abdullah ibn 'Amr ibn al-'As Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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-Zawaid)

18. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Anyone with these three qualities shall be under the shade of Allah's Mercy (on the Day of Resurrection) and will be admitted into Paradise: (1) Courtesy towards the weak (2) Compassion to parents (3) Kindness to slaves (subordinates). (Tirmidhi)

19. Abdullah Ibn 'Abbas Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: The Shaheed (martyr) will be brought on the Day of Resurrection and made to stand for reckoning. Then the giver of Sadaqah (charity) will be brought and made to stand for reckoning. Then those people will be brought who suffered many trials and hardships in the world; for them neither the Scale (of justice) will be established, nor will any Court (of accountability) be established for them. They will be bestowed with such immense rewards from Allah that people who had lived in ease and comfort would wish that their bodies had been cut with scissors for the reward, it would have bestowed upon them. (Tabarani, Majma'-uz-Zawaid)

20. Mahmud ibn Labid Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When Allah 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 Ahmad, Majma'-uz-Zawaid)

21. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: (When) Allah grants a higher status to a person, but his deeds do not entitle him to such a status, then Allah continues to afflict him (with trials and hardships) that cause him inconveniences because of which he reaches the higher status. (Abu Ya'la a, Majma'-uz-Zawaid)

22. Abu Sa'id Al-Khudri and Abu Hurairah Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Whenever a Muslim faces fatigue, illness, worry, grief, hurt and sorrow, even gets pricked by a thorn, Allah in lieu of his sufferings removes his sins. (Bukhari)

23. 'A'ishah Radiyallahu 'anha narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: 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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A believing man or a believing woman continues to remain under trials and afflictions on his own self, on his children, and his wealth, until he meets Allah in such a condition that not a single sin remains on him. (Tirmidhi)
25. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When Allah 'Azza wa Jalil afflicts any of His Muslim slaves with a physical ailment, Allah 'Azza wa Jalil 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'la, Musnad Ahmad, Majma-'uz-Zawaid)
26. Shaddad ibn Aus Radiyallahu 'anhu in a Hadith Qudsi narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Indeed, Allah has said: When I put to test one of My believing slaves (with adversities), and he praises Me (remains thankful to Me), despite these afflictions on him, I command (the angels) to keep on recording the reward for him as you used to record the reward in health. (Musnad Ahmad, Tabarani, Majma-'uz-Zawaid)
27. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A persistent fever or a headache suffered by a Muslim slave, man or woman, will not leave a single sin, even the size of a mustard seed, though being burdened by sins like Mount Uhud. (Abu Ya'la, Majma-'uz-Zawaid)
28. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: For a Mu'min's headache or a thorn prick or any other thing which causes him distress, Allah, will elevate him one degree and wipe out his sins on the Day of Resurrection. (Ibne-Abi Dunya', Targhib)
29. Abu Umamah Al-Bahili Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Any slaves of Allah who implores humbly and earnestly in an illness, Allah grants him recovery in such a way that he is cleansed of all his sins. (Tabaram, Majma-'uz-Zawaid)
30. Hasan Rahimahullah narrates a saying of Rasullullah Sallallahu 'alaihi wasallam: Indeed, Allah forgives all the sins of a Mu'min by a night's fever. (Ibn Abi Dunya' Ithaf)
31. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam in a Hadith Qudsi said: Allah Subhanahu wa Ta'ala 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 Hakim)
32. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Any (Muslim) who had fever for a single night, and bore it with patience, and remained pleased with Allah the Almighty and Majestic, he gets cleansed of his sins, like the day his mother gave birth to him. (Ibn Abid Dunya, Targhib)
33. Abu Hurairah Radiyallahu 'anhu reported from Nabi Sallallahu 'alaihi wasallam in a Hadith Qudsi that Allah Ta'ala 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. (Tirmidhi).
34. Abu Musa Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. (Bukhari)
35. Abu Sa'id Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: A truthful trustworthy merchant shall be with the Prophets, Siddiqin (the true followers) and martyrs. (Tirmidhi)

36. Rifa'ah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The merchants will be raised up on the Day of Resurrection sinful, except those who feared Allah, were honest (refrained from fraud and embezzlement) and were truthful. (Tirmidhi)

37. Umme 'Ammarah Ansariah Radiyallahu 'anha, daughter of Ka'b Radiyallahu 'anhu, says that once Nabi Sallallahu 'alaihi wasallam visited her and she presented him some food. He said: You may eat also. She replied: I am fasting. At this, Rasullullah Sallallahu '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. (Tirmidhi)

38. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Taqwa (the fear of Allah). (Musnad Ahmad)

40. Thauban Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: In my Ummah there are some people that if one of them comes to you and asks for a dinar, 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 Allah for Paradise, He would grant it to him. Clothed into two old sheets which do not completely cover him, yet if he swears by Allah; He would honour his words. (TabaranI, Majma-'uz-Zawaid)

Excellence of Conduct

Verses Of Quran

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

And lower the wings of your tenderness over the believers. [Al-Hijr 15: 88]

Allah Subhanahu wa Ta'ala 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,) Allah loves the doers of good. [Ale-Imran 3: 133-134]

Allah Subhanahu wa Ta'ala says:

And the true servants of Rahman (the most gracious Allah) are they who walk on the earth with humility. [Al-Furqan 25: 63]

Allah Subhanahu wa Ta'ala says:

(It is permitted that) An ill-deed be revenged 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 Allah's responsibility. (But whosoever exceeds the limits while taking revenge let him know) that verily He (Allah) does not like the Oppressors. [Ash-Shura 42: 40]

Allah Subhanahu wa Ta'ala says:

And whenever they get angry, they readily forgive. [Ash-Shura 42: 37]

The advise which Luqman 'Alaihis Salam gave his son has been mentioned by Allah: Subhanahu wa Ta'ala:

(O my son!) And turn not your face away from men with pride, nor walk proudly on the earth. Verily, Allah 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. [Luqman 31: 18-19]

Ahadith

41. 'A'ishah Radiyallahu 'anha narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Verily, a Mu'min by his good conduct acquires the rank of one who fasts and stands in Salat during the night. (Abu Dawud)

42. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The most perfect amongst the believers in faith is one who has the best manners; and best of you are those who are best to their wives. (Musnad Ahmad)

43. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed, the most perfect believer in faith is one who has the best manners and is the kindest to his family. (Tirmidhi)

44. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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) (Qada-ul-Hawajj, Jami-us-Saghir)

45. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Dawud)

46. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who meets his Muslim brother in a manner pleasing to Allah (for instance cordially) so as to make him happy, Allah will make him happy on the Day of Resurrection. (Tabarani, Majma-'uz-zawaid)

47. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Indeed, a Muslim who strictly confines himself to Sharia'h and owing to his fine conduct and polite manners, achieves the rank of that person who fasts frequently and stands for prolonged periods in Salat at night reciting the verses of Holy Qur'an. (Musnad Ahmad)

48. Abu Darda' Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: There will be nothing heavier on the Scale than good conduct. (Abu Dawud)

49. Mu'adh ibn Jabal Radiyallahu 'anhu narrates that the parting advice of Rasullullah Sallallahu 'alaihi wasallam to me, when I had put my foot in the stirrup, was: Beautify your conduct for people O Mu'adh ibn Jabal ! (Muatta Imam Malik)

50. Malik Rahimahullah says that the following saying of Rasullullah Sallallahu 'alaihi wasallam has been conveyed to me: "I have been sent for the perfection of good conduct." (Muatta Imam Malik)

51. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Undoubtedly, amongst you the most beloved and nearest to me on the Day of Resurrection, will be those having the most excellent conduct. (Tirmidhi)

52. Nawwas ibn Sam'an Al-Ansari Radiyallahu 'anhu narrates: I asked Rasullullah Sallallahu '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. Makhul Rahimahullah narrates that Rasullullah Sallallahu '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, Mishkat-uI-Masabih)

Note: Although it is very uncomfortable to sit on a rock but in obedience to his master, the camel sits on it.

54. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 hadith 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. (Marif-ul-Hadith)

55. 'Iyyad' ibn Himar Radiyallahu 'anhu, of Bani Mujashi' narrates that Rasullullah Sallallahu 'alaihi wasallam in a Hadith Qudsi said: Indeed, Allah 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 Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Whoever humbles himself for the sake of Allah, Allah will exalt him; as a result of that he considers himself small, yet in the eyes of people he becomes great. But he who is arrogant, Allah abases him; and he becomes small in the eyes of people, although he considers himself great to the extent that people consider him to be worse than a dog or a pig. (Baihaqi)

57. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He will not enter into Paradise who has the smallest particle of arrogance in his heart. (Muslim)

58. Mu'awiyah Rad'iyyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He who likes that people should stand up for him in respect, let him make his abode in Hell. (Tirmidhi)

Note: This punishment applies in a situation where someone wants that people should stand for him in respect; but if people stand up out of spontaneous love and affection for someone, then this is exempted. (Mariful Hadith)

59. Anas Radiyallahu 'anhu narrates that none was dearer to the Sahabah than Rasullullah Sallallahu 'alaihi wasallam, yet when they saw him, they did not stand up, knowing his dislike for this. (Tirmidhi)

60. Abu Darda' Radiyallahu anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: No one suffers any bodily injury, yet forgives this, except that Allah raises his rank by a degree and removes a sin from him. (Tirmidhi)

61. Jawdan Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If anyone offers an excuse to his Muslim brother and he does not accept the excuse, then he becomes guilty of a sin like that of an unjust tax collector. (ibn Majah)

62. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Musa ibn 'Imran 'Alaihis Salam said: O my Rabb! Who is the most respectable slave to you? Allah the Almighty and Majestic replied: He who forgives, despite having the power to avenge. (Baihaqi)

63. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that a person came to Nabi Sallallahu 'alaihi wasallam and asked: O Rasulallah! How many times may I forgive my servant? Nabi Sallallahu 'alaihi wasallam remained silent. The man asked again: O Rasulallah! How many times may I forgive my servant? He replied: Everyday seventy times. (Tirmidhi)

Note: In Arabic the figure 'seventy' is used to express too many in number.

64. Hudhaifah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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 Allah admitted him into Paradise. (Bukhari)

65. Abu Qatadah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: If anyone likes that Allah 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 Radiyallahu 'anhu narrates: I served Rasullullah Sallallahu '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 Dawud)

67. Abu Hurairah Radiyallahu 'anhu narrates that a person requested Rasullullah Sallallahu 'alaihi wasallam: Advise me. He said: Do not get angry. The man repeated this several times, and he replied: Do not get angry. (Bukhari)

68. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. (Bukhari)

69. Abu Dhar Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Dawud)

Note: The haith 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. (Mazahir-e-Haque)

70. Abdullah Ibn 'Abbas Radiyallahu 'anhuma narrates that Nabi Sallallahu '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 Ahmad)

71. 'Atiyah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Undoubtedly, anger comes from Shaitan. Indeed Shaitan is created from fire, and verily fire is extinguished with water. So if one of you becomes angry, he should perform Wudu. (Abu Dawud)

72. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: No slave has swallowed back anything more excellent in the sight of Allah the Almighty and Majestic than the anger he swallows, seeking only the pleasure of Allah. (Musnad Ahmad)

73. Mu'adh Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who restrains his anger, while in a position to give effect to it, Allah 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 Dawud)

74. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who guards his tongue, Allah conceals his faults. Whoever restrains his anger, Allah will restrain His punishment from him on the Day of Resurrection. And whoever apologises to Allah the Almighty and Majestic, He accepts his excuse. (Baihaqi)

75. Mu'adh Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said to Ashajj, chief of the tribe of 'Abde Qais: You have two qualities which Allah loves: Forbearance and deliberation. (Muslim)

76. 'A'ishah Radiyallahu 'anha, wife of Nabi Sallallahu 'alaihi wasallam narrates that Rasullullah Sallallahu 'alaihi wasallam, said: O 'A'ishah! Verily, Allah 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 Jarir ibn 'Abdullah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Whoever is deprived of kindness is deprived of all good. (Muslim)

78. 'A'ishah Radiyallahu 'anhu. narrates that Rasullullah Sallallahu 'alaihi wasallam said: Anyone given his share of gentleness, has been given his share of the good of this world and the Hereafter. Anyone deprived of his share of gentleness has been deprived of his share of the good of this world and the Hereafter. (Sharh us Sunnah)

79. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah does not confer kindness upon a family but to benefit them; and does not deprive them of kindness but to harm them. (Baihaqi, Mishkat-uI-Masabih)

80. 'A'ishah Radiyallahu 'anha narrates that some Jews came to see Rasullullah Sallallahu 'alaihi wasallam and said: Assamu'alaikum (Death be upon you). 'A'ishah countered: Upon you it be, and Allah's curse be upon you and Allah'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. (Bukhari)

81. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam prayed: May Allah confer mercy upon a man who is kindly, when selling, when buying and when demanding his balance. (Bukhari)

82. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: The believer who mixes with people and endures any harm that they cause him has a greater reward than a believer who does not mix with people, and does not endure the harm they cause him. (Ibn Majah)

83. Suhaib Radiyallahu 'anhu narrates that 'Rasullullah Sallallahu '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. Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam used to make this supplication: O Allah! You have made my appearance beautiful, so make my conduct excellent too. (Musnad Ahmad)

85. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who agrees to the return of something sold to a Muslim, Allah forgives his faults. (Abu Dawod)

86. Abu Huraira Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who forgives the faults of a Muslim, Allah will forgive his faults on the Day of Resurrection. (Ibn Hibban)

The Rights of Muslims

Verses of Quran

Allah Subhanahu wa Ta'ala says:

Indeed, Muslims are brothers. [Al-Hujurat 49:10]

Note: The development of Muslim brotherhood is essential and Islam cannot be completely practiced until this ideal is achieved.

Allah Subhanahu wa Ta'ala says:

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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 Iman. 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 Allah. Verily, Allah 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 Allah is the one who fears Allah most. Undoubtedly Allah is the All-Knowing, All-Aware. [Al-Hujurat 49: 11-13]

Note: Backbiting amounts to eating the flesh of a dead brother. Just like biting and eating the flesh of a living person causes pain, similarly back biting a Muslim brother causes him distress. Since a dead man does not feel any pain so also the man who is backbitten is not distressed as long as he is unaware of this.

Allah Subhanahu wa Ta'ala says:

O you who believe! Stand out firmly for justice, and bear true witnesses according to the will of Allah, 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), Allah 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, Allah is Well-Acquainted with all that you do. [An-Nisa 4:135]

Allah Subhanahu wa Ta'ala 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-Nisa 4: 86]

Allah Subhanahu wa Ta'ala said to His Prophet Sall.allahu '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-Isra 17: 23-24]

Ahadith

87. 'Ali Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A Muslim has six acts of kindness for another Muslim. 1) Greet him with Salam when he meets him. 2) Accept his invitation when he extends one. 3) If he sneezes (and says Alhamdulillah) reply him by saying Yarhamukallah (may Allah 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. (Ibn Majah)

88. Abu Hurairah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: A Muslim has five rights on another Muslim. To reciprocate Salam, visit the sick, follow funerals, accept an invitation, and if someone sneezes and (says Alhamdulillah) say Yarhamukallah (may Allah have mercy on you). (Bukhari)

89. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Salam amongst yourselves. (Muslim)

90. Abu Darda' Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Spread Salam, so you may be raised higher. (Tabarani, Majma-'uz-Zawaid)
91. 'Abdullah ibn MasTid Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: As-Salam is a name amongst the names of Allah Subhanahu waTa'ala, which Allah sent down on earth. Therefore, spread Salam amongst yourselves. Verily when a Muslim passes by a group of people and says Salam to them and they reply, then the one who initiates Salam, gets a degree of excellence over the people who were offered Salam. If they do not reply then angels, who are superior to humans, give a reply to the one who offered Salam. (Bazzar, Tabarani , Targhib)
92. Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed, from amongst the signs of the Day of Resurrection is that people will offer Salam to others on the basis of acquaintance only. (Musnad Ahmad)
93. Imran ibn Husain Radiyallahu 'anhuma narrates that a man came to Nabi Sallallahu 'alaihi wasallam and said: Assalamu'alaikum (Peace be upon you). Rasullullah replied to his Salam and when the man sat down Rasullullah Sallallahu 'alaihi wasallam said: Ten virtues. Then another man came and said: Assalamu'alaikum wa Rahmatullah (Peace and Mercy of Allah be upon you). He replied him and when the man sat down Rasullullah Sallallahu 'alaihi wasallam said: Twenty virtues. Then another man came and said: Assalamu'alaikum wa Rahmatullahi wa Barakatuhu (Peace and Allah's Mercy and Blessings be upon you). He replied him and when that man sat down Rasullullah Sallallahu 'alaihi wasallam said: Thirty virtues. (Abu Dawud)
94. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: From amongst the people worthier to be close to Allah is the one who offers Salam first. (Abu Dawud)
95. 'Abdullah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The one who offers Salam first is free from arrogance. (Baihaqi)
96. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said to me: O Son! When you enter your home offer Salam to your family. It will be a blessing for you and the inmates of your home. (Tirmidhi)
97. Qatadah Rahimahullah narrates that Rasullullah Sallallahu 'alaihi wasallam said: When you enter a house, offer Salam to its inmates and when you come out, bid farewell by offering Salam to them. (Musannaf 'Abdur Razzaq)
98. Abu- Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When one of you come to a gathering, he should offer Salam and if he feels inclined to sit, he may do so. So, when he gets up to leave, he should again offer Salam; the first Salam is not better than the second. (Just as offering salam at the time of meeting is sunnah so offering salam at the time of parting is also sunnah..(Tirmidhi)
99. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The young should offer Salam to the old, a passerby to one sitting, and a small group to a large group. (Bukhari)
100. 'Ali Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When a group of people is passing by, it is enough that one of them offers Salam on their behalf, and it is enough for those who are sitting that one of them replies. (Baihaqi)
101. Al-Miqdad ibn Aswad Radiyallahu 'anhu narrates that whenever Rasullullah Sallallahu 'alaihi wasallam would come at night, he would offer Salam in such a way that those sleeping did not wake up and those awake could hear him. (Tirmidhi)
102. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Salam. (Tabarani, Majma-'uz-Zawaid)

103. Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The perfection of greetings is the shaking of hands. (Tirmidhi)
104. Bara' Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Two Muslims will not meet and shake hands but will have their sins forgiven before they separate. (Abu Dawud)
105. Hudhaifah ibn Yaman Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Indeed, when a believer meets another believer, offers him Salam, holds and shakes his hands; their sins drop off in a manner leaves drop from a tree. (Tabarani , Majma-'uz-Zawaid)
106. Salman Al Farsi Radiyallahu 'anhu narrates that Nabi Sallallahu '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. (Tabarani. Majma-'uz-Zawaid)
107. A man from the tribe 'Anazah narrates: I asked Abu Dhar Radiyallahu 'anhu: Did Rasullullah Sallallahu 'alaihi wasallam shake hands when you used to meet him? Abu Dhar Radiyallahu '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 Dawud)
108. 'Ata' ibn Yasar Rahimahullah narrates that a man asked Rasullullah Sallallahu 'alaihi wasallam: O Rasulallah! Should I seek permission to enter where my mother lives? He replied: Yes. This man said: Even if I live in the same house with her? Rasullullah Sallallahu 'alaihi wasallam said: Seek her permission. The man said: I serve her (so I have to go frequently). Rasullullah Sallallahu 'alaihi wasallam said: Seek her permission; would you like to see her naked? The man said: No. Rasullullah Sallallahu 'alaihi wasallam said: Well, then seek her permission. (Muwatta Imam Malik)
109. Huzail Rahimahullah narrates that Sa'd Radiyallahu 'anhu came to the house of Nabi Sallallahu 'alaihi wasallam, paused and stood in front of the door to seek permission for going in. Nabi Sallallahu 'alaihi wasallam said: Stand this side or that side (lest your gaze fall inside the house). For verily permission is sought, so that you may not look inside. (Abu Dawud)
110. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: When one's sight goes inside the house, then seeking permission is meaningless. (Abu Dawud)
111. 'Abdullah ibn Bishr Radiyallahu 'anhu' narrates: I heard Rasullullah Sallallahu '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. (Tabarani, Majma-'uz-Zawaid)
112. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: A man must not make another get up from his place and then occupy it himself. (Bukhari)
113. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. 'Abdullah ibn 'Amr ibn al 'As Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: One must not sit between two persons without their permission. (Abu Dawud)
115. Hudhaifah Radiyallahu 'anhu narrates that indeed Rasullullah Sallallahu 'alaihi wasallam cursed the one who sat in the middle of a circle. (Abu Dawud)

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'ariful Hadith)

116. Abu Sa'id Al Khudri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who believes in Allah and the Last Day should be hospitable to his guest. Rasullullah Sallallahu '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 Sadaqah. (Musnad Ahmad) '

117. Miqdam Abu Karimah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Dawud)

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. (Mazahir Haque)

118. 'Abdullah ibn 'Ubaid ibn 'Umair Rahimahullah said that Jabir Radiyallahu 'anhu came to me with a group of the Sahabah of Rasullullah Sallallahu 'alaihi wasallam. Jabir Radiyallahu 'anhu placed before them bread and vinegar and said: Eat, I have heard from Rasullullah Sallallahu 'alaihi wasallam saying: Vinegar is the best curry. Verily a man is ruined, when some brothers come to his house and he considers it low to place before them things that he has in his house; and ruined are those people who consider low that is being placed before them. In another narration it is stated that it is evil enough for a person that he may consider low what is presented to him. (Musnad Ahmad, Tabarani, Abu Yala, Majma'-uz-Zawaid)

119. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Indeed, Allah likes sneezing and dislikes yawning. So, when one of you sneezes, he should say Alhamdulillah (Praise be to Allah). It is a right on every Muslim who hears him to say Yarhamukallah (may Allah have mercy on you) in reply. Indeed, yawning comes from Shaitan. So when one of you yawns, he should restrain himself as much as possible, as Shaitan laughs at the person who yawns. (Bukhari)

120. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. Thauban Radiyallahu 'anhu, a freed slave of Rasullullah Sallallahu 'alaihi wasallam, narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who visits a patient dwells in the Khurfah of Paradise. It was asked: O Rasullullah! What is the Khurfah of Paradise? He replied: The harvested fruits of Paradise. (Muslim)

122. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who performs Wudu and performs it well, then visits his sick Muslim brother, seeking reward from Allah, he will be moved away a distance of seventy Kharif from Hell. Thabit Banani Rahimahullah said: I asked Anas Radiyallahu 'anhu: O Abu Hamzah! What is Kharif! He replied: A year. (AbuDawud)

123. Anas ibn Malik Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Whosoever visits a sick person enters into the Mercy of Allah, and when he sits with the sick he is completely immersed in His Mercy. Anas Radiyallahu 'anhu asked: O Rasulallah! This excellence is for the healthy person visiting the Sick, so what does the sick person get? Rasullullah Sallallahu 'alaihi wasallam replied: His sins are forgiven. (Musnad Ahmad)

124. Ka'b ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who visits a sick person enters into the Mercy of Allah; if he sits by his side, he is immersed in the Mercy. (Musnad Ahmad)

'Amr ibn Hazm Radiyallahu 'anhu narrates: Even after leaving the sick, the visitor continues to be in the Mercy of Allah until he returns to the place from where he had come. (Tabarani, Majma'-uz-Zawaid)

125. 'Ali Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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. (Tirmidhi)

126. 'Umar ibn Khattab Radiyallahu 'anhu narrates that Nabi Sallallahu '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. (Ibn Majah)

127. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that while we were sitting with Rasullullah Sallallahu 'alaihi wasallam, a man came and offered Salam. When he was about to go back, Rasullullah Sallallahu 'alaihi wasallam asked him: O Ansar brother! How is my brother Sa'd ibn 'Ubadah? The man replied: He is well. So Rasullullah Sallallahu '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 Rasullullah Sallallahu 'alaihi wasallam along with those who accompanied him, came close to Sa'd. (Muslim)

128. Abu Sa'id Al Khudri Radiyallahu 'anhu narrates that he heard Rasullullah Sallallahu 'alaihi wasallam saying: The one who has done five deeds in a day, Allah Subhanahu wa Ta'ala, writes him amongst the dwellers of Paradise. One who visits a sick person, attends a funeral, fasts for a day, goes to offer Friday Salah and sets a slave free. (Ibn Hibban)

129. Mu'adh ibn Jabal Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who strives in the cause of Allah is under the security of Allah; he who visits a patient is under the security of Allah; he who goes to the masjid in the morning or evening is under the security of Allah; he who visits a ruler to help him is under the security of Allah; he who stays in his house and does not backbite anyone is under the security of Allah. (Ibn Hibban)

130. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam once asked us: Who is fasting today? Abu Bakr Radiyallahu 'anhu said: I am. Rasullullah Sallallahu 'alaihi wasallam asked: Who followed a bier today? Abu Bakr Radiyallahu 'anhu said: I did. He asked: Who fed a poor person today? Abu Bakr Radiyallahu 'anhu replied: I did. He asked: Who visited a sick person today? Abu Bakr Radiyallahu 'anhu replied: I did. Rasullullah Sallallahu 'alaihi wasallam then said: No one in whom these good deeds are combined except that he will enter Paradise. (Muslim)

131. Abdullah ibn 'Abbas Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Any Muslim slave of Allah visits a sick person, whose time of death has not come, and supplicates as under seven times, the sick person shall get cured. " I ask Allah the Almighty, Rabb of the Mighty Throne, to cure you." (Tirmidhi)

132. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who follows the bier and offers the funeral Salat, will get a reward of a Qirat, and he who attends the funeral until its burial will get a reward of two Qirat. It was asked: What are two Qirat 1 ? He replied: Equivalent to two huge mountains. It is narrated at another place: Of the two mountains, the smaller one is like Mount Uhud. (Muslim)

133. 'A'ishah Radiyallahu 'anha narrates that Nabi Sallallahu '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. 'Abdullah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Anyone who consoles an afflicted person, will have a reward equivalent to his. (Tirmidhi)

135. Muhammad ibn 'Amr ibn Hazm Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: No believer comforts his brother in distress, except that Allah Subhanahu wa Ta'ala clothes him with a dress of nobility on the Day of Reckoning. (ibn Majah)

136. Umme Salamah Radiyallahu 'anha narrates that Rasullullah Sallallahu '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 AmTn to what you say. Then he supplicated:

"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 Darda' Radiyallahu 'anhu narrates that Nabi Sallallahu '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: Amin and may you receive the same. (Muslim)

138. Anas Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: None of you is a true believer, until he likes for his brother what he likes for himself. (Bukhari)

139. Khalid ibn 'Abdullah Qasari Rahimahullah narrates from his father and his grandfather Radiyallahu 'anhu that Rasullullah Sallallahu 'alaihi wasallam asked them: Do you love Paradise? I replied: Yes. Rasullullah Sallallahu 'alaihi wasallam said: Like for your brother what you like for yourself. (Musnad Ahmad)

140. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Verily, Deen (religion) is Nasihah (sincere wellwishing) verily Deen is Nasihah, verily Deen is Nasihah. The Sahabah asked: To whom O Rasulallah? He replied: To Allah, and His Book, and His Messenger, and to the rulers of the Muslims and their common folk. (Nasai)

Note: Sincere well-wishing for Allah stands for belief in Allah, 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. (Nawawi)

141. Thawban Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Rasulallah! Describe them to us? Rasullullah Sallallahu '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. (Tabaram, Majma'uz-Zawaid)

Note: Aden is a famous city in Yemen and Amman is a well known city of Jordan. The words Aden and Amman are used only for the purpose of signs in this hadith. This, however, does not imply that the area of the pool is exactly the distance as referred to, but it is only to facilitate understanding, that the length and width of the pond spreads over hundreds of miles. (Ma'ariful Hadith)

142. Hudhaifah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. (Tirmidhi)

143. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam never revenged in his personal affairs, however, when Allah's lawful bindings were violated, he would punish for the sake of Allah. (Bukhari)

144. 'Abdullah ibn 'Umar Padiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed when a slave is faithful to his master and worships Allah well, then he gets a double reward. (Muslim)

145. Tmran ibn Husain Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: When anyone has something due to him from another, he will be credited with (reward of) Sadaqah for every day allowed to postpone payment. (Musnad Ahmad)

146. Abu Musa Al Ash'ari Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Undoubtedly reverence to Allah includes honouring a grey haired Muslim; and also the one who has memorised the Qur'an and he neither exceeds the proper bounds and nor does he turn away from it; and honouring a just ruler. (Abu Dawud)

Note: The man who has memorised the Qur'an ought to be regular in recitation, and makes no excesses in pronouncing its verses for name and fame. (Badhi-ui-Majhud)

147. Abu Bakr Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He who honours a king appointed by Allah Tabaraka wa Ta'ala in the world, Allah will honour him on the Day of Resurrection. He who dishonours a king appointed by Allah 'Azza wa Jalil in the world, Allah will dishonour him on the Day of Resurrection. (Musnad Ahmad, Tabarani, Majma'uz-Zawaid)

148. Abdullah ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Blessings are with your elders. (Mustadrak Hakim)

Note: This means that those of old age have done more virtues and as such, they are more blessed. (Hashiyatut Targhib)

149. Ubada Ibn Samit Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 'Alim (scholar). (Musnad Ahmad, Tabarani, Majma'-uz-Zawaid)

150. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: I advise my Caliph to follow after me to fear Allah, and I advise him with regard to the Jama' at of Muslims to be respectful to their elders, and merciful to their youngsters, and to honour their 'Ulama (scholars). He should not beat them so much that they are humiliated; he should not frighten them so as to make them infidels; he should not castrate them so as to finish their race; he should not shut the doors for their complaints, otherwise the strong will overpower the weak. (Baihaqi)

151. 'A'ishah Radiyallahu 'anna narrates that Rasullullah Sallallahu 'alaihi wasallam said: Forgive people of good qualities on their lapses, but not those faults to which prescribed penalties apply. (Abu Dawud)

152. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam prohibited plucking of grey hair and said: Undoubtedly, the old age is the Nur (light) of a Muslim. (Tirmidhi)

153. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Do not pluck out grey hair. Indeed, they will be a Nur (light) on the Day of Resurrection. He who ages with grey hair in Islam, 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. (Ibn Hibban)

154. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed, Allah blesses certain people with special bounties for the benefit of other people. As long as they benefit others, Allah continues His bounties upon them but when they stop benefitting others, Allah takes these bounties back from them and transfers to others. (Tabarani, Hulyat-ul- Awliya, Jami-'us-Saghir)

155. Abu Dhar Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Smiling at your brother is Sadaqah (charity); enjoining good and forbidding from evil is Sadaqah; directing someone who has lost his way is Sadaqah; guiding a man with poor eyesight is Sadaqah; removing stones, thorns and bones from the path is Sadaqah; and pouring water from your bucket into your brother's bucket is Sadaqah. (Tirmidhi)

156. Ibn 'Abbas Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Going out for a brother's need is better than ten years Itikaf (confining oneself to a masjid exclusively for the worship of Allah). He who observes Itikaf of one day for Allah's sake, three trenches are placed between him and Hell; each trench is wider than the distance between the earth and the sky. (Tabarani, Majma-'uz-Zawaid)

157. Jabir ibn 'Abdullah and Abu Talhah ibn Sahl Al Ansari Radiyallahu 'anhum narrate that Rasullullah Sallallahu 'alaihi wasallam said: No Muslim will desert a man who is confronted with a situation where his respect and honour is being violated but Allah Subhanahu wa Ta'ala 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 Allah will help him in a situation when he will be in need of His help. (Abu Dawud)

158. Hudhaifah ibn Yaman Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who is not concerned about the affairs of Muslims is not amongst them. He, who does not pass the morning and evening in a state of sincerity and faithfulness to Allah, His Prophet, His Book, and to the rulers of the Muslims and their common folk, is not amongst them. (Tabarani, Targhib)

159. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: He who is engaged in fulfilling his brother's need, Allah will fulfil his needs. (Abu Dawud)

160. Anas Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who guides towards good, gets the same reward as the one doing a good deed; and Allah likes helping a man in distress. (Bazzar, Targhib)

161. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A believer loves and is loved. There is no good in the one who neither loves nor is loved. The best amongst people is the one who benefits people the most. (Dar Qutni, Jami-'us-Saghir)

162. Abu Musa Al Ash'ari Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Every Muslim is enjoined to give Sadaqah. He was asked: If one has nothing? He replied: Then he should labour with his own hands to benefit himself and give Sadaqah (as well): The Sahabah asked: If he cannot or does not work? He said: Then he should help the needy and the distressed person. The Sahabah asked further: If he does not do it? He said: Then he should enjoin others what is good. It was said: If he does not do it? He said: Then he should refrain from harming someone; this is (also) a Sadaqah for him. (Bukhari)

163. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A believer is a believer's mirror; and a believer is a believer's brother, who guards him against loss and protects him in all aspects in his absence. (Abu Dawud)

164. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Help your Muslim brother whether he is an oppressor or is oppressed. A man asked: O Rasiilallah! 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. (Bukhari)

165. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Allah 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 Dawud)

166. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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 Dawud)

Note: It is not permissible to leak the secrets of a meeting. The three things that are mentioned in the hadTth 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'ariful Hadith)

167. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The believer is one from whom people are safe in respect to their lives and wealth. (Nasai)

168. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: A Muslim is the one from whose tounge and hands, other Muslims are safe, and a Muhajir (emigrant) is the one who abandons all that Allah has forbidden. (Bukhari)

169. Abu Musa Radiyallahu 'anhu narrates that the Sahabah asked: O Rasulallah! Whose Islam is the best? He replied: From whose tongue and hands, other Muslims are safe. (Bukhari)

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 bari)

170. Masud Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Dawud)

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. (Badh-ul-Majhud)

171 Jubair ibn Mut'im Radiyallahu 'anhu narrates that Rasullullah Sallallahu alaihi wasallam said: He is not from us who calls towards Asabiyyah He is not from us who fights out of 'Asabiyyah and he who dies upholding 'Asabiyyah. (Abu Dawud)

Note: 'Asabiyyah means fanatical association on the basis of language, tribe, race or nation,

172. Fusailah Rahimahallah narrates: I heard my father that he asked. O Rasulallah! Is it from 'Asabiyyah that a man loves his people? He said: No, but a man helps his people in their wrong doing is from Asabiyyah (partisanship). (Musnad Ahmad)

173. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam was asked: Who is the most excellent amongst people? He replied: Everyone whose heart is Makhmum and tongue is truthful. The Sahabah asked: We understand whose tongue is truthful, but what does a Makhmumheait mean? He replied: The one who is a Muttaqi (fearful of Allah) is pure of heart, free of sins and without injustice, hatred or jealousy for any one. (ibn -Majah)

Note: "A pure heart," means a heart without any attachment for anyone except Allah. (Mazahir Haque)

174. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu "alaihi wasallam said: None of my Sahabah 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 Dawud)

175. Anas ibn Malik Radiyallahu 'anhu narrates that while we were sitting with Rasullullah Sallallahu 'alaihi wasallam, he said: A dweller of Paradise will come to you now. Then a man from Ansar came, from whose beard drops of water of ablution were falling and he was holding his shoes in his left hand. The second day Nabi Sallallahu 'alaihi wasallam repeated his words as the same Ansari came in the same condition he had come the first day. The third day Nabi Sallallahu 'alaihi wasallam repeated the same words as that Sahabi came in the same condition. When Nabi Sallallahu 'alaihi wasallam stood up, 'Abdullah ibn 'Amr Radiyallahu 'anhuma followed that Ansari 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 Radiyallahu 'anhu narrates: 'Abdullah . mentioned that he spent three nights with that Ansari but did not see him worshipping at night, except that when he awoke and changed his side on the bed, he praised Allah 'Azza wa Jalil and said: Allahuakbar (Allah is the Greatest), until he got up for Salat-ul-Fajr from his bed. 'Abdullah 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 Ansari; O slave of Allah! There was no quarrel and separation between me and my father but I heard Rasullullah Sallallahu '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 Rasullullah Sallallahu 'alaihi wasallam? The Ansari replied: I have no deeds except that which you saw. 'Abdullah Radiyallahu 'anhu said: When I turned to go away, the Ansari 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. 'Abdullah Radiyallahu 'anhu said: This is that which has raised you to that rank, and this is that which is beyond our ability. (Musnad Ahmad, Bazzar, Majma'uz-Zawaid)

176. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If anyone removes one of the anxieties of a distressed person in this world, Allah will remove one Of the anxieties of the Hereafter from him. If anyone conceals a fault of a Muslim, Allah will conceal his faults in the Hereafter. Allah keeps helping a man, so long he keeps helping his brother. (Musnad Ahmad)

177. Abu Hurairah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: There were two friends in Bani Israil; 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 Allah! Allah will not forgive you or you will not be sent to Paradise. When both of them died, they were raised before Rabb-al- ' Alamin. Allah asked the devout: Did you know about Me or did you acquire My authority and stop Me from forgiving the sinful? So, Allah 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. (Abu Dawud)

Note: The hadith does not imply that one should dare to commit sins. The sinful was forgiven by the Mercy of Allah, 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'an and hadith, 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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A person sees a straw in the eye of his brother, but neglects to see a log in his own eye. (ibn Hibban)

Note: This refers to the fact that people notice the small faults of others, but remain ignorant of their own big mistakes.

179. Abu Rafi' Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who bathes a deceased and conceals his faults, Allah 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). (Tabarani, Majma'-uz-Zawaid)

180. Abu Rafi' Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who bathes a deceased and hides his faults is forgiven forty times. He who enshrouds the deceased, Allah will dress him in garments made of the fine and thick silk of Paradise. (Mustadrak Hakim)

181. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: A person set out to visit his (Muslim) brother in another village, Allah sent an angel to wait for him on his way. When this man reached the angel he asked: Where are you heading? He replied: I am heading for a brother of mine in this village. The angel asked: Does he owe you something, which you want to get back? The man replied: No. I just love him for the sake of Allah 'Azza wa Jail. The angel said: I am Allah's messenger to you, indeed Allah loves you just as you love him for His sake. (Muslim)

182. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who wishes to acquire the taste of Iman, should love another Muslim, only for the pleasure of Allah 'Azza wa Jail. (Musnad Ahmad, Bazzar , Majma'-uz-Zawaid)

183. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Verily, it is among the signs of Iman that a person loves another person purely for the pleasure of Allah, even though the other one may not have given him any wealth; This is undoubtedly Iman. (Tabarani, Majma'-uz-Zawaid)

184. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: No two persons who love each other for the sake of Allah except that the one who loves his brother more is better. (Mustadrak Hakim)

185. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who loves someone for the sake of Allah and says: Indeed I love you for the sake of Allah, then both of them will enter Paradise. The one who loves will have a higher rank than the other, and will deserve that position because of his love for the sake of Allah. (Bazzar, Targhib)

186. Abu Darda' Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: No two men, in absence, love each other for the pleasure of Allah, except that the one who loves his friend more would be dearer to Allah. (Tabarani, Majma'-uz-Zawaid)

187. Nubian ibn Bashir Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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'adh Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Those who love one another for the sake of Allah will be under the shade of 'Arsh (Allah'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. (Ibn Hibban)

189. 'Ubadah ibn Samit Radiyallahu 'anhu reported: I heard Rasullullah Sallallahu 'alaihi wasallam narrating a HadTth Qudsl from his Rabb (Allah), Tabaraka wa Ta'ala: 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 Nur (light); Prophets and Siddiqln (truthful followers) will envy them for their high ranks. (ibn Hibban)

In another narration of 'Ubada ibn Samit Radiyallahu 'anhu it is stated: My love is incumbent for those who maintain relations for My sake. (Musnad Ahmad)

In a narration of Mu'adh ibn Jabal Radiyallahu 'anhu it is stated: My love is incumbent for those who sit together for My sake. (Muatta Imam Malik)

In a narration of 'Amr ibn 'Abasah Radiyallahu 'anhu it is said: My love is incumbent for those who are friends for My sake. (Tabaram, Majma-'uz-Zawaid)

190. Mu'adh ibn Jabal Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam narrating a Hadith Qudsi that Allah the Almighty and Majestic has said: Those who love one another for My Glory, for them are seats on pulpits of Nur (light). The Prophets and martyrs shall envy them. (Tirmidhi)

191. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Verily, some slaves of Allah will be seated to the right of His Throne on the Day of Resurrection and Allah's both hands are the right hands. They will be on pulpits of Nur (lights): their faces will be of Nur. They would neither be Prophets, nor martyrs, nor Siddiqin (truthful followers). It was asked: O Rasulallah! Who will be those? He replied: These are the people who would have loved one another for the Majesty of Allah the Blessed and Exalted. (Tabarani, Majma-'uz-Zawaid)

192. Abu Malik Al-Ash'ari Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: O people! Listen and pay heed; know verily there are certain slaves of Allah the Almighty and Majestic who are neither prophets nor martyrs; prophets and martyrs will envy them for their high ranks and closeness to Allah. A villager from a distant place pointed to Nabi Sallallahu 'alaihi wasallam by his hands and said: O Nabiallah! 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 Allah; 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 Rasullullah Sallallahu '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 Allah. Allah will have for them pulpits of Nur, on which they would be seated on the Day of Resurrection. Allah will make their faces and clothes shine with Nur. When people will be terrified on the Day of Resurrection, they will not be terrified. They are the friends of Allah for whom there is no fear and no grief. (Musnad Ahmad)

193. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that a man came to Rasullullah Sallallahu 'alaihi wasallam and said: O Rasulallah! 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). Rasullullah Sallallahu 'alaihi wasallam said: A man will be with those whom he loves. (Bukhari)

194. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A slave of Allah does not love another slave for the sake of Allah 'Azza wa Jalil except that he honours his Rabb 'Azza wa Jail. (Musnad Ahmad)

195. Abu Dhar Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The most excellent deed is love for the sake of Allah and hatred for the sake of Allah. (Abu Dawud)

196. Anas Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: No one visits his (Muslim) brother for Allah's sake except that an angel announces from the heaven: You are blessed and you will be blessed with Paradise; and Allah Subhanahu wa Ta'ala says to the angels of the Throne: My slave visited for My sake, hence My hospitality for him is due on Me. Allah is not satisfied with any reward for him less than Paradise. (Bazzar, Abu Ya'la , Targhib)

197 Zaid ibn Arqam Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: When a man makes a promise to his brother with the intention of fulfilling it, but could not do so and DawQd)" 01 °° me ^ thC appointed time ' he is S ui,t y of no sin. '(Abu

198 Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah (TiILtS U W WaS3llam Said: He who is counselled is trusted. 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. Abdullah Radiyallahu 'anhuma' narrates "that Rasullullah Sallallahu 'alaihi wasallam said: When a man says something, and looks around, then it is a trust. (Abu Dawud)

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. Wariful

200. Abu Musa Al-Ash'ari Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Undoubtedly amongst the greatest sins in Allah's sight which a man commits, after the major sins which Allah has prohibited, is that a man should die in debt, without making any arrangement for it to be paid off. (Abu Dawud)

201. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: A believer's soul is attached (preventing his entry to Paradise) to his debt till it is paid. (Tirmidhi)

202. 'Abdullah ibn 'Amr ibn al-'As Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Every sin of a martyr is forgiven except (his) debt. (Muslim)

203. Muhammad ibn 'Abdullah ibn Jahsh Radiyallahu 'anhuma narrates that when we were sitting in the courtyard of the Masjid, where biers used to be put, and Rasullullah Sallallahu '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: Subhanallah (Glory be to Allah who is above all faults), Subhanallah! What a severe threat has descended! Muhammad ibn 'Abdullah Radiyallahu 'anhuma said: We remained quiet that day and night, but we were not at ease to remain quiet. In the morning, I asked Rasullullah Sallallahu 'alaihi wasallam: What severe threat had descended? Rasullullah Sallallahu 'alaihi wasallam said: It is about debts; I swear by Him, Who is holding Muhammad's life in His Hand; if a man owing a debt were to be martyred in Allah's path, then become alive; be martyred again in Allah's path, then become alive, he would not enter Paradise till his debt was paid' (Musnad Ahmad)

204. Salmah ibn al-Akwa' Radiyallahu 'anha narrates: A bier was brought and Rasullullah Sallallahu 'alaihi wasallam was requested to offer the funeral Salat. He asked: Did the deceased owe anything? It was replied: He did not. So he led the funeral Salat. Then another bier was brought, and when Rasullullah Sallallahu 'alaihi wasallam asked: Did the deceased owe anything? It was replied: He did. Rasullullah Sallallahu 'alaihi wasallam said: Offer the funeral Salat for your companion. Abu Qatadah Radiyallahu 'anhu said: I am responsible for his debt. Thereupon, Rasullullah Sallallahu 'alaihi wasallam led the funeral Salat. (Bukhari)

205. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: If anyone borrows from others with an intention to pay it back, Allah will pay it back for him. If someone borrows, with no intention to return it, Allah, will destroy his property. (Bukhari)

Note: "Allah will pay it back for him," implies that Allah will help the debtor to pay back his debt. If he could not pay back in his lifetime, Allah will pay on his behalf in the- Hereafter. "Allah 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-Bari)

206. 'Abdullah ibn Ja'far Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah is with the debtor, till he pays back his debt, except that the debt was incurred for something disliked by Allah. (ibn Majah)

207. Abu Hurairah Radiyallahu 'anhu narrates that RasOlullah Sallallahu '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. 'Abdullah ibn Abi Rabra Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam borrowed forty thousand from me, and when revenue came in, he paid me back, saying: May Allah bless your family and your property. Verily the reward for a loan is commendation and repayment. (Nasai)

209. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If I had gold to the extent of Mount Uhud; I would not like to keep any of it more than three days, except what I put aside to re-pay a debt. (Bukhari)

210. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who does not thank people, does not thank Allah. (Tirmidhi)

Note: Some of the narrators elaborate this hadlth by saying that one who does not thank those who were kind to him, is not thankful to Allah, being habitually ungrateful. (Ma'ariful Hadith)

211. Usama ibn Zaid Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: If the recipient of a kindness says to his benefactor Jazakallahu Khair (May Allah give you a better reward), indeed he has fully praised and been thankful. (Tirmidhi)

Note: To pray in these words expresses that I am unable to recompense, so I invoke Allah Subhanahu wa Ta'ala that He may give you a better reward for this. Thus, these words carry praise for the benefactor. (Ma'ariful Hadith)

212. Anas Radiyallahu 'anhu narrates that when Nabi Sallallahu 'alaihi wasallam came to Madlnah, the emigrants came to him and said: O Rasulallah! 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. Rasulallah Sallallahu 'alaihi wasallam said: No as long as you make supplication to Allah for them and express praise for them this will not happen. (Tirmidhi)

213. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah 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 ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Three things should not be refused: Pillow, perfume and milk. (Tirmidhi)

215. Abu Umamah Radiyallahu anhu narrates that Nabi 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. ibn ' Abbas Radiyallahu 'anhuma narrates that Rasullullah 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. (ibn Hibban)

217. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If anyone brings up two girls; he and I will be. together in Paradise like these two fingers; pointing with his two fingers. (Tirmidhi)

218. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whosoever assumed the responsibility of (managing) the affair of his daughters and treated them well, then these daughters will become shield for him from the Fire. (Bukhari)

219. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who had three daughters or three sisters, or two daughters or two sisters, and he treated them well, and feared Allah towards them, for him is Paradise. (Tirmidhi)

220. Ayyub Rahimahullah on the authority of his father, who from his grandfather, narrates that Rasullullah Sallallahu 'alaihi wasallam said: No father gives his son any gift better than good education. (Tirmidhi)

221. Abdullah ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: If anyone has a baby girl and he neither buries her alive, nor slights her, nor prefers his son over her; then Allah because of her will send him to Paradise. (Mustadrak Hakim)

222. Nu'man ibn Bashir Radiyallahu 'anhuma narrates that my father brought me to Rasullullah 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. (Bukhari)

Note: This hadith implies that all the children should be treated equally in giving a gift.

223. Abu Sa'id and Abdullah ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He, who has a son born to him, should give him a good name and a good upbringing and when he reaches puberty, marry him. If he does not marry him when he reaches puberty, and if the son commits a sin, then indeed its guilt rests upon his father. (Baihaqi)

224. 'A'ishah Radiyallahu 'anha narrates that a villager came to Nabi Sallallahu 'alaihi wasallam and said: Do you kiss your children? Whereas we do not kiss them. Then, Nabi Sallallahu 'alaihi wasallam said: I can not put mercy in your heart when Allah has taken it away from you, (Bukhari)

225. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu '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. (Tirmidhi)

226. Abu Dhar Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. (Tirmidhi)

227. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He will not enter Paradise whose neighbour feels unsafe from his injurious conduct. (Muslim)

228. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who believes in Allah and the Day of Resurrection, should honour his neighbour. Sahabah asked: O Rasulallah! 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. (Targhib)

229. Abdullah ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He is not a believer who eats to his fill, while his neighbour is hungry. (Tabaranr, Abu Ya'la, Majma'-uz-Zawaid)

230. Abu Hurairah Radiyallahu 'anhu narrates that a man said: O Rasulallah! Indeed such and such a woman has a reputation for engaging in Salat, Saum, and Sadaqah to a great extent but she is sharp-tongued with her neighbours. He replied: She is in the Fire! Then that person said: O Rasulallah! Such and such a woman has a reputation for engaging in Saum, Sadaqah and Salat to a small extent. Indeed her Sadaqah is just a few pieces of cheese, but she does hurt her neighbours with her tongue. He said: She is in Paradise. (Musnad Ahmad)

231. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Radiyallahu 'anhu said: O Rasulallah! 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 Allah has granted you, and you will be the richest of men; (3) be kind to your neighbour, you will be a true believer; (4) choose for others what you like for yourself, and you will be a Muslim; (5) and do not laugh excessively, for excessive laughter deadens the heart. (Tirmidhi)

232. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that a man asked: O Rasulallah! How can I know when I do good and when I do bad? Nabi Sallallahu '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. (Tabarani , Majma-'uz-Zawaid)

233. 'Abdur Rahman ibn Abi Qurad Radiyallahu 'anhu narrates that one day, Nabi Sallallahu 'alaihi wasallam performed Wudu , the Sahabah began to wipe themselves with the water he had used. Nabi Sallallahu 'alaihi wasallam asked them: What induces you to do this? They replied: For the love of Allah and His Messenger. Nabi Sallallahu 'alaihi wasallam said: If anyone likes to love Allah and His Messenger; and also likes that Allah 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. (Baihaqi, Mishkat)

234. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: Jibrail 'Alaihis Salam continuously kept advising me about (the rights of) a neighbour until I thought that undoubtedly he would make him an heir. (Bukhari)

235. 'Uqbah ibn 'Amir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The first pair of adversaries on the Day of Resurrection will be two neighbours. (Musnad Ahmad, Majma-'uz-Zawaid)

236. Sa'd Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: No one who intends evil for the people of MadTnah except that Allah will melt him in the fire, like the melting of lead or the dissolving of salt in water. (Muslim)

237. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He, who frightens the residents of MadTnah, frightens me. (Musnad Ahmad, Majma-'uz-Zawaid)

238. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who can die in MadTnah let him die there; verily I shall intercede for those who die there (and are buried there). (ibn Hibban)

Note: The Scholars of Islam have explained that this is a special intercession, as Rasullullah's intercession will generally be for all Muslims. "Who can die in Madinah let him die there" means that he should reside there till his last.

239. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: No one amongst my Ummah who will endure the hardship and rigour of MadTnah, without my being an intercessor or witness on his behalf on the Day of Resurrection. (Muslim)

240. Sahl Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. (Bukhari)

241. 'Amr ibn Malik Al-Qushairi Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He who takes an orphan under his care, whose parents were Muslims; and let him share his meals, until Allah freed this child from his care. Paradise will be due for him. (Musnad Ahmad, Tabarani, Majma-'uz-Zawaid)

242. 'Awf ibn Malik Al-Ashja'i Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 hadith Yazid Rahimahullah pointed with the middle and the forefinger. Rasullullah Sallallahu '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 Dawud)

243. Abu Musa Al-Ash'ari Radiyallahu 'anhu narrates that Nabi §allallahu 'alaihi wasallam said: Not an orphan sits for eating in the utensils of a people, except that Shaitan cannot come near their Utensils. (TabaranI)

244. Abu Hurairah Radiyallahu 'anhu narrates that a man complained to Rasullullah of his hard-heartedness. He said: Pass an affectionate hand over the orphan's head and feed the poor. (Musnad Ahmad, Majma-'uz-Zawaid)

245. Safwan ibn Sulaim Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who strives to serve a widow and the poor is like one who struggles in the path of Allah, or like the one who fasts by day and stands in Salat by night. (Bukhari)

246. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: The best amongst you is he who is the most kind to his family; and I am the kindest amongst you to my family. (ibn Hibban)

247. 'A'ishah Radiyallahu 'anha narrates that an old woman came to Nabi Sallallahu '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 Madinah)? She replied: May my parents be sacrificed for you! Everything is well. When she went away I asked: O Rasulallah! You have given so much attention to this old woman. He replied: This woman used to come to us in the lifetime of KhadTjah. Verily, (paying) regard for an old acquaintance is a sign of Iman. (Mustadrak Hakim, isabah)

248. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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: Rasullullah Sallallahu '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. (Turjuman-us-Sunnah)

249. Qais ibn Sa'd Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Allah has entrusted upon women to their husbands. (Abu Dawud)

250. Umme Salamah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: Any woman, who died while her husband was pleased with her, will enter Paradise. (Tirmidhi)

251. Ahwas Radiyallahu 'anhu narrates: I heard Nabi Sallallahu '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. (Tirmidhi)

252. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Pay the labourer his wages before his sweat dries. (ibn Majah)

Strengthening Kinship

Verses of Quran

Allah Subhanahu wa Ta'ala says:

And worship and serve Allah. 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! Allah loves not such as are proud and boastful. [An-Nisa 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.

Allah Subhanahu wa Ta'ala says:

Indeed, Allah 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-Nahl 16: 90]

Note: In one sense this is the most comprehensive verse of the Quran. Three things have been advised: 1. Justice 2. Ihsan. 3. Generosity to relatives. And three things have been forbidden; 1. Immorality 2. All evil deeds 3. Oppression. Ihsan 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 Darda' Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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). (Tirmidhi)

254. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Allah's pleasure lies in a father's pleasure and Allah's displeasure lies in a father's displeasure. (Tirmidhi)

255. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: The finest act of righteousness for a son is to treat his late father's friends kindly. (Muslim)

256. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu '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. (ibn Hibban)

257. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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'adh Radiyallahu 'anhu narrates: Rasullullah Sallallahu 'alaihi wasallam said: He who treats his parents well, for him are the good tidings of a prolonged lifespan. (Mustadrak Hakim)

259. Abu Usaid Malik ibn Rabi'ah As-Sa'idi Radiyallahu 'anhu narrates that while we were with Rasullullah Sallallahu 'alaihi wasallam, a man from Bani Salamah came and said: O Rasulallah! 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 Dawud)

260. Malik or ibn Malik Radiyallahu 'anhuma narrates: I heard Nabi Saliallahu 'alaihi wasallam saying: He who has his parents or one of them alive and did not treat them well will enter Fire, and Allah will remove His Mercy from him. And any Muslim who sets free a Muslim slave is liberated from the Fire. (Abu Ya'la. Musnad Ahmad, Tabarani, Targhib)

261. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Saliallahu 'alaihi wasallam said: May he be humiliated. May he be humiliated. May he be humiliated. It was said: Who, O RasOlallah? 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 Radiyallahu 'anhu narrates that a man came to Rasullullah Saliallahu 'alaihi wasallam and asked: O Rasulallah! 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. (Bukhari)

263. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Saliallahu 'alaihi wasallam said: While asleep I found myself in Paradise and heard someone reciting the Qur'an. I asked: Who is this? The angels replied: Harithah ibn Nu'man. Then Rasullullah Saliallahu 'alaihi wasallam said to 'A'ishah: (indeed) Great deeds are like this, great deeds are like this! (it's the result of a great deed that) Harithah ibn Nu'man was very dutiful to his mother. (Musnad Ahmad)

264. Asma binte Abu Bakr Radiyallahu 'anha says: My mother who was an idolater visited me during the time of Rasullullah Saliallahu 'alaihi wasallam. So I inquired from Rasullullah Saliallahu '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. (Bukhari)

265. 'A'ishah Radiyallahu 'anha narrates: I asked: O Rasulallah! 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 Hakim)

266. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that verily a man came to Nabi Saliallahu 'alaihi wasallam and asked: O Rasulallah! I have committed a major sin; can my turning in repentance be accepted? He asked: Do you have a mother? He replied: No. Rasululiah asked again: Do you have a maternal aunt? He replied: Yes. Rasululiah said: Then serve her with kindness. (Tirmidhi)

267. Abu Umamah Radiyallahu 'anhu narrates that Rasululiah Sallallahu '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. (Tabarani, Majma-'uz-Zavvaid)

Note: 1. Strengthening kinship may include helping relatives financially from one's earnings or devoting time for their affairs. (Ma'ariful Hadith)

2. Prolonging life means that when a person strengthens bonds of kinship Allah 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 Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Whosoever believes in Allah and the Last Day should extend hospitality to his guests. And whosoever believes in Allah and the Last Day should be kind to his relations. And whosoever believes in Allah and the Last Day should either speak well or keep silent. (Bukhari)

269. Anas ibn Malik Radiyallahu 'anhu narrates that Rasululiah Sallallahu 'alaihi wasallam said: He who likes his livelihood to be increased, and his life prolonged, should kindly fulfil the rights of his relatives. (Bukhari)

270. Sa'Td ibn Zaid Radiyallahu 'anhu narrates that indeed Nabi Sallallahu 'alaihi wasallam said: Verily, this Raham (bond of kinship) is a branch of Ar-Rahman ('Azza wa Jail). He who breaks it, Allah will prohibit Paradise on him. (Musnad Ahmad, Bazzar, Majma'uz-Zawaid)

271. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Nabi Sallallahu '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 . (Bukhari)

272. 'Ala' ibn Kharijah Radiyallahu 'anhu narrates that Rasululiah Sallallahu 'alaihi wasallam said: Learn enough of your lineage by means of which you are able to bind ties with your relatives. (Tabarani, Majma'uz-Zawaid)

273. Abu Dhar Radiyallahu 'anhu narrates that my close friend Sallallahu 'alaihi 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 Allah. 7. And he ordered me to recite frequently, La haula wala quwata illa billah. 'There is no might to resist evil, and no power to do good, except through Allah', for these words are undoubtedly from the treasure under the Throne. (Musnad Ahmad)

Note: Anyone who regularly recites La haula wala quwata illa billah undoubtedly is entitled to a very big reward. (Mazahir Haque)

274. Jubair ibn Mut'im Radiyallahu 'anhu narrates that verily Nabi Sallallahu 'alaihi wasallam said: He will not enter Paradise who breaks ties of kinship. (Bukhari)

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 Allah Subhanahu wa Ta'ala for some reason or without any reason, then he will be able to enter Paradise. (Ma'ariful Hadith)

275. Abu Hurairah Radiyallahu 'anhu narrates that a man said: O Rasulallah! 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. Rasullullah Sallallahu 'alaihi 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 Allah. (Muslim)

Warning against harming Muslims

Verses of Quran

Allah Subhanahu wa Ta'ala 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-Ahzab 33:58]

Allah Subhanahu wa Ta'ala says:

Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)].

Those who, when they have to receive by measure 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-MutaffifTn 83: 1:6]

Allah Subhanahu wa Ta'ala said Warning on harming Muslims

Woe to every slanderer and fault-finder [:S> ai] Hi j£3 £1* J^j \$TJ finder. Al-Humazah 104:1]

Ahadith

276. Mu'awiyah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Indeed when you pursue the secret faults of people, you will corrupt them. (Abu Dawud)

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 Allah). (Badhl-ul- Majhud)

277. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Do not harm Muslims; do not condemn them; and do not look for their faults. (ibn Hibban)

278. Abu Barzah Al-Aslami Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: O the community of people! who have accepted Islam by their tongues; and Iman 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 Allah; and whose faults are sought by Allah, He will disgrace him even at his home. (Abu Dawud)

Note: This hadith is a warning to those who backbite Muslims, as this can only be the work of hypocrites and not of Muslims. (Badhl-ul-Majhud)

279. The father of Anas Juhani Radiyallahu 'anhu narrates that we went on an expedition with Nabi Sallallahu 'alaihi wasallam. People stayed there in a manner occupying so much space, that they encroached the road. Nabi Sallallahu '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) Jihad. (Abu Dawud)

280. Umamah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who beats upon the bare back of a Muslim unjustly, he will meet Allah in -a condition that Allah will' be angry with him. (Tabarani, Majma'uz-Zawaid)

281. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam once asked his Sahabah: Do you know who is poor? Sahabah replied: The poor amongst us is he who has no money or property. Rasullullah Sallallahu 'alaihi wasallam explained: The poor amongst my Ummah is one, who will come on the Day of Resurrection with Salat, Saum and Zakat, 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. 'Abdullah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: To abuse a Muslim is disobedience, and his murder is infidelity. (Bukhari)

Note: A Muslim who murders another Muslim negates his perfection in Islam, and this could become a reason for his dying in infidelity. (Mazahir Haque)

283^ 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who abuses a Muslim is like one who is heading to his destruction. (Tabarani, Jami- 'us-Saghir)

284. Iyad ibn Himar Radiyallahu 'anhu said: O Nabi Allah! One of my people abuses me, though he is inferior to me. Should I revenge him? Nabi Sallallahu 'alaihi wasallam replied: Those two who abuse each other are like two Shaitan who insult and call each Other a liar. (ibn Hibban)

285. Abu Jura'iy Jabir ibn Sulaim Radiyallahu 'anhu said: I requested Rasullullah Sallallahu '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 Allah 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 Dawud)

286. Abu Hurairah Radiyallahu 'anhu narrates that a man abused Abu Bakr while Nabi Sallallahu 'alaihi wasallam was sitting. Appreciating (the forbearance and patience of Abu Bakr Radiyallahu 'anhu), he kept smiling, but when the man went on at length and Abu Bakr Radiyallahu 'anhu replied to some of what he said; Rasullullah Sallallahu 'alaihi wasallam became angry and left. Abu Bakr Radiyallahu 'anhu went after him and said: O Rasulallah! 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, Shaitan got in, and I am not supposed to sit with Shaitan. He then added: Abu Bakr! There are three things, all of which are true:

1. Anyone who is wronged and he ignores it for the sake of Allah Azza wa Jail, Allah will help him out and strengthen him.
2. Anyone who begins to give intending thereby to unite ties of relationship, Allah provides him with much more because of it.
3. Anyone who opens a door of begging, desiring to increase his wealth, Allah Azza wa Jalil increases his scantiness because of it (Musnad Ahmad)

287. 'Abdullah ibn 'Amr ibn 'As Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: It is a major sin that a man slanders, his parents. The Sahabah asked: O Rasulallah! Could a person slander his own parents? Rasullullah Sallallahu '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. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam supplicated with these words: O Allah! 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. Mughirah ibn Shu'bah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Mention the good qualities of your deceased and refrain from mentioning their faults. (Abu Dawud)

291. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Dinar 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. (Bukhari)

292. Bara' ibn 'Azib Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: The worst usury is disgracing his brother. (Tabarani , Jami'us-Saghir)

Note: Disgracing a Muslim is termed as the worst usury. In usury the wealth of others is taken away and exploited for personal gains, similarly, disgracing Muslim causes harm "to his honour. And the honour of a Muslim is far more respectable than his belongings; thus, disgracing is termed as the worst form of usury. (Faid-ul-Qadir Badhl-ul-Majhud)

293. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed the biggest amongst the major sins is to attack a Muslim's honour unjustly. (Abu Dawud)

294. Abu Hurairah Radiyallahu 'anhu narrates that RasGlullah Sallallahu 'alaihi wasallam said: Whosoever hoards grain to raise its price for Muslims is a sinner. (Musnaf Ahmad, Majma-'uz-Zawaid)

295 : 'Umar ibnii-Khattab Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: If anyone hoards food from Muslims, Allah will smite him with leprosy and strigency.(ibn -Majah)

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. (Mazahir Haque)

296. 'Uqbah ibn 'Amir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A believer is the brother of a believer. It is not lawful for a believer to outbid the concluded deal of his brother, or propose to the same woman 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. (Nawawr) Muslim Scholars must be consulted to learn the Masail (Islam's way of conducting business and other affairs). Knowingly proposing for a woman, for whom a proposal has already been received and likely to be accepted, is against the teachings of Islam. (Fath-ui-Muihim)

297. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who raises a weapon at us, is not from us. (Muslim)

298. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: None of you should point towards his Muslim brothers with a weapon, for he does not know when the Shaitan 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. (Bukhari)

299. Abu Hurairah Radiyallahu 'anhu narrates that Abul Qasim Sallallahu 'alaihi wasallam said: If anyone points with a piece of iron (weapon) at his brother, indeed angels curse him, till he stops pointing it, even if he is his brother who has the same father and mother. (Muslim)

Note: Pointing with a piece of iron or weapon towards his real brother does not necessarily mean that he wants to kill or hurt him; but he might just have done this playfully, despite which angels will curse him. The purpose is to firmly forbid such things, even playfully. (MazahirHaque)

300. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Rasulallah! It is due to rain. Rasullullah Sallallahu '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'adh ibn Anas Juhani Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: If anyone guards a believer's honour from a hypocrite, then Allah 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 Allah will restrain him on the bridge over Hell until he is cleansed from what he said. (Abu Dawud)

302. Asma binte-YazTd Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: If anyone defends his brother's honour in his absence, then it is Allah's responsibility to set him free from the Fire. (Musnad Ahmad, Tabarani, Majma- k uz-Zawaid)

303. Abu Darda' Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who safeguards the honour of his Muslim brother, then Allah ' Azza wa Jalil will save him from the Hell-Fire on the Day of Resurrection. (Musnad Ahmad)

304. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: If anyone's intercession becomes an obstacle to one of the punishments prescribed by Allah he has opposed Allah; if anyone disputes knowingly about something which is false he remains in the displeasure of Allah till he desists; and if anyone makes an untruthful accusation against a Muslim he will be made by Allah to dwell in the filthy fluid flowing from the inhabitants of Hell, till he retracts his statement. (Abu Dawud)

305. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Allah! 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 Allah 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 Allah. (Ma'ariful Hadith)

306. Abu Hurairah Radiyallahu 'anhu naixates that Nabr Sallallahu 'alaihi wasallam said: Avoid jealousy, verily, jealousy consumes good deeds like fire consumes dry wood (or he said) grass. (Abu Dawud)

307. Abu Humaid Sa'idi Radiyallaihu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: It is not permissible for anyone to take his brother's stick without obtaining his consent. (ibn Hibban)

308. Yazid Radiyallahu 'anhu narrates that Nabr Sallallahu 'alaihi wasallam said: Undoubtedly none of you should take the belongings of his brother, neither in amusement nor seriously. (Abu Dawud)

309. 'Abdur Rahman ibn Abu Laila Rahimahullah narrates that Sahabah of Muhammad Sallallahu 'alaihi wasallam told a incident: Once during a journey with Nabi Sallallahu 'alaihi wasallam; while one of them fell asleep, some of the others went and took his rope (in jest). The sleeper (on awakening not finding his rope) got startled. Nabi Sallallahu 'alaihi wasallam said: It is not lawful for a Muslim to frighten another Muslim. (Abu Dawud)

310. Abu Buraidah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The murder of a believer is worse, in the sight of Allah 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 Allah.

311. Abu Sa'id Al-Khudri and Abu Hurairah Radiyallahu 'anhuma narrate that Rasullullah Sallallahu 'alaihi wasallam said: If all the inhabitants of the skies and the earth were to share in shedding the blood of a believer, Allah would overturn them all, in the Fire. (Tirmidhi)

312. Abu Darda' Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Hopefully Allah 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 Dawud)

313. 'Ubadah ibn Samit Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who kills a believer and rejoices at it, Allah will not accept his actions, be they obligatory or optional. (Abu Dawud)
314. Abu Bakrah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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 Rasulallah! The killer (about him we can understand), but why the victim? He replied: Indeed he too intended to kill his companion. (Muslim)
315. Anas Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam was asked about the major sins. He replied: To associate a partner with Allah, to disobey parents, to murder someone, and to give false testimony. (Bukhari)
316. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Avoid seven disastrous things. It was asked: O Rasulallah! What are they? He replied: Associating a partner with Allah, sorcery (magic), killing unjustly one whose killing Allah has forbidden, eating usury, consuming the wealth of an orphan, fleeing from the battle field, and accusing innocent chaste believing women of fornication. (Bukhari)
317. Wathilah ibn al-Asqa' Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Do not rejoice at your brother's misfortune; lest Allah may show Mercy on him and afflict you. (Tirmidhi)
318. Mu'adh ibn Jabal Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. (Tirmidhi)
319. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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 Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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. 'Imran ibn Husain Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When a man calls his brother: O infidel! It is as if, he has killed him. (Bazzar, Majma'-uz-Zawaid)
322. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: It is not befitting for a believer to curse others. (Tirmidhi)
323. Abu Darda' Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The invokers of curses Would neither be intercessors nor witnesses on the Day of Resurrection. (Muslim)
324. Thabit ibn Dahhak Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Cursing a believer is like killing him. (Muslim)
325. 'Abdur Rahman ibn Ghanam Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The best slaves of Allah are those who, when seen, remind one of Allah; and the worst slaves of Allah are those, who backbite, who cause separation among the friends and who seek to distress the upright. (Musnad Ahmad, Majma'-uz-Zawaid)
326. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam came upon two graves and said: Indeed both occupants are being punished, but not for something big (not difficult to save oneself from); one did not save himself from (drops of) his urine, and the other went about as a tell-tale. (Bukhari)
327. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When I was taken ? (on the ascendance), I passed by people who had nails of copper and they were scratching their faces and

chests. I asked: O Jibrall! Who are these people? He replied: They used to eat (backbite) human flesh and dishonour people. (Abu Dawud)

328. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates that we were with Nabi Sallallahu 'alaihi wasallam, when a foul odour arose. He said: Do you know what this odour is? This odour is of those who backbite believers. (Musnad Ahmad, Majma'-uz-Zawaid)

329. Abu Sa'd and Jabir ibn 'Abdullah Radiyallahu 'anhum narrate that Rasullullah Sallallahu 'alaihi wasallam said: Backbiting is worse than fornication. The Sahabah asked: O Rasulallah! How is backbiting worse than fornication? He replied: A man commits fornication then seeks forgiveness; Allah forgives him; but a man who backbites is not forgiven, until the one whom he has backbitten forgives him. (Baihaqi)

330. 'A'ishah Radiyallahu 'anha narrates: I said to Nabi Sallallahu 'alaihi wasallam: It is enough for you that Saftyah is such and such i.e. short. He said: Indeed you uttered such a word that if mixed in the sea, its bitterness would prevail the saltiness of the sea. 'A'ishah Radiyallahu '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 Dawud)

331. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Do you know what is backbiting? Sahabah said: Allah and His Messenger know better. He said: Saying something about your brother he dislikes. It was asked: Does the matter stand if what is said really exists in my brother? He replied: If what you say is true, then verily you have backbitten; but if it is not present in him, then you have slandered him. (Muslim)

332. Abu Darda' Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who mentions a fault in a person, which is not present in him so as to defame him, Allah will detain him in Hell-fire till he proves what he said. (Tabaram, Majma'uz-Zawaid)

333. 'Uqbah ibn 'Amir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Undoubtedly lineage is some thing not to be used for slandering or reproaching anyone; all of you are the children of Adam; your example is like a Sa' (a measure of volume), which you have not filled (that is. none of you is perfect and each of you has some defect or the other). None has superiority over another, except in Deen and good deeds. It is enough reproach for a man to be foul-mouthed, obscene, miserly, and coward. (Musnad Ahmad)

334. 'A'ishah Radiyallahu 'anha narrates that a man sought permission to see Nabi Sallallahu '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 Rasullullah Sallallahu 'alaihi wasallam talked to him politely. 'A'ishah Radiyallahu 'anha asked: O Rasulallah! You talked to the man politely, though verily you said about him what you said. He said: The worst man in the eyes of Allah, on the Day of Resurrection, will be he whom people avoid meeting, because of his wickedness. (Abu Dawud)

Note: Rasullullah Sallallahu '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. (Mazahir Haque)

335. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The Mu'min is straight forward and generous; the Fajir (sinner) is deceitful and mean. (Abu Dawud)

Note: This hadlth 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 Fajir is cunning and deceitful. Temperamentally he is inclined to spread evil and create disharmony. (Tarjumanus-Sunnah)

336. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who harms a Muslim, verily harms me; and he who harms me, verily annoys Allah. (Tabarani, Faidul-Qadir)

337. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: The man who is most hateful to Allah is the one who quarrels and argues the most. (Bukhari, Muslim)

338. Abu Bakr Siddiq Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Accursed is he who harms a Mu'min, or acts deceitfully towards him. (Tirmidhi)

339. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Rasullullah Sallallahu 'alaihi wasallam asked this thrice. A man then said: Do inform us, O Rasulallah! Distinguish for us between the best of us and the worst of us. Rasullullah Sallallahu '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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 'Abbas Radiyallahu 'anhuma narrates that Nabi Sallallahu '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 Radiyallahu 'anhu narrates that Rasullullah 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 Hudh aifah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: A tell-tale will not enter Paradise (Bukhari)

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 Allah forgives someone with His Mercy or cleanses someone through punishment, only then he will be qualified to enter Paradise. (Ma'ariful Hadith)

344 Khuraim ibn Fatik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam offered Salat-ul-Fajr, after which he stood up and said: False witness has been equated to associating a partner to Allah. He said this thrice and then recited a verse of the Qur'an "So, avoid the filth of idols and avoid speaking falsehood, as people pure of faith to Allah, not associating anything with Him." (Abu Dawud)

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'ariful Hadith)

345. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If anyone acquired what rightly belongs to another Muslim, by his (false) oath Allah has made Hell obligatory for him and prohibited his admission to Paradise. A man asked: Even, if it is a small thing, O Rasulallah! He replied: Even if it is a branch of the Arak tree. (Muslim)

346. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Nabi Sallallahu '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. (Bukhari)

347. Imran ibn Husain Radiyallahu 'anhuma narrates that Nabir Sallallahu 'alaihi wasallam said: Whosoever plunders is not from us. (Tirmidhi)

348. Abu Dhar Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Three men to whom Allah would neither speak on the Day of Resurrection, nor look at them, nor purify them; for them is a painful punishment. Rasullullah Sallallahu 'alaihi wasallam repeated this thrice. Abu Dhar Radiyallahu 'anhu said: They are

unsuccessful and losers. Who are they O Rasulallah!? He said: The one who wears a trailing lover garment, the one who keeps recounting people of his generosity to them and the one who sells the commodity by false swearing. (Muslim)

349. 'Ammar ibn Yasir Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever beats his slave unjustly, will be retaliated against on the Day of Resurrection. (Tabarani, Majma'uz-Zawaid)

Note: Beating of employees is also included in this warning

Reconciling Muslims Differences

Verses of Quran

Allah Subhanahu wa Ta'ala says:

And hold fast, all of you together, to the Rope (Deen) of Allah, and be not divided among yourselves. [Ale-Imran 3: 103]

Ahadith

350. Abu Darda' Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Shall I not inform you of something more excellent in degree than fasting, Sadaqah and Salah? The Sahabah replied: Certainly, do tell us! He answered: It is putting things right between people; for undoubtedly discord between people is destructive. (Tirmidhi)

351. Humaid ibn 'Abdur Rahman narrates from his mother Radiyallahu 'anha that Nabi Sallallahu 'alaihi wasallam said: He who has spoken untruthfully to strike a reconciliation between two persons has not lied. (Abu Dawud)

352. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Nabi Sallallahu '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-Zawaid)

353. Abu Ayyub Al-Ansari Radiyallahu 'anhu narrates that indeed Rasullullah Sallallahu '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 Salam. (Muslim)

354. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Dawud)

355. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Salam; 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 Salam is absolved of the sin of keeping apart. (Abu Dawud)

356. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu '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 Salam thrice and if, the other does not reply, the other takes the burden of the sin, (Abu Dawud)

357. Hisham ibn 'Amir Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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 Salam, and the other does not reply , then the angels reply to his Salam while Shaitan replies to the other. If these two die in this state of separation, they will neither enter Paradise nor gather together in Paradise. (Ibn Hibban)

358. Fadalah ibn 'Ubaid Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Khirash Sulami Radiyallahu 'anhu nan-ates that he heard Rasullullah Sallallahu 'alaihi wasallam saying: Whoever stays apart from his brother for a year is as if he has shed his blood;. (Abu Dawad)

360. Jabir Radiyallahu '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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Deeds are presented to Allah on every Thursday and Monday. Then Allah 'Azza wa Jalil forgives every slave who did not associate anything with Allah except he who has an 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 ibn Jabal Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Allah looks closely to His entire creation on the fifteenth night of the month of Sha 'ban, and forgives all His creation, except a polytheist and one who bears enmity.(Tabarani, Majma-'uz-Zawaid)

363. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The deeds are presented on each Monday and Thursday (before Allah Subhanahu wa Ta'ala). 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) (Tabarani.Targhib)

364. Abu Musa Radiyallahu 'anhu narrates that Nabi Sallallahu '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). (Bukhari)

365. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He is not from us who instigates a woman against her husband, or a slave against his master. (Abu Dawud)

366. Zubair ibn 'Awwam Radiyallahu 'anhu narrates that Nabi Sallallahu '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. (Tirmidhi)

367. 'Ata' ibn 'Abdullah Al-Khurasani Rahimahullah narrates that Rasullullah Sallallahu 'alaihi wasallam said: Shake hands with one and another, hatred will depart; give presents to one another, it will produce love and remove enmity. (Muatta Imam Malik)

Helping Muslims

Verses of Quran

Allah Subhanahu wa Ta'ala says:

The likeness of those who spend their wealth in the path of Allah, is as the likeness of a grain of corn, it grows seven ears, (and) each ear has a hundred grains. Allah gives manifold increase (in wealth) to whom He wills. And Allah is All- Sufficient (for His creature needs). All-Knowing. [Al-Baqarah 2: 261]

Allah Subhanahu wa Ta'ala says:

Those who spend their wealth (in Allah'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]

Allah Subhanahu wa Ta'ala says:

By no means shall you attain the reality of true piety and righteousness, unless you spend (in Allah's cause) that which you love. [Ale-'Imran 3: 92]

Allah Subhanahu wa Ta'ala 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 Allah and we wish no reward, nor thanks from you. [Al-Insan 76: 8-9]

Ahadith

368. 'Abdullah ibn 'Amr ibn al-'As Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who feeds bread to his brother to his fill and gives him water to drink until he is satisfied, Allah keeps him away from Hell by seven trenches. The distance between two trenches is a journey of five hundred years. (Mustadrak Hakim)

369. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Undoubtedly, among the actions which make forgiveness obligatory is the feeding of a hungry Muslim. (Baihaqi)

370. Abu Sa'id Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: If any Muslim clothes a Muslim when he is naked, Allah will clothe him with the green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allah will feed him from the fruits of Paradise; if any Muslim gives a Muslim a drink when he is thirsty, Allah 'Azza wa Jalil will give him drink from sealed pure wine (Abu Dawud)

371. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that a man asked Nabi Sallallahu 'alaihi wasallam: What is the best deed in Islam? He answered: You feed people and say: Assalamu'alaikum to those whom you know and those whom you do not know. (Bukhari)

372. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Worship Ar-Rahman (the Compassionate), and feed people, and spread Salam, you will safely enter Paradise (by means of these actions). (Tirmidhi)

373. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The reward of Hajj-ul-Mabrur (virtuous and accepted pilgrimage) is nothing except Paradise. Sahabah asked : O Nabiallah! What is Hajj-ul-Mabrur? He replied: In which food is served with generosity and Salam is commonly spread.. (Musnad Ahmad)

374. Hani Radiyallahu 'anhu narrates when he came to RasuluHah Sallallahu 'alaihi wasallam and asked: O Rasullallah! Which thing makes Paradise incumbent? He replied: Make incumbent on yourself to speak graciously and to feed generously. (Mustadrak Hakim)

375. Marur Rahimahullah narrates: I met Abu Dhar Radiyallahu 'anhu at Rabadhah; 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. Nabi Sallallahu '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 Allah 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. (Bukhari)

376. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates: Whenever Rasullullah Sallallahu 'alaihi wasallam was asked for anything, he never said 'No'. (Muslim)

Note: It means that RasuluHah Sallaliahu '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. (Mazahir Haque)

377. Abu Musa Al-Ash'arl Radiyallahu 'anhu narrates that Nabi Sallaliahu 'alaihi wasallam said: Feed the hungry, visit the sick and help free the captive. (Bukhari)

378. Abu Hurairah Radiyallahu 'anhu narrates in a in a Hadith Qudsi that Rasullullah Sallaliahu 'alaihi wasallam said: Indeed Allah 'Azza wa Jalil will say on the Day of Resurrection: O son of Adam! 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. Allah 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 Adam! 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? Allah 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 Adam! 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? Allah 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. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. Ibn 'Abbas Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu '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. (Tirmidhr)

381. Harithah ibn Nu'man Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: To give charity to a poor person with one's own hands, saves one from a bad death. (Tabarani, Baihaqi, Diya', Jami-'us-Saghir)

382. Abu Musa Radiyallahu 'anhu narrates that Nab! Sallallahu '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. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Any Muslim who plants a tree, then whatever is eaten from it, is Sadaqah for him; what is stolen from it is Sadaqah for him; what beasts eat is Sadaqah for him; what birds eat is Sadaqah for him; whosoever takes anything from the tree (fruits etc) is Sadaqah (for the planter). (Muslim)

384. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who cultivates a barren land, has a reward thereby. (ibn Hibban)

385. Qasim Rahimahullah 'narrates that a man passed by Abu Darda' Radiyallahu 'anhu when he was planting a tree in Damascus and said to Abu Darda' Radiyallahu 'anhu: Are you doing this work, though you are a Sahabi of Rasullullah Sallallahu 'alaihi wasallam? He said: Do not hasten to blame me; I heard Rasullullah Sallallahu 'alaihi wasallam saying: Anyone who plants a sapling, then a man or any of the creations of Allah 'Azza wa Jail, eats from it, it becomes a Sadaqah for him. (Muslim)

386. Abu Ayyub Al-Ansari Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Any man who plants a tree Allah Subhanahu wa Ta'ala 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 Ahmad)

387. 'A'ishah Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam would accept a present and give something in return for it. (Bukhari)

388. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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 Dawud)

389. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Miserliness and Tman (belief) can never be together in the heart of a slave of Allah. (Nasai)

390. Abu Bakr SiddTque Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: The deceitful, the miser, and the one who keeps reminding people of his generosity to them, will not enter Paradise. (Tirmidhi)

Sincerity of Intention

Fulfilling the commandments of Allah Ta'ala only to please Him

Verses of Quran

Allah Subhanahu wa Ta'ala 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]

Allah Subhanahu wa Ta'ala says:

And only spend to please Allah. [Al-Baqarah 2: 272]

Allah Subhanahu wa Ta'ala says:

Whosoever desires the reward (for his good deeds) in this world, We shall give him of it; and whosoever desires a reward in the Hereafter, We shall give him of it. And We shall shortly reward the grateful. [Ale-Imran 3: 145]

Allah Subhanahu wa Ta'ala mentions the address of Salih 'Alaihis Salam to his people:

No reward do I ask of you for my TablTgh (invitation). My reward is only with the Sustainer of the worlds. [Ash-Shu'ara 26: 145]

Allah Subhanahu wa Ta'ala says:

And that which you give in Zakat, only to please Allah; these are those who increase their wealth and reward. [Ar-Rum 30: 39]

Allah Subhanahu wa Ta'ala says : And call on Him (Allah) with true devotion. [AlAa'raf 7:29]

Allah Subhanahu wa Ta'ala says: Their flesh and their blood (of the sacrifices of cows, goats or camels) reach not Allah, but your piety (and internal aspirations towards Allah) reach Him. [Al-Hajj 22: 37]

Ahadith

1. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Indeed Allah does not look at your faces and possessions, but He looks at your hearts and your deeds. (Muslim)

Note: It means the decision of Allah's pleasure will not be based upon your faces and possessions, but upon your hearts and deeds as to how much sincerity was in your heart.

2. 'Umar ibn Khattab Radiyallahu 'anhu narrated: I heard Rasulullah Sallallahu '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 Allah and His Messenger, so his migration will be considered for Allah 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. (Bukhari)

3. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Undoubtedly upon resurrection, people will be treated according to their intentions. (Ibn Majah)

4. 'A'ishah Radiyallahu 'anha narrates that Rasiilullah Sallallahu '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 Rasulullah! 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. (Bukhari)

5. Anas ibn Malik Radiyallahu 'anhu narrates that Rasulallah Sallallahu 'alaihi wasallam said: You have indeed left behind in Madina 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 Sahabah asked: O Rasulallah! How can they be with us when they are in MadTna? He said: They intended to go out with you but were detained by a valid reason. (Abu Dawud)

6. Ibn 'Abbas Radiyallahu 'anhuma narrates from among those sayings which Rasulallah Sallallahu 'alaihi wasallam, has related from his Rabb 'Azza wa Jail: Allah 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, Allah enters for him in His record as a complete good deed; and if he intends to do a good deed and does it, Allah 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 Allah), Allah enters it for him in His record as a complete good deed; but if he intends to do it and does it, Allah records it for him as one bad deed. (Bukhari)

7. Abu Hurairah Radiyallahu 'anhu narrates that Rasulallah Sallallahu '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 Allah! 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 last night. The man said: O Allah! 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 Allah! 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 Allah had given him. (Bukhari)

Note: Because of this man's sincerity Allah accepted all three of this man's Sadaqat.

8. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates: I heard Rasulallah Sallallahu '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 slid from the mountain and blocked the cave. They said: Indeed you cannot be relieved from this rock, except that you invoke Allah on the basis of your good deeds. So one of them said: O Allah! 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 Allah! 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.

Nabi Sallallahu 'alaihi wasallam then said that the second man said: O Allah! 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 Dinars 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 Dinars with her. O Allah! 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.

Nabi Sallallahu 'alaihi wasallam then said that the third one invoked: O Allah! 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 Allah! Pay me my due. I replied: All that you see is yours: camels, cattle, sheep and slaves. He said: O slave of Allah! 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 Allah! 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. (Bukhari)

9. Abu Kabshah Al Anmari Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: I swear by Allah 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 Sadaqah. If a person endures oppression patiently, Allah increases his honour. If a person opens the door of begging, Allah 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 Allah whom Allah has bestowed wealth and knowledge; He fears Allah regarding his wealth, and through this knowledge he spends to strengthen relationships and he knows that there is a right of Allah in it; he will be in the best of ranks. 2. The slave of Allah whom Allah 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 Allah whom Allah 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 Allah has a right on it. He will be in the worst of ranks. 4. The slave of Allah whom Allah 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. (Tirmidhi)

10. A man from Madinah narrates that Mu'awiyah Radiyallahu 'anhu wrote a letter to 'A'ishah Radiyallahu 'anha asking her: Write me and advise me but do not make it lengthy. So 'A'ishah Radiyallahu 'anha wrote to Mu'awiyah Radiyallahu 'anhu. After writing Salam she wrote: I have indeed heard Rasulullah Sallallahu 'alaihi wasallam saying: He who seeks Allah's pleasure at the cost of people's anger, Allah will suffice him against the trouble caused by people and he who seeks the pleasure of men at the cost of Allah's anger, Allah will leave him to the (mercy) of people wassalamu- 'Alaik (May Allah's peace be upon you). (Tirmidhi)

11. Abu Umamah Al-Bahili Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Verily, Allah does not accept any deed, except that done sincerely for Him and to obtain His pleasure. (Nasai)

12. Sa'd Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Undoubtedly Allah helps this Ummah because of its weak, by their supplication, Salat, and Ikhlas. (Nasai)

13. Abu Darda Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who goes to his bed with the intention to get up during the night to offer his Salat 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. (Nasai)

14. Zaid ibn Thabit Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: He whose objective is the world, Allah 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, Allah makes all his affairs easy, and enriches his heart, and the world comes to him humiliated. (Ibn Majah)

15. Zaid ibn Thabit Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Allah. 2. Well wishing for the Rulers. 3. Holding fast to the Jama'ah of Muslims, as their supplications surround those with them. (Ibn Hibban)

16. Thawban Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu '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. (Baihaqi)

17. Abu Firas Rahimahullah of the tribe of Asjam narrated that a person loudly asked: O Rasulullah! What is Iman? He replied: Ikhlas (sincerity). (Baihaqi)

18. Abu Umamah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Giving Sadaqah secretly cools the anger of the Rabb. (Tabarani)

19. Abu Dhar Radiyallahu 'anhu narrates that it was asked of Rasulullah Sallallahu '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 Allah's pleasure and not for the praise of people.

20. 'A'ishah Radiyallahu 'anha wife of Nabi Sallallahu 'alaihi wasallam narrates: I asked Rasulullah Sallallahu 'alaihi wasallam the meaning of the verse: And those who give what they have given while their hearts are fearful. (Mu'minun: 60)

'A'ishah Radiyallahu 'anha asked: If these are the people who drink wine and steal. Rasulullah Sallallahu 'alaihi wasallam replied: No, O daughter of Siddiq! But they are those who fast, offer Salat, give Sadaqah, and they fear that their good deeds may not to be accepted by Allah. These are the people who race towards good deeds and are foremost in them. (Tirmidhi)

21. Sa'd Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: Indeed Allah loves that slave of His who is pious, self sufficient and contented with what has been given to him and is inconspicuous. (Muslim)

22. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: If a man was to do a deed within a rock which has no door or window, his deed would become known to people, whatever it is good or bad. (Baihaqi)

Note: When a deed of whatever nature will eventually become known, then why should those who engage in good deeds spoil them by insincerity? And what benefit is there for an evil-doer in concealing his bad deed? For this will ultimately be exposed. (Tarjuman-us-Sunnah)

23. Ma'n ibn Yazid Radiyallahu 'anhuma narrates that my father, " Yazid Radiyallahu 'anhu, set aside some Dinars 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 Dinars and came back. My father said: I swear by Allah! I had not meant these to be given to you. So I took my father to Rasulullah Sallallahu 'alaihi wasallam and presented this matter to him. Rasulullah Sallallahu '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. (Bukhari)

24. Taus Rahimahullah narrates that a man said: O Rasullallah! I get up to do some good deed at certain times; and I intend to please Allah and I desire that this deed may be seen. Rasulullah Sallallahu '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 18:1 10) (Tafsir ibn Kathir)

Note: The form of shirk (polytheism) which is forbidden in this verse relates to showing off. It is forbidden to mix some worldly desire in a work which ought to be. done solely for the pleasure of Allah. This is also hidden shirk which destroys a man's good deeds.

To Act in pure earnest to please Allah Ta'ala, with belief in his promise and with hope of his rewards

Ahadith

25. Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasulullah Sallallahu '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 Allah's promise, Allah will send him to Paradise. (Bukhari)

Note: Rasulullah Sallallahu '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 hadith. (Fath-ul-Bari) The objective is that a person should do every deed with the quality of Iman and ehtisab, that is while doing the deed he must have belief in the promises of Allah and be conscious of its rewards.

26. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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 Qirats, each Qirat being equivalent to Uhud; and if anyone prays over the dead and returns before the burial he will come back with one Qirat. (Bukhari)

Note: A Qirat is one-twelfth of a Dirham. In that period wages were paid to labourers for their work in the form of a Qirat. Therefore, Rasulullah Sallallahu 'alaihi wasallam also used the word Qirat but then clarified that this should not be considered a worldly Qirat, but that its reward will be according to the Qirat of the Hereafter which will be as great and magnificent as Mount Uhud when compared to the Qirat of this world. (Ma'ariful Hadith)

27. Abu Darda' Radiyallahu 'anhu reports: I heard Abul Qasim (Rasulullah) Sallallahu 'alaihi wasallam narrating in a Hadith Qudsi that verily Allah has said: O Isa! I will send such an Ummah after you, that when they receive something they like (of bounty and comfort), they will praise Allah, and when confronted with something they dislike, they will bear this with patience, hoping for Allah's pleasure and reward. These people will neither have Hilm (softness and forbearance) nor ilm (knowledge). 'Isa 'Alaihis Salam submitted: O my Rabb! How will they do all this when they will neither have Hilm nor ilm? Allah said: I shall give them Hilm from My Hilm and ilm from My ilm. (Mustadrak Hakim)

28. Abu Umamah Radiyallahu 'anhu narrates in a Hadith Qudsi: I heard Rasulullah Sallallahu 'alaihi wasallam saying that Allah Subhanahu says: O Son of Adam! 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 Majah)

29. Abu Mas'ud Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: When a person spends on his family, hoping for Allah's pleasure and believing in reward from Allah then this spending is Sadaqah for him. (Bukhari)

30. Sa'd ibn Abi Waqqas Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Indeed whenever you spend to please Allah, you will be rewarded for it; even for a morsel which you put in your wife's mouth. (Bukhari)

31. Usamah Radiyallahu 'anhu narrates that I was present with Nabi Sallallahu 'alaihi wasallam, when a messenger came from one of his daughters, at that time Sa'd, Ubayy ibne Ka'b, Mu'adh Radiyallahu 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 Allah what He has taken; and it is for Allah what He has given. The time of everything is destined, therefore, be patient and hopeful of reward from Allah. (Bukhari)

32. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam told the women of the Ansar: Anyone of you whose three children die and she hopes for the pleasure of Allah and reward from Him for it, she will enter Paradise. One of them asked: If two die? O Rasulallah! He replied: Even if two die (Muslim)

33. 'Abdullah ibn 'Amr ibn al-'As Radiyallahu 'anhuma narrates that Rasulullah Sallallahu '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. Inna lillahi wa inna ilaihi raji'un), then Allah is pleased with nothing less than Paradise for him. (Nasai)

34. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates: I asked- O Rasulallah! Tell me about Jihad and Ghazwah! He replied: O 'Abdullah ibn 'Amr! If you fight with patience, seeking from Allah His pleasure and your reward, Allah 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 Allah will resurrect you as fighting for showing off and seeking to acquire much of captured enemy assets. O 'Abdullah ibn 'Amr! In whatever state (and with whatever intention) you kill or are killed, Allah will resurrect you in that state (Abu Dawud)

Condemnation of Riya (deeds being done with the intention of being seen by others)

Verses of Quran

Allah Subhanahu wa Ta'ala says:

When they stand up to offer Salah they perform it lazily and to be seen of men, and do not remember Allah but little. [An-Nisa 4:142]

Allah Subhanahu wa Ta'ala says:

So woe to those who pray, but are unmindful of their prayers; who make a show (of piety). [Al-Ma'un 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. (Kashfur Rahman)

Ahadith

35. Anas ibn Malik Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Indeed it is evil enough for a man to have fingers pointed at him for some religious or worldly reason, except whom Allah protects. (Tirmidhi)

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 Allah, and He, by His grace, saves one from the evil of one's inner self and Shaitan, then for such sincere persons fame is not dangerous. (Mazahir Haque)

36. 'Umar ibn al-Khattab Radiyallahu 'anhu narrates that one day he went to the masjid of Rasulullah Sallallahu 'alaihi wasallam and found Mu'adh ibn Jabal sitting by the grave of Nabi Sallallahu 'alaihi wasallam and weeping. He asked: What makes you weep? Mu'adh replied: A thing made me cry which I heard from Rasulullah Sallallahu 'alaihi wasallam. He said: Indeed even a little showing off is Shirk (polytheism), and verily he who has enmity with a friend of Allah has gone forth to wage war with Allah. Indeed, Allah 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). (Ibn Majah)

37. Malik Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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. (Tirmidhi)

38. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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 Allah such that Allah 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 Allah on the Day of Resurrection with his face shining like the full moon. (Baihaqi)

39. Hasan Rahimahullah narrates that Rasulullah Sallallahu 'alaihi wasallam said: Any slave of Allah, who gives a speech will be asked by Allah 'Azza wa Jail, as to what he intended with it? Ja'far Rahimahullah said: Whenever Malik bin Dinar Rahimahullah used to narrate this hadlth, 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 Allah 'Azza wa Jail will on the Day of Resurrection ask me: What was the purpose of your speech? (Baihaqi)

40. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam said: He who makes Allah angry for pleasing people, Allah becomes angry and makes those people angry with him whom he had pleased by angering Allah. And he who pleases Allah by making people angry Allah is pleased with him and makes those people pleased with him whom he had made angry to please Allah. 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. (Tabarani, Majma-'uz-Zawaid)

41. Abu Hurairah Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: The first amongst the people against whom judgment will be pronounced on the Day of Resurrection will be a martyr. He will be brought forward. Allah will remind him of His favours and he will acknowledge them. Allah Ta'ala will ask: What did you do (to show gratitude) for these favours? He will reply: I fought for You till I was martyred. Allah will say: You have lied; you fought to be called brave, so it has been said. Command will then be issued about him. He will be dragged on his face, until cast into the Fire.

Next, a man who had learnt and taught (religious) knowledge and recited the Qur'an, will be brought forward. Allah will remind him of His favours and he will acknowledge them. Allah Ta'ala will ask: What did you do (to show gratitude) for these favours? He will reply: I learnt and taught (religious) knowledge and recited the Qur'an for Your sake. Allah Ta'ala will say: You have lied, you acquired knowledge to be called learned, and you recited the Qur'an to be called Qari (reciter of the Qur'an); so you have been called such. Command will then be issued about him. He will be dragged on his face, until cast into the Fire.

Next a man whom Allah Ta'ala had made wealthy and to whom He had given all kinds of riches, will be brought forward. Allah Ta'ala will remind him of His favours and he will acknowledge them. Allah Ta'ala will ask: What did you do (to show gratitude) for these favours? He will reply: I left no cause in which You like money to be spent, except that I spent in it for Your sake. Allah Ta'ala will say: You have lied; you did so to be called generous, so it has been said. Command will then be issued about him. He will be dragged on his face and cast into the Fire. (Muslim)

42. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: If anyone acquires knowledge by which Allah'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 Dawud)

43. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu '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. Allah Ta'ala 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.) (Tirmidhi)

44. Abu Sa'id ibn Abu Fadal Al-Ansari Radiyallahu 'anhu, who was one of the Sahabah, narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: When Allah 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 Allah in a deed, which he did for the sake of Allah, he should seek the reward from someone besides Allah, for indeed Allah is the One Who is beyond need of partners to be associated with Him. (Tirmidhi)

Note: Allah being absolutely self-sufficient, does not tolerate any partner.

45. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Whoever acquirers knowledge for any one apart from Allah or intends by it other than Allah (honour, fame, wealth, etc.), then let him make his abode in Hell-Fire.(Tirmidhi)

46. Abu Hurairah Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Seek refuge from Jubbil-Hazan (Pit of Sorrow). The Sahabah asked: What is Jubbil-Hazan? Rasulullah Sallallahu 'alaihi wasallam replied: It is a valley in Hell, from which Hell itself seeks refuge hundred times a day. It was asked: O Rasulullah! Who will enter it? Rasulullah Sallallahu 'alaihi wasallam replied: The reciters of the Qur'an who show off their deeds. (Tirmidhi)

47. Ibn 'Abbas Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Verily soon some of my people will acquire knowledge of Deen (religion) and will recite the Qur'an 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 (Ibn Majah and Targhib)

48. Abu Sa'id Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam came out from his house to us while we were talking about Dajjal. Rasulullah Sallallahu 'alaihi wasallam said: Should I not tell you what causes me more fear for you than Dajjal? We replied: Certainly, yes. Rasulullah Sallallahu 'alaihi wasallam said: Shirk-ul-Khafi (hidden polytheism), like a man who gets up to offer Salah and tries to improve his Salah because he sees someone looking at him. (Ibn Majah)

Translator's Note: Dajjal 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 Salam at his second arrival.

49. Ubayy ibn Ka'b Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: Give glad tidings to this Ummah of honour, eminence, Allah'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 Ahmad)

50. Shaddad ibn Aws Radiyallahu 'anhu narrates: I heard Rasulullah Sallallahu 'alaihi wasallam saying: Anyone who offers Salat, for show, indeed he has committed Shirk; and anyone who fasts for show, indeed he has committed Shirk; and anyone who gives Sadaqah, for show, indeed he has committed Shirk. (Musnad Ahmad)

Note: This means that if the deeds are done to be shown to the people, it amounts to ascribing those people as partners of Allah. As such these deeds are no longer for the sake of Allah 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 Shaddad ibn Aws Radiyallahu 'anhu that he once started weeping. He was asked about his crying, and he replied: It is something I heard from Rasulullah Sallallahu 'alaihi wasallam when I remember this, it makes me weep. I heard Rasulullah Sallallahu 'alaihi wasallam saying: I fear for my people of Shirk (ascribing partners to Allah) and Hidden Desires. Shaddad Radiyallahu 'anhu says: I asked: O Rasulullah! 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 Ahmad)

52. Mu'adh Radiyallahu 'anhu narrates that indeed Nabi Sallallahu '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 Rasulallah! 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 Ahmad)

Note: This means that the friendship and enmity of these people will be based on their personal interests, and not to please Allah.

53. Abu Musa Al-Ash'ari Radiyallahu 'anhu narrates: One day Rasulallah Sallallahu '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 Allah inspired asked: How can we avoid it, when it is more silent than the crawling of an ant? O Rasulallah! He said: say this: O Allah we seek refuge of You from the Shirk which we know and ask forgiveness from the Shirk of which we know not. (Musnad Ahmad)

54. Abu Barzah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: I fear that you may indulge in such misleading desires that relate to your bellies and your private parts and such misleading desires that will lead you astray. (Musnad Ahmad, Bazzar, Majma- 'uz-Zawaid)

55. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates: I heard Rasulallah Sallallahu 'alaihi wasallam saying: He who does deeds so that they may be publicly talked about, Allah will make it known publicly and will belittle and humiliate him amongst men. (Tabarani, Majma-'uz-Zawaid)

56. Mu'adh ibn Jabal Radiyallahu 'anhu narrates that Rasulallah Sallallahu 'alaihi wasallam said: Any slave (of Allah) who does good deeds for fame and to be seen, Allah will make it known and humiliate him in front of all the creations on the Day of Resurrection. (Tabarani, Majma-'uz-Zawaid)

57. Anas ibn Malik Radiyallahu 'anhu narrates that Rasulallah Sallallahu 'alaihi wasallam said: On the Day of Judgement sealed books of deeds will be brought and presented to Allah Tabaraka wa Ta'ala and Allah Tabaraka wa Ta'ala 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 Allah 'Azza wa Jail 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. Allah will say: You say the truth but indeed his deeds were not done for My pleasure. (Tabarani, Bazzar, Majma-'uz-Zawaid)

58. Anas Radiyallahu 'anhu narrates that indeed Nabi Sallallahu 'alaihi 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. (Baihaqi)

59. Abu Hurairah Radiyallahu 'anhu narrates that NabT Sallallahu 'alaihi wasallam said: The worst of people as regards his rank in the Hereafter is he who spoils his life of the Hereafter for the worldly benefit of others. (Baihaqi)

60. 'Umar ibn Khattab Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: My greatest fear for this Ummah is my fear of that hypocrite who is eloquent in speech. (Baihaqi)

Note: By hypocrite is meant a pretender (insincere person) or a Fasiq (transgressor of the limits of Allah). (Mazahir-e- Haq)

61. 'Abdullah ibn Qais Al Khuza'i Radiyallahu 'anhu narrates that indeed Rasulallah Sallallahu 'alaihi wasallam said: He who engages in a virtuous deed intending to show off and get fame; he remains under the wrath of Allah until he abandons that intention. (Tafsir ibn Kathir)

62. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam said: He who wears the dress of fame in this world, Allah will clothe him with the dress of humiliation on the Day of Resurrection and will set it ablaze. (Ibn Majah)

Da'wat and Tabligh - Inviting Towards Allah Ta'ala 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 Rasullullah Sallallahu 'alaihi wasallam throughout the world.

Da 'wat and its virtues

Verses of Quran

Allah Subhanahu wa Ta'ala says :

And Allah invites to the abode of peace (Paradise), and leads whom He wills, to a straight path. [Yunus 10: 25]

Allah Subhanahu wa Ta'ala says:

He (Allah) 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'an 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]

Allah Subhanahu wa Ta'ala 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 Allah's bounty on you).

So obey not the disbelievers, but strive against them by means of the Qur'an with a great endeavour (the unbeliever will be happy if you do not endeavour for inviting people towards Allah. However, you confront the unbelievers with strong reasoning from the Qur'an and invite all, repeatedly, with great vigour). [Al-Furqan 25: 51-52]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

Invite (mankind) to the way of your Rabb (Islam) with wisdom (with the reasoning of the Qur'an) and excellent preaching (with softness and humility in a manner which effects the heart). [An-Nahl 16: 125]

Note: Here some of the basic principles been explained in a brief manner.

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

And remind (by explaining and preaching the Qur'an), for verily reminding benefits the believers. [Adh-Dhariyat 51:55]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

O (the one) wrapped up in your cloak!

Arise and warn!

And Magnify Your Rabb! [Al-Muddaththir 74: 1-3]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

It may be that you are going to kill yourself with grief, because they do not become believers. [Ash-Shu'ara 26: 3]

Allah Subhanahu wa Ta'ala says:

There has come to you a Messenger, from amongst yourselves; and it grieves him much that any harm should come to you; (he is) full of concern for each one of you, (that you may be rightly guided, and) for the believers compassionate (and) merciful. [At-Taubah 9: 128]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

So let not your soul expire in grief for them (because of their disbelief). [Fatir 35:8]

Allah Subhanahu wa Ta'ala says:

Verily! We sent Nuh (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 Allah 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 Imdn 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 Allah

Whereas He created you in (diverse) stages?

See you not how Allah has created the seven heavens in harmony,

And has made the moon a light therein, and made the sun a lamp?

And Allah has caused you to grow as a growth from the earth,

And afterwards He makes you return to it, and He will bring you forth again, a (new) forth-bringing.

And Allah has made the earth a wide expanse for you, So that you might walk thereon on spacious paths. [An-Nuh 71: 1-20]

Allah Subhanahu wa Ta'ala says:

Fir'aun (Pharaoh) said (sarcastically): And what is the Rabb of the Worlds?

Musa 'Alaihis Salam 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 Allah 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) Musa (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'ara' 26: 23-28]

Allah Subhanahu wa Ta'ala says:

(At another place, Allah mentions about the da'wat of Musa 'Alaihis Salam) Fir'aun said: Who then is the Rabb of you two, O Musa?

Musa 'Alaihis Salam 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 (Musa) 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 Salam mentioned such attributes of Allah, 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. [Taha 20: 49-53]

Allah Subhanahu wa Ta'ala says:

And indeed We sent Musa'Alaihis Salam 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) Allah. Surely! In this, there are signs for everyone who is wholly patient and deeply grateful (to Allah). [Ibrahim 14: 5]

Allah Subhanahu wa Ta'ala narrates Nuh 'Alaihis Salam' s address to his people:

I convey to you the messages of my Rabb, and I am a trustworthy, well-wisher for you. [Al-A'raf 7:68]

Allah Subhanahu wa Ta'ala 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 repaid 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 Allah '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. [Ghafir 40: 38-45]

Allah Subhanahu wa Ta'ala narrates the advice of Luqman to his son:

O' my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong. And bear with patience, whatever befalls you. Verily! These are some of the important commandments (ordered by Allah). [Luqman 31:17]

(Bani Isra'il were forbidden from fishing in Saturdays, some of them obeyed and others disobeyed. This incident is mentioned in these verses) Allah Subhanahu wa Ta'ala 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 Allah.

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 Allah. [Al-A'raf 7: 164-165]

Allah Subhanahu wa Ta'ala says:

If only there had been among the generations that have gone before you, any upright men who preached against Al-Fasad (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). [Hud 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 Allah.

Allah Subhanahu wa Ta'ala 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-'Asr 103: 1-3]

Note: For salvation there are four essential requirements. 1.'Iman, 2.Good actions, 3.Recomending one another to the truth, 4.Recomending one another to patience. In this Surah Muslims have been given very great guidance; which is this, that just as it is necessary to correct one's own Iman and actions, so also it is equally important to struggle for the improvement of the Iman and actions of other Muslims. In particular one's immediate family and relatives. Correcting one's own personal Iman and actions is not enough. For this reason in the light of Qur'an and Hadith it is obligatory (Fard) to order to good and forbid evil to the extent of one's capacity. In this matter not only the ordinary Muslim but many religious Muslims are negligent and think that one's personal actions are sufficient; being totally in different to what their children and family do. May Allah give all of us the strength to act on the guidance given in this Surah. (Ma'ariful Qur'an)

Allah Subhanahu wa Ta'ala says:

You are the best peoples ever raised up for mankind. You enjoin to good, and forbid evil, and you believe in Allah. [Ale-'Imran 3:110]

Note: O' Muslims you are the best of all Nations. In the knowledge of Allah this was destined for you from eternity. This knowledge had also been conveyed to some of the previous Prophets. Just as Rasullullah Sallallahu 'alaihi wasallam is the last, and most distinguished of all Prophets so also his Ummah will be the most distinguished Ummah. Surpassing all other Ummah (followers of other Prophets) because of its having the most honoured of all Prophets, and because it being given an everlasting and most perfect Shariat (Islamic law and regulations) never to be abrogated. All doors of knowledge and wisdom will be opened upon it. By its struggle and sacrifice all branches of Iman, righteous actions and Piety will be brought to life. This Ummah will not be limited to any particular tribe, nation, country or continent but its field of action will encompass the whole world and all aspects of human life. As though, its very existence will be for the benefit of others and as far as is humanly possible to bring the whole of mankind to the doors of Paradise. (Tafseer-usmani)

Allah Subhanahu waTa'ala said to His Prophet Sallallahu '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 Allah). [Yusuf 12: 108]

Allah Subhanahu wa Ta'ala 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 Salat and they pay the Zakat, and they obey Allah and His Messenger. As for these, Allah will have mercy on them. Verily! Allah is Almighty, Wise. [At-Taubah 9: 71]

Allah Subhanahu wa Ta'ala says:

And co-operate one another to righteousness and piety; and do not co-operate one another to sin and transgression. [Al-Maidah 5: 2]

Allah Subhanahu wa Ta'ala says:

And who is better in speech than him who invites (mankind) towards Allah, and does what is right, and says: Indeed! I am of those who have surrendered (to Him).

The good deed and the evil deed are not alike. Repel the evil deed with one that is good (e.g. show tolerance in reaction to anger and softness against harshness) then indeed! he between whom and you there was enmity (will become) as though he was a close friend. But none is granted this, except those who are patient, and none is granted this, except the most fortunate. [Fussilat 41 : 33-35]

Note: This verse implies that the inviter to Allah should develop in himself great patience, steadfastness, and excellent conduct.

Allah Subhanahu wa Ta'ala 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-Tahrim 66: 6]

Allah Subhanahu wa Ta'ala says:

Those who (the believers), if We give them power in the land, establish Salat and pay the Zakat, and enjoin righteousness and forbid evil. And with Allah rests the final outcome of (all) events. [Al-Hajj 22: 41]

Allah Subhanahu wa Ta'ala says:

And strive in Allah'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 Ibrahim. It is He (Allah) who has named you Muslims (obedient and loyal) both before and in this (Qur an); so that the Messenger (Muhammad Sallallahu 'alaihi wasallam) may be a witness over you, and you may be a witnesses over mankind. [Al-Hajj 22: 78]

Note: This refers to the Day of Resurrection when the Ummahs of other Rasuls will deny that their Rasuls had invited them to the Truth about Allah and this Day, then their Rasul will present the Ummah of Muhammad Sallallahu 'alaihi wasallam to bear witness against them. The Ummah of Muhammad Sallallahu 'alaihi wasallam will be asked: How do you attest to this Truth, and who told you this? They will reply: Our Rasul Muhammad Sallallahu 'alaihi wasallam informed us! And then, Prophet Muhammad Sallallahu '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 Muhammad Sallallahu 'alaihi wasallam), so that the Messenger informs you and teaches you, and you in turn, inform and teach the rest of mankind. (Kashf-ur-Rahman)

Ahadiith

1. Mu'awiyah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed I am only a Messenger, and Allah alone guides. And I am only a distributor, and Allah alone bestows (knowledge). (Tabarani, Jami-'us-Saghir)

2. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said to his uncle Abu Talib (at the time of his death): Say La ilaha illallah (None is worthy of worship but Allah), 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, Allah revealed the verse: "Verily, you cannot guide to the right path whom you love. It is Allah Who guides Whom He wills."(Muslim)

3. 'Aishah Radiyallahu 'anha narrates that: Abu Bakr Radiyallahu 'anhu came out to see Rasullullah Sallallahu 'alaihi wasallam, who was his friend during the period of ignorance. On seeing him he said: O Abul Qasim! You are not seen in the gatherings of your people, and they accuse you of finding faults in their forefathers. Rasullullah Sallallahu 'alaihi wasallam said: Verily, I am Allah's Messenger, I invite you to Allah. As soon as Rasullullah Sallallahu 'alaihi wasallam completed his words Abu Bakr Radiyallahu 'anhu embraced Islam. When Rasullullah Sallallahu 'alaihi wasallam returned from him, there was no one between the two mountains of Makkah who was happier than him on the acceptance of Islam by Abu Bakr Radiyallahu 'anhu.

Then, Abu Bakr went to 'Uthman ibne-'Affan, Talhah ibn 'Ubaidullah, Zubair ibn 'Awwam, and Sa'd ibn Abi Waqqas Radiyallahu anhum. They accepted Islam. Then, the following day, he brought 'Uthman ibn Ma'azoon, Abu 'Ubaida ibn Jarrah, 'Abdur Rahman ibn 'Auf, Abu Salama ibn 'Abdul Asad, and Arqam ibn abi Arqam and they accepted Islam; may Allah be pleased with them. (Bidayah-wan-Nihayah)

Note: 'Qasim,' is the name of the son of Rasullullah Sallallahu 'alaihi wasallam; and 'Abul Qasim is his Kunnyah, the title usually given to any person with the name of his son or his parent.

4. Asma bin Abu Bakr Radiyallahu 'anha narrates the story of the acceptance of Islam by Abu Quhafa. When Rasullullah Sallallahu 'alaihi wasallam entered Makkah (on the day it was conquered) and came to Masjidul Haram, Abu Bakr Radiyallahu 'anhu came there holding his father's hand. When Rasullullah Sallallahu 'alaihi wasallam saw them, he said: Why did you not leave this old mao at home I would have gone to him myself? Abu Bakr Radiyallahu 'anhu replied: O Rasullallah! It is more of his right that he comes to you instead of your going to him. Rasullullah Sallallahu 'alaihi wasallam made him sit in front of him and stroked his chest and then said: Accept Islam, and he accepted Islam. When Abu Bakr Radiyallahu 'anhu brought his father to Rasullullah Sallallahu 'alaihi wasallam, his hair were as white as the Thaghamah tree; so, Rasullullah Sallallahu 'alaihi wasallam said: Dye his hair. (Musnad Ahmad, Tabarani, Majma-'uz-Zawaid)

Note: Thaghamah is a tree, which is as white as snow. (Majma Bihar- ul-Anwar).

5. Ibn 'Abbas Radiyallahu 'anhuma narrates that when Allah revealed this verse: "Warn your close relation" (26:214), Nabi Sallallahu 'alaihi wasallam climbed the mount Safa 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, Rasullullah Sallallahu 'alaihi wasallam said: O Banu 'Abdul Muttalib, O Banu 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 warrior 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, Allah 'Azza wa Jail revealed Surah Al Masad: (Perish the two hands of Abu Lahab, and perish he). (Musnad Ahmad, Al-Bidaya wan-Nihaya)

6. Munib Al Azdi Radiyallahu 'anhu narrates that during my days of ignorance before achieving (Islam), I saw Rasullullah Sallallahu 'alaihi wasallam, who said: O people! Say La ilaha illallah 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 Rasullullah Sallallahu 'alaihi wasallam. She was a beautiful girl. (Tabarani, Majma'-uz-Zawaid)

7. Muhammad ibn 'Uthman ibn Haushab narrates from his grandfather Radiyallahu 'anhu that when Allah blessed Muhammad with supremacy, I sent to him a group of forty riders under 'Abdu Sharr. They reached him with my letter. Rasullullah Sallallahu 'alaihi wasallam asked him: What is your name? He replied: 'Abdu Sharr (slave of evil). Rasullullah said: No, but you are 'Abdu Khair (slave of good). Rasullullah Sallallahu 'alaihi wasallam took his oath of allegiance in Islam and sent the reply of the letter to Hawshab Zee Zulaim through him. So Hawshab accepted Islam. (Isabah)

8. Abu Sa'id Al Khudri Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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 Man. (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'man ibn Bashir Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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. (Bukhari)

10. 'Urs ibn 'Umairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed, Allah 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 Allah orders for the destruction of all, the obedient and the disobedient. (Tabarani, Majma'-uz-Zawaid)

11. Abu Bakrah Radiyallahu 'anhu narrates that (at the conclusion of the sermon of Hajj, on 10 Dhil Hajjah, at Mina) Rasullullah Sallallahu 'alaihi wasallam said: Have I conveyed to you the commandments of Allah? We all said: Yes. He said: O Allah! 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. (Bukhari)

Note: This hadith clearly stresses that whoever hears (knows) a command of Allah 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. (Fathul Bari)

12. Hudhaifah ibn Yaman Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Allah will certainly send upon you a Punishment; then you will supplicate to him and He will not accept it. (Tirmidhi)

13. Zainab binte Jahsh Radiyallahu 'anha narrates: I asked: O Rasulallah! Would we perish when we have the righteous among us? He replied: Yes! When wickedness prevails. (Bukhari)

14. Anas Radiyallahu 'anhu narrates that a young Jew, who used to serve Nabi Sallallahu 'alaihi wasallam, fell ill. Nabi Sallallahu 'alaihi wasallam visited him and sat by his head and said to him: Accept Islam. He looked at his father, who was beside him. His father said: Obey Abul Qasim. So he accepted Islam. At this Rasullullah Sallallahu 'alaihi wasallam came out saying: All praise be to Allah, Who has saved him from the Fire. (Bukhari)

15. Sahl ibn Sa'd Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed, this Khair (Deen of Islam) is treasures, and these treasures have keys. Glad tidings for a slave (of Allah) whom Allah has made a key for good and a lock for evil; and woe to a slave (of Allah) whom Allah has made a key for evil and a lock for good. (Ibne-Majah)

16. Jarir Radiyallahu 'anhu says: I complained to Nabi Sallallahu 'alaihi wasallam that I cannot ride a horse well. He stroked my chest with his hand and said: O Allah! Make him a good rider, let him guide others to the right path and keep him on the right path. (Bukhari)

17. Abu Sai'd Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: None of you should belittle himself. The Sahabah asked: O Rasulallah! How can anyone of us belittle himself? He said: He, who sees a matter concerning Allah about which he should say something, but he does not speak — Allah, 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 Allah will say: Rather it is I whom you should have feared more. (Ibne-Majah)

Note: The responsibility placed by Allah Subhanahu wa Ta'ala to curb evil, if not exercised out of fear of people, is belittling oneself.

18. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The decline of Bani Isra'il started when a (pious) man among them met any other man (involved in sin), the former said to latter: O you! Fear Allah, 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), Allah made the hearts of the obedient similar to the hearts of the disobedient. Rasullullah Sallallahu 'alaihi wasallam then recited the verse:

"Those among the children of Israel who disbelieved were cursed by the tongue of Dawud and 'Isa son of Maryam. That was because they disobeyed (Allah 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 Auliya' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allah's Wrath fell upon them, and in torment they will abide. And had they believed in Allah and in the prophet (Muhammad Sallallahu 'alaihi wasallam) and in what has been revealed to him, never would they taken them (the disbelievers) as Auliya' (protectors and helpers); but many of them are the Fasiqun (rebellious, disobedient) to Allah." (Al-Maida 5:78-81)

Thereafter, he commanded: Certainly I swear by Allah, 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 Dawud)

19. Abu Bakr Radiyallahu '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 Rasullullah Sallallahu 'alaihi wasallam saying: Indeed when people see an oppressor but do not stop him, then it is likely that Allah will overtake them with an all encompassing Punishment. (Tirmidhi)

Note: Abu Bakr Radiyallahu '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". (Bayan-ul-Qur'an)

20. Hudhaifah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu '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 oilman 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'bani Rahimahullahu says that he asked Abu Tha'labah Al Khushani Radiyallahu 'anhu: O Abu Tha'labah! What do you say about this verse (guard yourselves)? He replied: I swear by Allah! You have indeed asked a man who knows about it very well. I asked Rasullullah Sallallahu '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 Rasulallah! The reward of fifty of them! He replied: The reward of fifty of you. (Abu Dawud)

Note: This certainly does not mean that those in the later part of the Ummah can excel the Sahabah, because the Sahabah are undoubtedly superior to the whole Ummah. From this hadith, 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 Allah Subhanahu wa Ta'ala that time has not come as yet, and the Ummah has ample ability to accept the truth.

22. Abu Sa'id Al Khudri Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Avoid sitting on the ways. The Sahabah said: O Rasulallah! 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. Sahabah asked: What are the rights of the way, O Rasulallah! He replied: Lowering the eyes, removing harmful things, replying to Salam, and enjoining good and forbidding from evil. (Bukhari)

Note: Sahabah Radiyallahu 'anhum meant that it was very difficult for them to avoid sitting on the ways, as they did not have any other place where they could sit together. Therefore, when some of them used to get together, they would sit on the ways to consult each other about their worldly and religious matters and enquired about one another's welfare. If someone was ill, they would advise treatment; should there be some unpleasantness between them, they would make a reconciliation. (Mazahir-e-Haq)

23. Ibn Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A man's wrongdoing regarding his family, his property, his children, and his neighbours may be atoned by offering Salat, Sadaqah and enjoining good and forbidding from evil. (Bukhari)

25. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah 'Azza wa Jail commanded Jibrail to overturn, such and such city with its inhabitants. Jibrail 'Alaihis Salam submitted: O my Rabb! Amongst them is your slave who has never disobeyed You, even to the blinking of an eye. Rasullullah Sallallahu 'alaihi wasallam said that Allah Subhanahu wa Ta'ala commanded Jibrail: Overturn the city on him and on all the inhabitants; for his face did not ever change colour for a while on My disobediences. (Mishkat-ul-Masabih)

Note: The order of Allah 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 Allah and evil spread despite which he did not even frown in displeasure. (Mirqat)

26. Durrah binte-Abi Lahab Radiallahu 'anha narrates that a man stood before Nabi Sallallahu 'alaihi wasallam when he was seated on the pulpit and asked: O Rasulallah! Who is the best amongst the people? He replied: The best amongst the people is he who recites the Qur'an, the most; and fears Allah, the most; and enjoins unto good and forbids from evil, the most; and strengthens the ties of kinship, the most. (Musnad Ahmad, Tabarani, Majma-'uz-Zavvaid)

27. Anas Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam wrote to the Persian emperor, Kisra, to the Roman emperor, Qaisar, to the king of Ethiopia, An-Najashi, and to every mighty dictator, inviting them to Allah. This Najdshl was not the same for whom Nabi Sallallahu 'alaihi wasallam offered funeral Salat. (Muslim)

28. 'Urs ibn 'Umairah Al Kind! Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Dawud)

29. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: my example and that of yours is like that of a person who ignites a fire and moths and other insects start falling into it. He tries to prevent them from falling in the fire. Similarly, I am grasping your waists and holding you back from the fire, and you are trying to escape from my hands (into the fire). (Muslim)

Note: This hadith reflects the intense desire in the heart of Rasullullah Sallallahu 'alaihi wasallam to save the Ummah from Hell- Fire.

30. 'Abdullah Radiyallahu 'anhu narrates that it is as fresh in my memory as if I am looking at Nabi Sallallahu '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 Allah! Forgive my people for indeed they do not know. (Rasullullah Sallallahu 'alaihi wasallam also experienced such an incident in the Battle of Uhiud). (Bukhari)

31. Hind ibn Abi Hala Radiyallahu 'anhu (while explaining the qualities of Rasullullah Sallallahu 'alaihi wasallam) narrated that Rasullullah Sallallahu '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. (Tirmidhi) '

32. Jabir Radiyallahu 'anhu narrates that Sahabah complained: O Rasulallah! The arrows of (tribe of) Thaqif have tortured us, so curse them. He said: O Allah! Bless the tribe of Thaqif with Hidayat (Guidance). (Tirmidhi)

33. Abdullah ibn 'Amr ibn 'Aas Radiallahu 'anhuma naixates that Nabi Sallallahu 'alaihi wasallam recited the verses of Al-Qur'an in which Allah Ta'ala mentions the supplication of Ibrahim 'Alaihis Salam:

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. (Ibrahim 14: 36)

He also recited the verse that mentions the supplication of 'Isa 'Alaihis Salam:

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 Muhammad, though Your Rabb knows everything; still ask, what makes you weep? Jibrail 'Alaihis Salam came to him and asked the same. Rasullullah Sallallahu 'alaihi wasallam told Jibrail (about his anxiety for his Ummah). (Jibrail 'Alaihis Salam went to Allah Ta'ala Who knows everything and conveyed that to Him). Allah said: O Jibrail! Go to Muhammad 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 Allah Subhanahu wa Ta'ala from Jibrail 'Alaihis Salam, Rasullullah Sallallahu 'alaihi wasallam said: I would be satisfied and pleased only when none of my followers remains in Hell. Sending Jibrail 'Alaihis Salam to Rasullullah Sallallahu 'alaihi asallam, and asking the reason of his weeping, while Allah Subhanahu wa Ta'ala knows each and everything, was just for honouring and comforting him. (Ma'ariful Hadith)

34. 'A'ishah Radiyallahu 'anha narrates that once I saw Nabi Sallallahu 'alaihi wasallam delighted, I said: O Rasulallah! Supplicate to Allah for me. He supplicated: "O Allah! Forgive 'A'ishah, all her past sins and future sins, and her secret sins and her open sins." Hearing this 'A'ishah Radiyallahu 'anha laughed so much in pleasure that her head touched her lap. Rasullullah Sallallahu 'alaihi wasallam said: Are you very happy with my du'd? She replied: Why should I not be happy with your du'd for me! He said: I swear by Allah! This is my du'd for my Ummah in every Salat. (Bazzar, Majma'-uz-Zawaid)

35. 'Amr ibne-'Auf Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Radiyallahu 'anhu narrates that it was requested: O Rasulallah! Curse the polytheists. He said: I have not been sent as one who curses; Indeed, I have been sent only as a mercy. (Muslim)

37. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Make things easy and do not make them difficult. Comfort people and do not scare them (from Deen). (Muslim)

38. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who calls towards the right path, and people act upon it (even) after him, Allah 'Azza wa Jail continues his reward till the Day of Resurrection, then Allah 'Azza wa Jail would give him his total reward on the Day of Resurrection. (Musnad Ahmad)

39. Abu Mas'ud Badri Radiyallahu 'anhu nan-ates that Rasullullah Sallallahu 'alaihi wasallam said: Whoever guides others to do good, his reward is like the one who does it. (Abu Dawud)

40. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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)

41. 'Alqamah ibn Sa'id Radiyallahu 'anhu narrates that one day Rasullullah Sallallahu '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 Allah! 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'ari tribe. They have understanding of Deen while the villagers living in their vicinity are ignorant of Deen. This news reached the Al Ash'ari people. They came to Rasullullah Sallallahu 'alaihi wasallam and said: O Rasulallah! 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'ari people said: O Rasulallah! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasullullah Sallallahu 'alaihi wasallam repeated his statement. They repeated: O Rasulallah! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasullullah Sallallahu 'alaihi wasallam again reiterated his words. At this, the Al Ash'ari 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 Rasullullah Sallallahu 'alaihi wasallam recited this verse of Al- Qur'an: "Curses were pronounced on those among Bani Isra'il who rejected faith by Dawud ('Alaihis Salam), and 'Isa ('Alaihis Salam) Ibn Maryam. They disobeyed and persisted in transgression, and did not forbid one another. Verily, this was an evil on their part." (Tabrani, Targhib)

42. Usama ibn Zaid Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu '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. (Bukhari)

43. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: I passed on the night of ascension (Mai'raj) by a people whose lips were being cut with scissors of fire. I asked Jibrail: 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 Allah. Were they not sensible? (Musnad Ahmad)

Virtues of Going out in the path of Allah Ta'ala

Verses of Quran

Allah Subhanahu wa Ta'ala says:

Those who believed and left their homes, and strove for the cause of Allah, and those who gave them shelter, and helped them; these are the believers in truth. For them, is forgiveness, and a bountiful provision. [Al-Anfal 8: 74]

Allah Subhanahu wa Ta'ala says:

Those who believe, and have migrated, and striven hard with their wealth and their lives in Allah's way, have the highest rank in Allah'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 Allah is a great reward. [At-Taubah 9: 20-22]

Allah Subhanahu wa Ta'ala 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! Allah is with the good doers. [Al-'Ankabut 29: 69]

Allah Subhanahu wa Ta'ala says:

And whosoever strives hard (in . Allah 's cause), does so only for his own good; for, verily! Allah does not stand in need of anything in all the worlds. [Al-'Ankabut 29: 6]

Allah Subhanahu wa Ta'ala says:

The (true) believers are those who only believe in Allah and His Messenger and afterwards doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the truthful. [Al-Hujurat 49: 15]

Allah Subhanahu wa Ta'ala says:

O you who believe! Shall I tell you about a bargain that will save you from a painful punishment?

You should believe in Allah and His Messenger, and should strive for the cause of Allah 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. [As-Saff 61: 10-12]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu '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 Allah and His Messenger and striving in His way, then wait till Allah brings His decision (of punishment). Allah does not guide the sinful disobedient. [At-Taubah 9: 24]

Allah Subhanahu wa Ta'ala says:

Spend your wealth for the cause of Allah, and do not throw yourself into destruction by your own hands (by not striving for the cause of Allah); and do good. Indeed! Allah loves the beneficent. [Al-Baqarah 2: 195]

Ahadith

44. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed, I have been so much frightened in the cause of Allah, that no one has ever been frightened as much. And indeed, I have been troubled so much in the cause of Allah 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. (Tirmidhi)

45. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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. (Tirmidhi)

46.'A'ishah Radiyallahu 'anha narrates that until the death of Rasullullah Sallallahu 'alaihi wasallam, his family did not have enough barley bread to satisfy them for two consecutive days.(Muslim)

47. Anas ibne-Malik Radiyallahu '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 Sa'idi Radiyallahu 'anhu narrates that we were with Rasullullah 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 Allah! Life is the life in the Hereafter; forgive the Ansar (helpers) and Muhajirin (emigrants). (Bukhari)

49. Ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah 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 Rasullullah Sallallahu 'alaihi wasallam said: I swear by Allah, 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. (Bukhari)

Note: Rasullullah Sallallahu '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-Bari)

51. Sahl ibne-Sa'd Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If the world was worth a mosquito's wing to Allah, He would not have given the disbeliever even a sip of water. (Tirmidhi)

52. 'Urwah Rahimahullah narrates that 'A'ishah Radiyallahu 'anha used to say: I swear by Allah, 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 Rasullullah Sallallahu 'alaihi wasallam. 'Urwah said: O Aunt! Then what were your means of sustenance? She said: Two black things; dates and water. (Muslim)

Note: The majority of the dates of Madina 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 Radiyallahu 'anha narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: When the dust of the Path of Allah enters the body of a Muslim, Allah prohibits Hell-Fire on him. (Musnad Ahmad, Tabarani, Majma-'uz-Zawaid)

54. Abu 'Abs Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whosoever's feet become dusty in the Path of Allah 'Azza wa Jail; Allah 'Azza wa Jail will prohibit those feet from Hell-Fire. (Musnad Ahmad)

55. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The dust of the Path of Allah and the smoke of -Hell can never be together in the stomach of a slave of Allah; also miserliness and perfect Tman can never be together in the heart of a slave of Allah. (Nasai)

56. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The dust of the Path of Allah and the smoke of Hell can never be together in the nostrils of any Muslim. (Nasai)

57. Abu Umama Bahili Radiyallahu 'anhu narrates that RasOlullah Sallallahu 'alaihi wasallam said: Anyone whose face gets dusty in the Path of Allah, Allah will safeguard his face from Hell-Fire on the Day of Resurrection. And for him whose feet get dusty in the Path of Allah, Allah will safeguard his feet on the Day of Resurrection from Hell-Fire.. (Baihaqi)

58. 'Uthman ibn 'Affan Radiyallahu 'anhu narrates: I heard RasOlullah Sallallahu 'alaihi wasallam saying: A day spent in the Path of Allah is better than a thousand other days. (Nasai)

59. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A morning or an evening spent in the Path of Allah is better than the world and all that it contains. (Bukhari)

Note: It means that if the world and all that it contains is spent in the Path of Allah, the reward of one morning or an evening in the Path of Allah will be much more. (Mirqat)

60. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who goes out for an evening in the Path of Allah will be awarded musk on the Day of Resurrection, equal to the dust that had touched his body. (Ibn Majah)

61. Abu Hurairah Radiyallahu 'anhu narrates that a Sahabi of Nabi Sallallahu '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 Sallallahu 'alaihi wasallam. So, he mentioned this to Rasullullah Sallallahu '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 Jihad 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. (Tirmidhi)

62. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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 ibn 'Umar Radiyallahu 'anhuma reported from Nabi Sallallahu 'alaihi wasallam in one of Hadith Qudsi narrated by him that his Rabb Tabaraka wa Ta'ala 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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah guarantees that he who goes in His Path, solely for Jihad 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 Allah, 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 Allah. 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 Allah and get martyred, to fight again and be martyred, to fight again and be martyred. (Muslim)

65. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'ajaihi wasallam saying: When you devote yourselves exclusively to trading, and deploy your oxen for farming, and be satisfied with farming, and give up Jihad, then Allah 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 Allah). (Abu Dawud)

66. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: One who meets Allah, without a mark of Jihad, he will meet Allah with a flaw in him. (Tirmidhi)

Note: The mark of Jihad includes, for example, a wound on the body, or dust settled in the Path of Allah, or marks on the body while rendering his services. (Sharh-ut-Tibi)

67. Suhail Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Your striving in the Path of Allah for a short while, is far better than your good deeds of the whole life staying with your family. (Mustadrak Hakim)

68. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam deputed 'Abdullah ibn Rawaha Radiyallahu 'anhu on an expedition and that was on Friday. His companions set out in the morning, but he decided to stay back and offer Salat with Rasullullah Sallallahu 'alaihi wasallam, and join them later. When he offered Salat with Nabi Sallallahu 'alaihi wasallam, he was seen by Nabi Sallallahu 'alaihi wasallam. He enquired: What prevented you from going out in the morning with your companions. He replied: I intended to offer Salat-ul-Jumu'ah with you and then join them. Rasullullah Sallallahu '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. (Tirmidhi)

69. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam ordered a contingent to go in the Path of Allah. They asked: O Rasulallah! 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 Kubra)

70. Ibn Mas'ud Radiyallahu 'anhu narrates that a man asked Nabi Sallallahu 'alaihi wasallam, what deeds are the best? He replied: Offering Salat on time; kindness to parents; and Jihad in the Path of Allah. (Bukhari)

71. Abu Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Three people and who are under Allah's protection. If alive, they are sustained and looked after, and if they die, Allah will send them to Paradise. 1. One who enters his house and offers Salam, he is under Allah's guarantee; 2. One who goes to the masjid, he is under Allah's guarantee; 3. One who goes out in the Path of Allah, he is under Allah's guarantee. (ibn Hibban)

72. Humaid ibn Hilal Radiyallahu 'anhu narrates that there was a man from Tafawah, whose way was through us. He used to come to our tribe (while travelling) and relate ahadith. 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 (Rasullullah Sallallahu 'alaihi wasallam) and find out about him and tell my tribe about him. When I met Rasullullah Sallallahu 'alaihi wasallam, he showed me a house and said: There is a woman in that house. She went out in the Path of Allah 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, Rasullullah Sallallahu 'alaihi wasallam mentioned about how profoundly the woman implored her Rabb Tabaraka wa Ta'ala. Rasullullah Sallallahu '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 Allah). And there she is! Go and ask her if you wish. The Tafawah man replied: No, I testify to what you say. (Musnad Ahmad, Majma-'uz-Zawaid)

73. 'Ubadah ibn Samit Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: You must do Jihad in the Path of Allah, for this is one of the doors of Paradise. Through this Allah removes anxiety and grief. There is an addition in a narration: And strive far and near in the Path of Allah, 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 Allah. (Mustadrak Hakim)

74. Abu Umama Radiyallahu 'anhu narrates that a man asked: O Rasulallah! Please allow me to travel as tourist. Nabi Sallallahu 'alaihi wasallam replied: The tourism of my Ummah is to strive in the Path of Allah, 'Azza wa Jail. (Abu Dawud)

75. Fudalah ibne-'Ubaid Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The deed which brings one closest to Allah 'Azza wa Jail is to strive in the Path of Allah. No other good deed can be better than Jihad itself in getting Allah's closeness. (Bukhari, Jama-'us-Saghir)

76. Abu Sa'id Al-Khudhri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam was asked: Who is the best amongst the people? He replied: The man, who strives in the Path of Allah. The Sahabah asked: Who is next? He replied: Mu'min who lives in a valley amongst the valleys and fears his Rabb and people are saved from his mischief. (Tirmidhi)

77. Abu Sa'id Al Khudhri Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam was asked: Who amongst the Mu'minin has the most perfect Iman? He replied: A man who strives in the Path of Allah with his life and wealth and the man who worships Allah in a valley from amongst the valleys and saves people from his evil. (Abu Dawud)

78. Abu Hurairah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: To be in the Path of Allah, for a short while, is better than worshipping on the night of Al-Qadr in front of Hajaril-Aswad (the Black Stone). (Ibn Hibban)

Note: Worshipping on the Night of Al-Qadr is more virtuous than worshipping for a thousand months as mentioned in Suratul Qadr 97:3.

79. Anas ibn Malik Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: For every prophet there is monasticism. The monasticism of my Ummah is striving in the Path of Allah 'Azza wa Jail. (Musnad Ahmad)

Note: Monasticism (Rahbaniyah) means a life of abstinence and self-denial from worldly pleasures.

80. Abu Huraira Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: The example of a Mujahid in the Path of Allah - and Allah knows well who is striving in His Path - is like the man who keeps fasting, worshipping by night, from fear of Allah, completely submitting to Him, bowing and prostrating. (Nasai)

81. Abu Huraira Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The example of a Mujahid in the Path of Allah, is like a man who fasts, spends the night reciting the Qur'an in Salat, and does not give up fasting and giving Sadaqah until the Mujahid returns to his family. (Ibne-Hibban)

82. Ibn 'Abbas Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Whenever you are asked to go out in the Path of Allah; you must go out. (Ibn Majah)

83. Abu Sa'id Al-Khudhri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: O Abu Sa'id! Whosoever has most willingly acknowledge Allah as his Rabb, Islam as his religion, and Muhammad Sallallahu 'alaihi wasallam as His Messenger; Paradise is incumbent for him. Abu Sa'id Radiyallahu 'anhu liked this, and said: O Rasulallah! 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'id asked: O Rasulallah! What is that? He replied: Striving in the Path of Allah, striving in the Path of Allah. (Muslim)

84. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that a man died in Madinah, he was one of those who were born in MadTnah. Rasullullah Sallallahu 'alaihi wasallam offered his funeral Salat, then said: Alas! He would have died somewhere else other than his place of birth! The Sahabah said: O Rasulallah! 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. (Nasai)

85. Abu Qirsafah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: O people! Migrate in the Path of Allah and hold to Islam firmly; for migration will not end as long as Jihad continues. (Musnad Ahmad, Tabarani, Majma-uz-Zawaid)

Note: Just as Jihad 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'awiyah, 'Abdur Rahman ibn 'Auf and 'Abdullah ibn 'Amr ibn 'As Radiyallahu 'anhum narrate that Rasullullah Sallallahu 'alaihi wasallam said: Migration is of two types. The first is to give up evils. The second is to migrate towards Allah 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. (M'usnad Ahmad, Tabarani, Majma-'uz-Zawaid)

87. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that a man said: O Rasulallah! Which migration is the best? He replied: You give up all those things that are disliked by Your Rabb 'Azza wa Jail. And Rasullullah Sallallahu '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 Allah.

88. Wathilah ibn Asqa' Radiyallahu 'anhu narrates that: Rasullullah Sallallahu 'alaihi wasallam asked me: Would you migrate? I replied: Yes. He asked: Acceptable (Badiyah) migration or obligatory (Battah) migration? I asked him: Which is more rewarding? Rasullullah Sallallahu 'alaihi wasallam replied: Obligatory migration, and obligatory migration is that you live with Rasullullah Sallallahu 'alaihi wasallam, and acceptable migration is that you return to your place and make it imperative on yourself to listen to Amir and obey him, in adverse and favourable conditions, whether you like it or not, and despite others being preferred over you. (Tabarani, Majma-'uz-Zawaid)

Note: Obligatory migration (Battah) from Makkah to Madmah was observed during the time of Rasullullah Sallallahu 'alaihi wasallam prior to the victory of Makkah. Acceptable migration (Badiyah) is to go out for a cause of Allah and return to your place.

89. Abu Fatima Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: keep migrating in the Path of Allah, for definitely there is no deed like it. (Nasai)

90. Abu Umama Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The best Sadaqah is to arrange for a tent so that people may benefit from its shade in the Path of Allah, to gift a servant in the Path of Allah, or to provide a camel (to serve as conveyance) in the Path of Allah. (Tirmidhi)

91. Abu Umamah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who did not participate in Jihad; or equipped a Mujahid (the man who strives in the Path of Allah); or looked after the family of one who is in Jihad, Allah will inflict him with some calamity. The, narrator of hadith, Yazid ibn 'Abde Rabbih refers to a calamity prior to the Day of Resurrection. (Abu Dawud)

92. Abu Sa'id Al-Khudhri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam sent a message to Banu Lihyah that said: From every two men, one man should go out in the Path of Allah. Then he said to those who stayed behind: Any of you who looks well after the family and belongings of those who are in the Path of Allah, for him will be half the reward. (Muslim)

93. Zaid ibn Khalid JuhanT Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who assists one going for Hajj; or in the Path of Allah; or looks after his family in his absence; or helps break the fast of one fasting; for him the reward is like those going for Hajj, or in the Path of Allah, or fasting; without in any way reducing the reward of those who did these actions. (Baihaqi)

94. Zaid ibne-Thabit Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: He who helps prepare for the journey of one going in the Path of Allah, for him is the same reward. And he who looks after the families of those in the Path of Allah in their absence, and spends on their families, for him also is the same reward. (Tabarani, Majma-'uz-Zawaid)

95. Abu Buraidah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The respect of the women folk of the people who go out in the Path of Allah, on those who stay behind, is similar to the respect of their own mothers. If anyone is entrusted to look after such a family but betrays (his trust), it will be said on the

Day of Resurrection that this is that man who, betrayed your family; so take as many good deeds of his as you wish. Rasullullah Sallallahu 'alaihi wasallam then said: What do you think? (will this man leave any good deeds behind?). (Nasai)

96. Abu Mas'ud Al-Ansari Radiyallahu 'anhu narrates that a man came with a she-camel with a rope through its nose-ring, and said: I want to give this in the Path of Allah. Rasullullah Sallallahu '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 ibn Malik Radiyallahu 'anhu narrates that a young man from the tribe of Aslam said: O Rasullullah! I wish to go in the Path of Allah, but I do not have anything to equip myself with. He said: Go to such and such person, for he equipped himself but has fallen sick. So, he went to that person and said: Rasullullah Sallallahu 'alaihi wasallam sends you his Salam and says that you give me all that stuff that you have prepared for Jihad. (The man asked his wife): So and so! Give him all I have prepared for Jihad and do not withhold anything from it. I swear by Allah! Do not withhold anything from it, as there will be no blessing in it for you. (Muslim)

98. Zaid ibne-Thabit Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He who donates a horse for the cause of Allah, this deed will become a barrier for him from the Hell-Fire. ('Abd Ibn Humaid, Musnad Jami')

Etiquettes and deeds of the Path of Allah Ta'ala

Verses of Quran

Allah Subhanahu wa Ta'ala sent Musa and Harun 'Alaihimus salam 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 (Allah) 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). [Ta'ha 20: 42-46]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

And by the Mercy of Allah, you dealt with them gently. And had you been stern and hard-hearted, they would have broken away from you; so overlook (their faults), and ask (Allah's) forgiveness for them, and consult them in the conduct of (important) affairs. Then when you have resolved, put your trust in Allah. Certainly! Allah loves those who put their trust (in Him). [Ale 'Imran 3: 159]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu '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 Shaitan incites you, then seek refuge from Allah. Verily! He (Allah) is All-Hearer, All-Knower. [Al-A'raf 7: 199-200]

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

And bear patiently with what they say, and leave their company with grace and dignity. [Al-Muzzammil 73: 10]

Ahadith

99. 'A'ishah Radiyallahu 'anha wife of Nabi Sallallahu 'alaihi wasallam narrates that she asked Rasullullah Sallallahu 'alaihi wasallam: O Rasulallah! Did you have any other day harder than the day of the battle of Uhud? He answered: I have experienced much more at the hands of your people. The hardest was the day of 'Aqabah (Taif). I presented myself to Ibne 'Abd Ya Lail ibn 'Abd Kalal and offered to him Islam, but he did not accept what I offered. I left with deep sorrow the signs of which were visible on my face and did not feel relieved till I reached Qarn Tha'alib (name of a place). I raised my head and saw a cloud shadowing me. When I looked up I saw Jibrail 'Alaihis Salam in it. He called me and said: Indeed Allah 'Azza wa Jail 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 Salam and said: O Muhammad! Allah 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. Rasullullah Sallallahu 'alaihi wasallam replied: No, but I do hope that Allah may bring forth from their progeny, those who would worship Allah the One, without ascribing anything as partners to Him. (Muslim)

100. 'Abdullah ibne-'Umar Radiyallahu 'anhuma narrates that we were in a journey with Rasullullah Sallallahu 'alaihi wasallam, when we met a villager. When he came closer, Nabi Sallallahu 'alaihi wasallam asked him; Where do you intend to go? He said: To my family. Rasullullah Sallallahu 'alaihi wasallam said: Should I tell you a good thing? He asked: What is that? Rasullullah Sallallahu 'alaihi wasallam said: Testify: I witness that none is worthy of worship but Allah, Who has no partner; and I witness that Muhammad is His slave and Messenger. He said: Who is witness to your saying? Rasullullah Sallallahu 'alaihi wasallam said: This tree. So Rasullullah Sallallahu 'alaihi wasallam called it which was at the end of the valley. That tree came forward tearing the earth, and stood before him. Rasullullah Sallallahu 'alaihi wasallam ordered for its testimony thrice. And it testified, whatever Rasullullah Sallallahu 'alaihi wasallam had said. And then the tree returned to its place. The villager returned to his tribe, saying to Rasullullah Sallallahu '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. (Tabarani, Majma-'uz-Zawaid)

101. Sahl ibn Sa'd Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said to 'Ali on the day of Khyber: Advance with contentment till you reach their camping place. Then invite them towards Islam, and inform them of the rights of Allah that have been imposed upon them. I swear by Allah, 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. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Convey from me even if it be a single verse. (Bukhari)

Note: The objective of this hadith is to endeavour as much as possible to convey the teachings of Deem 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. (Mazahir-e- Haque)

103. 'Abdur Rahman ibn 'Aidh Radiyallahu 'anhu narrates that whenever Rasullullah Sallallahu '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 Islam. 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. (Matalib-ul-'Aliyah, Isabah)

104. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu '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 Dawud)

105. Ahnaf ibn Qais Radiyallahu 'anhu narrates that when I was performing Tawaf of Ka'bah (to go around the house of Allah) during the time of 'Uthman ibne-'Affan Radiyallahu 'anhu, a man of Banu Laith came to me, and

held my hand and said: May I not give you a glad tiding? I said: Do tell me. He said: Do you remember when Rasullullah Sallallahu 'alaihi wasallam sent me to your people, Bani Sa'ad? I started presenting and inviting them to Islam. You said: You are inviting us to good and enjoining us to do good and Rasullullah is also inviting us to good and enjoining us to do good. I conveyed this to Nabi Sallallahu 'alaihi wasallam. He said: "O Allah! Forgive Ahnaf ibn Qais." Ahnaf Radiyallahu 'anhu used to say: I have greater hopes with this Du'a (of Rasullullah Sallallahu 'alaihi wasallam) than any of my good deeds. (Mustadrak Hakim)

106. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam deputed a Sahabi to one of the chiefs from the chiefs of the polytheists to invite him to Allah. The chief said: Is the deity, towards whom you are inviting me, made of silver or copper? His remark displeased the heart of Rasullullah Sallallahu 'alaihi wasallam's envoy. He returned to Nabi Sallallahu 'alaihi wasallam and informed him. He asked the SahabT to go back and invite him to Allah. So, he went back and invited him again. The chief repeated his earlier remark. The SahabT again came to Rasullullah Sallallahu 'alaihi wasallam and told him about his remark. He said: Go. and invite him to Allah again. Rasullullah Sallallahu 'alaihi wasallam was on his way, and did not know (what happened) when that SahabT came to Nabi Sallallahu 'alaihi wasallam and informed him that Allah had killed him (by lightning), and Allah revealed this verse to Rasullullah Sallallahu 'alaihi wasallam He (Allah) sends down lightning on the earth, to strike whomsoever He wills, and these people dispute concerning Allah. (Musnad Abu Ya'la)

107. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam told Mu'adh ibn Jabal Radiyallahu '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 Allah and Muhammad'is His Messenger." If they accept this, tell them Allah has made obligatory for them five times Salat in a day and night. If they accept that too, then tell them Allah has made Zakat 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 Allah. (Bukhari)

108. Bara Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam deputed Khalid ibne-Walid Radiyallahu 'anhu to the people of Yemen to invite them to Islam. Bara says: I was included in that group accompanying Khalid. We stayed there for six months. He invited them to Islam but they did not accept Islam. Then, Rasullullah Sallallahu 'alaihi wasallam sent 'Ali ibn Abi Talib Radiyallahu 'anhu and ordered him to send Khalid back and those accompanying him, but those who wanted to stay with 'Ali, could stay with him, Bara says: I was among those who stayed with 'Ali. When we reached close to the people of Yemen, they came out facing us. 'Ali advanced and led the Salat. Then, he lined us in a row and then stepped forward from us and read to them the letter of Rasullullah Sallallahu 'alaihi wasallam. The entire tribe of Hamadan accepted Islam and 'Ali wrote a letter to Rasullullah Sallallahu 'alaihi wasallam about their accepting Islam. The letter was read before Rasullullah Sallallahu 'alaihi wasallam who then went into prostration. Then raising his head, he prayed: Peace be on Hamadan, peace be on Hamadan. (Bukhari. Baihaqi, Bidayah-wan-Nihayah)

109. Khuraim ibn Fatik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who spends in the Path of Allah, seven hundred times of that is recorded in his book of deeds. (Tirmidhi)

110. Mu'adh Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Verily, the reward of offering Salat, Siyam and Dhikr, in the Path of Allah is enhanced, seven hundred times over the spending in the Path of Allah. (Abu Dawud)

111. Mu'adh Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Verily, the reward of remembrance of Allah, in the Path of Allah is enhanced seven hundred times over the spending thereof. In another narration the reward is increased seven hundred thousand times. (Musnad Ahmad)

112. Mu'adh Al JuhanT Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who recites a thousand verses (of the Qur'an) in the Path of Allah, Allah will reckon him amongst Prophets, truthful followers, martyrs, and righteous. (Mustadrak Hakim)

113. 'Ali Radiyallahu 'anhu narrates that no one was riding a horse on the day of Badar except Miqdad. I observed that we were all asleep except Rasullullah Sallallahu 'alaihi wasallam, who was offering Salat under a tree, and weeping till it dawned. (Musnad Ahmad)

114. Abu Sa'id Al Khudri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who fasts for a day in the Path of Allah, Allah will keep him away from Hell by a distance of seventy years of journey. (Nasai)

115. 'Amr ibn 'Abasah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who fasts for a day in the Path of Allah, the Hell-Fire will be kept away from him by a distance of hundred years of journey. (Tabarani, Majma-'uz-Zawaid)

116. Abu Umamah Bahill Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: If anyone fasts for a day in the Path of Allah; Allah puts a trench between him and Hell, which is as wide as the distance between the heavens and the earth. (Tirmidhi)

117. Anas Radiyallahu 'anhu narrates that we were with Nabi Sallallahu '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. Nabi Sallallahu 'alaihi wasallam said: Those not fasting have earned all the reward today. (Bukhari)

118. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrates that we used to go on expeditions with Rasullullah Sallallahu 'alaihi wasallam during the month of Ramadan. 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. 'Abdullah Al-Khatimi Radiyallahu 'anhu narrates that when Nabi Sallallahu 'alaihi wasallam wanted to bid farewell to the troops, he used to say: I hand over to Allah your Deen, your Amanah and your final deeds, (in Whose custody things are not lost). (Badhl-uI-Majhud)

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 Subhanahfi wa Ta'ala. 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'a 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 Rabi'ah Rahmatullahi 'alaihi narrates: I was present with 'Ali Radiyallahu 'anhu when an animal was brought him for riding. As he put his foot in the stirrup, he said: Bismillah (In the name of Allah). When he sat on its back he said: Alhamdulillah (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: Alhamdulillah (Praise be to Allah) and thrice Allahu Akbar (Allah 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 Rasullullah Sallallahu 'alaihi wasallam doing as I have done and when he smiled, I asked: O Rasulallah! What makes you smile? He replied: Your Rabb Ta'ala, is pleased with His servant, when he says: Forgive my sins; as he is well aware that none except Him forgives sins. (Abu Dawud)

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. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that when Rasullullah Sallallahu 'alaihi wasallam used to mount his animal for setting out on a journey, he would say Allahu Akbar (Allah 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 Allah! We seek virtue and piety from You in this journey and those acts that please You. O Allah! Make easy for us this journey and fold up its length for us. O Allah! You are our companion in the journey, and the One Who looks after the family. O Allah! 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 returned from the journey, he used to say the same words and made this addition:

We are returning, repenting, worshipping and praising our Rabb. (Muslim)

122. Sohaib Radiyallahu 'anhu narrates that whenever Nabi Sallallahu 'alaihi wasallam intended to enter into a town, he invoked on seeing the town:

Allah! The Rabb of seven skies and of all the things which the seven skies shade; and the Rabb of seven earths and of all the things which the seven earths contain; and the Rabb of Shaitans 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 Hakim)

123. Khawlah binte HakTm As-Sulamiyyah Radiyallahu 'anha narrates: I heard RasQlullah Sallallahu 'alaihi wasallam saying: Whoever on arrival somewhere says:

I seek refuge in Allah'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'id Al-Khudri Radiyallahu 'anhu narrates that at the Battle of Trench, we asked: O Rasulallah! 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'id Al-Khudri says: (We started saying these words and with its blessing) Allah 'Azza wa Jail sent a wind on the faces of the enemies, and Allah 'Azza wa Jail defeated them by the wind. (Musnad Ahmad)

125. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Rasulallah! That person shall have no fear. Nabi Sallallahu 'alaihi wasallam said: I do hope that you will be one of those. (Bukhari)

126. Thawban Radiyallahu 'anhu narrates that RasQlullah Sallallahu 'alaihi wasallam said: The most rewarding dinar, is that dinar a man spends on his family, and the dinar he spends on his horse in the Path of Allah, and the dinar he spends on his colleagues in the Path of Allah. (Dinar is the name of a golden coin). (Ibn Hibban)

127. It is narrated by Abu Hurairah Radiyallahu 'anhu that I did not see anyone consulting so frequently with his companions, as Rasullullah Sallallahu 'alaihi wasallam did. (Tirmidhi)

128. 'Ali Radiyallahu 'anhu narrates that he asked: O Rasulallah! 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. (Tabarani, Majma-'uz-Zawaid)

129. Ibne- 'Abbas Radiyallahu 'anhuma narrates that when this verse was revealed: (And consult them in affairs), then Rasullullah Sallallahu 'alaihi wasallam said: Behold! Allah and His Messenger are above consultation. However, Allah 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. (Baihaqi)

130. 'Uthman ibn 'Affan Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: To be a guard a single night in the Path of Allah Ta'ala, is better than a thousand nights of worship standing by night and fasting in the day. (Musnad Ahmad)

131. Sahl ibn Hanzalah Radiyallahu 'anhu nanates that Rasullullah Sallallahu 'alaihi wasallam (on the day of Hunain) asked: Who will be our guard tonight? Anis ibn Abi Marthad Al-Ghanawi Radiyallahu 'anhuma said: I, O Rasulallah! Rasullullah Sallallahu 'alaihi wasallam said: Mount your horse. He mounted his horse and came to Rasullullah Sallallahu 'alaihi wasallam. Rasullullah Sallallahu '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 Rasullullah Sallallahu 'alaihi wasallam went to his place of Salat and offered two raka'at, he then said: Do you know about your horseman? The Sahabah said: O Rasulallah! We do not know. Then an announcement was made for Salat-ul-Fajr. During the Salat the attention of Rasullullah Sallallahu 'alaihi wasallam was towards the mountain path. When he completed the Salat and on Salam said: Be happy, your horseman has come. We began to look between the trees in the mountain path from where Anas ibn Abi Marthad was coming, until he stood before Rasullullah Sallallahu 'alaihi wasallam and offered his salam and said: I went till I reached the top of the mountain path as Rasullullah Sallallahu '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. Rasullullah Sallallahu 'alaihi wasallam asked him: Did you dismount during the night? He replied: No, except for Salat or to relieve myself. Rasullullah Sallallahu '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 Dawud)

132. Ibn A'idh Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam came out to a man's funeral. When the bier was laid down, 'Umar ibn Khattab Radiyallahu 'anhu said: Do not offer his funeral Salat, O Rasulallah, for he was sinful. Rasullullah Sallallahu '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 Rasulallah! He guarded one night in the Path of Allah. Rasullullah Sallallahu 'alaihi wasallam offered his funeral Salat 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'id ibn Jumhan Rahmatullah says: I asked Safinah Radiyallahu 'anhu about his name. He replied: I will tell you about my name. Rasullullah Sallallahu 'alaihi wasallam named me Safinah. I asked: Why did he give you the name of Safinah? He said: Once Rasullullah Sallallahu 'alaihi wasallam came on a journey along with his Sahabah. Their luggage was heavy for them, so Rasullullah Sallallahu '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. (Hilyah, isabah)

134. Ahmar Radiyallahu 'anhu, the freed slave of Umme-Salamah Radiyallahu 'anha 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 Sallallahu 'alaihi wasallam told me: You have become a Safinah (a sailing boat) today, (isabah)

135. 'Abdullah ibn Masuld Radiyallahu 'anhu narrates that on the day of Badr, there was one camel for every three men. He says: Abu Lubabah and 'Ali ibn Abi Talib were the travelling mates of Rasullullah Sallallahu 'alaihi wasallam. He says: When it was the turn of Rasullullah Sallallahu 'alaihi wasallam to dismount, they both said: We would walk for you. Rasullullah Sallallahu 'alaihi wasallam replied: You two are not stronger than me, and I am in no less need for reward than you. (Sharh hus Sunnah lil Baghawi)

136. Sahl ibn Sa'id Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: During a journey the Amir of the Jama' at is the one who serves the most. He who excels his companions in service cannot be excelled by anyone, on account of his deeds, except by martyrdom. (Baihaqi)

137. Nu'man ibne-Bashir Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: (To be attached to) the Jama' at is a blessing and separating (from the Jama' at) is a punishment. (Musnad Ahmad, Bazzar , Tabarani)

138. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: If people knew, what I know, of travelling alone, no rider would ever travel alone at night. (Bukhari)

139. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Do travel in the early part of the night, for the earth is folded during the night. (Abu Dawud)

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. (Mazahir-e- Haque)

140. 'Amr ibn Shoib Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: A single rider is a Shaitan and a pair of riders is a pair of Shaitans and three riders are a Jama 'at. (Tirmidhi)

Note: A rider here means a traveller. It means a traveller or two travellers can easily be trapped in evil by Shaitan. To clarify this a person travelling alone or two are stated to be Shaitan. It is therefore advisable that there be at least three persons in a journey so that they are saved from the Shaitan; and they can offer Salat in Jama 'ah and also be mutually helpful. (Mazahir Haque)

141. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The Shaitan intends to do evil to one or two persons, but if they are three, then he does not intend to do evil to them. (Bazzar, Majma-'uz-Zawaid)

142. Abu Dhar Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Jama' at; for Allah 'Azza wa Jail will never unite my Ummah on anything except on Hidayah (guidance). (Musnad Ahmad)

143. 'Arfajah ibn Shuraih Al-Ashja'i Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Indeed, Allah's hand is on Jama' at. Indeed Shaitan is with the one who has separated himself from the Jama' at and provokes him. (Nasa'i)

144. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates that while travelling, Rasullullah Sallallahu '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 Dawud)

145. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When three set out on a journey, they must make one of them as their Amir. (Abu Dawud)

146. Abu Musa Radiyallahu 'anhu narrates that I and two of my paternal cousins, went to Nabi Sallallahu 'alaihi wasallam. One of them said: O Rasulallah! Make us the Amir of the area which Allah Azza wa Jail has put in your charge. The other also expressed the same desire. He replied: I swear by Allah! We never put anyone in charge of these affairs who himself asks for it, or aspires for it. (Muslim)

147. Hudhaifah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: He who separates from the Jama' at, and degrades the authority of the Amir will meet Allah having no Status in His eyes. (Musnad Ahmad, Majma-'uz-Zawaid)

148. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Verily, Allah will ask every guardian for the things under his custody, whether he cared for them or neglected them. (Ibn Hibban)

149. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates: I heard Rasullullah 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 Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi wasallam said: Any person who is appointed a ruler by Allah Tabaraka wa Ta'ala over his subjects, whether small or big in number, Allah Tabaraka wa Ta'ala will question him about them on the Day of Resurrection; whether he established in them the commands of Allah Tabaraka wa Ta'ala or neglected them. So much so, that he would be, questioned about his family members in particular. (Musnad Ahmad)

151. Abu Dhar Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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 Amir even of two persons, and do not accept the responsibility of an orphan's wealth. (Muslim)

Note: What Rasullullah Sallallahu 'alaihi wasallam impressed upon Abu Dhar was that if he were weak like Abu Dhar, he would not become Amir even over two persons.

152. Abu Dhar Radiyallahu 'anhu narrates that I said: O Rasulallah! Why do you not appoint me as a governor? Rasullullah Sallallahu '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 Rahman ibn Samurah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam told him: O 'Abdur Rahman ibn Samurah! Do not ask to be a Amir, 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 Amir without aspiring for it, you will be helped in undertaking it. (Bukhari)

154. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: A time is coming when you will aspire for authority (becoming Amir), but it will be a cause of regret on the Day of Resurrection. How good is she who breastfeeds and how bad is she who stops breastfeeding. (Bukhari)

Note: The last sentence of this hadith means that when somebody assumes public office, it appears to be very dear like a breast-feeding woman to an infant, and when one loses public position and authority this causes distress, just as an infant feels distressed when breast-feeding is stopped for him.

155. 'Awf ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If you wish I shall inform you what is the reality of Imarah (governing)? I loudly asked three times: What is it? O Rasulallah! 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. (TabaranT, Majma-'uz-Zawaid)

Note: This means that one who becomes an Amir (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. Ibn 'Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: If anyone makes someone Amir of a Jama' at (group), and there is a man in that Jama'at more pleasing to Allah, he is guilty of breach of trust to Allah, breach of trust to His Messenger and breach of trust to the believers. (Mustadrak Hakim)

Note: In the presence of a better one, if some other is to be made Amir due to certain religious considerations, then this will not be included in this warning. As at one occasion, Rasullullah Sallallahu 'alaihi wasallam sent a delegation, in which he appointed 'Abdullah ibn Jahsh Radiyallahu 'anhu as Amir, and said to them: He is not superior amongst you but possesses more patience in withstanding hunger and thirst. (Musnad Ahmad)

157. Ma'qil ibn Yasar Radiyallahu 'anhu narrates that he heard Rasullullah Sallallahu 'alaihi wasallam saying: Anyone who has been made Amir 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'qil ibn Yasar Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Anyone made responsible for the governance of the affairs of Muslims dies acting dishonestly towards them, Allah will forbid Paradise for him. (Bukhari)

159. Abu Maryam Al Azdi Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: If Allah Azza wa Jail puts a man in authority of the affairs of the Muslims, and he turns his face away from their needs, destitution and poverty, Allah will turn away from his needs, and will not help him in destitution and poverty. (Abu Dawud)

160. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: If anyone made Amir over ten or more persons does not deal with them equitably, he will come chained and handcuffed on the Day of Reckoning. (Mustadrak Hakim)

161. Abu Wail Rahimahullah narrates that 'Umar appointed Bishr ibn 'Asim Radiyallahu 'anhu of Hawadhin as collector of Sadaqah. 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 Rasullullah Sallallahu '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. (Bukhari)

162. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: Any Amir over ten persons, will be brought on the Day of Reckoning with an iron collar around his neck, till his justice gets him free, or his tyranny destroys him. (Bazzar, Tabarani, Majma-'uz-Zawaid)

163. 'Abdullah ibn Mas'ud Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: There will be some of your Amirs who will cause corruption, and Allah will bring reforms through them, more than their corruption. So, that Amir who works in obedience to Allah, will be rewarded, and gratefulness is necessary from you. And that Amir who works in disobedience to Allah, the sins thereof, will be on him; and you will have to be patient. (Baihaqi)

164. 'A'ishah Radiyallahu 'anha narrates: I heard from Rasullullah Sallallahu 'alaihi wasallam making this dua in my house: O Allah! 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)

165. Jubair ibn Nufair, Kathir ibn Murrah, 'Amr ibn Aswad, Miqdam ibn Ma'dikarab and Abu Umamah Radiyallahu'anhum narrate that Rasullullah Sallallahu 'alaihi wasallam said: When an Amir exposes faults in the people, he corrupts them. (Abu Dawud)

Note: This means that when the Amir, 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 Amir, that he veils the faults of the people and is not suspicious, but makes good assumptions about them. (Badh-ul- Majhud)

166. Umme Husain Radiyallahu 'anha narrates that Rasullullah Sallallahu 'alaihi wasallam said: If a slave is made an Amir on you, whose nose and ears are cut and he is of black complexion; but he leads you according to the Book of Allah, you should listen to his orders and obey him. (Muslim)

167. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Listen and obey, even if an Abyssinian slave with a head like a raisin is made Amir over you. (Bukhari)

168. Wail Al-Hadrami Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Listen and obey the Amir; for on them shall be the responsibility of what they do, and on you shall be the responsibility of what you do. (Muslim)

169. Irbadh ibn Sariyah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Worship Allah and do not associate anything with Him. And obey those put in authority of your affairs. Do not dispute with the Amir about his authority, even if he is a black slave. Hold firmly to the Sunnah of your Nabi and his rightly guided Khalifahs, blessed with Hiddiyah, and hold fast with your teeth to the righteous way. (Mustadrak Hakim)

170. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Allah 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 Allah and do not get divided. That you be a well-wisher to those whom Allah 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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who obeys me has indeed obeyed Allah; and he who disobeys me has indeed disobeyed Allah. He who obeys the Amir has obeyed me. and who disobeys the Amir has disobeyed me. (Ibn Majah)

172. Ibn Abbas Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: if anyone sees something in his Amir 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. (Nawawi)

173. 'Ali Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: There is no obedience to anyone in disobedience to Allah. Obedience is only in what is good. (Abu Dawud)

174. 'Abdullah ibn 'Umar Radiyallahu 'anhuma nanates that Rasullullah Sallallahu 'alaihi wasallam said: Hearing and obeying the Amir is the duty of a Muslim, whether he likes it or not, except when the Amir commands to do an act of disobedience to Allah. If ordered disobedience to Allah he must neither listen nor obey. (Musnad Ahmad)

175. Abu Hurairah Radiyallahu 'anhu narrates that Rasiilullah Sallallahu 'alaihi wasallam said: When you travel, your Imam (who leads the Salat) ought to be the one who remembers the Qur'an most (and be the one most acquainted with Fiqh), even if he is the youngest of you; and when he becomes your Imam he is your Amir. (Bazzar, Majma-'uz-Zawaid)

Note: However, from the other narrations, it appears that Rasullullah Sallallahu "alaihi wasallam made someone an Amir because of a certain specific quality though his companions were better than him as mentioned in Hadith No. 156.

176. 'Ubada ibn Samit Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who worshipped Allah Tabaraka wa Ta'ala, and did not associate any partner with Him, established Salat, paid Zaka'at, and listened and obeyed his Amir; Allah Tabaraka wa Ta'ala will make him enter Paradise from the door of his choice, and Paradise has eight doors. And he who worshipped Allah Tabaraka wa Ta'ala and did not associate any

partner with Him, established Salat, paid Zaka'at, and listened to his Amir and disobeyed him, his matter is with Allah Tabaraka wa Ta'ala; He may have mercy on him or inflict punishment on him. (Musnad Ahmad, Tabarani, Majma-'uz-Zawaid)

177. Mu'adh ibn Jabal Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Jihad is of two kinds. The one who seeks Allah's favour, obeys the Amir, 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 Amir and spreads mischief on the earth, then he will not return with gain. (Abu Dawud)

178. Abu Hurairah Radiyallahu 'anhu narrates that a person asked: O Rasulallah! A man wishes to go on Jihad in the Path of Allah desiring some worldly advantage. Nabi Sallallahu 'alaihi wasallam said: He will have no reward. This had a great impact on the people, and they asked that man: Enquire from Rasullullah Sallallahu 'alaihi wasallam again, as perhaps, you could not understand his point. This man again said: O Rasulallah! A man wishes to take part in Jihad in the Path of Allah desiring some worldly advantage. He said: He will have no reward. The people asked him to enquire from Rasullullah Sallallahu 'alaihi wasallam again. So he asked the question for the third time. He replied: There is, no reward for him. (Abu Dawud)

179. Abu Tha'labah Al-Khushani Radiyallahu 'anhu narrates that the Sahabah used to encamp with Rasullullah Sallallahu 'alaihi wasallam. At a location, they scattered in the mountain paths and valleys. Rasullullah Sallallahu 'alaihi wasallam said: Your scattering in the mountain paths and valleys is only from Shaitan. 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 Dawud)

180. Sakhr Al-Ghamidi Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: "O Allah! 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. Sakhr was a trader and he would send his merchandise at the beginning of the day; so he became rich and his wealth increased. (Abu Dawud)

Note: The objective of the du'a of Rasullullah Sallallahu 'alaihi wasallam, as mentioned in the Hadith, is that when people of my Ummah travel or do any religious or worldly work, they should undertake that in the beginning of the day so that they are blessed.

181. Anas ibn Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam told Aktham ibn Jawn Al-Khuza'i: O Aktham! Participate in Jihad with others besides your own people. This will improve your conduct, and you will become respectable in the eyes of your companions. O Aktham! The best companions are four, and the best detachment is of four hundred men, and the best army is of four thousand men. Twelve thousand men can never be defeated due to shortage of manpower, (ibn Majah)

182. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrates that while we were on a journey with Rasullullah Sallallahu 'alaihi wasallam, a man came riding an animal and began to stare right and left. Rasullullah Sallallahu '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)

183. Jabir ibn 'Abdullah Radiyallahu 'anhu mentions that when Rasullullah Sallallahu 'alaihi wasallam intended to go on an expedition, he said: O group of Muhajireen and Ansar! 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 Dawud)

184. Mut'im ibn Miqdam Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: No slave of Allah leaves behind for his family- an assistant better than offering two Raka'ats near them when he wants to go on a journey. (Jami-'us-Saghir)

185. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu '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. (Bukhari)

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 Allah, and are thus dragged away from Deen (religion).

186. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Returning from a Jihad is like going on Jihad. (Abu Dawud)

Note: The reward similar to what one gets for Jihad (in the Path of Allah), is again given after coming back at his place of dwelling from the Path of Allah, provided he has intentions that as soon as the needs for which he came back, are fulfilled, or whenever there is a call for the Path of Allah, he would go for Allah's cause forthwith. (Mazahir-e-Haque)

187. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam while returning from Jihad, Hajj or 'Umrah on climbing every elevation would say Allahu Akbar (Allah is the most Great) three times, and then say: 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. Allah has truthfully fulfilled His promise, helped His servant and defeated the enemies all by Himself. (Abu Dawud)

188. 'Amr ibn Murrah Juhani Radiyallahu 'anhu was invited towards Islam by Nabi Sallallahu 'alaihi wasallam. He said: O 'Amr ibn Murrah! I am a Prophet sent towards the entire mankind. I invite them towards Islam. I command them to respect blood (do not kill anyone unjustly); bind the ties of kinship; worship Allah; give up idols; perform the pilgrimage of the House of Allah; fast in the month of Ramadan out of twelve months. He who obeys all these, for him is the Paradise. He who disobeys all these, Hell is for him! Have faith upon Allah, O 'Amr ! Allah shall grant you peace from the horrors of the Hell. 'Amr said: I testify none has the right to be worshipped, except Allah, and verily, you are the messenger of Allah, and I believe upon whatever you have brought, permitted or' forbidden; though this will displease many people. Nabi Sallallahu 'alaihi wasallam said: You are welcome, O 'Amr ibn Murrah! Then Amr said: O Rasulallah! May my mother and father sacrifice their lives for you; you depute me to my people. May Allah grant His bounty to my people through me as He has granted me bounty through you. So, He sent me to them and instructed me: Treat them kindly and speak uprightly, but not harshly, not to be arrogant and not to be jealous. I came to my people and said: O Bani Rifa'ah! O people of Juhania! I am a messenger of Rasul of Allah towards you. I invite you to Paradise and warn you of Hell; and I ask you to respect blood, bind the ties of relationship, worship Allah; give up idols, perform pilgrimage of the house of Allah, and fast during the month of Ramadan out of the twelve months! Whoever obeys all of these, Paradise is for him. Whoever disobeys all of these, Hell is for him. O people of Juhania! Allah has made you the best amongst the Arabs. From the time of ignorance, he has put hatred in your heart for the evil things which others liked. They used to marry two real sisters at one time, and married the wife of their father, and fought in the holy months. So, accept the invitation of the Messenger sent by Allah who belongs to Bani Lul ibn Ghalib tribe, you will get the nobility of this world and the honour of the Hereafter. And hasten to accept this invitation, you will achieve excellence from Allah. All the people of the tribe accepted Islam except one man. (Tabarani, Majma-'uz-Zawaid)

Note: There are four holy months in which Arabs did not fight. These are Muharram, Rajab, Zi-qa'dah and Zil-Hajj.

189. K'ab ibne-Malik Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam normally never returned from a journey but at the time of Salat-ud-Duha (forenoon prayer). When he arrived, he first went to the Masjid, offered two Raka'ats Salat, and sat down there. (Muslim)

190. Jabir ibn 'Abdullah Radiyallahu 'anhuma narrates that when we came to Madinah, Rasullullah Sallallahu 'alaihi wasallam said to me: Go to the Masjid and offer two Raka 'ats Salat. (Bukhari)

191, Shihab ibn 'Abbad Rahmatullahi 'alaihi narrates that I heard a man from a delegation of the tribe 'Abad Al-Qais. He said: We went to Rasullullah Sallallahu 'alaihi wasallam. The Muslims rejoiced much at our coming. When we reached the assembly of people, they made spacious room for us and we sat down there. Nabi Sallallahu 'alaihi wasallam welcomed us and prayed for us. Then looking at us Nabi Sallallahu 'alaihi wasallam asked: Who is your chief and who is your leader? We all pointed towards Mundhir ibn 'Aid. Nabi Sallallahu '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 Rasulallah, He had stayed behind his people, he tied their riding animals and took care of their luggage. Then he took out his bag and changed his clothes of the journey, and wore clean clothes and came to Nabi Sallallahu 'alaihi wasallam. Nabi Sallallahu 'alaihi wasallam was reclining and stretching his feet. When Ashaj came near, people made room for him and asked Ashaj to sit there. Nabi Sallallahu 'alaihi wasallam sat up and folded his feet, and said: Come here. O Ashaj! He came and sat down to the right of Nabi Sallallahu '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 Rasulallah! 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 Nabi Sallallahu 'alaihi wasallam turned his attention towards the Ansar and said: O People of Ansar! Treat your brothers generously for they are Muslims like you in Islam. They resemble you in respect of the colour of their hair and skin. They joined the fold of Islam with their own will. They were never forced, nor were they attacked and overpowered, (at a time) when other people refused to embrace Islam and some were even killed. (That delegation stayed with the Ansar). Then in the morning, Rasullullah Sallallahu '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 Tabaraka wa Ta 'ala and the Sunnah of our Nabi Sallallahu 'alaihi wasallam. Rasullullah Sallallahu '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, Attahiyat, someone Surah Fatihah, someone one Surah, some two Surah, and some many sunnah. (Musnad Ahmad)

192. Jabir Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The best time for a man returning to his family from a journey is at the beginning of the night. (Abu Dawud)

193. Jabir ibne-' Abdullah Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam forbade a man who was away for a prolonged duration to come back to his family by night (Muslim)

Note: From this hadith it appears, it is not appropriate to return home suddenly after a prolonged journey, for the members of the family would not be mentally prepared to welcome him at night. However, if the family is already informed, then there is no harm in going home at night.

Avoiding the irrelevant

Verses of Quran

Allah Subhanahu wa Ta'ala said to His Prophet Sallallahu 'alaihi wasallam:

And say to My slaves (believers) that they should (only) say those words that are the best (in which no one's heart is hurt). Because Shaitan, verily, provokes discord among them. Surely, Shaitan is to man an open enemy. [Al-Isra 17: 53]

While mentioning the qualities of believers Allah Subhanahu wa Ta'ala says:

And those who turn away from un profitable and shameful talk and actions. [Al-Mu'minin 23: 3]

Allah Subhanahu wa Ta'ala says: (A great Punishment would have touched you for that which you had spoken):

When you were spreading it with your tongues, and saying with your mouths that of which you had no knowledge; and you considered that to be insignificant, while with Allah it was something very great.

And why did you not, when you heard it, say: It is not right for us to speak of this. Glory is to You (O Allah), this is a great false accusation.

Allah advises you not to repeat this ever again, if you are believers. [An-Nur 24: 15-17]

Note: These verses refer to an incident, when the hypocrites falsely propagated a slander against 'A'ishah Radiyallahu 'anha, at which some simple Muslims innocently began to spread the rumour.

Allah Subhanahu wa Ta'ala while mentioning qualities of believers, says:

And those who do not participate in false works (neither lie, nor give false witness, nor attend meetings of wrong affairs and sins). And when they pass by playful meetings they pass honourably [Al-Furqan 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.

Allah Subhanahu wa Ta'ala says:

And when they hear unprofitable and shameful talk, they withdraw from it. [Al-Qasas 28:55]

Allah Subhanahu wa Ta'ala 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-Hujurat 49: 6]

Allah Subhanahu wa Ta'ala says:

Not a word is uttered by him (man) except that there is an observer (angel) ready (to note down whatever he says). [Qaf 50: 18]

Ahadith

1. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: The excellence and good observance of Islam by a man is to leave aside what does not concern him. (Tirmidhi)

Note: The meaning of this hadith is that the perfection and beauty of a man's belief is reflected in his giving up unprofitable talk and actions.

2. Sahl ibn Sa'd Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who guarantees me of what is between his jaws and what is between his legs, I shall guarantee him Paradise. (Bukhari)

3. Harith ibn Hisham Radiyallahu 'anhu narrates: I enquired Rasullullah Sallallahu 'alaihi wasallam: Tell me something which may hold to firmly. Rasullullah Sallallahu 'alaihi wasallam pointed towards his tongue and said: Control this. (Tabrani, Majma-uz-zawaid)

4. Abu Juhaifah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam asked the Sahabah Radiyallahu 'anhum Which deed is the most pleasing to Almighty Allah? Everyone kept quiet and did not reply. Rasullullah Sallallahu 'alaihi wasallam said. It is to guard one's tongue. (Baihaqi)

5. Anas ibn Malik narrates Rasullullah Sallallahu 'alaihi wasallam said: A slave of Allah cannot attain the reality of Iman, until he guards his tongue. (Tabarani, Majma-uz-Zawid)

6. 'Uqba ibn 'Amir Radiyallahu 'anhu narrates that I asked: O Rasulallah! What is the way to salvation? He said: Control your tongue, remain in your house and weep over your sins (Tirmidhi)

Note. Control your tongue means that it should not be used wrongly, e.g. backbiting, slandering, talking immodestly speaking unnecessarily, talking carelessly, quarrelling, abusin* cursing men and animals, excessively indulging In poetry mocking disclosing secrets, making false promises, swearing falsely, duplicity, flattery and asking uncalled questions. (Ittihaf)

7. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Whom Allah 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. (Tirmidhi)

8. Abu Sa'id Khudri Radiyallahu 'anhu narrates that a man came to Nabi Sallallahu 'alaihi wasallam and said: O Rasulallah! Advise me. He advised (amongst other things): Protect your tongue except for good. Undoubtedly, by this you will overcome Shaitan. (Majma-'uz- Zawaid)

9. Abu Sa'id Al Khudri Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When a man gets up in the morning, all the limbs humble themselves before the tongue and say: Fear Allah concerning us, for we are dependent on you. If you are straight we are straight, if you are crooked we are crooked. (Tirmidhi)

10. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam was asked: What will be greatest means of people entering into Paradise? He said: Fear of Allah and good conduct. Then he was asked: What will be the greatest means of going to hell? He Said: The mouth and the Private Parts. (Tirmidhi)

11. Bara ibn -'Azib Radiyallahu 'anhuma narrates that a villager came to Rasullullah Sallallahu 'alaihi wasallam and said" O Rasulallah! 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. (Baihaqi)

12. Aswad ibne-Asram Radiyallahu 'anhu narrates that he requested: O Rasulallah! 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'* Rasullullah Sallallahu 'alaihi wasallam said: Control your tongue I said: If my tongue is not in my control, then what else can be in my control? He then said: Do not use your hands except for good works and do not say from your tongue except what is good. (Tabrani Majma-'uz-Zawaid)

13. Aslam Rahimahullah narrates that 'Umar ibn Khattab Radiyallahu 'anhu saw Abu Bakr pulling his tongue. 'Umar asked: O Khalifah of Rasulallah! What are you doing? He said: Indeed this tongue has brought me to the place of destruction. Rasullullah 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. (Baihaqi)

14. Hudhaifah Radiyallahu 'anhu narrates that I was sharp tongued with my family; I said: O Rasulallah 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. 'Adiy ibne-Hatim Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: Good and evil for a man is between his two jaws. (Tabrani, Majma-'uz-Zawaid)

16. Hasan Rahimahullah says that a hadlth has been conveyed to us that RasQlullah 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. (Baihaqi)

17. 'Abdullah ibn 'Amr Radiyallahu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam said: He who keeps silent gets deliverance. (Tirmidhi)

Note: It means that he who restrains his tongue from useless talk is saved from many troubles, distress and harm of this world and that of the next. A man is caught up in troubles mostly on account of his tongue. (Mirqat)

18. 'Imran ibn Hattan Rahimahullah 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 Rasullullah Sallallahu 'alaihi wasallam saying: Solitude is better than an evil companion; and a good companion is better than solitude. Speaking what is good is better than silence, and silence is better than talking evil. (Baihaqi)

19. Abu Dhar Radiallahu 'anhu narrates: I went to Rasullullah Sallallahu 'alaihi wasallam and said: O Rasulallah! Advise me. He mentioned a long tradition till he said: You observe prolonged silence, for this drives away the Shaitan and helps you in your religious affairs. Abu Dhar said: Advise me more. He said: Avoid too much laughing, for indeed it brings death to the heart, and removes the Nur (light) of the face. (Baihaqi)

20. Anas Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi 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 Rasulallah! He said: Adopt good manners and observe prolonged silence. I swear by Him Who has control on the life of Muhammad, none of the deeds performed by any of the creation is as virtuous as these two. (Baihaqi)

21. Mu'adh ibn Jabal Radiyallahu 'anhu narrates that I asked: O Rasulallah! 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). (Tabrani, Majma-'uz-Zawaid)

Note: "May your mother be bereaved of you" is, according to the Arab tradition, an address of affection and not of cursing.

22. 'Abdullah Radiyallahu 'anhu narrates that he heard Rasullullah Sallallahu 'alaihi wasallam saying: Most of the faults that the son of Adam commits are by his tongue. (Tabrani, Majma-'uz-Zawaid)

23. A maid-slave of the daughter of Abul Hakam Radiyallahu 'anha narrates that she heard Rasullullah Sallallahu '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 he is removed from Paradise more than the distance from Madinah to Sana'a. (Musnad Ahmad, Majma-'uz- Zawaid)

24. Bilal ibn Harith Al-Muzani Radiyallahu 'anhu, a companion of Rasullullah Sallallahu 'alaihi wasallam narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: Any of you says something that pleases to Allah, which he does not deem important, but by this saying, Allah destines His pleasure for him till the Day of Resurrection. And someone of you says something that displeases to Allah, which he does not deem important, but by this saying, Allah destines His displeasure for him till the Day of Resurrection. (Tirmidhi)

25. Abu Sa'id Al-Khudri Radiyallahu 'anhu narrates that Nabi Sallallahu '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 Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam wasallam said: A man speaks a word pleasing to Allah, without considering it of any importance, yet Allah exalts him in ranks for it. And a man speaks a word displeasing to Allah, without considering it of any importance, due to which he falls into Hell. (Bukhari)

27. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi 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 Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi 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. (Tirmidhi)

29. 'Armr ibn 'As Radiyallahu 'anhuma narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: I have been commanded to talk briefly, for brevity is better. (Aba Dawud)

30. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who believes in Allah and the Last Day, should speak what is good or be silent. (Bukhari)

31. Umme Habiba Radiyallahu 'anha, wife of Nabi Sallallahu 'alaihi wasallam, narrates that Nabi Sallallahu 'alaihi wasallam said: The words of the son of Adam are against him except enjoining good, prohibiting evil or remembering Allah. (Tirmidhi)

32. 'Abdullah ibne-'Umar Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: Do not speak too much except in glorifying Allah, for talking too much without remembering Allah causes hardness of the heart. And amongst the people farthest away from Allah are those, whose hearts are hard. (Tirmidhi)

33. MughTrah ibne-Shu'bah Radiyallahu 'anhu narrates that he heard Nabi Sallallahu 'alaihi wasallam saying: Indeed Allah has disliked three habits for you. 1) Gossiping, 2) Squandering wealth, and 3) Asking too many questions. (Bukhari)

34. 'Ammar Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: He who is two-faced in this world, will have two tongues of fire on the Day of Resurrection. (Abu Dawud)

35. Mu'adh Radiyallahu 'anhu asked: O RasQlallah! Command me such a deed that may send me to Paradise. He replied: Believe in Allah and speak good words, reward will be written for you; and speak no evil words that will be written against you. (Tabrani, Majma- 'uz-Zawaid)

36. Mu'awiyah ibn Hidah Radiyallahu 'anhu narrates: I heard Nabi Sallallahu 'alaihi wasallam saying: Woe to him who says something false just to make people laugh; woe to him, woe to him. (Tirmidhi)

37. 'Abdullah ibn 'Umar Radiyallahu 'anhuma narrates that Nabi Sallallahu 'alaihi 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. (Tirmidhi)

38. Sufyan ibn Asid Al-Hadrami Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi wasallam saying: It is great unfaithfulness that you say something to your brother, and he believes you while you are lying. (Abu Dawud)

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 Umamah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: A believer may naturally have all qualities (good or bad) except deception and falsehood. (Musnad Ahmad)

40. Safwan ibn Sulaim Rahimahullah narrates that Rasullullah Sallallahu 'alaihi 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. (Muatta Imam Malik)

41. Anas ibn Malik Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi 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'ia, Majma-'uz-Zawaid)

42. 'Abdullah Radiyallahu 'anhu narrates that Rasiilullah Sallallahu 'alaihi wasallam said: Undoubtedly, truth leads to good deeds, and good deeds lead to Paradise; a man keeps speaking the truth till he is labelled Siddiq (standard

bearer of truth) by Allah. Undoubtedly falsehood leads to evil and evil leads to Hell; a man keeps lying till he is labelled as a great liar by Allah. (Muslim)

43. Hafs ibn 'Asim Radiyallahu 'anhu narrates that Rasiilullah Sallallahu 'alaihi wasallam said: It is enough for a man to be a liar if he relates everything he hears. (Muslim)

Note: It means to narrate whatever one hears, without checking its truthfulness, is also a degree of falsehood, due to which one loses the trust placed in one by people.

44. Abu Hurairah Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said: It is enough for a man to be a sinner that he relates whatever he hears. (Abu Dawud)

45. 'Abdur Rahman ibn Abi Bakr Radiyallahu 'anhuma narrates that a person praised another before Nabi Sallallahu 'alaihi wasallam (and the one being praised was also present). Nabi Sallallahu 'alaihi wasallam said: Woe unto you! You have cut the neck of your brother (he repeated it thrice); if one of you must praise, and consider it to be essential and despite knowing him to (be good), he should just say: I think so and so is a good man, Allah is going to account him (and Allah alone in reality knows whether he is good or bad). I cannot praise anyone before Allah with certainty. (Bukhari)

46. Abu Hurairah Radiyallahu 'anhu narrates: I heard Rasullullah Sallallahu 'alaihi 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 Allah keeps it hidden then getting up at dawn he says: O so and so, I committed such and such sin last night. He spent the night in such a way that Allah veiled his sin, and at dawn he himself lifted the veil which Allah had put on him. (Bukhari)

47. Abu Hurairah Radiyallahu 'anhu narrates that Rasullullah Sallallahu 'alaihi wasallam said: When a man says: People are ruined; he is the one who has to suffer the most. (Muslim)

48. Anas ibn Malik Radiyallahu 'anhu narrates that a SahabT died, and a man said (addressing the dead): Glad tidings of Paradise to you. Rasullullah Sallallahu 'alaihi wasallam told him: How do you know? Perhaps he spoke something irrelevant or was miserly about something which would cause him no loss. (Tirmidhi)

Note: The meaning of this hadith is that, one should not dare to declare someone to be a man of Paradise; however due to his good deeds, one can be hopeful.

49. Hassan ibn 'Atiyyah Rahimahullah says: Shaddad ibn Aws Radiyallahu '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. (Hassan 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 Rasullullah Sallallahu 'alaihi wasallam saying: When people start collecting treasure of gold and silver, then you make your treasure by these words:

O Allah! I seek guidance, dutifulness and firmness in every work, and the ability to express thankfulness 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)